



# Knowledge, Attitudes, and Practices (KAP) of Young People on Social Media Engagement in Myanmar



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## List of Abbreviation

CATI	- Computer Assisted Telephone Interview
CBO	- Community-Based Organization
CRM	- Customer Relationship Management
CSO	- Civil Society Organisation
KAP	- Knowledge, Attitudes, and Practices
MSR	- Myanmar Survey Research
NGO	- Non-Governmental Organization
QC	- Quality Control
UNESCO	- United Nations Educational, Scientific and Cultural Organization

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The research was supported by the UNESCO Antenna Office in Yangon through the UN Peacebuilding Fund Project, Preventing Hate Speech and Promoting Peaceful Society Through Media and Information Literacy.

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# 1. Executive Summary

Myanmar Survey Research (MSR) conducted a comprehensive research study, commissioned by UNESCO Antenna Office in Yangon (UNESCO Yangon), on the “Knowledge, Attitudes, and Practices of Young People of Myanmar on Social Media Engagement”. The research aims to investigate the Knowledge, Attitudes, and Practices of young individuals in Myanmar regarding social media engagement, with a focus on its impact on national unity, social cohesion, and the country’s future vision. The specific objectives include describing the status of knowledge, attitudes, and practices related to social media engagement, safety measures, and community standards among the youth. Additionally, the study seeks to understand the perspectives and behaviours of young individuals regarding tolerance, diversity, social cohesion, and related values in online interactions. The research addresses key questions about the knowledge levels, attitudes, and practices of young individuals, with a particular emphasis on safety measures, community standards, and tolerance in designated states.

This study employed a quantitative survey methodology with a sample size of 700, covering the seven States of Myanmar, including both urban and rural areas. Telephone interviews using the Computer Assisted Telephone Interview system were conducted, with the sample evenly distributed among the states to ensure balanced representation. The sample size determination adhered to a 95% confidence level and a 3.7% margin of error, maintaining equal divisions within each state for urban and rural populations and between males and females. Respondents were randomly selected from MSR’s diverse panel, screened for eligibility based on social media use in the past 7 days, and exclusively interviewed within the age group of 18 – 35. The Last Birthday Method ensured random

selection in households with multiple eligible individuals. In cases of non-response, at least five attempts were made, and the survey questionnaire, developed by the MSR Team and approved by UNESCO Yangon, was scripted in the SurveyToGo program for CATI implementation.

The research successfully captured the diverse perspectives across the states in Myanmar, ensuring a comprehensive understanding of the Knowledge, Attitudes, and Practices of Young People on Social Media. Urban and rural distribution, equally divided at 50%, sheds light on varied experiences among young individuals. In terms of age and gender dynamics, the survey focused on young people aged 18-35 years, with an average age of 25.5 years and a 50/50 distribution of males and females across the sample. Educational disparities and ethnic and religious diversity highlight the need for equitable opportunities and respect for cultural differences. Insights into household composition and occupation, employment, and income dynamics provide a nuanced understanding for fostering an inclusive and prosperous future.

The survey highlights the pivotal role of mobile technology, with 83% relying on mobile data as the primary gateway to the online world. State-wise variations highlight the influence of external factors on digital behaviours. Challenges hindering engagement, such as poor internet speed and personal circumstances, require strategic solutions. Internet and social media usage have declined among 30% of the youth since February 2021, with the most significant decrease observed in Chin (56%), Kayah (40%), Kachin (30%), and Kayin (28%) compared to other states. Understanding drivers behind increased or decreased online activity is essential for policies positively impacting Myanmar's youth.

Facebook dominates as the primary platform (95%), emphasizing its pervasive role. TikTok captures 57%, highlighting diverse content preferences. Mobile phones, preferred by 99%, underline their vital role in shaping online engagement. Entertainment and political news dominate, highlighting social media's influence in disseminating information. Nuanced variations across states emphasize the need for tailored region-specific strategies.

Young individuals in Myanmar demonstrate subtle differences to news reliability, with 78% actively verifying sources. Practices include checking reactions (71%), comments for context (74%), and verifying information with multiple sources (71%). Safety measures for social media accounts show positive trends, with notable percentages exercising caution (76%) and locking profiles (74%). However, a lack of awareness concerning community standards (only 3% fully aware) highlights the need for urgent educational initiatives.

Diverse perspectives on social media interactions reveal varying levels of importance regarding identity, beliefs, and diversity. Positive trends in social connections highlight high social openness (79% have friends from different ethnicities). However, challenges, such as unfollowing contacts based on differing views (22%), indicate the need for fostering inclusive conversations. Positive perceptions on social media's effectiveness for unity in diversity highlight a strong call for social media responsibility and stricter content guidelines.

The survey reveals significant concerns about harassment and cyberbullying (85%) and data mining for identity theft (85%). Privacy setting loopholes (87%) and tracking user location (87%) are shared concerns, emphasizing the importance of digital literacy initiatives. Concerns about false information and malware (84% and 85%)

underline the universal recognition of online security risks. Awareness levels about risks in sharing personal information indicate the need for targeted educational efforts.

In assessing the reliability of news on social media, a commendable 78% adopt a conscientious approach, verifying sources. Safety measures for social media accounts exhibit positive trends, but 22% do not follow security measures, indicating an awareness gap. State-specific insights reveal varying levels of vigilance. Education correlates with increased safety awareness, and younger, better-educated individuals are more proactive.

There is a substantial lack of awareness concerning community standards, with only 3% fully aware. Among those aware, 48% identified hate speech prohibition, 33% recognized nudity restrictions, and 20% remained uncertain. A significant 63% admit to never reading community standards, suggesting a lack of interest or awareness. A consensus of 89% emphasizes the need for social media platforms to regulate hate speech and offensive content.

The survey reveals that 46% have encountered content or users violating community standards, emphasizing the prevalence of such violations. Actions taken when encountering violations vary, with 56% choosing to ignore, 23% blocking or unfollowing, and 17% reporting to the platform. A significant majority (78%) has never received warnings for violating community standards, but the 22% who did, underline the ongoing need for awareness efforts. A proactive approach dominates when respondents become aware of potential violations, with 61% immediately editing or deleting content.

In summary, this comprehensive survey provides valuable insights into the behaviours, preferences, and challenges faced by young individuals in Myanmar on social media. The findings highlight the importance of targeted educational initiatives, region-specific strategies, and continuous awareness campaigns to foster a responsible, inclusive, and secure digital environment for Myanmar's diverse youth.

The research provides a comprehensive overview of Myanmar's youth, revealing diverse perspectives that shape a collective vision and present challenges to social cohesion. The study emphasizes the importance of tailored initiatives for an inclusive future, considering factors like age, gender, education, and ethnic and religious diversity. Mobile technology plays a central role, with home Wi-Fi connections indicating a growing need for reliable internet access. The dominant use of Facebook and mobile phones underscores their lasting presence in daily life.

Despite state-wise disparities in internet and social media habits, the survey identifies common trends, emphasizing the need for strategic solutions to challenges like poor internet speed and high data charges. A strong consensus exists for unrestricted freedom in social media posting, reflecting a desire for empowerment. The research sheds light on various aspects of social media engagement, including language preferences, attitudes toward diversity, perceptions of hate speech, and the importance of social tolerance.

Noteworthy findings include a nuanced approach to social media diversity, positive trends in cross-ethnic friendships, and a conscientious attitude toward news reliability. Safety measures for social media accounts show positive trends, with regional variations and correlations with education levels. However, there is a substantial

lack of awareness concerning social media community standards, highlighting the urgent need for educational initiatives. The research also reveals nuanced perspectives on experiences and practices related to community standards, emphasizing the importance of ongoing awareness campaigns and user education initiatives for fostering a responsible online environment in Myanmar.

Based on the survey findings, a set of strategic recommendations are shared with this report, aimed at creating a safer, more inclusive, and tolerant online environment for Myanmar's youth. These recommendations encompass a range of initiatives, from empowering young leaders in youth-led unity campaigns to fostering linguistic and cultural inclusivity through diverse content creation. The promotion of ethnic and religious harmony is highlighted, urging the launch of social media campaigns and the facilitation of diverse online groups.

Addressing cyberbullying involves awareness campaigns and educational programs emphasizing responsible online behaviour. Mitigating disinformation calls for comprehensive campaigns, increased critical thinking skills, and heightened awareness of social media verification systems. Tailored regional engagement strategies focus on state-specific initiatives and community engagement through local leaders and organizations. Comprehensive education and awareness campaigns advocate for digital literacy integration into formal education, cybersecurity education, and news literacy enhancement. Finally, community engagement initiatives involve targeted workshops and events, fostering open dialogue and community responsibility. Together, these recommendations aim to empower Myanmar's youth and enhance their digital experiences.

## 2. Introduction

Myanmar Survey Research (MSR) conducted a comprehensive research study, commissioned by UNESCO Antenna Office in Yangon (UNESCO Yangon), on the “Knowledge, Attitudes, and Practices of Young People of Myanmar on Social Media Engagement”. The survey is an activity under the Preventing Hate Speech and Promoting Peaceful Society through Media and Information Literacy Project supported by the UN Secretary General Peacebuilding Fund. The survey encompassed respondents residing in seven States of Myanmar, a nation with rich ethnic diversity, comprising over 135 ethnic groups and home to more than 100 languages. This vast and varied landscape sets the backdrop for understanding how young individuals navigate and engage with social media platforms, particularly in a nation marked by a complex socio-political history.

Myanmar has undergone significant changes in recent years, becoming a more connected society thanks to the influx of affordable smartphones and better internet accessibility. The arrival in the country of telecommunications companies in 2014 further accelerated mobile connections and internet usage. The rise in digital adoption, especially among the youth (18 to 34 age group), has made social media a pervasive force in Myanmar. Platforms like Facebook, YouTube, Twitter, Instagram, and Viber have become integral for building relationships, staying informed about events, and expressing opinions. This shift, while presenting positive opportunities for knowledge-sharing and social interaction, also brings forth challenges such as the spread of hate speech and the need for digital media literacy.

At the moment, however, the nation grapples with internal conflict, following the military takeover of the government in February 2021.

In this new environment, social media has emerged as a significant tool for information dissemination and shaping perspectives. The dynamic nature of social media, with its potential for both positive and negative impacts, underscores the urgency of understanding the Knowledge, Attitudes, and Practices (KAP) of young individuals.

This study aims to understand the multifaceted role of social media in Myanmar's youth culture. It seeks to uncover not only how young individuals consume and produce information but also how their attitudes and behaviours influence diversity, tolerance, and social inclusiveness. Given Myanmar's diverse landscape, characterized by a myriad of ethnicities and socio-political complexities, a nuanced understanding of these factors becomes imperative for shaping strategies that promote unity and harmony in the nation.

The research assumes particular significance in the broader context of youth empowerment, digital media literacy enhancement, peace-building, and the formulation of effective policies and programs. By shedding light on the KAP of young individuals concerning social media engagement, diversity, and social cohesion, this study aims to contribute substantially to the ongoing developmental efforts in Myanmar, fostering a more informed, connected, and harmonious society.

## 2.1 Project Background and Objectives

This research aims to understand the Knowledge, Attitudes, and Practices of young individuals in Myanmar as they engage with social media, focusing on its implications for national unity, social cohesion, and the country's future vision. Additionally, the study aims to establish baseline data and impact indicators related to social exclusion, cohesion determinants, and attitudes toward diversity among the youth in Myanmar. The research is guided by the following specific objectives:

- To describe the young individual's knowledge, attitude and practice status regarding the social media engagement, related safety measures and community standards.
- To understand the perspectives and behaviors of young individuals regarding tolerance, diversity, social cohesion, and related values in the context of online interactions.

The research will address the following three primary questions:

- What are the knowledge levels of young individuals concerning safety measures, adherence to community standards of social media, and understanding of tolerance in designated states?
- What are the attitudes toward safety measures, community standards of social media, diversity, hate speech and tolerance of young individuals?
- What are the practices of young individuals concerning social media engagement, safety measures, and adherence to community standards, diversity, and tolerance?

## 2.2 Study Design and Methodology

This study employs a quantitative survey methodology with a sample size of  $n=700$ , conducted across all seven States of Myanmar, namely Rakhine, Chin, Kachin, Shan, Kayah, Kayin, and Mon. The survey encompasses both urban and rural areas within these states, utilizing telephone interviews and recording responses through a Computer Assisted Telephone Interview (CATI) system.

The sample size was evenly distributed among the seven States, with 100 respondents per State, ensuring a balanced representation. To uphold data reliability, the sample size determination adhered to a 95% confidence level and a 3.7% margin of error. Within each State, the sample size was equally divided to maintain a representative mix of urban and rural populations, as well as an equal distribution between males and females for meaningful comparisons.

MSR leveraged its proprietary panel database, encompassing a diverse range of people, individuals, and household members from various states, regions, ages, and urban and rural settings in Myanmar. Respondents were randomly selected from MSR's diverse panel to conduct the necessary interviews in each state. For respondent selection, two screening questions were employed by MSR to establish eligibility. Introducing the survey, interviewers initially inquired about household members aged 18 to 35 who had used any social media in the past 7 days.

The age range selected for this research aligns with the terms of reference provided by UNESCO Yangon and corresponds to the officially recognized youth age range in Myanmar (16 – 35), as indicated by the

Youth Policy of the Department of Social Welfare, part of the Ministry of Social Welfare, Relief and Resettlement. Specifically, respondents within the age group of 18 – 35 were exclusively interviewed, eliminating the requirement for parental permission for minors in this survey.

In cases where multiple eligible individuals were present in the same household, the Last Birthday Method was utilized to ensure a random selection of the respondent. In instances of non-response, at least five attempts were made at different times of the day, spread across three working days during the data collection period. If no response was obtained after the fifth call, it was recorded as a failure, and a call log documented all relevant details, including date, time, reasons for substitution, and refusals.

The survey questionnaire was developed by the MSR Team, based on the research questions and variables provided by UNESCO Yangon. The drafted questionnaire underwent review and approval by the UNESCO Yangon team before MSR proceeded with its translation into the Myanmar language, anticipating that all respondents would be proficient in Myanmar for effective communication. The final approved questionnaire was then scripted in the SurveyToGo program for CATI implementation.

## 2.3 Implementation of the Survey

To ensure the reliability, accuracy, and completeness of the dataset in this quantitative survey, a robust team and management process were meticulously prepared and executed. The survey involved a team of 15 interviewers, plus supervisors, an experienced Data Collection Manager, and quality control staff. A comprehensive three-day

training session was conducted for the data collection team from September 27th to 29th, 2023, at MSR's Barr Street Office in Yangon. Following the training, two pilot tests were conducted to assess the questionnaire and the interviewers' skills and quality for the main data collection.

The main data collection phase commenced on October 9th and concluded on October 28th, 2023. The average duration of the interviews was 23 minutes, ranging from a minimum of 20 minutes to a maximum of 115 minutes. In order to achieve the target of 700 interviews, over 7,000 phone numbers from the MSR panel were dialled. Of these, 323 respondents refused to participate, and 99 interviews were terminated after initiation.

Quality control checks were implemented on at least 20% of the interviews to ensure high-quality data. This process occurred at two levels: live monitoring by supervisors and listen-in interviews by quality control staff. Supervisors conducted live checks on at least 10% of each interviewer's interviews. Additionally, the quality control staff listened to recordings with respondents' consent. A total of 88 interviews underwent quality control checks, and findings were reported to the Data Collection Manager and the Project Manager. The team addressed QC issues promptly, providing written instructions and sharing them with the entire team.

In addition to these quality control measures, the Data Manager performed daily checks on the data and communicated with interviewers as needed. MSR utilized Godial software, a SIM-based dialler and outbound call center CRM Software, for systematic call records and call management. This software facilitated efficient calling processes,

efficient dialling, and daily monitoring of call rates and outcomes for each interviewer.

Upon completion of data collection, a rigorous 100% verification and data cleaning process to ensure accuracy, consistency, and completeness was conducted. This involved the following critical steps:

- 1 Error Identification and Resolution:** Comprehensive checks were conducted to identify and resolve any errors within the dataset, ensuring data accuracy.
- 2 Confirmation with Data Collection Team:** Ongoing communication with the data collection team ensured that any discrepancies or inconsistencies were promptly addressed.
- 3 Meticulous Coding and Labelling:** Variables within the dataset were meticulously coded and labelled to ensure uniformity and clarity, facilitating subsequent data analysis.
- 4 Tabulation and Summary:** The data team compiled tables to summarize findings, visually representing data distribution, trends, and relationships. These tabulations provided a structured framework for presenting and systematically analysing key insights.

Throughout the entire project, from planning to final data production, MSR maintained a systematic and proper management approach with stringent quality control measures.

## 2.4 Limitations and challenges

The research encountered several limitations and challenges encountered during the execution of the survey. It is crucial to highlight these issues that could influence the interpretation of the results and the overall reliability of the findings.

**Telephone-Based Sampling:** One notable limitation stem from the survey's telephone-based methodology, which inherently excludes households without access to a mobile phone. This exclusion poses a methodological limitation as it may not fully represent individuals who do not possess mobile phones.

**Panel Dependency:** The research relied on the MSR panel as the sample frame introduces another challenge. While expedient, this approach may introduce bias into the sample, particularly for individuals not included in the panel, thereby affecting the overall representativeness of the survey.

**Conflict and Security Concerns:** The current conflict and security situation across the country posed a significant challenge. The prevailing conditions led to increased reluctance among people to participate in surveys, particularly in states, where individuals were more guarded in expressing their views. Approximately 20% of respondents either softly or firmly refused to participate in the survey after the initial screening for eligibility.

**Availability of Eligible Respondents:** Another notable challenge pertained to the availability of eligible respondents, particularly in areas where younger individuals of working age were frequently

absent from households. Migration for jobs or education, both internally and overseas, resulted in the exclusion of many households due to the absence of eligible respondents.

**Internet Cut-off:** Internet cutoffs in certain areas, notably in Kayah and Chin, presented challenges. Poor internet connectivity in these regions led to difficulties in contacting eligible respondents, as some had ceased using the internet and social media during these months.

These limitations and challenges collectively underscore the complexity of conducting a survey in a dynamic and diverse environment like Myanmar. While efforts were made to mitigate these issues, it is crucial to acknowledge their potential influence on the survey outcomes and interpret the findings with a nuanced understanding of these constraints.

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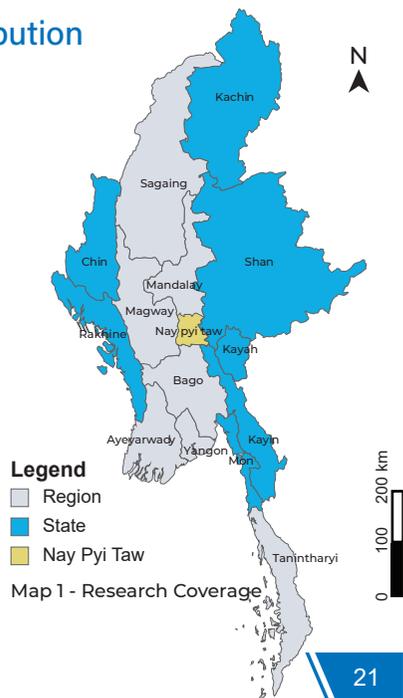
### 3. Research Findings

#### 3.1 Respondent Profile

This Chapter provides invaluable insights into the demographic composition, including geographical distribution, age dynamics, gender representation, and educational backgrounds of the surveyed population. It explores household dynamics, emphasizing the intricate interplay between cultural norms, religious affiliations, and economic factors that impact family sizes. Through an examination of occupational and income profiles, the report unveils the diverse landscape of Myanmar’s youth, offering a nuanced understanding of the demographic characteristics crucial for tailoring effective strategies. This exploration sets the stage for a deeper understanding of the social media habits of young individuals in Myanmar, laying the groundwork for the development of informed strategies to enhance digital experiences and contribute to national unity.

##### 3.1.1 State and Geographical Distribution

The survey successfully achieved a well-balanced distribution of respondents across the targeted states in Myanmar, in accordance with the designed sampling strategy. Each state—Kachin, Kayah, Kayin, Chin, Mon, Rakhine, and Shan—represents 14% of the surveyed population. This deliberate representation across Myanmar’s diverse states ensures that the viewpoints and perspectives of



young individuals from different backgrounds contribute to the formulation of the nation's collective vision.

Exactly half of the respondents (50%) are from urban areas, while the remaining 50% reside in rural locations. This even distribution aligns with the intended sampling design, guaranteeing that the survey findings encapsulate the varied experiences and perspectives of young individuals in both urban and rural settings.

### 3.1.2 Age and Gender Dynamics

The survey focused on individuals aged 18 to 35, recognizing this demographic's pivotal role in shaping Myanmar's future and fostering national unity. Capturing the perspectives and aspirations of this age group is crucial for promoting social cohesion. The survey's findings across different age groups will offer valuable insights for formulating strategies that align with the expectations and concerns of these young individuals as Myanmar embraces a path towards a shared vision of unity and progress.

The average respondent age across all states was 25.5 years, ranging from 24.5 in Rakhine to 26.3 in Kayin, indicating a consistent average age across the seven states. The 20-24 age group was the largest, comprising 34% of respondents, closely followed by the 25-29 age group at 29%.

Gender representation was balanced, with 50% male and 50% female, a balance maintained within each state. Analysing urban-rural distribution, 48% of males were from urban areas, while 52% were from rural areas. Conversely, 52% of females resided in urban regions,

## SI Age Groups by State

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
18-19	12%	14%	12%	9%	9%	14%	16%	12%
20-24	34%	37%	31%	27%	36%	24%	44%	39%
25-29	29%	26%	28%	41%	31%	35%	23%	22%
30+	24%	23%	29%	23%	24%	27%	17%	27%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

and 48% in rural locations. This gender balance ensures an inclusive approach, giving equal weight to the perspectives of both men and women in shaping Myanmar's future.

### 3.1.3 Educational Diversity and Disparities

The survey highlights a diverse educational landscape among respondents, reflecting varied attainment levels. Notably, 7% completed or reached primary education, 17% reached or completed middle school, 19% reached high school, 36% successfully completed high school, and 20% pursued higher education.

## D1 Education Level by State

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Reached or completed Primary	7%	10%	6%	9%	3%	9%	5%	10%
Reached or completed Middle	17%	14%	32%	16%	4%	19%	16%	18%
Reached High school	19%	21%	24%	15%	19%	13%	18%	20%
Completed High School	36%	37%	22%	35%	46%	33%	47%	32%
Higher education	20%	18%	16%	25%	27%	25%	14%	18%
No formal education	0.3%	0.0%	0.0%	0.0%	1.0%	0.0%	0.0%	1.0%
Refused	0.3%	0.0%	0.0%	0.0%	0.0%	1.0%	0.0%	1.0%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Urban respondents were significantly more likely to have completed high school (41%) or pursued higher education (26%). In rural areas, the percentages were slightly lower, with 31% completing high school and 15% pursuing higher education. These disparities highlight the importance of recognizing and addressing the distinct educational backgrounds, aspirations, and opportunities of young individuals in different geographical contexts.

Several factors contribute to the educational disparities between urban and rural areas. Infrastructure and access issues are prominent, as rural regions often lack necessary facilities, hindering students' access to education. Economic factors also play a role, with families in rural areas facing financial constraints related to school fees, uniforms, and textbooks. Ensuring equitable educational opportunities, irrespective of location, is crucial for minimizing these disparities and fostering national unity and social cohesion.

### 3.1.4 Ethnic and Religious Diversity

The survey reveals a diverse ethnic composition, with the Bamar ethnicity representing the largest group at 26%, followed by Chin at 15%, and Rakhine at 11%. Kayah and Kayin each constitute 7%, while Shan, Kachin, and Mon ethnicities make up 6%, 5%, and 5%, respectively. Other ethnicities have a smaller representation in the sample. Recognizing and embracing this cultural diversity is crucial, as each ethnic group contributes unique perspectives and experiences that significantly shape the nation's collective vision.

Understanding the distinct knowledge, attitudes, and practices of these groups is essential for fostering national unity and social

cohesion, aligning with the aspirations and concerns of young individuals from various ethnic backgrounds.

In terms of religious affiliation, Buddhism is predominant, with 66% of respondents identifying as Buddhists. Christianity represents 26%, notably higher than the 13% proportion recorded in the last census for the included states. This discrepancy arises from the sampling approach, ensuring an equal number of respondents from each state and consequently over-representing smaller states. Islam constitutes 8% of the young individuals surveyed.

### D3 Religious affiliation by State

Column %	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Buddhist	66%	59%	69%	83%	6%	84%	66%	95%
Christian	26%	40%	26%	11%	94%	2%	4%	4%
Islam	8%	1%	4%	6%	0%	12%	30%	0%
Hindu	0%	0%	0%	0%	0%	2%	0%	0%
Refused	0%	0%	1%	0%	0%	0%	0%	1%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

These findings highlight religious diversity, emphasizing the need to consider and respect perspectives from different faiths. A comprehensive understanding of the knowledge, attitudes, and practices of youth across religious groups is crucial for promoting national unity and social cohesion while respecting religious diversity. Notably, Buddhists form the majority in Kachin, Kayah, Kayin, Rakhine, Mon, and Shan states, albeit with varying percentages. Chin State stands out with a predominantly Christian population of 94%, contrasting with other surveyed areas. Christian populations are notable in Kachin (40%) and Kayah (26%), while Rakhine (30%) and Mon (12%) have significant Muslim communities. This intricate interplay between

ethnicity and religion highlights the importance of comprehending and respecting diverse perspectives to foster unity and cohesion in Myanmar.

### 3.1.5 Household Composition

The average household size among respondents is 4.3 people, reflecting a common household structure in Myanmar. However, variations exist among states, with smaller household sizes in Kayin and Shan (averaging 3.8 people) and larger sizes in Chin and Rakhine (averaging 4.9 and 4.7 people, respectively).

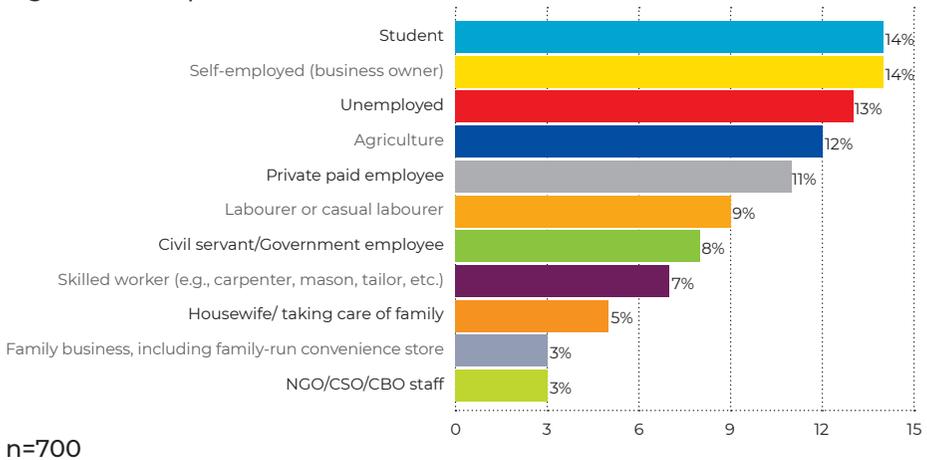
The survey unveils intriguing disparities in household sizes based on religious affiliations. On average, Buddhist households tend to be smaller, with 4.0 people, while Christian households show a slightly larger average of 4.8 people. Islamic households have the highest average size at 5.4 people. These variations suggest that religious affiliations may influence household composition. The underlying reasons could be a complex interplay of cultural norms, where certain cultures lean towards smaller family sizes. Economic factors, such as income levels and employment opportunities, may also impact family size choices.

### 3.1.6 Occupation, Employment, and Income Dynamics

The survey portrays a diverse occupational landscape among Myanmar's youth, with 14% identifying as students, and an equal percentage as self-employed individuals, highlighting the entrepreneurial spirit prevalent in the demographic. Conversely, 13% of respondents are unemployed, shedding light on challenges faced by

young people. Agriculture and private paid employment represent 12% and 11% of respondents, respectively, underscoring the economic significance of these sectors in the country. Other occupations, such as laborers, civil servants, skilled workers, housewives, and those involved in family businesses or NGOs/CSOs/CBOs, make up the remaining percentages, collectively painting a comprehensive picture of the diverse occupational landscape of Myanmar’s young population.

**Figure 1 – Occupation**



In terms of income distribution, 11% of respondents report a monthly household income of 100,000 MMK or less, highlighting financial challenges for a segment of the youth. The majority (60%) fall within the income categories between 100,001 and 800,000 MMK, indicating that a substantial proportion of young individuals in Myanmar have to navigate through financial constraints. Interestingly, 5% report higher incomes in the range of 800,001 to 1,000,000 MMK, highlighting the presence of a higher income bracket within the sample.

Crucially, income levels seem relatively evenly distributed between urban and rural respondents. However, a notable urban-rural distinction emerges in higher-income households, with 11% of urban households reporting an income of 1 million kyats or more, compared to just 5% among their rural counterparts. This discrepancy suggests economic disparities that should be considered in addressing the financial needs and aspirations of young individuals in different geographical settings.

These findings show the economic diversity among Myanmar's youth, emphasizing the need for tailored initiatives, policies, and support mechanisms that accommodate the distinct financial circumstances of individuals from various income backgrounds. Such considerations are essential for fostering national unity, promoting social cohesion, and collectively shaping a more equitable and prosperous future for Myanmar.

### 3.1.7 Closing Thoughts - Demographics

The survey highlights the rich diversity among Myanmar's youth across various dimensions, including age, gender, education, ethnicity, religion, household composition, occupation, and income. The findings emphasize the importance of recognizing and understanding this diversity to inform inclusive policies and initiatives. The survey, with its uniform distribution of respondents across states and urban-rural areas, achieved a balanced aged and gender representation. Educational, ethnic, and religious disparities highlight the need for nuanced approaches in fostering national unity and social cohesion. Variations in household sizes and income levels highlight economic diversity, necessitating tailored support mechanisms. The intricate interplay of

these factors paints a comprehensive picture of Myanmar's youth, emphasizing the significance of addressing their distinct needs and aspirations for a more equitable and harmonious future.

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### 3.2 Social media access and engagement

The integration of the internet and social media into daily life has become pervasive, serving as a primary means of communication, online business transactions, and knowledge acquisition for individuals worldwide. Myanmar is no exception to this digital transformation, witnessing substantial changes in internet usage patterns over the years. As these digital landscapes evolve, they play an increasingly integral role

#### **Social Media Preference:**

Most respondents have used social media for over 5 years, with a notable emphasis among male participants. Despite recent declines in internet and social media usage due to high data charges and service issues, some respondents increased their usage for online communication and leisure.

in the daily activities of a diverse range of individuals. This section of the report delves into the multifaceted aspects of social media access and engagement among the survey respondents.

The analysis begins by examining how respondents connect to the internet, the devices or modes they employ for connectivity, and the evolving patterns in internet usage over the years. Understanding these foundational elements sets the stage for a comprehensive exploration of the behaviours and practices that characterize social

media interactions. Furthermore, this section investigates the social media landscape in Myanmar, shedding light on the preferred platforms, the range of activities undertaken by respondents, and the diverse content consumed within these digital spaces. By unravelling these intricacies, we aim to provide a nuanced understanding of the digital behaviours and preferences that define the online experiences of Myanmar’s youth.

### 3.2.1 Connecting Myanmar’s Youth to the Digital Realm

#### Internet Access

The research highlights the indispensable role of mobile technology in shaping Myanmar’s digital landscape, acting as the primary conduit for internet access among the youth. A substantial 83% of respondents rely on mobile data, underscoring the pervasive influence of smartphones in their daily lives.

Q2 How do you connect to the internet by State

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Mobile data	83%	88%	93%	90%	46%	83%	92%	89%
Home Wi-Fi	45%	55%	29%	36%	64%	51%	39%	43%
Public Wi-Fi (e.g., cafes, libraries)	9%	15%	2%	8%	19%	7%	7%	6%
Workplace or office network	9%	10%	2%	13%	9%	9%	8%	13%
Internet cafes or shared facilities	4%	3%	0%	4%	4%	7%	5%	2%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

As shown in the table above, this trend holds true across all states, particularly in Kayin, Rakhine, and Kayah, where usage peaks at 90%, 92%, and 93%, respectively. Conversely, in Chin State, only 46% of respondents depend on mobile data. In tandem, 45% of respondents leverage home Wi-Fi for internet access, signifying a significant preference for stable connections at home. An additional 9% connect through public Wi-Fi at cafes and libraries, while an equal percentage utilize workplace networks. A smaller fraction, 4%, resort to internet cafes or shared facilities.

While urban areas exhibit a slightly lower reliance on mobile data at 79%, rural areas highlight a higher dependence at 87%. A noteworthy urban-rural divide emerges in home Wi-Fi access, with 62% of urban respondents enjoying this convenience compared to only 29% of their rural counterparts. These variations may stem from disparities in infrastructure, network coverage, and the affordability of home internet. These findings highlight the paramount role of mobile data in granting internet access to Myanmar's diverse youth.

## Changes in internet and social media habits

The survey exposes intriguing changes in internet and social media habits of respondents during the assessed period, highlighting the evolving landscape of online communication and connectivity. Notably, 36% of respondents reported an upswing in their internet and social media engagement, signifying the increasing importance of digital platforms in their lives. A sizeable cohort of 34% indicated a status quo in their online habits, suggesting a stability in digital behaviour. In contrast, 30% reported a reduction in online activity,

hinting at potential factors such as altered priorities or constraints on internet access.

### Q3 Changes in the internet and social media usage since February 2021

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Increased	36%	42%	23%	32%	18%	43%	48%	47%
Stayed the same	34%	28%	37%	40%	26%	36%	41%	30%
Decreased	30%	30%	40%	28%	56%	21%	11%	23%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

A state-wise breakdown shows distinct patterns. Kachin, Mon, Rakhine, and Shan respondents stand out with notably high percentages, reporting increases of 42%, 43%, 48%, and 47%, respectively. In contrast, Kayah, Kayin, and particularly Chin respondents present relatively lower percentages, highlighting variations in digital behaviours across ethnic groups. These findings highlight the dynamic nature of internet and social media usage among Myanmar’s youth, reflecting the influence of diverse external factors on their digital behaviours.

### Reasons for decrease in internet and social media activity

Among the 209 respondents indicating a decrease in internet and social media activity since February 2021, two predominant factors emerged, each cited by 41%: poor internet speed or service issues and the prohibitive cost of data charges or internet access. These challenges highlight significant infrastructural and financial barriers, hindering access to the digital realm and potentially restricting the online engagement opportunities for young individuals in Myanmar. The rise in mobile connectivity costs has been notably prohibitive, escalating from 1,000 MMK per 1 Gb before the military takeover to the current price of around 2,200 MMK per 1 Gb.

Moreover, shifts in personal circumstances, including family or peer influence, relocation, job changes, health reasons, or a lack of interest, contributed to a decrease in internet and social media usage for 32% of respondents. Additionally, 29% identified the lack of network coverage in specific areas or internet disruptions as factors influencing their diminished online presence. Notably, in Chin State, 66% attributed the decrease to the lack of network coverage, highlighting the pronounced impact of this factor in certain regions.

**Q3a Main Reasons for the decrease in internet and social media activity by State**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Poor internet speed or service problems	41%	43%	45%	43%	55%	24%	18%	22%
High price of data charges or internet	41%	37%	55%	54%	16%	57%	27%	57%
Changes in personal circumstances	32%	30%	25%	43%	9%	52%	55%	57%
Lack of network coverage in certain areas/ internet line cut- off	29%	23%	20%	7%	66%	10%	18%	9%
n=	209	30	40	28	56	21	11	23

n=700

These findings show the multifaceted nature of the challenges young individuals in Myanmar face in maintaining consistent internet and social media engagement. Addressing these factors, from infrastructural improvements to tackling financial barriers, is essential for fostering an inclusive digital environment that aligns with the diverse circumstances and needs of the country's youth.

## Reasons for increase in internet and social media usage

Among the 253 respondents reporting an increase in internet and social media usage since February 2021, various factors contributed to this heightened online activity. For 32% of respondents, improved access to high-speed internet emerged as a significant driver, highlighting the pivotal role of reliable internet infrastructure in fostering more robust online interactions and content consumption.

### Q3b Main reason internet and social media usage has increased since February 2021 by State

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Improved access to high-speed internet	32%	19%	43%	34%	50%	23%	31%	36%
Increased leisure time or boredom	31%	33%	26%	34%	33%	26%	27%	38%
Increased need for online communication (e.g., remote work or study)	25%	33%	17%	34%	22%	26%	23%	19%
Desire for staying updated with news and trends	20%	21%	17%	16%	6%	19%	21%	28%
Peer or family influence to use social media more	18%	21%	17%	13%	6%	19%	29%	11%
Greater reliance on digital resources for information	16%	14%	9%	6%	17%	14%	29%	17%
Enhanced features or usability of social media platforms	13%	12%	13%	16%	11%	12%	19%	6%
Expansion of online services (e.g., e-commerce, streaming)	12%	19%	9%	16%	6%	9%	10%	11%
NET	100%	100%	100%	100%	100%	100%	100%	100%
n=	253	42	23	32	18	43	48	47

Additionally, 31% cited increased leisure time or boredom as motivations for spending more time online. This highlights the role of digital platforms as sources of entertainment and leisure during periods of downtime. Furthermore, 25% reported an increased need for online communication, driven by factors such as remote work or study, emphasizing the crucial role of online communication tools in facilitating professional and educational endeavours.

Moreover, 20% expressed a desire to stay updated with news and trends as a motivation for heightened internet and social media usage, highlighting the platforms' role in information dissemination and trend-following. Peer or family influence played a role for 18% of respondents, reflecting the social nature of online engagement. Additionally, 16% mentioned a greater reliance on digital resources for information, while 13% noted the enhanced features and usability of social media platforms as contributing factors. Another 12% reported the expansion of online services, such as e-commerce and streaming, as reasons for increased internet and social media usage.

These findings highlight the diverse and interconnected factors shaping the surge in online activity among Myanmar's youth, portraying the multifaceted role of the internet and social media in their lives.

## 3.2.2 Social Media Engagement

### Platforms or applications accessed within the past two weeks

The survey delves into the recent social media engagement patterns of Myanmar's youth, shedding light on the platforms and applications accessed within the past two weeks. Facebook emerges as the undisputed leader, with a staggering 95% of respondents actively using both the main platform and its associated messaging app, FB Messenger. This dominance highlights the pervasive role of Facebook in the daily lives of Myanmar's young population, serving as a primary channel for online interaction and communication.

#### Access and Reach:

Facebook dominates as the most-used social media platform, with 70% of respondents. TikTok ranks second with a 15% usage rate.

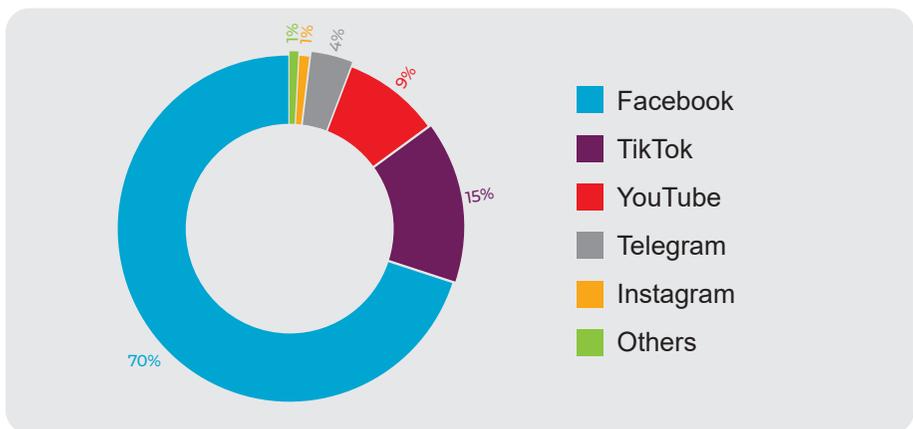
Figure 2 - Platforms accessed in the past two weeks



n=700

TikTok, a popular short-video sharing platform, commands a significant presence, capturing the attention of 57% of respondents. This highlights its substantial influence as a favoured source of entertainment and creative expression. YouTube follows closely, with a 47% usage rate, solidifying its position as a major platform for video content consumption and information sharing. Messaging and voice call applications also play a crucial role, with 33% and 31% of respondents utilizing Telegram and Viber, respectively, emphasizing their significance in facilitating communication and connectivity. Instagram, known for photo and video sharing, registers a 15% usage rate, indicating its relevance, albeit with relatively lower popularity compared to other platforms.

Figure 3 - Most used social media in past two weeks



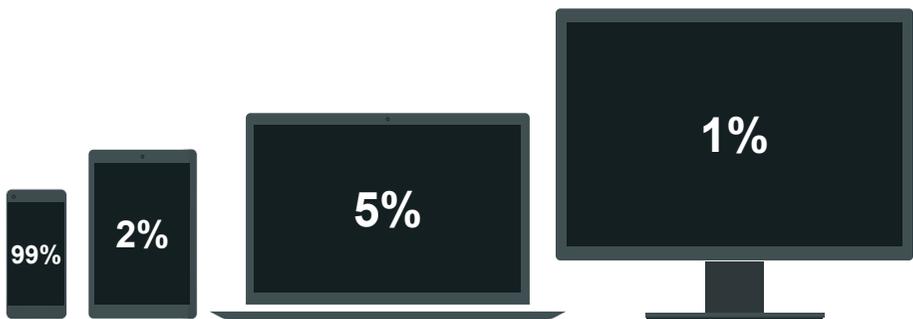
n=700

Notably, the survey reveals that a significant 70% of respondents predominantly used Facebook as their primary social media platform in the past two weeks, highlighting its dominance over other platforms. TikTok and YouTube follow at 15% and 11%, respectively, in terms of being the main social media choice. However, regional variations are evident, particularly in Mon State, where the preference for

Facebook drops to 53%, while TikTok usage surges to 24%, a considerably higher proportion than the second-ranked state at 16%. These findings provide valuable insights into the nuanced social media preferences of Myanmar's youth, emphasizing the need for targeted strategies that consider regional disparities.

## Devices commonly used to access social media accounts

The study provides valuable insights into the devices employed by surveyed youth in Myanmar to access their social media accounts. Notably, mobile phones stand out as the overwhelmingly preferred choice, with an impressive 99% of respondents utilizing them for social media access. This highlights the pivotal role of mobile devices in shaping online engagement for Myanmar's youth, highlighting the widespread adoption of smartphones as the primary conduit to connect with social media platforms.



In contrast, traditional computing devices such as desktops or laptops are used by only 5% of respondents, emphasizing their marginal role in social media interaction. Tablets and smart TVs make up a smaller percentage, at 2% and 1%, respectively, indicating their limited influence in this context. This data emphasizes the dominance of mobile phones and reinforces the need for a mobile-centric approach

in developing digital strategies and policies that align with the prevailing patterns of social media engagement among Myanmar’s youth.

## Access of social media accounts

The results highlight a substantial trend, with 96% of respondents accessing their social media accounts primarily through mobile apps. This emphasizes the widespread preference for mobile applications as a convenient and user-friendly means of engaging online, underlining the vital role of mobile devices in the online activities of Myanmar’s youth. In contrast, 10% of respondents opt for web browsers such as Mozilla Firefox and Google Chrome to access their social media accounts. While less common, this method represents a more traditional and desktop-oriented approach to social media access.

**Q8 Access of social media accounts through a mobile app or a web browser by State**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Mobile app	96%	97%	97%	97%	94%	97%	97%	96%
Web browser	10%	7%	9%	10%	11%	12%	12%	10%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

These findings highlight the notable reliance on mobile phones and mobile apps as the principal gateway shaping the digital behaviours and preferences of young individuals in Myanmar. It highlights the imperative of adopting a mobile-first approach in the development of digital initiatives and policies to effectively cater to the prevalent modes of social media engagement among the country’s youth.

## Use of personal or shared accounts

The survey yields valuable insights into how young people in Myanmar manage their social media accounts. Impressively, 98% of respondents independently maintain and use their personal social media accounts. This high percentage highlights the individualistic nature of social media engagement among Myanmar's youth, emphasizing their preference for sole control over their online presence. In contrast, 5% of respondents share their social media accounts with someone else. The identified smaller percentage in our findings implies the existence of a collaborative or shared online presence, potentially indicating shared digital spaces among peers, family members, or friends. This suggests that a subset of young individuals may be participating in social media through accounts that are jointly managed or accessed by multiple individuals.

The presence of both personal and joint accounts, even if only within a minority of the sample, indicates a nuanced online engagement strategy. It suggests that some individuals maintain distinct personal accounts while also participating in shared accounts, possibly for accessing different types of content or engaging with various online communities. This dual-account approach might be a deliberate choice to compartmentalize online activities or cater to different aspects of their social and digital lives. In essence, this finding shed light on the diverse ways in which young individuals in Myanmar navigate their online presence. It highlights the flexibility and adaptability of their digital engagement, acknowledging the existence of varied approaches to accessing and participating in social media platforms.

## Years using social media platforms

The average number of years of social media engagement among young individuals in Myanmar is 5.9 years, signifying a substantial and enduring presence on digital platforms. Notably, there are discernible variations in the years of social media use across different states. Kayin stands out with the highest average of 6.7 years, closely followed by Chin at 6.1 years and Shan at 6.0 years. Conversely, Kayah records the lowest average at 5.1 years, trailed by Rakhine at 5.3 years, and Kachin and Mon at 5.9 years. This divergence in social media use duration across states suggests potential disparities in access, availability, and affordability of internet services in different areas. It also implies varying degrees of exposure to diverse information and opinions on social media platforms, emphasizing the intricate interplay of regional factors that shape the digital experiences of Myanmar's youth.

## Frequency of access or check of social media accounts

The survey delved into the frequency of social media account access among respondents, revealing that a significant majority, comprising 75%, are notably active, checking or accessing their accounts daily or 5-6 days a week. This trend is more pronounced in specific states, such as Kachin (82%), Kayin (80%), and Rakhine (83%), while slightly lower percentages were observed in others, including Chin (57%) and Kayah (67%).

## Q11 Frequency of access or check of social media accounts by State

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Always (Daily or 5-6 days a week)	75%	82%	67%	80%	57%	75%	83%	78%
Often (3-4 days a week)	15%	11%	21%	11%	19%	16%	8%	19%
Occasionally (1-2 days a week)	8%	6%	11%	9%	17%	8%	6%	2%
Rarely (1-2 days a month)	2%	1%	1%	0%	7%	1%	3%	1%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

In terms of the frequency of social media use across urban and rural areas, the findings show that 80% of urban respondents and 69% of rural respondents access media accounts on a daily or near-daily basis. The higher frequency in urban areas could be attributed to factors like enhanced internet infrastructure, competitive mobile service providers, and increased availability of public Wi-Fi hotspots compared to rural counterparts. Additionally, age emerged as a contributing factor, with slightly higher frequency of social media access among younger age groups (18-19 and 20-24) compared to older ones (25-29 and 30+), underscoring the vital role of social media as a vital source of information and communication, particularly for the youth in Myanmar.

Moreover, 15% of respondents reported accessing social media often (3-4 days a week), 8% occasionally (1-2 days a week), and a mere 2% rarely (1-2 days a month). These nuanced findings collectively highlight the pivotal role of social media as a crucial source of information and communication for young individuals in Myanmar. The frequency of access suggests its significant impact on shaping perceptions and attitudes toward various social issues, emphasizing

the need to consider these digital dynamics in the pursuit of national unity, social cohesion, and the collective vision for Myanmar's future.

## Time spent on social media each day

The survey unveiled that, on average, respondents spend approximately 3 hours and 41 minutes on social media each day, reflecting the substantial role these platforms play in the daily lives of Myanmar's youth. Noteworthy variations exist across states, with Rakhine leading at an average of

3 hours and 56 minutes, followed closely by Shan with 3 hours and 52 minutes. Conversely, Kayah has the lowest average at 3 hours and 8 minutes, followed by Mon with 3 hours and 38 minutes. The remaining states show similar averages, ranging from 3 hours and 42 minutes in Chin to 3 hours and 45 minutes in Kayin. These findings highlight the widespread use of social media as a primary source of information and communication, irrespective of geographic location. State-specific differences may stem from various factors, including local internet accessibility, cultural preferences, and regional disparities in digital infrastructure.

### Practices:

Respondents spend an average of 3.6 hours daily on various social media platforms. Almost all participants check their social media accounts daily or 3 to 4 days a week.

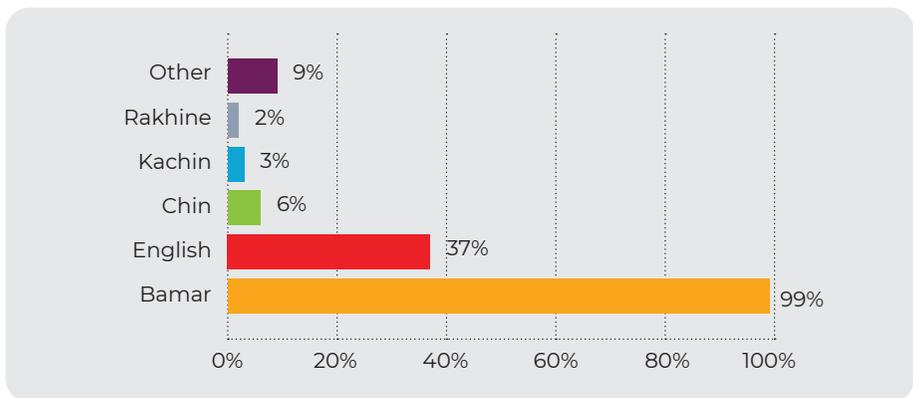
## Languages in which typically consumes content on social media platforms

The survey highlights the diverse linguistic landscape and preferences within the surveyed population regarding content consumption on

social media platforms. Bamar emerges as the overwhelmingly dominant language, with an impressive 99% of respondents indicating its usage. This prevalence suggests that a substantial majority of social media content is available in Bamar, encouraging engagement from individuals across diverse states and demographic groups. Additionally, it indicates a widespread proficiency in the Bamar language across various ethnicities and backgrounds, likely influenced by the prevailing educational system in the country.

English takes the second spot, with 37% of respondents using that language in their social media content consumption. However, its prevalence varies across states, ranging from 29% among Kayah respondents to 45% among those in Chin. This diversity highlights regional linguistic preferences and cultural influences. Interestingly, English is notably more prevalent among respondents from urban areas (44%) compared to rural areas (29%), potentially influenced by better access, and learning opportunities in urban settings. Conversely, other languages like Chin, Kachin and Rakhine are less common, each accounting for less than 10% of respondents.

Figure 4 – Content Language



n=700

The survey highlights the dominance of Bamar and English, shedding light on the challenges faced by minority languages in gaining visibility on social media platforms. Ethnic languages, such as Chin, find prominence within their respective states, with 41% of respondents from Chin expressing the consumption of social media content in the Chin language, alongside English (45%) and Bamar (99%). These insights emphasize the importance of recognizing and preserving linguistic diversity on digital platforms, ensuring inclusive representation and accessibility for users from various linguistic backgrounds.

## Activities typically engaged in on social media platforms

The findings offer a detailed exploration of the multifaceted roles that social media fulfills in the lives of young individuals in Myanmar, emphasizing its dynamic and diverse functionalities. The data highlights that social media serves as a versatile hub for a wide array of activities, encompassing entertainment, social connections, information consumption, shopping, business endeavours, and various forms of interactive engagement. Primarily, social media platforms are used for entertainment and social purposes rather than educational or professional pursuits.

### **Subject Matter/Topic Uploaded, Viewed, Engaged:**

Over half of respondents use social media for updates on political issues and current affairs. However, 84% perceive social media primarily as an entertainment platform.

A significant 93% of respondents use social media for entertainment, engaging in activities such as watching videos, playing games, and tuning into live streams. This portrays social media as a source of amusement and leisure for the surveyed population. Networking and connecting with friends, online communities, is also substantial activities, with 81% of respondents participating in these social interactions, highlighting the integral role of social media in fostering and sustaining digital social connections.

#### Q14 Activities typically engaged in on social media platforms by State

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Entertainment (watching music, videos, games, live streams, etc.)	93%	97%	92%	92%	91%	94%	97%	90%
Networking/connecting with friends, online communities or groups	81%	80%	75%	80%	82%	83%	83%	83%
Reading/checking news and information	74%	81%	78%	69%	71%	67%	75%	74%
Shopping/Finding products to purchase	33%	46%	16%	30%	33%	30%	38%	38%
Business/Promotion and marketing	12%	14%	7%	12%	14%	15%	9%	16%
Attend live streams or webinars/forum	11%	11%	5%	9%	13%	15%	17%	7%
Participate in polls or surveys	11%	17%	6%	10%	8%	11%	16%	7%

n=700

Reading and checking news and information hold a prominent place among social media activities, with 74% of respondents relying on these platforms for staying informed. This highlights the evolving role of social media as a channel for news dissemination, shaping the way young individuals access information about current events and trends.

Shopping and product discovery represent another dimension of social media use, engaging 33% of respondents in online shopping activities. This aligns with the growing trend of e-commerce integration into social media platforms, influencing the digital consumer landscape. Urban respondents are more likely to engage in shopping activities (42%) compared to their rural counterparts (24%), showing potential variations in online shopping accessibility.

A noteworthy portion of respondents utilizes social media for professional purposes, with 12% engaging in business-related activities like promotion and marketing. This highlights the platform's role in entrepreneurial endeavours and the promotion of goods and services. Additionally, 11% actively participate in live streams, webinars, and forums, indicating a growing interest in virtual events and interactive online discussions.

#### **Type of Engagement:**

The majority (93%) of respondents engage in watching videos, games, and live streaming. While they communicate with friends and online communities, they tend to avoid commenting or sharing content related to sensitive issues to prevent controversial discussions.

Participation in polls or surveys is also a notable activity, with 11% of respondents expressing engagement in these interactive features, highlighting social media's potential as a tool for data collection and opinion gathering. While less frequent, respondents also engage in content creation through post uploads (2%) and educational activities such as online classes or studying (1%), illustrating a more specialized use of social media for content creation and learning.

## Types of content or topics typically viewed on that social media platform

The survey provides valuable insights into the diverse content preferences of young individuals in Myanmar as they engage with social media platforms. Notably, entertainment and celebrity updates stand out as the most popular content type, capturing the interest of a significant 84% of respondents. This highlights the pivotal role of social media in serving as a primary source of entertainment and a means to stay informed about celebrity happenings for the surveyed population.

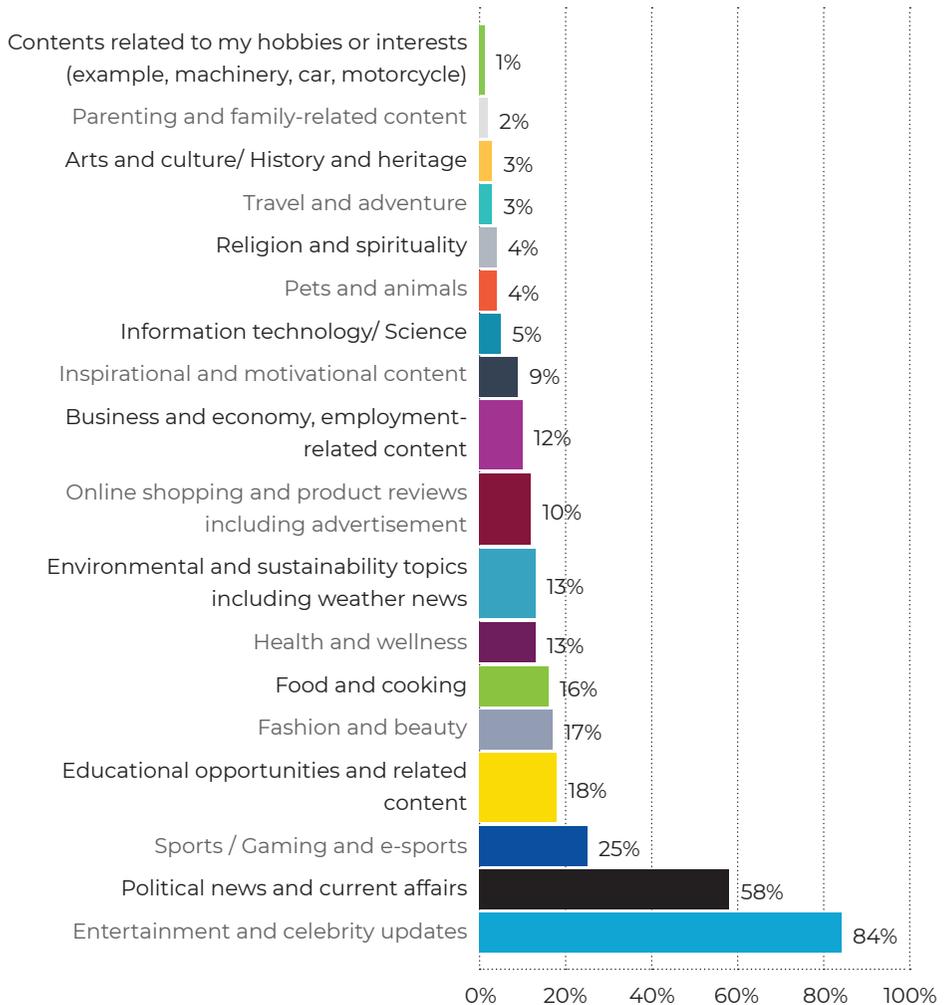
Political news and current affairs command a notable presence on social media, with 58% of respondents indicating their engagement in this category. This finding highlights the platform's influence as a medium for accessing and sharing information related to political developments and current events. Sports, gaming, and e-sports content resonate with a quarter of respondents (25%), highlighting the platform's role as a central hub for enthusiasts to stay connected with their Favorite sports, games, and e-sports events.

Beyond entertainment, educational opportunities, and related content hold significance for 18% of respondents, indicating a notable interest in leveraging social media for educational purposes. This suggests a potential avenue for promoting educational initiatives and resources through these platforms.

Fashion and beauty, food and cooking, health and wellness, and environmental and sustainability topics each attract a noteworthy percentage of respondents, ranging from 13% to 17%. These findings

show the diverse range of lifestyle-related content that young individuals engage with on social media, reflecting the platform's influence on shaping preferences and lifestyles. Online shopping and product reviews, including advertisements, constitute a significant category for 12% of respondents, underlining the growing role of social media in influencing consumer behaviour and purchase decisions.

Figure 5 - Types of content viewed



n=700

Business and economy, along with employment-related content, resonate with 10% of respondents, indicating an interest in staying informed about economic developments and employment opportunities through social media platforms. Inspirational and motivational content holds appeal for 9% of respondents, suggesting the platform’s potential as a source of positivity and motivation for the surveyed population.

## Participate in groups related to ethnic or religious communities

The survey sheds light on the extent of participation among young individuals in Myanmar in social media groups related to ethnic or religious communities. A relatively modest 9% of respondents indicated their involvement in such groups, highlighting that a minority actively seeks or engages in social media spaces centred around ethnic or religious affiliations. In contrast, the majority, constituting 90%, reported not participating in or belonging to such groups, suggesting that a sizeable portion of the surveyed population does not engage in these specific online communities.

### Q16 Participate in social media groups related to ethnic or religious communities

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes	9%	15%	5%	7%	13%	3%	14%	5%
No	90%	85%	95%	93%	83%	96%	86%	95%
Not relevant (e.g., YouTube/TikTok)	1%	0%	0%	0%	4%	1%	0%	0%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

A breakdown of the data by state reveals intriguing variations in participation rates. Kachin stands out with the highest percentage, where 15% of respondents actively participate or belong to social media groups related to ethnic or religious communities. Other states exhibit different levels of engagement, ranging from 3% in Mon to 14% in Rakhine State. This diversity in participation rates suggests that the propensity to engage in these groups varies among different states and communities, reflecting the influence of regional, cultural, or community-specific factors.

These findings highlight the nuanced landscape of online community engagement, with participation rates shaped by regional, cultural, or community-specific factors. Overall, the data suggests that, while a modest percentage of young individuals in Myanmar actively participate in or belong to social media groups related to ethnic or religious communities, these rates vary across different states, reflecting the diverse social dynamics within the surveyed population.

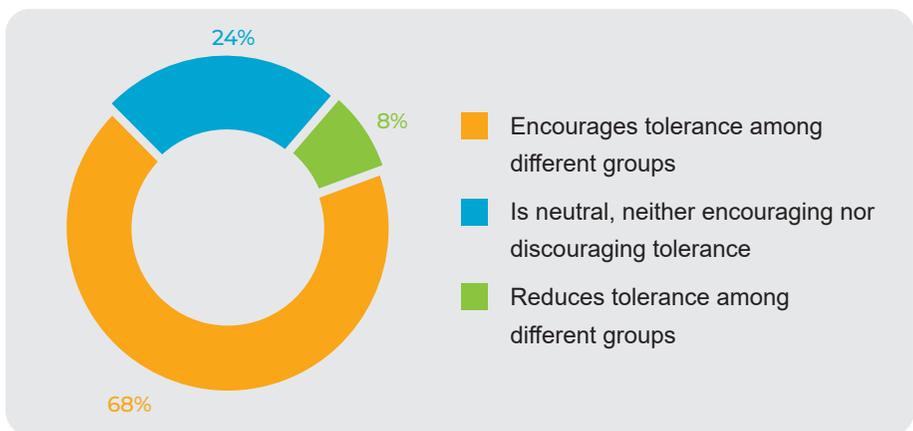
## Believes in the content posted in those groups

Among respondents actively participating in social media groups related to ethnic or religious communities, a noteworthy 68% express the belief that the content shared in these groups encourages tolerance among different ethnic or religious groups. This positive sentiment suggests that these online spaces may play a constructive role in fostering understanding, respect, and harmony among diverse communities within the surveyed population.

In contrast, 24% of respondents maintain a neutral stance, neither perceiving the content as encouraging nor discouraging tolerance

among different groups. This ambivalence may stem from varied perspectives or experiences within this subset of participants. A smaller proportion, 8%, holds the view that the content posted in these social media groups reduces tolerance among different ethnic or religious groups. This suggests a notable concern about the potential negative impact of certain content, raising awareness about the need for responsible content moderation and community engagement.

Figure 6 – Contents posted in those groups



n=700

These findings highlight the diverse attitudes and beliefs within the subset of respondents who actively participate in social media groups related to ethnic or religious communities. While a majority perceives the content as promoting tolerance, a sizeable portion remains neutral, and a minority expresses concerns about the potential negative impact on intergroup relations. Addressing these nuanced perspectives is essential for fostering positive online environments that contribute to social cohesion and understanding among diverse communities.

### 3.2.3 Closing Thoughts - Social Media Engagement

The survey reveals a nuanced landscape of dynamic shifts in internet and social media habits among Myanmar's youth, exposing state-wise disparities that highlight distinctive patterns influenced by external factors. Understanding these shifts is crucial for shaping effective digital initiatives that align with the ever-evolving needs and preferences of the country's young population. The challenges hindering internet and social media engagement are multifaceted, with 41% citing poor internet speed and an equal percentage facing financial hurdles such as high data charges.

Personal circumstances and network coverage issues, particularly pronounced in Chin State, contribute to reduced online activity, highlighting complex obstacles impeding consistent engagement. Conversely, the drivers behind increased online activity reveal a rich tapestry of motivations, including improved high-speed internet access, leisure, the need for online communication crucial for remote work or study, and a desire to stay updated with news. These diverse factors emphasize the intricate web shaping the surge in online activity, underscoring the need for strategies that harness the positive impact of digital platforms on Myanmar's youth.

Social media plays a pivotal and dynamic role in the lives of Myanmar's youth. Facebook stands out as the dominant platform, deeply integrated into daily routines, with diverse content preferences reflected through TikTok and YouTube. Mobile phones are the primary devices, emphasizing the need for mobile-centric digital strategies. The survey highlights nuanced regional variations, emphasizing the importance of understanding local dynamics. Personal control over

accounts, averaging 5.9 years of social media use, and daily engagement for 75% highlight the platform's enduring significance. Language preferences and content engagement patterns provide valuable insights for tailoring digital initiatives that align with the diverse preferences and needs of Myanmar's youth, contributing to social cohesion and the country's digital future.

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### 3.3 Behaviours and practices on social media

In an era where individuals from diverse geographical locations, ethnic backgrounds, and religious affiliations converge on various social media platforms, the cultivation of positive behaviours and attitudes becomes paramount. Building a harmonious and well-mannered social network is contingent upon the conscientious engagement of users. This section unravels the intricacies of respondents' behaviours, reactions, and perspectives pertaining to a spectrum of topics, from diversity and tolerance to broader social issues, within the realm of social media.

By delving into the survey findings, this section aims to provide insights into the ways in which respondents navigate the complexities of digital interactions. It sheds light on the diverse attitudes and practices that individuals bring to the digital landscape, emphasizing the significance of fostering a positive and inclusive online community. Through a nuanced exploration of these behaviours, this section contributes to a comprehensive understanding of the dynamics shaping social media interactions among the youth in Myanmar.

#### **Online Attitude Behaviour and Practices:**

Respondents often avoid engaging with opposing viewpoints and choose to ignore content related to different ethnicities or religions.

### 3.3.1 Knowledge on tolerance, diversity and inclusiveness

#### Freedom to post anything on social media accounts

The survey delves into the perceptions of young individuals in Myanmar regarding the freedom to post content on their social media accounts. A significant majority, comprising 75% of respondents, believes that people have the freedom to post anything they want on their social media accounts. This finding indicates a prevailing sentiment among the surveyed population that social media platforms provide a space where individuals feel empowered to express themselves without significant restrictions.

#### Q30a People have the freedom to post anything they want on their social media accounts

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	75%	75%	78%	77%	72%	80%	69%	71%
False	23%	24%	19%	18%	26%	18%	29%	26%
Don't know	3%	1%	3%	5%	2%	2%	2%	3%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

In contrast, 23% of respondents express the belief that people do not have the freedom to post anything they want on their social media accounts. This perspective may reflect concerns about potential limitations imposed by platform policies, societal norms, or other factors, which could restrict the content individuals feel comfortable sharing. A smaller percentage, 3%, expressed uncertainty, indicating a level of ambiguity or lack of clarity among some respondents regarding the extent of freedom individuals have in posting content on their social media accounts.

Analysing responses across religious groups provides additional insights. Among Buddhist respondents, a substantial 79% believe in the freedom to post anything on social media accounts, indicating a high level of confidence in the freedom of expression within this religious community. In contrast, among Christian respondents, 66% hold the belief in such freedom, and among Islamic respondents, 72% share this belief. While the Islamic community's percentage is higher than that of Christians, it is lower than Buddhists, indicating a middle-ground stance within the Islamic community regarding the extent of freedom in expressing oneself on social media.

These findings illustrate the diverse perceptions and attitudes towards the freedom of expression on social media platforms among young individuals in Myanmar. The data reflects a complex interplay of factors that influence their views on the boundaries of online self-expression, emphasizing the need for nuanced approaches in understanding and addressing concerns related to online freedom.

## Promoting Understanding and Acceptance of Varying Opinions

The survey outcomes show a remarkable consensus among young individuals in Myanmar, emphasizing the collective recognition of the importance of understanding and accepting diverse opinions, particularly in the context of religion or ethnicity, when disagreements arise. An overwhelming 89% of respondents express the view that embracing this perspective is crucial, highlighting a shared commitment to fostering tolerance and recognizing the value of diverse viewpoints within the societal landscape. This sentiment permeates across all states, with Kachin exhibiting the highest endorsement at 97% and Chin the lowest at 85%. These state-specific variations

suggest nuanced attitudes while emphasizing an overall high level of tolerance and respect for diversity across Myanmar.

**Q30b People should understand and accept the varying opinions about religion or ethnicity**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	89%	97%	87%	91%	85%	91%	86%	87%
False	10%	3%	11%	7%	15%	6%	14%	13%
Don't know	1%	0%	2%	2%	0%	3%	0%	0%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

In contrast, a modest 10% of respondents hold the belief that understanding and accepting differing opinions on matters of religion or ethnicity is not necessary during disagreements. This minority perspective represents a relatively small segment of respondents leaning towards a more restrictive or less tolerant stance when faced with diverse viewpoints within the realms of religion or ethnicity. Despite this minority viewpoint, the overarching survey findings highlight a prevailing sentiment among the surveyed population, advocating for the cultivation of understanding and acceptance even in the face of disagreements. This consensus highlights a collective commitment to promoting social cohesion and unity within Myanmar’s multifaceted and diverse society.

The nuanced state-specific variations in endorsement rates indicate the complex interplay of factors shaping attitudes towards tolerance and acceptance. Despite these variations, the survey reflects a strong shared commitment among the majority of young individuals in Myanmar to embrace diversity of opinions, fostering an inclusive social fabric that transcends potential disagreements, contributing to the overall harmony of the nation.

## Freedom to Communicate Without Fear

The results highlight the diverse perspectives among young individuals in Myanmar concerning the freedom to communicate without fear in society. The results present a balanced split, with 50% emphasizing the importance of open and safe communication and 47% expressing reservations or scepticism about unrestricted communication.

### Q30c All members of a society should communicate without fear

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	50%	48%	47%	50%	55%	48%	66%	38%
False	47%	49%	53%	46%	42%	50%	33%	59%
Don't know	2%	3%	0%	4%	3%	2%	1%	3%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Distinct viewpoints emerge across various ethnic groups, underscoring varied levels of trust and fear. Rakhine respondents exhibit the highest agreement (66%), followed by Chin (55%) and Kayin (50%). In contrast, Shan respondents demonstrate the lowest agreement (38%), trailed by Kachin (48%) and Mon (48%). These variations point to differing perceptions of trust and apprehension in communication dynamics among Myanmar's diverse ethnic groups.

Religious affiliations further contribute to the nuanced landscape. Muslims are most inclined to agree (68%), followed by Christians (56%), while Buddhists are less likely to support fear-free communication, with 46% in favour and 51% against. These patterns signify a spectrum of views on the significance of communication and safety within religious groups.

Overall, these responses depict a complex interplay of attitudes within the surveyed population, reflecting a spectrum of perspectives on communication dynamics in society. Understanding the factors influencing these differences is crucial for cultivating a more unified and inclusive communication environment among Myanmar's young population.

## The Role of Social Tolerance is Advanced Societies

The survey outcomes reveal a resounding consensus among young individuals in Myanmar regarding the pivotal role of social tolerance in the context of societal advancement and economic development. A significant 82% of respondents assert that social tolerance is a crucial component of an advanced society and contributes substantially to economic development. This overwhelming majority highlights the widespread recognition of the positive impact that social tolerance has on fostering societal progress and fuelling economic growth.

**Q30d Social tolerance is not an important part of an advanced society and it does not support economic development**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	16%	17%	12%	12%	17%	18%	20%	16%
False	82%	83%	85%	82%	82%	79%	80%	82%
Don't know	2%	0%	3%	6%	1%	3%	0%	2%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

In contrast, a minority perspective is evident, with 16% of respondents holding the belief that social tolerance is not a pivotal element for societal advancement and economic development. Importantly, this dissenting view is evenly distributed among respondents from diverse

states and religious backgrounds, signifying that this perspective is not concentrated in any specific demographic group.

In summary, these findings highlight a prevailing sentiment among young individuals in Myanmar, affirming the significance of social tolerance as a foundational element for societal advancement and economic prosperity. This shared perspective emphasizes the acknowledgment of the interconnectedness between social harmony and economic development in the aspirations and values of the country's youth. Recognizing and promoting social tolerance, therefore, emerges as a key factor in shaping a more inclusive, progressive, and economically vibrant society in Myanmar.

## Understanding the Diverse Landscape of Hate Speech in Myanmar

The survey results shed light on the nuanced perspectives of young individuals in Myanmar regarding the definition of hate speech. Notably, 44% of respondents agree that hate speech involves offensive discourse targeting a group or individual based on inherent characteristics like race, religion, and gender, while 52% believe this statement is false. This divergence in responses highlights a spectrum of interpretations within the surveyed population concerning the nature and boundaries of hate speech. These differing viewpoints may stem from individual understanding, personal experiences, or contextual factors that shape respondents' perspectives on what constitutes hate speech.

Q30e Hate speech refers to offensive discourse targeting a group or an individual based on inherent characteristics (such as race, religion, and gender)

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	44%	44%	35%	45%	51%	49%	40%	44%
False	52%	54%	59%	46%	46%	49%	58%	54%
Don't know	4%	2%	6%	9%	3%	2%	2%	2%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

A deeper examination of agreement and disagreement rates across respondents from different states reveals intriguing variations. Those from Chin State exhibit the highest agreement rate at 51%, contrasting with the lowest rate observed among Kayah respondents at 35%. Conversely, Rakhine respondents demonstrate the highest disagreement rate at 58%, while Kayin respondents show the lowest at 46%. Education levels further contribute to these variations, with higher-educated respondents more likely to agree (57% among those with higher education, compared to 31% with primary education). Conversely, lower education levels correlate with higher disagreement rates, exemplified by the 71% disagreement rate among those with middle education, compared to 40% among those with higher education.

In conclusion, these findings highlight the ongoing imperative for public awareness and education initiatives focusing on the definition and implications of hate speech. The necessity of fostering a nuanced understanding among Myanmar's young population becomes evident. Addressing these diverse perspectives is pivotal in promoting social cohesion and mitigating the adverse effects of hate speech on society.

## Perceptions of Online Hate Speech

The survey outcomes shed light on the perspectives of young individuals in Myanmar regarding the ease, cost, and anonymity associated with producing and sharing online hate speech. A significant 51% of respondents believe that online hate speech cannot be easily generated and disseminated at a low cost and anonymously. In contrast, 45% express the belief that this statement is false.

Analysing the data reveals a consistent pattern across different states, with minimal variations in the levels of agreement or disagreement. Notably, Rakhine State demonstrates the highest agreement at 57%, closely followed by Chin State at 56%. Conversely, the lowest agreement is observed in Shan State at 47%, with Kachin State at 49%.

**Q30f Online hate speech cannot be produced and shared easily, at low cost and anonymously**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	51%	49%	50%	50%	56%	49%	57%	47%
False	45%	49%	45%	44%	44%	44%	40%	49%
Don't know	4%	2%	5%	6%	0%	7%	3%	4%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Differences among various religious groups become apparent, suggesting potential variations in perceived vulnerability or targeting by online hate speech. Muslims exhibit the highest agreement at 66%, followed by Christians at 53%, and Buddhists at 49%. This diversity in responses highlights a spectrum of viewpoints within the surveyed population concerning the accessibility and anonymity of online hate

speech. Individual experiences, levels of digital literacy, and awareness of the mechanisms involved in creating and disseminating online hate speech likely contribute to these varying opinions.

Further exploration of these factors holds the potential to enrich our understanding and inform targeted initiatives aimed at addressing the challenges posed by online hate speech in Myanmar. Initiatives focusing on enhancing digital literacy, raising awareness about the mechanisms of online hate speech, and promoting a collective responsibility for a safer online environment can play a pivotal role in mitigating the impact of harmful digital discourse in Myanmar.

## Importance of Tolerance for Peaceful Coexistence

The findings gleaned from the survey provide deep insights into the perspectives of young individuals in Myanmar regarding the importance of tolerance in nurturing peaceful coexistence. A striking 92% of respondents firmly believe that tolerance is a crucial element for people to live together peacefully. This sentiment resonates consistently across all states, with percentages ranging from 90% to 94%. However, the level of disagreement unveils a noteworthy correlation with education levels, suggesting that education plays a pivotal role in shaping attitudes toward tolerance. Remarkably, 97% of respondents with higher education disagree with the statement, in stark contrast to 19% of respondents who only reached primary education. This pattern suggests that a higher level of education is associated with a more robust inclination toward valuing tolerance.

### Q30g Tolerance is not important to help people to live together peacefully

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	8%	8%	7%	6%	10%	8%	9%	9%
False	92%	92%	93%	94%	90%	91%	91%	91%
Don't know	0%	0%	0%	0%	0%	1%	0%	0%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

These results highlight a prevailing and robust value placed on tolerance by the majority of people in Myanmar. The overwhelming consensus emphasizes the critical role of tolerance in promoting harmony within the diverse social fabric of Myanmar's young population. This collective understanding among respondents reflects a shared belief that embracing differences and fostering mutual respect are pivotal components for building a peaceful and cohesive society.

As Myanmar navigates its dynamic social landscape, acknowledging and promoting tolerance emerge as essential pillars for the country's future. The survey outcomes provide a foundation for targeted initiatives aimed at promoting tolerance, particularly emphasizing the role of education in shaping attitudes toward peaceful coexistence.

### Perception of Hate Speech Regulation on Social Media Platforms

The survey unveils the perspectives of young individuals in Myanmar regarding the regulation of hate speech on social media platforms, shedding light on the dynamics of their awareness and beliefs. Notably, a significant 64% of respondents believe that many social media services currently prohibit hate speech as a violation of community standards. In contrast, 31% express the belief that this

statement is false, indicating a notable, albeit smaller, proportion that may be uncertain or unaware of the regulations imposed by social media services on hate speech.

Delving deeper into the data and breaking down agreement levels across different states, it becomes apparent that respondents from Mon exhibit the highest agreement rate at 73%, closely followed by Kayah (70%) and Shan (66%) respondents. On the contrary, the lowest agreement levels are found among Chin respondents (56%), followed by Rakhine (58%) and Kachin (62%) respondents. These variations highlight a prevailing consensus among respondents that hate speech is generally not tolerated by many social media platforms.

**Q30h Hate speech is prohibited as a violation of community standards**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	64%	62%	70%	65%	56%	73%	58%	66%
False	31%	35%	25%	25%	42%	24%	38%	28%
Don't know	5%	3%	5%	10%	2%	3%	4%	6%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

However, the nuanced differences across states suggest variations in the degree of agreement or disagreement. In summary, the majority of the surveyed population believes that social media services have implemented measures to prohibit hate speech. Nonetheless, the survey findings also highlight the importance of recognizing regional disparities in awareness and perception, and to consider how these variations shape public understanding and attitudes toward hate speech regulation on social media platforms.

## Reporting Violations of Hate Speech Policies on Social Media

The survey explores the perspectives of young individuals in Myanmar concerning the reporting of posts that violate hate speech policies on social media platforms. Strikingly, a substantial 76% of respondents express their belief that posts violating hate speech policies can be reported to social media, while 17% hold the contrary view. This resounding majority signals a broad awareness among the surveyed population regarding the functionality of reporting mechanisms on social media platforms, enabling users to flag content that violates hate speech policies. Nevertheless, a notable minority maintains the belief that such reporting is not feasible, hinting at a potential gap in understanding or awareness among certain respondents concerning the available reporting mechanisms.

Upon closer inspection of responses based on location, discernible variations emerge between urban and rural respondents. In urban areas, an overwhelming 81% of respondents believe that posts violating hate speech policies can be reported, with only 13% thinking otherwise. Conversely, in rural areas, 72% hold the belief that such posts can be reported, while 22% maintain the opposing view. This urban-rural distinction suggests subtle disparities in perceptions regarding the efficacy of reporting mechanisms for hate speech violations.

**Q30i Post violating the hate speech policy cannot be reported to social media**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	17%	17%	19%	11%	20%	16%	24%	15%
False	76%	79%	77%	75%	78%	77%	70%	79%
Don't know	6%	4%	4%	14%	2%	7%	6%	6%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Further dissection of responses across states reveals intriguing insights. The highest percentage of respondents who believe that a post violating hate speech policy cannot be reported to social media is found in Rakhine State, standing at 24%. In contrast, the lowest percentage is observed in Kayin State, with only 11% of respondents holding this view. These state-specific variations highlight the importance of considering regional nuances in understanding the perceptions of young individuals in Myanmar regarding the reporting of hate speech violations on social media.

In essence, while there exists a broad understanding among the surveyed population that posts violating hate speech policies can be reported on social media, the nuanced differences between urban and rural respondents, as well as variations across states, emphasize the need for tailored awareness campaigns and education initiatives. Addressing these distinctions can contribute to a more comprehensive and effective strategy for promoting responsible and informed use of reporting mechanisms for hate speech on social media platforms.

## Cyberbullying or Hate Speech Related to Cultural or Religious Differences

The survey outcomes cast a revealing light on the perspectives of young individuals in Myanmar concerning the prevalence of cyberbullying or hate speech, specifically related to cultural or religious differences on social media platforms. Notably, a substantial 66% of respondents believe that such negative behaviours are commonly disseminated in this context, while 31% hold the contrasting view that this statement is false.

This finding highlights a pervasive concern cutting across all states, indicating a widespread perception of the extensive occurrence of cyberbullying or hate speech related to cultural or religious differences within the digital landscape. The highest percentage of agreement is notably found in Mon State at 74%, closely followed by Chin State at 72% and Kachin State at 71%. Conversely, the lowest percentage of agreement is observed in Shan State at 60%, with Rakhine State at 63% and Kayah State at 58%. Approximately one-third of respondents across all states express disagreement with the statement, with the highest disagreement rate recorded in Shan State at 39%, followed by Kayah State at 36%, and Rakhine State at 34%.

**Q30j Cyberbullying or hate speech are commonly spread on social media related to cultural or religious differences**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
True	66%	71%	58%	63%	72%	74%	63%	60%
False	31%	29%	36%	33%	26%	22%	34%	39%
Don't know	3%	0%	6%	4%	2%	4%	3%	1%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The data elucidates a pervasive perception of online harassment and discrimination rooted in identity factors among the surveyed population. It implies that a considerable proportion of young individuals in Myanmar consider these issues as substantial challenges within the digital realm. This observation highlights the imperative for targeted interventions and awareness campaigns aimed at addressing and mitigating the impact of cyberbullying and hate speech, especially concerning cultural and religious diversity. Initiatives focused on fostering a more inclusive and respectful online environment emerge as crucial elements in promoting social cohesion and unity among the diverse youth population in Myanmar.

## Rating Tolerance Levels in Social Media Networks

The survey data provides a nuanced understanding of how young individuals in Myanmar perceive the level of tolerance among various groups within their social media networks. Notably, 12% of respondents rated this tolerance as “very high,” while a more substantial portion, constituting 41%, perceived it as “high.” In contrast, 24% of respondents indicated a perceived “low” level of tolerance, with 8% reporting it as “very low.” Additionally, 16% of respondents expressed uncertainty, responding with “Don’t know.”

Upon a closer examination of responses across states, Shan stands out as having the highest percentage of respondents (58%) who rated the level of tolerance as either “very high” or “high.” Conversely, Kayah had the lowest percentage, with only 39% of respondents perceiving the level of tolerance as “very high” or “high.”

### Q36 Rating the level of tolerance among different groups of people within your social media network

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Very high	12%	12%	5%	13%	10%	13%	17%	13%
High	41%	43%	34%	42%	40%	42%	38%	45%
Low	24%	26%	23%	19%	29%	22%	24%	24%
Very low	8%	8%	8%	5%	10%	9%	8%	8%
Don't know	16%	11%	30%	21%	11%	14%	13%	10%
NET	100%	100%	100%	100%	100%	100%	100%	100%

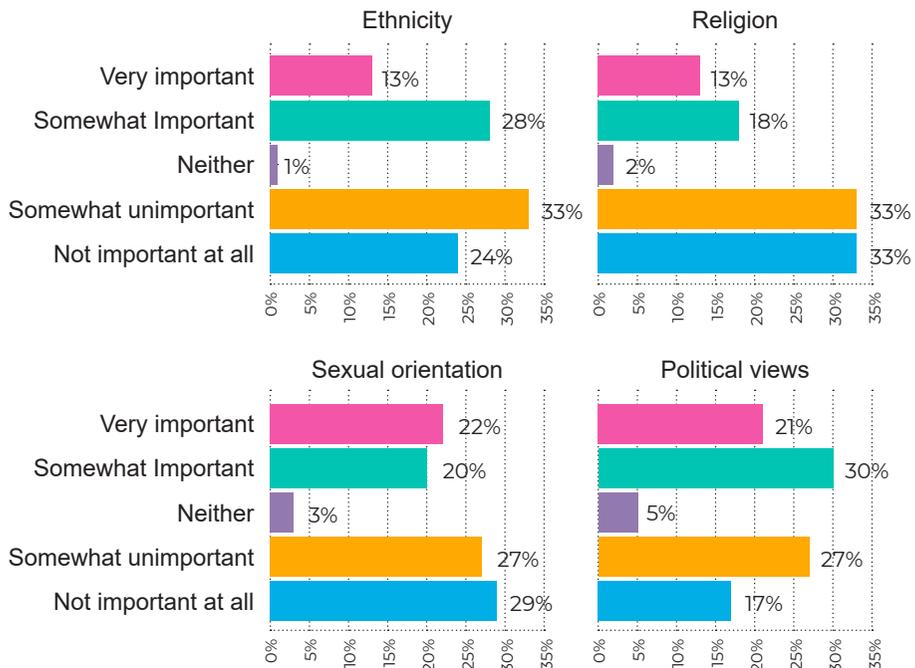
n=700

These findings highlight a diverse spectrum of perceptions regarding tolerance within social media networks among the surveyed population. While a substantial proportion acknowledges a high to very high level of tolerance, a noteworthy segment perceives a low

to very low level. The presence of uncertainty in 16% of responses indicates that some individuals find it challenging to accurately gauge or assess the level of tolerance among different groups within their social media circles.

This variation in perceptions highlights the complex and multifaceted nature of social dynamics on digital platforms. It emphasizes the imperative of fostering a more inclusive and respectful online environment to enhance social cohesion and unity. Acknowledging and addressing the diverse perspectives and experiences of young individuals in Myanmar becomes crucial in this context. Efforts to promote understanding, dialogue, and tolerance within social media networks can play a pivotal role in creating a more harmonious and cohesive online space for the youth population in Myanmar.

### 3.3.2 Attitude on tolerance, diversity and inclusiveness



n=700

## Sharing Ethnicity

The survey data delves into the nuanced attitudes of young individuals in Myanmar concerning the importance of sharing ethnicity when making new friends on social media. Notably, 13% of respondents deem it very important, while a larger segment, comprising 28%, finds it somewhat important. Conversely, 33% of respondents consider it somewhat unimportant, and 24% view it as not important at all.

### Q19 Importance of sharing the following factors when making new friends (Ethnicity)

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Very important	13%	12%	14%	10%	19%	11%	17%	11%
Somewhat Important	28%	31%	30%	24%	36%	23%	27%	26%
Neither	1%	2%	1%	0%	1%	2%	2%	0%
Somewhat unimportant	33%	27%	30%	42%	24%	35%	33%	39%
Not important at all	24%	28%	25%	24%	20%	29%	21%	24%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

An exploration across different states reveals intriguing variations. Chin stands out, with 55% of respondents finding sharing ethnicity very or somewhat important when forming new connections. In contrast, Kayin exhibits the lowest percentage at 34%, indicating a relatively lower significance placed on sharing ethnicity in this context. These state-level disparities suggest that cultural and regional factors may sway individuals' perspectives on the importance of ethnic sharing in online social interactions.

Additionally, a distinct urban-rural disparity surface. Notably, 33% of urban respondents deem it very or somewhat important, while

50% of rural respondents hold this view. This nuanced urban-rural divide implies that the importance of sharing ethnicity might differ based on location. The higher percentage in rural areas suggests that cultural and regional factors play a more substantial role in shaping views on ethnic sharing in online social interactions in these settings.

Analysing responses across various ethnicities uncovers notable distinctions. Among the Kayah, a substantial 60% express that sharing ethnicity is very or somewhat important in making new friends on social media. This is closely followed by the Chin, with 56% attributing relatively high importance to ethnicity in online friendships. Conversely, the Mon and the Bamar respondents demonstrate the lowest level of importance, with 28% and 36%, respectively.

The data suggests that, for the majority of individuals in Myanmar, ethnicity is not a predominant concern during social media interactions. However, it also indicates that the importance of ethnicity may vary across different ethnic groups. These insights reveal a spectrum of attitudes among the surveyed population regarding the significance of sharing ethnicity in forming connections on social media.

While a notable percentage considers it significant, a substantial portion leans towards perceiving it as somewhat unimportant or not important at all. These varying perspectives highlight the diverse and evolving nature of social interactions in the digital realm, suggesting that, for many young individuals in Myanmar, factors beyond ethnicity play a more pivotal role in establishing connections on social media.

## Sharing Religion

The survey offers valuable insights into the importance that young individuals in Myanmar assign to sharing their religion when making new friends on social media. Notably, 13% of respondents consider it very important, while a slightly larger segment, comprising 18%, deems it somewhat important. Conversely, 33% of respondents regard it as somewhat unimportant, and an equal percentage of 33% views sharing religion as not important at all.

### Q19 Importance of sharing the following factors when making new friends (Religion)

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Very important	13%	13%	18%	11%	12%	8%	17%	14%
Somewhat Important	18%	16%	12%	16%	19%	18%	23%	23%
Neither	2%	2%	1%	2%	1%	3%	3%	2%
Somewhat unimportant	33%	34%	35%	36%	42%	33%	26%	28%
Not important at all	33%	35%	34%	35%	26%	38%	31%	33%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Analysing responses across different states reveals notable variations. Rakhine stands out, with 40% of respondents finding sharing religion to be very or somewhat important when forming new connections. Shan closely follows with 37%, while Mon has the lowest percentage at 26%, indicating the importance of sharing religion when establishing new social media connections. These state-level disparities suggest that cultural and regional factors may influence individuals' perspectives on the significance of sharing religion in the context of online social interactions.

Furthermore, there is a notable variation in perspectives across different religious groups. Muslims stand out, with the highest per-

centage (38%) of respondents finding sharing religion to be very or somewhat important when making new friends on social media. In contrast, Buddhists and Christians show relatively lower percentages, with 31% and 32%, respectively, indicating that sharing religion when making new friends on social media is important or very important.

These findings suggest a diversity of perspectives among the surveyed population regarding the importance of sharing one's religion when establishing connections on social media. While a notable proportion places some degree of importance on this factor, a substantial portion leans towards perceiving it as somewhat unimportant or not important at all. The existence of varying perspectives highlights the complex and evolving nature of social interactions in the digital realm, indicating that, for many young individuals in Myanmar, factors beyond religion may play a more crucial role when forming connections on social media.

## Sharing Sexual Orientation

The survey delves into the importance that young individuals in Myanmar place on sharing their sexual orientation when making new friends on social media. Notably, 22% of respondents consider it very important, while 20% find it somewhat important. Conversely, 27% of respondents perceive it as somewhat unimportant, and 29% view it as not important at all.

When examining responses across different states, significant variations emerge. Chin stands out, with the highest percentage (52%) of respondents who find sharing sexual orientation to be very or somewhat important when making new friends. In contrast,

Kayin has the lowest percentage (34%), indicating a relatively lower importance placed on sharing sexual orientation when forming new social media connections. These differences across states suggest that religious, cultural and regional factors may influence individuals' perspectives on the significance of sharing sexual orientation in the context of online social interactions.

**Q19 Importance of sharing the following factors when making new friends (Sexual orientation)**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Very important	22%	14%	23%	22%	26%	17%	29%	24%
Somewhat Important	20%	23%	21%	12%	26%	18%	21%	16%
Neither	3%	3%	3%	3%	3%	3%	2%	2%
Somewhat unimportant	27%	32%	26%	28%	22%	31%	20%	28%
Not important at all	29%	28%	27%	35%	23%	31%	28%	30%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Interestingly, among respondents aged 18-19, the importance of sharing sexual orientation is notably higher at 58%, significantly surpassing the overall average of 42%. Across religions, the importance of sharing sexual orientation is highest among Islamic respondents, with 58% expressing that it is very or somewhat important. Christian respondents also place relatively high importance on this aspect at 48%. In contrast, Buddhist respondents show a lower level of importance, with 37% considering it very or somewhat important.

These findings highlight a spectrum of perspectives within the surveyed population regarding the importance of sharing sexual orientation in the context of forming connections on social media. While a notable proportion considers it important, there is also a significant segment that leans towards perceiving it as somewhat

unimportant or not important at all. This diversity of views highlights the complexity of social interactions in the digital realm and the varying degrees to which individuals prioritize the sharing of personal information, such as sexual orientation, when establishing connections on social media.

## Sharing Political Views

The survey delves into the perceived importance of sharing political views when making new friends on social media among young individuals in Myanmar. Overall, 21% of respondents consider it very important, while a larger portion, 30%, find it somewhat important. Consequently, a combined 51% of respondents find it either very important or somewhat important, highlighting the significance some place on political alignment in their social connections. In contrast, only 17% of respondents express that sharing political views is not important at all, while 27% view it as somewhat unimportant.

Analysing responses across different states reveals interesting patterns. Kayah and Shan exhibit a higher percentage of respondents (59% and 55%, respectively) emphasizing the importance of sharing political views, while Kain and Mon states show a relatively lower importance, with 38% and 41%, respectively. These variations indicate that, while a substantial portion considers it important, there is also a significant group for whom political alignment may not be a key factor in forming new connections.

**Q19 Importance of sharing the following factors when making new friends (Political views)**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Very important	21%	21%	26%	11%	21%	17%	25%	24%
Somewhat Important	30%	29%	33%	27%	37%	24%	28%	31%
Neither	5%	5%	6%	8%	6%	4%	5%	2%
Somewhat unimportant	27%	30%	19%	38%	21%	23%	28%	29%
Not important at all	17%	15%	16%	16%	15%	32%	14%	14%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The sharing of political alignments appears to be a crucial factor for making friends online, particularly for Chin (57%), Kayah (63%), Kachin (63%), and Shan (67%) respondents. In contrast, Bamar respondents place relatively lower importance (38%) on the sharing of political alignments when forming new social media connections, with only 38% considering it somewhat or very important. This implies that, for many ethnic groups, political views play a significant role in establishing connections on social media.

These findings suggest a varied spectrum of attitudes within the surveyed population regarding the relevance of sharing political views when forming new connections on social media. While a notable percentage considers it important, a substantial portion leans towards perceiving it as somewhat or not important. The existence of varying perspectives highlights the diverse nature of political ideologies and the potential impact of political differences on online social interactions among Myanmar's young population.

## Comfort with Posts about Religion

The survey findings offer valuable insights into the sentiments of young individuals in Myanmar regarding the posting of religious content on social media. A substantial 71% of respondents express a positive sentiment, with 26% strongly agreeing and 45% agreeing that they feel comfortable when others post about religion. In contrast, 27% of respondents indicate a degree of discomfort, with 16% strongly disagreeing and 11% disagreeing with the statement.

Analysing comfort levels across states, reveals variations across different regions. Respondents in Kayah State demonstrate the highest level of agreement, with 77% expressing comfort with posts about religion on social media. Other states with notably high levels of agreement include Rakhine (74%), Shan (72%), and Mon (72%). In contrast, respondents in Chin State feel slightly less comfortable when others post about religion, at 65%. These state-specific differences suggest that attitudes toward religious content on social media may be influenced by regional and cultural factors.

### Q31a “I feel comfortable if others post about religion on social media”

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly Agree	26%	27%	25%	22%	25%	23%	39%	23%
Agree	45%	42%	52%	47%	40%	49%	35%	49%
Neither	2%	4%	1%	4%	2%	2%	1%	2%
Disagree	16%	16%	14%	18%	19%	13%	13%	16%
Strongly Disagree	11%	11%	8%	9%	14%	13%	12%	10%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Breaking down the responses by religion, Buddhists show the highest level of agreement, with 74% expressing comfort with posts about

religion on social media. Muslims follow closely behind, with 72% in agreement. Christians, on the other hand, display a slightly lower level of comfort at 65%. These variations in comfort levels among different religious groups suggest that individual attitudes toward religious content on social media may be influenced by religious beliefs and cultural factors.

These results highlight a mixed response, with a majority expressing comfort but a notable minority indicating discomfort when encountering religious content on social media. The nuanced perspectives suggest a complex interplay of attitudes and sensitivities within the surveyed population, emphasizing the need for a thoughtful and inclusive approach to discussions and expressions related to religion on digital platforms. The state-level and religious breakdowns provide valuable context, indicating that regional and cultural factors, as well as religious beliefs, play a role in shaping individuals' comfort levels with religious content on social media.

## Comfort with Posts about Ethnicity

The survey data provides valuable insights into the comfort levels of young individuals in Myanmar when encountering posts about ethnicity on social media. A significant majority, comprising 78% of respondents, either strongly agree or agree that they feel comfortable with such posts. Specifically, 34% of respondents strongly agree, and an additional 44% agree that they feel at ease when others post about ethnicity on social media. In contrast, a minority expresses discomfort, with 10% strongly disagreeing and 8% disagreeing with the statement.

Analysing responses across states reveals interesting patterns. The highest levels of agreement are found in Mon (84%), Kayah (83%), and Shan (84%) states, suggesting a widespread comfort with posts about ethnicity in these regions. On the other hand, the lowest level of agreement is observed in Chin State, with 69% expressing comfort, indicating a somewhat lower level of ease with ethnicity-related posts in this state. These state-specific differences highlight the nuanced regional perspectives on discussions and posts related to ethnicity on social media among Myanmar’s youth.

**Q31b “I feel comfortable if others post about ethnicity on social media”**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly Agree	34%	27%	38%	36%	30%	38%	41%	31%
Agree	44%	50%	45%	45%	39%	46%	31%	53%
Neither	3%	5%	2%	2%	3%	2%	2%	2%
Disagree	10%	9%	9%	11%	15%	8%	14%	7%
Strongly Disagree	8%	9%	6%	6%	13%	6%	12%	7%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Examining responses by ethnicity unveils significant variations. The highest levels of agreement are observed among the Bamar (87%), Kayin (85%), and Shan (87%) ethnicities, suggesting a widespread comfort with discussions related to ethnicity within these groups. In contrast, the lowest level of agreement is noted among the Kachin ethnicity, with only 58% expressing comfort, indicating a relatively lower level of ease with ethnicity-related posts in this group. These ethnicity-based differences highlight the diverse perspectives within Myanmar’s youth population concerning discussions about ethnicity on social media.

These findings indicate a relatively high level of comfort among the surveyed population with posts related to ethnicity on social media. However, the presence of some respondents who disagree or strongly disagree suggests that there is a range of perspectives, and individual comfort levels may vary based on personal experiences, beliefs, and cultural factors.

## Comfort with Posts about Sexual Orientation

The survey data provides valuable insights into the comfort levels of young individuals in Myanmar concerning posts about sexual orientation on social media. The responses reveal a mixed sentiment among respondents. While a notable portion expresses comfort, with 23% strongly agreeing and 30% agreeing, a substantial segment also indicates discomfort, with 15% strongly disagreeing and 30% disagreeing with the statement. The high percentage of disagreement suggests that a considerable proportion of respondents may feel uneasy or opposed to discussions about sexual orientation on social media.

When examining responses across states, Kayin stands out with the highest percentage, with 59% of respondents expressing that they agree or strongly agree that they feel comfortable if others post about sexual orientation on social media. Other states with relatively high percentages include Shan (56%), Kayah (55%), and Rakhine (55%). In contrast, Chin State has the lowest percentage, with 43% of respondents indicating comfort. These variations suggest that comfort levels regarding discussions about sexual orientation on social media differ across states, highlighting the need for nuanced approaches and awareness campaigns that consider regional differences in attitudes.

Q31c “I feel comfortable if others post about sexual orientation on social media”

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly Agree	23%	19%	27%	22%	16%	25%	32%	20%
Agree	30%	31%	28%	37%	27%	29%	23%	36%
Neither	2%	1%	1%	2%	2%	4%	0%	2%
Disagree	15%	24%	21%	15%	11%	13%	10%	14%
Strongly Disagree	30%	25%	23%	24%	44%	29%	35%	28%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Breaking down responses by religious affiliation, Buddhists have the highest percentage, with 56% expressing comfort if others post about sexual orientation on social media, followed by Muslims at 55%. Christians, however, have a slightly lower percentage, with 45% indicating comfort. These variations in comfort levels based on religious affiliation suggest that attitudes toward discussions about sexual orientation on social media may be influenced by religious beliefs.

This diversity in attitudes highlights the complexity of societal perspectives on this topic within Myanmar’s young population. It emphasizes the importance of fostering respectful and inclusive online environments while recognizing and addressing the diverse views and comfort levels associated with discussions about sexual orientation. Targeted awareness campaigns and educational initiatives could play a crucial role in promoting understanding and tolerance among the youth in Myanmar.

## Comfort with Posts about Politics

The survey findings provide insights into the comfort levels of young individuals in Myanmar when it comes to posts about politics on social media. Notably, 65% of respondents either strongly agree or agree that they feel comfortable when others post about politics. Only 29% of respondents strongly disagree or disagree, indicating a relatively lower proportion of discomfort with political content on social media. The highest agreement is found in Mon (73%) and Rakhine (72%) states, while Kachin (57%) and Kayah (59%) states have comparatively lower percentages, suggesting a nuanced regional perspective on political discussions in the digital realm.

Examining responses by religion, Buddhists show the highest level of agreement at 69%, expressing that they either strongly agree or agree that they feel comfortable when others post about politics, followed by Muslims at 66%, and Christians at 57%. These variations suggest that religious beliefs may play a role in shaping individuals' comfort levels with political discussions on social media.

### Q31d "I feel comfortable if others post about politic on social media"

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly Agree	22%	21%	23%	20%	24%	20%	31%	16%
Agree	43%	36%	36%	47%	37%	53%	41%	52%
Neither	5%	6%	7%	7%	5%	6%	3%	3%
Disagree	17%	24%	22%	20%	19%	11%	10%	16%
Strongly Disagree	12%	13%	12%	6%	15%	10%	15%	13%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The data indicates a considerable level of acceptance and comfort among Myanmar's youth regarding political discussions in the digital

space. Understanding these attitudes is crucial for navigating and addressing the diverse perspectives on political expression within the online community, which is an integral aspect of promoting informed civic engagement and dialogue among the country's young population. Recognizing regional and religious differences in comfort levels also emphasizes the need for tailored approaches in fostering healthy political discourse on social media.

## Effectiveness of Social Media for Unity in Diversity

The survey findings highlight the perceptions of young individuals in Myanmar regarding the effectiveness of social media platforms in running campaigns, events, or programs to promote unity in diversity. Impressively, a significant 81% of respondents either strongly agree (37%) or agree (44%) with the statement, indicating a widespread belief in the potential of social media as a tool for fostering unity in diversity. Conversely, a smaller proportion of respondents (16%) express disagreement, with 10% disagreeing strongly and 6% disagreeing.

When examining responses across states, the agreement is consistently high, ranging from 73% in Rakhine State to 85% in Kachin and Kayah states. These variations suggest a generally positive perception of social media's effectiveness for promoting unity in diversity across diverse regions in Myanmar.

Q31e “Social media platforms are effective for running campaigns, events, or programs to promote unity in diversity”

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly Agree	37%	40%	31%	48%	37%	34%	40%	27%
Agree	44%	45%	47%	37%	43%	48%	33%	54%
Neither	4%	4%	6%	7%	0%	4%	4%	1%
Disagree	10%	6%	11%	7%	14%	9%	11%	13%
Strongly Disagree	6%	5%	5%	1%	6%	5%	12%	5%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The high level of agreement suggests that the majority of young individuals in Myanmar recognize the positive impact that social media platforms can have in promoting unity amidst diversity. This sentiment aligns with the notion that digital platforms can serve as powerful tools for bringing people together, transcending geographical and cultural boundaries. These findings highlight the importance of leveraging social media for initiatives aimed at promoting inclusivity, understanding, and unity among Myanmar’s diverse youth population. Efforts to harness the potential of social media in this regard could contribute significantly to building a more cohesive and harmonious society. Recognizing the positive perception across different regions emphasizes the universality of social media’s potential impact in fostering unity and inclusivity.

## Appreciation of Diverse Viewpoints on Political Issues

The findings reveal a high level of appreciation and acceptance among young individuals in Myanmar for diverse viewpoints on political issues shared on social media. Impressively, a substantial 82% of respondents express appreciation, with 33% strongly agreeing

and 49% agreeing with the statement. This overwhelming consensus suggests a widespread recognition of the importance of embracing a variety of political perspectives within the digital realm.

While a minority of respondents (7% strongly disagree, 8% disagree) indicates that some individuals do not appreciate diverse political viewpoints on social media, the majority's openness to varied perspectives suggests a generally tolerant attitude toward political discourse in the online space.

Notably, there is a positive correlation between higher education levels and an inclination to appreciate diverse political viewpoints. Respondents with higher education show the highest level of agreement, with a staggering 93% expressing appreciation. Those who completed high school closely follow, with 90% agreement. Even among those with only primary education, a majority (60%) still express an appreciation for diverse political perspectives on social media.

These findings highlight the role of education in fostering an open-minded approach to political discourse on social media, emphasizing the potential of educational interventions to promote inclusivity and understanding among Myanmar's youth population in the digital sphere. They highlight the platform's potential as a forum for inclusive political discussions, where individuals are receptive to different opinions. As political engagement on social media continues to shape public discourse, these insights highlight the importance of fostering an environment that encourages the free expression of diverse political perspectives, contributing to a more informed and pluralistic society among Myanmar's young population.

## Unfollowing Based on Political Beliefs

The survey findings highlight the dynamics of social media interactions among young individuals in Myanmar, particularly regarding differing political beliefs. A substantial 50% of respondents either strongly agree (19%) or agree (31%) that they sometimes unfollow social media connections who frequently share posts with differing political beliefs. In contrast, 48% of respondents disagree to varying degrees, with 27% strongly disagreeing and 21% expressing a general disagreement.

Examining responses across states reveals notable variations, with the highest agreement found in Shan State (56%) and Chin State (56%). Conversely, Kayah State has the lowest agreement at 42%, indicating regional differences in the willingness to engage with diverse political opinions on social media.

Analysing across age groups reveals an intriguing pattern. The highest agreement is observed among respondents aged 18-19, with 63%, indicating a greater likelihood of this age group to unfollow connections with diverse political views. Among those aged 20-24 years, 53% mentioned that they would unfollow connections that frequently share different political views. Respondents aged 30 and above show a slightly lower agreement at 45%. These findings suggest that younger individuals may have a more discerning and less tolerant approach to engaging with diverse political opinions on social media, with a higher tendency to curate their online content by unfollowing connections with differing political beliefs.

Q31g “I sometimes unfollow social media connections who frequently share posts with differing political beliefs”

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly Agree	19%	19%	14%	18%	26%	14%	25%	14%
Agree	31%	29%	28%	29%	30%	36%	26%	42%
Neither	3%	3%	3%	3%	1%	4%	1%	4%
Disagree	27%	34%	29%	31%	25%	25%	19%	24%
Strongly Disagree	21%	15%	26%	19%	18%	21%	29%	16%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

This indicates a noteworthy divide in the respondents’ attitudes toward engaging with diverse political opinions within their online social circles. The data suggests that a substantial segment of the surveyed population may opt for disengagement when confronted with differing political perspectives on social media. The prevalence of this trend highlights the potential challenges associated with fostering open and constructive political discourse in the digital realm. It also highlights the importance of initiatives that promote dialogue, understanding, and tolerance among individuals with diverse political beliefs to enhance social cohesion and unity among Myanmar’s youth.

## Social Media as a Cultural Bridge

The survey data shows a strong positive sentiment among young individuals in Myanmar regarding the role of social media in enhancing cross-cultural understanding. A significant 85% of respondents express either strong agreement (41%) or agreement (44%) with the idea that social media plays a crucial role in bridging cultural gaps and fostering understanding among individuals from diverse backgrounds. Conversely, a relatively small proportion, comprising

7% who strongly disagree and 4% who disagree, suggests a prevailing optimism regarding the potential of social media in promoting cultural understanding.

Interestingly, when examining the data by age group, respondents aged 18-19 years exhibit the highest level of agreement on the role of social media in bridging cultural gaps. However, it is intriguing to note that this same age group also demonstrates a greater willingness to unfollow connections with differing political views. This contradiction prompts further exploration, as the willingness to disengage from diverse political perspectives may run counter to the overarching goal of fostering cross-cultural understanding.

These findings highlight the acknowledgment among Myanmar's youth of the transformative potential of social media platforms as valuable tools for building bridges across diverse backgrounds. The high level of consensus highlights the positive impact that social media can have in facilitating cross-cultural interactions and enhancing mutual understanding.

## Active Engagement in Diversity Discussions

Slightly over half of young individuals in Myanmar are actively involved in discussions related to social, cultural, or political diversity on social media platforms. A combined 55% of respondents express agreement, with 22% strongly agreeing and 33% agreeing, indicating a sizeable portion of the surveyed population actively engages in such discussions. In contrast, 44% of respondents either strongly disagree (24%) or disagree (20%) with actively participating in these conversations.

These findings reveal a diverse spectrum of attitudes among the surveyed population regarding their inclination to engage in discussions on social, cultural, or political diversity. While a substantial proportion demonstrates a proactive stance, actively participating in such conversations, a notable segment expresses a reluctance or disinclination to do so. This variation in responses highlights the complex nature of interactions on social media, where individuals may differ in their willingness to engage with diverse perspectives.

Understanding this diversity of attitudes is crucial for fostering an inclusive and respectful online environment. It highlights the need for targeted initiatives that cater to individuals with varying comfort levels in participating in discussions related to social, cultural, or political diversity. By recognizing and addressing these differences, stakeholders can work towards creating a more open and understanding digital space for the diverse youth population in Myanmar.

## Support for Stricter Content Guidelines

The survey data reveals a strong consensus among young individuals in Myanmar regarding the need for stricter content guidelines on social media to combat hate speech and discrimination. An overwhelming 87% of respondents either strongly agree (51%) or agree (36%) that social media platforms should implement more rigorous content guidelines to prevent the spread of hate speech and discriminatory content. In contrast, a relatively low percentage of 12% expressed disagreement, with 7% strongly disagreeing and 5% disagreeing.

Moreover, an interesting trend emerges when considering educational levels, showing an increase in the percentage of respondents supporting the implementation of stricter content guidelines on social media platforms as education levels progress. This suggests that individuals with higher educational attainment are more likely to recognize the importance of combating hate speech and discrimination on digital platforms, advocating for measures to address these issues effectively.

These findings highlight a widespread recognition among the surveyed population of the negative impact of hate speech and discriminatory content on social media. The high level of agreement indicates a collective belief that implementing stricter content guidelines is a crucial step in fostering a more respectful and inclusive online environment. This insight is essential for informing discussions around digital governance and the formulation of policies that address online behaviour, contributing to the creation of safer and more positive digital spaces for Myanmar's young population.

## Addressing Hate Speech

The survey data highlights a proactive stance among young individuals in Myanmar concerning hate speech or discrimination on social media platforms. A substantial 61% of respondents either strongly agree (30%) or agree (31%) that they take action, such as reporting, blocking/unfriending, or unfollowing, against social media connections who engage in hate speech or discrimination. Conversely, the percentages for those who disagree (19%) or strongly disagree (18%) indicate a noteworthy segment of the surveyed population who may not be as active in taking such measures.

Q31k “I take action (e.g., report, block/unfriend, or unfollow) against social media connections who engage in hate speech or discrimination”

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly Agree	30%	35%	19%	32%	36%	24%	41%	22%
Agree	31%	24%	35%	28%	33%	38%	21%	38%
Neither	2%	1%	2%	4%	1%	1%	4%	2%
Disagree	18%	27%	20%	22%	19%	16%	7%	17%
Strongly Disagree	19%	13%	24%	14%	11%	21%	27%	21%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

While there are slight variations among different states, the overall trend indicates a widespread inclination to combat harmful online behaviours. Chin has the highest percentage of agreement, with 69%, suggesting a particularly strong commitment there to take measures against hate speech or discriminatory content.

Notably, there are some variations among different ethnic groups, with the Kayin ethnic group showing the highest level of agreement at 77%, followed by the Chin at 71%. These variations suggest that attitudes toward addressing hate speech and discriminatory content may be influenced by cultural and ethnic factors, highlighting a shared commitment among Myanmar’s youth, transcending ethnic backgrounds, to actively contribute to a more positive and inclusive online environment.

It is significant that a considerable portion of respondents is willing to actively address and combat hate speech or discriminatory content on social media. This proactive approach aligns with a growing awareness and commitment among the surveyed population to create a more inclusive and respectful digital environment. The findings suggest a collective sense of responsibility among young

individuals in Myanmar to contribute to the mitigation of harmful online behaviours, emphasizing the potential impact of individual actions in fostering a safer and more harmonious online space.

## Call for Social Media Responsibility

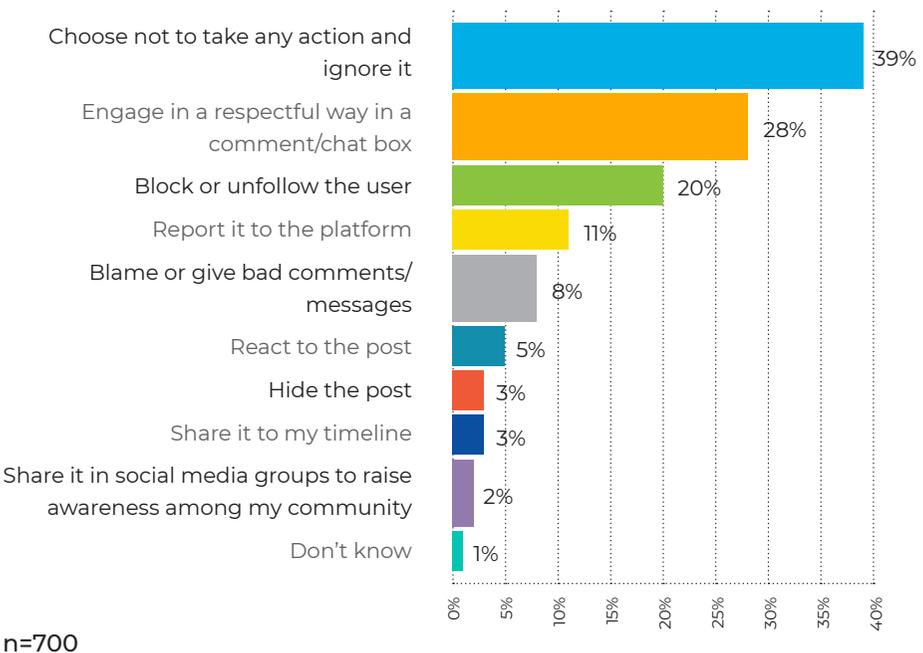
The survey findings highlight a clear and urgent call from young individuals in Myanmar for enhanced efforts from social media platforms to address issues related to online harassment and hate speech. An overwhelming 89% of respondents either strongly agree (58%) or agree (31%) that social media platforms should do more to tackle these challenges. The substantial percentage of respondents who strongly agree suggests a high level of concern and urgency among Myanmar's youth regarding the prevalence of online harassment and hate speech. This sentiment is echoed by an additional 31% who express agreement, indicating a widespread consensus on the need for proactive measures.

The minimal percentages for those who disagree (4%) or strongly disagree (5%) indicate that the vast majority of respondents believe that social media platforms have a responsibility to take concrete actions to curb online harassment and hate speech. These findings highlight the pressing demand for improved policies, moderation, and enforcement mechanisms on social media platforms to ensure a safer and more positive online environment for the youth in Myanmar. The collective stance of the surveyed population emphasizes the imperative for social media platforms to prioritize the mitigation of online harassment and hate speech, aligning with the broader goal of fostering a more respectful and inclusive digital space.

## Reactions to Insulting Content - Your Ethnicity, Culture, or Community

The survey highlights the varied responses of young individuals in Myanmar when confronted with a social media post that insults or disrespects their ethnicity, culture, or community. The most prevalent reaction, chosen by 39% of respondents, is a passive one—opting not to take any action and ignoring the offensive content. This signals a sizeable portion of individuals adopting a non-confrontational approach when encountering such posts.

Figure 8 – Reactions to insulting content on own ethnicity, culture or community



Approximately 28% of respondents prefer a more engaged and constructive response, choosing to comment or interact respectfully

in the chat box. This indicates a willingness among a substantial portion of young individuals to address offensive content through dialogue, aiming for understanding and education. Another noteworthy response is the decision to block or unfollow the user, selected by 20% of respondents. This proactive approach suggests a preference for curating their online social circles, opting for a more personalized and positive online experience.

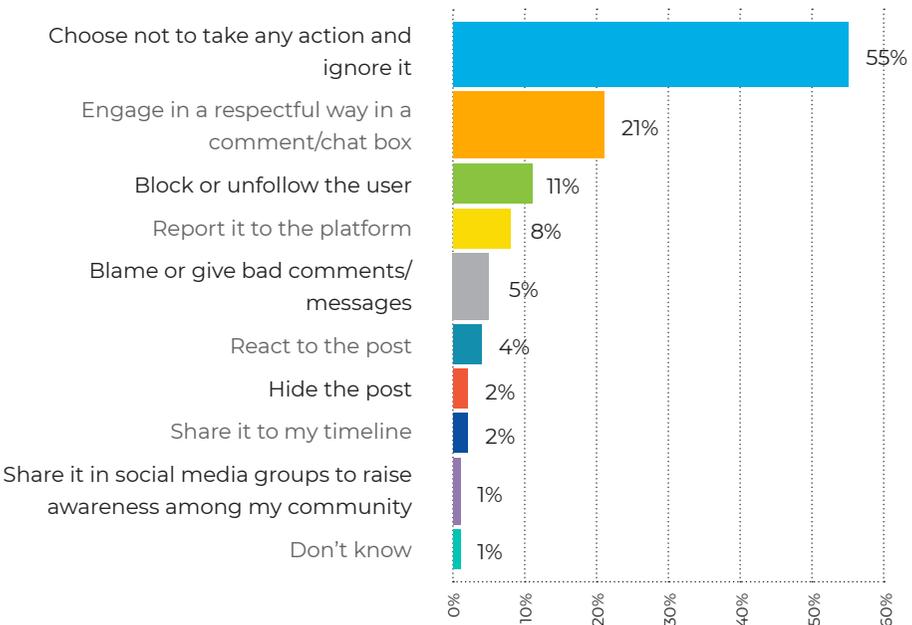
A smaller percentage, 11%, reported the offensive content to the platform, highlighting a recognition of the role of social media platforms in maintaining a safe and respectful digital environment. This aligns with the broader sentiment expressed in previous survey questions, where a majority of respondents advocated for stricter content guidelines to prevent hate speech and discrimination. A minority of respondents, 8%, expressed a more confrontational approach by blaming or giving negative comments and messages. Meanwhile, 5% chose to react directly to the post, and 3% shared it to their timeline. These reactions suggest a willingness among some individuals to actively confront and challenge offensive content.

Overall, the findings highlight a spectrum of responses among young individuals in Myanmar when faced with insulting or disrespectful social media content related to their ethnicity, culture, or community. The diversity in reactions reflects the multifaceted strategies employed by respondents to navigate and manage such online experiences.

## Reaction to Insulting Content - Different Ethnicity, Culture, or Community

The survey provides insights into the responses of young individuals in Myanmar when encountering a social media post that insults or disrespects a different ethnicity, culture, or community. The prevalent reaction, chosen by 55% of respondents, is to adopt a passive stance—choosing not to take any action and ignoring the offensive content. This indicates a substantial inclination among individuals to avoid engaging actively when faced with content that disrespects or insults a different ethnicity, culture, or community.

Figure 9 – Reactions to insulting content on different ethnicity, culture or community



n=700

Approximately 21% of respondents opt for a more constructive approach by engaging in a respectful manner, either through

comments or chat boxes. This suggests a portion of young individuals who are willing to address offensive content through dialogue, promoting understanding, and potentially mitigating the impact of disrespectful posts. A smaller percentage, 11%, takes a proactive step by blocking or unfollowing the user, curating their online connections to create a more positive and personalized online environment.

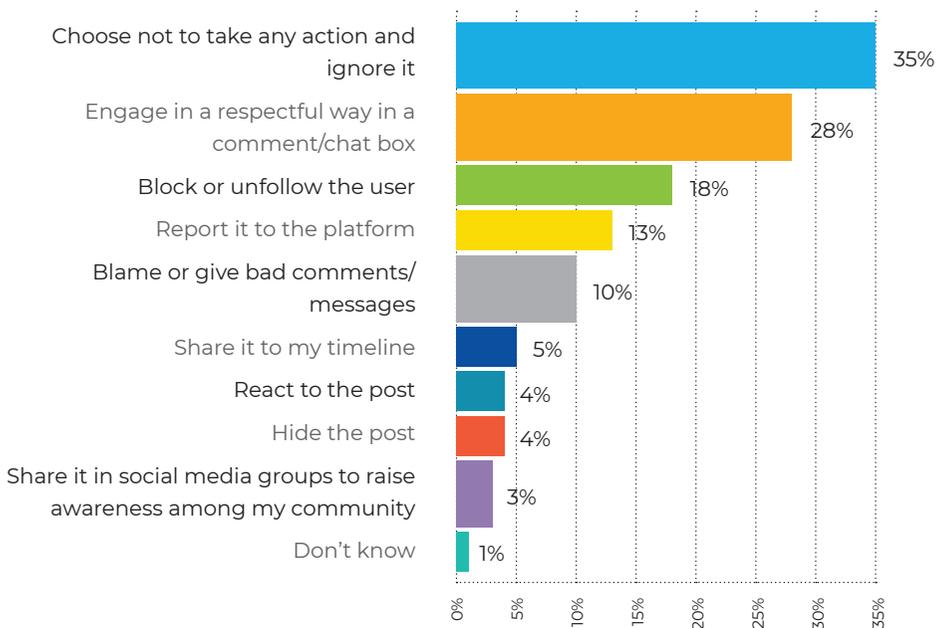
The option to report the offensive content to the platform is chosen by 8% of respondents, underscoring a recognition of the role of social media platforms in maintaining a safe and respectful digital space. This aligns with broader sentiments expressed in previous survey questions, where a majority of respondents advocated for stricter content guidelines to prevent hate speech and discrimination. While a minority of respondents, 5%, adopts a more confrontational approach by blaming or giving negative comments and messages. Additionally, 4% choose to react directly to the post, indicating a willingness among some individuals to actively confront and challenge content that insults or disrespects a different ethnicity, culture, or community.

These findings collectively highlight a range of responses among young individuals in Myanmar when faced with insulting or disrespectful social media content directed at a different ethnicity, culture, or community. The diversity of reactions reflects the varied strategies employed by respondents to navigate and manage potentially contentious online interactions.

## Reaction to Insulting Content - Your Religion

The survey delves into the responses of young individuals in Myanmar when confronted with a social media post that insults or disrespects their religion, providing valuable insights into the diverse strategies employed by respondents in the face of offensive content. Notably, 35% of respondents choose a passive approach, opting not to take any action and ignoring the disrespectful post—a response parallel to reactions observed in content insulting different ethnicities, cultures, or communities.

Figure 10 – Reactions to insulting content on own religion



n=700

Approximately 28% of respondents demonstrate a more constructive engagement by choosing to address the offensive content through respectful comments or interactions in chat boxes. This indicates a

substantial willingness among respondents to foster understanding and dialogue when faced with content that challenges or disrespects their religious beliefs. Another 18% of respondents take an active step by blocking or unfollowing the user, curating their social media connections to create a more positive and personalized online environment.

A notable 13% of respondents choose to report the offensive content to the platform, emphasizing their recognition of social media platforms' role in maintaining a safe and respectful digital space. This aligns with broader sentiments expressed in previous survey questions, where a majority advocated for stricter content guidelines to prevent hate speech and discrimination. Conversely, a smaller percentage of respondents (10%) adopts a more confrontational approach by blaming or giving negative comments and messages, suggesting a willingness among some individuals to express their discontent openly.

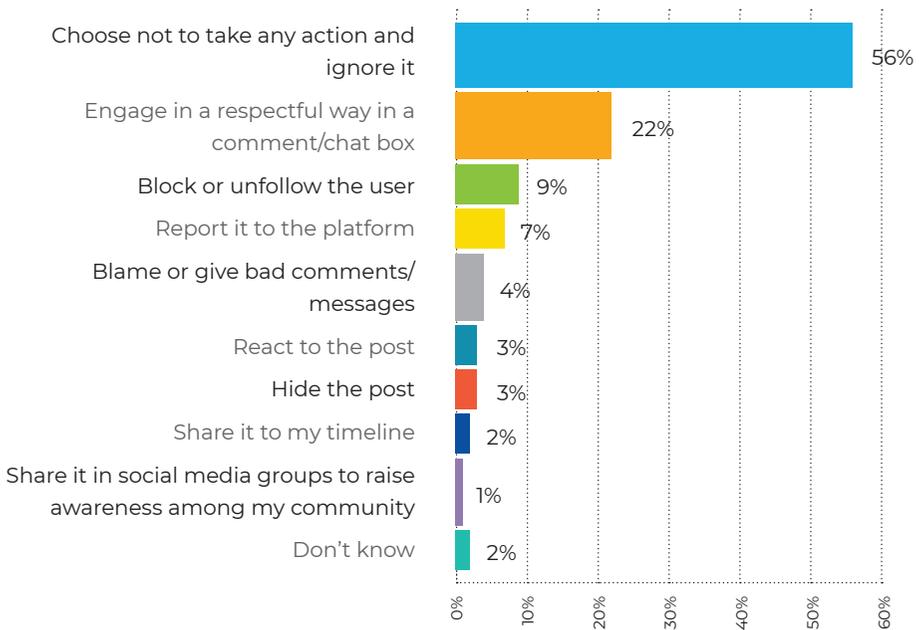
These findings reveal a spectrum of responses among young individuals in Myanmar when faced with insulting or disrespectful social media content directed at their religion. The diverse range of strategies employed reflects the varied approaches respondents take to navigate and manage potentially sensitive online interactions related to religious sentiments.

## Reaction to Insulting Content - Different Religion

The survey delved into the responses of young individuals in Myanmar when confronted with social media posts insulting or disrespectful toward a different religion, offering valuable insights into the varied

approaches adopted by respondents in managing potentially offensive content directed at religions other than their own. A majority of respondents, totalling 56%, opt for a passive approach, choosing not to take any action and ignoring the disrespectful post. This response mirrors findings related to insulting content targeting one's own religion, indicating a prevalent inclination toward a passive stance among respondents.

Figure 11 – Reactions to insulting content on different religions



n=700

Approximately 22% of respondents favour a constructive engagement by choosing to respond in a respectful manner through comments or chat boxes. This suggests a substantial portion of individuals inclined toward dialogue and understanding even when the offensive content is directed at a different religion. Blocking or unfollowing the user is the chosen strategy for 9% of respondents,

indicating a proactive stance among a minority to curate their online connections in response to content that may be deemed offensive or disrespectful to a different religion.

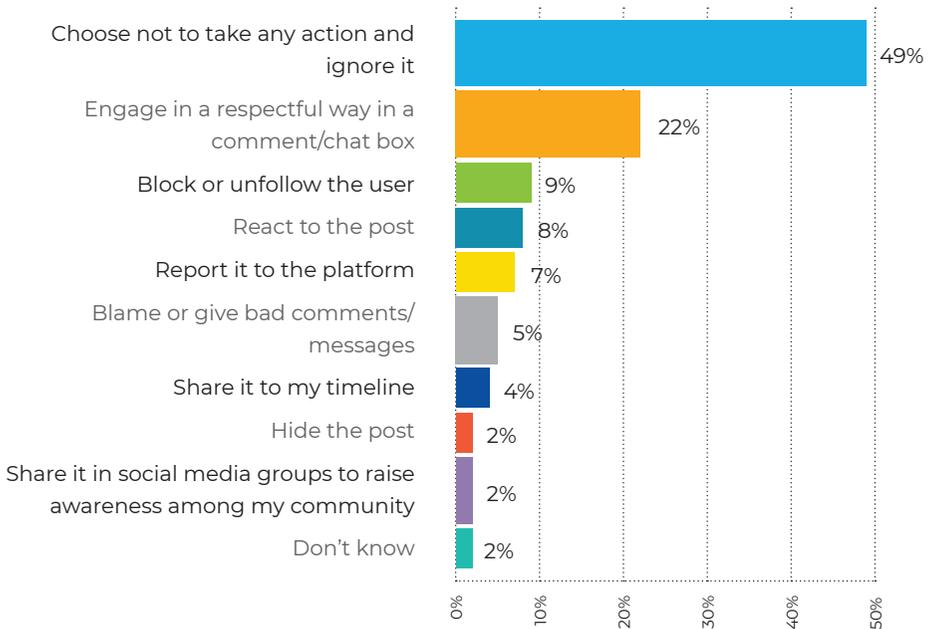
A smaller percentage of respondents, 7%, opt to report the disrespectful content to the platform, aligning with broader sentiments expressed in previous survey questions where respondents advocated for stricter content guidelines to prevent hate speech and discrimination.

Overall, these findings reveal a diverse range of responses among young individuals in Myanmar when faced with insulting or disrespectful social media content directed at a different religion. The varied strategies employed highlight the complex and nuanced nature of online interactions, where individuals navigate between passive, constructive, and active approaches in managing content that may offend or disrespect different religious beliefs.

## Reaction to Gender-Based Discrimination

The survey sheds light on the responses of young individuals in Myanmar when confronted with social media posts promoting discrimination based on gender. The findings provide valuable insights into the diverse approaches taken by respondents in addressing content that advocates gender-based discrimination. A sizeable portion, comprising 49% of respondents, chooses to adopt a passive stance by opting not to take any action and ignoring the discriminatory post. This suggests a prevalent tendency among individuals to overlook or disengage from content promoting gender-based discrimination without actively responding.

Figure 12 – Reactions to insulting content on gender-based discrimination



n=700

Approximately 22% of respondents demonstrate a commitment to constructive engagement by choosing to respond in a respectful manner through comments or chat boxes. This signifies a noteworthy portion of individuals who are inclined toward initiating dialogue and fostering understanding even in the face of discriminatory content. For 9% of respondents, the preferred course of action is to block or unfollow the user, indicating a proactive step to curate their online connections and distance themselves from content that promotes gender-based discrimination.

A notable 8% of respondents choose to react directly to the discriminatory post, signifying an active response to express their disagreement or disapproval. This demonstrates a subset of individuals who feel compelled to voice their opposition directly on the

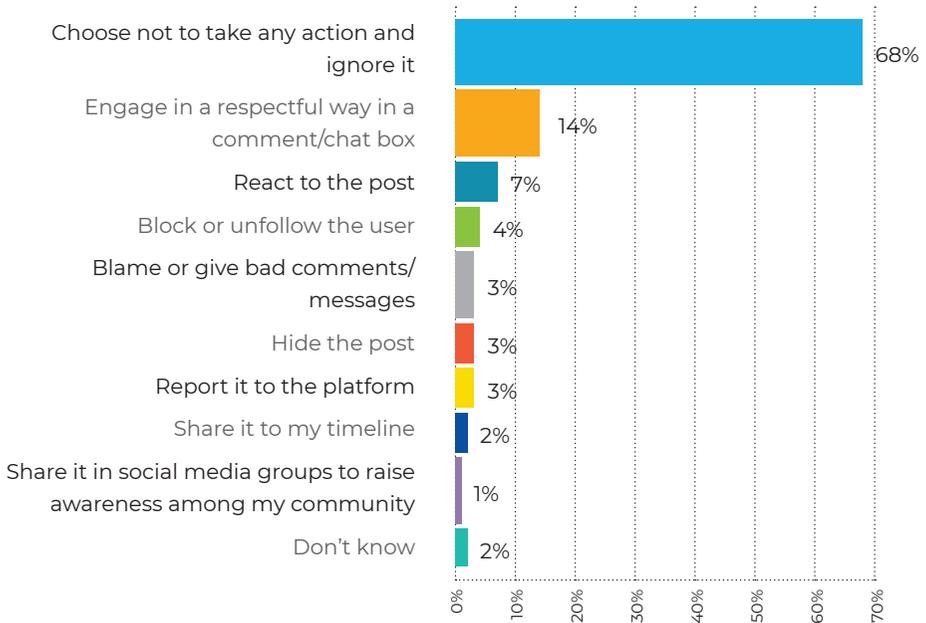
platform. A smaller percentage, 7%, opt to report the discriminatory content to the platform. This aligns with broader sentiments expressed in previous survey questions, where respondents advocated for social media platforms to have stricter content guidelines to prevent hate speech and discrimination.

The findings reveal a spectrum of responses among young individuals in Myanmar when confronted with social media posts promoting discrimination based on gender. The diverse strategies employed highlight the complexity of addressing and responding to discriminatory content online, reflecting a mix of passive, constructive, and active approaches in managing such content.

## Reaction to Differing Opinions on Current Affairs

The survey provides valuable insights into the responses of young individuals in Myanmar when confronted with social media posts discussing different opinions about current affairs in their country. The findings reveal diverse approaches taken by respondents in dealing with content that presents varying viewpoints on national issues. A substantial majority, comprising 68% of respondents, opts for a passive approach by choosing not to take any action and ignoring the post. This suggests a prevalent inclination among individuals to disengage or refrain from actively responding to content that discusses differing opinions on current affairs.

Figure 13 – Reactions to insulting content on current affairs



n=700

Approximately 14% of respondents demonstrate a commitment to constructive engagement by choosing to respond in a respectful manner through comments or chat boxes. This indicates a notable portion of individuals who are inclined toward initiating dialogue and fostering understanding even in the face of content that presents diverse opinions. A smaller percentage, 7%, directly reacts to the post, signifying an active response to express their feelings or opinions on the discussed current affairs.

This demonstrates a subset of individuals who feel compelled to share their perspectives in response to content that presents different viewpoints. While only 4% of respondents choose to block or unfollow the user, indicating a proactive step to curate their online connections and distance themselves from content that discusses differing opinions on current affairs.

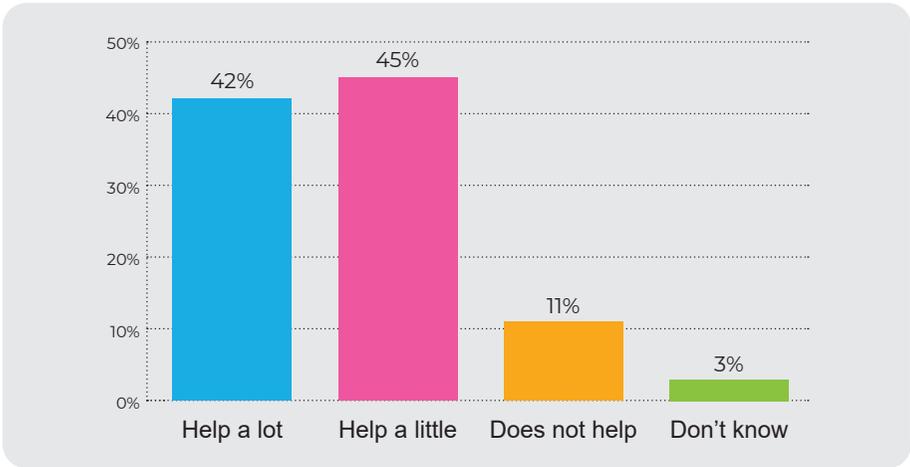
These findings highlight the diverse responses among young individuals in Myanmar when confronted with social media posts discussing different opinions about current affairs. The majority tends to adopt a passive approach, while a sizeable portion actively engages in respectful dialogue. The presence of individuals who react directly to the post highlights the variety of responses, reflecting the complexity of navigating discussions around diverse opinions on national issues in an online environment.

## Youth Condemning Discrimination on Social Media

The survey provides valuable insights into the perspectives of young individuals in Myanmar concerning the role of youth in publicly condemning discrimination among different groups of people on social media. The findings indicate a significant level of recognition among respondents about the potential impact of public condemnation on fostering a more inclusive and tolerant online environment.

A substantial 42% of respondents strongly believe that youth speaking out publicly on social media to condemn discrimination would “help a lot.” This robust endorsement suggests a prevailing conviction that public condemnation can play a pivotal role in addressing discriminatory practices and promoting unity among diverse groups. Additionally, 45% of respondents express the view that such actions would “help a little,” indicating a broader sentiment that while public condemnation may not be a definitive solution, it still contributes positively to the discourse and helps create awareness about the importance of combating discrimination.

Figure 14 – Youth should condemn discrimination



n=700

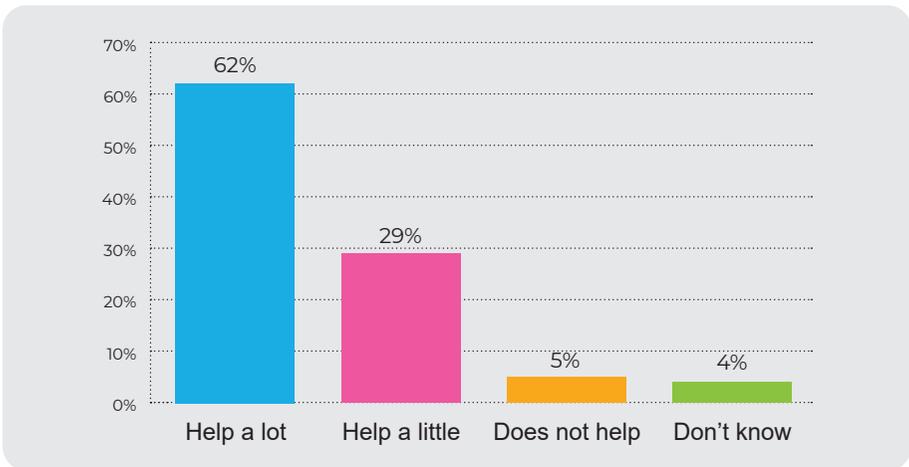
A relatively small percentage, 11%, holds the perspective that youth speaking out publicly on social media “does not help.” This minority viewpoint may reflect varying opinions on the efficacy of public condemnation as a strategy to combat discrimination, underscoring the diverse viewpoints within the surveyed population.

The findings suggest a general consensus among young individuals in Myanmar that speaking out publicly on social media can be a valuable tool in condemning discrimination among different groups. The nuanced responses, ranging from “help a lot” to “help a little” and “does not help,” highlight the complexity of addressing discrimination on digital platforms and the need for multifaceted approaches to promote inclusivity and combat discrimination effectively.

## Political Leaders Ensuring Equal Treatment

The survey provides insights into the perspectives of young individuals in Myanmar regarding the role of political leaders in ensuring equal treatment for all minorities. The findings highlight a strong and positive sentiment among respondents, indicating a collective belief in the significant impact that political leaders can have in fostering equality.

Figure 15 – Political leaders should take steps to make sure that all minorities are equally treated



n=700

A substantial 62% of respondents firmly believe that political leaders taking steps to ensure equal treatment for all minorities would “help a lot.” This overwhelming endorsement suggests a high level of trust and expectation placed on political leaders to actively contribute to the promotion of equality and fair treatment for minority groups. Additionally, 29% of respondents express the opinion that such actions by political leaders would “help a little,” indicating a broader sentiment that while political initiatives may not entirely solve the

issue, they still contribute positively to advancing the cause of equal treatment for minorities.

It is noteworthy that a higher percentage of male respondents, specifically 68%, believe that political leaders taking steps to ensure equal treatment for minorities would “help a lot.” This suggests a more optimistic outlook among male respondents regarding the potential impact of political interventions on promoting equality for minority groups. Conversely, 55% of female respondents share the view that such actions by political leaders would “help a lot.” While slightly lower than their male counterparts, this still indicates a substantial majority of female respondents endorsing the idea that political leaders can play a significant role in advancing the cause of equal treatment for minorities.

A minority of 5% of respondents holds the perspective that political leaders' efforts in this regard “do not help.” This viewpoint could stem from scepticism about the effectiveness of political interventions in achieving equal treatment or may reflect a more nuanced view on the limitations of political influence in certain contexts.

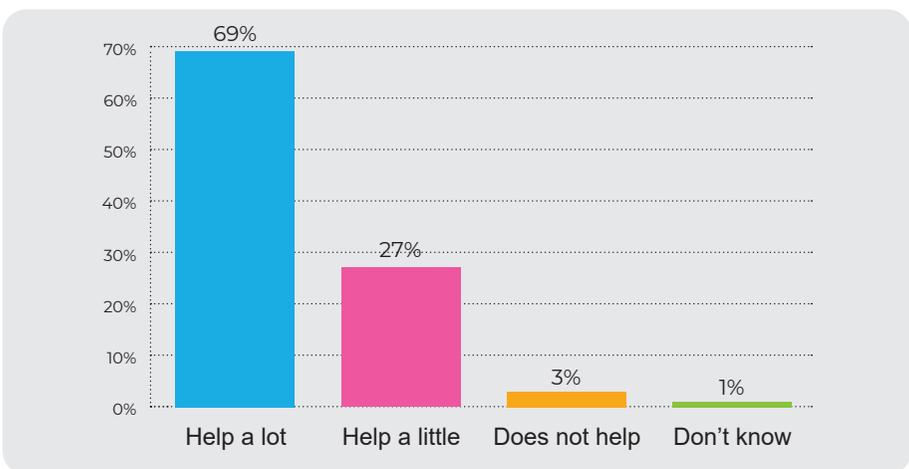
The findings reveal a strong consensus among young individuals in Myanmar that political leaders have a crucial role to play in ensuring equal treatment for all minorities. The gendered breakdown of responses highlights the importance of considering diverse perspectives within the surveyed population. While both male and female respondents generally support the idea that political leaders should take steps to ensure equal treatment for minorities, variations in the degree of optimism and expectations highlight the need for nuanced approaches in addressing issues related to minority equality in Myanmar.

## Religious and Civic Leaders Conducting Civic Education

The survey data highlights a robust consensus among young individuals in Myanmar regarding the potential impact of civic education led by religious and civic leaders. The findings highlight that an overwhelming majority, comprising 69% of respondents, believe that such efforts would “help a lot” in discouraging discrimination and increasing tolerance within communities. This suggests a high level of confidence in the transformative power of education, particularly when facilitated by influential figures such as religious and civic leaders.

Moreover, the data reveals a nuanced gender disparity in responses, with 73% of males expressing a belief that such initiatives would “help a lot,” compared to 65% of females. While both genders endorse the idea that religious and civic leaders can play a significant role in fostering tolerance, the slightly stronger conviction among males

Figure 16 – Religious and civic leaders should carry out civic education to communities to discourage discrimination and increase tolerance



n=700

may be influenced by various factors such as cultural norms, personal experiences, or differing expectations regarding the impact of civic education.

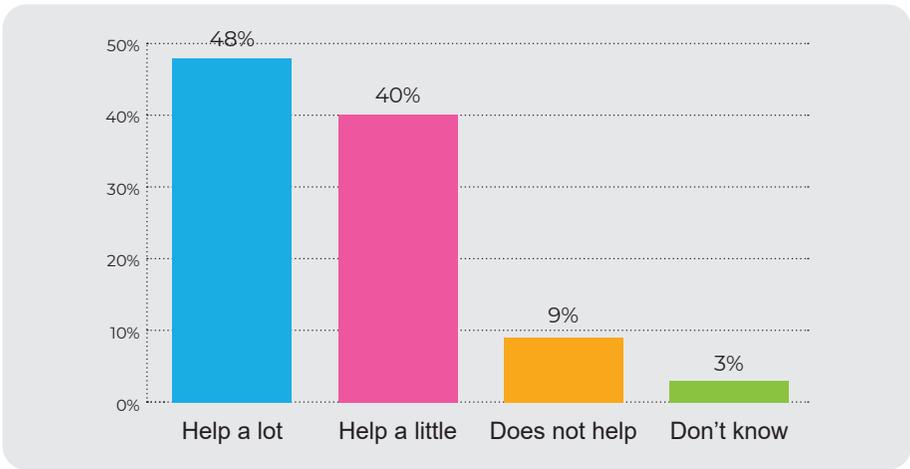
In addition, 27% of respondents feel that such educational initiatives would “help a little.” While this percentage is lower than those who believe it would “help a lot,” it still signifies a substantial portion of the surveyed population recognizing the potential positive influence of civic education in mitigating discrimination and fostering greater tolerance. A smaller percentage, only 3%, holds the belief that civic education led by religious and civic leaders “does not help.” This indicates a low level of scepticism or disagreement with the idea that these educational initiatives could effectively address issues related to discrimination and tolerance.

There is a strong endorsement from young individuals in Myanmar for the role of religious and civic leaders in conducting civic education. The majority expressing that it would “help a lot” reflects a shared belief in the potential of education to shape attitudes, promote understanding, and contribute to building more tolerant and inclusive communities.

## Public Figures Promoting Unity on Social Media

The survey findings illuminate a significant perspective among young individuals in Myanmar regarding the influential role that public figures can play in promoting unity among different groups on social media. Specifically, 48% of respondents believe that public figures actively promoting such unity would “help a lot,” while an additional 40% think it would “help a little.” In contrast, only 9% expressed the view that such efforts by public figures do not contribute positively.

Figure 17 – Public figure should promote among different groups of people on social media



n=700

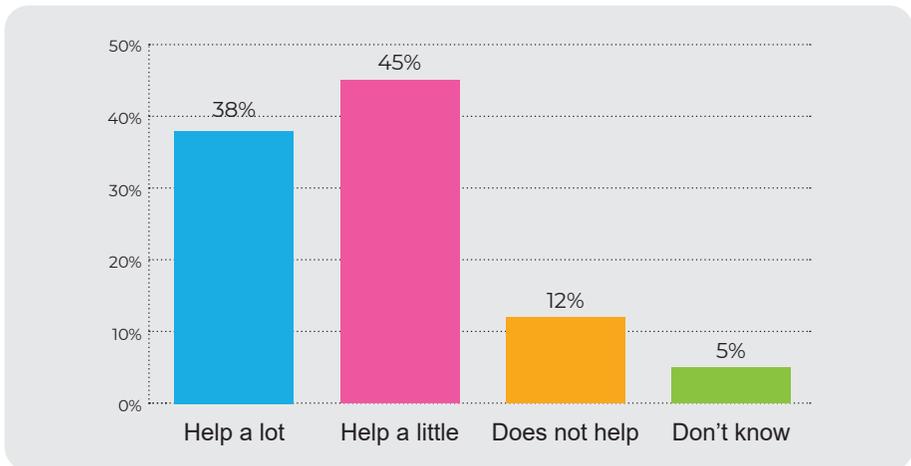
This overall positive perception suggests a widespread acknowledgment among the surveyed population about the potential impact of public figures in fostering unity and understanding across diverse communities. The endorsement of the idea that public figures should actively engage in promoting unity highlights the perceived influence these figures possess in shaping public opinion and attitudes.

These results emphasize the pivotal role that public figures can play in utilizing their platforms to contribute positively to social cohesion. By bridging gaps between different groups and fostering a sense of unity, public figures can leverage their influence to strengthen the social fabric in Myanmar. This insight is particularly valuable for public figures, influencers, and policymakers aiming to strategically use social media as a tool for promoting inclusive narratives and fostering a more harmonious society.

## Targeted Outreach Programs for Ethnic and Religious Minorities

The survey results reveal a significant perspective among young individuals in Myanmar regarding the importance of implementing specific targeted outreach programs on social media to encourage the participation of ethnic and religious minorities. Notably, 38% of respondents believe that such programs would “help a lot,” while an additional 45% express the opinion that they would “help a little.” Conversely, only 12% hold the view that these targeted outreach programs would not be helpful.

Figure 18 – Specific targeted outreach programs should be done on social media to encourage participation of ethnic and religious minorities



n=700

This collective sentiment highlights a clear recognition among the surveyed population of the potential positive impact that specific, focused outreach initiatives can have in fostering greater participation and engagement from ethnic and religious minorities. The endorsement of the idea that these programs could be beneficial suggests

an acknowledgment of the unique challenges faced by minorities in actively participating in social media discourse.

These findings emphasize the crucial importance of tailoring outreach efforts to address the specific needs and concerns of ethnic and religious minorities, highlighting the necessity for cultural sensitivity in outreach campaigns. By doing so, social media platforms and policymakers can work towards creating a more inclusive digital space that not only acknowledges but actively amplifies the voices and perspectives of all communities in Myanmar.

### 3.3.3 Practices on tolerance, diversity, and inclusiveness

#### Social Media Connections Across Diversity

The survey reveals a positive trend among young individuals in Myanmar regarding social connections on social media across ethnic backgrounds. A significant 79% of respondents indicated that they have friends on social media from different ethnic backgrounds, while only 20% reported not having such connections. This high percentage of individuals with friends from diverse ethnic backgrounds on social media suggests a degree of social openness and interconnectivity among the youth in Myanmar.

When broken down by states, the results vary slightly, with the highest percentage in the Kachin region at 86%, followed closely by Kayin and Chin at 83% and 82%, respectively. Even in a state like Rakhine, where historical tensions have been documented, a significant 82% of respondents reported having friends from different ethnic backgrounds on social media. These findings highlight the inclusive

nature of social media platforms in Myanmar, serving as spaces for individuals from various ethnicities to connect, communicate, and build friendships. The high percentage of cross-ethnic friendships suggests a positive social dynamic, fostering unity and cohesion among the diverse ethnic groups in the country through digital interactions on social media.

**Q17 Having friends on social media from a different ethnic background**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes	79%	86%	73%	83%	82%	71%	82%	79%
No	20%	14%	25%	16%	17%	27%	18%	21%
Don't know	1%	0%	2%	1%	1%	2%	0%	0%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

There is, however, a noteworthy gender-based difference in the composition of social connections on social media among young individuals in Myanmar. An impressive 85% of male respondents reported having friends from a different ethnic background on social media, demonstrating a high level of diversity in their online social circles. In comparison, 74% of female respondents also reported having friends from different ethnic backgrounds, albeit at a slightly lower percentage than their male counterparts. This suggests that, while both genders actively engage in cross-ethnic social connections on social media, there may be nuanced variations in the extent and nature of these connections.

There is also a notable level of diversity in online friendships across different educational backgrounds. Breaking down the data by educational attainment, the percentages increase with respondents that reached a higher level of education. So, while 62% of those

that reached primary education have friends on social media from a different ethnic background, that figure increases to 89% among individuals with higher education. This suggests that education helps young people in Myanmar cultivate friendships on social media that transcend ethnic boundaries.

The findings emphasize the potential of social media platforms in fostering cross-cultural relationships and providing a space for individuals from different ethnicities to connect, share experiences, and engage in meaningful interactions. Such cross-ethnic friendships on social media can play a crucial role in promoting understanding, tolerance, and unity among the diverse ethnic groups in the country. The data reflects a positive aspect of social media usage, demonstrating its capacity to bridge ethnic divides and contribute to a more cohesive and interconnected society.

## Religious Diversity in Social Networks

Young individuals in Myanmar exhibit a positive inclination towards cultivating religious diversity within their social media networks, as evidenced by a significant 77% of respondents reporting having friends from a different religion on these platforms. This finding highlights a substantial level of religious inclusivity and interaction across diverse faith backgrounds within the digital social sphere. The data suggests that the youth have connections that transcend religious lines, contributing to a more interconnected and harmonious online community. This willingness to engage with peers from different religious backgrounds reflects a positive trend toward fostering understanding, tolerance, and unity among the diverse religious communities in the country.

Notably, respondents from Kachin and Chin States stand out with particularly high percentages, both at 88%. This suggests that these communities are actively involved in cross-religious social interactions, contributing to a more interconnected digital landscape that transcends religious boundaries. In contrast, respondents from Shan State are less likely, with only 62% mentioning having online friends of a different religion, although this still represents a considerable majority of respondents from that state.

### Q18 Having friends on social media from a different religion

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes	77%	88%	79%	76%	88%	75%	73%	62%
No	21%	11%	17%	22%	11%	25%	25%	36%
Don't know	2%	1%	4%	2%	1%	0%	2%	2%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The inclusivity trend remains robust across different living environments, as both urban and rural youth actively engage in connecting with peers of diverse religious backgrounds on social media. A notable 82% of urban respondents and a slightly lower but still considerable 72% of rural respondents have online friends of a different religion, dispelling the notion that this inclusive social behaviour is confined to specific geographic settings. Similarly, across genders, 81% of males and 73% of females report having friends from different religious backgrounds on social media, emphasizing that the inclination to connect with peers of diverse religious affiliations is shared across genders. This highlights the inclusive nature of social interactions on digital platforms, transcending gender boundaries and fostering connections that bridge religious divides among Myanmar's youth.

Analysing the data based on religious affiliation reveals that a majority of respondents across different religions have online friends from a different religion, but some variations exist. Specifically, 72% of Buddhists report having social media friends from a different religion, while the corresponding figures are higher for Christians (91%) and Muslims (81%). This suggests that individuals from non-Buddhist religious backgrounds are more likely to have friends on social media from different religious communities compared to Buddhists.

In summary, these results signify a high level of religious inclusivity in online social networks, highlighting that individuals from diverse religious communities actively engage and connect with each other on digital platforms. The data highlights that young people in Myanmar are embracing religious diversity in their social media circles, fostering understanding and relationships beyond religious boundaries.

## Unfollowing Due to Differing Views

A sizeable portion of young individuals in Myanmar, constituting 22% of respondents, have at some point made the decision to stop following or unfriend someone on social media due to differences in political, religious, or ideological views. This finding suggests that the digital landscape is not immune to the polarization of opinions, with a notable proportion of respondents opting for disengagement from connections holding divergent perspectives.

The decision to unfollow or unfriend based on political, religious, or ideological differences is indicative of the challenges in fostering diverse and inclusive conversations within the online community. It

reflects the impact of differing viewpoints on social relationships and highlights the potential for ideological divisions to influence online social networks. The data signals a need for strategies that promote constructive dialogue and understanding, fostering an environment where differences in opinion are respected rather than leading to disconnection.

Regional disparities are apparent, with Kachin State having the highest percentage at 30%, suggesting a greater tendency among respondents in this region to disengage from connections with differing views. Rakhine State exhibits the second-highest percentage at 29%, indicating a substantial proportion of respondents opting for disconnection. It is worth noting that Kayah and Shan states have the lowest percentage at 18% and 19% respectively, reflecting a relatively lower inclination among respondents in this region to unfollow or unfriend based on ideological differences.

**Q20 Unfollowing or unfriending someone for their political, religious, or ideological views**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes	22%	30%	18%	23%	21%	17%	29%	19%
No	78%	70%	82%	77%	79%	83%	71%	81%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The majority, comprising 78% of respondents, have not taken such measures, indicating a prevailing tolerance for diverse viewpoints on social media. This majority may be contributing to a more inclusive digital space where individuals are willing to coexist with varying political, religious, and ideological perspectives.

## Cultural Content Consumption on Social Media

A substantial 46% of respondents reported actively following or subscribing to social media pages or channels that share cultural content. This finding indicates a notable interest and willingness among the surveyed population to explore and engage with materials that celebrate diversity and promote cultural understanding. Conversely, 54% of respondents indicated that they do not follow or subscribe to social media content related to diverse cultures, histories, or ethnicities. While this suggests a sizeable portion of the youth may not actively seek out such content, it also presents an opportunity for promoting awareness and encouraging more individuals to diversify their online content consumption.

Breaking down the findings by state, there are notable variations in engagement. In Kachin, Kayin and Rakhine states, over half of the respondents, 51%, 54% and 59% respectively, actively follow such content, indicating a heightened interest in exploring cultural and historical diversity. Conversely, in Kayah State, only 32% of respondents reported following or subscribing to such content, suggesting a lower level of engagement in this region.

**Q21 Following or subscribing to any social media pages or channels that share content related to diverse cultures, histories, or ethnicities**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes	46%	51%	32%	54%	46%	39%	59%	44%
No	54%	49%	68%	46%	54%	61%	41%	56%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

When examining the findings by gender, a noteworthy disparity emerges. Specifically, 52% of male respondents indicated following

or subscribing to such content, surpassing their female counterparts, of whom 41% reported engaging with diverse cultural and historical content. This gender-based difference suggests variations in content preferences and interests, highlighting the importance of considering gender-specific approaches in designing campaigns and initiatives that promote cultural diversity and understanding.

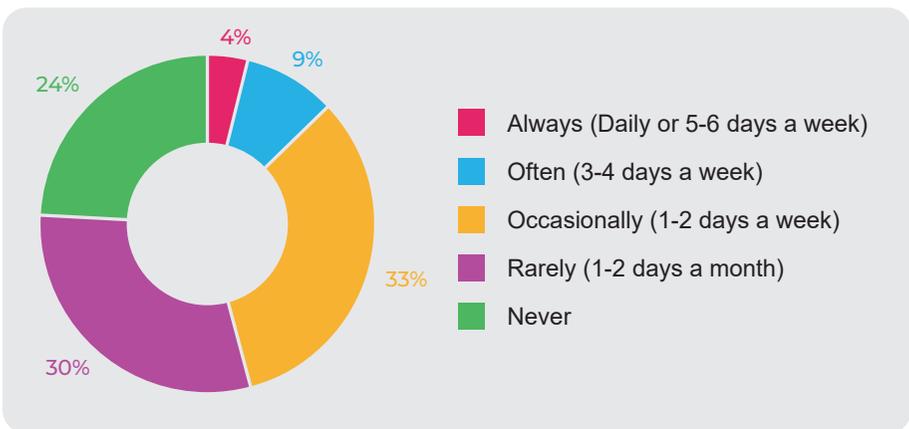
A notable trend emerges when considering the respondents' educational backgrounds. The data indicates that as the level of education increases, so does the likelihood of following or subscribing to content related to diverse cultures, histories, and ethnicities. So, while 25% of those who have reached primary education, this proportion increases to 54% among those who completed high school and 52% among those who reached higher education. This educational disparity highlights the role of education in shaping individuals' preferences and interests on social media. It suggests that higher levels of education may contribute to a more pronounced interest in and engagement with content that promotes cultural diversity and understanding.

This data highlights the potential impact of targeted campaigns and initiatives that promote content reflecting diverse cultural perspectives, histories, and ethnicities on social media platforms. Such efforts could contribute to broadening the horizons of young individuals, fostering cross-cultural understanding, and promoting a more inclusive digital space in Myanmar. It also highlights the importance of creating and curating content that resonates with the diverse interests and backgrounds of the youth population, thereby enhancing the richness of their online experiences.

## Content Consumption Frequency on Ethnic Diversity

The findings reveal diverse patterns of engagement, regarding the frequency with which young individuals in Myanmar consume content discussing different ethnicities on social media. A small but consistent portion of respondents, 4%, reported consuming content discussing different ethnicities always, either on a daily basis or five to six days a week. This suggests a dedicated group of individuals who actively seek out and engage with content related to ethnic diversity on a regular basis.

Figure 19 – Frequency of consuming different ethnic content



n=700

Another 9%, indicated that they often consume such content three to four days a week. This category represents individuals who regularly encounter and engage with content discussing different ethnicities, highlighting a sustained interest in diverse perspectives. The majority of respondents, 33%, reported consuming content discussing different ethnicities occasionally, meaning one to two days a week. This suggests a widespread, intermittent interest in such content, with respondents engaging periodically but not consistently.

Another substantial portion, 30%, reported rarely consuming content discussing different ethnicities, limiting their exposure to once or twice a month. This category indicates a lower level of regular engagement, with individuals having infrequent encounters with content related to ethnic diversity. While 24% of respondents reported never consuming content discussing different ethnicities on social media. This group represents individuals who either consciously avoid such content or are not exposed to it in their online activities.

Breaking down the data by ethnic groups that consume online content discussing different ethnicities at least weekly, variations in consumption patterns become evident. Respondents from Rakhine (51%), Kachin (47%), and Kayin (50%) exhibit relatively higher percentages, indicating a more consistent interest in engaging with content related to different ethnicities on a weekly basis. These ethnic groups show a heightened awareness and interest in diverse perspectives. On the other hand, respondents from Shan (38%) have a comparatively lower frequency of engagement. These variations highlight the significance of considering ethnic diversity when designing content and initiatives to promote cultural understanding and unity on social media platforms.

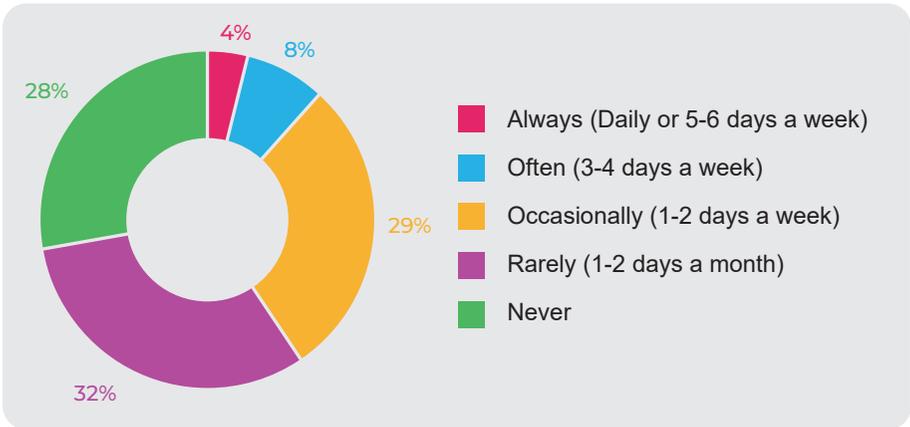
Overall, however, 46% of respondents reported consuming content discussing different ethnicities at least weekly. This indicates a substantial portion of the surveyed youth who regularly encounter and engage with such content on social media, reflecting a consistent interest in diverse perspectives. These findings highlight the diverse engagement patterns among young individuals in Myanmar regarding content discussing different ethnicities on social media.

## Content Consumption Frequency on Religious Diversity

The survey data sheds light on the frequency with which young individuals in Myanmar engage with content discussing different religions on social media. The findings reveal diverse patterns of content consumption, emphasizing the need for nuanced approaches to address the preferences and interests of the youth across religious lines. Overall, 41% of respondents reported engaging with content discussing different religions at least occasionally (at least weekly). Breaking down the data by frequency, 4% of respondents reported engaging always (daily or 5-6 days a week), while 8% reported engaging often (3-4 days a week). Additionally, 29% engage occasionally (1-2 days a week), and 32% engage rarely (1-2 days a month), with 28% reporting never engaging with such content.

Analysing the data by state, respondents from Rakhine show the highest engagement levels, both with 51% stating that they consume content discussing different religions on social media at least on a weekly basis. The results suggest that a considerable proportion of the youth is actively involved in consuming content that explores diverse religious perspectives, contributing to a more informed and interconnected online community. On the other hand, respondents from Kayah and Chin States exhibit slightly lower but still substantial engagement levels, with 30% and 34%, respectively.

Figure 20 – Frequency of consuming different religion content



n=700

Among Buddhists, 41% reported engaging with content discussing different religions at least weekly, indicating a substantial interest in exploring diverse religious perspectives within this demographic. Christians exhibit a slightly lower engagement rate at 35%, suggesting a still significant but comparatively lesser interest in content related to various religions. On the other hand, Muslims demonstrate the highest engagement level, with 60% reporting involvement in discussions about different religions on social media at least weekly. This indicates a pronounced interest and active participation within the Muslim community in Myanmar in exploring and understanding various religious perspectives.

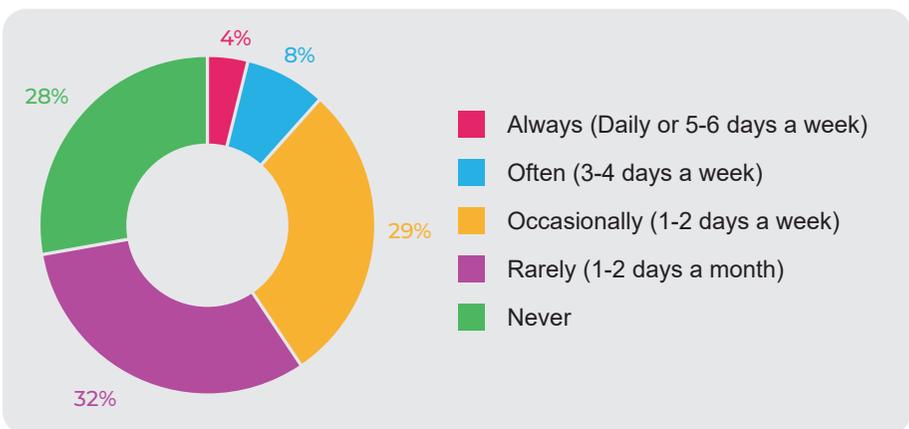
This data highlights a range of engagement levels, suggesting that while a sizeable portion of the youth in Myanmar occasionally or regularly interact with content discussing different religions, there is also a substantial segment that engages less frequently or not at all.

## Engagement with Gender-Related Content

The survey data unveils insights into the frequency with which young individuals in Myanmar engage with content addressing gender-related issues, such as gender-based violence and discrimination, on social media. A notable 6% of respondents reported always consuming content on gender-related issues always (5 days or more per week), indicating a consistent and daily commitment to staying informed about topics like gender-based violence and discrimination. Additionally, 14% reported engaging with such content often (3-4 days a week), demonstrating a regular interest in discussions on social media platforms.

The majority of respondents, comprising 30%, indicated an occasional consumption of content related to gender-related issues, participating in discussions one to two days a week. Meanwhile, 27% reported a rare engagement, limiting their involvement to one to two days a month. The remaining 23% indicated never engaging with content addressing gender-related issues on social media.

Figure 21 – Frequency of consuming gender-related issues content



n=700

Across different states, responses indicate the diverse levels of awareness and involvement in discussions related to gender challenges across various states. A striking 70% of respondents from Rakhine reported engaging with such content at least weekly, highlighting a particularly high level of interest and commitment to discussions surrounding gender-related challenges. Conversely, in Chin State, 40% of respondents reported engaging at least weekly, demonstrating a moderate but still significant interest in these discussions.

This finding suggests that both genders are actively participating in discussions and staying informed about gender-related challenges on social media platforms. Approximately 48% of male respondents and 52% of female respondents reported engaging with such content at least weekly. The marginal difference in percentages between male and female respondents indicates a relatively equal interest and commitment to staying informed about and discussing gender issues, fostering a sense of shared responsibility and awareness among the youth in Myanmar.

Young individuals in Myanmar across different age groups, actively engage with content addressing gender-related issues, specifically gender-based violence and discrimination, on social media. The majority of respondents in the age groups 18-19 (55%) and 20-24 (55%) reported consuming such content at least weekly. Additionally, a lesser but still substantial proportion of respondents in the age groups 25-29 (46%) and 30+ (46%) also indicated a frequent engagement with this type of content.

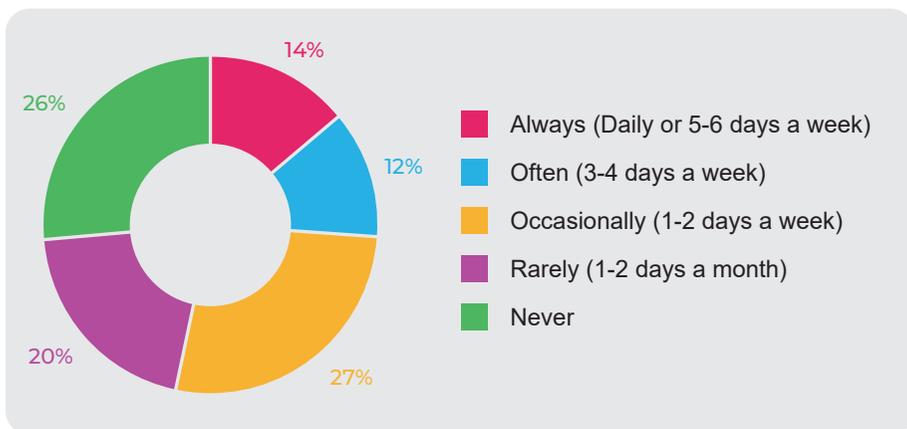
When examining the data by religious affiliation, it is interesting to note that individuals identifying as Muslim show a relatively higher engagement, with 66% reporting weekly consumption of content addressing gender-related issues. Buddhists and Christians also exhibit a strong interest, with 52% and 42% respectively.

These findings highlight the varying levels of interest and awareness among young individuals in Myanmar regarding gender-related challenges. While a sizeable portion demonstrates regular engagement, a portion engages sporadically or infrequently, emphasizing the need for targeted efforts to raise awareness and encourage more consistent discourse on gender-related issues within the digital sphere.

## Political Content Consumption

The survey data indicates that young individuals in Myanmar are actively engaged in consuming content related to political affairs on social media. A combined 53% reported consuming content that discusses political affairs on social media at least on a weekly basis, with 14% indicating daily or near-daily engagement and an additional 12% doing so three to four days a week, and 27% reporting occasional consumption (1-2 days a week). This suggests a substantial portion of the youth is regularly exposed to political content on social media platforms.

Figure 22 – Frequency of consuming content discussed about political affairs on social media



n=700

Another 20% indicating rare involvement, suggesting that while a sizeable portion of young individuals in Myanmar actively follows political discussions, there is also a sizable segment that engages less frequently. Notably, however, a significant 26% of respondents reported that they never consume such content, suggesting a portion of the youth population may be disengaged or less interested in political discussions on social media.

Among the states, Kachin and Rakhine stand out with the highest percentage, where 61% of young individuals in each state consume political content on social media at least on a weekly basis. In contrast, Chin and Mon states show slightly lower but still considerable percentages, ranging with 47% each. These findings highlight regional disparities in the frequency of political content consumption on social media, emphasizing the importance of considering regional contexts when designing communication strategies related to political affairs for the youth in Myanmar.

The survey data demonstrates a notable difference in the frequency of consuming content discussing political affairs on social media between male and female respondents in Myanmar. The findings reveal that 60% of male participants engage in such content at least weekly, while 47% of female participants report the same level of consumption. This gender disparity suggests variations in the interest or engagement levels of young individuals in Myanmar with political content on social media.

Breaking down the data by ethnicity, it is observed that respondents from Rakhine (63%), Kachin (68%), and Kayin (56%) report higher frequencies of consuming political content compared to the overall average. On the other hand, respondents from Mon (33%) and Chin (46%) report lower levels of engagement with political content on social media. These variations may reflect differing levels of interest, access to information, or attitudes toward political discussions across ethnic lines.

These findings highlight the varied levels of interest and involvement in political affairs among the youth, highlighting the need for nuanced approaches in addressing and disseminating political information on social media platforms to effectively reach and engage the diverse perspectives within this demographic.

## Reluctance in Discussing Sensitive Topics on Social Media

The survey reveals that a sizeable portion of young individuals in Myanmar, comprising 40% of respondents, have encountered situations where they wanted to share, comment on, or discuss content related to religion, ethnicity, gender, or politics on social

media but refrained from doing so or were unable to express their thoughts. This finding shed light on the challenges or inhibitions faced by a considerable segment of the youth population in Myanmar when it comes to engaging in discussions on sensitive or contentious topics. The data here reveals an interesting contrast in perspectives among respondents.

A substantial majority, 75%, expresses a belief in the freedom for individuals to post anything on their social media accounts. However, the fact that 40% have refrained from engaging in discussions or comments on sensitive topics like religion, ethnicity, gender, or politics suggests a nuanced approach in their actual online behaviour. This discrepancy may indicate a potential tension between their desired freedom to express themselves and their hesitancy to engage in discussions on contentious subjects, possibly influenced by concerns about controversy, conflict, or negative reactions.

The prevalence of such situations varies across states, with the highest percentage reported in Kachin (49%) and Chin (48%) states. These findings suggest that there are nuanced regional dynamics influencing the willingness or ability of young individuals to engage in discussions on sensitive topics on social media. In Kachin and Chin States, where higher percentages are observed, it may indicate a greater level of caution or hesitation among the youth in expressing their opinions on these matters. This could be attributed to the complex sociopolitical landscape and historical context in these states.

## Q26 Reluctance in discussing sensitive topics on social media

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes	40%	49%	35%	41%	48%	35%	40%	34%
No	59%	51%	65%	59%	52%	63%	60%	66%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

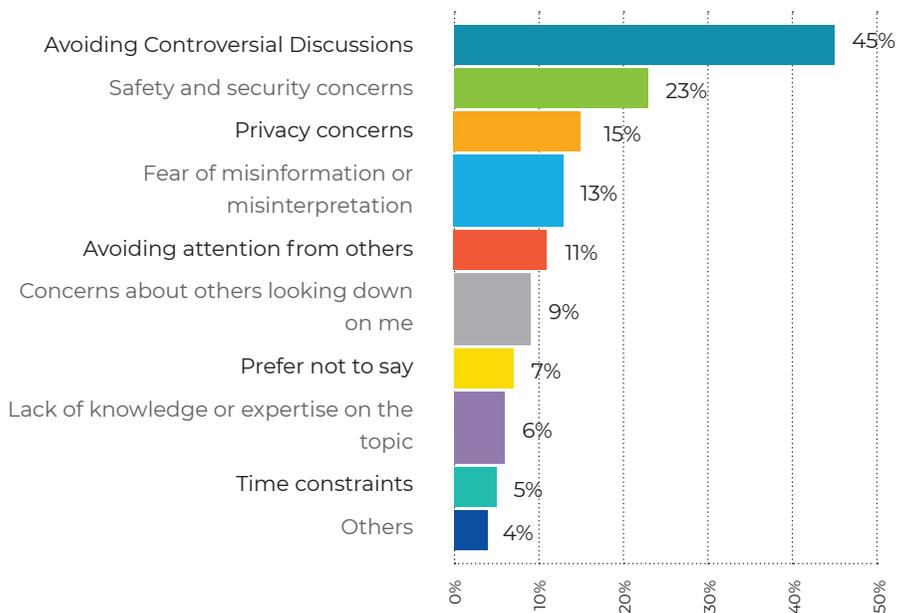
The likelihood of encountering situations where young individuals in Myanmar refrained from or were unable to share, comment, or discuss religious, ethnicity, gender, or political content on social media increases with the level of education. Among respondents who have completed higher education, 48% reported experiencing such situations. On the other hand, only 27% of respondents that only reached primary education said the same. This pattern suggests that as educational attainment rises, individuals may become more aware of the potential consequences or sensitivities associated with discussing these topics on social media platforms.

## Reasons for Reluctance in Discussing Sensitive Topics on Social Media

The data provides valuable insights into the reasons why young individuals in Myanmar refrain from or are unable to share, comment, or discuss religious, ethnicity, gender, and political issues on social media. The most prominent reason cited by respondents is “avoiding controversial discussions,” with 45% expressing concerns about engaging in conversations that may lead to disputes or disagreements. This indicates a reluctance to enter into potentially heated debates or discussions that could escalate into conflicts within their social media circles.

Safety and security concerns are the second most cited reason, with 23% of respondents indicating that they avoid discussing sensitive topics due to fears about their personal safety or security. This finding highlights the real and perceived risks associated with expressing opinions on contentious issues, emphasizing the importance of addressing online safety concerns among the youth population in Myanmar.

**Figure 23 – Reasons for reluctance in discussing sensitive topics on social media**



n=282

Privacy concerns, mentioned by 15% of respondents, suggest that a considerable portion of young individuals is mindful of the potential exposure of personal information or opinions when engaging in discussions on social media. This aligns with the broader global trend of increasing awareness and concern about online privacy issues.

Fear of misinformation or misinterpretation is mentioned by 13% of respondents, indicating a general apprehension about the spread of inaccurate information or the possibility of their views being misunderstood. This finding highlights the importance of media literacy and critical thinking skills in navigating online information.

Additional reasons mentioned include “avoiding attention from others” (11%), “concerns about others looking down on me” (9%), and “lack of knowledge or expertise on the topic” (6%). These reasons reflect a mix of social, psychological, and knowledge-related barriers that contribute to the reluctance of young individuals to engage in discussions on sensitive issues.

The fact that 7% of respondents preferred not to disclose the reasons for refraining from discussions suggests a degree of personal sensitivity or discomfort in revealing the motivations behind their online behaviours. This is particularly the case in Mon (14%) and Kayah (11%) states. Overall, these findings highlight the complex and multifaceted nature of the challenges young individuals face when navigating discussions on social media, calling for nuanced interventions that address various aspects of online engagement.

## Engaging with Opposing Viewpoints

A significant majority of young individuals in Myanmar exhibit a low frequency of engaging in discussions with individuals who hold opposing viewpoints on social media platforms. A staggering 63% of respondents reported never participating in discussions with those who have differing perspectives. This finding suggests a pervasive trend of echo-chamber behaviour, where individuals may

be predominantly exposed to content and opinions that align with their own, potentially limiting the diversity of perspectives within their online networks.

Further analysis indicates that only a small proportion of respondents, 5%, engage frequently (3-4 days a week) in discussions with individuals who hold opposing viewpoints. An additional 11% participate occasionally (1-2 days a week), and 20% engage rarely (1-2 days a month). These figures collectively highlight a general hesitancy or reluctance among young individuals in Myanmar to actively seek out, participate in, or sustain discussions with those who have differing opinions on social media.

**Q33 Frequency of engagement in discussions with individuals with opposing viewpoints**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Frequently (3-4 days a week)	5%	4%	6%	7%	3%	4%	8%	2%
Occasionally (1-2 days a week)	11%	11%	7%	10%	8%	13%	17%	14%
Rarely (1-2 days a month)	20%	28%	17%	14%	24%	17%	28%	14%
Never	63%	57%	70%	69%	64%	66%	46%	70%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The overall percentage of respondents engaging in such discussions on a weekly basis stands at 16%. Looking at specific states, Only Rakhine stands out with relatively higher percentage, 25%, which suggests that a notable portion of young individuals there is more actively involved in discussions with individuals who hold opposing viewpoints, fostering a potentially more diverse and dynamic online

discourse. On the other hand, in Chin State only 11% do the same. These figures indicate that engagement takes place by minority, which suggests that a substantial portion of young individuals in these states do not participate in discussions with those who have differing perspectives.

Breaking down this data by religion, Buddhists and Christians show relatively similar percentages, with 16% and 12%, respectively. This suggests that individuals from these two religious groups are somewhat comparable in their willingness to actively participate in discussions with those who have opposing viewpoints. In contrast, respondents identifying as Muslims stand out with a significantly higher percentage, at 32%. This indicates that young Muslims in Myanmar are more actively involved in engaging with individuals who hold opposing viewpoints on social media platforms on a weekly basis compared to their Buddhist and Christian counterparts.

The prevalence of infrequent engagement with opposing viewpoints raises considerations about the potential impact on the development of critical thinking skills, exposure to diverse perspectives, and the overall health of public discourse within the digital sphere. Encouraging more open and constructive dialogue among young individuals with differing viewpoints could contribute to fostering a more inclusive and intellectually vibrant online community. Addressing the barriers that hinder such engagement, including potential fears of conflict or disagreement, could be key to promoting a more robust exchange of ideas and perspectives among Myanmar's youth.

### 3.3.4 Closing Thoughts - Social Media Dynamics and Challenges

Myanmar's youth exhibit intricate dynamics on social media, with 75% expressing a strong desire for unrestricted freedom in posting, emphasizing empowerment and self-expression. The diverse religious perspectives add complexity to online self-expression, yet there is an overarching commitment to fostering social cohesion through embracing diverse opinions, even amidst disagreements. The balanced split in opinions on open communication, influenced by ethnic and religious differences, highlights the need for nuanced approaches to communication dynamics in Myanmar's diverse society. Varied perspectives on hate speech highlight the importance of public awareness and tailored initiatives.

While there's widespread acknowledgment of tolerance's crucial role and support for hate speech regulation, nuanced variations in reporting capabilities and concerns about cyberbullying call for targeted interventions to create a more inclusive online environment. The survey reveals a nuanced landscape of attitudes and behaviours, emphasizing the potential for a more inclusive and respectful digital space. Challenges, such as unfollowing based on political beliefs and varied reactions to insulting content, highlight the need for targeted initiatives, education, and social media responsibility to promote harmonious online interactions among Myanmar's youth. Understanding content engagement patterns related to ethnicity, religion, gender, and politics is crucial for tailoring initiatives that foster cultural diversity and understanding, addressing challenges to create a more open and inclusive online community.

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### 3.4 Media and information literacy , safety, and protection practices

Media and information literacy stands as a pivotal skill in today's information-rich landscape, encompassing the ability to access, discern, and evaluate diverse media types and sources for news and information. A heightened level of MIL not only facilitates effective communication but also contributes to the cultivation of a healthier and more informed social network. Simultaneously, engaging in online communication, particularly on social media platforms, necessitates the adoption of robust safety practices to safeguard personal accounts and information.

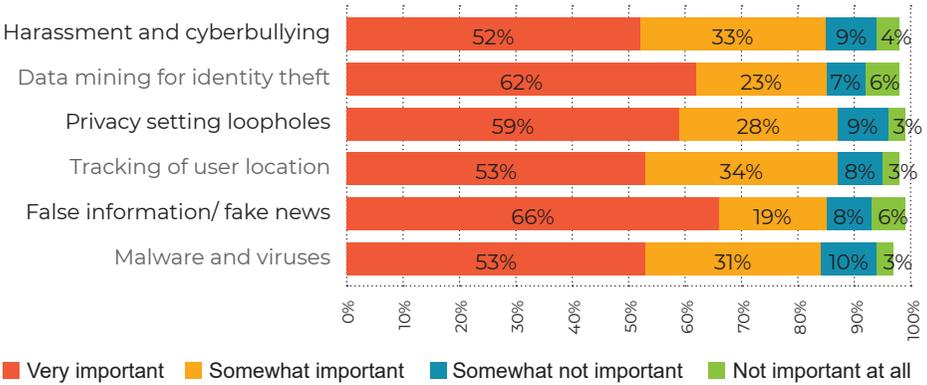
This section of the report delves into the media and information literacy levels of the respondents, probing their understanding of current issues on social media, and evaluating their awareness and implementation of safety and protection practices for their social media accounts. By unravelling these aspects, the report aims to offer a comprehensive view of the respondents' ability to navigate the media landscape critically and ensure their safety in the digital realm. The insights garnered here contribute to a holistic understanding of the factors influencing media and information literacy and safety practices among the youth in Myanmar.

#### **Safety and Protection Practices on the Use of Social Media:**

Many respondents are aware of safety practices but less than half actively implement measures to protect their accounts.

### 3.4.1 Current issues facing on social media

Figure 24 – Importance of the current issues facing on social media



n=700

#### Harassment and Cyberbullying

The survey data on the perceived importance of harassment and cyberbullying issues among young individuals in Myanmar sheds light on the gravity of these challenges within the social media landscape. An overwhelming 85% of respondents from different states in Myanmar consider harassment and cyberbullying to be either “very or somewhat important.” This high level of agreement highlights a shared concern among young individuals regarding the impact and seriousness of harassment and cyberbullying within the social media landscape.

A substantial 52% of respondents indicated that they consider harassment and cyberbullying to be “very important” issues. This high percentage highlights the significant impact and concern that these problems have within the digital spaces frequented by the youth. It

suggests that a majority of young individuals in Myanmar are acutely aware of the negative implications of harassment and cyberbullying, recognizing them as serious threats to the well-being and safety of individuals within the online community. Additionally, 33% of respondents expressed that they find these issues to be “somewhat important,” indicating a broader acknowledgment of the relevance and significance of addressing harassment and cyberbullying. While not classified as “very important,” this group still recognizes the importance of mitigating these challenges within the social media environment. This is particularly the case in Kachin State, where 92% of respondents thought it is important to address harassment and cyberbullying, indicating an exceptionally high level of awareness and concern in this state.

On the other side, a smaller proportion of respondents, constituting 9%, view harassment and cyberbullying as “somewhat not important,” and an even smaller 4% consider them “not important at all.” These perspectives may reflect a segment of the youth population downplaying the severity of these issues or underestimating their impact on individuals’ well-being.

Analysing the results by education level, a notable trend is found as the perceived importance of addressing harassment and cyberbullying tends to increase with higher levels of education. While 77% of respondents who have reached primary education and 72% for those who have reached middle education, consider these issues to be very or somewhat important. But as we move up the education ladder, the percentages rise consistently, with, 85% for those who have reached high school education, and a substantial 90% for both completed high education. This upward trajectory in

the acknowledgment of the importance of tackling harassment and cyberbullying issues aligns with the idea that individuals with higher educational attainment may have a more nuanced understanding of the potential negative consequences of such behaviours on social media.

Overall, the findings highlight the need to address and combat harassment and cyberbullying on social media platforms in Myanmar. Educational initiatives, awareness campaigns, and platform interventions could play a crucial role in fostering a safer and more supportive online environment for young individuals in the country. The data suggests a shared recognition among young individuals from diverse states in Myanmar regarding the urgent need to address and combat harassment and cyberbullying on social media platforms.

## Data Mining for Identity Theft

The findings on the perceived importance of data mining for identity theft issues provides valuable insights into the concerns and awareness of young individuals in Myanmar regarding the potential risks associated with online activities. An overwhelming 85% of respondents consider data mining for identity theft to be “very or somewhat important”. This suggests a widespread understanding and concern about the potential risks associated with the misuse of personal information for identity theft through data mining practices on social media platforms.

A significant majority, 62%, of respondents consider data mining for identity theft to be very important. This high percentage indicates a

notable level of awareness and apprehension among the surveyed individuals about the potential misuse of their personal information for identity theft through data mining practices on social media platforms. Additionally, 23% of respondents find it somewhat important, reinforcing the overall recognition of the issue among a substantial portion of the surveyed population.

Conversely, the percentages for those who consider data mining for identity theft as somewhat not important or not important at all are relatively lower, standing at 7% and 6%, respectively. This suggests that a small proportion of respondents may underestimate the significance of this issue or may not be fully aware of the potential risks associated with data mining activities.

It is notable that respondents with higher levels of education show a slightly higher awareness of the importance of this issue. Specifically, 93% of individuals with higher education, and 89% of those who have completed high school, perceive data mining for identity theft as “very or somewhat important”. This may indicate that individuals with more advanced education levels are generally more conscious of the risks and implications of data mining activities in the context of identity theft.

The findings highlight the need for increased awareness campaigns and educational initiatives to inform young individuals about the importance of safeguarding their personal information online and the potential risks posed by data mining activities. This proactive approach can contribute to enhancing digital literacy and fostering a more secure online environment for social media users in Myanmar.

## Privacy Setting Loopholes

The survey data on the perceived importance of privacy setting loopholes in social media unveils significant insights into the awareness and concerns of young individuals in Myanmar regarding their online privacy. The combined percentage of those who find this issue very or somewhat important, which stands at 87%, highlights the overall significance placed on addressing privacy vulnerabilities in social media platforms.

A majority of respondents, 59% in total, regard privacy setting loopholes as very important, emphasizing a widespread recognition of the potential risks associated with vulnerabilities in social media privacy settings. This highlights a growing awareness among the youth in Myanmar regarding the importance of safeguarding their personal information and maintaining control over their online privacy. An additional 28% of respondents consider privacy setting loopholes to be somewhat important, indicating a general acknowledgment of the issue, though perhaps with varying degrees of concern.

Only a small proportion, perceive privacy setting loopholes as “Somewhat not important,” or “not important at all,” with 9% and 3% respectively. This suggests that the vast majority of young individuals in Myanmar are attuned to the potential risks associated with inadequate privacy settings. Accordingly, the results reflect a strong awareness and concern among the surveyed population about the need for robust privacy settings on social media platforms. It highlights the importance of educating young individuals in Myanmar to navigate and control their online privacy effectively.

## Tracking of User Location

A substantial majority of respondents, 53%, consider the tracking of user location to be very important, highlighting a heightened awareness of the potential risks associated with location tracking on social media platforms. An additional 34% of respondents find it somewhat important, further underscoring the significance of this issue among the surveyed youth. Accordingly, a notable 87% of respondents, consider the tracking of user location to be very or somewhat important.

The relatively low percentages of respondents who view tracking user location as somewhat not important (8%) or not important at all (3%) indicate a clear majority consensus on the importance of addressing location tracking concerns. The uniformity in responses, highlights a shared awareness and sensitivity to the potential privacy and security implications associated with location tracking on social media platforms among young individuals regardless of state, gender, education or religious affiliation. All respondents express a collective concern about the monitoring of their whereabouts on digital platforms.

The findings suggest that young individuals in Myanmar are cognizant of the potential privacy implications associated with the tracking of their location on social media. This awareness reflects a growing understanding of the need to protect personal information in the digital realm.

## False Information

The survey data on the perceived importance of addressing false information on social media reveals a high level of concern among young individuals in Myanmar. The combined percentage of those who find this issue very or somewhat important, which stands at 85% underscoring the significance of this issue among the surveyed youth.

A substantial 66% of respondents consider the issue of false information to be very important, indicating a widespread recognition of the potential negative impact of misinformation on social media platforms. An additional 19% of respondents believe that addressing false information is somewhat important. This combined with the high percentage of those who find it very important suggests a broad consensus among the youth demographic in Myanmar regarding the significance of combatting misinformation.

Only a small proportion, 6%, believe that addressing false information is not important at all, indicating that the overwhelming majority of respondents recognize the potential harm and consequences associated with the spread of false information on social media. This finding suggests a widespread recognition of the potential privacy implications and security risks associated with the tracking of user locations on social media.

## Malware and Viruses

The survey data reveals that young individuals in Myanmar express significant concern about the presence of malware and viruses on social media platforms. A substantial 84% of respondents consider this issue to be either very or somewhat important. This high level of concern highlights the awareness among the surveyed population regarding the potential threats to cybersecurity and the integrity of their digital devices through social media interactions.

The data indicates that a majority, 53%, view malware and viruses as very important issues, emphasizing the gravity of these online security challenges. With only a small percentage considering them not important at all, it is evident that the threat of malware and viruses on social media is widely recognized and deemed as a crucial aspect of online safety.

This shared apprehension cuts across various states, as reflected in the percentages for each region. Notably, respondents from Kachin and Rakhine exhibit a particularly high level of concern, with 90% and 86%, respectively, emphasizing the universality of this issue among different communities. While there are minor variations across states, the overall consensus highlights the significance placed on addressing the potential risks associated with malware and viruses in the digital sphere.

This shared apprehension is also consistent across various education levels, underscoring the universal recognition of the potential risks associated with online security. While there are slight variations among respondents with different educational backgrounds, the overall consensus emphasizes the significance placed on addressing

the cybersecurity challenges in the digital space. These findings highlight the importance of implementing robust cybersecurity measures and educational initiatives to empower young individuals in Myanmar to navigate social media platforms safely and securely across diverse regions.

## Awareness of Risks in Sharing Personal Information

The survey findings indicate a varied level of awareness among young individuals in Myanmar regarding the risks associated with sharing personal information on social media. Overall, 60% of respondents reported being either very or somewhat aware of these risks. A sizeable portion, comprising 20%, reported being very aware of these risks, suggesting a heightened understanding of the potential consequences of divulging sensitive details such as location and contact information. Additionally, 40% expressed a moderate level of awareness, indicating a substantial portion of the respondents who possess some understanding but may benefit from further education on the intricacies of online privacy. On the other hand, 24% admitted to not being aware of the risks, while 16% claimed to be not aware at all.

Breaking down the figures by state, Kachin and Chin States stand out with the highest level of awareness at 65% each, indicating that a significant majority of young individuals there are conscious of the potential risks involved in sharing personal information on social media platforms. Rakhine and Mon also show relatively high levels of awareness at 65% and 59%, respectively. On the other hand, Kayah and Shan states exhibit slightly lower awareness levels at 53% and 55%, respectively.

Examining the figures by education level, a clear trend emerges. The data suggests a positive correlation between educational attainment and awareness of online privacy risks. The awareness levels increase with higher educational attainment. Individuals who have completed higher education exhibit the highest awareness at 69%, indicating that a majority of those with advanced education are well-informed about the potential risks involved in sharing personal information on social media. This contrasts with respondents who have only reached primary education, where awareness is notably lower at 37%.

### 3.4.2 Activities to assess the reliability of news on social media

#### Assessing Source Credibility

The survey data on activities related to assessing the reliability of news on social media or the credibility of a social media page or account, reveals interesting insights into the information consumption behaviour of young individuals in Myanmar. A sizeable portion of respondents, 29%, reported that they always review the account, page, or channel of the author or original post's owner. This suggests a proactive approach among a notable segment of young individuals in scrutinizing the source of information on social media, indicating a keen interest in verifying the credibility of the content they encounter.

Moreover, a larger portion, 49%, indicated that they sometimes engage in this activity. This variability in responses might be influenced by factors such as the perceived importance of the information, time constraints, or the level of trust previously established with the source. This means that a majority of respondents, accounting for

78% of the total, reported that they sometimes or always review the account, page, or channel of the author or original post's owner. This trend ranges across states, from 68% in Kayah to 82% in Rakhine. The relatively high percentage across states suggests a common inclination among young individuals in Myanmar to assess the credibility of information by examining the source.

This behaviour reflects a critical approach to information consumption, indicating that a sizeable portion of the youth population is actively involved in verifying the reliability of news and the authenticity of social media content. However, it's noteworthy that 22% of respondents reported not engaging in this practice at all. This highlights a sizeable portion of the young population that may not consistently employ measures to assess the reliability of news or the credibility of social media pages or accounts. Addressing the reasons behind this lack of engagement could be instrumental in fostering a more discerning and critical approach to online information consumption among the youth in Myanmar.

When broken down by age group, however, it is observed that this practice is more prevalent among younger individuals. Specifically, 85% of respondents in the 18-19 age group, and 84% in the 20-24 age group, reported engaging in this activity. As age increases, there is a slight decline in this behaviour, with 76% of those aged 25-29 and 70% of those aged 30 and above indicating that they sometimes or always review the source. This suggests that younger individuals are more proactive in verifying the credibility of social media content by scrutinizing the account details of the author or original post's owner. The higher engagement in this practice among younger age groups could be attributed to a greater familiarity with digital platforms

and an increased awareness of the potential risks associated with misinformation.

**Q39.1 Review the account, page or channel of the author or original post's owner**

	NET	18-19	20-24	25-29	30+
Yes, always	29%	29%	35%	30%	19%
Yes, sometimes	49%	56%	49%	46%	51%
No	22%	15%	16%	24%	30%
NET	100%	100%	100%	100%	100%

n=700

The data reveals interesting patterns when analysed by education level, with individuals with higher educational attainment, specifically those who have completed high school or pursued higher education, exhibiting a higher likelihood of engaging in this practice. A significant 88% of respondents that completed high school and 83% among those with higher education reported reviewing the source sometimes or always. In contrast, respondents who have only reached primary education or middle school education show lower engagement in this activity, with 54% and 68%, respectively, indicating that they sometimes or always review the account, page, or channel of the author or original post's owner. This suggests that individuals with higher levels of education are more likely to adopt critical information verification practices on social media.

### Considering Number of Reactions

According to the findings, 27% of respondents reported that they always consider the number of reactions a post receives when assessing the reliability of news or the credibility of a social media

page or account. Additionally, 45% indicated that they sometimes take the number of reactions into account for this evaluation. On the other hand, 29% of respondents stated that they do not consider the number of reactions when assessing the reliability of information on social media.

This data suggests that a sizeable portion of young individuals in Myanmar pays attention to the level of engagement a post receives, as reflected in the number of reactions, as a factor in gauging the trustworthiness of the content or source. This behaviour may be attributed to the perceived correlation between a higher number of reactions and the credibility of the information shared. It highlights the importance of social validation and popularity metrics in shaping the perception of information authenticity on social media platforms among the surveyed population.

Accordingly, 71% of respondents reported that they “sometimes or always” consider the number of reactions a post receives when evaluating the reliability of news or the credibility of a social media page or account. When examining this behaviour by age group, it is notable that the percentage is slightly higher among the 18-19 age group at 79%, indicating a higher reliance on the number of reactions for assessing information reliability. The 20-24 and 25-29 age groups also exhibit a substantial proportion, with 75% and 72%, respectively, while the 30+ age group shows a somewhat lower but still significant percentage at 61%. The variations across age groups highlight nuanced differences in the importance placed on social validation metrics, potentially influenced by factors such as digital literacy, online habits, and trust in social media.

### Q39.2 Check the number of reactions of the post

	NET	18-19	20-24	25-29	30+
Yes, always	27%	31%	29%	27%	21%
Yes, sometimes	45%	48%	45%	46%	41%
No	29%	21%	25%	28%	39%
NET	100%	100%	100%	100%	100%

n=700

When examining this behaviour by education level, a notable pattern emerges. The percentage of individuals who consider the number of reactions is significantly lower among those who have reached primary education (40%). As education levels increase, the importance placed on the number of reactions also rises, with 65% for those who reached middle school, 83% for those who completed reached or completed high school, and 74% for individuals with higher education.

This suggests a positive correlation between education level and the consideration of social validation metrics when assessing the reliability of information on social media. Higher levels of education may contribute to a more critical evaluation of content, including an awareness of the social signals conveyed by the number of reactions. This highlights the role of education in shaping digital literacy and critical thinking skills among young individuals in Myanmar.

## Checking Comments for Context

According to the findings, 74% of respondents, 26% always and 48% sometimes, reported that they sometimes or always check the comments for additional context or perspectives when evaluating the reliability of news or the credibility of a social media page or

account. This indicates a sizeable portion of the surveyed population actively seeks additional information or diverse viewpoints through user-generated comments on social media platforms.

Breaking down the results by state, there are variations in the reported frequency of checking comments. Kachin and Rakhine states have relatively higher percentages (80% and 79% respectively) of respondents who sometimes or always check comments, indicating a greater emphasis on seeking additional information or perspectives through this method. On the other hand, Kayah State has a slightly lower percentage (61%), suggesting a relatively lesser inclination to rely on comments for contextual information.

### Q39.3 Check the comments for additional context or perspectives

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes, always	26%	26%	19%	31%	15%	27%	32%	31%
Yes, sometimes	48%	54%	42%	45%	56%	47%	47%	45%
No	26%	20%	39%	24%	29%	26%	21%	24%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Analysing the results by education level we can see some notable differences in the reported frequency of checking comments. The trend shows that individuals who have completed higher education show a higher percentage (77%) of sometimes or always checking comments, indicating a greater emphasis on seeking additional information or perspectives through this method. On the other hand, respondents who have only reached primary education levels have a lower percentage (38%), suggesting a comparatively lower inclination to rely on comments for contextual information.

These findings highlight the importance of education in shaping digital literacy practices. Individuals with higher levels of education tend to exhibit more proactive behaviours in assessing the reliability of online information, utilizing comments as a valuable resource for obtaining additional context or perspectives. This emphasizes the role of education in fostering critical thinking and discernment skills, which are crucial in navigating the complex landscape of social media.

Overall, this behaviour may suggest a recognition among young individuals in Myanmar of the value of engaging with comments to gain a more comprehensive understanding of the information presented. Checking comments for additional context can serve as a strategy to assess the credibility of content by considering various perspectives, fostering critical thinking, and mitigating the potential impact of misinformation. The findings highlight the importance of user engagement and interaction as integral components of the digital information landscape. Young individuals in Myanmar seem to be employing a multifaceted approach to evaluate the reliability of information on social media, indicating a level of awareness and proactiveness in navigating the complexities of online content.

## Verify Information with Multiple Sources

The findings indicate that a sizeable portion of respondents, 71% in total, either always or sometimes verify information by consulting multiple credible sources when assessing the reliability of news or the credibility of a social media page or account. 24%, reported always verifying information with multiple credible sources and 47% of respondents indicated that they sometimes engage in this practice.

This suggests a substantial level of awareness and conscientiousness among the surveyed individuals regarding the importance of cross-referencing information for accuracy.

The remaining 29% of respondents who reported not verifying information with multiple credible sources may represent a group that relies on a sole source for information or may not be fully aware of the benefits of cross-referencing information.

Across states, the data reveals some variations in information verification behaviours. Rakhine, Shan, and Kachin States exhibit higher rates, with 77%, 76% and 74% of respondents, respectively, reporting that they sometimes or always verify information with multiple credible sources. These states demonstrate a relatively higher commitment to ensuring the accuracy and reliability of the information they encounter on social media platforms. On the other hand, Kayah State shows a lower percentage, with 57%, suggesting that individuals there may engage in information verification to a slightly lesser extent.

#### Q39.4 Verify information with multiple credible sources

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes, always	24%	26%	16%	26%	16%	30%	29%	26%
Yes, sometimes	47%	48%	41%	47%	56%	41%	48%	50%
No	29%	26%	43%	27%	28%	29%	23%	24%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

Once again, we noticed how the younger, and better educated respondents engage in verifying information with multiple credible sources. Overall, these findings highlight the importance placed on

information verification by young individuals in Myanmar. But we find variations that could be influenced by factors such as access to diverse sources of information, education levels, and cultural factors.

## Seeking Confirmation from Trusted Networks

In terms of seeking confirmation from trusted individuals in one's network to assess the reliability of news on social media or credibility of a social media page or account, the data provides valuable insights into the information verification practices of young individuals in Myanmar. The overall percentage indicates that 67% of respondents in Myanmar either sometimes or always seek confirmation from trusted individuals in their network when evaluating the reliability of news or the credibility of a social media page or account. 20%, reported always verifying information with multiple credible sources and 48% of respondents indicated that they sometimes engage in this practice (rounded to 67% overall due to decimals).

Understanding the role of interpersonal connections in information verification is crucial for effective media literacy campaigns. This finding emphasizes the importance of encouraging young individuals to critically engage with information, not only through external sources but also by leveraging the wisdom and insights of their trusted social circles. The results suggest that a sizeable portion of young individuals in Myanmar places importance on the opinions and insights of people they trust when navigating information on social media platforms.

## Look for Available Evidence or Sources Cited

The practice of looking for available evidence or sources cited in the news to assess the reliability of information on social media or the credibility of a social media page or account, is a widely followed behaviour of young individuals in Myanmar. Overall, 63% of respondents either sometimes or always look for available evidence or sources cited in the news when evaluating the reliability of information on social media. 15% reported always verifying information with multiple credible sources and 48% of respondents indicated that they sometimes engage in this practice.

Breaking down the data by age group, it is noteworthy that individuals in the age range of 18-24 exhibit a higher percentage (69%) for engaging in this practice, emphasizing a greater inclination among younger individuals to critically assess the information they encounter on social media. The percentage slightly decreases among those aged 25-29 (67%) and further among those aged 30 and above (58%).

### Q39.6 Look for available evidence or sources cited in the news

	NET	18-19	20-24	25-29	30+
Yes, always	15%	16%	16%	14%	13%
Yes, sometimes	48%	52%	52%	44%	45%
No	37%	31%	33%	42%	42%
NET	100%	100%	100%	100%	100%

n=700

This finding emphasizes the importance of promoting critical thinking skills and encouraging the habit of verifying information through independent sources among young individuals in Myanmar. Understanding differences is essential for educational initiatives to enhance information literacy and critical evaluation skills, particularly among older age groups.

## Look for Official Statements

Analysing the practice of looking for official statements to assess the reliability of news on social media or the credibility of a social media page or account, we observe interesting insights into the information evaluation habits of young individuals in Myanmar. The overall results show that 63% of respondents either sometimes or always look for official statements when assessing the reliability of news on social media (63% due to percentage rounding). Breaking down this data, 18% of respondents report always looking for official statements, and an additional 44% indicate that they sometimes engage in this practice.

This finding shows a sizeable portion of young individuals in Myanmar actively seeking official statements as a means to verify the accuracy and credibility of information on social media platforms. Relying on official statements is a prudent approach, as it can provide a more reliable and authoritative source of information. However, it is essential to note that 37% of respondents indicated that they do not engage in this practice. This suggests a need for targeted educational initiatives to raise awareness about the importance of seeking official statements to verify information, fostering a culture of critical information evaluation among young individuals in Myanmar.

Breaking down the data by state, we see that Rakhine has the highest percentage (74%) of respondents who sometimes or always look for official statements. Other states, such as Kachin and Shan, also show a relatively high engagement in this practice. However, it's notable that Kayah has a lower percentage, with 55%, indicating that they sometimes or always look for official statements. This variation may

be influenced by factors such as access to information, awareness campaigns, or regional attitudes towards official sources.

## Number of Followers or Subscribers

The number of followers or subscribers is another way for young individuals in Myanmar to assess the reliability of news on social media or the credibility of a social media page or account. Overall, 61% of respondents either always or sometimes consider the number of followers or subscribers. This includes 18% of respondents report always looking for official statements, and an additional 44% indicate that they sometimes engage in this practice. This suggests that a sizeable portion of the surveyed population recognizes the potential link between a user's audience size and the credibility of the information they share on social media.

Delving into the data by age group, we find that younger individuals, particularly those in the 18-19 age bracket, demonstrate a higher inclination toward this practice, with 72% indicating that they sometimes or always consider the number of followers or subscribers. The percentage decreases as the age group increases, with 65% in the 20-24 age group, 61% in the 25-29 age group, and 49% in the 30+ age group. This suggests a correlation between age and the tendency to factor in audience size when evaluating the reliability of information on social media. Younger individuals may place greater emphasis on the popularity or reach of a social media account as a signal of credibility.

## Verify if it Has a Verified Badge or Is an Official Account

The data reveals that 27% of respondents stated that they always verify if an account has a verified badge or is an official account, while an additional 41% indicated that they sometimes engage in this verification process. On the other hand, 32% of respondents stated that they do not consider the presence of a verified badge or official status.

On average, 68% of respondents in Myanmar sometimes or always verify if an account has a verified badge or is an official account. However, there are notable differences among states. The practice is more prevalent in Rakhine (76%) and Kayin (74%) states, compared to states like Kayah (55%) and Mon (62%). These regional disparities may be influenced by various factors, including the level of digital literacy, access to information, and awareness of the significance of verification status.

### Q39.9 Verify if it has a verified badge or is an official account

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes, always	27%	33%	19%	31%	23%	22%	35%	29%
Yes, sometimes	41%	37%	36%	43%	47%	40%	41%	40%
No	32%	30%	45%	26%	30%	38%	24%	31%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

The data reveals interesting trends based on education levels in Myanmar. While the overall percentage indicates that 68% of respondents in Myanmar sometimes or always verify the authenticity of social media accounts. When breaking down this behaviour by education level, a notable pattern emerges. Individuals with higher education levels, such as those who have completed high school

(78%) or pursued higher education (73%), are more likely to engage in the practice of verifying an account's credibility. On the other hand, individuals who have only reached primary education levels exhibit a lower rate of this behaviour, with 42% indicating that they sometimes or always verify account authenticity. This discrepancy may be attributed to differences in digital literacy, critical thinking skills, and awareness of the importance of account verification. Higher education levels often correlate with increased awareness and understanding of online information credibility.

This data indicates a substantial proportion of individuals in Myanmar place importance on the verification status of social media accounts as a factor in evaluating the reliability of information. The practice of seeking verified badges or official status suggests a recognition among users that authenticated accounts may be more reliable sources of information, possibly due to the platform's endorsement of their authenticity.

This finding highlights the significance of social media platforms' verification systems in shaping users' perceptions of trustworthiness. It also highlights the potential impact of misinformation and disinformation, as accounts lacking verification may face scepticism from a considerable portion of users.

## Check if Any Friends Follow the Page or Account

The data reveals that the practice of checking if any friends follow a social media page or account when assessing the reliability of news or the credibility of a page, shows that 66% of respondents in Myanmar indicated that they sometimes or always check if any of

their friends follow a particular page or account on social media. This includes 20% of respondents report always checking if any friends follow the page or account, and an additional 47% indicate that they sometimes engage in this practice. This practice can be seen as a form of social validation or endorsement, where individuals consider the preferences and choices of their social network when evaluating the trustworthiness of information.

Breaking down this behaviour by age groups reveals interesting patterns. Among respondents aged 18-19, 78% sometimes or always check their friends' associations with a page or account, demonstrating a higher inclination towards social validation. This percentage gradually decreases with age, with 73% among those aged 20-24, 61% among those aged 25-29, and 58% among those aged 30 and above.

**Q39.10 Check if any of your friends follow the page or account**

	NET	18-19	20-24	25-29	30+
Yes, always	20%	27%	24%	16%	14%
Yes, sometimes	47%	51%	48%	45%	44%
No	34%	22%	27%	39%	42%
NET	100%	100%	100%	100%	100%

n=700

This behaviour suggests a social validation aspect to information assessment, where individuals may place a level of trust in content that is endorsed or followed by their peers. Understanding these dynamics is crucial for comprehending the social aspects that influence information evaluation on digital platforms. Social connections play a significant role in shaping individuals' perceptions of online content.

## Review Comments and Feedback from Others

In terms of the practice of reviewing comments and feedback from others when assessing the reliability of news or credibility of a social media page or account, provides valuable insights into the information evaluation strategies employed by young individuals in Myanmar. Overall, 70% of respondents indicated that they sometimes or always review comments and feedback from others. This includes 20% of respondents that always review comments and feedback from others, and an additional 50% indicate that they sometimes engage in this practice. This suggests a prevalent tendency among the youth to consider the opinions and reactions of the online community when evaluating the trustworthiness of information shared on social media.

Breaking down this behaviour by education level provides further insights. Among respondents who have completed high school or higher education, there is a higher inclination toward this practice, with 80% and 76% respectively indicating that they sometimes or always review comments and feedback. This suggests that individuals with higher educational attainment may be more discerning in their information evaluation strategies, placing importance on the collective perspectives expressed through online comments. Conversely, respondents who have only reached primary education levels exhibit a lower engagement in this practice, with 44% indicating that they sometimes or always review comments and feedback. This discrepancy highlights the potential impact of education in fostering critical digital literacy skills, empowering individuals to make informed judgments about the credibility of information encountered on social media platforms.

This behaviour reflects a tendency among young individuals to consider the opinions and reactions of the online community when gauging the credibility and reliability of information shared on social media. Understanding these patterns is essential for grasping the factors influencing information trust and credibility in online environments. Social validation through comments and feedback appears to play a significant role in shaping individuals' perceptions of online content.

## Examine Comments on Posts for Engagement and Quality

The results reveal noteworthy trends among young individuals in Myanmar about the practice of examining the comments on posts for engagement and quality to assess the reliability of news or credibility of a social media page or account. In this context, 63% of respondents indicated that they sometimes or always examine the comments on posts, 17% always review do it, and an additional 46% sometimes engage in this practice. This suggests that a substantial portion of the surveyed individuals actively considers the nature of interactions and discussions within the comments section, implying a recognition of the value of user-generated content in evaluating the credibility of the information presented.

When broken down by age group, a notable variation emerges. Among individuals aged 18-19, 74% reported engaging in this practice, suggesting a higher inclination among the younger demographic to scrutinize comments for assessing the reliability of information. The engagement in this practice gradually decreases with age, with 68% among the 20-24 age group, 59% among the 25-29 age group, and 54% among those aged 30 and above.

### Q39.12 Examine the comments on the posts for engagement and quality

	NET	18-19	20-24	25-29	30+
Yes, always	17%	20%	24%	13%	11%
Yes, sometimes	46%	55%	45%	46%	43%
No	37%	26%	32%	41%	46%
NET	100%	100%	100%	100%	100%

n=700

These findings suggest that younger individuals are more likely to consider the engagement and quality of comments when evaluating the credibility of information on social media. This could be attributed to a higher familiarity with online platforms and a greater awareness of the dynamics of online discussions. As individuals grow older, their engagement in such practices may decrease, possibly due to a variety of factors, including shifts in online behaviour, trust in certain sources, or changes in information-seeking habits.

These findings highlight the evolving dynamics of online information consumption, where individuals increasingly rely on the collective insights and reactions of the online community to gauge the reliability of news or the credibility of social media pages. The inclination to scrutinize comments for engagement and quality reflects a nuanced approach to digital literacy, emphasizing not only the content itself but also the context in which it is discussed and debated by the online community.

## Recommended by friends or connections

The findings reveal that a sizeable portion of respondents, 21%, reported always relying on recommendations from friends or connections when assessing the credibility of information on social media. Additionally, 48% indicated that they sometimes use recommendations for this purpose. On the other hand, 31% reported that they do not rely on recommendations from friends or connections for assessing the reliability of news or the credibility of social media content.

This suggests that peer recommendations play a substantial role in shaping the perceptions of young individuals in Myanmar regarding the credibility of information on social media platforms. The high percentage of respondents who sometimes or always use recommendations indicates a reliance on social connections as a trust factor in navigating the vast and often complex landscape of information online.

When broken down by education level, the data reveals variations in this practice. Among those who reached primary education, 35% indicated relying on recommendations from friends or connections. The percentage increases according to education, so among respondents that completed high school, or with higher education, the percentages stand at 76% and 71% respectively. This suggests that the reliance on recommendations from social connections is a prevalent practice across different education levels, with a notable increase among those with higher educational attainment.

## Reputation of the Author/ Brand

According to the findings, 17% of respondents reported always considering the reputation of the author or brand when assessing the credibility of information on social media, while a majority of 52% indicated doing so sometimes. On the other hand, 31% of respondents stated that they do not take the reputation of the author or brand into account in their assessment. Accordingly, 69% of respondents reported that they sometimes or always consider the reputation of the author or brand when evaluating the credibility of information on social media.

Breaking down the responses by education level, the data indicates that individuals who have completed higher education show a higher tendency (76%) to consider the reputation of the author or brand compared to those who have only reached primary education (44%). This suggests a positive correlation between education level and the likelihood of considering the reputation of the author or brand when assessing information credibility on social media.

This data suggests that a sizeable portion of young individuals in Myanmar recognizes the importance of considering the reputation of the author or brand in evaluating the reliability of information on social media. The fact that more than half of the respondents sometimes take this factor into account indicates a general awareness of the role that reputation plays in information credibility.

### 3.4.3 Awareness of safety practices to protect social media accounts

#### Overall Awareness and Engagement

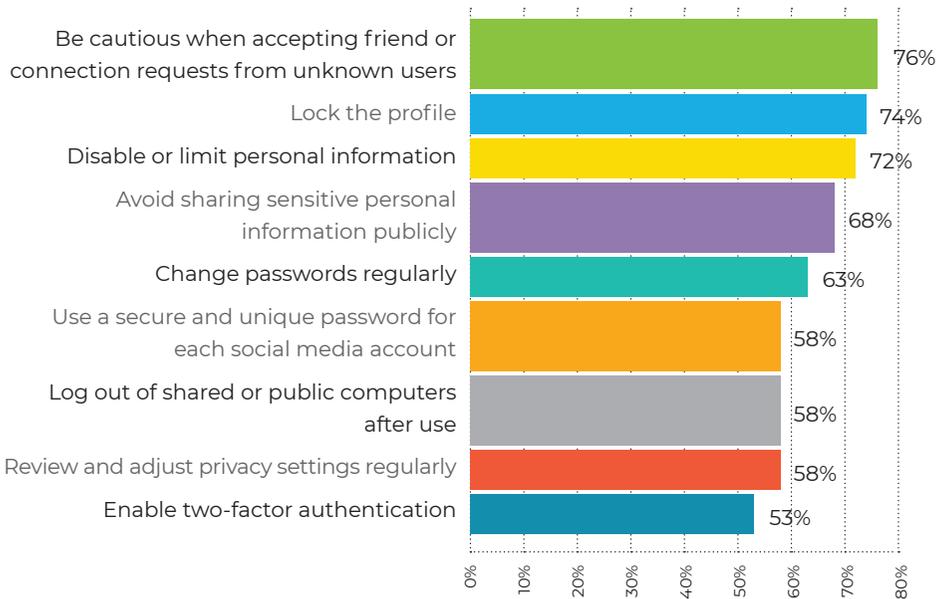
The findings indicate a generally high level of awareness and engagement with various safety measures. A majority of the respondents, comprising two-thirds of the total, are knowledgeable about more than five safe practices, indicating a robust awareness of online safety measures (68%). Additionally, 17% of respondents are familiar with a moderate range, acknowledging two to four safe practices. This suggests a generally positive level of awareness and adherence to safe practices in the surveyed population.

A significant majority, 76%, are cautious when accepting friend or connection requests from unknown users, emphasizing a recognition of the potential risks associated with online connections. Additionally, 74% of respondents reported locking their profiles, highlighting a proactive effort to control access to their social media content. Moreover, 72% expressed awareness of the importance of disabling or limiting personal information, demonstrating a recognition of the need to control the amount of private data shared online. Nearly seven out of ten respondents (68%) are conscious about avoiding the public sharing of sensitive personal information, reflecting a prudent approach to online self-disclosure.

In terms of password security, 63% of individuals change their passwords regularly, a crucial practice in maintaining account integrity. Furthermore, 58% indicated that they review and adjust privacy settings regularly, highlighting an active engagement in

managing the visibility of their online profiles. The survey also revealed a commendable level of understanding regarding the importance of using secure and unique passwords for each social media account, with 58% adhering to this practice. Additionally, 58% of respondents reported logging out of shared or public computers after use, indicating a sense of responsibility in safeguarding their accounts.

**Figure 25 – Awareness of safety practices that help protect your social media accounts**



n=700

While there is room for improvement, the data shows a positive trend, with 53% of participants acknowledging the significance of enabling two-factor authentication, a valuable additional layer of security for social media accounts. Overall, the findings suggest that a substantial portion of young individuals in Myanmar are well-informed and actively adopt safety practices to protect their social media accounts, contributing to a safer online environment.

Mon, Rakhine, and Kachin respondents demonstrated a high-level cautiousness when accepting friend or connection requests from unknown users, with 82%, 80% and 79% respectively. These states exhibit a heightened sense of vigilance regarding online connections.

A majority, 74%, of respondents indicated awareness of the importance of locking their social media profiles. Kayin exhibited a particularly high level of awareness, with 80% of respondents expressing knowledge about the significance of locking their profiles. Kayah, on the other hand displayed a lower percentage at 58%, suggesting a potential area for targeted awareness campaigns or education to enhance understanding about the importance of profile locking in this state.

In addition, respondents with a higher level of education tend to be more aware of the safety practices that help protect social media accounts, and respondents that completed high school or reached higher education are significantly more likely to engage with various safety measures. Those with lower education attainment are less likely to engage in safety practices that help protect social media accounts, with 23% from this group not aware of safety practices, significantly higher when compared to the 6% average.

## Practices Used to Protect Social Media Accounts

In terms of the practices used by respondents to protect their social media accounts, the findings show that 41% of respondents reported being cautious when accepting friend or connection requests from unknown users, indicating a high level of awareness regarding the potential risks associated with online interactions. Locking the profile

emerged as a prevalent practice, with 37% of respondents indicating that they employ this security measure. This suggests a considerable number of individuals recognize the importance of restricting access to their social media profiles.

Additionally, 30% of respondents disable or limit personal information on their accounts, highlighting a proactive effort to control the amount of sensitive data available to the public. Two-factor authentication, a robust security feature, was utilized by 24% of respondents, highlighting a growing awareness of advanced security measures.

Overall, 78% of respondents follow security practices, but that means that there is still a notable 22% of respondents that reported not using any specific security practices, indicating a potential gap in awareness or implementation of essential measures to safeguard their online accounts. This is particularly the case in Kayah, where 33% of respondents said not using any specific security practices. While in Rakhine they are more cautious, with only 14% reporting not following any safety practices.

Across age groups, there is a notable decrease in the percentage of respondents who follow security practices as age advances. The highest adoption rate is observed among the 18-19 age group at 86%, indicating a strong awareness and adherence to security measures in this younger segment of the population. The trend slightly decreases with age, with the 30+ age group reporting a still substantial 69% adoption rate.

A similar noteworthy pattern emerges according to the educational attainment of individuals. Those with higher educational attainment,

particularly those who have completed high school or pursued higher education, exhibit a higher adoption rate of security practices. Specifically, 87% of respondents with completed high school education and 86% with higher education reported following security practices. In contrast, respondents who have only reached primary education levels show a lower adoption rate at 56%.

This pattern suggests that younger and the better educated individuals in Myanmar are more proactive in implementing security measures for their social media accounts, possibly due to a higher level of digital literacy or awareness of online risks.

## Concern about the Safety of Social Media Accounts

The findings highlight a widespread acknowledgment of the significance of safeguarding social media accounts among young individuals in Myanmar. They reveal a diverse spectrum of attitudes toward social media account safety, indicating varying degrees of concern and awareness about the security of their online presence.

A notable 18% of respondents expressed a high level of concern about the safety of their social media accounts, highlighting heightened awareness and a strong emphasis on securing their online presence. A majority, comprising 45%, reported being somewhat concerned, reflecting a widespread acknowledgment of the need for vigilance and precautionary measures in the digital realm. This suggests a moderate level of apprehension about potential risks associated with social media use.

In total, therefore, 63% of respondents expressed either a very or somewhat concerned stance about the safety of their social media

accounts, indicating a prevalent awareness and apprehension across different states in Myanmar regarding potential risks and security issues associated with online platforms. States like Rakhine and Shan exhibit higher percentages of individuals expressing concern, at 77% and 69%, respectively, suggesting heightened sensitivity to the safety implications of social media use in these regions. Conversely, states like Kayah and Mon show slightly lower but still substantial levels of concern at 57%.

#### Q42 Concern about the safety of the social media accounts

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Very concerned	18%	17%	18%	24%	9%	17%	27%	17%
Somewhat concerned	45%	48%	39%	35%	50%	40%	50%	52%
Not concerned	37%	35%	43%	41%	41%	43%	23%	31%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

On the other hand, 37% of respondents indicated that they are not concerned about the safety of their social media accounts. While this suggests a segment of the young population in Myanmar perceives their online environment as relatively secure, it also highlights an opportunity for education and awareness initiatives to reach and inform individuals who may underestimate the potential threats to their digital privacy and security.

### 3.4.4 Closing Thoughts - Present Issues in Social Media

Young individuals in Myanmar grapple with pervasive challenges in social media, including harassment, cyberbullying, and data privacy issues. The survey highlights their high awareness and concern, emphasizing the urgent need for targeted educational initiatives and digital literacy programs. Tailored interventions are

crucial, considering regional and educational variations, to create a safer online environment universally recognized as necessary for Myanmar's youth.

To deal with these issues they need to employ diverse strategies in evaluating news reliability on social media, actively engaging in source verification, and considering social validation metrics. Regional and educational nuances highlight the importance of tailored educational initiatives. The key takeaway is the collective awareness of online content complexities, emphasizing the necessity for targeted efforts to enhance critical thinking skills and navigate the dynamic digital information landscape effectively.

Young individuals in Myanmar exhibit commendable awareness and engagement with social media safety measures. While positive trends include caution in friend requests and active use of profile-locking features, improvements, especially in adopting two-factor authentication, are warranted. Regional variations and higher education correlation highlight the need for targeted awareness. However, a notable percentage lacks adherence to security practices, indicating an awareness gap, particularly among less educated and older demographics. Additionally, while most express concern about account safety, a sizeable portion remains unconcerned, signalling opportunities for focused education and awareness initiatives.

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### 3.5 Community standards on social media

Community standards serve as the foundation of rules and guidelines established by social media platforms to foster a safe and positive environment for all users. Social media networks, being hubs where individuals from diverse areas, backgrounds, and opinions converge, require a collective commitment to mutual respect and positive conduct. This section aims to explore the respondents' comprehension of social media community standards, shedding light on their experiences and the actions they have taken in response to violations of these standards.

By examining the respondents' understanding of community standards, as well as their real-world encounters and reactions to breaches of these guidelines, this section provides valuable insights into the dynamics of social interactions on digital platforms. The findings contribute to a nuanced understanding of how users navigate the landscape of community standards and engage with online communities, ultimately shaping a safer and more respectful digital environment.

#### **Awareness of Community**

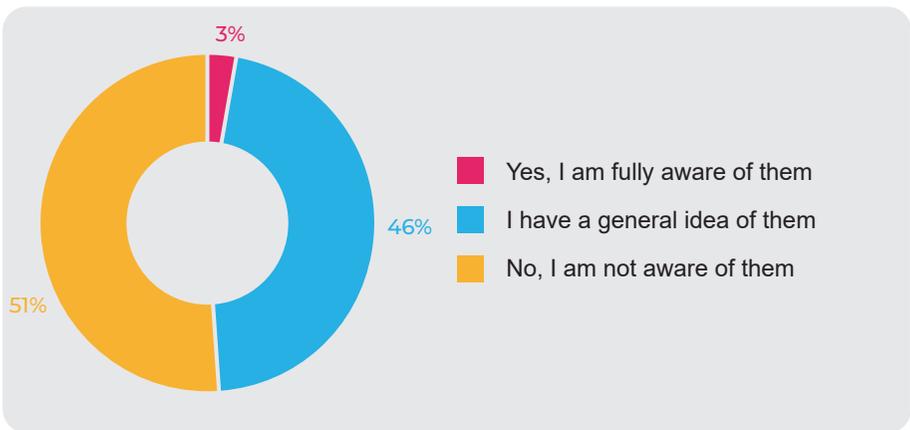
**Standards:** Respondents generally lack awareness of community standards on social media platforms. Among those aware, the most recognized standards include the prohibition of hate speech and nudity/sexual activity.

### 3.5.1 Awareness of community standards

#### Familiarity with Community Standards

The research shows that young individuals in Myanmar have a rather low level of awareness of community standards or guidelines established by social media platforms. Only a minimal 3% reported being fully aware of the community standards, while 46% indicated only having a general idea of them. The notable majority, 51%, expressed that they are not aware of these standards. This suggests a prevailing lack of understanding among the surveyed demographic regarding the specific rules and guidelines set by social media platforms to govern user behaviour and content. This lack of awareness is evident across the board, ranging from 45% in Mon to 61% in Chin State.

Figure 26 - Awareness of community standards



n=700

This is a concerning lack of awareness, particularly among those with lower levels of education. Across education level, the data reveals a striking trend, with 75% of those who only reached primary

education, 67% who reached middle education, and 57% who reached high school expressing a lack of awareness. In contrast, those with higher education levels, such as completed high school and higher education, showed comparatively lower percentages of 46% and 33%, respectively.

This would suggest that there is a correlation between educational attainment and awareness of community standards on social media platforms, as individuals with higher levels of education appear to have a better understanding of these guidelines. At best, however, individuals with better education level exhibit a higher awareness, as they report having a general idea of these guidelines. But even among respondents that achieved higher education, only 4% are fully aware of these guidelines, not an impressive level when compared to the 3% overall that reported the same.

These results highlight a widespread gap in knowledge about the specific rules and guidelines set by social media platforms to regulate user behaviour and content. The uniformity of this trend across various states suggests that there is a collective need for educational initiatives and awareness campaigns aimed at enhancing the understanding of community standards among young users throughout Myanmar. Increased awareness of these standards is crucial not only for promoting responsible online behaviour but also for fostering a safer and more constructive digital environment for users.

## Understanding Community Standards Content

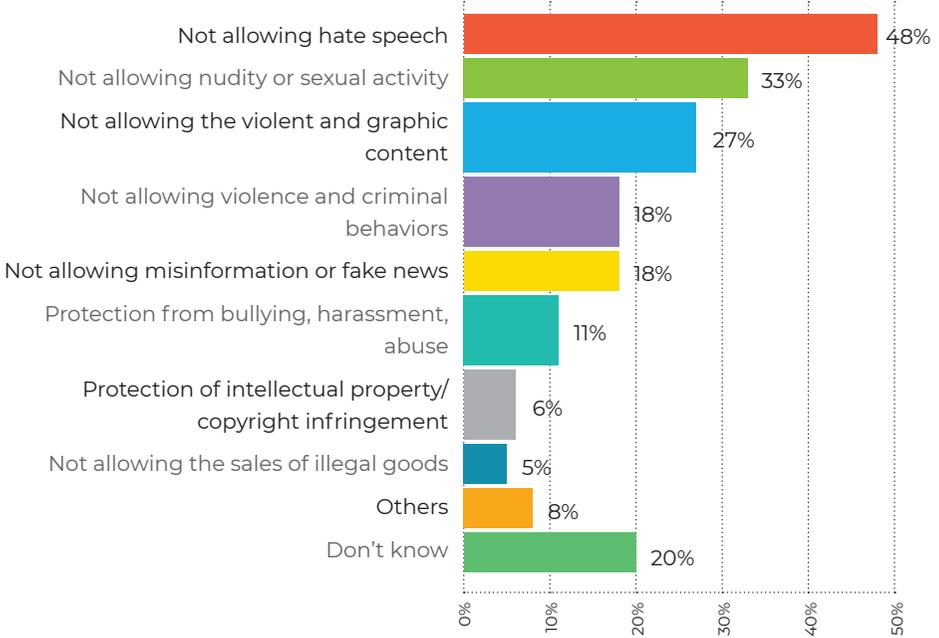
Among the respondents that said they were fully aware or had a general idea of the community standards established by social media

platforms, a substantial 48% identified the prohibition of hate speech as a key element of these standards. Additionally, 33% recognized the restriction on nudity or sexual activity, and 27% acknowledged the prevention of violent and graphic content.

Interestingly, 18% of the participants highlighted the importance of social media platforms in disallowing violence and criminal behaviour, as well as misinformation. Moreover, 11% emphasized the significance of these platforms in providing protection from bullying, harassment, and abuse.

Even among these respondents, however, a sizeable portion, accounting for 20%, expressed uncertainty or lack of knowledge about the community standards or guidelines of social media platforms. This suggests that there is room for improvement in terms of awareness and education regarding the rules and regulations established by these platforms. Strengthening understanding among users, particularly in areas where knowledge gaps exist, is crucial for fostering a safer and more responsible online community.

Figure 27 – Understanding of community standards



n=700

As mentioned, the most common cited community standard, identified by 48% of respondents across the country, is the prohibition of hate speech. Some notable variations, however, were observed across the country, with only 35% of the respondents in Kachin recognizing the importance of not allowing hate speech, while in Mon State, this figure was higher at 58%. These variations may reflect regional differences in awareness and emphasis on specific content restrictions.

## Engagement with Community Standards

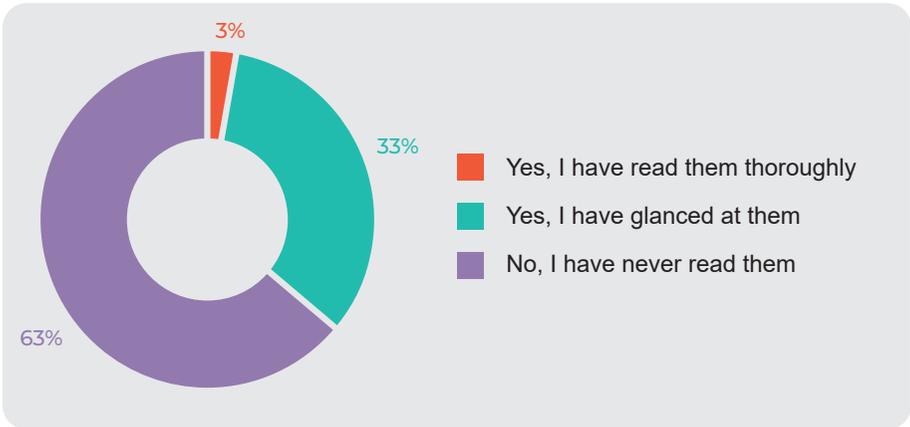
The results sheds light on the extent to which young individuals in Myanmar engage with the community standards or guidelines set by the social media platforms they use. A significant majority,

comprising 63% of respondents, admitted to never having read these guidelines. This suggests a substantial lack of awareness or interest in the specific rules and regulations governing online behaviour on these platforms.

Conversely, 33% of participants indicated that they have glanced at the community standards, while a mere 3% claimed to have thoroughly read them. These findings highlight a potential gap in knowledge regarding the acceptable use of social media platforms, indicating a need for increased awareness campaigns and educational initiatives. The only places with a slightly better, yet still quite low, level of awareness of community standards is in Chin and Rakhine states, where 7% and 8% respectively mentioned they have thoroughly read the community standards or guidelines of the social media platforms they use.

This is a consistent trend across various states, with a majority of respondents indicating that they have never read these guidelines. The results are quite uniform, ranging from 56% to 70% of respondents in different states who have not engaged with the community standards or guidelines. This suggests a widespread lack of awareness or interest in understanding the rules and regulations governing online behaviour on social media platforms.

Figure 28 - Reading the community standards



n=700

## Regulating Hate Speech and Offensive Content

The findings shed light on the sentiments of young individuals in Myanmar regarding the responsibility of social media platforms in regulating and controlling hate speech and offensive content. It reveals a significant consensus among respondents, with a combined 89% expressing agreement (39% strongly agree and 50% agree) on the need for social media platforms to intensify their efforts in this regard.

The data suggests a heightened awareness and concern among young individuals about the prevalence of hate speech and offensive content on social media, prompting a call for stronger regulation and control mechanisms. The relatively low percentages for those who “neither agree nor disagree,” “disagree,” or “strongly disagree” indicate a broad consensus on the importance of addressing this issue. These findings highlight the urgency for social media platforms to take proactive measures to create a safer and more respectful

online environment, aligning with the expectations and concerns of Myanmar's youth.

The data indicates a high level of agreement across all states, with particularly high levels of agreement in Kachin, Chin, and Shan states, where over 90% of respondents concur with the idea that social media platforms need to intensify their efforts to regulate, and control hate speech and offensive content. This uniformity in opinion highlights the pervasive concern among Myanmar's youth about the negative impact of such content on the online environment. It also highlights the imperative for social media platforms to enact more robust measures to ensure a safer and more responsible digital space in line with the expectations of the surveyed population.

**Q49 Social media platforms to regulate and control more on hate speech and offensive content**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Strongly agree	39%	38%	35%	40%	43%	35%	48%	35%
Agree	50%	55%	54%	44%	50%	48%	36%	61%
Neither agree nor disagree	3%	1%	3%	5%	0%	4%	3%	2%
Disagree	6%	4%	7%	8%	3%	9%	12%	2%
Strongly disagree	2%	2%	1%	3%	4%	4%	1%	0%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

When examining the responses based on education levels, it is noteworthy that the agreement is uniformly strong, ranging from 69% among those who have reached primary education to 94% among individuals with higher education. This suggests a widespread concern among young people in Myanmar, regardless of their educational background, about the prevalence of hate speech and offensive content on social media platforms.

## 3.5.2 Experience and practices adhering to community standards

### Ever Come Across Content or Users Violating Community Standards

The survey findings indicate that a sizeable portion of young individuals in Myanmar, 46% to be precise, have reported encountering content or users on social media platforms that violate community standards. This suggests that a substantial proportion of respondents have had firsthand experiences with content that goes against the established guidelines on these platforms. It highlights the prevalence of such violations and raises questions about the effectiveness of current measures in place to ensure compliance with community standards.

On the other hand, 50% of respondents claimed not to have come across such content or users. This could indicate a division in experiences among the surveyed individuals, with a sizable portion being fortunate enough to avoid encountering content that breaches community standards. However, the existence of a considerable percentage of respondents who have experienced such violations suggests that addressing and mitigating these issues remains a priority for creating a safer online environment in Myanmar. Additionally, the 3% who responded with “Don’t know” may reflect a level of uncertainty or lack of awareness about the community standards on social media platforms, emphasizing the need for increased education and awareness campaigns regarding platform guidelines.

There are, however, some variations in the experiences of young

individuals in different states of Myanmar when it comes to encountering content or users on social media platforms that violate community standards. The data shows that respondents from Kachin (54%), Kayin (50%), Rakhine (52%), and Shan (49%) are slightly more likely to have encountered content or users violating community standards. On the other hand, respondents from Chin State have comparatively lower percentages, with only 32% encountering content or users on social media platforms that violate community standards. These variations could be influenced by factors such as local social media usage patterns, awareness of community standards, or the prevalence of certain types of content in different regions.

**Q47 Encountered contents or users violating community standards on social media platforms**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes	46%	54%	50%	44%	32%	43%	52%	49%
No	50%	42%	47%	53%	66%	50%	45%	49%
Don't know	3%	4%	3%	3%	2%	7%	3%	2%
NET	100%	100%	100%	100%	100%	100%	100%	100%

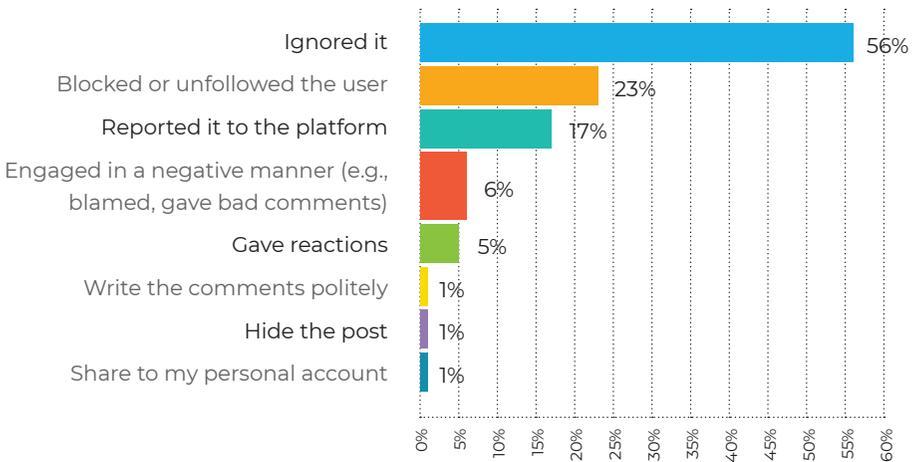
n=700

The results also reveal that males are more likely to encounter content or users on social media platforms that violate community standards. A higher percentage of males, 52%, reported encountering content or users violating community standards compared to females, where the percentage is slightly lower at 40%. These variations may be influenced by factors such as the types of content that different genders are exposed to, as well as differences in how males and females perceive and respond to violations of community standards on social media.

## Action Taken When Encountering Violations

Among the respondents that came across content or users that violated the community standards, 56% reported that they chose to ignore such content. Respondents from Kachin were more inclined to ignore such content (70%) which is slightly higher compared to other states, and to the average of 56%. This suggests regional nuances in how individuals deal with content that violates community standards.

Figure 29 – Action to contents or users violating community standards on social media platforms



n=700

Blocking or unfollowing the user emerged as the second most common action, with 23% of respondents opting for this approach. There are some state variations about this behaviour. In Kachin, for example, a slightly lower percentage (17%) opted for blocking or unfollowing, while in Kayah, it was higher at 30%. These variations suggest that the response to community standards violations may be influenced by regional or cultural factors.

Additionally, a notable 17% reported incidents to the platform, highlighting a proactive stance in reporting and addressing violations. Here again we find some noteworthy variations in reporting behaviour, with only 8% of those respondents from Rakhine saying they would report it to the platform, compared to 28% among respondents from Mon. This diverse range of responses highlights the complexity of user behaviours in addressing community standards violations on social media platforms and emphasizes the need for platforms to enhance reporting mechanisms and user education to create a more positive and respectful online environment.

## Received Warnings for Violating Community Standards

The survey findings indicate that a significant majority of young individuals in Myanmar, comprising 78%, have never received a warning or notification from a social media platform for violating their community standards. On the other hand, 19% reported having received such notifications once or twice, while a small minority of 3% acknowledged receiving warnings multiple times.

Overall, 22% of respondents reported having received such warnings, with Kachin and Rakhine having the highest percentages in this category with 28% and 29 % respectively. On the other hand, only 15% of the respondents from Chin have had a similar experience. This suggests a notable portion, even

### **Compliance with Community Standards:**

Many respondents encountered content or users violating community standards, but less than half took action. Some respondents received warnings or notifications from social media platforms for violating community standards.

if a minority, of young individuals in Myanmar have encountered warnings, emphasizing the need for continuous efforts in promoting awareness of and adherence to community standards across diverse regions.

**Q50 Received warnings or notification from a social media platform for violating community standards**

	NET	Kachin	Kayah	Kayin	Chin	Mon	Rakhine	Shan
Yes, multiple times	3%	4%	5%	4%	0%	0%	4%	2%
Yes, once or twice	19%	24%	12%	17%	15%	20%	25%	19%
No, never	78%	72%	83%	79%	85%	80%	71%	79%
NET	100%	100%	100%	100%	100%	100%	100%	100%

n=700

In addition, a higher percentage of males (28%) reported having received such warnings compared to females (15%). This discrepancy suggests that males may be more frequently engaged in activities that lead to community standards violations or that they are more likely to encounter content that violates these standards.

The dominance of respondents who haven't encountered warnings suggests that the majority adhere to community standards or may not engage in activities that violate platform guidelines. However, the presence of a minority who received warnings highlights the ongoing challenges platforms face in enforcing community standards consistently and the need for improved user awareness and education to promote responsible online behaviour.

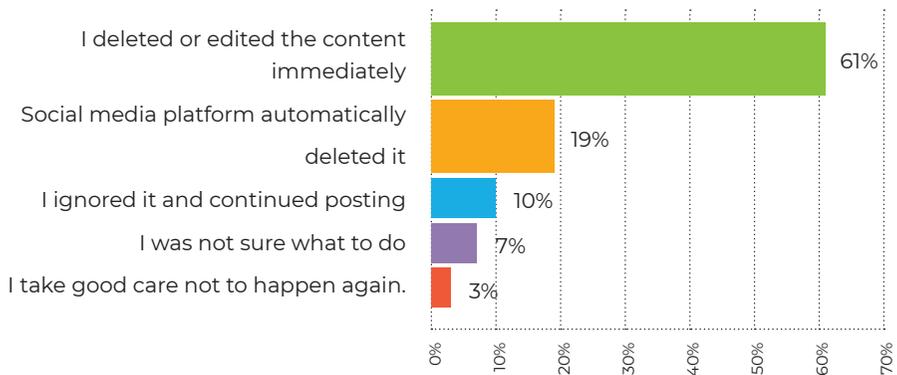
**Typical Course of Action When Content May Violate Standards**

The survey findings shed light on the typical course of action taken by young individuals in Myanmar when they become aware that their

content may violate community standards on social media platforms. The majority of respondents (61%) indicated that their typical response is to delete or edit the content immediately, demonstrating a proactive approach to rectifying potential violations. In Chin, a particularly high percentage (73%) mentioned taking immediate action, indicating a strong awareness and responsiveness to community standards. there are some variations among states, the overall trend suggests a proactive approach among young individuals in Myanmar when it comes to addressing content that may violate community standards.

However, a notable portion (10%) mentioned that they ignored the issue and continued posting, suggesting a potential lack of awareness or concern about adhering to community standards. Additionally, 7% expressed uncertainty about what to do in such situations.

Figure 30 – Course of action when content violated standards



n=700

Interestingly, 19% reported that the social media platform automatically deleted the content. This could be attributed to automated content moderation systems employed by platforms to identify and remove content that violates community standards. This suggests that a sizeable portion of respondents relies on the platform’s automated

systems to enforce and uphold community standards. When examining the data by state, it is interesting to note that in Kayah and Mon, the percentage of respondents mentioning automatic deletion by the platform is relatively higher (29% and 30%, respectively). On the other hand, in Chin and Rakhine, a lower percentage (7%) reported this automated action. A smaller percentage (3%) mentioned taking precautions to ensure that such violations do not happen again, indicating a level of self-awareness and commitment to maintaining compliance with community standards.

### 3.5.3 Closing Thoughts - Awareness of Community Standards

A pervasive lack of awareness concerning community standards on social media platforms among young individuals in Myanmar is evident, with just 3% claiming full awareness and 46% having a general idea. The majority expressing no awareness emphasizes the critical need for educational initiatives to enhance understanding and universally promote a safer digital space. This lack of awareness spans states and is more pronounced among those with lower education levels. Despite some regional variations, the consensus among 89% of respondents highlights the urgency for social media platforms to regulate hate speech and offensive content, aligning with the expectations and concerns of Myanmar's youth across different states and education levels.

While 46% of respondents have encountered content or users violating standards, suggesting potential gaps in current measures, the response varies significantly. Most users adopt a proactive approach when aware of potential violations, promptly deleting or

editing content. However, the existence of individuals who choose to ignore violations or express uncertainty highlights the complexity of user behaviours. Although the majority has not received warnings for violating community standards, indicating overall adherence, regional and gender-specific variations highlight the ongoing need for targeted awareness efforts. In conclusion, these findings emphasize the necessity for continuous education and awareness campaigns to cultivate responsible online behaviour and foster a safer digital environment in Myanmar.

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## 4. Conclusion

The research offers a well-rounded portrayal of Myanmar's youth, with diverse perspectives to shape a collective vision. The results highlight age and gender, educational and urban-rural diversity, all representing a challenge for social cohesion. There is also ethnic and religious diversity, which highlights the rich cultural tapestry, but at the same time urges for inclusive initiatives. Insights into household composition, occupation, employment, and income dynamics stress the need for tailored initiatives for an inclusive future.

Mobile technology is central for connecting Myanmar's youth digitally. Home Wi-Fi connections, noted by 45%, signify a growing need for reliable internet access—key for policies fostering national unity and a shared digital vision. Surveyed internet and social media habits reveal nuanced state-wise disparities, crucial for effective digital initiatives. Challenges hindering engagement, like poor internet speed and high data charges, require strategic solutions. Conversely, drivers behind increased online activity, such as improved internet access, highlight the need for harnessing digital platforms' positive impact.

The survey paints a comprehensive picture of social media engagement among Myanmar's youth. Facebook dominates (95%), emphasizing its vital role. Mobile phones are the go-to device for 99%, showing a lasting online presence. Daily access is common among 75%, varying across demographics. Language preferences, dominated by Bamar (99%) and English (37%), highlight the need for inclusive representation.

There is a strong consensus (75%) for unrestricted freedom in social media posting, reflecting a desire for empowerment. Religious perspectives vary, emphasizing the complex interplay of factors influencing online self-expression. Despite state-wise variations, there's an overarching commitment to fostering social cohesion through diverse opinions. Opinions on open and safe communication reflect a balanced split, influenced by ethnic and religious differences. A clear majority (82%) emphasizes the importance of social tolerance, highlighting the interconnectedness between harmony and economic progress.

Diverse perspectives on hate speech (44% agreement, 52% disagreement) indicate the need for public awareness. Widespread acknowledgment (92%) of the crucial role of tolerance emphasizes its fundamental nature. Perceptions on hate speech regulation (64% agreement) reflect a collective understanding, with nuanced differences between urban and rural respondents. Concerns about cyberbullying or hate speech related to cultural or religious differences (66%) indicate a perceived challenge, emphasizing the need for targeted interventions. The diverse range of perceptions on tolerance levels within social media networks highlights the complex nature of social dynamics on digital platforms, necessitating a more inclusive online environment.

Young individuals in Myanmar demonstrate a nuanced attitude toward social media diversity and inclusiveness. Factors like ethnicity, religion, sexual orientation, and politics are generally not major concerns in online friendships. Challenges include unfollowing based on political beliefs and reactions to insulting content, highlighting the need for social media responsibility and stricter content guidelines.

The survey highlights positive trends in social connections, with 79% fostering cross-ethnic friendships. Despite challenges, 78% demonstrate tolerance for diverse perspectives, contributing to a more inclusive digital space. Interest in diverse cultural content presents opportunities for targeted campaigns.

Young individuals in Myanmar exhibit a conscientious approach to news reliability on social media, with 78% actively verifying sources. Practices include checking reactions (71%), comments for context (74%), and verifying information with multiple sources (71%). Seeking confirmation from trusted networks (67%) and considering evidence or sources cited (63%) highlight a multifaceted approach.

Regarding safety measures for social media accounts, notable percentages exercise caution (76%), lock profiles (74%), and limit personal information (72%). While improvements are needed in areas like two-factor authentication (53%), overall trends are positive. Regional variations exist, with Mon, Rakhine, and Kachin States demonstrating heightened awareness. Education correlates with increased safety awareness, and younger, better-educated individuals show more proactive engagement.

There is a substantial lack of awareness concerning social media community standards among young individuals in Myanmar, with only 3% fully aware and 46% having a general idea. This lack of understanding is consistent across states and more pronounced among those with lower education levels. Educational initiatives are urgently needed to enhance overall awareness and promote a safer digital space. Among those aware, 48% identified hate speech prohibition, 33% recognized nudity restrictions, and 20% remained

uncertain, suggesting a need for improved awareness and education on platform regulations. A significant lack of engagement with community standards is evident, with 63% of respondents admitting to never reading them. Despite regional variations, a consensus of 89% highlights the urgency for social media platforms to regulate hate speech and offensive content.

The research findings highlight nuanced perspectives on experiences and practices concerning social media community standards. Content or user violations are prevalent among 46% of respondents, prompting concerns about the effectiveness of current measures. Actions taken when encountering violations vary, with 56% choosing to ignore, 23% opting to block or unfollow, and 17% reporting incidents. While 78% never received notifications for violating standards, ongoing awareness efforts are crucial. The proactive approach of 61% immediately deleting or editing content highlights the need for continuous awareness campaigns and user education initiatives to foster a responsible online environment in Myanmar.

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## 5. Recommendations

Based on the findings from this survey, the following recommendations are formulated to address key challenges and leverage opportunities. These suggestions aim to foster a safer, more inclusive, and tolerant online environment. From educational initiatives to combat misinformation and cyberbullying to promoting regional-specific engagement and leveraging the influence of public figures, these recommendations aspire to empower Myanmar's youth and enhance their digital experiences.

### 1 Youth-Led Unity Campaigns:

- Empower young leaders to spearhead social media campaigns promoting unity, tolerance, and inclusiveness.
- Encourage interactive campaigns where youth share their cultural experiences, facilitating mutual learning.
- Collaborate with existing local youth organization in education campaign and activities.

### 2 Promoting Linguistic and Cultural Inclusivity:

- Promote user-generated content showcasing diverse narratives and fostering a shared identity.
- Provide resources and support for content creators in minority languages to enhance visibility.
- Collaborate with influencers to create content promoting language inclusivity and celebrating cultural diversity.
- Encourage the creation of diverse content in local languages, fostering linguistic inclusivity.

- Tailor culturally sensitive awareness campaigns using local languages and symbols.

### 3 Promoting Ethnic and Religious Harmony:

- Launch social media campaigns promoting religious harmony, utilizing stories, videos, and messages highlighting common values, especially on most popular social media platforms such as Facebook and TikTok.
- Encourage content creators to produce inclusive content reflecting various perspectives.
- Facilitate the creation of diverse online groups, bringing together individuals from different backgrounds.
- Develop initiatives to address challenges related to online hate speech, tailored to diverse ethnic and religious groups.

### 4 Addressing Cyberbullying:

- Launch awareness campaigns and interventions targeting cyberbullying, addressing cultural and religious differences.
- Implement educational initiatives raising awareness about the consequences of harassment, cyberbullying, and identity theft.
- Develop programs educating young individuals in Myanmar about responsible online behaviour, empathy, and positive interactions.

### 5 Mitigating Disinformation:

- Launch comprehensive campaigns combating false information on social media, collaborating with influencers for wider reach.

- Promote awareness and conscientiousness in cross-referencing information, tailoring efforts to regional variations.
- Encourage the practice of seeking evidence in news for reliability, focusing on enhancing critical thinking skills.
- Increase awareness of social media platforms' verification systems, especially in regions with lower engagement.

## **6 Tailored Regional Engagement:**

- Tailor digital initiatives to address regional content preferences and online activities.
- Collaborate with regional influencers to create culturally resonant content.
- Develop state-specific campaigns addressing issues in different states, respecting unique circumstances.
- Highlight positive stories and traditions to foster unity between regions.
- Engage communities through local leaders, schools, and organizations.

## **7 Comprehensive Education and Awareness Campaigns:**

- Launch awareness campaigns through various channels, including social media, to educate young individuals about community standards. Tailor messaging for regional variations.
- Advocate for integrating digital literacy modules into formal education curricula, ensuring a sustained approach to building digital literacy.
- Introduce cybersecurity education programs addressing malware and viruses.

- Collaborate with media organizations to enhance news literacy among youth for critical evaluation of information on social media.
- Develop a media and information literacy education curriculum which can be easily applicable for groups, institutions, workplace and individuals.

## **8** Community Engagement Initiatives:

- Conduct targeted community workshops and events across states to address questions related to community standards/digital literacy.
- Collaborate with community leaders, existing youth organizations, educators, and influencers to organize events fostering open dialogue and community responsibility.

