



Sectarianism *on Social Media*



Sectarianism on Social Media

Executive Summary

This report presents findings from the 2017 Sectarianism on Social Media survey on the use of sectarian language on social media. Social media is a space where sectarianism is often seen but not necessarily monitored or reported. This research fills this gap and is the first survey to explore in detail people's perceptions on sectarianism online and especially on social media. 489 respondents completed an online survey with a further 181 partially completing it. The survey link was shared widely attracting a broad spectrum of participants. The research was carried out by YouthLink Scotland in partnership with ScotCen Social Research.

Main Findings

- The majority of survey respondents thought there was prejudice towards Catholics (68%) and Protestants (55%) in Scotland. However, a substantial proportion thought there was little or no prejudice towards Catholics (27%) and Protestants (40%).
- Football was viewed as the main contributor to sectarianism (76%) followed by Orange Order marches (73%), Irish Republican marches (63%) and the internet and social media (63%).
- The majority of respondents came across sectarian language on social media (around 7 in 10).
- Respondents were split on the issue of the extent to which the use of sectarian language on social media was a problem in Scotland, with around half (48%) describing it as a big problem, 36% as a small problem and 16% as not a problem at all.
- The majority (72%) thought that those posting comments or images on social media which were offensive toward someone because they are Protestant or Catholic caused a great deal/quite a lot or some degree of harm to Scotland's image and reputation.
- Fifty-eight percent of respondents thought it unacceptable to use the word 'Fenian' in an online post with a considerably lower proportion believing that use of the word 'Proddy' was unacceptable (42%). However, a significant proportion of people thought it acceptable to use these expressions online (23% and 31%) (respectively).
- Respondents were presented with four tweets which used sectarian expressions and asked whether they considered their language acceptable. Over half of respondents considered the tweets unacceptable (between 50-65%). A considerable proportion of respondents, however, thought it was acceptable to use such language (20-27%).
- Those aged 16-24 were more likely to think that the language used in all four tweets was acceptable compared to those aged 55 and over.
- Women were considerably more likely than men to think that the language used in the tweets was unacceptable. For example, 84% of women considered tweet 3 as unacceptable compared with just one in two men (52%).
- The majority of respondents did not think that the language used for tweets 1, 3 and 4 was 'just banter' with between 62-70% disagreeing with this statement.
- Overall, respondents were split in terms of whether they considered posting the tweets presented to them to be against the law or not. The findings suggested a lack of knowledge in relation to the current most severe sentence for posting sectarian comments on social media.
- The majority thought that there should be sentencing of some description for posting sectarian content online (68%).

- The majority of respondents (between 56% and 69%) answered that they would not take any action if they came across the tweets which contained sectarian phrases.

Introduction

The report presents findings from a survey on the use of sectarian language on social media and situates it in the context of their views on sectarianism more generally. The research was carried out by YouthLink Scotland in partnership with ScotCen Social Research.

In 2012 the Offensive Behaviour at Football and Threatening Communications (Scotland) Act was introduced. It criminalises behaviour which is violent, threatening, hateful or otherwise offensive. This can be anywhere, but applies especially at football matches where it is an offence to sing or chant sectarian songs. According to the bill it is also a criminal offence to threaten violence or make threats that are intended to incite religious hatred.

The Advisory Group on Tackling Sectarianism in Scotland, established in 2012 by the Minister for Community Safety and Legal Affairs to provide Scottish Ministers with impartial advice on developing work to tackle sectarianism in Scotland, defined sectarianism as follows:

- Sectarianism in Scotland is a mixture of perceptions, attitudes, actions, and structures that involves overlooking, excluding, discriminating against or being abusive or violent towards others on the basis of their perceived Christian denominational background. This perception is always mixed with other factors such as, but not confined to, politics, football allegiance and national identity.

The Group aimed to raise the level of discussion and debate on the issue of sectarianism in Scotland to help tackle it effectively. It met with organisations and individuals to gather evidence on the understanding and impact of sectarianism in Scotland; examined the existing research base for evidence of sectarianism in Scotland; and looked at what can be learned from the many existing projects that worked to tackle sectarianism in Scotland. The Advisory Group concluded in 2015.

Sectarianism in Scotland has been explored in previous surveys such as Scottish Social Attitudes survey (2014) or Sectarianism in Glasgow prepared for the Glasgow City Council. These reports shed light on people's perceptions on the nature of sectarianism in Scotland, prejudice and acceptability of language as well as personal experiences of sectarianism. They demonstrated that sectarianism is still perceived to be a problem in Scottish society. For example, SSA (2014) found a widespread perception that religious prejudice against Catholics and Protestants exists in Scotland.

Previous reports, however, have focused on offline rather than online expressions of sectarianism. Further, social media is a space where sectarianism is often seen but not necessarily monitored or reported. This survey fills this gap and is the first survey to explore in detail people's perceptions on sectarianism online and especially on social media.

This report presents people's views on the prevalence and acceptability of sectarian language online. It poses the question whether sectarian language online is perceived as 'just banter' or whether, instead it's seen as a problem in Scotland, potentially damaging the country's image and reputation. It then turns to discuss people's perceptions of whether certain sectarian behaviours are currently against the law or not and how likely they would be to take action should they come across sectarianism online.

Methodology and Sample

The data were collated using an online survey. 489 respondents completed the full questionnaire with a further 181 partially completing the survey. The survey was conducted for over one month between 28th August and the 30th September.

The survey link was sent to YouthLink Scotland members and networks, the Scottish Alliance Against Prejudice and Hate Crime, and was distributed online through Action on Sectarianism Twitter and Facebook pages. This included targeted advertisements on Twitter and Facebook to people who used sectarian language. This allowed the survey to be shared widely and therefore a broad spectrum of participants to be involved.

The survey attracted responses from a range of participants:

- 50% of respondents were female and 44% male. 4% preferred not to state and 2% identified themselves in another way.
- 26% were aged between 16 and 24, 14% between 25 and 34, 52% between 35 and 64, and 8% were 65 or older.

In terms of the geographical spread of respondents, 60% of the survey respondents lived in West Central Scotland and 10% in Edinburgh. The remaining 30% lived in every other local authority in Scotland excluding East Lothian and the Western Isles.

In terms of religious identity, 17% of respondents identified themselves as Roman Catholic, 16% were Church of Scotland, with 4% as Other Christian and 3% were Muslim. 4% identified themselves with other religions and 7% preferred not to state their religious identity. Nearly half (49%) of the respondents did not identify themselves as belonging to any particular religion. In terms of ethnicity, 85% of respondents were white and 15% came from other ethnic groups.

Limitations of the Research

The survey was not conducted using random probability sampling and therefore is not representative of the population of Scotland. However, the profile of respondents represents a range of gender, age, geographical location and religious identities and demonstrates different perspectives on sectarianism in Scotland.

Sectarianism in Scottish Society

The survey explored people's views on sectarianism in Scotland – in particular people's perceived levels of prejudice against Catholics and Protestants and what in their view contributes towards sectarianism. The questions included in this section were previously asked on Scottish Social Attitudes survey (2014).¹

Levels of prejudice towards Catholics and Protestants in Scotland

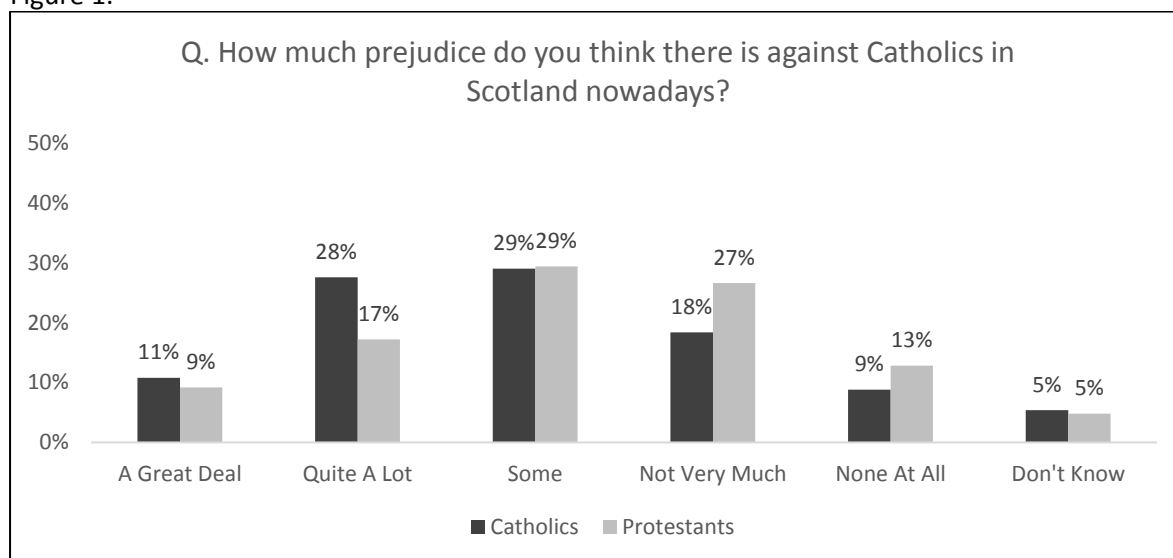
Respondents were asked how much prejudice there is against Catholics and Protestants in Scotland nowadays. The majority thought there was prejudice towards Catholics and Protestants in Scotland, with 68% saying there was at least some prejudice against Catholics ('some', 'quite a lot' or 'a great deal' of prejudice) and 55% saying there was at least some prejudice towards Protestants in Scotland.

¹ It is, however, not possible to directly compare the findings of the two surveys given the different sampling approach employed on SSA.

A substantial proportion of respondents thought there was not very much or no prejudice towards Catholics (27%) and Protestants (40%) in Scotland.

Findings suggest a greater sense of prejudice towards Catholics in Scotland than Protestants among survey respondents (68% vs. 55%). Similarly, the 2014 Scottish Social Attitudes Survey found that more people believe that Catholics are the subject of at least some prejudice (54%) than say the same of Protestants (41%).

Figure 1.



Factors contributing to sectarianism

Respondents were asked what in their view contributes to sectarianism in Scotland. They were presented with a list of 11 possible contributors and were allowed to select multiple answer options (Table 1).

Football was viewed as the main contributor to sectarianism by the majority of respondents (76%) followed by Orange Order marches (73%) and Irish Republican marches (63%). The Scottish Social Attitudes survey (2014) also found that football and marches were most commonly selected as contributing factors to sectarianism in Scotland.

The internet and social media was the fourth most commonly response, selected by two-thirds of the respondents (63%). The fact that this answer option was selected by such a high proportion of respondents might be partly related to the fact that the survey was conducted online and covered questions relating to online expressions of sectarianism.

Table 1.

Contribution to Sectarianism	%
Football	76%
Orange Order Marches	73%
Irish Republican Marches	63%
Internet and Social Media	63%
Newspapers, Televisions or Radio	48%
Events in Northern Ireland	46%
Schools	35%
Churches	23%
Police	13%

Rugby	5%
Golf	5%

Sectarianism Online

Survey respondents were asked a series of questions about sectarian language online such as how often they came across it, the extent to which they see it as a problem in Scotland and what harm, if any, it causes to Scotland's image and reputation. It also included a series of questions about people's views on the acceptability of posting online content which included sectarian language.

Frequency of seeing sectarianism on social media

The majority of respondents came across sectarian language on social media. Around 7 in 10 saw comments or images on social media which in their view could be offensive towards someone because they are Catholic (74%) or Protestant (70%).

Only around a quarter of respondents had never come across sectarian language or images online towards Catholics (26%) or Protestants (30%).

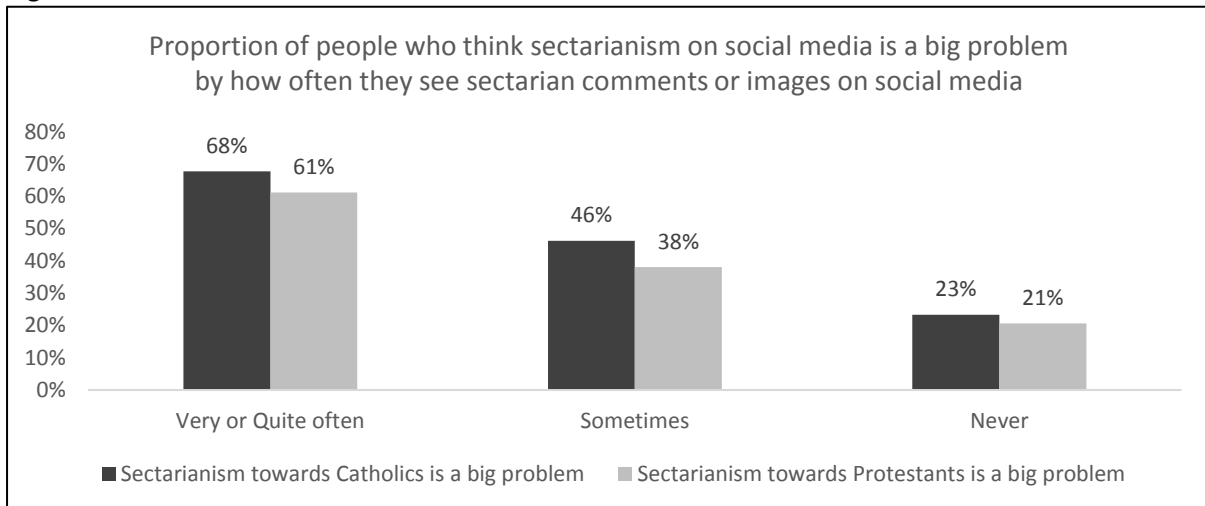
Extent to which sectarianism online is perceived as a problem

Although the majority of respondents came across sectarian language online, they were split on the issue of the extent to which the use of language which is offensive towards Catholics or Protestants on social media was a problem in Scotland. While around half of respondents (48%) described the use of offensive language towards Catholics on social media as a big problem, 36% perceived it as a small problem and 16% thought it was not a problem at all. A smaller proportion of people viewed offensive language towards Protestants on social media as a problem, with 40% describing it as a big problem, 44% as a small problem and 17% as not a problem at all.

There was an association between the perceptions of the size of the problem and the frequency with which people came across sectarianism online. For example, two-thirds (68%) of those who often came across sectarian language online thought that the use of offensive language towards Catholics on social media was a big problem in Scotland compared with only one in four (23%) of those who had never come across sectarianism online. The same pattern was visible with regard to views on whether offensive language towards Protestants (Figure 2).

However, there was also a proportion of people who despite seeing offensive language towards Catholics online very or quite often regarded it a small problem (20%) or not a problem at all (13%) with a similar pattern observed towards Protestants.

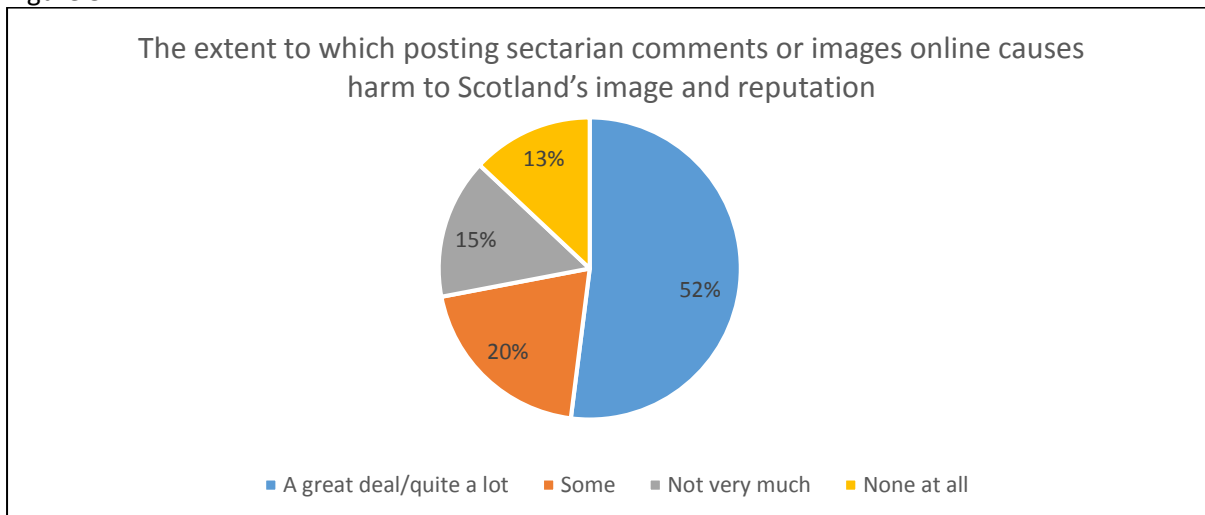
Figure 2.



Online sectarianism and harm to Scotland's reputation

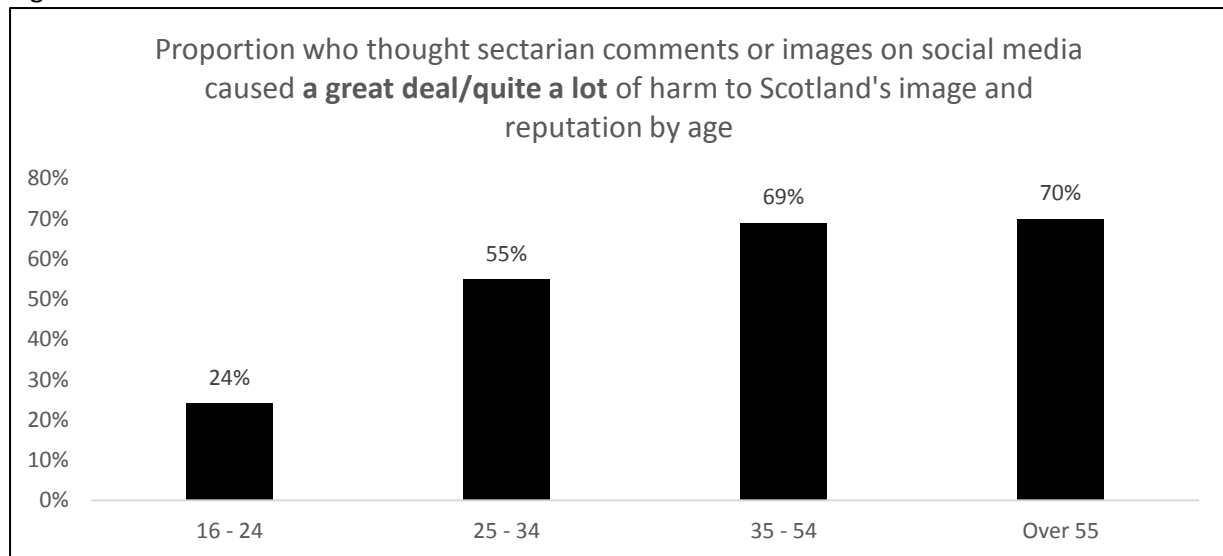
Respondents were asked about the potential harm to Scotland's image and reputation from posting sectarian language online. The majority (72%) thought that those posting comments or images on social media which were offensive toward someone because they are Protestant or Catholic caused at least some degree of harm to Scotland's image and reputation (52% describing it as a great deal/quite a lot of harm). Only 13% believed no harm was caused at all.

Figure 3.



The view that online sectarian language causes a great deal harm to Scotland’s reputation or image was more prevalent among the older age groups. For example, 24% of those aged 16 - 24 held the view compared with 70% of those aged over 55 (Figure 4).

Figure 4.



Women were also more likely than men to think online sectarian language caused harm to Scotland’s reputation. Around a third of women (36%) answered ‘a great deal’ of harm compared with 23% of men. Furthermore, 41% of men who took part in the survey were of the view that online sectarianism caused ‘not very much’ harm or ‘none at all’ compared with only 14% of women.

Acceptability of sectarian language online

Survey respondents were asked to indicate on a 10-point scale whether in their view certain language which might be considered sectarian is acceptable or not. The answers on the scale ranged from 0 – totally unacceptable to 10 – totally acceptable. People’s responses were then grouped into three categories: answers between 0 and 3 are described here as thinking that the language is ‘unacceptable’; answers between 4 and 6 as neutral and answers between 7 and 10 as acceptable.

The survey asked people’s views on whether they would find it acceptable or not if someone referred to a Protestant person as ‘Proddy’ or to a Catholic person as ‘Fenian’. Fifty-eight percent of respondents thought it unacceptable to use the word ‘Fenian’ with a considerably lower proportion believing that use of the word ‘Proddy’ was unacceptable (42%). However, a significant proportion of people viewed these expressions as acceptable (23% and 31%) (respectively) and 14% and 23% (respectively) as neutral.

Respondents were also presented with four examples of real tweets and asked how acceptable or unacceptable it is for somebody to use such language. *Hun* is considered to be a pejorative term used to describe someone who is Protestant or a Rangers Football Club supporter. *Fenian* is a sectarian term used to describe someone who is Irish, Catholic, or a Celtic Football Club supporter.

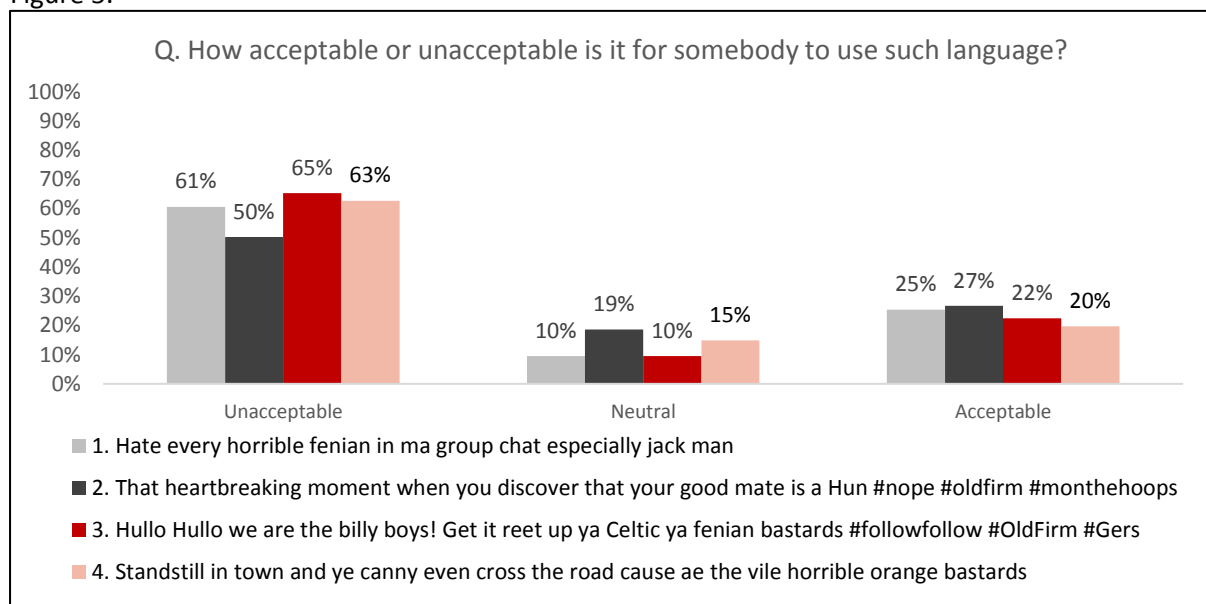
The example tweets are presented below.

Example tweets:

1. **Hate every horrible fenian in ma group chat especially jack man**
2. **That heartbreaking moment when you discover that your good mate is a hun #nope #oldfirm #monthehoops**
3. **Hullo Hullo we are the billy boys! Get it reet up ya Celtic ya fenian bastards #followfollow #Oldfirm #Gers**
4. **Standstill in town and ye canny even cross the road cause ae the vile horrible orange bastards**

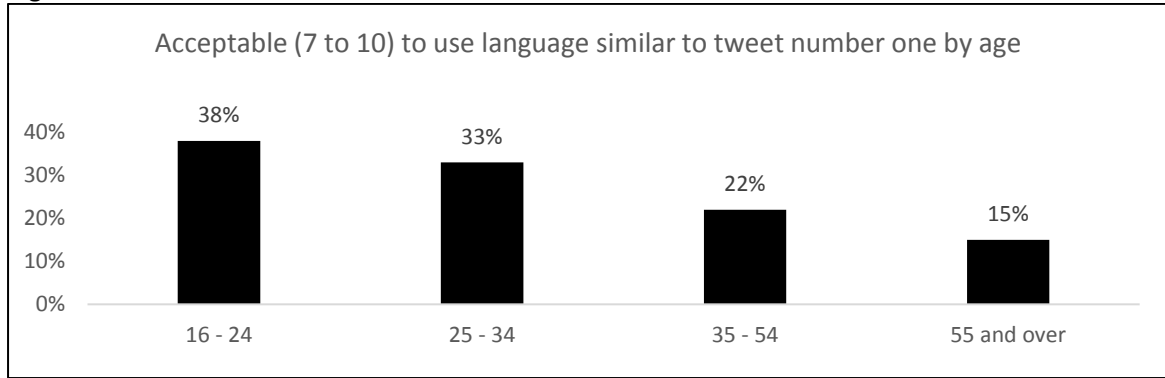
Over half of respondents considered these tweets unacceptable (between 50-65%). A considerable proportion of respondents, however, thought it was acceptable to use such language (20-27%). Fewer people regarded tweet number 2 as unacceptable compared with the remaining three (Figure 5).

Figure 5.



Acceptance of sectarian language used in the tweets was more prevalent among the younger age groups. For example, 38% of respondents aged 16 - 24 thought it was acceptable to use the language in tweet number 1 online in comparison with just 15% of those aged 55 and over (Figure 6). However, a substantial proportion of those aged 16 - 24 thought it was unacceptable (42%) or were neutral (15%).

Figure 6.

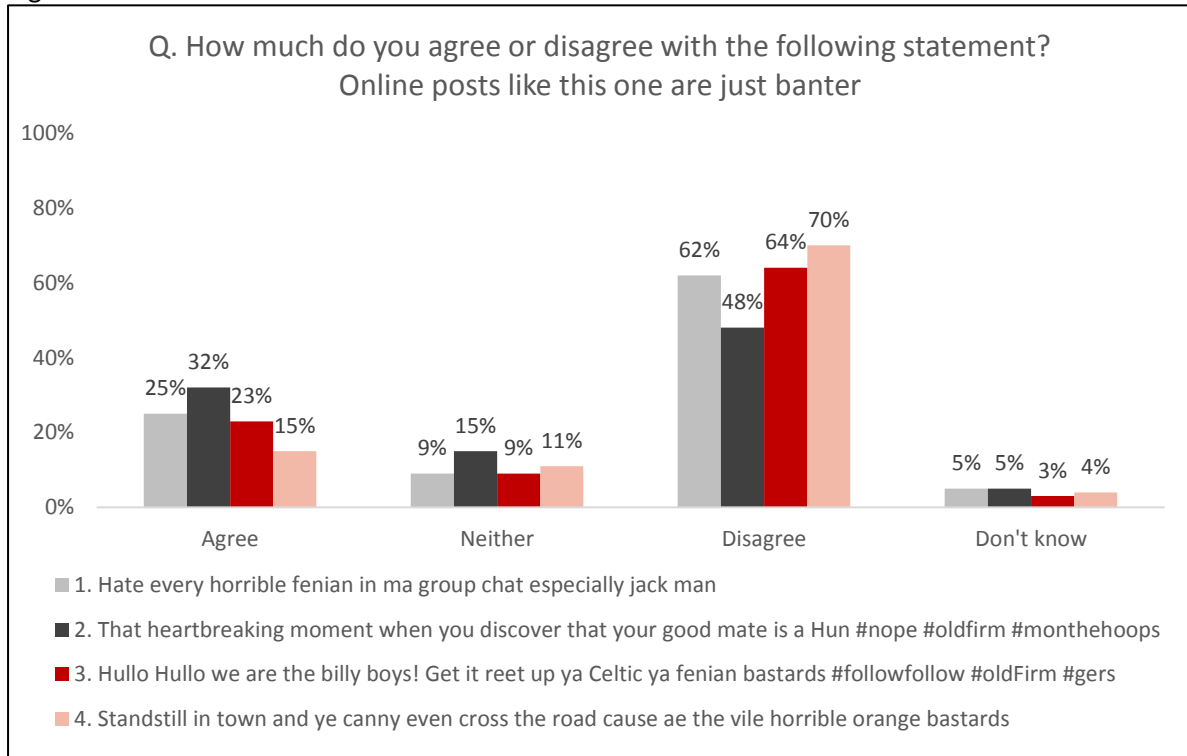


Women were considerably more likely than men to think that the language used in the tweets was unacceptable. For example, 84% of women considered tweet 3 as unacceptable compared with just one in two men (52%).

The survey also asked how much people agreed or disagreed that the four example tweets are 'just banter' (Figure 7). The majority of respondents did not think that the language used for tweets 1, 3 and 4 was 'just banter' with between 62-70% disagreeing with this statement.

There was still a significant proportion of respondents who did agree that these tweets are 'just banter', ranging from 15% in relation to tweet 4 using the phrase 'orange bastards', to around a quarter (23%-25%) for tweets using the term 'Fenian'. One in three (32%) agreed that tweet number 2 was 'just banter' even though it used the word 'Hun'.

Figure 7.



Understanding of the Current Legal Framework

Respondents to the survey were asked whether they thought it is currently against the law or not to post sectarian messages online, what they thought the current most severe sentence should be for posting such content and what in their view it should be. Additionally, respondents were also asked what action they would take if they saw the tweets presented to them earlier in the survey posted online.

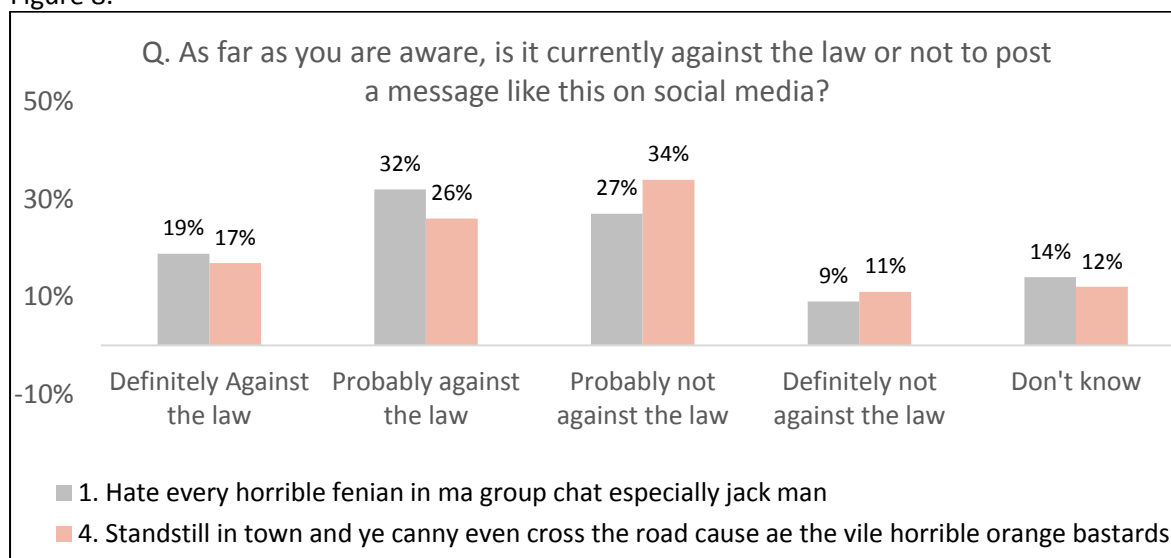
Understanding of the current law concerning online sectarianism

Respondents were asked whether they thought it was against the law or not to use the sectarian language included in the four tweets presented to them (Figure 8). Currently, it is not against the law² to post tweets such as these as, although they might be seen as stirring up religious hatred, they do not imply a threat to anyone.

Overall, respondents were split in terms of whether they considered the tweets presented to them to be against the law or not. For example, in relation to tweet number 1, which used the word 'Fenian', 51% thought it was against the law and 36% that it was not against the law. A further 14% were unsure.

The fact that over half of respondents selected the answers 'probably against the law', 'probably not against the law' or 'do not know' suggests a high level of uncertainty among respondents with regard to the legislation on the use of offensive language on social media.

Figure 8.



Understanding of the current sentencing rules concerning online sectarianism

Respondents were asked what they think is the current most severe sentence for posting sectarian comments on social media. Currently, if a person is found guilty of an offence under Section 6 of the Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012, the most severe sentence someone can receive is a prison sentence for a term not exceeding 5 years. Alternatively, they could just be given a fine or a combination of a custodial sentence and a fine.

The findings suggest a lack of knowledge in relation to the current most severe sentence for posting sectarian comments on social media. One in four respondents (25%) did not know what the most

² Section 6 of the Offensive Behaviour at Football and Threatening Communications (Scotland) Act 2012

severe sentence for posting sectarian language is and a further 15% thought a community sentence was the most severe sentence with 13% thinking it was a fine. Only 13% correctly identified that the most severe sentence was a prison sentence of up to 5 years although 17% thought it would be a prison sentence of up to a year. 16% did not think posting sectarian comments on social media was against the law.

Views on what the sentencing rules concerning online sectarianism should be

In addition to asking respondents' views on the current most severe sentence for posting sectarian comments on social media, the survey included question on what in their view the most severe sentence should be.

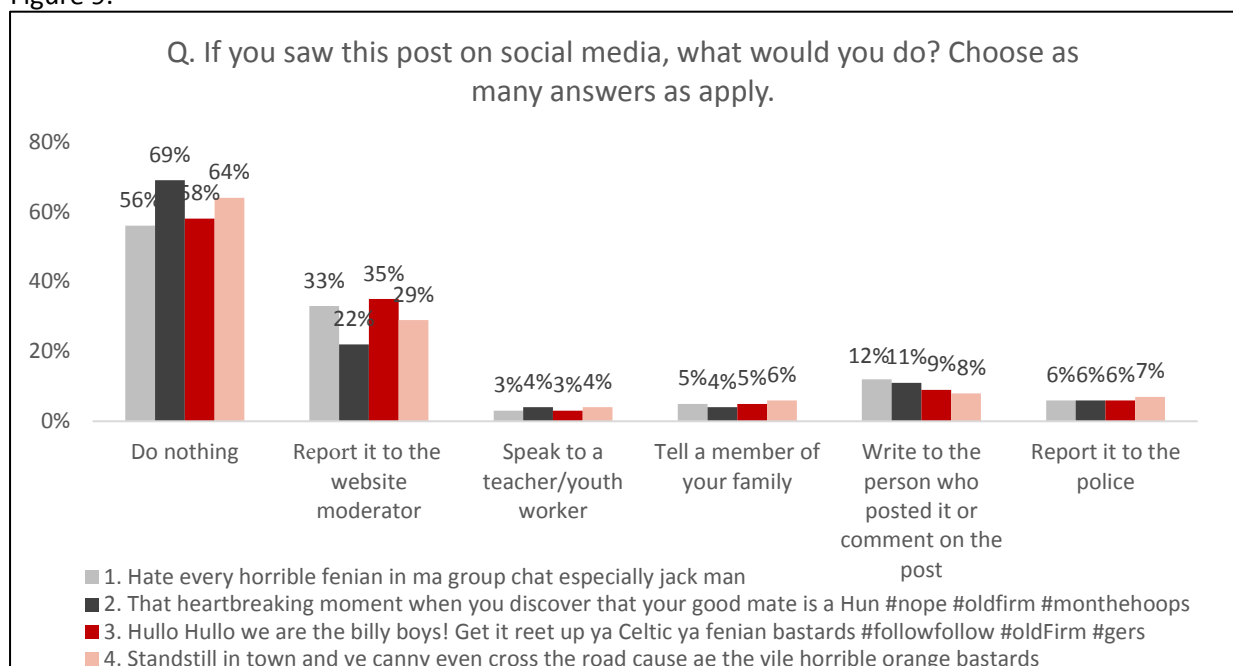
The majority thought that there should be sentencing of some description (68%) with 29% feeling that a community sentence would suffice, 12% that it should be a fine only, and 27% believing a prison sentence was necessary (16% up to one year and 11% up to 5 years). Twelve percent did not know what the most severe sentence should be. However, 20% thought there should be no sentence as they did not believe it was against the law.

Potential action taken

Respondents were asked what action they would take if they saw the four tweets presented in the previous section posted on social media (Figure 9). The majority of respondents (between 56% and 69%) answered that they would not take any action if they came across these tweets.

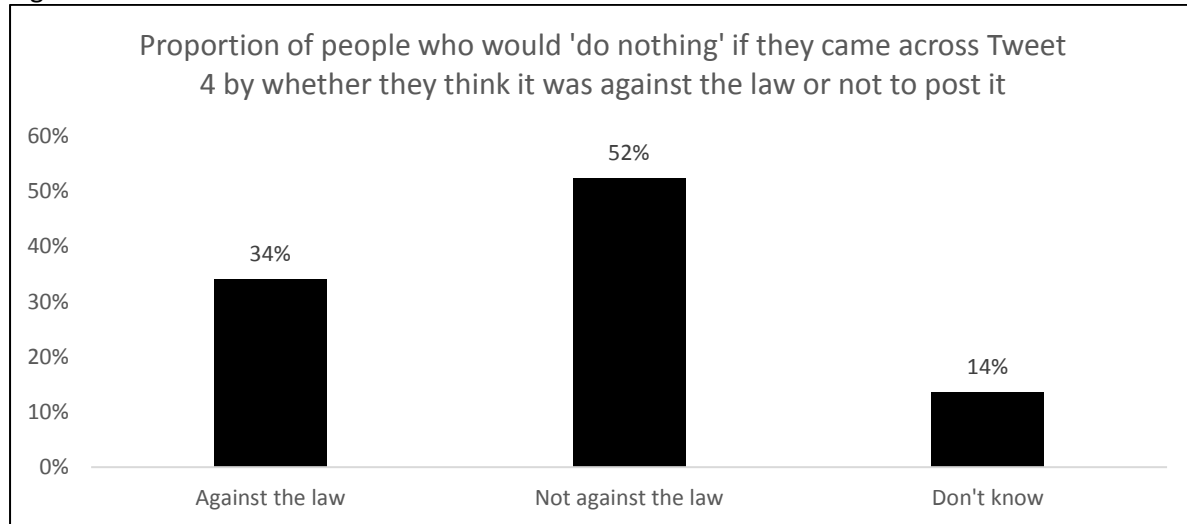
The most commonly chosen answer in relation to the type of action respondents would take was to report the post to the website moderator, selected by between 22% - 35% of people. Around 1 in 10 people (between 8%-12%) would write to the person who posted the offensive language or would comment on the post directly. Less than 8% said they would report it to the police, tell a member of their family or speak to a teacher or youth worker about it.

Figure 9.



Respondents who did not feel it was against the law to post the tweets online were more likely to say they would do nothing if they came across the tweets mentioned. For example, one in two (52%) of those who thought that it was legal to post tweet number 4 answered that they wouldn't take any action if they came across it compared with 34% of those who thought it was against the law.

Figure 10.



Conclusion and Recommendations

The majority of respondents felt that there was prejudice towards Catholics (68%) and Protestants (55%) nowadays in Scotland and attributed it to a range of factors such as football, Orange Order and Irish Republican marches, traditional and social media.

Respondents were split on the extent to which they thought the use of language on social media which is offensive towards Catholics or Protestants is a problem in Scotland. Nearly half (48%) described the use of sectarian language online towards Catholics as a big problem, 36% perceived it as a small problem and 16% thought it was not a problem at all. A smaller proportion of people viewed offensive language towards Protestants as a problem, with 40% describing it as a big problem, 44% as a small problem and 17% as not a problem at all. However, the majority of respondents (72%) were in agreement that those who post comments or images on social media which are offensive towards Catholics or Protestants cause harm to Scotland's image or reputation.

Most respondents thought it was unacceptable (50-65%) to use sectarian terms online and between 62%-72% did not believe it is 'just banter'. However, there was a higher degree of acceptance among younger age groups of the use of sectarian language in online posts and this suggests more work needs to be done particularly with 16 to 24 year olds.

The findings suggest that people are unsure what the current legislation concerning sectarian language online is. The majority of people thought that the most severe sentence for posting sectarian comments online would be a sentence of some description, but the variety of answers given suggests lack of certainty in this respect. The findings suggest that there is a need for clearer guidance around the current legislation on online sectarianism to raise people's awareness of what would be the appropriate course of action should they come across it.

APPENDIX A

Table 1 On a scale from 0 – 10, where 0 is unacceptable and 10 is totally acceptable, how acceptable or unacceptable do you think it is for somebody to use such language?

Tweet: *Hate every horrible fenian in ma group chat especially jack man*

0 (TOTALLY UNACCEPTABLE)	1	2	3	4	5	6	7	8	9	10 (TOTALLY ACCEPTABLE)	DON'T KNOW	TOTAL
42.09%	4.93%	7.31%	6.27%	4.03%	3.73%	1.79%	2.69%	2.99%	0.75%	18.96%	4.48%	670
282	33	49	42	27	25	12	18	20	5	127	30	

Table 2 How much do you agree or disagree with the following statement? Online posts like this one are just banter.

Tweet: *Hate every horrible fenian in ma group chat especially jack man*

STRONGLY AGREE	AGREE	NEITHER	DISAGREE	STRONGLY DISAGREE	DON'T KNOW	TOTAL
13.73%	11.19%	8.81%	20.15%	41.64%	4.48%	670
92	75	59	135	279	30	

Table 3 As far as you are aware, is it currently against the law or not to post a message like this on social media?

Tweet: *Hate every horrible fenian in ma group chat especially jack man*

DEFINITELY AGAINST THE LAW	PROBABLY AGAINST THE LAW	PROBABLY NOT AGAINST THE LAW	DEFINITELY NOT AGAINST THE LAW	DON'T KNOW	TOTAL
18.81%	31.64%	27.01%	8.51%	14.03%	670
126	212	181	57	94	

Skipped: 0

Table 4 If you saw this post on social media, what would you do? Choose as many answers as apply.

Tweet: *Hate every horrible fenian in ma group chat especially jack man*

ANSWER CHOICES	RESPONSES	
Do Nothing	56.12%	376
Report it to the website moderator	32.84%	220
Speak to a teacher/youth worker	3.43%	23
Tell a member of your family	4.93%	33
Write to the person who posted it or comment on the post	12.39%	83
Report it to the police	5.82%	39
Total Respondents: 670		

Skipped: 0

Table 5 On a scale from 0 – 10, where 0 is totally unacceptable and 10 is totally acceptable, how acceptable or unacceptable do you think it is for somebody to use such language?

Tweet: *That heartbreaking moment when you discover that your good mate is a Hun #NOPE #Oldfirm #monethehoops*

0 (TOTALLY UNACCEPTABLE)	1	2	3	4	5	6	7	8	9	10 (TOTALLY ACCEPTABLE)	DON'T KNOW	TOTAL
29.65%	6.10%	7.91%	6.59%	4.28%	11.37%	2.97%	4.28%	3.79%	1.81%	16.80%	4.45%	607
180	37	48	40	26	69	18	26	23	11	102	27	

Skipped: 63

Table 6 How much do you agree or disagree with the following statement? Online posts like this one are just banter.

Tweet: *That heartbreaking moment when you discover that your good mate is a Hun #NOPE #Oldfirm #monethehoops*

STRONGLY AGREE	AGREE	NEITHER	DISAGREE	STRONGLY DISAGREE	DON'T KNOW	TOTAL
14.33%	18.12%	15.49%	19.28%	28.50%	4.28%	607
87	110	94	117	173	26	

Skipped: 63

Table 7 As far as you are aware, is it currently against the law or not to post a message like this on social media?

Tweet: *That heartbreaking moment when you discover that your good mate is a Hun #NOPE #Oldfirm #monethehoops*

DEFINITELY AGAINST THE LAW	PROBABLY AGAINST THE LAW	PROBABLY NOT AGAINST THE LAW	DEFINITELY NOT AGAINST THE LAW	DON'T KNOW	TOTAL
11.53%	21.25%	36.24%	19.77%	11.20%	607
70	129	220	120	68	

Skipped: 63

Table 8 If you saw this post on social media, what would you do? Choose as many answers as apply.

Tweet: *That heartbreaking moment when you discover that your good mate is a Hun #NOPE #Oldfirm #monethehoops*

ANSWER CHOICES	RESPONSES	
Do Nothing	68.53%	416
Report it to the website moderator	21.91%	133
Speak to a teacher/youth worker	3.79%	23
Tell a member of your family	4.12%	25
Write to the person who posted it or comment on the post	11.37%	69
Report it to the police	6.43%	39
Total Respondents: 607		

Skipped: 63

Table 9 On a scale from 0 – 10, where 0 is unacceptable and 10 is totally acceptable, how acceptable or unacceptable do you think it is for somebody to use such language?

Tweet: *Hullo Hullo we are the billy boys! Get it reet up ya Celtic ya fenian bastards #followfollow #Oldfirm #Gers*

0 (TOTALLY UNACCEPTABLE)	1	2	3	4	5	6	7	8	9	10 (TOTALLY ACCEPTABLE)	DON'T KNOW	TOTAL
50.17%	5.21%	5.56%	4.34%	3.65%	4.17%	1.74%	2.08%	1.39%	1.22%	17.71%	2.78%	
289	30	32	25	21	24	10	12	8	7	102	16	576

Skipped: 94

Table 10 How much do you agree or disagree with the following statement? Online posts like this one are just banter.

Tweet: *Hullo Hullo we are the billy boys! Get it reet up ya Celtic ya fenian bastards #followfollow #Oldfirm #Gers*

STRONGLY AGREE	AGREE	NEITHER	DISAGREE	STRONGLY DISAGREE	DON'T KNOW	TOTAL
14.76%	8.68%	9.20%	16.49%	47.57%	3.30%	
85	50	53	95	274	19	576

Skipped: 94

Table 11 As far as you are aware, is it currently against the law or not to post a message like this on social media?

Tweet: *Hullo Hullo we are the billy boys! Get it reet up ya Celtic ya fenian bastards #followfollow #Oldfirm #Gers*

DEFINITELY AGAINST THE LAW	PROBABLY AGAINST THE LAW	PROBABLY NOT AGAINST THE LAW	DEFINITELY NOT AGAINST THE LAW	DON'T KNOW	TOTAL
23.44%	29.86%	26.56%	8.33%	11.81%	
135	172	153	48	68	576

Skipped: 94

Table 12 If you saw this post on social media, what would you do? Choose as many answers as apply.

Tweet: *Hullo Hullo we are the billy boys! Get it reet up ya Celtic ya fenian bastards #followfollow #Oldfirm #Gers*

ANSWER CHOICES	RESPONSES	
Do Nothing	57.81%	333
Report it to the website moderator	34.38%	198
Speak to a teacher/youth worker	2.78%	16
Tell a member of your family	4.51%	26
Write to the person who posted it or comment on the post	9.20%	53
Report it to the police	6.42%	37
Other	0.00%	0
Total Respondents: 576		

Skipped: 94

Table 13 On a scale from 0 – 10, where 0 is unacceptable and 10 is totally acceptable, how acceptable or unacceptable do you think it is for somebody to use such language?

Tweet: *Standstill in town and ye canny even cross the road cause ae the vile horrible orange bastards*

0 (TOTALLY UNACCEPTABLE)	1	2	3	4	5	6	7	8	9	10 (TOTALLY ACCEPTABLE)	DON'T KNOW	TOTAL
44.85%	6.25%	6.43%	5.15%	3.86%	8.27%	2.76%	2.94%	2.21%	1.10%	13.42%	2.76%	
244	34	35	28	21	45	15	16	12	6	73	15	544

Skipped: 126

Table 14 How much do you agree or disagree with the following statement? Online posts like this one are just banter.

Tweet: *Standstill in town and ye canny even cross the road cause ae the vile horrible orange bastards*

STRONGLY AGREE	AGREE	NEITHER	DISAGREE	STRONGLY DISAGREE	DON'T KNOW	TOTAL
9.38%	6.07%	11.40%	24.82%	44.67%	3.68%	
51	33	62	135	243	20	544

Skipped: 126

Table 15 As far as you are aware, is it currently against the law or not to post a message like this on social media?

Tweet: *Standstill in town and ye canny even cross the road cause ae the vile horrible orange bastards*

DEFINITELY AGAINST THE LAW	PROBABLY AGAINST THE LAW	PROBABLY NOT AGAINST THE LAW	DEFINITELY NOT AGAINST THE LAW	DON'T KNOW	TOTAL
16.91%	26.47%	34.38%	10.66%	11.58%	
92	144	187	58	63	544

Skipped: 126

Table 16 If you saw this post on social media, what would you do? Choose as many answers as apply.

Tweet: *Standstill in town and ye canny even cross the road cause ae the vile horrible orange bastards*

ANSWER CHOICES	RESPONSES
Do Nothing	63.60% 346
Report it to the website moderator	28.86% 157
Speak to a teacher/youth worker	3.68% 20
Tell a member of your family	6.07% 33
Write to the person who posted it or comment on the post	7.90% 43
Report it to the police	6.99% 38
Other	0.00% 0
Total Respondents: 544	

Skipped: 126

Table 17 Imagine you saw a post on social media in which someone called a Protestant person a “Proddy”. On a scale of 0 – 10, where 0 is totally unacceptable and 10 is totally acceptable, how acceptable or unacceptable would you find it for somebody to use that word?

0 (TOTALLY UNACCEPTABLE)	1	2	3	4	5	6	7	8	9	10 (TOTALLY ACCEPTABLE)	DON'T KNOW	TOTAL
23.15%	5.69%	6.45%	6.45%	6.64%	12.14%	4.55%	5.12%	3.98%	2.09%	19.54%	4.17%	
122	30	34	34	35	64	24	27	21	11	103	22	527

Skipped: 143

Table 18 Imagine you saw a post on social media in which someone called a Protestant person a “Proddy”. On a scale of 0 – 10, where 0 is totally unacceptable and 10 is totally acceptable, how acceptable or unacceptable would you find it for somebody to use that word?

0 (TOTALLY UNACCEPTABLE)	1	2	3	4	5	6	7	8	9	10 (TOTALLY ACCEPTABLE)	DON'T KNOW	TOTAL
35.29%	8.73%	7.78%	6.64%	5.12%	7.02%	2.28%	3.23%	2.28%	0.57%	16.70%	4.36%	
186	46	41	35	27	37	12	17	12	3	88	23	527

Skipped: 143

Table 19 How often, if at all, would you say you come across comments or images on social media which you feel could be offensive towards someone because they are Catholic? This could include jokes, name-calling, chants or songs.

VERY OFTEN	QUITE OFTEN	SOMETIMES	NEVER	TOTAL
15.77%	19.62%	38.27%	26.35%	
82	102	199	137	520

Skipped: 150

Table 20 How often, if at all, would you say you come across comments or images on social media which you feel could be offensive towards someone because they are Protestant? This could include jokes, name-calling, chants or songs.

VERY OFTEN	QUITE OFTEN	SOMETIMES	NEVER	TOTAL
13.65%	14.62%	42.12%	29.62%	
71	76	219	154	520

Skipped: 150

Table 21 Would you say that in Scotland the use of language on social media which you feel is offensive towards Catholics is...

...A VERY BIG PROBLEM	...QUITE A BIG PROBLEM	...QUITE A SMALL PROBLEM	...A VERY SMALL PROBLEM	...NOT PROBLEM AT ALL	TOTAL
15.15%	32.82%	24.27%	11.46%	16.31%	515
78	169	125	59	84	

Skipped: 155

Table 22 Would you say that in Scotland the use of language on social media which you feel is offensive towards Protestants is...

...A VERY BIG PROBLEM	...QUITE A BIG PROBLEM	...QUITE A SMALL PROBLEM	...A VERY SMALL PROBLEM	...NOT PROBLEM AT ALL	TOTAL
11.84%	27.77%	28.35%	15.15%	16.89%	515
61	143	146	78	87	

Skipped: 155

Table 23 How much harm, if any, is caused to Scotland's image and reputation by those who post comments or images on social media which are offensive toward someone because they are Protestant or Catholic?

A GREAT DEAL	QUITE A LOT	SOME	NOT VERY MUCH	NONE AT ALL	TOTAL
27.96%	24.27%	19.81%	15.15%	12.82%	515
144	125	102	78	66	

Skipped: 155

Table 24 How much prejudice do you think there is against Catholics in Scotland nowadays?

A GREAT DEAL	QUITE A LOT	SOME	NOT VERY MUCH	NONE AT ALL	DON'T KNOW	TOTAL
10.80%	27.60%	29.00%	18.40%	8.80%	5.40%	500
54	138	145	92	44	27	

Skipped: 170

Table 25 How much prejudice do you think there is against Protestants in Scotland nowadays?

A GREAT DEAL	QUITE A LOT	SOME	NOT VERY MUCH	NONE AT ALL	DON'T KNOW	TOTAL
9.20%	17.20%	29.40%	26.60%	12.80%	4.80%	500
46	86	147	133	64	24	

Skipped: 170

Table 26 From what you have seen, read or heard, which of these, if any, would you say contribute to sectarianism in Scotland? Choose as many answers as apply.

ANSWER CHOICES	RESPONSES	
Newspapers, television or radio	47.80%	239
The internet and social media	63.20%	316
Rugby	5.20%	26
Football	75.80%	379
Golf	4.80%	24
Orange Order marches	73.40%	367
Irish Republican marches	62.60%	313
Schools	35.40%	177
Police	12.60%	63
Churches	23.00%	115
Events in Ireland and Northern Ireland	45.60%	228
Don't know	7.00%	35
Total Respondents: 500		

Skipped: 170

Table 27 From what you have seen or heard, what do you think is the most severe sentence, if any, someone can get for posting sectarian comments on social media?

ANSWER CHOICES	RESPONSES	
Nothing, it's not against the law	16.36%	80
Get a fine	12.88%	63
Community sentence eg. having to do unpaid work	15.34%	75
Go to prison for up to a year	17.38%	85
Go to prison for up to 5 years.	13.09%	64
Don't Know	24.95%	122
TOTAL		489

Skipped: 181

Table 28 What do you think should be the most severe sentence, if any, for posting sectarian comments on social media?

ANSWER CHOICES	RESPONSES	
Nothing, it's not against the law	19.63%	96
Get a fine	11.86%	58
Community sentence eg. having to do unpaid work	29.04%	142
Go to prison for up to a year	16.36%	80
Go to prison for up to 5 years.	11.45%	56
Don't Know	11.66%	57
TOTAL		489

Skipped: 181

APPENDIX B

Twitter and Facebook Advertisements

Location: Scotland, GB

Gender: Any

Age: Any

Language: Any

Add keywords:

1. discrimination
2. discriminated
3. hate crime
4. hatecrime
5. sectarian
6. taig
7. hun
8. fenian
9. proddy
10. fenians
11. fenian
12. ftq
13. ftp

Followers of:

Nil by Mouth@NBMScotland

SOS Glasgow@sos_glasgow

Scottish Government@scotgov

ScotGov Justice@ScotGovJustice

YouthLink Scotland@YouthLinkScot

Young Scot@YoungScot

Humza Yousaf@HumzaYousaf

Youth Scotland@YouthScotland

SYP@OfficialSYP

Dave Scott@DaveScott1977

Police Scotland@policescotland

COPFS@COPFS

PEOPLE MAKE GLASGOW@peoplemakeGLA

HeraldScotland@heraldscotland

Edinburgh News@edinburghpaper

First Minister@ScotGovFM

STV News@STVNews

The Daily Record@Daily_Record

Education Scotland@EducationScot

University of Glasgow@UofGlasgow

Children in Scotland@cisweb

Scotland on Sunday@scotonsunday



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