



# INTERCULTURAL MAP OF HATE SPEECH IN SPORT

**RESPECT IS THE GOAL  
HATE SPEECH  
THREATENS SPORT  
INTEGRITY .**



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### **D1.3 / THE INTERCULTURAL MAP OF HATE SPEECH IN SPORT**



**Erasmus+**

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## **O1- D1.3 The Intercultural Map of Hate Speech in Sport**

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## The Intercultural Map of Hate Speech in Sport

This analysis aims at providing an insight about hate speech in sports, based on a linguistic-communicative and (inter)cultural perspective.

This deliverable (D1.3) represents the results of a qualitative investigation based on multiple case studies offered by the (semi-structured) interviews collected in D1.1 (stories collection).

The *Intercultural Map of Hate Speech in Sport* is an observation tool to raise awareness and engage in an effective intercultural dialogue

### 1. Introduction

Being sport the focus of the project, it seems useful to start by matching some data and considerations about sport and multiculturalism, highlighting the role and contribution of intercultural communication.

#### *Sport:*

In the “mosaic of cultures” which constitutes Europe, sport could be seen as a common background for sharing and inclusion, as sport is loved and practised all over the world, at all ages, and it is a potential bearer of values like respect of the rules and rivals, solidarity with team-players, interdependence among players, fair play. Although sport can have such potentiality, unfortunately, the overflowing episodes of hate speech undermine the possible harmony and foment a climate of suspicion and tension, revealing a lack of empathy, respect, and, more in general, a lack of understanding, knowledge and education (thus failing to promote concretely the values of sport).

The *White Paper on Sport* (2007) remarks the social and economic value of sport, along with the benefits for health deriving from physical activity. As such, sport should be a right of every single citizen.

About 40% of Europeans exercise or play sport with at least some regularity, as data show:

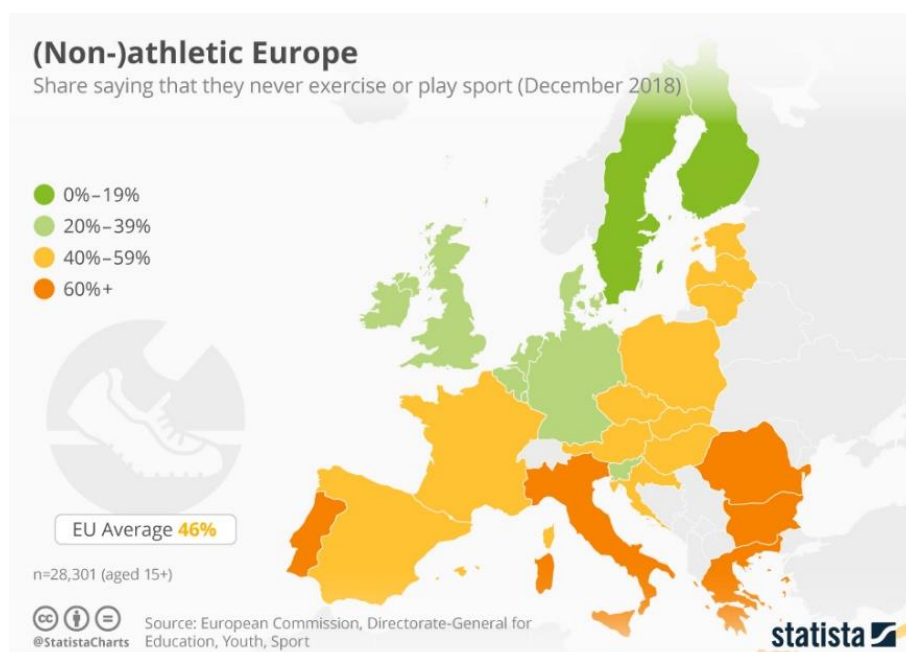


Table n. 1: (Non-)athletic Europe

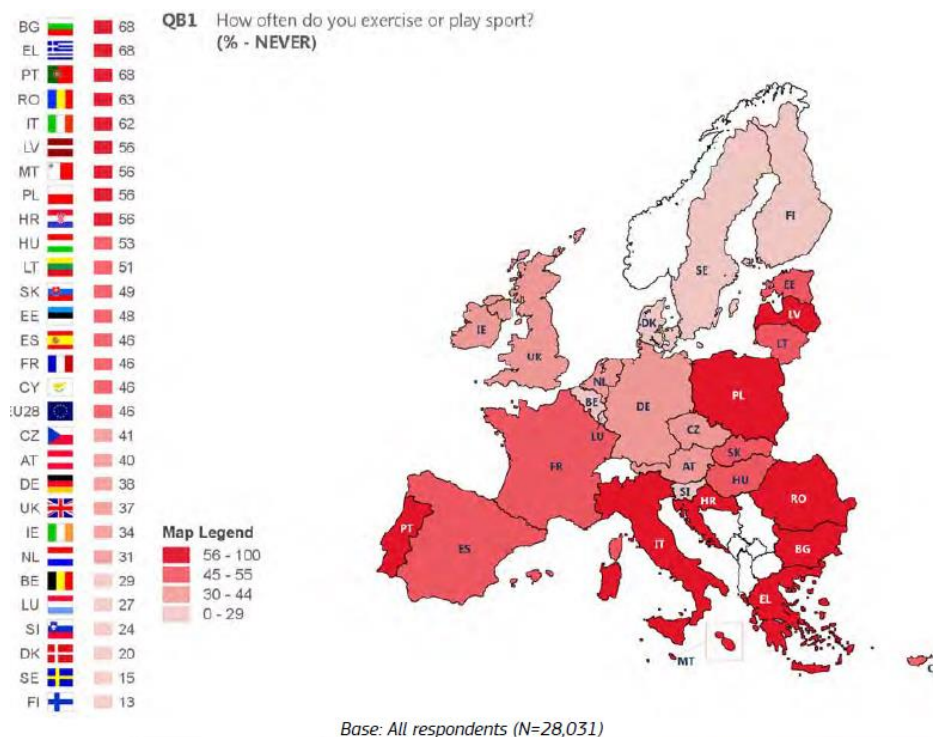


Table n. 2. Source: Playing sports frequency

### Multiculturalism:

As far as the multicultural composition of society is concerned, it is worth noting that, at global level, there are about 272 million international migrants (3,5% of the world's population). Most of the people leave their home countries for work, but millions have been driven away due to conflicts, violence and climate change.

Table n. 3 represents the phenomenon of emigration/immigration in Europe, whereas in table n. 4 the percentage of immigrant population in Europe is shown.

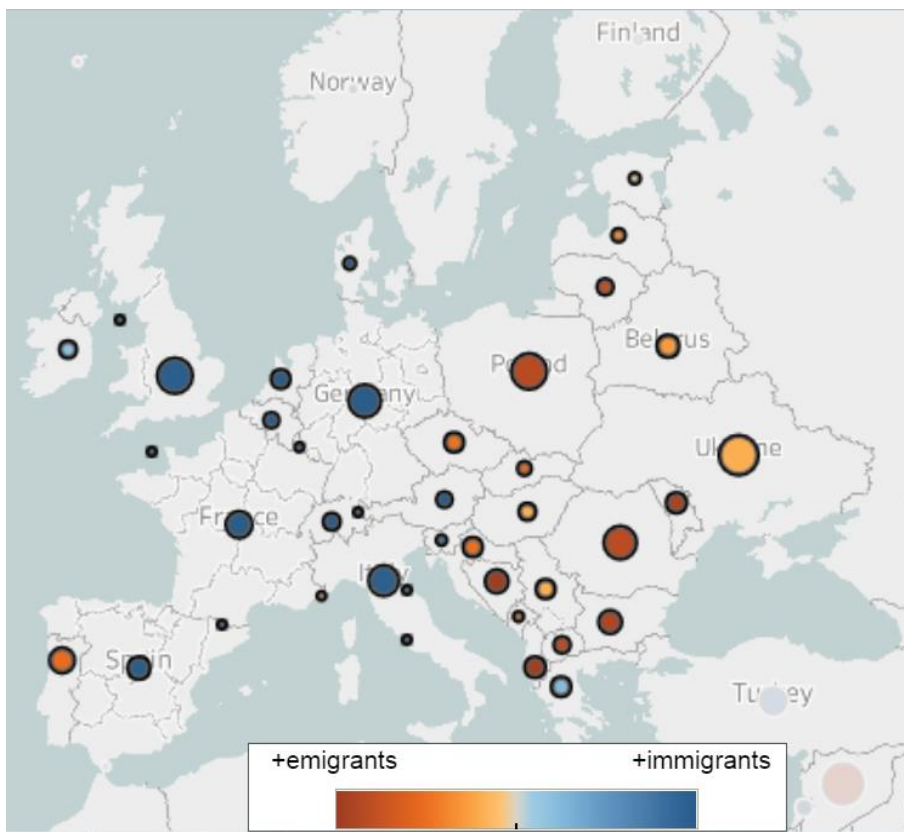


Table n.3: Emigrants/immigrants in Europe

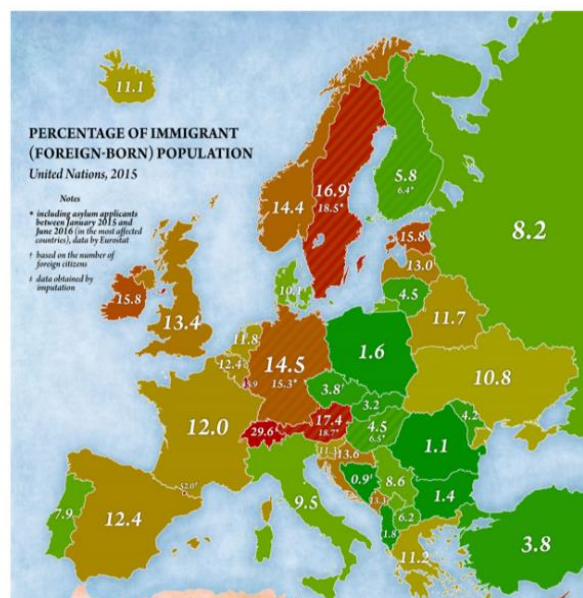


Table n. 4: Percentage of Immigrant (Foreign-Born) Population



However, the relation “country of origin-culture-membership” is highly complex. Nationality is not the only factor which determines the culture of a person. As a matter of fact, we belong – simultaneously – to different “cultural groups”: national, regional, family, religious, professional, sport groups etc. Each of these groups contributes to build the identity and the culture of a person. Therefore, it is possible to say that, at communicative level, each communication is – to some extent – intercultural communication.

### *Intercultural dialogue:*

Although sport can represent a moment of sharing, social grouping, happiness and psycho-physical well-being, unfortunately it seems plagued by waves of hate, against those groups which represent a minority (immigrants, refugees, foreigners...) or which seem to be weaker for some feature (e.g. women). In a society which is multicultural in its structure, and which states to be willing to offer equal chances and rights, it is necessary to exploit all the social occasions to promote the values of intercultural: and sport is a favourable one.

The *White Paper on Intercultural Dialogue* (2007) affirms that “the challenge of living together in a diverse society could only be met if we can live together as equals in dignity” (p.10) and highlights the need to engage in an intercultural dialogue. Otherwise, the risk is to foster a climate of tension. In the *White Paper on Intercultural Dialogue* it is said that “Not to engage in dialogue makes it easy to develop a stereotypical perception of the other, build up a climate of mutual suspicion, tension and anxiety, use minorities as scapegoats, and generally foster intolerance and discrimination” (p. 16).

The attention to stereotypes and prejudices (especially in a multicultural society) is crucial, as they are at the base of the pyramid of hate, where hate speech takes place, up to extreme forms of physical violence (Faloppa, 2020: 35). On the one hand, the effect of prejudice “is to place the object of prejudice at some disadvantage not merited” (Allport, 1979: 7). Stereotypes, on the other hand, are effective and powerful as they can lie on the mechanism of “othering”, that is a whole of processes, dynamics and structures (also at linguistic level), which group the subjects in “we” and “they”. By creating these groups, we are actually regulating processes of identity construction, and therefore of inclusion or exclusion, legitimating mechanisms of polarization, even at moral level (right/wrong, human/non-human, good/bad etc.) (Faloppa, 2020:169).

As Allport points out in his fundamental work *The Nature of Prejudice*, “whether favorable or unfavorable, a stereotype is an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category” (1979: 191) and the human mind must think with the aid of categories (1979: 20).

With this regard, connecting categories and in-group/out-group, Ring Carlson explains that: “Tajfel’s social identity theory suggests that the categorization of people into groups motivates us to seek positive social identity through comparisons between our group and other groups. As part of this comparative process, people degrade members of other groups as a way to maintain their own positive social identity. In other words, putting members of other groups down make us feel more secure in our group membership and reinforces our identity [...] Moreover, this process also functions to maintain the existing social order. Hate speech is a way to remind members of other groups of your own group’s position of dominance” (2021: 28-29).

## **2. An overview of the European values**

In order to estimate the differences between the European countries in terms of certain values that could be considered as key factors for growing aggression, racism, and prejudices, we have processed data from the joint *European Values Study/World Values Survey* research (2017-2021).

### *Comparison of the European countries based on the average score for certain values related to tolerance, respect, trust and men-women equality:*

To calculate integral scores, first we have normalized the values for each of the four indicators/questions used - 1)Important child qualities: tolerance and respect for other people; 2)Trust: People of another religion; 3)Trust: People of another nationality; 4)Democracy: Women have the same rights as men – into a 0-10 scale, and then we have calculated the average score for each country. The results suggest a distinctive geographical/spatial pattern, with values generally rising from east to west, and from south to north. That is to say that e.g. people living in the Scandinavian countries consider values related to tolerance, respect, trust in “the others”, and men-women equality very important (Sweden tops the table with a score of 8.4, followed by Iceland – 8.2), while Eastern and Southeastern nations don’t value high those social attributes (the lowest score is that of Azerbaijan, Greece, and Slovakia – 5.0). The relatively low scores of the project-countries are a clear sign of the big challenge we face and emphasize once more why it’s so important to integrate the RIGHTS concepts and approach in those countries.

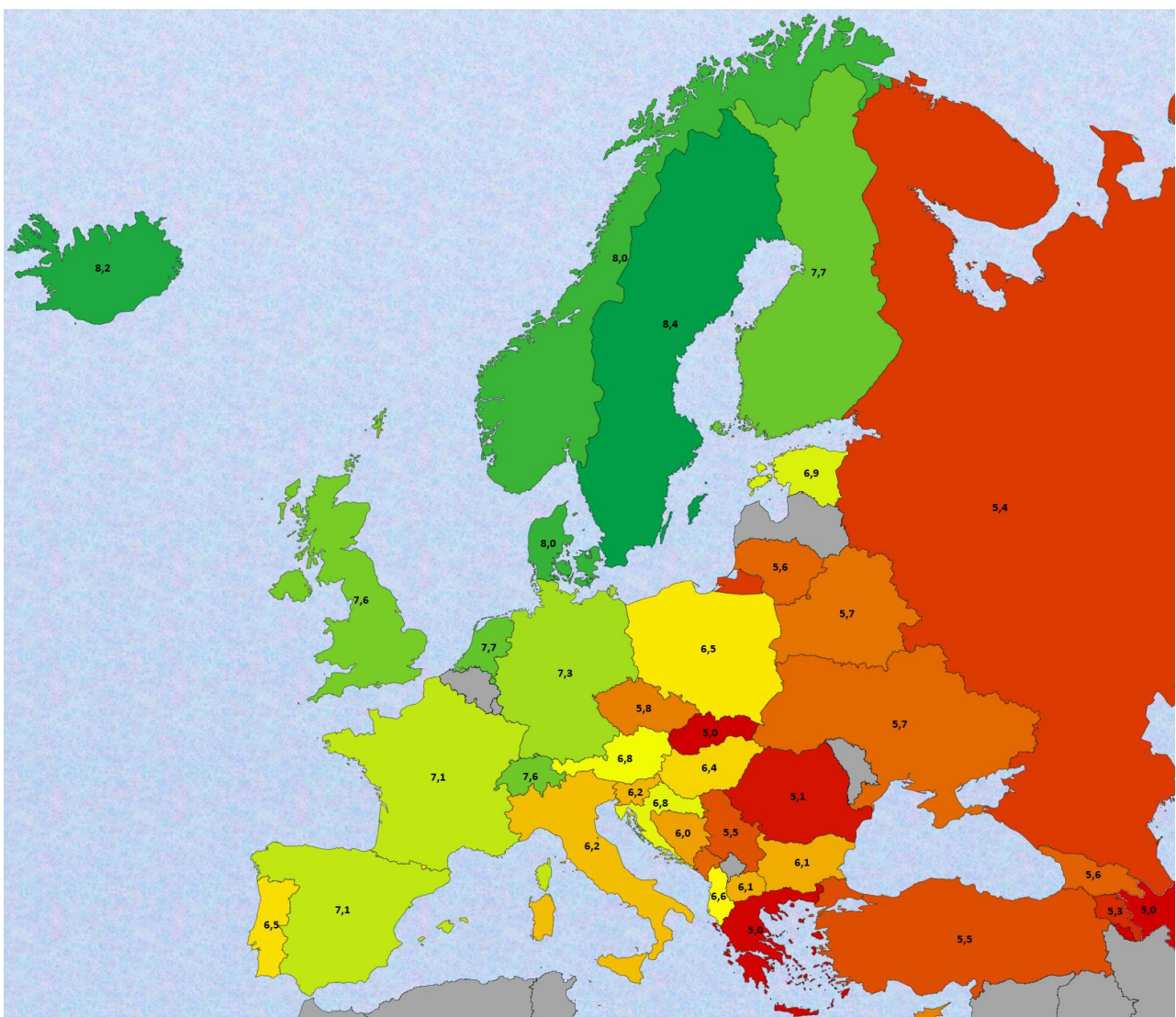


Table 5: Comparison of the European countries based on the average score for certain values

*Comparison between countries through normalization of the data (in a 0-10 scale) for key indicators:*

A closer look at the project-countries reveals that there are some important differences among them. In the analysis here we also include the importance for people to “Belong (being members) to sports or recreation”. While there are very high correlations between the scores for the three questions related to tolerance, respect, and trust in “the others” (where Portugal and Italy are doing very well, while Greece lags significantly behind), the positions of the countries considering the other two indicators are quite different. Generally, belonging to a sport organization is not considered an important thing in project-countries, yet it is appreciated to some extent in Serbia and Greece. On the other hand, equality between men and women is generally considered as a key issue (especially in Greece and Bulgaria), with the only score under 8.0 belonging to Turkey.

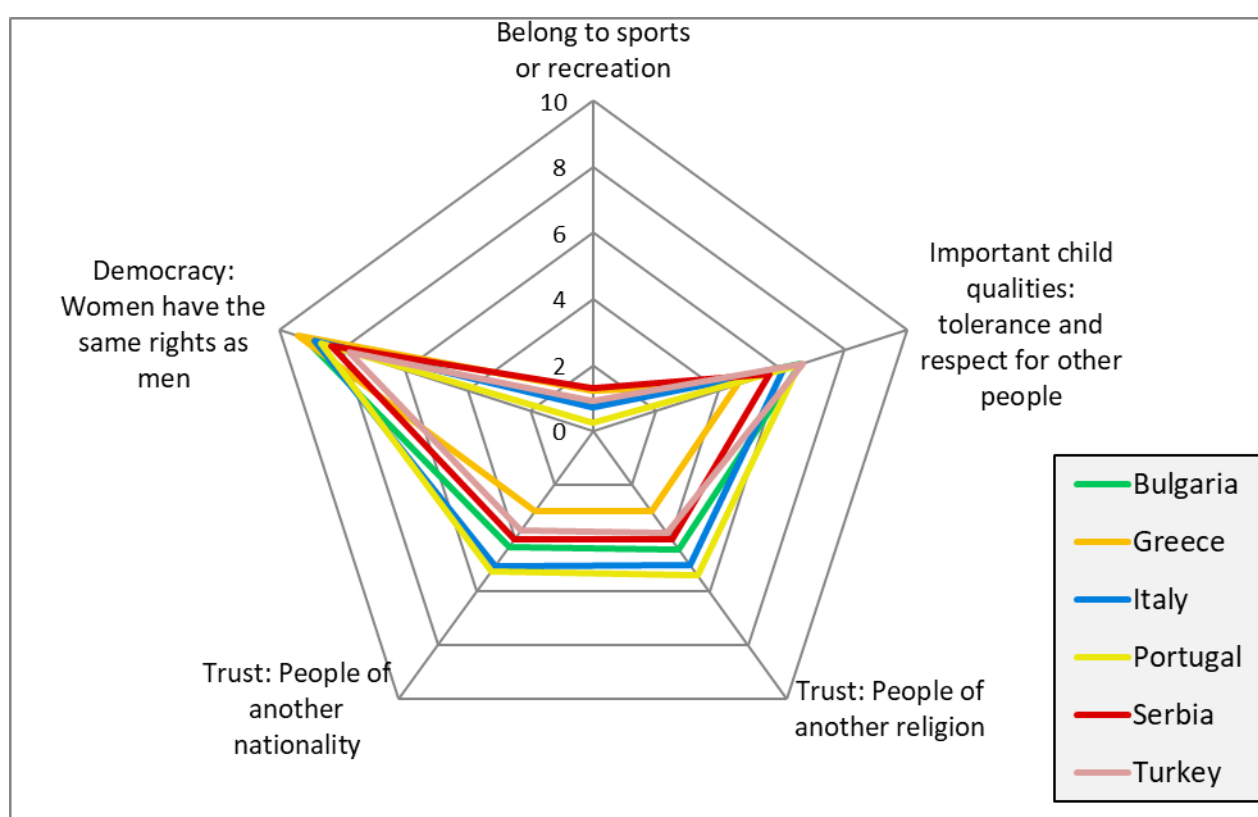


Table 6: Comparison between countries

*Average % who trust people of another religion or nationality:*

Based on the assumption that distrust in people of another religion or nationality has a lot to do with hate speech in sports, it is interesting to analyze in more detail the results for those indicators/questions and compare the project-countries. The distribution between the four possible answers (Trust completely; Trust somewhat; Do not trust very much; Do not trust at all) reveals that only in Portugal and Italy more than half of the interviewees have a positive attitude to people of different religion and nationality. However, the situation is much worse in Turkey, and especially in Greece (where 76% of the respondents don’t trust very much or don’t trust at all “the others”).

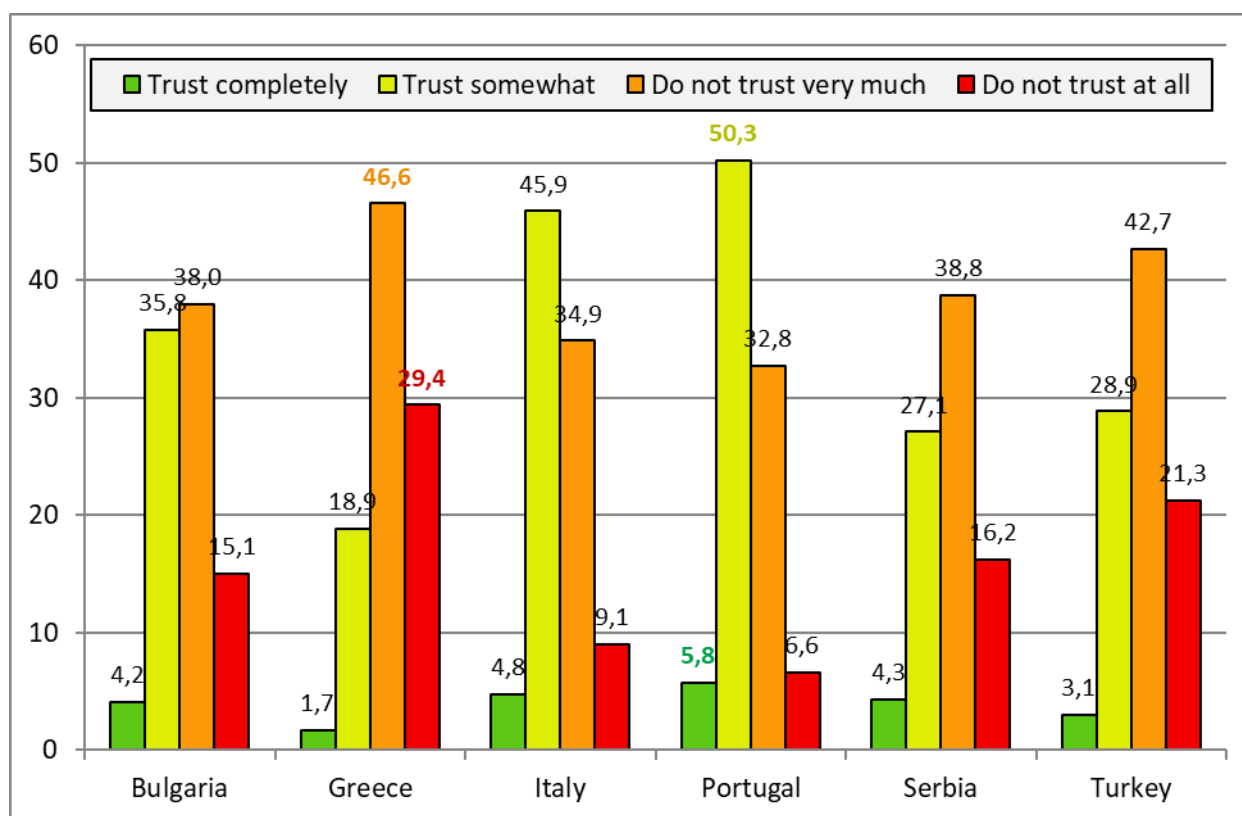


Table n. 7: Average % who trust people of another religion or nationality.

In the graphs above mentioned we have specifically decided to choose topics related to national origin, religion, gender, as they are recurrent critical issues emerging in the cases of hate speech collected in D1.1.

### 3. Conceptualizing the idea of “intercultural map”

The amount of data, cases and experiences provided by D1.1 allowed us to “map” hate speech in the countries of reference (Bulgaria, Greece, Italy, Portugal, Serbia and Turkey) according to our perspective, which is a linguistic-communicative and (inter)cultural one. The stories collected have been analyzed, selected and represented in 3 ways:

- Map as a document/tool: a linguistic and intercultural analysis of hate speech;
- Diagram;
- Bubble chart.

In the following paragraphs we shall explain each of the representations/tools and the methodology. The content of this report is going to be used in the website of the project.



### 3.1 Map as a document/tool

In this section/tool there are 46 cases of hate speech that one can search by keywords.

They can be examples of hate speech in form of words, sentences, or whole stories.

The keywords are defined on the basis of country, sport, type of hate speech, reasons, non-verbal aspects and values of reference. They are the following:

1. Country: Bulgaria, Greece, Italy, Portugal, Serbia, Turkey;
2. Sport: (football, handball, volleyball, other sports);
3. Type of hate speech: denigration/hatred/vilification, harassment, insult, negative stereotyping, stigmatization, threat; physical violence.
4. Reasons: “race”, colour, national/ethnic origin, age, disability, language, religion/belief, sex/gender, sexual orientation, personal traits, other reasons such as social class, political issues, performance.
5. Non-verbal aspects: gestures, clothes/uniforms, status-symbol/money;
6. Values: time, space, hierarchy/respect, family, honesty/loyalty/fair-play, sexuality, religion.

#### 3.1.1 The mapping process

To create this mapping tool, we based our work on the stories collected and analyzed for the intellectual output D1.1 (74 stories in total).

The stories have been analyzed and labelled. Codes have been given according to:

1. Country: Bulgaria, Greece, Italy, Portugal, Serbia, Turkey;
2. Sport (football, handball, volleyball, other sports);
3. The definition of hate speech provided by the Council of Europe, which states that:

Hate speech is the advocacy, promotion or incitement, in any form, of the denigration, hatred or vilification of a person or group of persons, as well as any harassment, insult, negative stereotyping, stigmatization or threat in respect of such a person or group of persons and the justification of all the preceding types of expression, on the ground of "race", colour, descent, national or ethnic origin, age, disability, language, religion or belief, sex, gender, gender identity, sexual orientation and other personal characteristics or status; it may take the form of the public denial, trivialisation, justification or condonation of crimes of genocide, crimes against humanity or war crimes which have been found by courts to have occurred, and of the glorification of persons convicted for having committed such crimes.

Therefore, labels/codes have been provided for:

- a. Type of hate speech: denigration/hatred/vilification, harassment, insult, negative stereotyping, stigmatization, threat; physical violence.
- b. Reasons: “race”, colour, national/ethnic origin, age, disability, language, religion/belief, sex/gender, sexual orientation, personal traits, other reasons such as social class, political issues, performance.

Actually, “performance” is not a reason/target listed in the definition of hate speech provided by the Council of Europe, but it is consistent with the specific focus of the project (sport) and it results from the report D1.1 *Stories/Rights Framework* (20,2% cases of hate speech in the stories are sport-related, dealing with performance, ability and game itself). Of course these cases can be combined with non-sport specific reasons/target of hate speech.

4. The model of intercultural communicative competence elaborated by Professor Balboni and Professor Caon (2015).

According to the model, different aspects come into play while communicating:

- Verbal aspects: choice of words/topics, grammar aspects, sound, structure of the text, sociolinguistic dimension etc.
- Non-verbal aspects: kinesics (face expressions, gestures etc.), proxemics (posture, interpersonal distance), objectemics (status-symbol objects, clothes etc.)
- Sociopragmatic and (inter)cultural aspects, related to values such as: time, space, hierarchy/respect, family, honesty/loyalty/fair-play, sexuality religion etc.

These aspects enter every communicative event (such as a meeting, a phone call, a game etc.)

Yet, in order to communicate effectively (especially in multicultural environments), we need not only linguistic abilities, but also behaviour abilities.

Such intercultural behaviour abilities are:

- To observe in a decentred way;
- relativism of the point of view,
- judgement withholding;
- active listening;
- empathy (and exotrophy);
- negotiation of the meanings.

In the questionnaires used for the interviews, the section B4 (a, b, c) was specifically created to highlight differences in cultural terms related to the cases of hate speech reported. It is however worth underlining that the examples of hate speech have been extracted not only from the section B.4. a-c of the questionnaire, but, sometimes, if necessary and useful, even from other sections (for example, in some cases, the whole story was told or summarized in the last section of the questionnaire, which was actually created for the notes).

In section B.4.a, it was asked to report specific words or statements concerning hate speech (and even tone of the voice or pauses/silence, if useful). Furthermore, the interviewer could explain/clarify the meaning of a word/symbol/metaphor etc. in the language/culture of reference, should it be culturally connoted.

Considering the answers, and with reference to the model, it has been possible to highlight some issues mainly connected with the choice of the words, metaphors and some socio-pragmatic aspects.

Examples (with reference to the country and number of the story as it appears in the *Report* of D1.):

- Colour/ "race": black people are often called "niggers" (Portugal 10, 12, 14; Italy 14), with an association with "monkeys" (Portugal 1, 4, 12; Italy 1)
- National or ethnic group/identity: there is a sort of "invasion" perceived in the words of hate speech: frequent use of "go home/go back to your country" (Portugal 2,3,5, 10, 11, 14), and in Serbia (4,9).

Use of terms to insult with reference to nationality: "Shiptars" (Serbia 10) is a derogatory term used in the ex-Yugoslavia to insult Albanians.

Use of terms to insult with reference to nationality with historical-political implications like "Ustasha" (Serbia 9). Ustaša: Croatian Revolutionary Movement, commonly known as Ustaše or Ustasha, is a Croatian fascist and ultranationalist organization. Its members killed thousands of Serbs, Jews, Roma and political dissidents.

- Disability: hate speech which highlights the disability of the person, often connecting it to stereotypes: e.g. “handicapped people behave badly”, “be careful, they are egoists who will treat you bad”, “people with disabilities have mental issues” (Greece 9).
- Diminishing/denigrating: e.g. “you are a loser”, “you are useless” (Greece 1, 4, 10).
- Stereotypes referred to gender issues: with reference to women, frequent cases of “you should be in the kitchen” and similar statements (Portugal 3, 13; Serbia 8,12).
- Hate speech promoting violence or aimed at frightening: “I will break your arms and legs so you’ll never play again” (Serbia 2), “I will pull your skin off!” (Portugal 4); “don’t be afraid, kick their ass! Kill him” (Portugal 7), “your face is disgusting! You look awful! You should die! Don’t you feel ashamed for that?” (Portugal 7).

Limits to be remarked: it must be underlined that the interviews had been carried out in the local language, whereas the questionnaires were written in English (as a lingua franca shared by all the Partners). Considering that the translations have not been done by professional translators, some issues may arise in terms of accuracy of the translation.

In section 4b, non-verbal aspects connected to the episode of hate speech could be reported. The interviewer, listening to the story, could fill in the form choosing among (multiple choice): hand gestures, other gestures, kick, spit, push, face expressions, sounds, support of objects, reference to posture/distance, reference to clothes/uniforms, other. The interviewer should explain/clarify the meaning of the gesture/sound/expression in the culture of reference, should it be culturally connoted. Example:

- Use of clothes/uniforms: in a story (Italy n.8) the use of burkini (due to religious beliefs) becomes the sign of belonging to a specific religion and cause of hate speech.

Limits to be remarked: from this point of view, the research cannot be very precise or carried out in depth as, although in almost all the cases gestures were made, there is not (generally) a clear description of these gestures in the interviews, nor a specific cultural connotation. Although this section has often been considered by the interviewers carefully, specifications have been provided only rarely.

In section 4c, the interviewer should choose which were the explicit or implicit values connected with the hate speech event. He/she could choose among (multiple choice): family, religion, hierarchy, sex/sexual orientation, freedom, honesty/fair play, time, space, other.

Example:

- Honesty and fair play: many cases (Turkey 6 cases; Portugal 6 cases; Greece 4 cases) were connected to the idea of honesty and fair-play.

Limits to be remarked: section 4c was not always completed and/or the choice may depend on the interpretation of the interviewer. Those questionnaires where the values signed were not consistent with the story or could not be inferred, weren’t considered.

Due to the issues and limitations explained above, it has been decided to connect the labels of the verbal aspects (we shall indicate them as 4a) to the reasons of hate speech, whereas the following labels have been created for non-verbal aspects and values:

- Non-verbal aspects: gestures, clothes/uniforms, status-symbol/money;
- Values: time, space, hierarchy/respect, family, honesty/loyalty/fair-play, sexuality, religion.

Therefore, in the tool for the website, the labels (at points 1, 2, 3a-b, 4 b-c) function as keywords that allow the users to search for the episodes of hate speech accordingly.

Due to the limits above-mentioned, not all the stories could be used: in this mapping there are 46 stories/cases out of 74.

Although the model of reference Balboni-Caon mentions also the intercultural behaviour abilities as a fundamental part, they were not included in our process of labelling, for different reasons:

- Shortness of the material to use: sometimes it was clearly possible to extract a specific word/sentence of hate speech from an interview, but it was not possible to place it within a narrative framework (this means that the specific context could not be analyzed);
- Sometimes, instead, the story has been fully told and summarized by the interviewer, but some aspects/elements of the context are not clear/present;
- In some cases, the interviewees highlighted how the event of hate speech had happened in a sudden and fast way (provoking a strong emotional reaction), with no chance to be prevented, managed or “disarmed”.

Above all, hate speech is basically generated by a lack of behaviour abilities, respect, and empathetic understanding. So, it would have been useless trying to label something which was missing for definition. However, in a very restricted number of cases, it is clearly possible to find which is the fundamental behaviour ability missing (which would have avoided the episode of hate speech). For example in a case (Italy 9), a young male referee is insulted; then, the interviewee (who had witnessed the episode) reminded people that, considered his age, that referee could have been their son. In this case, the empathetic projection as a parent would have certainly blocked the insults. After all, empathy seems to have a crucial role in preventing and fighting hate speech. It emerges not only in scientific literature, but also in investigation D1.1 *Stories/ Rights Framework* (in table n. 15 empathy is specifically mentioned as one of the counter-measures to hate speech suggested by the interviewees).

### 3.1.2 *Verbal Aspects: an Analysis*

In the field of hate speech, the risky simplifications made by stereotypes enter at linguistic level into the process of narrating the otherness, blocking and building the concept of “different” as something dangerous and covered by negative values (Ferrini, Paris, 2019: 48): for example, by comparing all Muslims to terrorists (Ring Carlson, 2021: 138).

From the linguistic point of view, as specified in 3.1.1, analyzing the verbal aspects of communication in the cases of hate speech collected, we have had the chance to work only on:

- choice of the words;
- sociopragmatic aspect;
- metaphors.

Consequently, the following paragraphs consider these aspects.

Starting from the definition of hate speech provided by the Council of Europe, it is worth underlining that we have considered it in broad terms. Thus, our research includes all forms of:

- Vulgar language (swear words, dirty expressions etc. );
- Verbal aggression;
- Words/expressions evoking physical aggression;
- Prejudiced language.



Firstly, talking about hate words, it is useful to remark that we can make the following distinction.

- Slurs – words that wound – that is to say, words which keep their derogatory meaning regardless of the statement (Faloppa, 2020: 165). The scholars agree that, in English, “nigger” is the expression with the highest derogatory potential (Bianchi, 2021: 98).
- words whose nature is not derogatory, but they can become hate words, depending on the context (Faloppa, 2020:146): for example, “bald” (which could be used either for describing the fact of not having hair, or as an offence).

Body shaming (derision of the body) is a frequent typology of hate speech and bullying which attacks physical features: fatness/thinness, tallness/shortness, hair colour etc. because, according to the hate speaker, they are not in compliance with supposed specific aesthetic standards (Faloppa, 2020: 159). Example: - “Your face is disgusting! You look awful! You should die. Don’t you feel ashamed for that?!” (said to a boy suffering from acne).

In the process of differentiation of the in-group from the out-group, another linguistic feature is that of using demonstrative adjectives and pronouns (these, those etc) and personal adjectives and pronouns (we, you, they). In Italian, for example, it is not necessary to express the subject of the action (as it can be inferred by the verb). Therefore, expliciting the subject, in some cases, may represent an act to stress the dichotomy in-group/out-group.

Faloppa (2020: 37-38) mentions recurrent topics in hate speech, as:

- The idea of non-humanity: the “others” are different from us (because they have a different colour of the skin, because they speak another language etc.). As such, they are considered inferiors. This generates similes and metaphors referred to animals: the “other” is seen as a monkey, worm, rat, cockroach etc.;
- Inferiority of the female gender;
- Antisemitism;
- Whitening (white skin parameter of “normality”);
- Infection.

The examples of hate speech collected are consistent with the above-mentioned categories, as these topics are present (except antisemitism and infection).

Examples of “Non-humanity”:

- “Oh black, you are monkeys! You should be at the zoo!”
- “You are monkeys! You are Indians!”
- “Fucking nigger! You don’t play shit! Monkey!”
- “Change the monkey!”

According to the literature, de-humanizing people aims at desensitizing towards that target.

Examples of female gender considered as inferior (and inadequate for sports):

- “Go home to wash and iron laundry!”
- “You should be in the kitchen!”
- “You should be in the kitchen cooking and washing the dishes!”
- “Get the girl out of here! What is she doing on the field?/ she’s a woman: she doesn’t know the rules! Bring a man for once!”
- “You’d better be in a kitchen, you’d better study, women aren’t for sports!”
- “Women are definitely not for football”

The examples show a stereotyped vision of women and their role, as if a woman should be relegated in her house, washing and cooking.

As in some cases hate speech was addressed to female referees (because of their decisions, opinions in the game etc.), those cases can be probably considered examples of epistemic injustice. The epistemic injustice is a concept introduced by Miranda Fricker in 2007: it denounces the androcentric and ethnocentric character of the traditional ideas of science and knowledge, which harms women and oppressed minorities. For this reason, women and members of minorities are not acknowledged as competent and their opinions are underestimated or ignored. (Bianchi, 2021: 18)

Examples connected to whitening:

- “Hey mixed race! Mulatto!”

In this case, a coach addresses a player referring to the colour of his skin, as if this could be the only thing which identifies and diversifies him from the others.

As Faloppa points out (2020: 173), metaphors are often used to support hate speech, and they refer to the following semantic fields:

- Migratory phenomenon connected with natural phenomena and terms like wave, flow, flood etc.;
- War: invasion, conflict etc.
- Bible (exodus etc.)
- Disease (cancer, plague etc.)

In the stories collected, it is possible to perceive a clear feeling of “invasion” emerging from the hate words. So, the foreign players/athletes are compared to invaders, who “should go back home/country”.

- “Go back to your home/land! You are stealing this place!”
- “I’d put you all in a container and send you back to your land!”
- “Go back to your country!”
- “Go back home, nigger!”
- “Rice-eater, rag-eyed, go back to your country!”
- “This isn’t football, why do you bring niggers to play? Why do they come here...?”
- “My son isn’t playing because there is a nigger in here that doesn’t allow him to play!”
- “Get out of Serbia, half Hungarian, half Ustasha”

Lastly, as far as online hate speech is concerned, it is fair reminding that algorithms and software can give a contribution in limiting or blocking hate speech online. Actually, the lack of para-verbal or non-verbal references in written communication represents a critical issue. A software cannot detect the tone of two friends joking (although using a vulgar language). Moreover, the creative use of the written language through symbols (e.g. \*\*\*, \$, @etc.) to replace letters represents another critical part of detecting. However, these aspects are related to online communication. The 80% of the cases collected deal with “face to face” hate speech. About 20% of the total of the stories are cases of “general circulation”, which means that the episode could have been heard or read online. For these reasons, we won’t deepen these linguistic aspects of written communication, as we haven’t got specific material to analyze.

## 3.2 Other graphic representations

The analysis of the stories led us to the conviction that a further and different representation of the data could be useful, in order to provide diverse insights and highlight connections. Such a purpose required a reduction of the number of labels to use and allowed us to create graphic representations of the data, namely a diagram and a bubble chart.

### 3.2.1 Diagram

The diagram represents graphically the relationship between the types of hate speech and the reasons. The squares represent the types of hate speech (according to the definition provided by the Council of Europe). Therefore, they are: insult, denigration/hatred/vilification, harassment, negative stereotyping, stigmatization, threat. Denigration/hatred/vilification are grouped as it is often difficult to differentiate among them.

In the circles, there are the reasons: "race", colour, ethnic/national origin, sex/gender, age, disability, personal traits, religion, other (as social status), performance. "Performance" is not a reason listed in the definition of hate speech provided by the Council of Europe, but it is consistent with the specific focus of the project (sport). "Race", colour, and ethnic/national origin have been grouped as they are often connected.

In the rectangles, examples are provided.

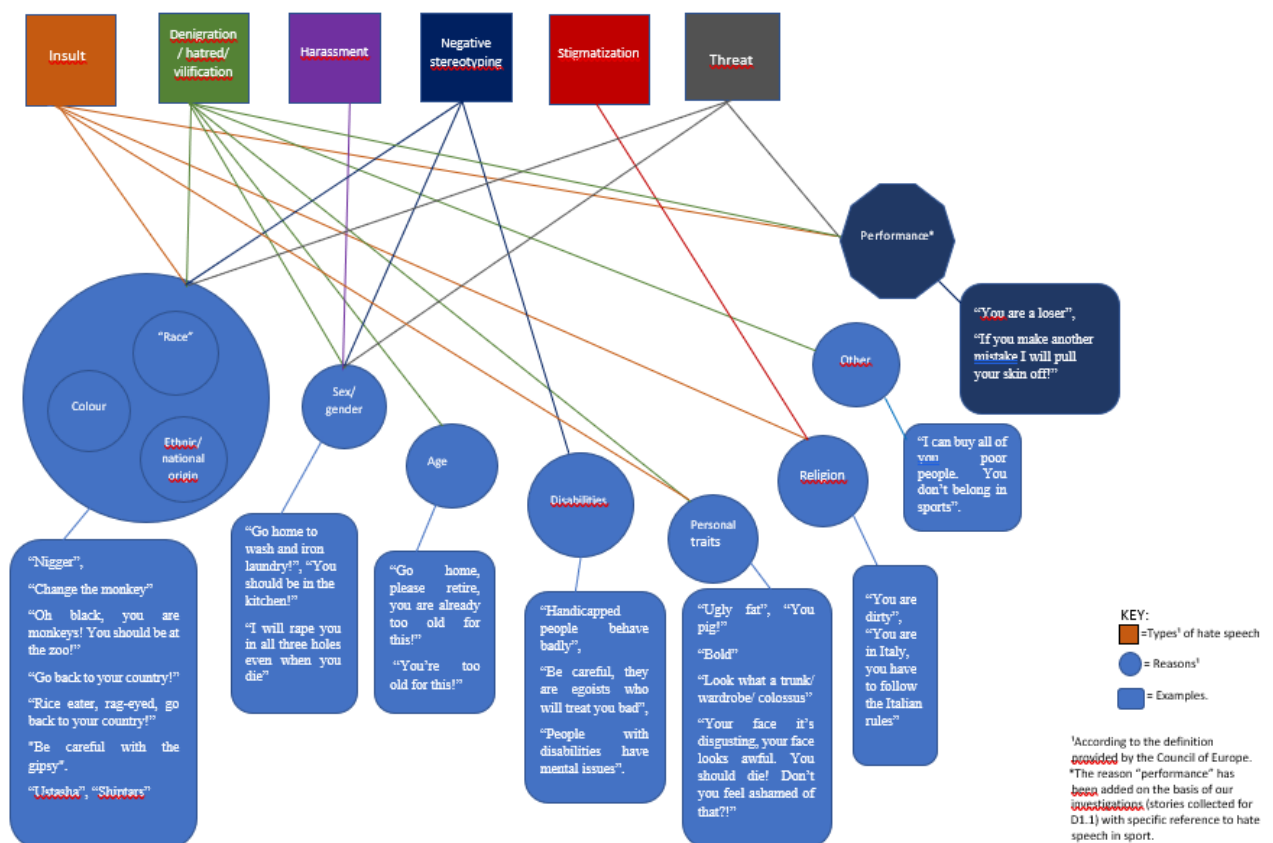


Table n.8: Diagram of hate speech in sport

What emerges according to the stories/samples collected is that:

Insulting is often triggered by: “race”, colour, ethnic/national origin, personal traits, religion, performance.

Denigration or vilification address “race”, colour, ethnic/national origin, sex/gender, personal traits, performance, other issues such as status.

Harassments target sex/gender (women in our cases).

Negative stereotyping concerns ethnic/national origin (like being gipsy), sex/gender (women), people with disabilities.

Stigmatization is clearly represented by attitudes based on religion.

Threats target “race”, colour, ethnic/national origin; on sexual/gender basis women (in the form of threat of sexual violence), performance (referring to a more general physical violence).

### 3.2.2 Bubble chart

The bubble chart represents graphically the frequency of the recurrent connections between types of hate speech and reasons.

On the x axis, one can find the reasons: “race”, colour, ethnic/national origin, sex/gender, age, disability, personal traits, religion, other (as social status), performance. “Performance” is not a reason/target listed in the definition of hate speech provided by the Council of Europe, but it is consistent with the specific focus of the project (sport): so it has been included.

#### X

- 1= race/ethnic
- 2= colour
- 3= Sex/gender
- 4= age
- 5= disabilities
- 6= personal traits
- 7= language
- 8= religion
- 9= sexual orient.
- 10= other traits
- 11= performance

The logic that underlies the numeration is that it goes from something which is visible/physical (1,2,3 etc.) to something which is not necessarily visible or inferable (as language 7 or sexual orientation 9) up to performance (11), which is something not connected with the identity or the person, but with the game.

On the y axis, one can see the types of hate speech (according to the definition provided by the Council of Europe). Therefore, they are: insult, denigration/hatred/vilification, harassment, negative stereotyping, stigmatization, threat. Denigration/hatred/vilification are grouped as it is often difficult to differentiate among them.

# Y

- 1= insult and denigration/vil.
- 2= harassment
- 3= negative stereot
- 4= stigmatization
- 5= threat

The numeration goes from something which is immediately/at the moment considered as negative (generating insults 1, for example) to something which may be more connoted to the future (threat 5).

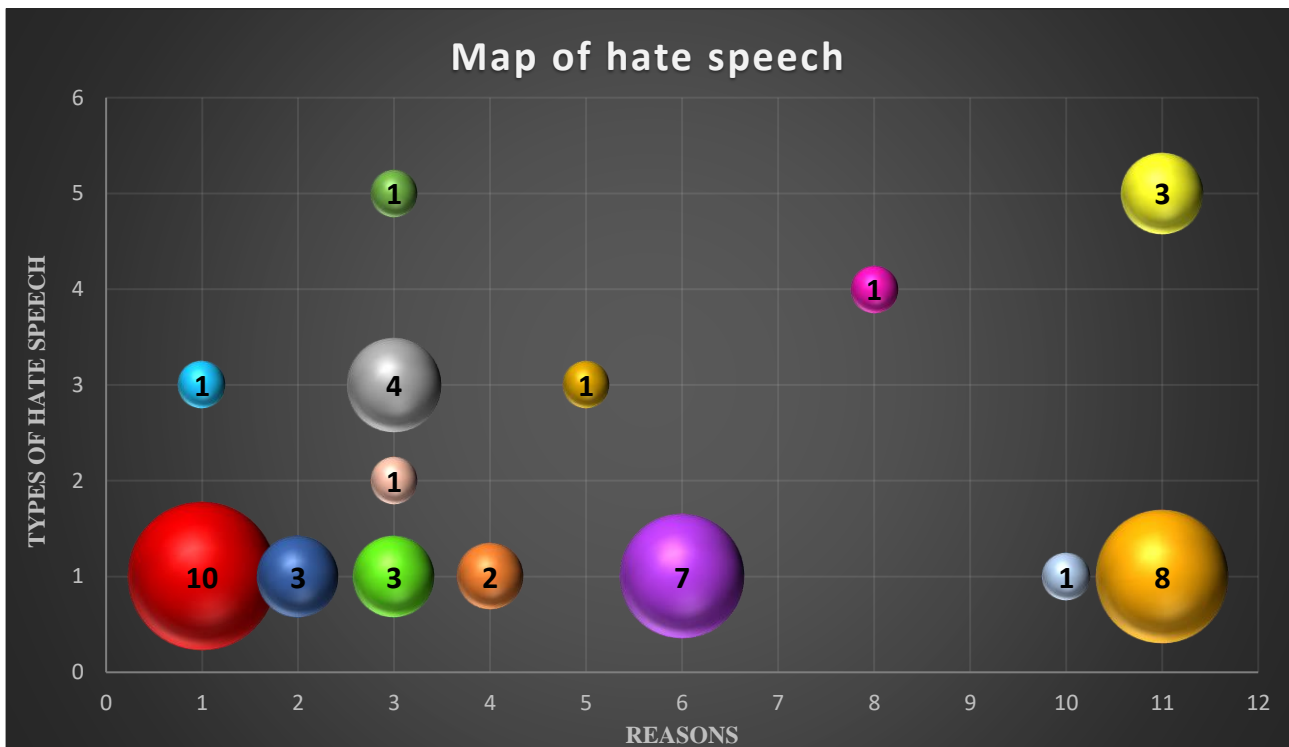


Table n. 9: Bubble Chart

The table n. 10 (below) represents the same data but the bubbles are divided according to the country (where the story has been collected).

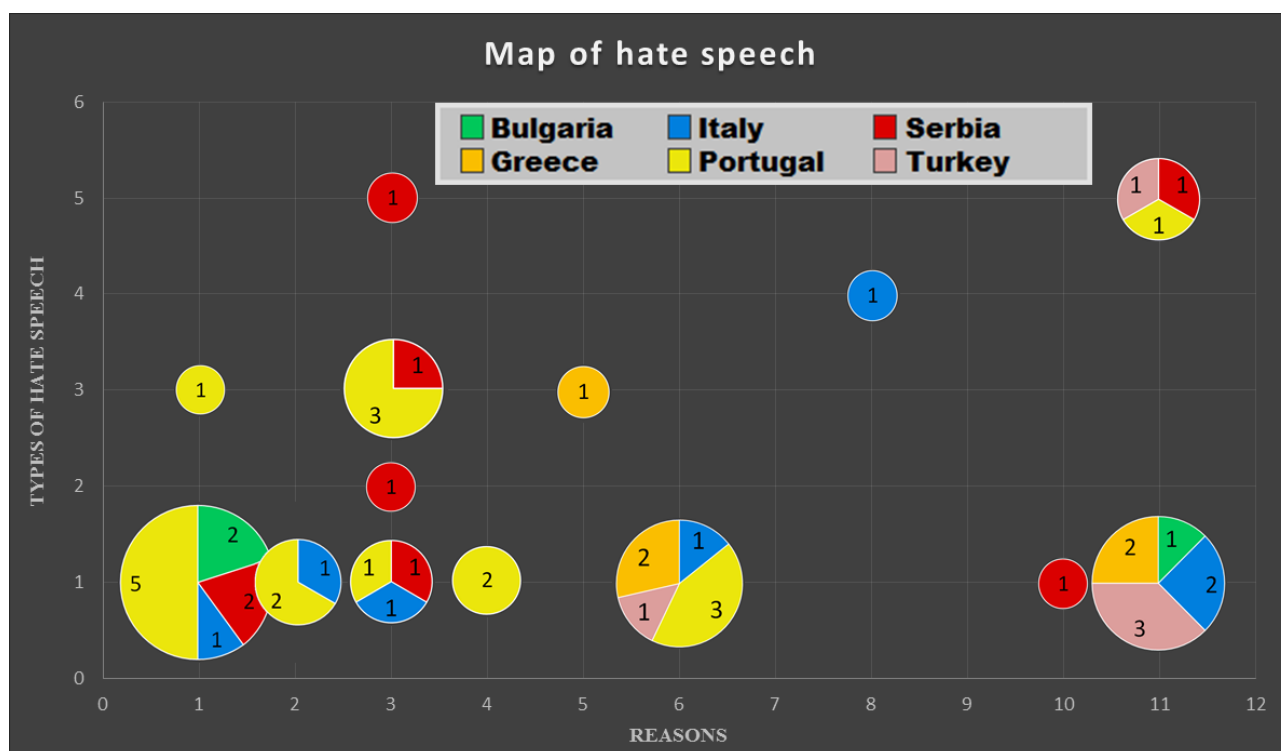


Table n. 10: Bubble Chart with references to single country

As it is possible to see in Table n. 9, most of the types of hate speech are insults and/or cases of denigration, hatred, vilification. In the majority of the cases (10/46), they are “triggered” by the “race” and/or ethnic/national origin of the victim. To these cases, we can easily add those with a clear reference to the “colour”. To highlight those reasons of hate speech which are more frequent, we must also mention: performance (8/46) and personal traits (7/46).

Harassment cases are connected – according to our sample – to sex/gender issues.

Negative stereotyping addresses ethnic/national origin (e.g. gipsy), sex/gender (hate speech against women) and disabilities.

Only in one case there was a clear stigmatization of behaviour: it was the case of some girls in a swimming pool wearing a burkini due to their religious beliefs (fact which is considered illegal and somehow “dirty” for the hate speakers).

Threats, if on sexual basis, address women, or, if related to performance, they promise a physical violence.

## *Appendix:*

### *Stories selected and keywords*

The following examples of hate speech are going to be used in a specific section of the website for tools/materials. These are the 46 cases selected.

#### **BULGARIA:**

##### **St 1**

The event happened in February at the amateur mini-football tournament “XXXX” at the XXXX complex in Sofia. Our team “XXXX” played against the “YYYY”. The main striker in our team is XXXX, who is Nigerian but has been living in Bulgaria for several years. During the second half of the match XXXX was fouled several times in a short time, which was not typical for our matches until then. In one of the last fouls, the goalkeeper of the opposing team left his field, got into a fight and started insulting him on racial grounds. The game was interrupted for several minutes. The goalkeeper was furious and difficult to tame by his and our team, but eventually received a red card. We finished the match with a player more and won, but a bitter memory of the opposing player’s action remained.

Keywords: Bulgaria, football, race, insult

##### **St 3**

I was the chief referee of the final of the National Student Football Championship between the XXXX Sofia and the YYYY. In the regular time the match ended 1: 1. After execution of penalty kicks, the team of YYYY won with a total score of 7:6. It is an interesting fact that the XXXX team was promised cash bonuses, which is not common in these tournaments. After the end of the match, the players of YYYY started to rejoice, but one player from XXXX ran about 20 m and hit an opponent from the other team. Several players from both teams joined the melee. My colleagues and I quickly intervened in the incident and tried to break up several bullies from one team, but then the situation became uncontrollable. There was a mass brawl between the two teams with many insults and “hate speech”. About 50 XXXX fans came down from the stands and there was a mass fight.

Keywords: Bulgaria, football, insult, physical violence, status-symbol

##### **St 6**

I have witnessed in a couple of times situations, related with hate speech. I will share about the last one, because it shows perfectly that some things didn’t change that much in time. It happened after a female football game for the Bulgarian Cup. The home team lost the game and this was crucial for the reaction of the fans on the stand. They didn’t stop insulting the girls on the pitch from the beginning, but losing the game made them even more angry and aggressive, not only verbally, but also physically. The players of both teams were also very tense and they have said and done things that they didn’t want to.

Keywords: Bulgaria, football, insult, physical violence, performance

##### **St 8**



It's about an event related to the amateur football team XXXX, which existed until the 2015/2016 season in the XXXX Amateur Football Group. One of our players was a Syrian named XXXX, who has lived in Bulgaria for a long time and has his own business. He is passionate about football and with pleasure and on a voluntary basis joined the revival and existence of the team until the 2015/2016 season. In the second half of the season (in the spring), however, he was systematically insulted and very often fouled by opposing teams. In addition, at almost every game we played (especially as guests), he was insulted on ethnic and racial grounds by the public. The public in this level of Bulgarian football is mostly local people waiting for such sporting events to show contempt towards others, especially towards foreigners and minorities. We had to change our player several times in order to finish the match.

Keywords: Bulgaria, football, race, national/ethnic origin, insult

### Story 11

The event took place in 2005 at the Sofia University mini-football tournament for students. Our team consisted of students mainly from the Faculty XXXX, where I studied XXXX. In the group stage of the tournament, our team met a team composed mainly of students from the Faculty of YYYY. In the second half the game became rough and there was a fight between the two teams. There were insults, threats and hate speech all the time. The hate speech continued after the game in the following months. In the end, the referee stopped the match and neither team received points.

Keywords: Bulgaria, football, insult, threat, denigration/hatred/vilification

### GREECE:

#### St 3

I was a fan of the XXXX and went to almost all the football matches. The fans back then were very violent after the games and during the match we exchanged hate slogans. After a match I lost my friends and I was confronted by a group of fans of the opposite team.

[...] I tried to get away but they surrounded me. They swore me and I tried to escape [...]

I ended up in hospital. My friends and fellow fans came to visit.

Keywords: Greece, football, denigration/hatred/vilification, insult, physical violence

#### St 4

"You are a loser" "We will lose because of you"

Keywords: Greece, football, performance, denigration/hatred/vilification, insult

#### St 6

"Do not be a pussy", "You should do everything for the team." "your personal life comes second".

Keywords: Greece, other sport, denigration/hatred/vilification

#### St 7



“My coach commented on my body [...] I started crying and my fellow players tried to console me”.

Keywords: Greece, volleyball, denigration/hatred/vilification, personal traits.

St 8

“my mother plays better football”

Keywords: Greece, football, denigration/hatred/vilification, performance

St 9

“Handicapped people behave badly”, “Be careful, they are egoists who will treat you bad”, “People with disabilities have mental issues”.

(From 2002, since Athens would host the 2004 Olympic Games, all referees participated in trainings. Specifically, we were also trained for the Paralympics. The XXXX of the Organising Committee negatively stereotyped all people with disabilities and he instructed the referees to “Be careful”).

Keywords: Greece, other sport, disability, negative stereotyping,

St 10

“Ugly fat”, “Bald”

Keywords: Greece, football, denigration/hatred/vilification, personal traits

ITALY:

St 1

“nigger”

Keywords: Italy, volleyball, race, colour, denigration/hatred/vilification, insult

St 2

“change the monkey”

Keywords: Italy, volleyball, race, colour, denigration/hatred/vilification

St 3

“stupid/corrupted referee”

Keywords: Italy, volleyball, performance, denigration/hatred/vilification, honesty/loyalty/fair-play

St 4

- a: “Look what a trunk/wardrobe/colossus” (with reference to a sport woman)

- b: A uniform was given to a woman, but it had the name of a former male player (because it seemed useless to invest in women)
- c: In the past, a woman doing sport was considered as a lesbian; she was considered having a “third sex”

Keywords: Italy, volleyball, personal traits, clothes/uniforms, sexual orientation, sexuality, denigration/hatred/vilification,

#### St 8

“You are dirty”, “You are in Italy, you have to follow the Italian rules” (referred to some girls in a swimming pool, wearing a burkini: which is legal in Italy).

Keywords: Italy, other sport, clothes/uniforms, religion/belief, religion, insult, stigmatization,

#### St 9

“Your mother is a bitch” (referred to a young referee). When people stopped insulting him, the witness told them that the referee could be their son.

Keywords: Italy, football, family, insult

#### St 10

“you suck”

Keywords: Italy, volleyball, performance, denigration/hatred/vilification, insult

#### St 11

The “typical” Italian hand gesture to say “what do you want?” became means of mockery, followed by the gesture of the “middle finger” to insult and scorn.

Keywords: Italy, other sport, gestures

#### St 12

“I do not want her because she’s inadequate”

Keywords: Italy, other sport, performance, denigration/hatred/vilification,

### PORTUGAL:

#### St 1a

“Oh black, you are monkeys! You should be at the zoo!”

(it was a recurrent situation related to international team players, from Africa. Gestures, sounds, and bad sentences imitating animals – monkeys - coming from the fans of the other team.)

Keywords: Portugal, other sport, race, colour, denigration/hatred/vilification, insult, gestures

### St1b

“Go home, please retire, you are already too old for this!”

Keywords: Portugal, other sport, denigration/hatred/vilification, age

### St 2

“Go back to your home/land! You are stealing this place!” (referred to a Guinean player).

Keywords: Portugal, football, national/ethnic origin, denigration/hatred/vilification

### St 3

“Go home to wash and iron laundry!”, “You should be in the kitchen!” (referred to a female referee).

Keywords: Portugal, football, sex/gender, negative stereotyping

### St 4

- a: “if you make another mistake I will pull your skin off!”
- b: “I’d put you all in a container and send you back to your land!”
- c: “you are monkeys! Go back to your land! You are Indians!”

(referred to a player – Guinean descendent – when he was 9 years old).

Keywords: Portugal, football, race, colour, national/ethnic origin, performance, denigration/hatred/vilification, insult, threat

### St 5

“go back to your country!” (referred to a Brazilian player, from a rival player of the same nationality).

(he adds: At that time I even tried to change my way of speaking, using the Portuguese accent, trying to look like a Portuguese feel more accepted”.

Keywords: Portugal, football, national/ethnic origin, language, denigration/hatred/vilification

### St 6

A physiotherapist from the team had a different physical appearance. And he was never sure or confident about getting into the field and supporting the players that got injured. He had low self-esteem. Because of his looks and because of what people used to say of him, he had an internal conflict between helping and giving assistance, or dealing with the insults and discrimination from the public when his intervention was needed.

Keywords: Portugal, football, personal traits, insult, denigration/hatred/vilification

### St7

- a: “You black!” “Why wasn’t my son chosen to play at the game?”

- b: "Don't be afraid - Kick their ass! Kill him!"
- c: "Your face it's disgusting, your face looks awful. You should die! Don't you feel ashamed of that?!" (this one referred to a boy suffering of acne).
- 

Keywords: Portugal, football, race, colour, performance, threat, personal traits, denigration/hatred/vilification

St 8

"you should be in the kitchen cooking and washing the dishes!" (to a female referee).

Keywords: Portugal, other sport, sex/gender, negative stereotyping

St 9

- a: "You pig!"
- b: "Son of a bitch!"
- c: "You're fat!"
- d: "You're too old for this!"
- e: "Go home to wash the dishes and the clothes"

Keywords: Portugal, other sport, age, personal traits, sex/gender, denigration/hatred/vilification, insult, negative stereotyping

St 10

- "go back home, nigger!"
- a coach would name his players according to their physical characteristics "hey mixed race!", "mulatto"

Keywords: Portugal, other sport, race, colour, national/ethnic origin

St 11

"Rice eater, rag-eyed, go back to your country!" (an Asian player attacked verbally by a supporter of the local team, a man around 50-60 years old).

Keywords: Portugal, football, race, ethnic/national origin, personal traits, denigration/hatred/vilification,

St12

"F\*\*\*ing nigger, you don't play sh\*\*! Monkey!"

Keywords: Portugal, handball, race, colour, ethnic/national origin, denigration/hatred/vilification, insult

St 13

"Get out of there! What is she doing on the field?"

"Of course she's a woman: she doesn't know the rules! Bring a man for once, what are they doing here?"

Keywords: Portugal, football, sex/gender, denigration/hatred/vilification,

St 13

[...] her coach referred to an adversary telling the team to be "careful with the gipsy". As she notices, "it wasn't about the fact that the girl was gipsy, it was about things she had done before, but still, there was no need to mention it, he could have used her name or number....

Keywords: Portugal, football, national/ethnic origin, negative stereotyping

SERBIA:

St 1

"I will rape you in all three holes even when you die"

Keywords: Serbia, football, sex/gender, threat

St 2

"I'll break your arms and legs so you'll never play again".

(M. was beaten by the coach in the locker room after the game. Because of that, he had to leave the club).

Keywords: Serbia, handball, performance, threat, physical violence

St 3

"I can buy all of you poor people. You don't belong in sports".

Keywords: Serbia, other sport, social class, denigration/hatred/vilification, status-symbol

St 4

"Get out of Serbia, go back to Croatia".

Keywords: Serbia, football, national/ethnic origin

St 5

"I dream of you every night, you are my desire; you are beautiful; to walk you home..." (to a female player).

Keywords: Serbia, volleyball, sex/gender, harassment

St8

"You play like you don't have arms and legs, you'd better be in the kitchen, you'd better study, women aren't for sports".

Keywords: Serbia, volleyball, sex/gender, performance, denigration/hatred/vilification, negative stereotyping

St 9

“Get out of Serbia, half Hungarian, half Ustasha”.

(“Ustasha”: Ustaša, Croatian Revolutionary Movement, commonly known as Ustaše or Ustasha, is a Croatian fascist and ultranationalist organization. Its members killed thousand of Serbs, Jews, Roma and political dissidents).

Keywords: Serbia, other sport, race, national/ethnic origin, political, denigration/hatred/vilification, threat

St 11

“Shiptars, Musims...”

(“Shiptars” is derogatory term used in the former Yugoslavia to insult Albanians).

Keywords: Serbia, other sport, race, ethnic/national origin, denigration/hatred/vilification, insult, religion/belief, religion

St 12

“Women are definitely not for football”.

Keywords: Serbia, football, sex/gender, denigration/hatred/vilification, negative stereotyping

TURKEY:

St 1

The female handball athlete is exposed to negative statements by her trainer due to her poor performance during the match. By shouting loudly, pointing and tugging at her jersey, her coach scolds the athlete in front of her teammates, the stands and her opponents. He warns harshly with insults, profanity and sarcasm. There are insults to the athlete's appearance, intelligence and social life. [...] This female athlete faced such negative behaviors in other teams she went to.

Keywords: Turkey, handball, performance, personal traits, insult

St 2

A female handball player receives a harsh warning from her trainer during training. Despite the low performance of the whole team in the training, the coach only warns this female athlete and scolds her by keeping her separate from her teammates. The coach, who is more tolerant when someone else makes the same mistake, causes the athlete to have self-confidence problems. This female athlete, who has been doing this sport for many years, has been victimized by this incident and similar events, so she moves away from handball and quits the sport. The coach, who constantly criticizes this female athlete's performance negatively, prefers to ignore the athlete's positive behavior.

Keywords: Turkey, handball, performance, denigration/hatred/vilification

St 3

When he was a young Athlete, a conflict broke out between him and the opposing team in a final match. A few players on the opposing team are trying to demoralize this male player by pointing to the team and himself with gestures and facial expressions. Opposing team players swearing and insulting. The event grows and reflects on the coaches and managers of the teams. The coach makes threatening sentences by provoking the Athlete, implying what will happen to him at the end of the match. These negative statements are also reflected in the referee's decisions and the emotional state of the stands. At that time, families are involved in the event with a protective attitude, since the athletes are young.

Keywords: Turkey, volleyball, insult, gestures, family, threat

St 4

“Our coach came to our locker room after a game we lost. He lifted me and two of my friends to their feet, pulling on our jerseys and saying, “You see, these friends were running and sweating the whole game. This sweat is their labor. You didn't do anything, you just stared blankly. Be ashamed of yourself. You have to be like these friends, or you will be nothing. You are nothing.”

Keywords: Turkey, handball, denigration/hatred/vilification, performance, physical violence, clothes/uniforms

St 5

a coach and his friend who is responsible from athletes aged between 10-12 showed a negative approach to his athlete by shouting, gestures, mimics and movements in public during the match due to poor sports performance.

Keywords: Turkey, other sport, performance, gestures, denigration/hatred/vilification, performance,

St 6

“It was an important match, it was breaking through. Everyone was very nervous. There were occasional verbal provocations with the opposing team players. But they were all friends we knew. In the 8th minute of the 3rd quarter of the match, a friend from our team and a friend from the opposite team started to argue with each other in the corner of the field. To protect our friend, we ran to that side with the team players who saw this. Although we do not want such events to be seen in sports, it was a situation that could be considered normal in terms of age until that time. The real problem was that a lot of parents booed the players at the time. As we learned later, two parents were highly educated people themselves. One was a doctor and the other a lecturer at a university. These people made unspeakable insults. While our coach was trying to calm the parties in the face of the events, a parent standing in the grandstand pushed me. Our coach got very angry when he saw the parent's behavior towards me. Our coach came out to the tribune and could not control his anger. When there are parents who want to harm us.”

Keywords: Turkey, other sport, insult, physical violence, family

St 7

At the exit, a father and son were waiting to get on the XXXX bus. He was wearing XXXX jerseys. A group of Fanatics passing by, mentioned Father and son verbal abuse, gestures, gestures and behaviors. They harassed the father and son by banging on the window of the minibus they were getting on and shouting. They seriously shouted at the boy. The child was between the ages of 10-12. At that moment, I witnessed the facial expression of the child, he was really scared and crying. His

father was trying to calm him down, but the boy was terrified. People around who saw this reacted with me . They tried to drive the fanatic group away from there. The people there reacted by saying, "What are you doing, is a child treated this way?" Father and son left by minibus. And they drove the group away from there."

Keywords: Turkey, football, gestures, family

#### St 8

The mother, with whom we spoke, told the incident that happened to her 11-year-old son. As a result of the football match, there were tense moments in the grandstand against the referee's decision and the coach's attitude. The families of the athletes of the teams had a fight with each other due to the result of the match, they made physical contact such as pushing and made bad statements.

Keywords: Turkey, football, performance, gestures, physical violence, family

#### St 9

"When I was playing at grassroots, I was selected for the volleyball junior national team. Hearing this, my teammates reacted to me. A teammate of mine, a very close friend of mine, had completely cut off communication with me as soon as she heard this news. she started acting very badly. And she marginalized me in a way that would affect other players because of this success. All of a sudden, no one started talking to me, and the attitudes in the training and the match completely changed. After these events, we did not see her again, neither in the team or in our private life. It was very harsh for a child of that age group to receive such a punitive reaction as a result of a success."

Keywords: Turkey, volleyball, performance, denigration/hatred/vilification

#### St 10

"When my daughter was in the youth team, she performed poorly in a match due to her injury. Then she was subjected to negative and abusive behavior on the field. She is kicked off the team. I did not witness the event as the match was played in another city. When my daughter called me after the match with great sadness, I learned about the events. Since I could not be with my child, I called the trainer on the phone and said: "My daughter called me and said these things, what's the matter, how can we solve this problem?". After this sentence, the coach suddenly became extremely angry. He started insulting me and my daughter. 'Who do you think you are, calling and bothering me? I'm going to prevent your daughter from playing volleyball, I've already kicked her off the team. I will prevent her from entering the university . The coach used threatening statements such as "I will prevent her from joining any team or living where she lives."

Keywords: Turkey, volleyball, performance, denigration/hatred/vilification, threat



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- Table 5: *Comparison of the European countries based on the average score for certain values*. Source: our production.
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