

CONCLUSIONS FROM THE SURVEY ON HATE SPEECH IN SPORTS

1. The survey on hate speech in sports was conducted on 6 March 2014 by using the telephone survey method on 800 respondents following Macedonian sports with a representative scope of all ethnic communities, urban and rural environments in the Republic of Macedonia. Statistical error for this type of survey amounts in -3.5% to +3.5%.
2. The survey solely included respondents who answered the question "How often do you follow Macedonian sports (handball, basketball, football, etc.)?" with regularly, sometimes or rarely, and the survey excluded the respondents who had answered that they never or do not follow Macedonian sports at all. High 43.1% of respondents answered that they follow Macedonian sports on a regular basis; 34.8% said they sometimes do, whereas only 22.1% said they rarely follow current sporting events in the country.

The next question put to the respondents reads as follows: "How often, in your opinion, is there hate speech in the field of sports in the Republic of Macedonia?" High two-thirds (63.6%) believe this occurs very often or often; 31.5% believe it does occasionally or rarely, whereas only 4.3% responded there never is any hate speech in this field. The following questions with regards to hate speech were not put to the respondents who believe that there never is any hate speech in the field of sports (4.3%) in the Republic of Macedonia.

3. The analysis according to age reveals that hate speech in sports is largely noted by the most elderly respondents and the ones aged between 30 and 49 (68% and 69% respectively answered that there often is hate speech in sports in the Republic of Macedonia), whereas the youngest respondents, i.e. the ones aged between 18 and 29 who are perhaps the most regular attendants at sporting events, have noted this occurrence to the least extent (55% believe there is often hate speech in sports in R. Macedonia). The educational structure of respondents, on the other hand, indicates that the university degree holding respondents are the highest in percentage (69%) to perceive hate speech in sports in the country. Analysis according to ethnic affiliation demonstrates that ethnic Albanians are the highest in percentage (76%) to perceive hate speech in sports in the country.
4. Further analysis shows that respondents who are fans of a sports club perceive hate speech in sports to a higher extent (66%) than non-fans (59%). Furthermore, fans of a sports club were asked if they support, i.e. if they form part of the cheering group of that club. It is interesting to note that the analysis by whether the respondents are cheerers or non-cheerers of a sports club shows that non-cheerers are much higher in percentage (76%) to report hate speech in sports by cheerers, i.e. by the ones supporting the cheering group of the club they are fans of (61%).
5. The next question put to the respondents reads as follows: "In your opinion, has hate speech at sporting events in the country in the last few years been on the rise, at the same level as before or dropping?" Less than half of the respondents (45.6%) answered that it is increasing; about one third (31.0%) said it is on the same level as before, whereas 20.8% answered it is decreasing.

6. Sociodemographic analysis of respondents shows that the eldest respondents, respondents with a university degree and ethnic Albanians are the highest in percentage (52%, 47% and 63%, respectively) to state that hate speech at sporting events in the country in the last few years is increasing. It is significant to note that as analyzed by age, again, the youngest respondents, the ones aged between 18 and 29 who, as previously mentioned, are perhaps the most to attend sporting events, were the least (28%) to answer that hate speech in sports has tended to increase in the last few years.
7. Fans of a sports club in the country were higher in percentage to report increase of hate speech (47%) than the ones with no sports club favourite of their own (44%). However, non-cheerers (55%) note to a higher extent an increase in hate speech than direct cheerers (42%).
8. Then the respondents were asked: "Does in your opinion the giving of the following names to some cheering groups or to members of cheering groups constitute hate speech?" The largest percentage of respondents (84.2%) assessed as hate speech the term "faggots", whereas 75.8% believe that the name "Shiptar" constitutes hate speech, which is shared by 73.0% respondents when asked about the term "Gipsies". It is also noteworthy that the name "Kjaur" represents hate speech for 71.0% of respondents. It is interesting that some of the official names of the cheering groups, such as Monkeys, Smugglers, Chkembar and Komitas have been assessed as names constituting hate speech by 62.3%, 52.4% and 37.7% of respondents respectively, which testifies to the low level of awareness of this occurrence in sports.
9. Non-cheerers, unlike official cheerers (supporters of a sports club in the country) are much higher in percentage to assess nearly every term listed as hate speech.
10. Analysis by ethnic affiliation of respondents shows that the term "Shiptar" constitutes hate speech for 75% of ethnic Macedonians, 87% of ethnic Albanians and 65% of other ethnic communities. The name "Kjaur" is considered as hate speech by only 68% of ethnic Macedonians and 60% of other ethnic communities, as opposed to 96% of ethnic Albanians.
11. The respondents were also asked: "In your opinion, to what extent is each of the following actors liable for the existence of hate speech in sports?" The main culprits for the existence of hate speech in sports, as considered by the highest percentage of respondents (88.2%), are the cheerers themselves; followed by political parties (69.9%); online forum administrators (57.2%); referees (52.0%), and sports journalists (51.3%). Half of the respondents (50.7%) believe that also liable for the existence of hate speech in sports are the sports officials – presidents of clubs; furthermore, 49.0% deem state officials liable; 35.8% think it is the police; 35.2% blame the NGOs, and only 22.8% believe that the culprits for hate speech in sports are the athletes.
12. Non-cheerers are higher in percentage than cheerers to consider each of these actors liable for the existence of hate speech in sports. It is noteworthy that cheerers as culprits have been indicated by 81% of cheerers and 92% of non-cheerers.

13. High 75.5% of respondents believe that hate speech on the sports fields should be treated as a criminal offense; 22.8% think that it shouldn't, whereas 1.7% of respondents answered they don't know. There are no statistically relevant differences between cheerers and non-cheerers in terms of the legal regulation of hate speech in sports, i.e. 77% of both groups of respondents believe that it should be treated as a criminal offense.
14. Respondents were also asked: "In your opinion, who can influence the most over hate speech prevention on the sports fields?" High 44.2% of respondents believe that to prevent hate speech at sporting events the largest contributors can be the leaders of cheering groups; 13.5% believe it is up to the media; 12.7% point to the police; 11.0% point to the sports clubs management; 3.4% to the referees; 2.8% to the trainers, and 8.7% indicated some other actors.
15. Analysis according to whether respondents support the cheering group of a club in the country indicates that 46% of cheerers and 42% of non-cheerers believe that the cheering group leaders can influence the most over the prevention of hate speech at sporting events. Furthermore, non-cheerers attribute a larger importance to the media (18% believe they can) in their influence over preventing hate speech by cheerers (8%).
16. Sociodemographic analysis shows that 60.1% of respondents are fans of a local sports club. Out of the respondents who are fans of a sports club, 61.4% deem themselves cheerers, i.e. people supporting the cheering group of the specific club, whereas 38.4% said they do not support it.
17. Out of the respondents supporting a cheering group (cheerers), one third are part of the Komitas (33.6%); 16.5% are part of the Metalurg cheering group; 6.0% are part of the Chkembars; 4.6% are part of Shkendija; 3.5% are part of the Balistas cheering group; 3.3% are part of Aerodrom Family, whereas 32.6% are part of some other cheering group in the country.