

BEYOND DEFINITIONS

A call for action against hate speech in Albania

2nd edition



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Contents

| | |
|--|-----------|
| 1. SUMMARY OF THE STUDY CONDUCTED IN 2024 | 9 |
| Recommendations concerning hate speech in Albania | 17 |
| 2. METHODOLOGY OF THE STUDY | 19 |
| 2.1 Sample distribution | 19 |
| 2.2 Design of the survey instrument | 20 |
| 2.3 Data analysis | 20 |
| 2.4 Selection of the survey participants | 20 |
| 2.5 Ethics | 20 |
| 2.5.1 <i>Informed consent for the survey participation</i> | 20 |
| 2.5.2 <i>Privacy and Confidentiality</i> | 20 |
| 3. MAIN FINDINGS | 22 |
| 3.1 Profile of the surveyed population | 22 |
| 3.1.1 <i>Profile of the boost sample</i> | 24 |
| 3.2 Knowledge about 'hate speech' | 24 |
| 3.2.1 <i>Knowledge about hate speech among the boost sample</i> | 26 |
| 3.3 Perceptions about hate speech | 27 |
| 3.3 Perceptions of Hate Speech by LGBTI+ and Roma/Egyptian communities | 37 |
| 3.4 Experience with hate speech | 39 |
| 3.5 Level of awareness and trust in the institutions | 45 |
| 3.5 Level of awareness and trust in the institutions of Boost Sample | 51 |
| 4. LIST OF ANNEXES | 55 |
| 4.1 Glossary | 55 |
| 4.2 Annex II: Questionnaire | 57 |
| 4.3 ANNEX III: CAWI methodology | 65 |
| 4.4 ANNEX IV: CATI methodology | 66 |
| 4.5 Annex V: List of tables main sample | 67 |
| 4.6 Annex III: List of tables of boost sample | 78 |

List of Figures

| | |
|---|----|
| Figure 1. Methodology for the data collection..... | 19 |
| Figure 2. Sample distribution for each region | 19 |
| Figure 3. Respondents by sex. General public..... | 22 |
| Figure 4. Respondents by urbanity. General public..... | 23 |
| Figure 5. Respondents by region. General public..... | 23 |
| Figure 6. Respondents by age group | 23 |
| Figure 7. Respondents by education level. General public..... | 23 |
| Figure 8. Respondents by employment status. General public..... | 23 |
| Figure 9. Do you know what hate speech is? General public..... | 24 |
| Figure 10 Do you know what hate speech is? General public | 25 |
| Figure 11 Level of knowledge about hate speech for the boost sample..... | 26 |
| Figure 12. Respondents from the boost sample who answered "yes": What they understand by the term "hate speech" | 27 |
| Figure 13. In your opinion, to what extent Hate Speech is spread in Albania? Response of general public sample..... | 27 |
| Figure 14. In your opinion, to what extent Hate Speech is spread in Albania Response of general public sample split by age:..... | 28 |
| Figure 15.In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample | 28 |
| Figure 16 In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample split by sex..... | 29 |
| Figure 17. In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample split by age..... | 29 |
| Figure 18. In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample split by urbanity. | 30 |
| Figure 19. In your opinion, what is the most common motivation triggering Hate Speech. Response of general public sample. | 30 |
| Figure 20. Respondents' perceptions of the most common grounds motivating hate speech, by sex..... | 31 |
| Figure 21. In your opinion, what is the most common motivation triggering Hate Speech, by age group and urbanity. Response of general public sample..... | 32 |
| Figure 22. In your opinion, what kind of the following forms of expression can be labelled as Hate Speech. Response of general public sample..... | 33 |
| Figure 23. In your opinion, what kind of the following forms of expression can be labeled as Hate Speech. Response of general public sample split by age | 34 |

| | |
|---|----|
| Figure 24 In your opinion, what kind of the following forms of expression can be labelled as Hate Speech. Response of general public sample split by urbanity | 34 |
| Figure 25. Which of the following is a person/group targeted by Hate Speech likely to experience, Response of general public sample split by sex | 35 |
| Figure 26. Which of the following responses is a person/group targeted by Hate Speech likely to experience. Response of general public sample split by age group | 35 |
| Figure 27. Where/in which context is Hate Speech mostly experienced in Albania? Response of general public sample..... | 36 |
| Figure 28. Where/in which context is Hate Speech mostly experienced in Albania? Response of general public sample split by age group | 36 |
| Figure 29. In your opinion, to what extent Hate Speech is spread in Albania? Responses of the LGBTI++ and Roma/Egyptian communities boost sample | 37 |
| Figure 30. What TV programs are more likely to spread Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample | 37 |
| Figure 31. What is the most common motivation triggering Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample | 38 |
| Figure 32. What kinds of the following forms of expression, can be labeled as hate speech? | 38 |
| Figure 33. Which of the following emotions a person/group targeted by hate speech is likely to experience? Responses of the LGBTI+ and Roma/Egyptian communities boost sample | 39 |
| Figure 34. Have you recently heard or been exposed personally or about other people of Hate Speech? Response of general public sample | 39 |
| Figure 35. Have you recently personally been, or heard about other people who were, exposed to Hate Speech? Response of general public sample split by age group..... | 40 |
| Figure 36. In case you have witnessed Hate Speech targeting someone else, have you taken any action? Response of general public sample | 40 |
| Figure 37. In case you have witnessed Hate Speech targeting someone else, have you taken any action? Response of general public sample split by age group. | 40 |
| Figure 38. Have you ever been exposed to online Hate Speech? General public | 41 |
| Figure 39. Have you ever been exposed to online Hate Speech? by age groups. Response of general public sample..... | 41 |
| Figure 40. In case you have been exposed to online Hate Speech, what have you done? Response of general public sample..... | 42 |
| Figure 41. In case you have been exposed to online Hate Speech, what have you done? Response of general public sample split by gender. | 42 |
| Figure 42. Have you recently heard or been exposed personally or about other people of Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample | 43 |
| Figure 43. Have you recently heard or been exposed personally or about other people of Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample | 43 |
| Figure 44. In case you have witnessed Hate Speech towards someone else, have you taken any action? Responses of the LGBTI+ and Roma/Egyptian communities boost sample..... | 43 |
| Figure 45. Have you ever been exposed to online Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample..... | 44 |
| Figure 46. In case you have been exposed to online Hate Speech, what have you done? Responses of the LGBTI+ and Roma/Egyptian communities boost sample..... | 45 |
| Figure 47. Are you aware of any law protecting people from Hate Speech? Response of general public sample..... | 45 |

| | |
|---|----|
| Figure 48. Are you aware of any law protecting people from Hate Speech? Response of general public sample split by age group | 46 |
| Figure 49. If you were to become a target of Hate Speech, where would you go to ask for help? Response of general public sample | 46 |
| Figure 50. If you were to become a target of Hate Speech, where would you go to ask for help? Response of general public sample split by sex. | 47 |
| Figure 51. If you were to become a target of Hate Speech, where would you go to ask for help? Response of general public sample split by sex..... | 47 |
| Figure 52. Could you explain why? (only those who wouldn't go to ask for help), Response of general public sample split by sex. | 48 |
| Figure 53. In your opinion, what are the institutions which are more committed to combating Hate Speech in Albania. Response of general public sample..... | 49 |
| Figure 54. In your opinion, what are the institutions which are more committed to combating Hate Speech in Albania, Response of general public sample split by sex. | 50 |
| Figure 55 In your opinion, how has the frequency of hate speech in public forums (e.g., social media, news) changed over the past five years? Response of general public sample..... | 50 |
| Figure 56. How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago? Response of general public sample..... | 51 |
| Figure 57. Are you aware of any law protecting people from Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample..... | 51 |
| Figure 58. If you were to become a target of Hate Speech, where would you go to ask for help? Responses of the LGBTI+ and Roma/Egyptian communities boost sample..... | 52 |
| Figure 59. Could you explain why? (only those who wouldn't go to ask for help) Responses of the LGBTI+ and Roma/Egyptian communities boost sample..... | 52 |
| Figure 60. In your opinion, what are the institutions which are more committed to combating hate speech in Albania? Responses of the LGBTI+ and Roma/Egyptian communities boost sample | 53 |
| Figure 61. In your opinion, how has the frequency of hate speech in public forums | 54 |
| Figure 62. How do you feel about the effectiveness of current measures | 54 |

List of Tables

| | |
|--|----|
| Table 1. Key categories and grounds for hate speech in response to the question on what is hate speech posed in the General public survey | 25 |
| Table A. 1.Respondents by sex | 67 |
| Table A. 2.Respondents by age groups | 67 |
| Table A. 3.Respondents by Level of completed education | 68 |
| Table A. 4.Respondents by area | 68 |
| Table A. 5.Respondents by employment | 68 |
| Table A. 6.Respondents by Region | 68 |
| Table A. 7.Respondents by Religion | 68 |
| Table A. 8.Respondents mean and median for age | 69 |
| Table A. 9.Do you know what hate speech is? | 69 |
| Table A. 10.Do you know what hate speech is?..... | 69 |
| Table A. 11.Do you know what offensive/discriminatory speech is?..... | 69 |
| Table A. 12.If you have replied 'yes' to the previous question, could you explain in a few words what this means to you? | 69 |
| Table A. 13. In your opinion, to what extent Hate Speech is spread in Albania?..... | 70 |
| Table A. 14.What is the most common motivation triggering Hate Speech? | 71 |
| Table A. 15.Where/in which context is Hate Speech mostly experienced in Albania?..... | 71 |
| Table A. 16.What TV programs (if any) are more likely to spread Hate Speech across their audience? | 72 |
| Table A. 17.What kind of the following forms of expression can be labelled as Hate Speech? | 72 |
| Table A. 18.Have you recently heard or been exposed personally or about other people of Hate Speech?.... | 73 |
| Table A. 19.Can you make an example of Hate Speech you have recently heard or been exposed to?..... | 73 |
| Table A. 20.What are the institutions which are more committed to combat Hate Speech in Albania?..... | 74 |
| Table A. 21.Are you aware of any law protecting people from Hate Speech?..... | 75 |
| Table A. 22.If you were to become a target of Hate Speech, where would you go to ask for help? | 75 |
| Table A. 23. If you have answered 13 to the previous question, could you explain why? | 75 |
| Table A. 24.Have you ever been exposed to online Hate Speech?..... | 76 |
| Table A. 25.In case you have been exposed to online Hate Speech, what have you done? | 76 |
| Table A. 26.In case you have witnessed Hate Speech towards someone else, have you taken any action?.... | 77 |
| Table A. 27.Which of the following a person/group targeted by Hate Speech target is likely to experience:..... | 77 |
| Table A. 28. In your opinion, how has the frequency of hate speech in public forums (e.g., social media, | |

| | |
|---|----|
| news) changed over the past five years? | 78 |
| Table A. 299. How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago? | 78 |
| Table B. 1. Respondents by sex, boost sample..... | 78 |
| Table B. 2. Respondents by age group, boost sample | 79 |
| Table B. 3. Respondents by religion, boost sample..... | 79 |
| Table B. 4. Respondents by education level, boost sample | 79 |
| Table B. 5. Respondents by employment status, boost sample | 79 |
| Table B. 6. Distribution of population by vulnerability, boost sample..... | 79 |
| Table B. 7. Do u know what hate speech is, boost sample | 80 |
| Table B. 8. Key categories for the question on what hate speech is, boost sample | 80 |
| Table B. 9. In your opinion, to what extent Hate Speech is spread in Albania? boost sample | 80 |
| Table B. 10. What TV programs (if any) are more likely to spread Hate Speech across their audience? boost sample..... | 80 |
| Table B. 11. What is the most common motivation triggering Hate Speech? boost sample..... | 81 |
| Table B. 12. What kind of the following forms of expression can be labelled as Hate Speech? boost sample | 81 |
| Table B. 13. Which of the following a person/group targeted by Hate Speech target is likely to experience: boost sample | 82 |
| Table B. 14. Where/in which context is Hate Speech mostly experienced in Albania? boost sample | 82 |
| Table B. 15. Have you recently heard or been exposed personally or about other people of Hate Speech? boost sample | 82 |
| Table B. 16. In case you have witnessed Hate Speech towards someone else, have you taken any action? boost sample | 83 |
| Table B. 17. Have you ever been exposed to online Hate Speech? boost sample | 83 |
| Table B. 18. In case you have been exposed to online Hate Speech, what have you done? boost sample | 83 |
| Table B. 19. Are you aware of any law protecting people from Hate Speech? boost sample..... | 83 |
| Table B. 20. If you were to become a target of Hate Speech, where would you go to ask for help? boost sample | 83 |
| Table B. 21. If you have answered 13 to the previous question, could you explain why? boost sample | 84 |
| Table B. 22. What are the institutions which are more committed to combating Hate Speech in Albania? boost sample | 84 |
| Table B. 23. In your opinion, how has the frequency of hate speech in public forums (e.g., social media, news) changed over the past five years? boost sample | 85 |
| Table B. 24. How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago? boost sample | 85 |

1. Summary of the study conducted in 2024

This report aims to present national-level data on the state of hate speech in Albania. Although the terminology and phenomenon are relatively new in the country, hate speech remains a concern among both the general population and groups targeted by hate speech.

The report will offer insights into perceptions, experiences, and trust in the institutions responsible for addressing hate speech, seeking to fill the information gap regarding how this issue is perceived by individuals. The study includes a sample of 1,000 randomly selected participants, supplemented by a boost sample of 213 respondents, an additional group intentionally selected from LGBTI+ and Roma/Egyptian communities to ensure sufficient representation of populations more frequently exposed to hate speech.

PERCEPTIONS OF HATE SPEECH

- **Awareness:** About 72% of the general public acknowledges the existence of hate speech, with many believing it has increased in the past five years. Awareness of specific laws varies, and concerns about the societal impact of hate speech are prevalent. The LGBTI+ community shows higher awareness (84%) compared to the Roma/Egyptian community (47%), reflecting disparities that are also connected to differences in educational access and socio-economic conditions. The majority of the respondents associate hate speech with offending someone using derogatory language.
- **Channels:** Media, especially reality and talk shows, are identified as significant channels for disseminating hate speech. The general public is increasingly aware of social media's role (64%). LGBTI+ individuals specifically point to reality shows (92%), while Roma respondents highlight general talk shows (51%).
- **Triggers:** Fear and phobia are primary triggers for hate speech according to LGBTI+ respondents (82%), while the Roma community identifies race and ethnicity as key triggers (41%).
- **Forms:** A significant majority of LGBTI+ respondents (87%) consider stereotypes as hate speech, compared to 65% of Roma respondents who view ethnic slurs similarly. Both communities recognise incitement to hatred and verbal assaults as critical forms of hate speech.
- **Impact:** Roma respondents associate hate speech with emotional pain and shame, whereas LGBTI+ respondents report feeling threatened and anxious.

EXPERIENCE WITH HATE SPEECH

- **Personal Exposure:** Approximately 57% of all respondents report no personal experience with hate speech, a slight decrease from 61% in 2021. About 14% indicate personal experiences, while 32% have heard about others facing hate speech. The LGBTI+ community reports a higher rate of exposure (62%), while the Roma community's experiences decreased from 45% to 37%.
- **Actions Taken:** Among LGBTI+ respondents, 62% who witnessed hate speech took action, compared to about one-third of Roma respondents, indicating varying levels of proactivity.
- **Online Hate Speech:** LGBTI+ individuals report more frequent exposure to online hate speech (36%) than the Roma community (23%). Many opted to delete or ignore hateful messages, with LGBTI+ respondents being more proactive in reporting incidents.

LEVEL OF AWARENESS AND TRUST IN INSTITUTIONS

- **Awareness of Laws:** Overall awareness of hate speech laws has risen from 41% in 2021 to 57% in 2024, with LGBTI+ respondents showing greater awareness (41%) compared to Roma respondents (17%).
- **Trust in Institutions:** Trust in institutions like schools, civil society organisations, and international bodies remains strong, though trust in religious institutions has significantly declined, from 39% in 2021 to 24% in 2024. Both communities primarily turn to family and friends for support, but they differ in their trust in civic associations and law enforcement—LGBTI+ individuals favor civic organisations, while Roma respondents have more trust in the police.
- **Barriers to Seeking Help:** Many respondents express the belief that no one would care about their situation, which contributes to their reluctance to seek help.

INTRODUCTION: HATE SPEECH AND THE ALBANIAN CONTEXT

Hate speech, encompassing all types of expressions that incite, promote, spread or justify violence, hatred, or discrimination against individuals or groups based on their personal characteristics or status, has emerged as a pressing concern in Albania. This study provides an in-depth analysis of hate speech in Albania, exploring perceptions, experiences, and institutional responses. It builds on the findings of the 2021 report: *Beyond Definitions: A Call for Action Against Hate Speech in Albania*, contextualizing changes over time and identifying persistent challenges. With a focus on intersectionality, the study emphasizes how overlapping vulnerabilities exacerbate the impacts of hate speech. Through a mixed-methods approach, including a nationally representative survey and targeted sampling of at-risk groups, the study seeks to fill critical knowledge gaps. It highlights the roles of traditional and digital media as both catalysts for hate speech and platforms for potential intervention. The findings reveal the pervasive nature of hate speech across various domains, including education, workplaces, and online spaces, underscoring the need for comprehensive and targeted strategies.

Moreover, the study aligns with international frameworks, such as the Council of Europe's Recommendation CM/Rec(2022)16, which calls for differentiated approaches to combat hate speech, ranging from criminal sanctions for the most severe cases, use of civil or administrative proceeding, to awareness campaigns and counter-narratives for less harmful expressions. This alignment ensures that the recommendations presented in this report are informed by global best practices and tailored to Albania's specific needs. In presenting this research, the study aims to provide policymakers, civil society, and international stakeholders with actionable insights to strengthen Albania's legal frameworks, enhance public awareness, and build institutional trust. By addressing the systemic drivers of hate speech and promoting inclusivity, this report contributes to the broader goal of fostering a society that upholds human dignity, equality, and respect for diversity.

DEFINITIONS, CURRENT ISSUES, AND CHALLENGES RELATED TO HATE SPEECH IN ALBANIA

The Council of Europe's Recommendation CM/Rec(2022)16¹ defines hate speech as:

"all types of expression that incite, promote, spread or justify violence, hatred or discrimination against a person or group of persons, or that denigrates them, by reason of their real or attributed personal characteristics or status such as 'race,' colour, language, religion, nationality, national or ethnic origin, age, disability, sex, gender identity and sexual orientation" (Council of Europe, 2022, para. 2).

In Albania, hate speech reflects broader European trends but is also shaped by distinct cultural and socio-political factors. Vulnerable groups such as Roma and Egyptian communities, LGBTI+ individuals, migrants, and women advocating for equality are particularly targeted. The scope and severity of hate speech in Albania are influenced by various factors, including historical stigmatization, inadequate institutional responses, and growing tensions exacerbated by crises such as the COVID-19 pandemic and socio-economic instability².

¹ Council of Europe, Recommendation CM/Rec(2022)16 on Combating Hate Speech, 2022.

Link: <https://rm.coe.int/recommendation-cmrec-16-2022-on-combating-hate-speech/1680a6d32d>

² Council of Europe, Study on Preventing and Combating Hate Speech in Times of Crisis, 2023.

Link: <https://rm.coe.int/study-on-preventing-and-combating-hate-speech-in-times-of-crisis/1680a5db8f>

FRAMEWORK FOR ADDRESSING HATE SPEECH

Recommendation CM/Rec(2022)16 offers a structured framework for responding to hate speech through a differentiated approach based on the severity of the expression. The measures proposed include:

1. **Criminal Sanctions** for severe cases inciting violence or hatred.
2. **Civil or Administrative Remedies** for harmful but non-criminal expressions.
3. **Alternative Responses**, such as counter-speech, awareness campaigns, and intercultural dialogue for offensive expressions that do not meet legal thresholds under the European Convention on Human Rights (Council of Europe, 2022, para. 3).

The Recommendation highlights the importance of contextual analysis, taking into account the content, intent, dissemination, and audience of hate speech. Furthermore, it underscores the cumulative effects of intersecting forms of discrimination and the need for gender- and age-sensitive responses (Council of Europe, 2022, para. 6d).

In Albania, institutional efforts to combat hate speech remain fragmented and inconsistent. Despite the existence of laws prohibiting hate speech, enforcement mechanisms are weak, and public awareness of legal protections is limited. This gap between policy and practice exacerbates the vulnerabilities of marginalized groups.

In December 2019, the “No Hate Alliance” was established, bringing together key institutions such as the Ombudsperson, the Commissioner for Protection from Discrimination, the Audio-visual Media Authority, and the Albanian Media Council to combat hate speech and promote diversity in Albania. Supported by the EU/Council of Europe’s Horizontal Facility for the Western Balkans and Turkey, the Alliance focuses on raising awareness, fostering collaboration with strategic partners, and adopting European best practices. The “No Hate Alliance” constitutes a joined approach in fighting hate speech and promoting diversity in Albania and more concretely aims to: develop communication and information materials to raise awareness and promote diversity and freedom of expression such as like brochures, reports, PSA campaigns, etc. to reach their audience and the wider society; boost the collaboration with other strategic partner organisations and agencies who have an important role in the fight against discrimination such as the Ministry of Education Youth and Sports, Internet service providers (ISP), journalist organisations, civil society organisations, consumer protection organisations, etc. support partners in identifying effective mechanisms to combat hate speech based on European best practices; identify mechanisms for the enhancement of information sharing and staff training.

OVERVIEW OF HATE SPEECH IN ALBANIA

Hate speech in Albania is a persistent and multifaceted issue, deeply entwined with the country’s socio-economic and political context. It targets targeted groups such as migrants, LGBTI+ individuals, women, and ethnic minorities, often intensifying during periods of crisis. While Albania has made strides in increasing public awareness of hate speech, systemic challenges and structural inequities continue to fuel discriminatory narratives. Below is a detailed overview of key trends and drivers of hate speech in the country:

Migration and Refugee Movements³: Migration-related hate speech has grown significantly, particularly in response to the arrival of Afghan asylum seekers and other migrants in recent years. Public discourse, often shaped by media and political platforms, portrays migrants as economic burdens or security threats. This rhetoric is not only xenophobic but also exclusionary, undermining integration efforts and perpetuating stigma against refugees. Political figures have occasionally leveraged such narratives to mobilize populist support, further embedding anti-migrant sentiment in public consciousness.

- **LGBTI+ People and Anti-Gender Narratives:** Hate speech targeting the LGBTI+ community in Albania remains pervasive, especially during debates surrounding legislative reforms like same-sex marriage and gender recognition laws. Anti-gender narratives frame these reforms as threats to Albanian traditions, fuelling widespread discrimination. This rhetoric is propagated by political actors, religious leaders, and conservative groups. A 2023 ILGA-Europe report highlights a surge in online abuse directed at transgender individuals in Albania and the region, often linked to broader global anti-LGBTI+ campaigns. Social media platforms have become central arenas for such hate speech, where anonymity and limited regulation exacerbate the problem.

³ European Network Against Racism (ENAR), Shadow Report on Racism in Europe, 2022.
Link: <https://www.enar-eu.org/Shadow-Reports-on-racism-in-Europe>

- **Women and Gender-Based Hate Speech:** Gender-based hate speech disproportionately targets women advocating for equality, reproductive rights, or participation in public and political life. Women's rights activists, journalists, and political figures are often subjected to threats of violence, misogynistic slurs, and attempts to discredit their professional integrity. Such attacks, amplified by political and religious actors, discourage women from engaging in public discourse, undermining Albania's democratic processes. According to the European Women's Lobby (2021)⁴, this phenomenon is part of a broader pattern across Europe, where hate speech is used as a tool to silence women and maintain patriarchal structures.
- **Racism:** Hate speech against Roma and Egyptian communities in Albania is widespread, particularly during public health crises or periods of economic hardship. These groups are often depicted as undeserving of state support, reinforcing systemic exclusion and social stigma.

MEDIA AND DIGITAL PLATFORMS AS CATALYSTS IN ALBANIA

There are reports indicating Both traditional and digital media in Albania⁵ play a dual role in amplifying and combating hate speech. Traditional platforms, such as political talk shows and reality television, are reported to often act as incubators for discriminatory rhetoric. Political talk shows, in particular, are frequently used by political figures to disseminate inflammatory narratives, leveraging sensationalism to gain public attention. Reality shows, meanwhile, perpetuate harmful stereotypes, especially about marginalized communities such as Roma, LGBTI+ individuals, and women, by presenting them in ways that reinforce societal biases.

In those same reports Digital platforms, with their vast reach and anonymity, have emerged as significant channels for online harassment. Social media platforms such as Facebook, Instagram, and TikTok are often weaponized to spread hate speech, particularly targeting LGBTI+ individuals, women, and ethnic minorities. Online abuse, including slurs, threats, and defamation, has surged in recent years, coinciding with the increased digital presence of marginalized voices advocating for equality and rights. The anonymity provided by these platforms enables perpetrators to avoid accountability, while weak regulatory frameworks exacerbate the issue.

In Albania, efforts to develop counter-narratives are still in their infancy. Civil society organisation have played a pivotal role in promoting positive storytelling and addressing misinformation, yet their reach remains limited compared to the pervasive influence of hate speech online. What is urgently needed are public awareness campaigns that build resilience against harmful narratives, coupled with constructive engagement with the media to encourage responsible reporting and inclusive content. At the same time, stronger partnerships between tech companies, civil society, and government institutions are essential to curb online abuse effectively. Furthermore, the media's dual role as a catalyst and potential mitigator underscores the need for a nuanced approach. Training programs for journalists and media professionals are essential to reduce bias in reporting and foster ethical practices. Additionally, empowering digital users through media literacy initiatives can help audiences critically evaluate content and resist harmful narratives.

Through coordinated action that addresses both the drivers and manifestations of hate speech in traditional and digital media, Albania can make meaningful progress toward building a more inclusive and respectful public discourse.

CHALLENGES IN COMBATING HATE SPEECH

Several structural challenges hinder efforts to effectively combat hate speech in Albania:

1. **Legal Frameworks:** While hate speech is criminalized under Albanian law, ambiguities in definitions and inconsistent enforcement limit the efficacy of these provisions. Aligning national legislation with international standards remains a critical priority.

In civil and administrative legislation in Albania there is a definition of hate speech in Law No.10221, date 04.02.2010 "On Protection from Discrimination", (As amended by the Law No. 124/2021), in article 3, point 8, that stipulates: *"8."Hate speech" is any form of public expression, through any means, that entails, promotion or incitement to denigration, hatred or vilification, any harassment, insult, negative*

4 European Women's Lobby (EWL), Digital Violence Against Women in Europe, 2021.

Link: <https://www.womenlobby.org/Digital-Violence-Against-Women-in-Europe>

5 Media Monitoring Report on Hate Speech in Albania (2024), Link https://www.reportingdiversity.org/wp-content/uploads/04/2024/Media-Monitoring-Report_Albania_ENG.pdf?utm_source=chatgpt.com

stereotyping, stigmatization or threat to a person or group of persons, as well as any justification of all forms of expressions on the basis of a non-exhaustive list set forth in Article 1⁶ of this law."

2. **Public Awareness**⁷: Despite high awareness of the term "hate speech," a significant portion of the population lacks understanding of its broader implications. Vulnerable groups such as the Roma community report even lower levels of awareness, underscoring the need for targeted educational initiatives.
3. **Institutional Trust**⁸: Trust in institutions tasked with addressing hate speech, such as law enforcement and anti-discrimination bodies, remains low, particularly among marginalized communities. This lack of trust discourages reporting and undermines accountability.
4. **Intersectionality**⁹: The overlapping vulnerabilities of marginalized groups, including women, LGB-TI+ individuals, and Roma communities, create complex challenges requiring holistic and intersectional approaches.

PATHWAYS FORWARD

To address these challenges, Albania must adopt a comprehensive, multi-stakeholder approach as outlined in Recommendation CM/Rec(2022)16. Key recommendations include:

- **Strengthening Legal Protections**: Clarify and enforce hate speech laws, ensuring alignment with international human rights standards. Develop specific mechanisms to address online hate speech effectively.
- **Educational Campaigns**: Promote media literacy and intercultural dialogue, particularly among youth, to build resilience against hate narratives. Incorporate hate speech awareness into school curricula.
- **Empowering Civil Society**: Support civil society organisations in monitoring, reporting, and countering hate speech. Groups like Aleanca LGBTI+ and Roma advocacy organisations are critical allies in this effort.
- **Media Accountability**: Collaborate with media outlets to ensure ethical reporting practices and reduce inflammatory rhetoric. Encourage social media platforms to implement transparent policies and reporting mechanisms.

Hate speech in Albania reflects a complex interplay of local dynamics and broader European trends. While progress has been made in raising awareness and initiating institutional responses, significant gaps remain in enforcement, education, and trust-building. By addressing these challenges through an inclusive and intersectional framework, Albania can foster a society resilient to hate speech and committed to the principles of equality and human rights.

COMPARATIVE STUDY OF HATE SPEECH IN ALBANIA: AN ANALYSIS OF THE 2021 AND 2024¹⁰ IDRA REPORTS

This comparative analysis critically examines the findings from the 2021 and 2024 reports on hate speech in Albania, focusing on shifts in awareness, perceptions, institutional responses, and societal impacts over the three-year period. By integrating quantitative data and qualitative observations, this study provides a nuanced understanding of the persistent challenges and evolving dynamics of hate speech, with particular attention to targeted groups such as the LGBTI+ and Roma communities.

6 Article 1, of the Law No.10221, date 04.02.2010 "On Protection from Discrimination", as amended, stipulates: "This law regulates the implementation of and compliance with the principle of equality and non-discrimination in relation to race, ethnicity, colour, language, citizenship, political, religious or philosophical beliefs, economic, education or social situation, gender, gender identity, sexual orientation, sex characteristics, living with HIV/AIDS, pregnancy, parentage belonging, parental responsibility, age, family or marital condition, civil status residence, health status, genetic predispositions, appearance, disability, affiliation with a particular group or for any other grounds."

7 Monitoring Report on Hate Speech in Albania (Reporting Diversity, 2024) https://www.reportingdiversity.org/wp-content/uploads/04/2024/Media-Monitoring-Report_Albania_ENG.pdf?utm_source=chatgpt.com

8 Beyond Definitions (CPD Albania, 2021) https://www.kmd.al/wp-content/uploads/04/2022/Hate-Speech-Study.-CPD-Albania1-.pdf?utm_source=chatgpt.com

9 New Lines Institute: The Multifaceted Struggle of the LGBTQ+ Community in Albania, Link; https://newlinesinstitute.org/wp-content/uploads/Alb-7-LGBTQ1-.pdf?utm_source=chatgpt.com

10 Beyond Definitions file: A call for action against hate speech in Albania //C:/Users/Admin/Downloads/BEYOND20% DEFINITIONS_ENG.pdf

1. AWARENESS AND UNDERSTANDING OF HATE SPEECH

2021 Findings: The 2021 report revealed that 96% of respondents were aware of the term "hate speech." However, this high awareness was superficial, as only a fraction of the population could articulate its broader social and legal implications. Vulnerable groups, particularly the Roma/Egyptian community, demonstrated a marked gap in awareness, with 16% unfamiliar with the concept altogether. Among the general population, hate speech was narrowly understood as "offending someone" or using derogatory language, reflecting a limited comprehension of its structural and systemic dimensions.

2024 Findings: By 2024, overall familiarity with the term "hate speech" reached 97%, indicating that nearly all respondents had at least heard of the concept. Importantly, this increase was accompanied by a deeper conceptual understanding: more respondents were able to link hate speech not only to offensive language but also to its systemic implications, such as incitement to hatred and structural discrimination. Within targeted groups, differences remain visible. The Roma community showed a significant improvement in familiarity, rising from 30% in 2021 to 50% in 2024. Among LGBTI+ respondents, perceptions of hate speech as a social phenomenon remained consistently high (84%), with many explicitly recognising its structural and discriminatory dimensions.

By Sex and Age Groups:

- Awareness was higher among females in both years, rising from 95% in 2021 to 97% in 2024. Younger respondents (18-29 years) demonstrated the lowest awareness in both surveys, with marginal improvement from 59% to 63%.

Data by Employment status and Religion:

- Employed respondents showed higher awareness (98% in 2024) compared to unemployed individuals (94%).
- Muslims exhibited consistent awareness (96% in 2021, 97% in 2024), while Orthodox Christians saw a notable increase from 90% to 95%.

Key Metrics Comparison:

- Awareness increased by 1% overall.
- Roma awareness improved by 20%, reflecting the impact of targeted outreach campaigns.
- Depth of understanding improved among 35% of LGBTI+ respondents, indicating enhanced conceptual clarity.

Key Observation: The increase in both awareness and depth of understanding reflects progress in public education and advocacy. However, the persistence of gaps among marginalized groups underscores the need for culturally sensitive and context-specific interventions. The Roma community's improvement suggests that targeted initiatives yield tangible results, yet their slower progress compared to the LGBTI+ community highlights systemic barriers that remain unaddressed. The evolution in understanding from superficial definitions to systemic recognition marks an important shift in public consciousness, though this remains uneven across social strata.

2. PERCEPTIONS OF HATE SPEECH

Prevalence:

- **2021:** The perception of hate speech as widespread was affirmed by 58% of respondents, with over 90% of targeted groups identifying it as a pervasive societal issue. The LGBTI+ community and the Roma/Egyptian community consistently reported high exposure to hate speech, often citing systemic marginalization as its root cause.
- **2024:** By 2024, the perception of hate speech as a widespread phenomenon increased to 61%. Among targeted groups, perceptions shifted slightly, with 65% of LGBTI+ respondents recognizing systemic hate speech compared to 55% of Roma respondents.

Data by Sex and Age Groups:

- Women were more likely to perceive hate speech as widespread in 2024 (63%) compared to men (58%). Respondents aged 50-64 showed the highest perception of prevalence (66%).

Data by Employment status and Religion:

- Orthodox Christians showed a significant increase in perceived prevalence, rising from 49% in 2021 to 56% in 2024.
- Employed respondents consistently reported higher perceptions of hate speech (62% in 2024) compared to unemployed individuals (57%).

Media Influence: Both studies emphasized the role of media, particularly political talk shows and reality programs, as key platforms for disseminating hate speech. In 2024, reality shows gained increased prominence, reflecting a 9% rise in mentions as sources of hate speech compared to 2021. Conversely, political talk shows saw a slight decline in perceived influence from **69% to 63%**.

Key Metrics Comparison:

- Reality shows' influence increased by **9%**.
- Political talk shows' perceived influence decreased by **6%**.
- Vulnerable group exposure to hate speech perceptions remained steady above **90%**.

Key Observation: The perception of hate speech as a systemic issue rather than isolated occurrences indicates a maturing societal awareness. However, the increasing role of reality television in perpetuating hate speech signals a shift in the media landscape that warrants closer scrutiny. The persistence of high prevalence perceptions among targeted groups points to the entrenched nature of discrimination, necessitating stronger regulatory oversight of media platforms and more proactive counter-narrative strategies.

3. MOTIVATIONS AND FORMS OF HATE SPEECH

Motivations:

- **2021:** Motivations for hate speech were primarily linked to socio-economic factors, with poverty (54%) and social status (44%) cited as leading triggers. Among the LGBTI+ community, homo-bi-lesbo-transphobia emerged as the predominant ground for hate speech, affecting 68% of respondents.
- **2024:** By 2024, the focus on homo-bi-lesbo-transphobia as motivator for hate speech increased, in addition 82% of LGBTI+ respondents identifying it as the primary motivator confirming the increase identified as general trend. For the Roma community, they reported ethnicity and race became increasingly prominent triggers, rising from 41% in 2021 to 50% in 2024. Notably, the overall survey shows political opinion as a motivator declined from 44% to 28%.

Data by Sex and Age Groups:

- Women were more likely to identify poverty as a key motivator in 2024 (58%) compared to men (49%).
- Respondents aged 18-29 increasingly cited social media usage as a trigger for hate speech, rising from 33% in 2021 to 42% in 2024.

Data by Employment status and Religion:

- Muslims were more likely to identify religion as a trigger (27% in 2024), compared to Orthodox Christians (18%).
- Unemployed individuals identified ethnicity and race as key triggers more frequently (61%) than employed respondents (50%).

Forms: Both studies identified incitement to hatred, defamation, and verbal assaults as the most prevalent forms of hate speech. In 2024, recognition of stereotypes and ethnic jokes as significant forms of hate speech increased among targeted groups by **11%**, reflecting an enhanced sensitivity to subtle and indirect forms of discrimination.

Key Metrics Comparison:

- Homo-bi-lesbo-transphobia identified by the LGBT+ respondents increased by **14%**.
- Ethnicity and race triggers identified by Roma respondents increased by **9%**.
- Political opinion declined by **16%**.

Key Observations: The intensification of homo-bi-lesbo-transphobia as a motivator highlights the intersectionality of discrimination, wherein sexual orientation and gender identity become focal points of societal backlash. The growing recognition of stereotypes and ethnic jokes as hate speech indicates progress in societal understanding, yet the persistence of these forms underscores the need for comprehensive cultural shifts to challenge ingrained biases.

4. EXPERIENCES WITH HATE SPEECH

Personal Exposure:

- **2021:** 14% of the general population reported personal experiences with hate speech, rising to 46% among targeted groups. Online platforms were identified as significant channels for hate speech, particularly by the LGBTI+ community, where 32% reported frequent harassment.
- **2024:** Personal exposure among targeted groups remained high, with 36% of LGBTI+ respondents citing frequent online harassment. Online hate speech incidents among Roma respondents rose from 23% to 31%.

Contexts in Which Hate Speech is Experienced (By Age Group):

- **2021:**
 - Younger respondents (18-29 years) identified social media (64%) and educational institutions (41%) as the primary settings for experiencing hate speech.
 - Respondents aged 30-49 also cited social media (58%), followed by workplaces (39%).
 - Older respondents (50-64 years) highlighted community settings (43%) and traditional media (35%) as primary contexts in which they encounter hate speech.
- **2024:**
 - Among younger respondents, social media exposure to hate speech on social media increased to 71%, while at educational institutions remained stable at 40%.
 - Respondents aged 30-49 showed an increase of exposure to hate speech at the workplace to 45%, with exposure in social media remaining high at 65%.
 - Older respondents continued to report hate speech in community settings (48%) and traditional media (37%), both showing slight increases.

Exposure to Online Hate Speech:

- **2021:** Approximately 20% of the general population reported exposure to online hate speech. Targeted groups, particularly LGBTI+ respondents, reported higher exposure, with 32% indicating frequent online harassment. Among Roma respondents, 23% had experienced online hate speech.
- **2024:** General exposure to online hate speech rose to 25%. LGBTI+ respondents reported a marked increase in exposure to 36%, while Roma respondents also experienced a rise, with 31% reporting online hate speech incidents. Younger respondents (18-29 years) showed the highest rates of online exposure, increasing from 35% in 2021 to 42% in 2024.

Data by Sex:

- Men reported slightly higher exposure to online hate speech (26% in 2024) compared to women (24%).

Data by Religion:

- Muslims reported the highest online exposure rates among religious groups, rising from 18% in 2021 to 27% in 2024.

Actions Taken: In 2024, 62% of LGBTI+ respondents reported taking action against hate speech, compared to 46% in 2021. Among Roma respondents, action-taking increased marginally from 32% to 35%, highlighting disparities in access to resources.

Key Metrics Comparison:

- Online harassment for Roma respondents increased by **8%**.

- LGBTI+ exposure to online hate speech increased by **4%**.
- Younger respondents experienced an increase of **7%** in online hate speech exposure.

Key Observations: The digitalization of hate speech has entrenched online harassment as a persistent issue, particularly for LGBTI+ individuals. While the increased proactivity among targeted groups is encouraging, the disparities in action-taking reflect systemic inequities that limit the agency of certain communities. Addressing these disparities requires targeted empowerment initiatives and accessible support systems.

5. INSTITUTIONAL AWARENESS AND TRUST

Awareness of Laws:

- **2021:** Only 8% of respondents were aware of hate speech legislation, with targeted groups exhibiting slightly higher awareness at 19%.
- **2024:** Awareness increased significantly to 57%, with notable disparities between LGBTI+ respondents (41%) and Roma respondents (17%).

Data by Sex and Age Groups:

- Women demonstrated higher awareness of laws protecting against hate speech (61% in 2024) compared to men (53%).
- Respondents aged 30-49 exhibited the greatest improvement, rising from 19% in 2021 to 58% in 2024.

Institutions Committed to Combating Hate Speech:

- **2021:** Civil society organisations were identified as the most trusted institutions for combating hate speech by 38% of respondents. Religious institutions followed at 24%, and law enforcement ranked third at 20%. Among LGBTI+ respondents, trust in civil society organisations was significantly higher (62%).
- **2024:** Trust in civil society organisations increased to 47%, becoming even more prominent among LGBTI+ respondents at 68%. Trust in religious institutions declined to 19%, while it remained low for law enforcement at 18%. Notably, younger respondents (18-29 years) exhibited growing reliance on social media platforms for reporting hate speech, rising from 10% in 2021 to 17% in 2024.

Data by Employment status and Religion:

- Employed respondents expressed higher trust in civil society organisations (50%) compared to unemployed individuals (43%).
- Orthodox Christians showed the greatest decline in trust toward religious institutions, dropping from 28% in 2021 to 15% in 2024.

Key Metrics Comparison:

- Trust in civil society organisations increased by **9%**.
- Trust in religious institutions declined by **5%**.
- Younger respondents' reliance on social media for reporting hate speech increased by **7%**.

Key Observations: CSOs have emerged as the most relied on for combating hate speech, reflecting successful advocacy and community engagement efforts. However, declining trust in religious institutions and stagnation in trust in law enforcement underscore systemic issues that require urgent attention. The increasing reliance on social media platforms by younger respondents highlights a shift in reporting behaviours, necessitating enhanced digital monitoring and support mechanisms.

RECOMMENDATIONS CONCERNING HATE SPEECH IN ALBANIA

1. Legal Framework and Definition of Hate Speech:

1. Develop a unified and precise legal definition of "hate speech," as aligned with CM/Rec(2022)1611.

11 Paragraph 11 of the Recommendation clarifies which forms of hate speech should be criminalised, while others may be addressed through administrative, civil, or non-legal measures.

This definition should explicitly identify acts of hate speech that incite or justify violence, hatred, or discrimination based on protected characteristics or status, ensuring consistency in interpretation and application by courts and public institutions. Incorporating such a definition into the Criminal Code will ensure clarity and facilitate the categorization of severe hate speech as distinct criminal offenses, while safeguarding freedom of expression.

2. Specialised police services for Online Hate Speech: Establish dedicated police services and units within prosecution offices to address online hate speech. These services should not only enforce the law but also work proactively in communities by providing guidance, prevention, and support. Equipping them with advanced technological tools and training will strengthen their capacity to respond to the dynamic and complex nature of digital platforms.

3. Support for Victims and increased awareness of redress mechanisms: Introduce victim assistance programs led by the Commissioner for Protection from Discrimination, focusing on awareness of legal rights and access to justice. These programs should include rehabilitation services and educational campaigns to empower victims and deter future hate speech. Many victims remain unaware of their rights or the mechanisms available for seeking redress. Addressing this gap will enhance victim support while reinforcing societal norms against hate speech.

4. Inter-Institutional and International Collaboration: Foster collaboration between Albanian institutions, such as the Ombudsperson and the Commissioner for Protection from Discrimination, with international organisations to share best practices, update knowledge, and align strategies. International collaboration brings diverse insights and proven strategies that can strengthen Albania's capacity to combat hate speech effectively.

5. Data Collection and Research: Establish comprehensive data collection mechanisms to monitor hate speech incidents, including cases targeting LGBTI+ individuals and Roma communities. Ensure that independent equality bodies collaborate with civil society organisations in gathering and analysing this data. Evidence-based policies require accurate and reliable data to address discrimination and hate speech effectively.

6. Public Awareness and Education (Three-layered approach): Introduce a layered approach to prevention and education:

- **General public campaigns to challenge stereotypes and promote inclusivity.**
- **Educational curricula that integrate anti-bullying and peer-led initiatives at all levels of education.**
- **Community-level interventions engaging local leaders and influencers to build resilience against hate narratives.**

7. Training for Public Officials: Provide mandatory training on equality and non-discrimination for public officials, educators, healthcare workers, law enforcement, and judicial actors. Training should emphasize the rights of LGBTI+ individuals and Roma communities, particularly where institutional discrimination exists.

8. Ethical Standards for Political and Public Discourse: Encourage political parties and influential figures to adopt ethical codes that prohibit discriminatory language and promote inclusive discourse. Public figures should actively challenge discriminatory statements and behaviours.

9. Media Responsibility and Accountability: Collaborate with media regulators to enforce ethical standards for journalism, ensuring that mass media promotes inclusivity and avoids perpetuating stereotypes. Media entities should also be encouraged to feature diverse voices, particularly from LGBTI+ and Roma communities.

10. Countering Hate Speech through Strategic Narratives: Mobilise influential actors across civil society, government, and media to develop counter-narratives against hate that promote inclusion, tolerance, and diversity and human rights. Encourage partnerships with digital platforms to amplify these narratives.

2. Methodology of the Study

The survey included a sample size of 1,000 respondents from all regions of Albania, ensuring national representation. Interviews were conducted using two methodologies: CATI (Computer Assisted Telephone Interviewing) and CAWI (Computer Assisted Web Interviewing), from September 20 to October 17, 2024. Approximately **35% of the interviews were conducted via telephone, while 65% were conducted online**. The average interview duration was about 15 minutes. A detailed description of these methodologies can be found in the Annex of this report. Additionally, the survey featured a boost sample of around 213 respondents from the LGBTI+Q and Roma/Egyptian communities to gather insights on hate speech affecting these specific groups.

Figure 1. Methodology for the data collection



2.1 SAMPLE DISTRIBUTION

The study's target population comprised individuals aged 18 to 64, deemed eligible for this survey. The sample distribution was determined using official population estimates for this eligible age group. Based on these estimates, the projected number of interviews was allocated by region, ensuring that the urban-rural distribution was maintained within each region.

Figure 2. Sample distribution for each region

| | Percentage | Number |
|-------------|-------------|-------------|
| Berat | 7% | 70 |
| Diber | 4% | 44 |
| Durres | 9% | 89 |
| Elbasan | 10% | 97 |
| Fier | 10% | 104 |
| Gjirokaster | 3% | 26 |
| Korce | 8% | 76 |
| Kukes | 3% | 27 |
| Lezhe | 4% | 42 |
| Shkoder | 7% | 66 |
| Tirane | 30% | 299 |
| Vlore | 6% | 60 |
| Total | 100% | 1000 |

A sample size of 1000 interviews ensures a representative study with a margin of error **±3.4**, at a 95% confidence interval.

2.2 DESIGN OF THE SURVEY INSTRUMENT

The final survey's questionnaire consisted of approximately 22 closed questions (a copy is included in this report). The questions were structured in a specific order, starting with assessing the respondents' knowledge of hate speech. This was followed by inquiries into various perceptions they may hold about the issue in the country. Next, the questionnaire included questions aimed at measuring personal experiences with hate speech, concluding with questions about the level of trust in institutions regarding their response to hate speech.

2.3 DATA ANALYSIS

The data are analysed for each question at the national level, as well as by sex, age groups, and geographic area, to identify any differences among various population segments regarding the specific topics covered in the survey (a complete list of tables is included in this report). Additionally, the data from the boost sample are examined based on the two main groups of vulnerability: LGBTI+ individuals and Roma/Egyptian communities.

2.4 SELECTION OF THE SURVEY PARTICIPANTS

Respondents were selected using the CATI (Computer Assisted Telephone Interviewing) and CAWI methodologies. Based on the predetermined geographical quotas for the survey, operators conducted a brief screening before the actual interviews began. This process ensured that random number generation adhered to the specified quotas for each region. The screening was also crucial for understanding the respondents' profiles, considering demographic factors such as age and gender (a description of the CATI platform and CAWI methodology is included in this report).

Once the quotas were verified, **the main interview** commenced. Prior to starting, verbal consent from respondents was obtained. Operators informed participants about their voluntary involvement in the survey and clarified that no individual-level data would be shared, emphasizing that all information gathered during the interviews would be used solely for data analysis.

2.5 ETHICS

2.5.1 Informed consent for the survey participation

The operators during the data collection phase have made clear that there is no explicit or implicit coercion so that survey respondents can make an informed and free decision on their possible involvement in the survey. Respondents were aware of the voluntary nature of their involvement, and that they can withdraw from the survey at any time without any negative consequences.

2.5.2 Privacy and Confidentiality

All study participants have been informed that the study was done respecting anonymity and that participation in the survey is completely voluntary. Operators have made clear to the participants that their answers would be interpreted only cumulatively and that no personal information will be used, or revealed to another party or in the written outputs.

Given that research respondents share some personal information (i.e., age, gender, telephone number/email address) it is the research team's responsibility to ensure that their confidentiality is maintained and personal information is protected. This will be operationalized by ensuring that all datasets are anonymized, in the sense that all personal data of respondents are removed before the data is shared publicly.

Limitations of the study

- 1. Perception of Telemarketing:** Many respondents may view telephone calls as intrusive or akin to telemarketing, leading to negative perceptions and reluctance to participate. It is estimated that operators had to make an average of two calls for every successful interview, indicating potential sampling bias and reduced response rates.
- 2. Length of Interviews:** The length of the telephone interviews may pose a challenge. Respondents could find it difficult to engage fully over the phone, particularly without direct contact, leading to potential misunderstandings or the need for question repetition, which could impact the quality of responses.
- 3. Time Gap Since Last Survey:** A significant gap of four years since the last survey may limit the comparability of findings. Changes in societal attitudes and experiences related to hate speech may not be adequately captured, affecting the relevance and accuracy of trends over time.

3. Main findings

This section presents a comprehensive analysis of the findings from the hate speech survey. The analysis does not strictly follow the order of the questionnaire but is organized based on a logical flow of the various topics addressed.

Specifically, the analysis begins with the demographic background of the respondents, followed by their perceptions of hate speech. The next section focuses on personal experiences related to hate speech, and the final section examines awareness of relevant laws and the level of trust in institutions responsible for addressing these issues in the country.

Due to the differing methodologies, the analysis will be divided into two parts: one for the national population, which is based on a random selection of respondents, and another for the boost sample, which was gathered through targeted interviews.

3.1 PROFILE OF THE SURVEYED POPULATION

The survey included a total of 1,000 participants¹², aged 18 to 64 years. The average age of those surveyed was 43, while the median age was 42, which is slightly an older population than the last survey where the mean age was 39 years old. Approximately 49% of respondents identified as male, 51% as female, and one participant chose not to disclose their gender¹³.

Figure 3. Respondents by sex. General public



Approximately 54% of the participants lived in urban areas, while 46% resided in rural areas. Regional data indicates that around 30% of respondents are from Tirana, 19% from the North, 18% from the Center, and 34% from the South¹⁴.

¹² Participants (general public) here are considered the respondents who have fulfilled the whole questionnaire.

¹³ When the data will be disaggregated by sex, respondents who did not prefer to say their gender will be not included, due to the very low number.

¹⁴ **South:** Berat Fier Gjirokastër Korçë Vlorë; **North:** Dibër Kukës Lezhë, Shkodër **Center:** Durrës Elbasan

Figure 4. Respondents by urbanity. General public

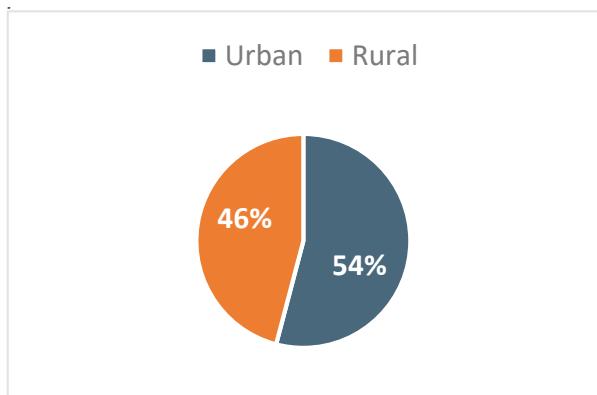
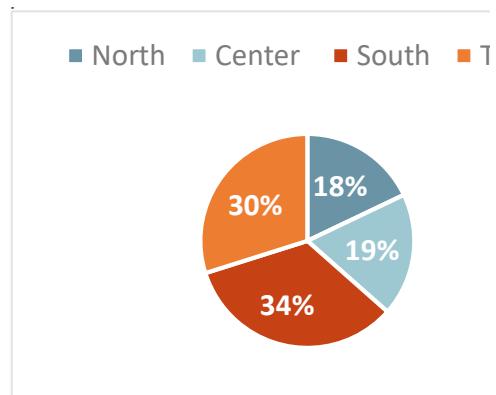
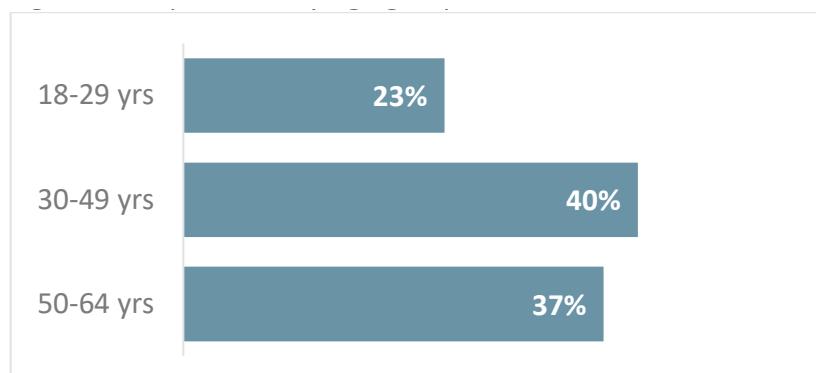


Figure 5. Respondents by region. General public



About 23% of the surveyed youth were aged 18 to 29, classifying them as part of the young population¹⁵. Approximately 40% were between 30 and 49 years old, while 37% fell within the 50 to 64 age range.

Figure 6. Respondents by age group



Data about the level of complete education show that 15% have finished first cycle of secondary school, 25% the second cycle, 19% have a bachelordegree and 41% have a master degree (or PhD).

Around 22% of the respondents are unemployed, and about 70% are employed, with the majority working in the private sector. The data instrument also included a question about religion. Data showed that more than half of the respondents declared to be Islamic (47 %), orthodox about 14%, catholic about 9 %, and Bektashi around 8 %. One out of ten stated to not have a religious orientation.

Figure 7. Respondents by education level. General public

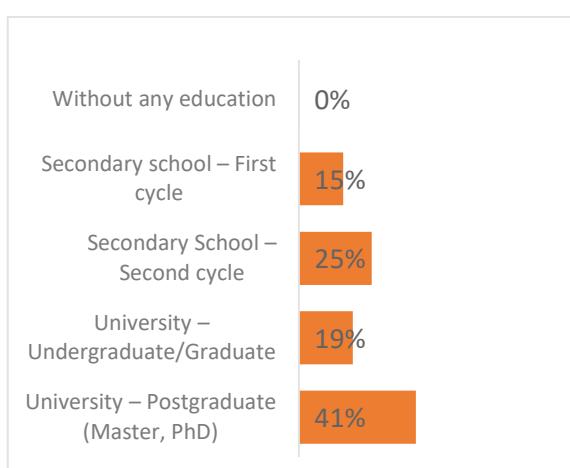
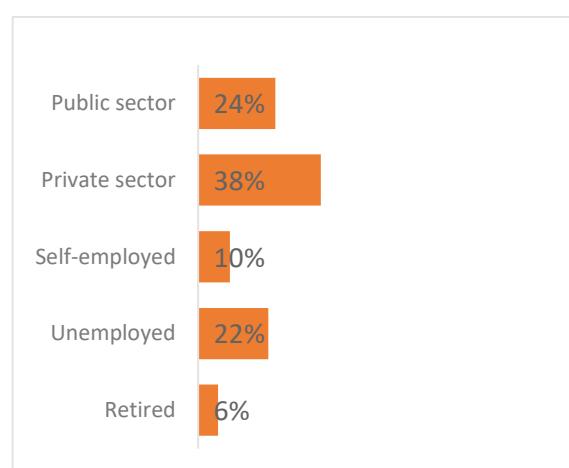


Figure 8. Respondents by employment status. General public



15 Eurostat definition of youth.

3.1.1 Profile of the boost sample

In addition to the main sample, a boost sample of 213 individuals was interviewed, including members of LGBTI+ and Roma/Egyptian community. This approach is based on the understanding that participants in this group are primarily exposed to the phenomenon of hate speech.²⁰²¹ Since 2021, Albania has made efforts to strengthen laws against hate speech, particularly in response to the increasing spread of online hate speech through social media platforms, heated public and election-related debates, and continued advocacy by civil society and international partners. Revisions to the Criminal Code and the Law on Audio-visual Media have aimed to provide clearer definitions of hate speech and impose stricter penalties for violations. Additionally, initiatives to promote tolerance and combat discrimination have been introduced. Despite advancements in Albanian laws addressing social issues, there remains a tendency to discriminate against these individuals, categorizing them as part of a vulnerable community. This subsample consists of 50% female and 50% male participants from the Roma/Egyptian group, while the LGBTI+ community includes 44% male, 51% female, and 5% who prefer not to say (primarily non-binary). In the boost survey of the LGBTI+ community, about three-quarters are aged 18-29, and one-quarter are 30-64. In contrast, the Roma community has a higher representation of older participants, with 64% aged 30-64 and only 36% aged 18-29.

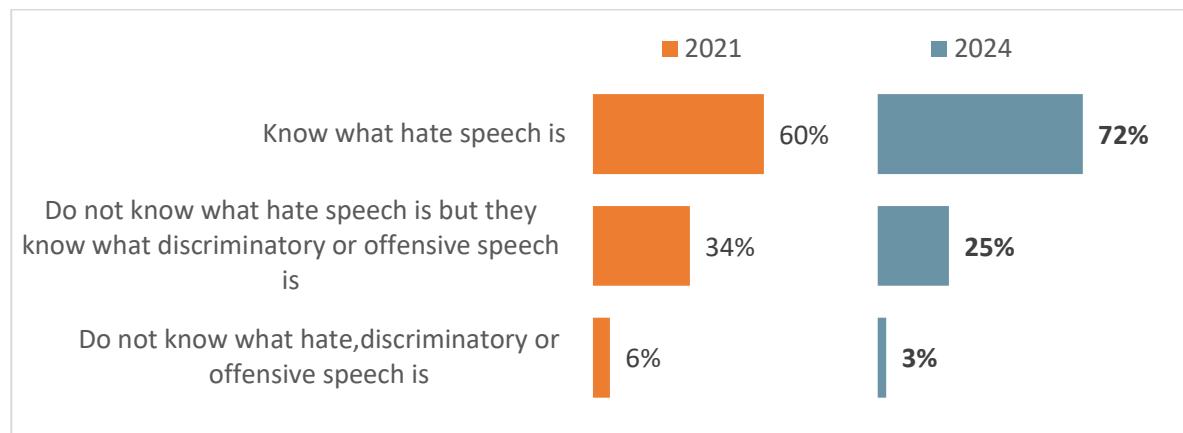
The educational data reveals that all members of the LGBTI+ community have completed at least the second cycle of secondary school (16%), with 44% holding a university degree and 37% having postgraduate qualifications. In contrast, the Roma community shows a different trend: 24% have no formal education, 40% have completed the first cycle of secondary school, and 21% have finished the second cycle. Only 6% have earned a university degree, and 8% have a postgraduate degree.

3.2 KNOWLEDGE ABOUT 'HATE SPEECH'

The assessment of the general respondents' understanding of "hate speech" was conducted through a structured set of questions. Initially, participants were asked if they were aware of what hate speech is, without any guidance or prompts. For those who indicated they were unfamiliar with the term, a follow-up question inquired whether they recognized the concepts of offensive or discriminatory speech. If they affirmed this understanding, the questionnaire continued with an open-ended question: *"What do you understand by the term 'hate speech'?"*

The results indicate a **significant increase in awareness of hate speech, with 72% of respondents now recognizing the term, up from 60% in the 2021 survey.** When combined with the 25% who understand what discriminatory or offensive speech entails, a total of 97% of participants are now aware of these important concepts. This leaves a small minority of 3% who still **did not know about hate speech**¹⁶, highlighting a marked improvement in public awareness and understanding over the past few years. This change suggests that educational efforts and public discussions surrounding hate speech may be having a positive impact on societal knowledge.

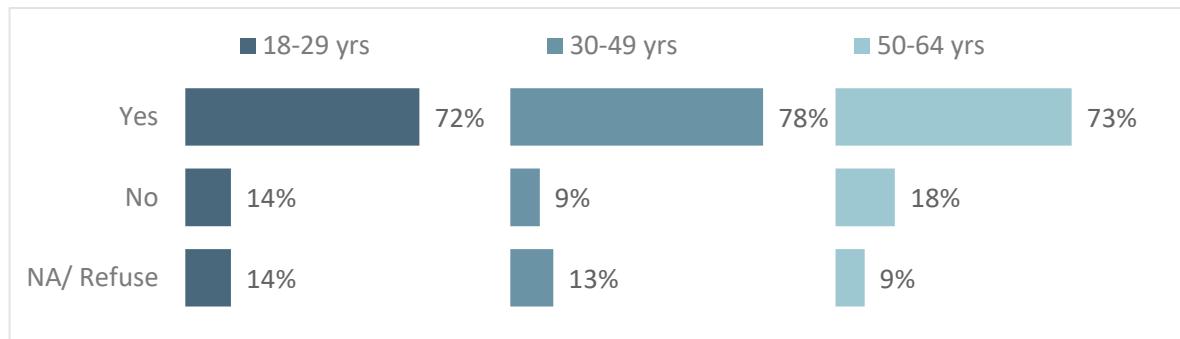
Figure 9. Do you know what hate speech is? General public



¹⁶ Data analysis of further topics in the report, will refer only to 1000 respondents who were aware about hate speech (which refers to the 94 % of the contacted persons for 2021 and 97% for 2024).

Cross tabulated data by gender indicate that 30-49 yrs age group appears to be slightly more aware of hate speech compared to their younger counterparts. Specifically, 72% of individuals aged 18-29 reported an understanding of hate speech, while 78% of those aged 30-49 expressed the same awareness.

Figure 10 Do you know what hate speech is? General public



The study included an open-ended question to gain a deeper understanding of respondents' perceptions of the term "hate speech." This question aimed to measure their knowledge of the concept and to see if they associated it with other related terms.

The most frequently mentioned response was **to offend someone (29%)**. Consistent with the findings from the 2021 survey, the top responses also included references to hatred against various groups, as well as **hatred based on religion or racial grounds (20% and 16%, respectively)**. The table below outlines the most commonly identified categories associated with hate speech.

Table 1. Key categories and grounds for hate speech in response to the question on what is hate speech posed in the General public survey

| Category | Percentage |
|--|------------|
| To offend | 29% |
| Unethical, derogatory language that incites hatred against various groups. | 20% |
| Hatred, discrimination, denigration based on religion | 16% |
| Hatred, discrimination, denigration on racial grounds | 16% |
| Language that promotes physical and psychological violence | 12% |
| Contempt | 10% |
| Bullying | 10% |
| Discrimination | 9% |
| Anger towards someone/envy | 9% |
| To hate someone | 8% |
| Hatred, discrimination, denigration on sexual grounds | 7% |
| To speak badly about someone | 8% |
| Hatred, discrimination, gender-based denigration | 6% |
| Hatred, discrimination, denigration on ethnic grounds | 6% |
| Prejudices | 5% |
| Hatred, discrimination, denigration due to economic status | 5% |
| Nationalism | 4% |
| Hatred because of appearance | 3% |
| Hatred, discrimination, denigration based on politics | 2% |
| Other terms | 16% |

3.2.1 Knowledge about hate speech among the boost sample

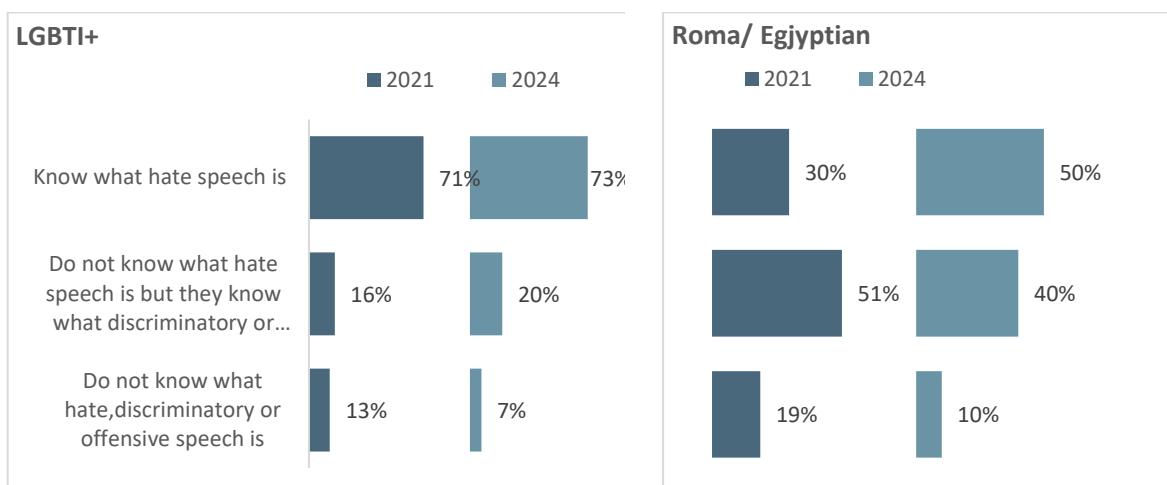
In the subgroup identified as at risk of being targeted by hate speech, a similar methodology was used to assess their understanding of the term. Initially, participants were asked, "What does hate speech mean to you?" This was followed by a series of related questions.

The findings revealed that 73% of participants of LGBTI+ have a clear understanding of hate speech.

Meanwhile, 20% acknowledged familiarity with discriminatory or offensive speech, though they could not define hate speech itself, and only 7% were unaware of both hate speech and discriminatory language. Compared to 2021, no significant changes have been observed, with only a 2% increase in the community's awareness of hate speech.

On the other hand, for the Roma community 50% have a understanding of hate speech, this marks a substantial improvement compared to the study conducted in 2021, where only 30% of respondents understood hate speech—an increase of 20% compared to the earlier study. The increase in awareness over the past four years underscores a positive trend in understanding and recognition of hate speech among this at-risk population.

Figure 11 Level of knowledge about hate speech for the boost sample



An open-ended question was posed to those who responded "yes" in the first part, focusing on key categories to assess the accuracy of their understanding of hate speech. The majority, 41%, associated the term with offending others, while 19% linked it to hatred towards various groups. Additionally, 16% identified it with racial denigration, and 14% connected it to discrimination. The remaining respondents associated hate speech with terms such as contempt, hatred based on ethnicity, hatred towards individuals, and hate on sexual grounds, among others (see Fig. 16). Many of these associations do not fully correspond to the legal definition of hate speech. This indicates that while awareness of the term is widespread, the depth of understanding is limited or inaccurate for a significant portion of respondents, underscoring the need for further public education and awareness campaigns.

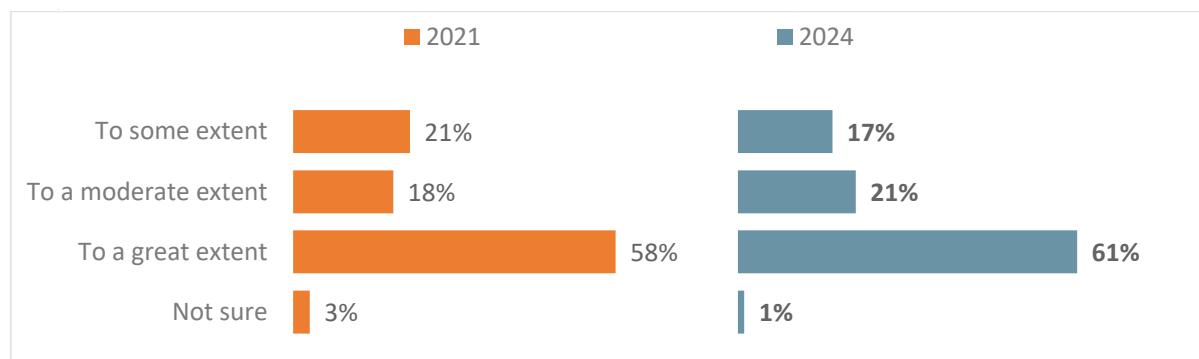
Figure 12. Respondents from the boost sample who answered "yes": What they understand by the term "hate speech"

| Category | Percentage |
|--|------------|
| To offend | 41% |
| Unethical, derogatory language that incites hatred against various groups. | 19% |
| Hatred, discrimination, denigration on racial grounds | 16% |
| Discrimination | 14% |
| Contempt | 11% |
| Language that promotes physical and psychological violence | 8% |
| To hate someone | 8% |
| Bullying | 7% |
| Hatred because of appearance | 6% |
| Hatred, discrimination, denigration on sexual grounds | 6% |
| Hatred, discrimination, denigration based on religion | 6% |
| Hatred, discrimination, denigration on ethnic grounds | 5% |
| Anger towards someone/envy | 4% |
| To speak badly about someone | 2% |
| Hatred, discrimination, gender-based denigration | 2% |
| Prejudices | 2% |
| Other | 4% |

3.3 PERCEPTIONS ABOUT HATE SPEECH

Respondents were asked for their views on the extent of hate speech in the country. The data reveals that perceptions regarding the prevalence of hate speech have remained largely unchanged compared to four years ago. Specifically, **17% believe that hate speech is prevalent to a some (small) extent, approximately 21% think it is spread to a moderate extent, and 61% perceive it to be widespread or very widespread.** Only 1% of respondents were unsure about the extent of hate speech in the country.

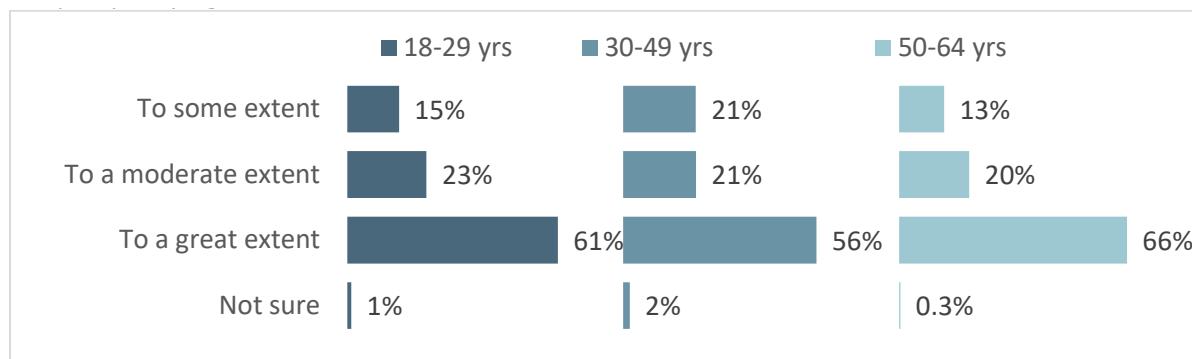
Figure 13. In your opinion, to what extent Hate Speech is spread in Albania? Response of general public sample



Perceptions of the prevalence of hate speech in Albania vary by age group. Individuals over 50, who demonstrate greater awareness of hate speech, are more likely to believe it is widespread in the country, with 66% sharing this view. In contrast, 61% of those aged 18-29 hold the same belief, and 56% of the 30-49 age group perceive hate speech as prevalent to a great extent. This highlights a notable difference in perceptions

across these age categories. It should be noted that these figures refer to all respondents in each age group, and not only to those already aware of hate speech. The results by gender show minimal differences in perceptions.

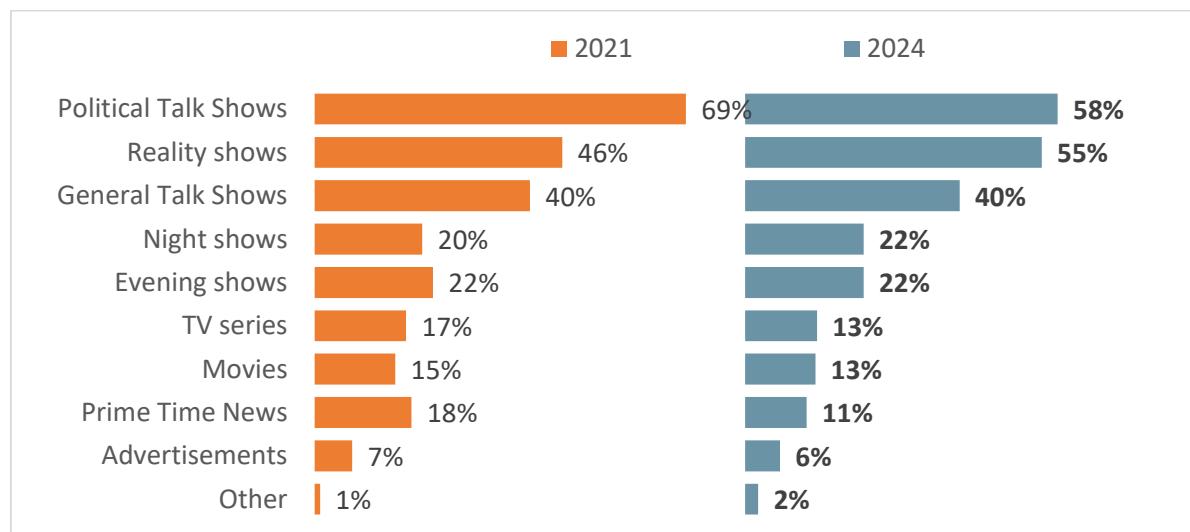
Figure 14. In your opinion, to what extent Hate Speech is spread in Albania Response of general public sample split by age.:



Additionally, respondents were asked to identify which TV programs they believe contribute to the spread of hate speech. **Political talk shows were the most mentioned programs by the general population sample**, consistent with findings from the 2021 survey. However, the percentage of respondents citing these shows has decreased; in 2021, 7 out of 10 citizens mentioned political shows, while now it is almost 6 out of 10.

Closely following political talk shows, **reality shows** have gained prominence, with 55% of respondents identifying them as contributors to hate speech, marking a 9% increase since the last survey. In third place, with a notable gap, are **general talk shows**. This shift in perceptions suggests evolving attitudes towards different types of programming and their potential role in promoting hate speech. The decline in mentions of political shows, along with the rise in concerns about reality shows, highlights a dynamic landscape in media influence on societal attitudes.

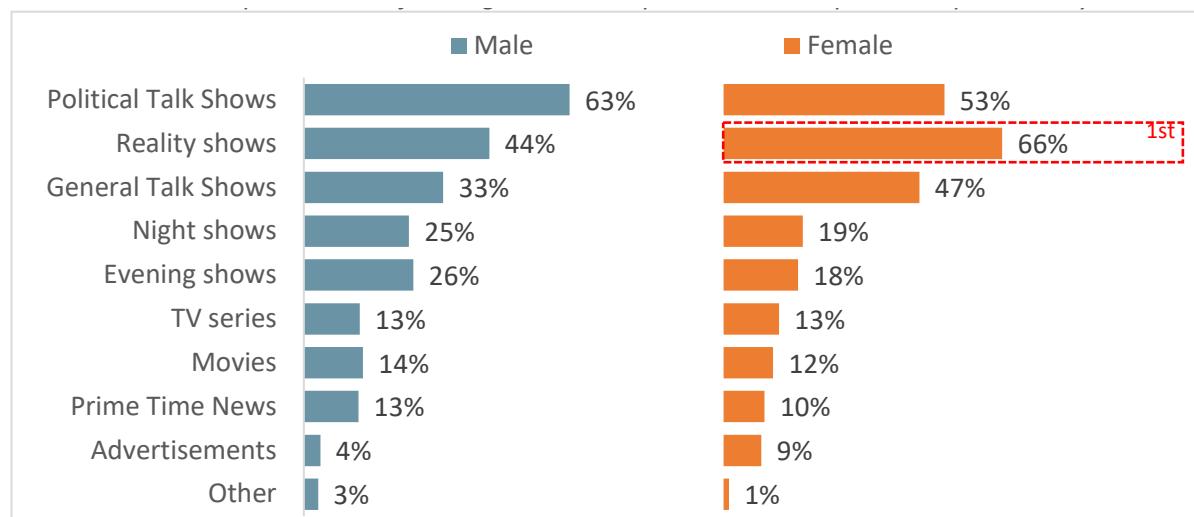
Figure 15. In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample



There are notable differences in perceptions by gender. Males tend to view **political talk shows** as the most likely to spread hate speech in Albania (63%), while females are more inclined to believe that **reality shows** contribute to this issue, with 66% expressing this view. Additionally, there are variations in opinions about general talk shows. Nearly 33% of men believe these shows spread hate speech, ranking them as the third most likely program to do so. Whereas, 47% of females identify general talk shows as likely contributors to hate speech.

Overall, opinions regarding other types of programming, such as late-night shows, TV series, movies, and advertisements, are relatively similar across genders. These highlights differing perspectives on specific genres while indicating a more unified view on others.

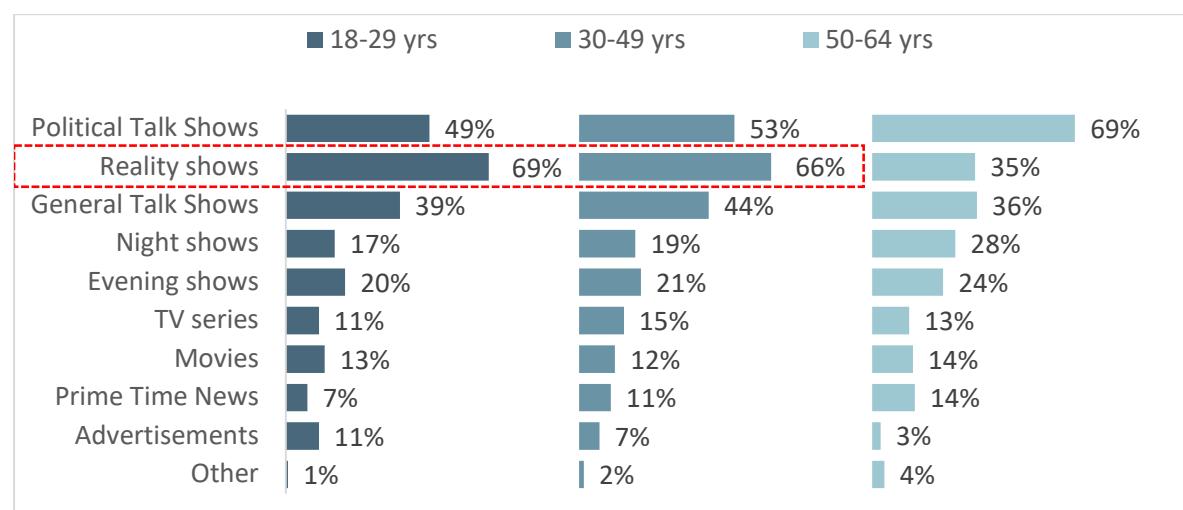
Figure 16 In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample split by sex



Different age groups have distinct views on what they believe contributes most to the spread of hate speech. Consistent with the findings from the previous survey, younger respondents are more likely to identify reality shows as the primary contributors to hate speech, with 69% of those aged 18-29 and 66% of those aged 30-49 sharing this perspective. In stark contrast, only 35% of respondents aged 50-64 feel the same way.

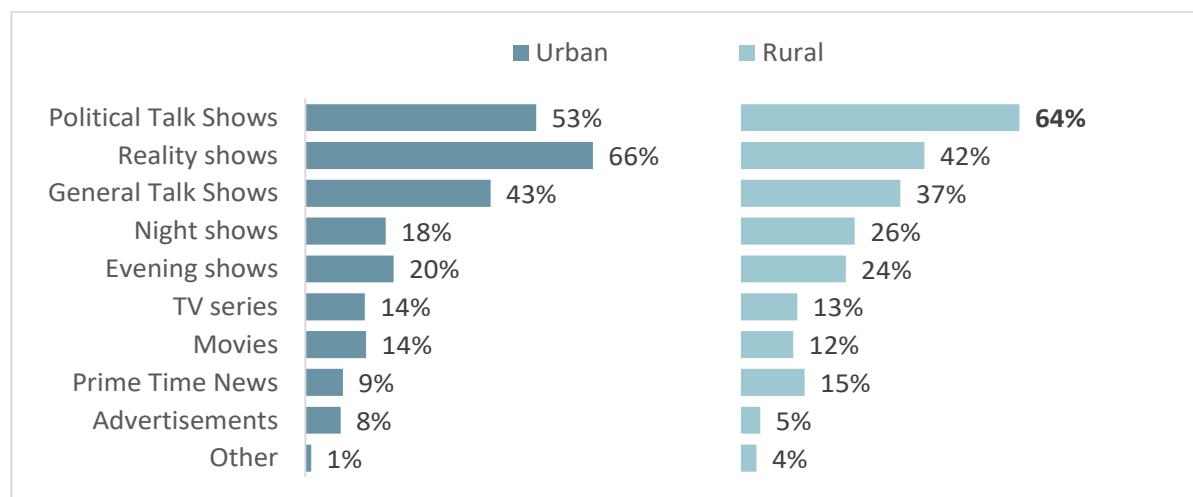
Conversely, older age groups tend to view political talk shows as the leading source of hate speech. Additionally, prime-time news programs are perceived by older individuals as significant contributors, with 69% of those aged 50-64 identifying them in this way. This is compared to just 49% of respondents aged 18-29 and 53% of those aged 30-49 who attribute the same level of influence to political shows. This generational divide in perceptions highlights how age influences attitudes toward different types of media. Younger individuals are more inclined to associate reality television with hate speech, reflecting a cultural trend in their media consumption, while older respondents focus on more traditional news formats and political discourse as key contributors to hate speech in society.

Figure 17. In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample split by age



Differences in perceptions are also evident based on urban versus rural residency. **Individuals living in urban areas are more likely to view reality shows as the primary TV programs contributing to the spread of hate speech**, with 66% holding this belief. In contrast, those from **rural areas tend to see political talk shows** as the main source of hate speech (64%). This divergence highlights how geographic context can influence opinions on media and its impact on societal attitudes.

Figure 18 In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience? Response of general public sample split by urbanity.

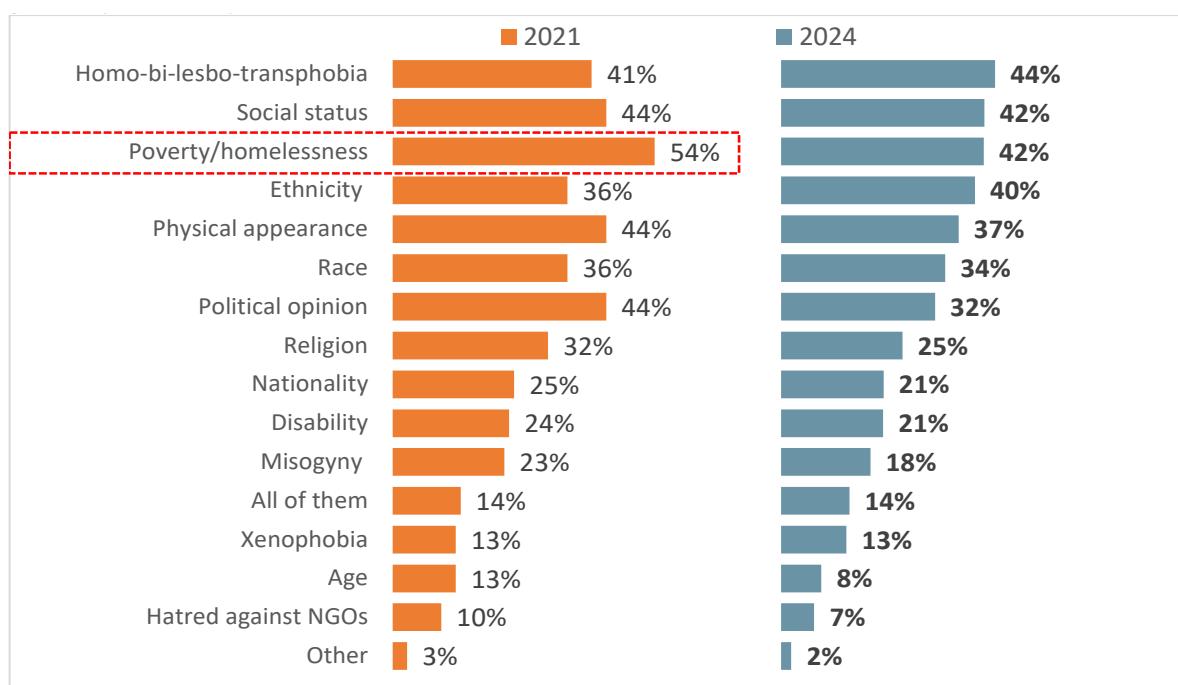


Respondents were asked to identify the most common motivations behind the use of hate speech, with the option to select multiple responses. The data reveals that **fear or phobia towards the LGBTI+ community (44%)**, followed by **issues related to social status and poverty or homelessness were the most frequently cited motivations**, each mentioned by 42% of participants. Ethnicity was also a significant factor, with 40% of respondents indicating it as a motivation. Physical appearance, race and politician opinion are mentioned by respectively 37%, 34% and 32% of the respondents this year of the survey.

When comparing these findings to the 2021 survey, notable differences emerge. In that earlier survey, poverty was ranked as the top motivation, with 54% of respondents identifying it, while social status, physical appearance, and political opinion were tied for second at 44%, reflecting a 10% gap from the leading motivation. Notably, homo-bi-lesbo-transphobia was ranked lower, at 41%.

Furthermore, there has been a significant decline in the perception of political opinion as a motivation for hate speech, with a 12% decrease since the last survey. Physical appearance has also seen a decrease of 7% in its perceived role as a trigger for hate speech. These shifts highlight evolving societal attitudes and the changing landscape of factors contributing to hate speech.

Figure 19. In your opinion, what is the most common motivation triggering Hate Speech. Response of general public sample.



The data reveal significant differences in motivations for hate speech among various age groups.

Younger respondents most often identify homo-bi-lesbo-transphobia as the primary motivation behind the hate speech they encounter. By contrast, older respondents more frequently perceive hate speech as being directed at individuals based on poverty or social status. This highlights how age influences perceptions of which groups are most targeted by hate speech.

Interestingly, younger respondents are more likely to report encountering hate speech motivated by ethnicity compared to those over 50. Additionally, **physical appearance is also a more prominent factor for individuals aged 18-29**, with half of this group identifying it as a reason for hate speech. This contrasts sharply with only 37% of those aged 30-49 and just 28% of respondents aged 50-64 who perceive physical appearance as a motivating factor in the hate speech they observed.

These findings highlight the varying perspectives across age groups regarding the underlying causes of hate speech, suggesting that **younger individuals may be more attuned to contemporary social issues, while older respondents focus on traditional socio-economic factors.**

The results reveal **notable differences in how men and women perceive the motivations behind hate speech.**

- For men, the primary triggers of hate speech they observed are poverty/homelessness (49%) and social status (47%).
- In contrast, women cite homo-bi-lesbo-transphobia as the leading cause (49%), followed by ethnicity at 43%, while men's concern for ethnicity is lower at 37%. Additionally, women place emphasis on physical appearance as a motivation (40%), whereas around 33% of men do.

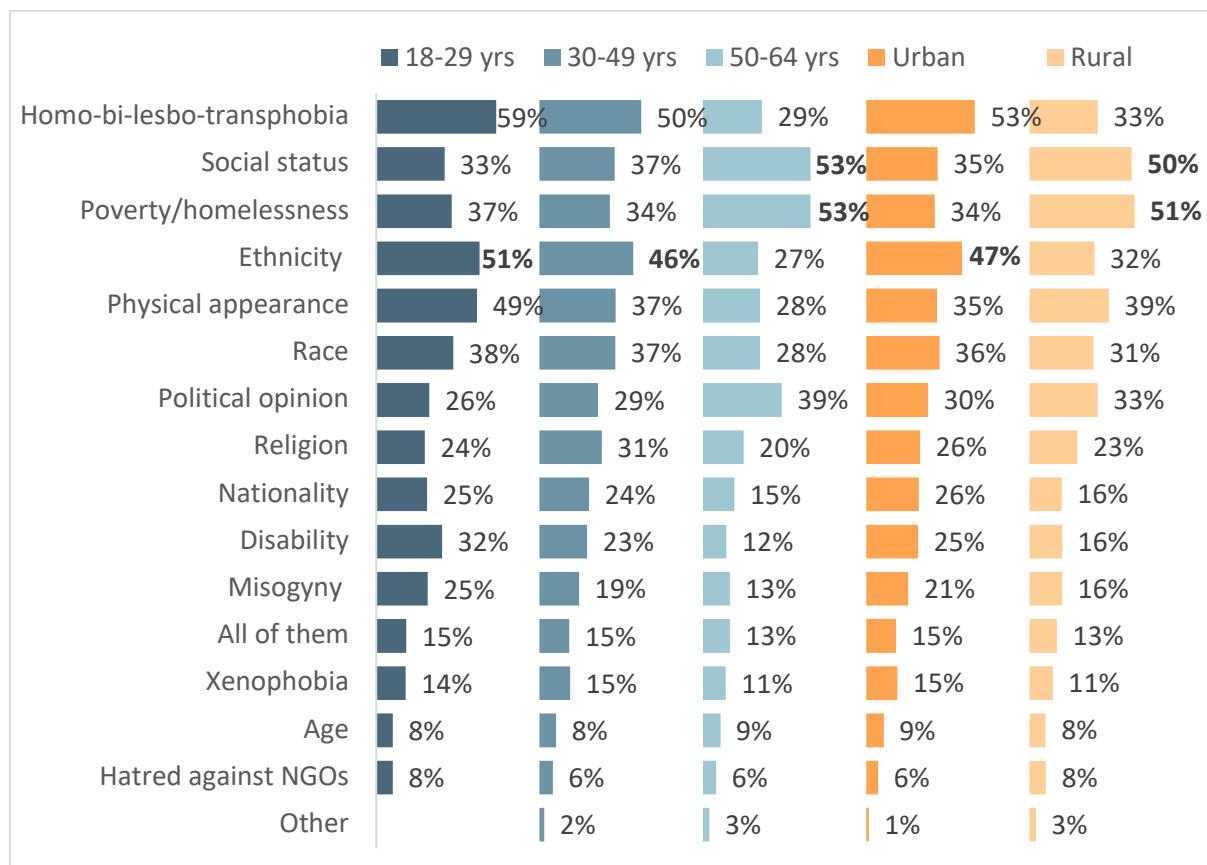
Figure 20 Respondents' perceptions of the most common grounds motivating hate speech, by sex.



Differences in perceptions based on urbanity are also evident.

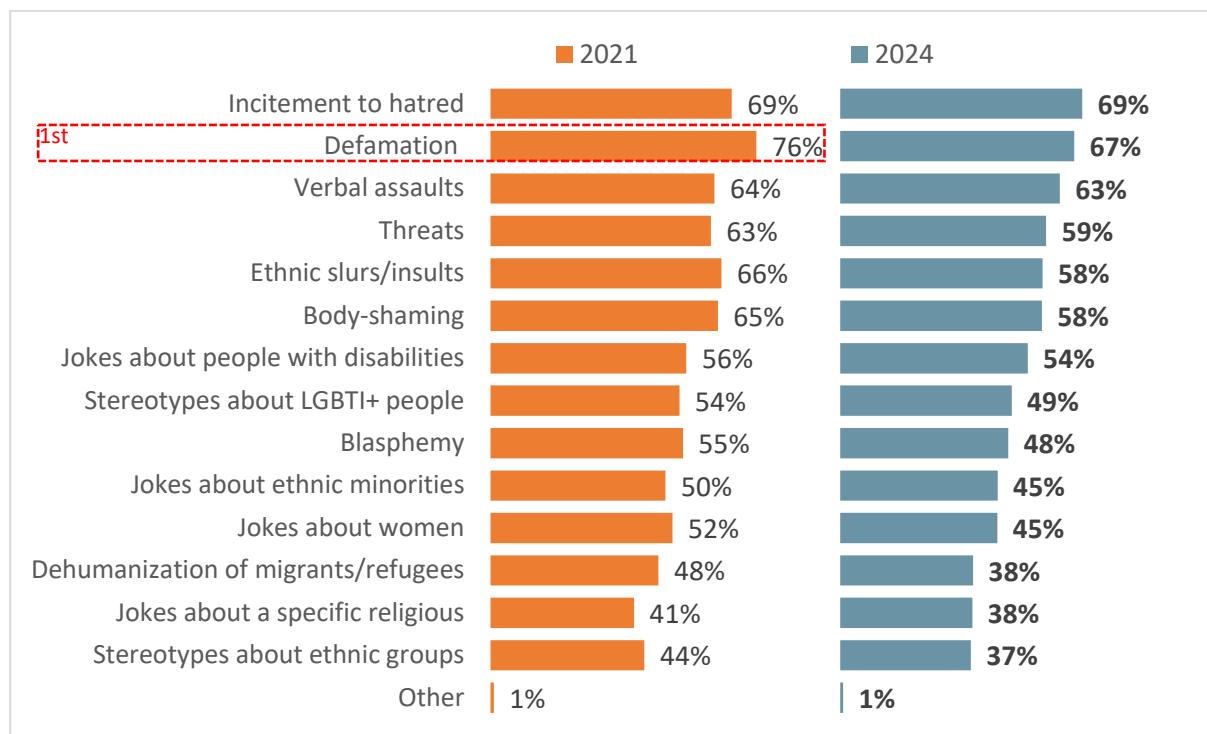
- Urban residents identify phobias related to the LGBTI+ community (53%) and ethnicity (47%) as the primary motivations for hate speech they observed.
- In contrast, rural residents are more likely to attribute the hate speech they observed to poverty (51%) and social status (50%). This contrast underscores how geographic context influences the perceived drivers of hate speech.

Figure 21 In your opinion, what is the most common motivation triggering Hate Speech, by age group and urbanity. Response of general public sample



When asked about the types of expression that can be classified as hate speech, approximately 69% and 67% of respondents identified incitement to hatred and reputation damage (defamation), respectively, as forms of hate speech. Additionally, 63% considered verbal assaults to be hate speech. These findings show a slight shift from a 2021 survey, where defamation was recognized as the primary form of hate speech by three-quarters of respondents, followed by incitement to hatred. While both incitement to hatred and defamation remain the top two identified forms of hate speech, they were mentioned less frequently in the recent survey. The results by gender show minimal differences in perceptions.

Figure 22. In your opinion, what kind of the following forms of expression can be labelled as Hate Speech. Response of general public sample



The results by age group indicate that defamation is viewed as a significant form of hate speech, particularly among older individuals aged 50-64, consistent with findings from the previous survey. In contrast, **for the younger demographic of 18-29 years old, body shaming emerges as the most frequently cited expression identified as hate speech.**

The results by urbanity reveal some differences in perceptions. Urban residents view incitement to hatred as the primary form of expression classified as hate speech, followed by defamation and ethnic slurs/insults. In contrast, rural residents rank defamation as the most significant, followed by threats, incitement to hatred, and verbal assaults.

Figure 23. In your opinion, what kind of the following forms of expression can be labeled as Hate Speech. Response of general public sample split by age

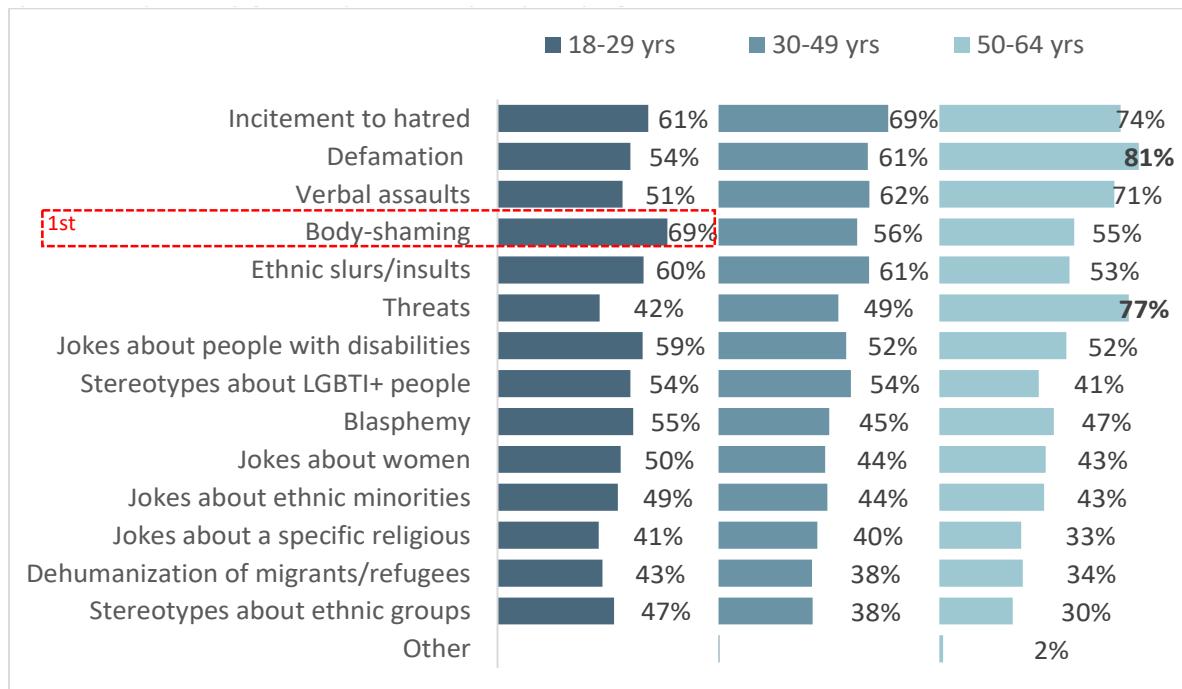
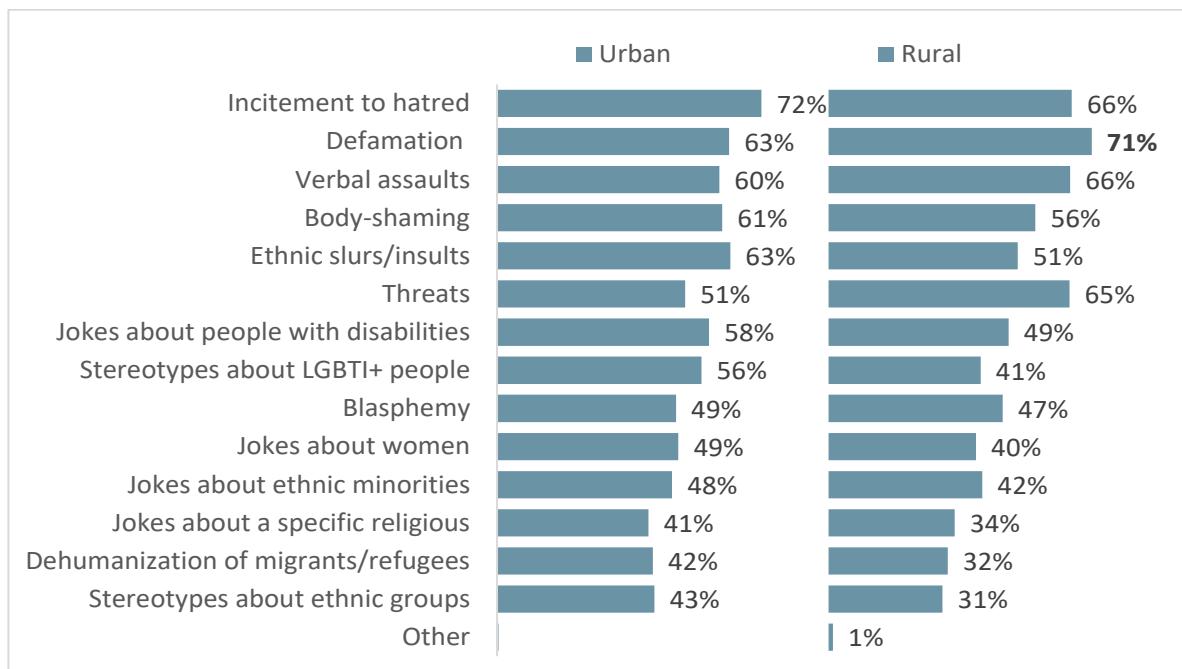


Figure 24 In your opinion, what kind of the following forms of expression can be labelled as Hate Speech. Response of general public sample split by urbanity

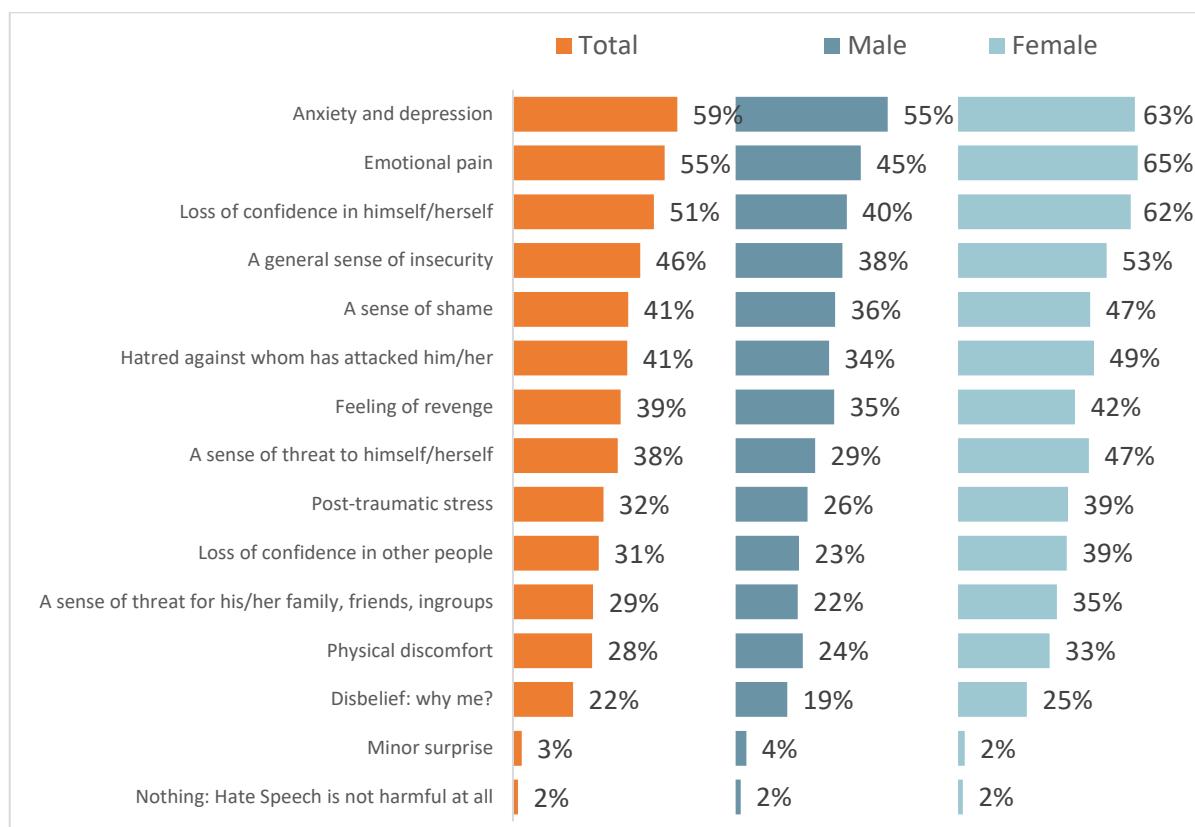


Respondents were also asked about the experiences of individuals or groups targeted by hate speech. Similar to the previous survey, **anxiety, depression, and emotional pain were identified as common outcomes**.

Notably, **these feelings were reported significantly more often by women than by men**:

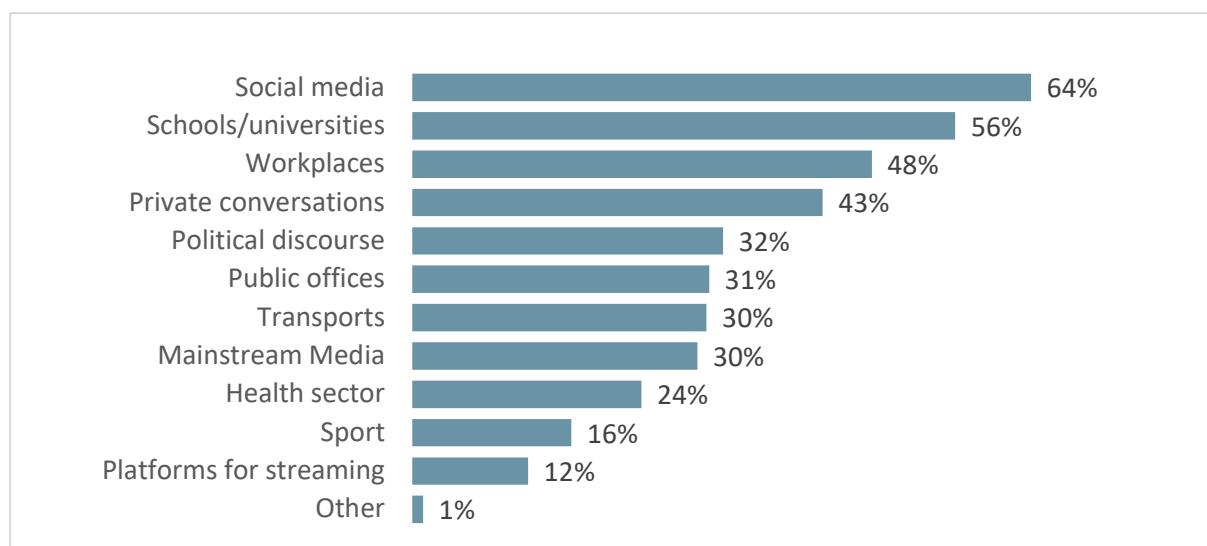
- 62% of women indicated that loss of confidence is felt by those targeted, compared to only 40% of men.
- Emotional pain showed a similar disparity, with 45% of men and 65% of women acknowledging its impact.
- Additionally, a sense of threat was mentioned by 29% of men and 47% of women, further highlighting the gender differences in perceptions of the effects of hate speech on those targeted.

Figure 25. Which of the following is a person/group targeted by Hate Speech likely to experience, Response of general public sample split by sex



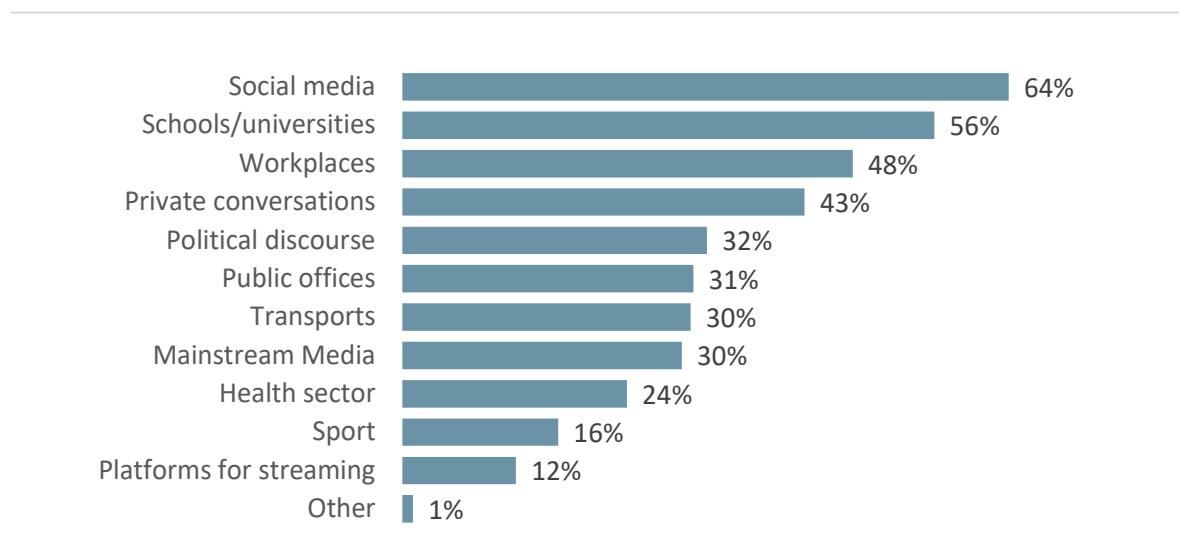
Results by age group indicate that **young respondents (ages 18-29)** are more likely to perceive that hate speech leads to a loss of confidence among those targeted, with 71% acknowledging this impact, consistent with findings from the 2021 survey. In contrast, **older respondents (ages 50-64)** more often perceive anxiety and depression as consequences of hate speech on those targeted, with 6 out of 10 people indicating this impact compared to other age groups.

Figure 26. Which of the following responses is a person/group targeted by Hate Speech likely to experience. Response of general public sample split by age group



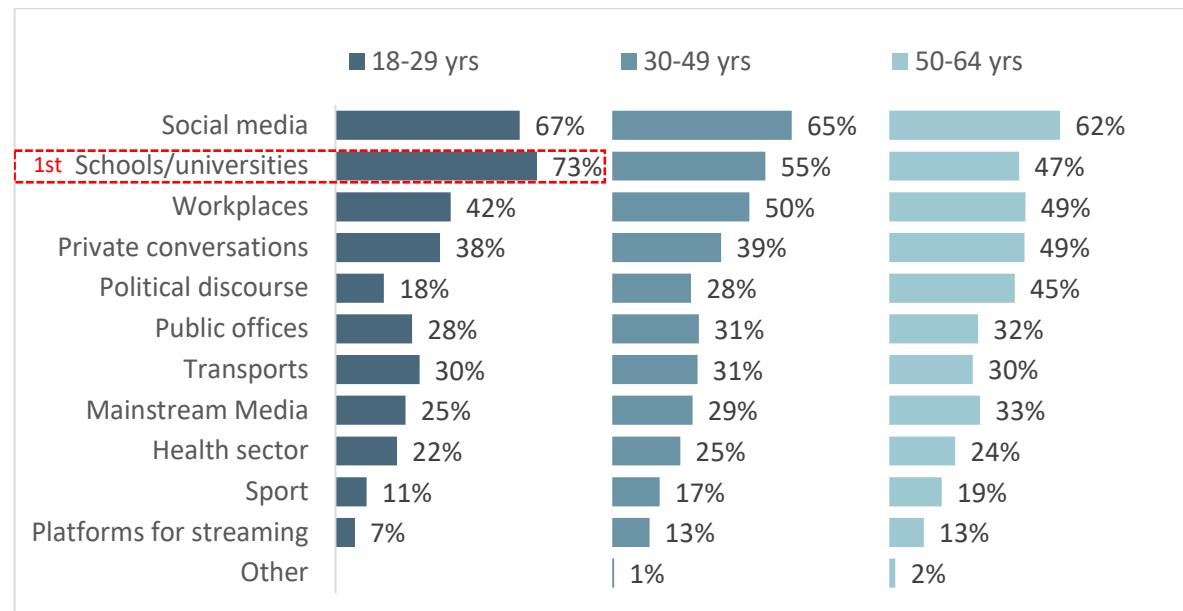
Respondents were asked to identify the contexts in which they believe hate speech is most commonly experienced in the country, with the option to select multiple contexts. Similar to previous wave of the study, **about 6 out of 10 respondents indicated that social media is the primary environment for hate speech**. Approximately 56% believe that schools and universities are also significant settings where individuals might encounter hate speech. Around half of the respondents identified workplaces as another environment although this figure is 8% lower than in the 2021 study. Other contexts, such as private conversations, public offices, transportation, sports, and streaming platforms, were mentioned less frequently compared to 2021, particularly political discourse, which saw a 13% decrease in recognition.

Figure 27. Where/in which context is Hate Speech mostly experienced in Albania? Response of general public sample



There are some differences by age group regarding the contexts in which hate speech is perceived. Respondents aged 18-29 primarily identify schools and universities as the main environment, followed by social media, while those aged 39-49 list social media first. This trend may reflect that younger respondents are still in school or have recently completed their education. Additionally, there are slight variations among age groups for other contexts, particularly in political discourse, which is more recognized by older respondents (45%) compared to younger ones (18%). No significant differences was found in responses across urbanity.

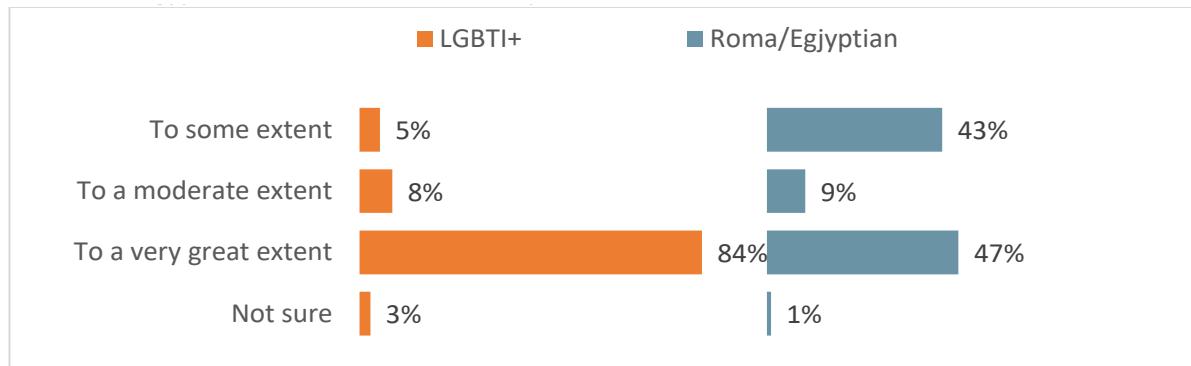
Figure 28. Where/in which context is Hate Speech mostly experienced in Albania? Response of general public sample split by age group



3.3 PERCEPTIONS OF HATE SPEECH BY LGBTI+ AND ROMA/EGYPTIAN COMMUNITIES

LGBTI2021 Data about the degree to which hate speech is perceived as widespread in Albania shows higher awareness among the LGBTI+ community (84%) compared to the Roma/Egyptian community (47%). This disparity may be linked to differences in exposure and social context. For example, Roma respondents may experience hate speech so frequently that it becomes normalized and less likely to be identified as such, while LGBTI+ respondents may have greater opportunities through community support and advocacy to frame these experiences explicitly as hate speech.

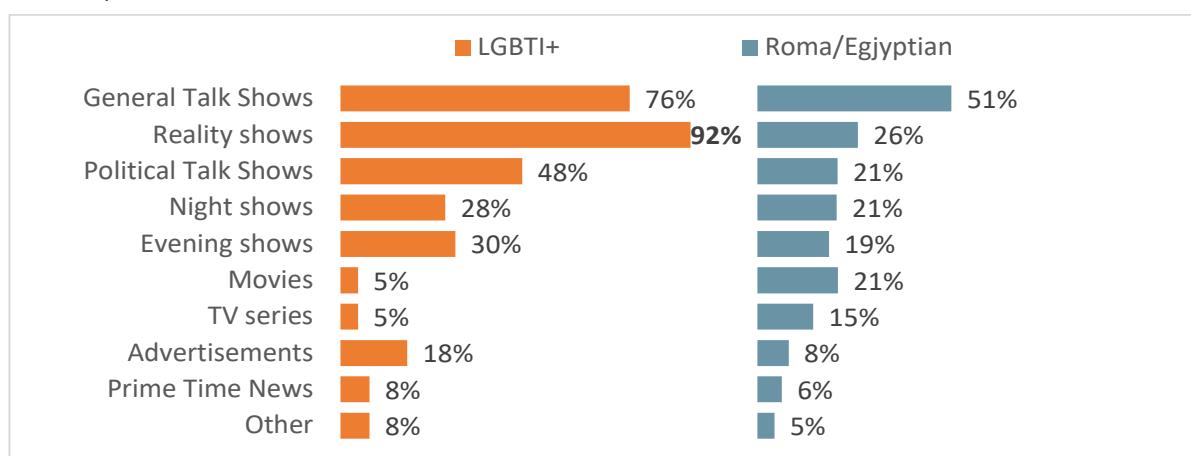
Figure 29. In your opinion, to what extent Hate Speech is spread in Albania? Responses of the LGBTI++ and Roma/Egyptian communities boost sample



LGBTI

When asked about the channels through which hate speech is disseminated, both the LGBTI+ and Roma/Egyptian communities identified television as a primary source. Among LGBTI+ respondents, 76% pointed to reality shows and general talk shows, while 51% of Roma respondents highlighted general talk shows as the main source. This suggests broad agreement that TV programming plays a major role in spreading hate speech, even though differences in media consumption patterns may influence which formats are emphasised.

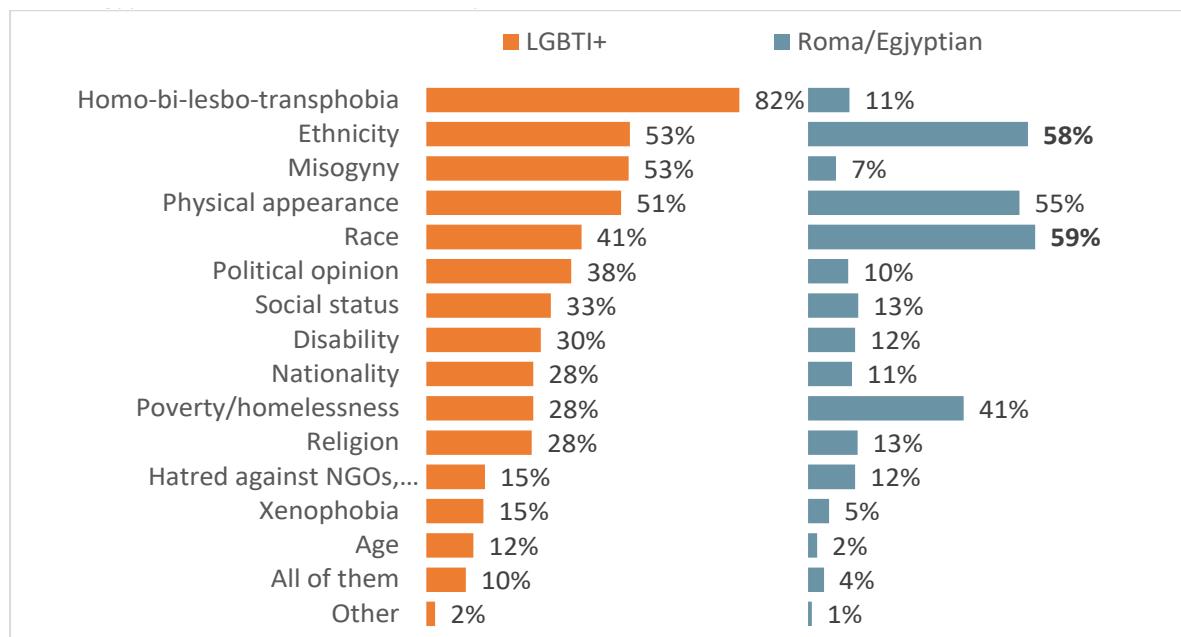
Figure 30. What TV programs are more likely to spread Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



Respondents in the group representing those targeted were also asked about the most common grounds motivating the hate speech they observed. This inquiry aims to gather insights into the understanding of hate speech. **Same as in the last survey in 2021, the most significant factor identified among LGBTI+ community is Homo phobia**, cited by 82%. Other grounds motivating hate speech include ethnicity, fear of women (misogyny), and physical appearance, each mentioned by about half of the respondents. Additionally, race and political opinions are noted as contributing factors to hate speech.

In contrast, same as in 2021, the Roma community perceives race and ethnicity as primary triggers for hate speech, followed closely by physical appearance, race and ethnicity. They also consider poverty and homelessness as grounds for hate speech, with 41% identifying this issue—significantly higher than the 28% noted by the LGBTI+ community.

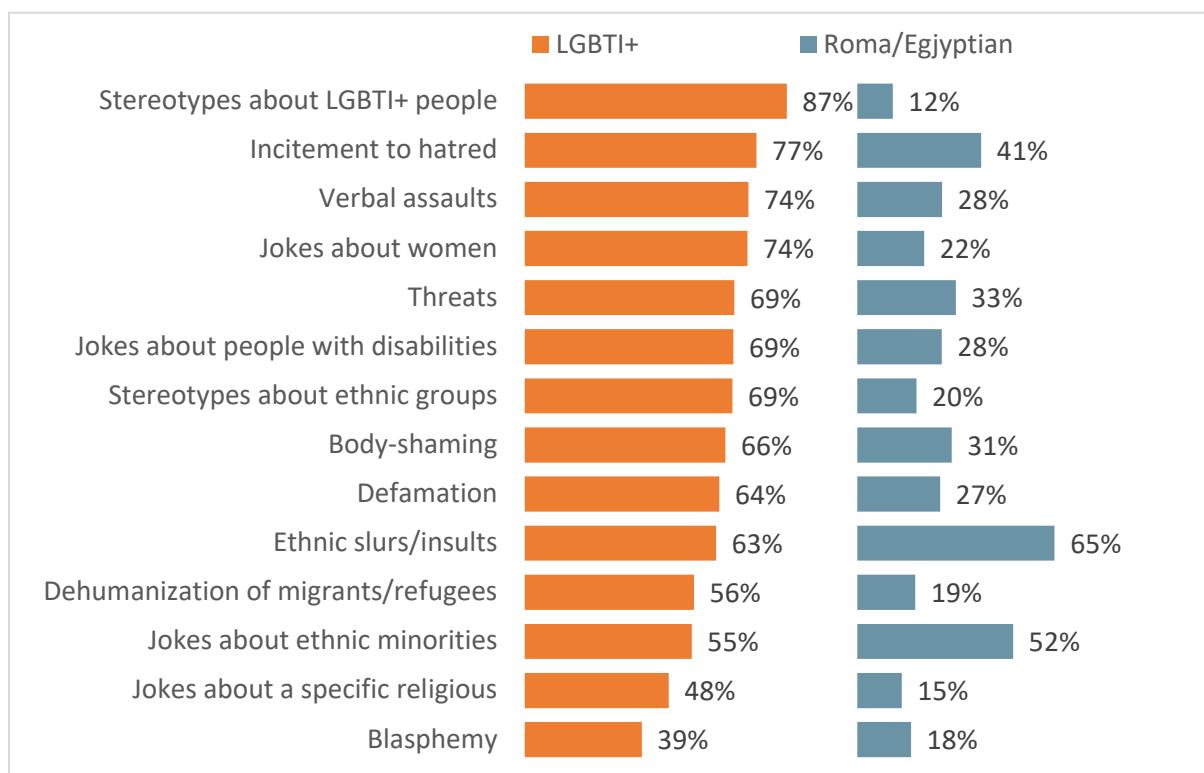
Figure 31. What is the most common motivation triggering Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



Another important question addresses the forms of expression that can be classified as hate speech:

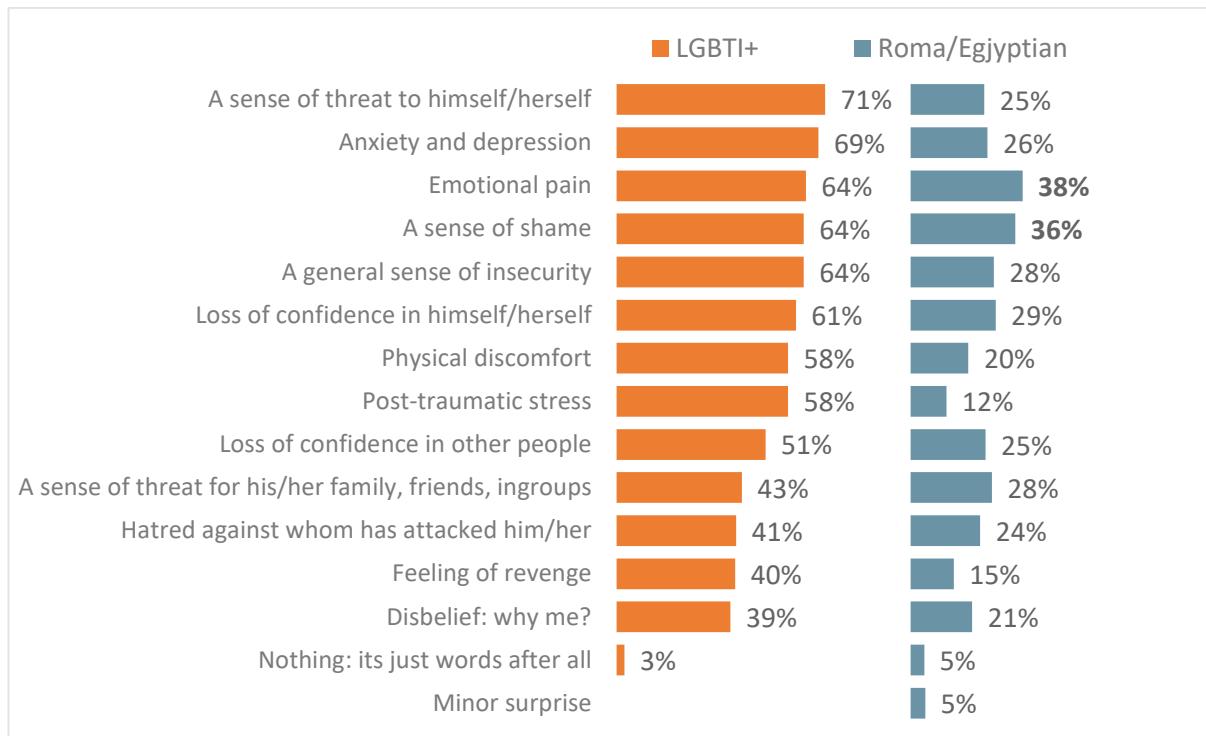
- **87%** of the LGBTI+ community believes that stereotypes about them constitute hate speech, while **65%** of the Roma community views ethnic slurs and insults as hate speech. Additionally, **52%** of the Roma community considers jokes about ethnic minorities as hate speech, and **41%** see incitement to hatred in the same light.
- Among the LGBTI+ community, incitement to hatred, verbal assaults, and jokes about women are identified as significant forms of hate speech by three out of four participants in the study.

Figure 32. What kinds of the following forms of expression, can be labeled as hate speech?
Responses of the LGBTI+ and Roma/Egyptian communities boost sample



The Roma community believes that individuals subjected to hate speech are likely to experience emotional pain and a sense of shame. In contrast, the LGBTI+ community believes that being targeted by hate speech makes those targeted feel threatened, and experience anxiety and depression.

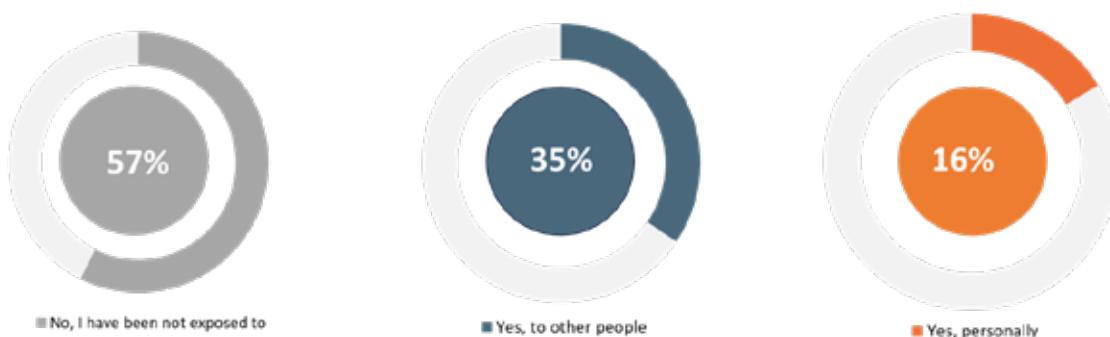
Figure 33. Which of the following emotions a person/group targeted by hate speech is likely to experience? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



3.4 EXPERIENCE WITH HATE SPEECH

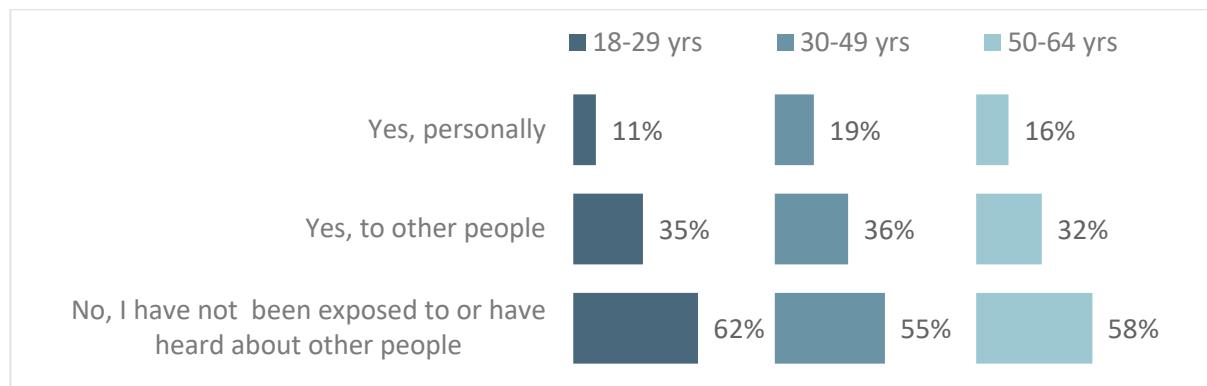
The next section of the survey focused on general population respondents' experiences with hate speech. After assessing their perceptions and knowledge, the survey aimed to clarify how this phenomenon is experienced in the country. Respondents were asked if they had recently encountered hate speech, either personally or in relation to others. The results indicate that **approximately 57% have neither personally experienced hate speech nor heard of others who have**, marking a slight decrease from 61% in the 2021 survey. About one in three respondents reported hearing that others around them have experienced hate speech, while around 14% stated they had encountered it personally. These latter two figures are nearly consistent with the previous wave of the study, with slightly differences within the margin of error (respectively 32% and 14%).

Figure 34. Have you recently heard or been exposed personally or about other people of Hate Speech? Response of general public sample



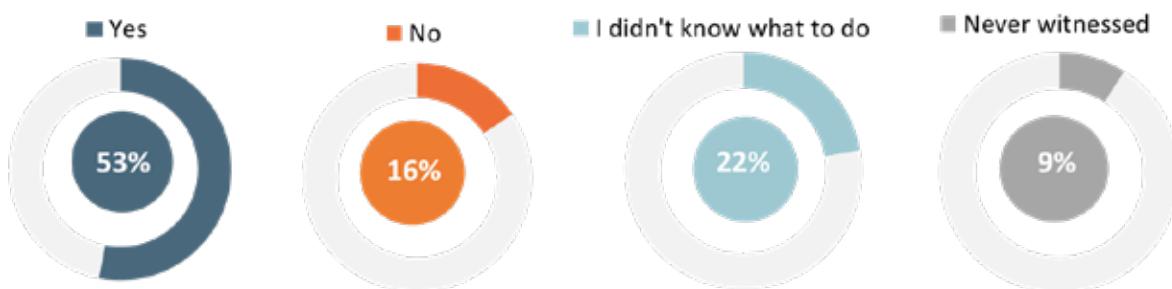
Results by gender reveal no significant differences, while age-related findings indicate that younger respondents are less likely to have been exposed to or heard about hate speech targeting others around them compared to older respondents.

Figure 35. Have you recently personally been, or heard about other people who were, exposed to Hate Speech? Response of general public sample split by age group.



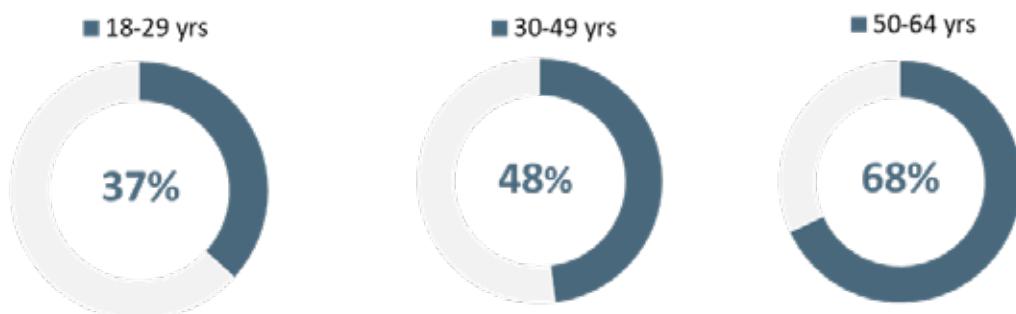
Additionally, respondents were asked whether they took any action after witnessing hate speech directed at someone else. **The results reveal that half of the respondents did act**, consistent with findings from the previous survey. About 16% did not take any action, while 22% expressed a desire to intervene but were unsure how to proceed.

Figure 36. In case you have witnessed Hate Speech targeting someone else, have you taken any action? Response of general public sample



Additionally, respondents who reported acting after witnessing hate speech directed at others were analysed by age and urbanity, revealing differences in both categories. **Older respondents appear to have taken more action than younger ones**, with 68% of those aged 50 and over reporting they intervened, compared to 48% of those aged 30-49 and only 37% of respondents aged 18-29.

Figure 37. In case you have witnessed Hate Speech targeting someone else, have you taken any action? Response of general public sample split by age group.



The respondents in the general survey were asked about their personal experiences with online hate speech. The results indicate that **76% have never encountered hate speech**, which is similar to the 2021 survey results (80%). Approximately 10% reported being exposed a few times, while 7% stated they have experienced it very often. Additionally, around 8% indicated that they didn't know. Results by gender show that slightly fewer men have never been exposed to hate speech compared to women.

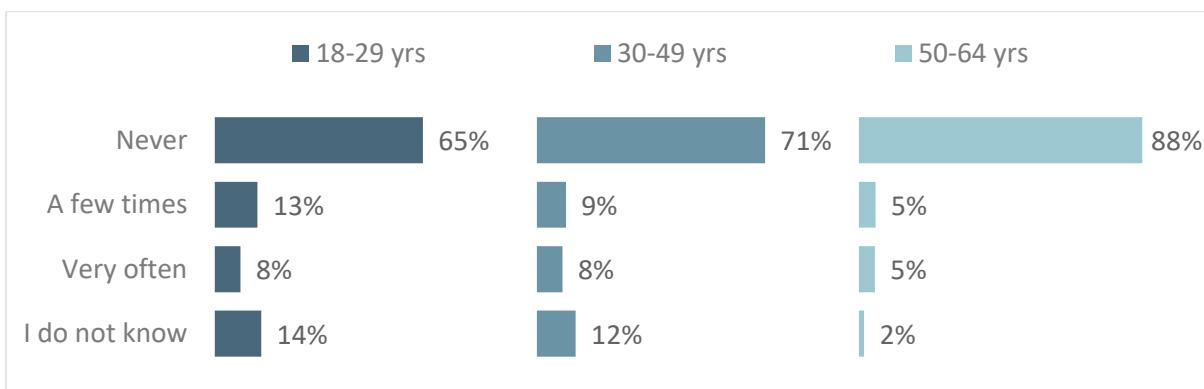
Figure 38. Have you ever been exposed to online Hate Speech? General public



Data by age group reveal that younger individuals are more likely to encounter hate speech.

About 20% of respondents aged 18–29 report having been exposed at least a few times, compared to around 10% of older respondents. While the difference is modest, it suggests that younger people are more frequently exposed, likely due to their greater use of online platforms.

Figure 39. Have you ever been exposed to online Hate Speech? by age groups. Response of general public sample

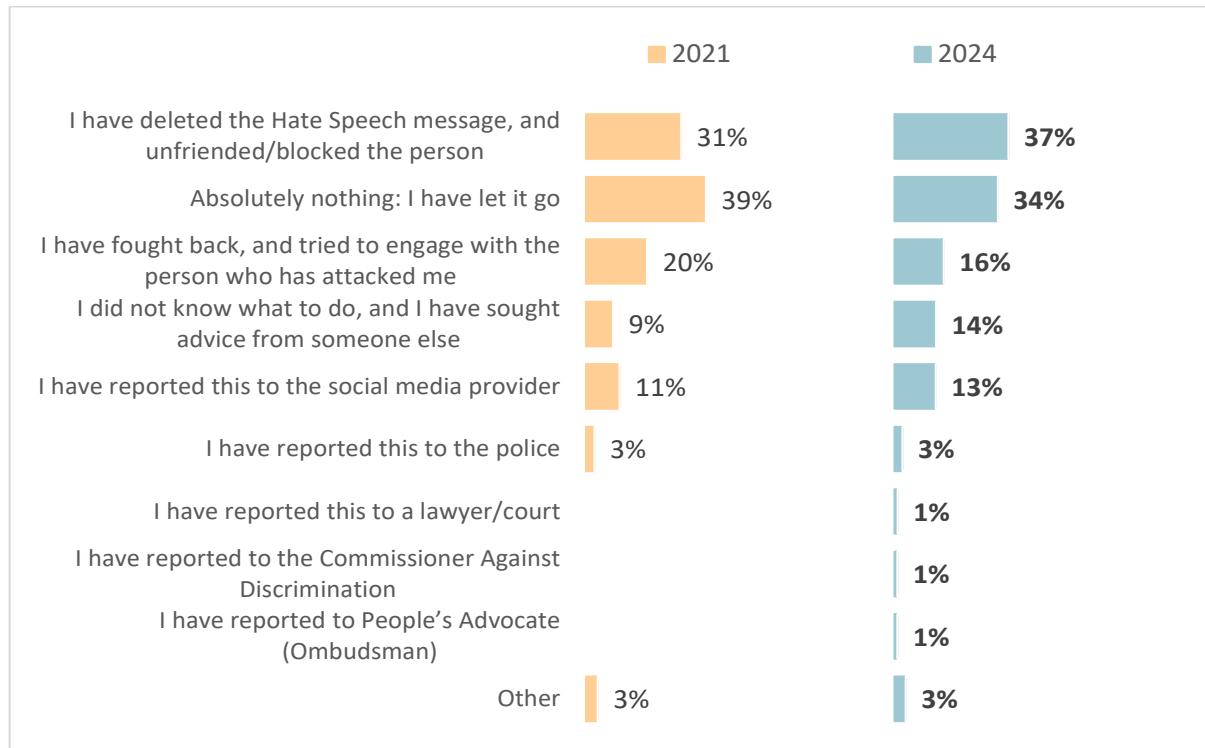


Respondents who have encountered online hate speech were asked about their subsequent actions. **In the previous survey, a significant portion (39%) chose to ignore it entirely, while this year, 37% reported acting by deleting the hate speech message and unfriending or blocking the offender**, indicating a proactive response compared to 2021. However, a notable 34% still opted not to take any action.

Additionally, a small percentage of respondents engaged directly with the person attacking them or sought advice from others.

When it comes to reporting, only 13% indicated they reported the incident to the social media platform, a slight increase from 11% in 2021. It's important to highlight that **very few individuals reported these incidents to the police (3%) or sought assistance from a lawyer or the Commissioner Against Discrimination, with only 1% each for those options**. Notably, none reported the incidents to a civic society association. Overall, while some progress in responses is evident, a significant number of individuals still choose inaction or do not pursue formal reporting avenues.

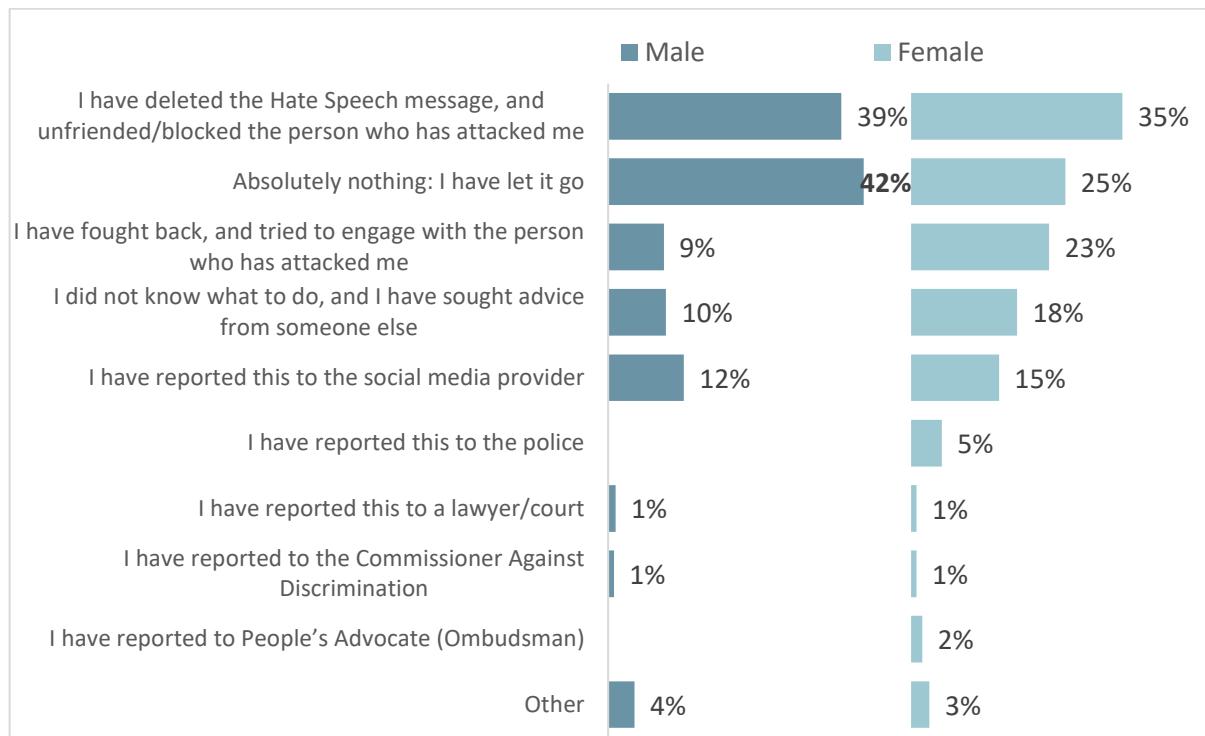
Figure 40. In case you have been exposed to online Hate Speech, what have you done? Response of general public sample



The results by gender indicate that **women are more likely to act** after experiencing online hate speech. Women are more proactive, with 35% opting to delete the hate speech message and unfriending or blocking the offender. Additionally, women are more likely to respond by engaging with the attacker (23%), seeking advice from others (18%), or reporting the incident to a social media platform (15%).

When examining the results by age, there is not much variation; most individuals, regardless of age, either do nothing or choose to delete the hate message.

Figure 41. In case you have been exposed to online Hate Speech, what have you done? Response of general public sample split by gender.



3.4.1 Experience with Hate Speech of LGBTI+ and Roma/Egyptian communities

Some of the survey questions focus on respondents' experiences with hate speech. Participants were asked whether they have recently heard of or been personally exposed to hate speech, either directly or about others. **The results are consistent with the 2021 survey: a majority of the LGBTI+ community reports having been personally exposed to or having heard about others facing hate speech recently.**

In contrast, the situation for the Roma community has shifted slightly since 2021. Now, fewer individuals (37%) report having personally experienced hate speech, down from 45% in 2021. However, there is an increase in those who have heard about others being exposed to hate speech. Consequently, the percentage of people who say they have neither heard nor experienced hate speech remains the same as in 2021, at 35%.

Figure 42 Have you recently heard or been exposed personally or about other people of Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample

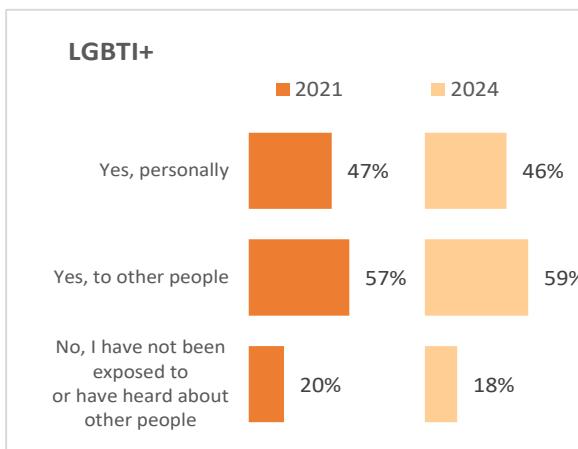
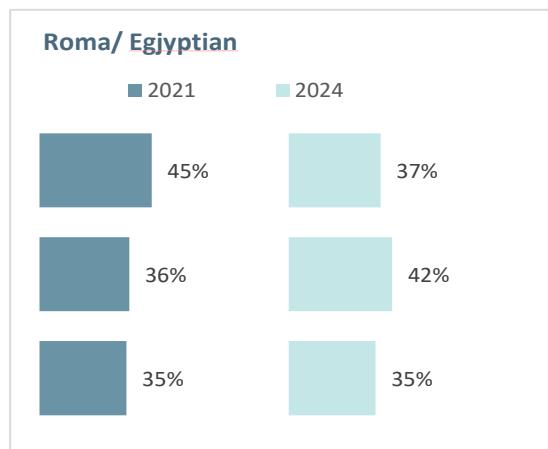


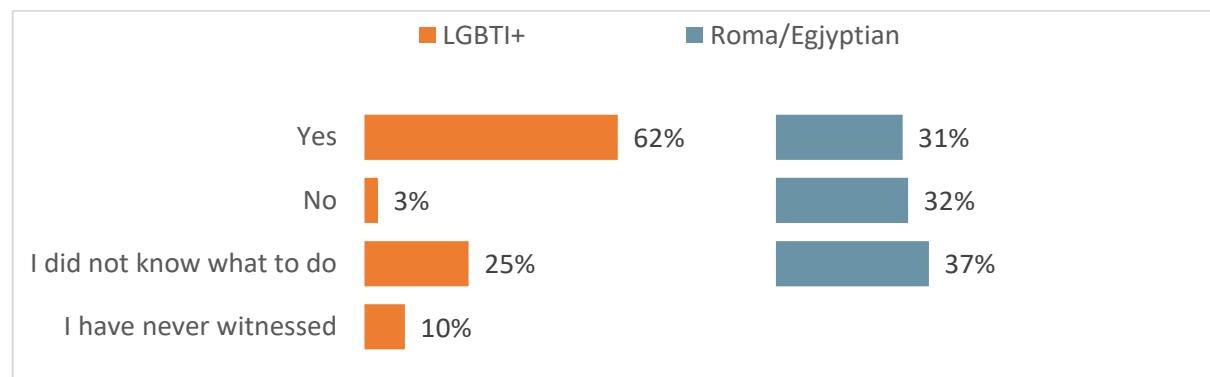
Figure 43 Have you recently heard or been exposed personally or about other people of Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



Another important question, directed specifically at those who have personally experienced or heard hate speech, explores their willingness to act when others are affected. **The LGBTI+ community demonstrates a proactive stance, with 62% stating they have acted**, although 25% admit they are unsure of how to respond in such situations.

In contrast, **the Roma community's responses are more divided**. About one-third report having taken action, another third say they have not, and the final third express uncertainty about what to do. This division suggests a lack of consensus or clarity within the Roma community regarding appropriate responses to hate speech, highlighting a potential area for further education and support.

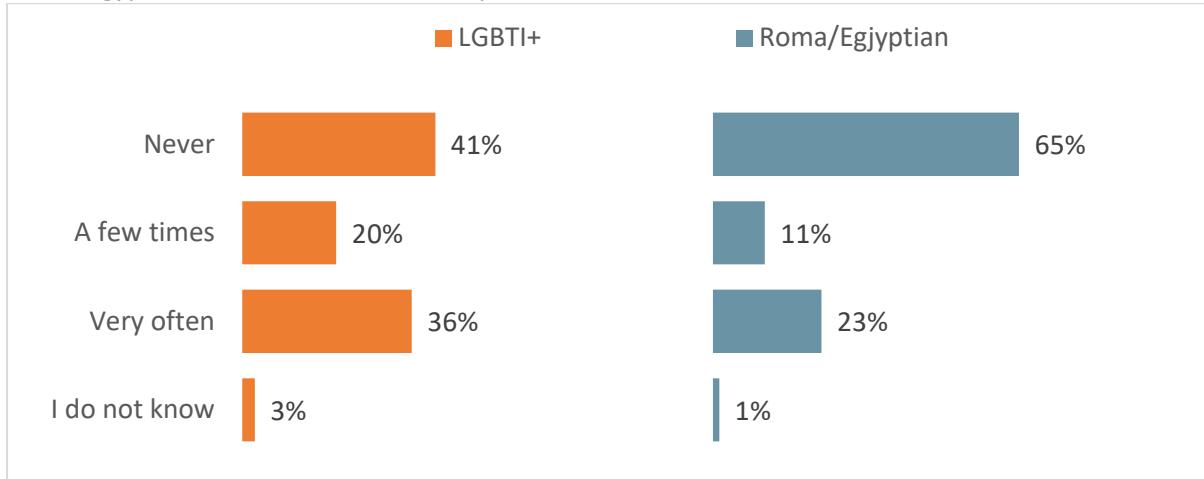
Figure 44. In case you have witnessed Hate Speech towards someone else, have you taken any action? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



Additionally, respondents were asked about their experiences with online hate speech. **Consistent with the findings from 2021, the results indicate that a greater proportion of the LGBTI community has been exposed to online hate speech compared to the Roma community, with 36% of LGBTI+ individuals reporting frequent exposure versus 23% of the Roma community.**

This disparity suggests that online hate speech may be more prevalent or more noticeable among the LGBTI+ community, highlighting the ongoing challenges they face in digital spaces. *The lower percentage among the Roma community could indicate either less exposure or a difference in how individuals report or recognize online hate speech.* Further exploration of these dynamics could provide valuable insights into the experiences of both communities in the context of digital harassment.

Figure 45. Have you ever been exposed to online Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample

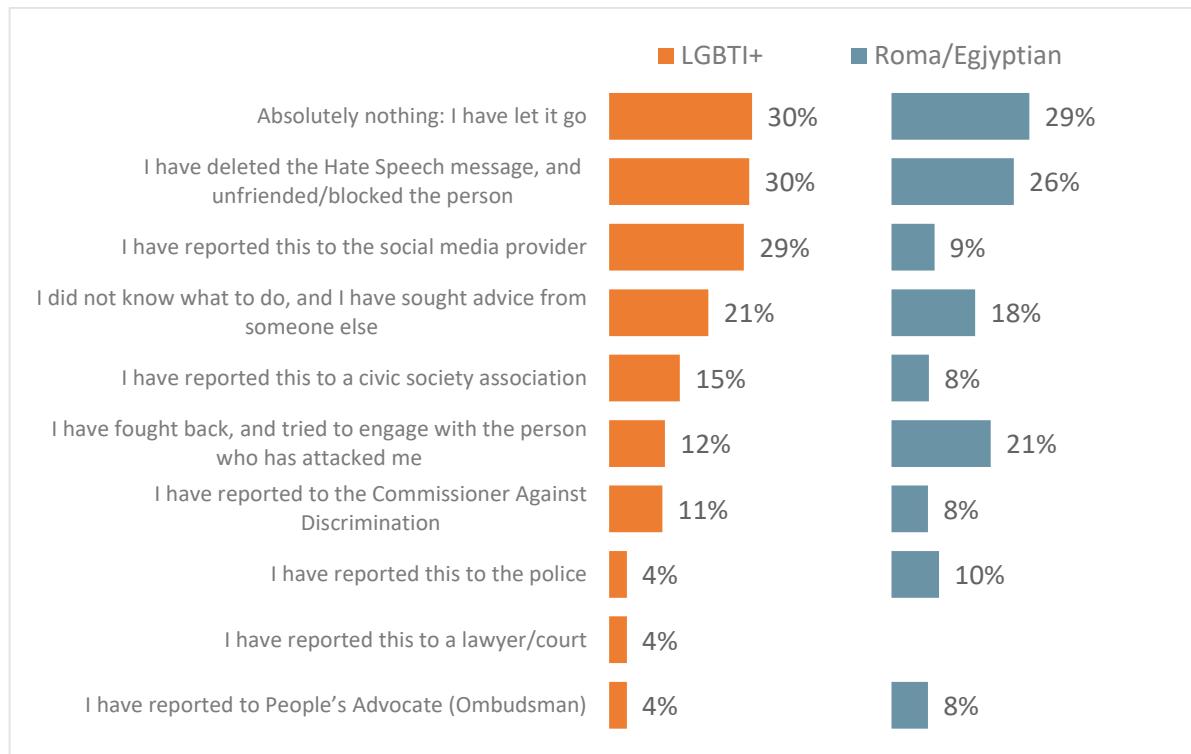


Participants were also asked about the actions they took when faced with online hate speech. Approximately 30% of the LGBTI+ community reported doing nothing, deleting the hateful message, or simply reporting it to the social media provider. This indicates a little **tendency among the LGBTI+ community to take proactive measures**, as 15% chose to report the incident to a civic society organisation, compared to only 8% of the Roma community.

On the other hand, 29% of the Roma community either did nothing or deleted the message, which is slightly higher than the 26% in the LGBTI+ group. Notably, 21% of the Roma community responded by engaging directly with the person who attacked them, a response reported more frequently than among the LGBTI+ community, where only 12% took similar action.

This data reveals contrasting approaches to handling online hate speech between the two communities. The LGBTI+ community demonstrates a stronger inclination to report incidents to organisations, suggesting a reliance on institutional support. In contrast, the Roma community appears to be more willing to confront attackers directly, highlighting a different coping mechanism that may reflect their community dynamics and experiences. Further analysis could explore the implications of these differing responses and their effectiveness in addressing online hate speech.

Figure 46. In case you have been exposed to online Hate Speech, what have you done? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



3.5 LEVEL OF AWARENESS AND TRUST IN THE INSTITUTIONS

Respondents in the general public sample were asked if they were aware of any laws in the country that protect individuals from hate speech. The results reveal that only 12% of respondents were well aware of such a law. Approximately 45% knew of certain laws but lacked specific details, while around 44% were completely unaware of any related legislation. When compared to 2021, **awareness has increased overall**; 57% of respondents are now aware of these laws, up from 41% in the previous survey.

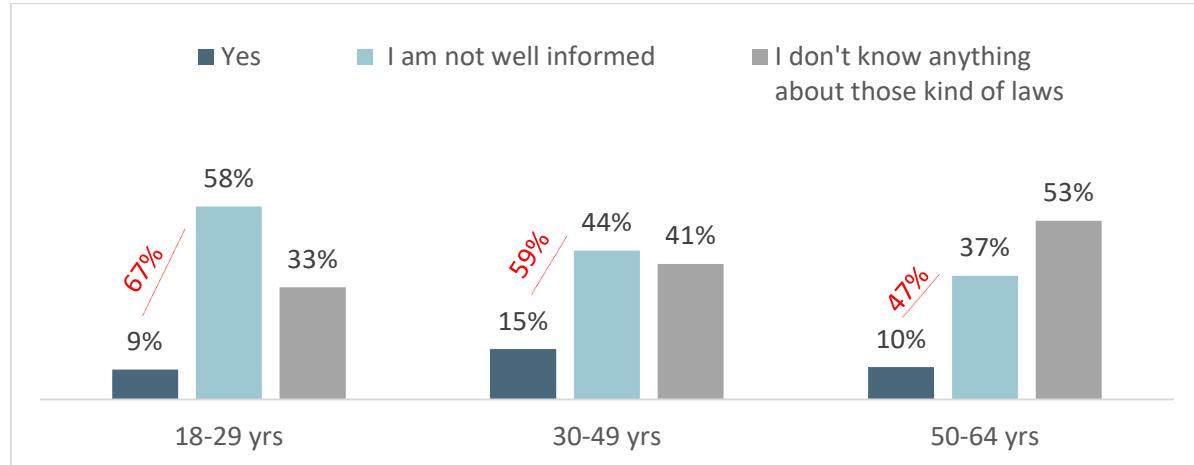
Figure 47. Are you aware of any law protecting people from Hate Speech? Response of general public sample



Results by age group indicate that **younger individuals are more aware of laws protecting against hate speech** compared to older age groups, with 67% of respondents aged 18-29 aware, compared to 59% of those aged 30-49 and 47% of those over 50.

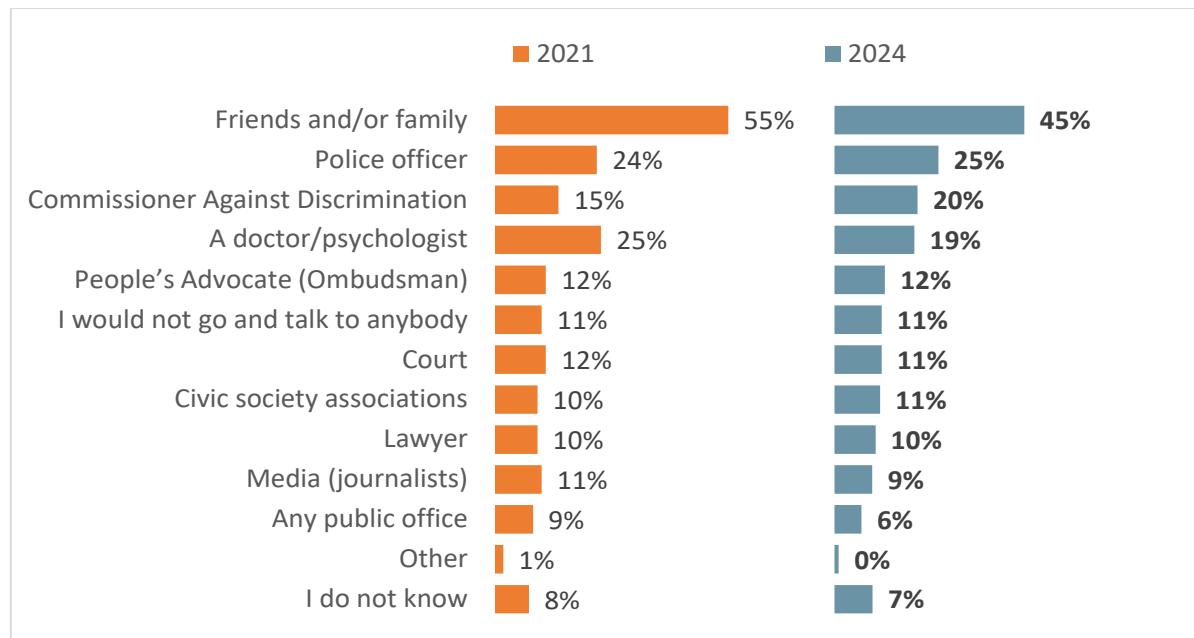
Gender differences also appear in the findings, with men slightly more aware than women; overall, 61% of men indicated some level of awareness, while only 50% of women reported the same.

Figure 48. Are you aware of any law protecting people from Hate Speech? Response of general public sample split by age group



When asked about a hypothetical scenario in which they would be targeted by hate speech, respondents indicated they would primarily seek help from family or friends. However, this reliance on personal connections was more pronounced in the 2021 survey. **In the current survey, there appears to be a slight shift toward placing trust in other institutions or individuals such as police officers or Commissioner against discrimination although family remains the first choice.** Other options, such as reaching out to a people advocate, civic society associations, lawyers, or the media, were mentioned less frequently, with one in ten or fewer considering these alternatives.

Figure 49. If you were to become a target of Hate Speech, where would you go to ask for help? Response of general public sample



The results reveal notable differences in trust levels between genders regarding various individuals and institutions. While there is little variation in the trust placed in family and friends, **significant differences emerge when it comes to trusting the Commissioner Against Discrimination, doctors, psychologists, and civic society organisations.** Women demonstrate considerably higher levels of trust in seeking help from these sources if they become targets of hate speech, compared to men.

This disparity indicates a need for greater focus on men, as their tendency to remain silent on these issues could result in additional challenges. Promoting open dialogue and offering targeted support for men may help address these concerns more effectively. This trend was also observed in the 2021 survey, suggesting that the initiatives implemented during this period have not significantly impacted men's willingness to seek help.

Figure 50. If you were to become a target of Hate Speech, where would you go to ask for help? Response of general public sample split by sex.

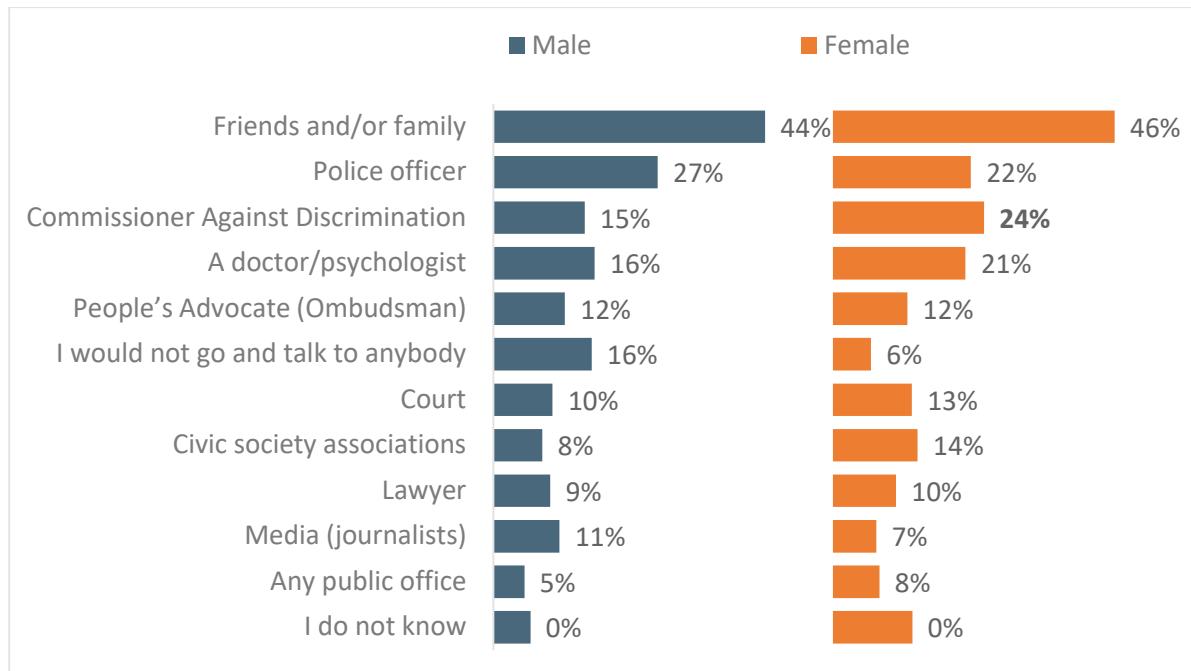


Figure 51. If you were to become a target of Hate Speech, where would you go to ask for help? Response of general public sample split by sex



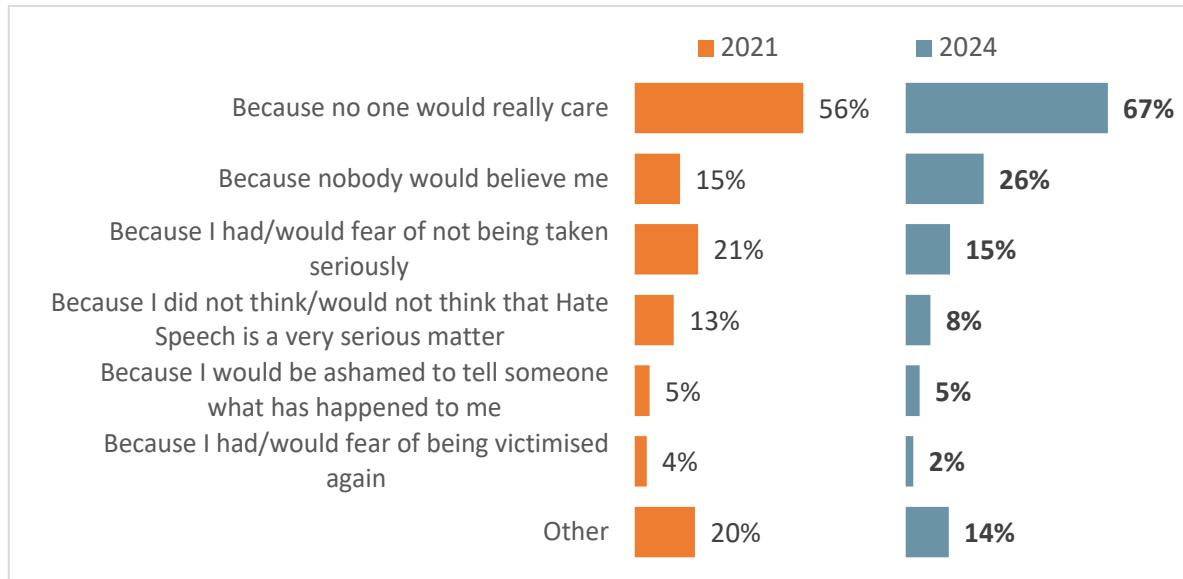
The results by age reveal significant differences in the sources of support chosen by respondents:

- **Friends or family** is chosen by one in two respondents from the young age and older age but its chosen fewer (one third) in the middle group of 30-49 year old.
- **The Commissioner Against Discrimination** is selected by nearly one in four respondents in the 18-29 and 30-49 age groups, while only 9% of those over 50 choose this option.
- **For doctors and psychologists**, 25% of the younger group select this option, compared to 18% of those aged 30-49 and just 16% of respondents over 50 years old.
- Regarding **people advocates**, 10% of respondents aged 18-29 opt for this resource, while 16% of those in the 30-49 age group and only 8% of respondents over 50 years do the same.
- Older age **would not go and talk to anybody** (19% versus 6% and 8% mentioned by younger groups).
- **Civic society associations** seem to have more trust among youngest rather than older respondents.

These findings highlight the varying levels of trust and willingness to seek help across different age groups.

The questionnaire went further in trying to explore the reasons why people would hesitate to ask for help. Results show that majority of the respondents (*from 97 people in total*) think that no one would care if they ask for help. About 26 % think no one would believe them and another 15% are afraid of not being taken seriously. Other reasons mentioned are they feel like they would not find any solution or they prefer to find another solution themselves.

Figure 52 Could you explain why? (only those who wouldn't go to ask for help), Response of general public sample split by sex.



Results by sex indicate that a higher percentage of women fear that no one would genuinely care (85% compared to 60% of men). Additionally, a greater number of men express concerns that nobody would believe them, with 29% of men mentioning this compared to 17% of women.

At the end of the survey, respondents were asked for **their opinions on which institutions they believe are most committed to combating hate speech in the country. This question indirectly gauges public trust in these institutions to address such issues.**

Schools and universities, along with civil society organisations and international entities, are viewed as the most committed to fighting hate speech. However, there has been a notable decline in the perception of religious institutions, with support dropping from 39% in 2021 to 24% in 2024. Similarly, trust in the Ministry of Education and Sports and in the Ministry of Economy has decreased respectively from 31% in 2021 to 21% in 2024 and from 21% to just 7% in 2024. There are some differences by sex; women place more trust in international organisations than men (36% vs 24%), also Commissioner against discriminations is more trusted among females (30% vs 13%). Other differences are seen as well in the below graph by sex.

Figure 53. In your opinion, what are the institutions which are more committed to combating Hate Speech in Albania. Response of general public sample

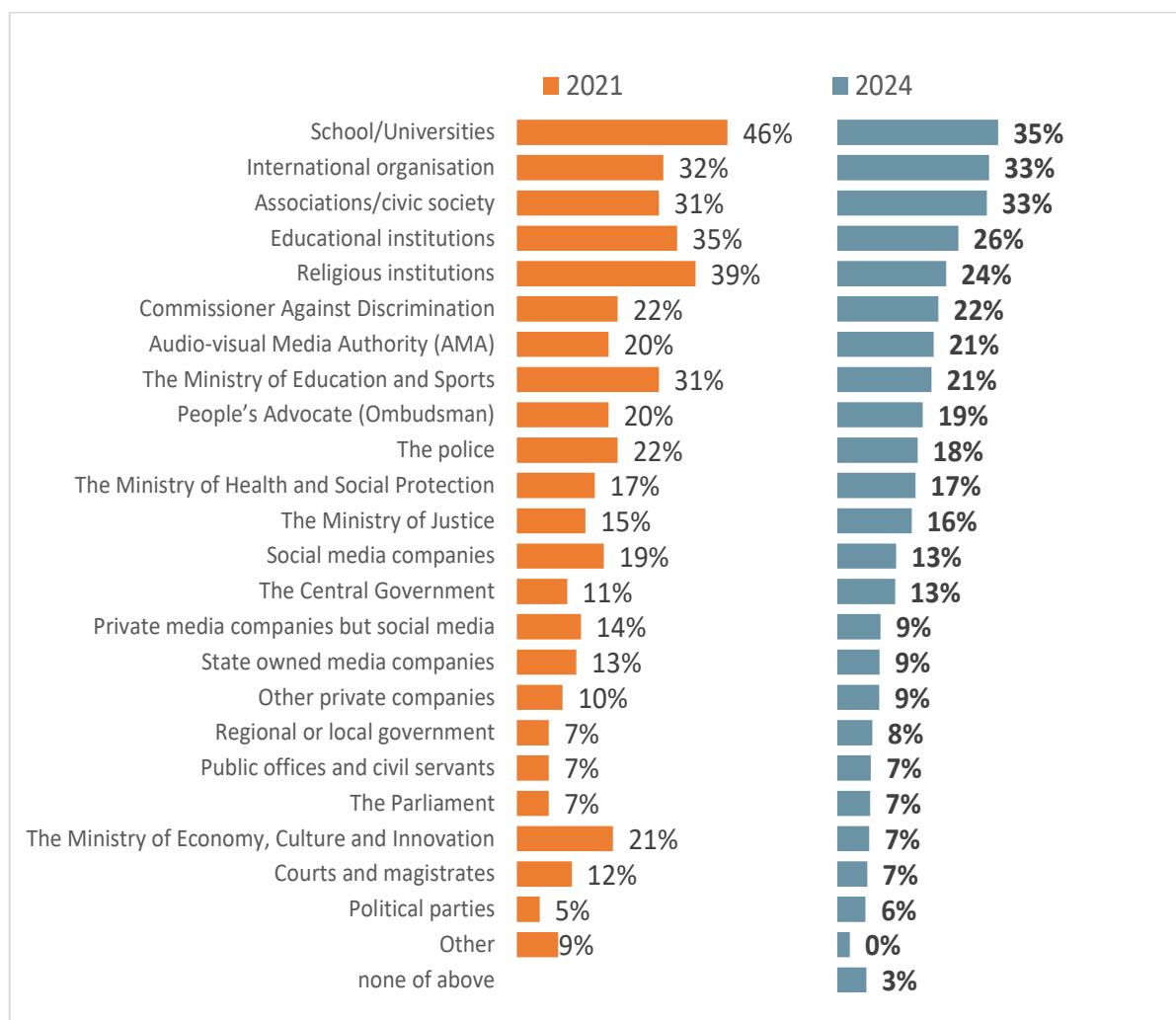
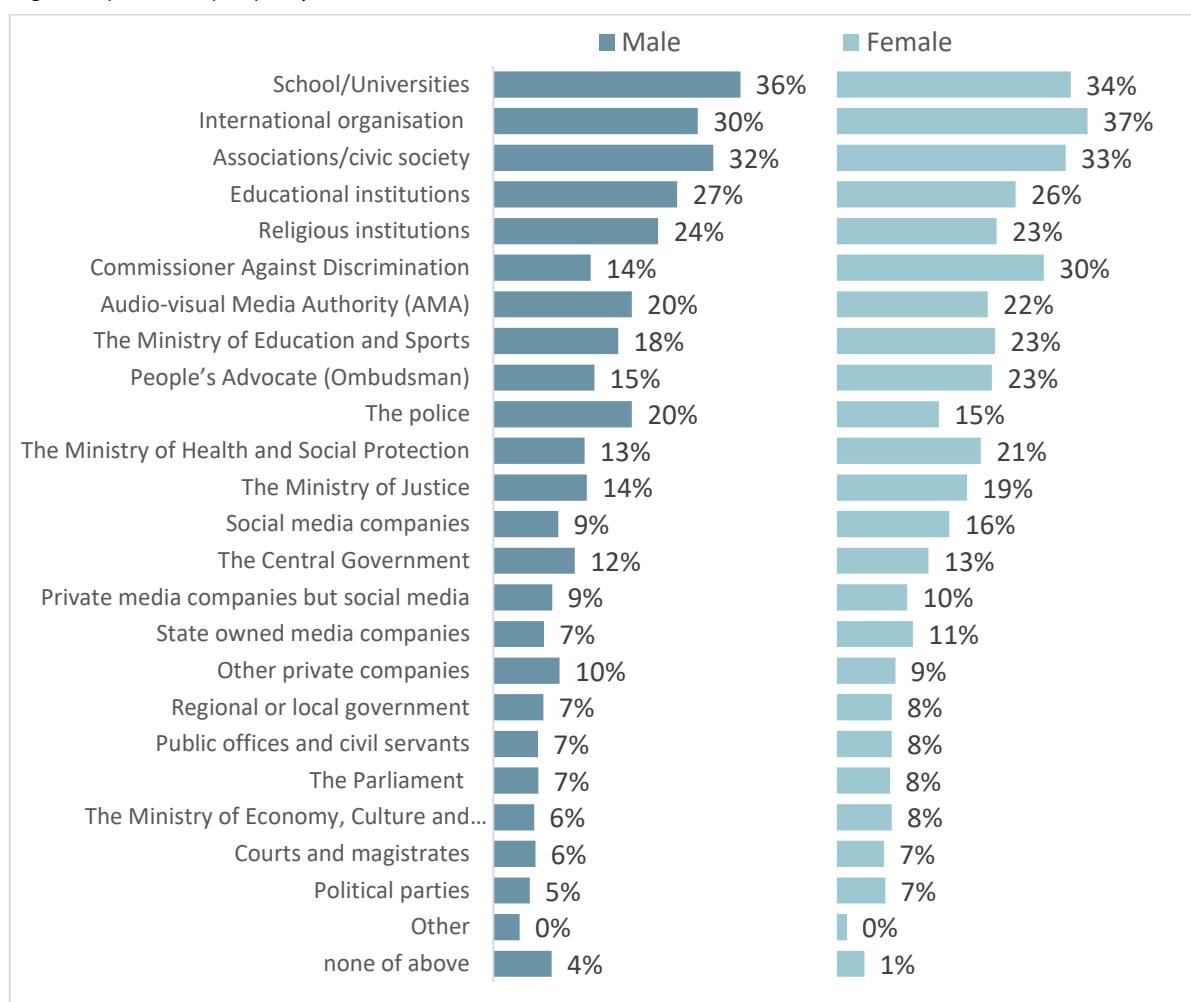


Figure 54. In your opinion, what are the institutions which are more committed to combating Hate Speech in Albania, Response of general public sample split by sex.



We inquired about the frequency of hate speech in public forums (such as social media and news) and how it has changed over the past five years. The results indicate that 70% of respondents believe it has increased (either somewhat or significantly). However, half of those surveyed do not express an opinion on the effectiveness of current measures (like community guidelines and laws) in reducing hate speech compared to five years ago.

Figure 55 In your opinion, how has the frequency of hate speech in public forums (e.g., social media, news) changed over the past five years? Response of general public sample

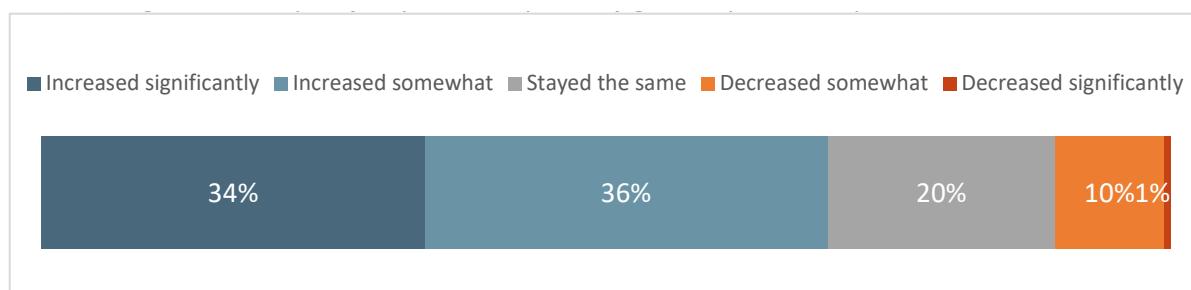
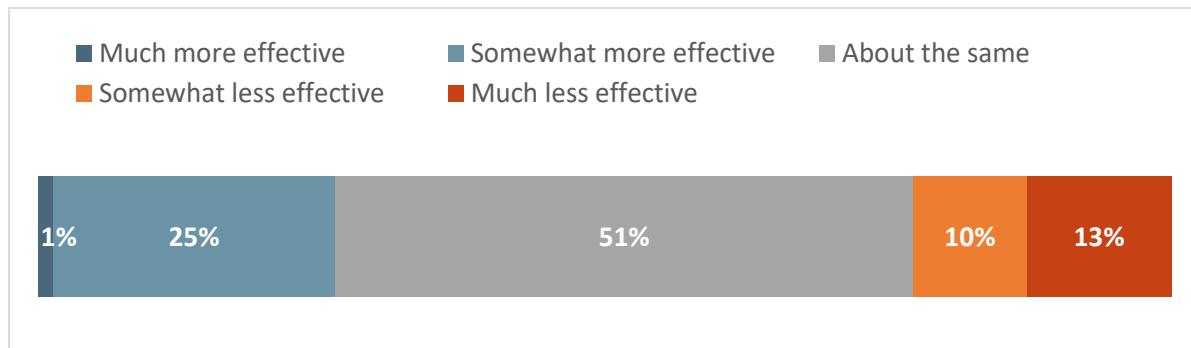


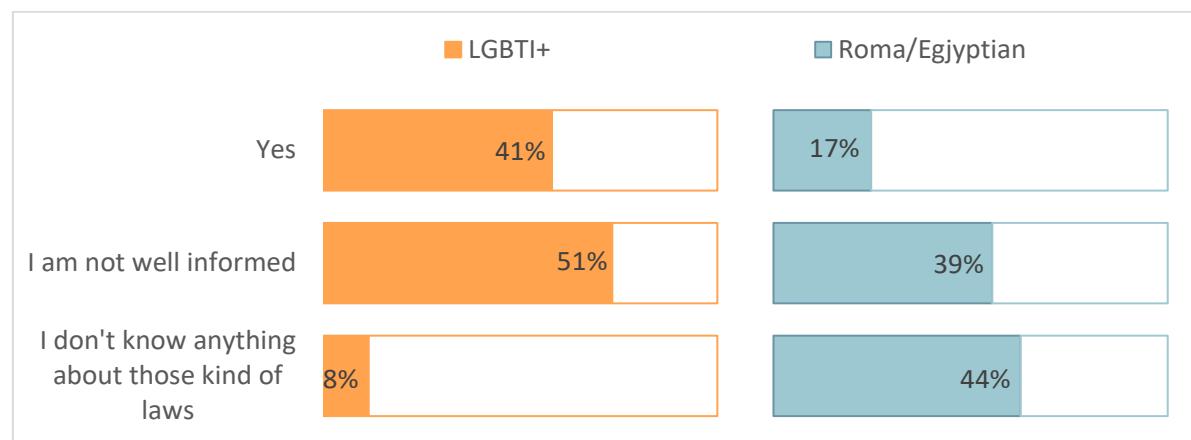
Figure 56 How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago? Response of general public sample



3.5 LEVEL OF AWARENESS AND TRUST IN THE INSTITUTIONS OF BOOST SAMPLE

One of the key questions posed to respondents of the LGBTI+ and Roma/Egyptian communities boost sample focused on their awareness of laws that protect individuals from hate speech. **Notably, the LGBTI+ community demonstrated a greater awareness of these protections compared to the Roma community.** Approximately 41% of the LGBTI+ respondents are well informed, while another 51% are aware but not fully informed; only 8% are unaware of these laws. In contrast, just 17% of the Roma community are well informed, 39% are aware but not fully informed, and nearly half (44%) are completely unaware of these protective laws. This discrepancy may be linked to the lower levels of education within the Roma community.

Figure 57. Are you aware of any law protecting people from Hate Speech? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



The survey introduced additional metrics to gauge trust in various specialized institutions that assist individuals affected by hate speech. For the **LGBTI+ community, the primary sources of support are civic society associations (41%) and the Commissioner Against Discrimination (40%).** In contrast, members of the **Roma community are more likely to approach police officers (38%) or the Commissioner Against Discrimination (29%) for help.**

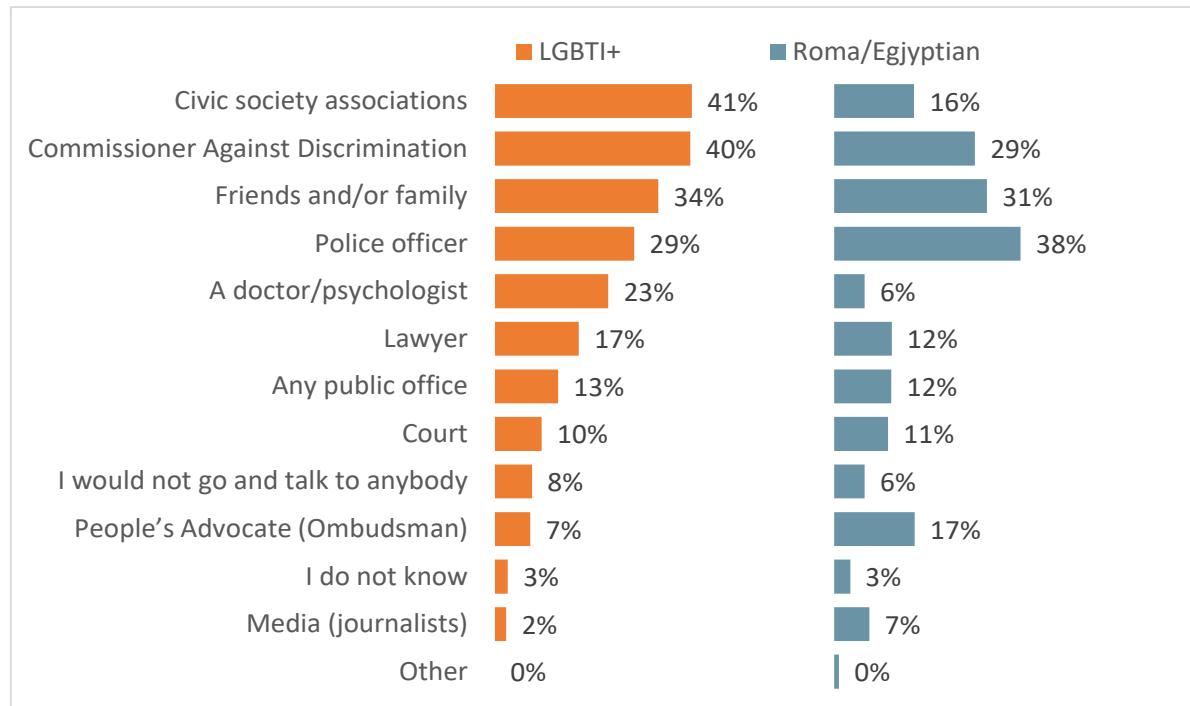
Interestingly, the LGBTI+ community ranks the police as the fourth most trusted institution for reporting hate speech, while the Roma community places it at the top. This highlights a significant difference in perception regarding police support. Furthermore, trust in **civic society** associations is notably lower among the Roma, with only 16% considering them a trusted resource, compared to 41% of the LGBTI+ community who view them as their primary option.

Advocates also appear to have a greater level of trust within the Roma community (17%) than among the LGBTI+ community (7%).

Friends and family rank as the top three sources of support for both communities, with 34% of LGBTI+ respondents and 31% of Roma respondents indicating they would turn to them for help. There are no significant

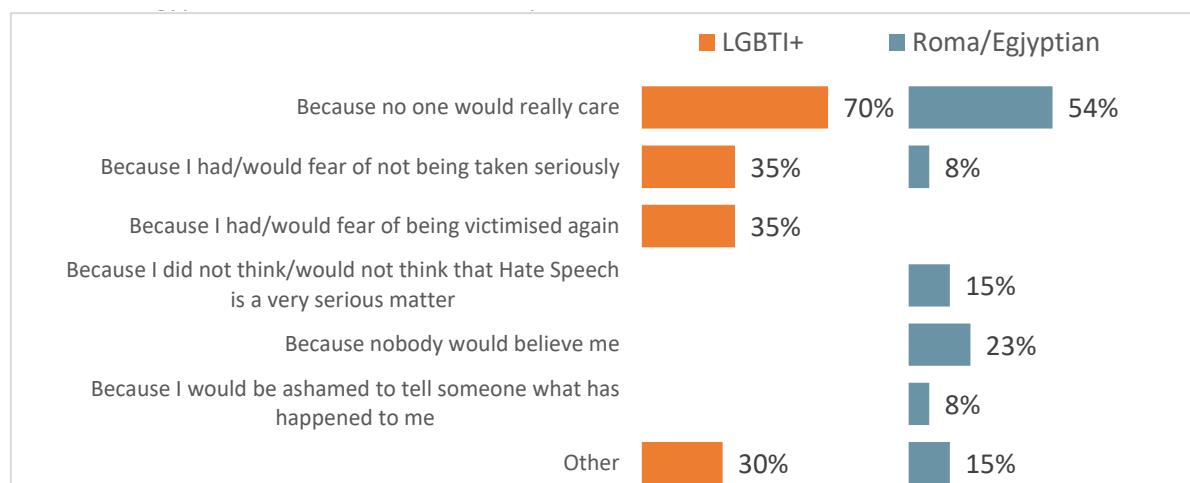
differences between the two communities regarding trust in other institutions, such as lawyers, public offices, or courts. This analysis indicates that while both communities seek support from similar sources, their preferences and trust levels vary considerably, particularly in relation to civic associations and law enforcement.

Figure 58. If you were to become a target of Hate Speech, where would you go to ask for help? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



To understand why many individuals choose not to seek help or talk to anyone, a specific question was directed at those respondents. A significant number expressed feelings of indifference from others. **Members of the LGBTI+ community often worry that they won't be taken seriously or fear further victimization.** Meanwhile, the **Roma community not only shares concerns about indifference but also believes that others may not believe them or may not regard hate speech as a serious issue.**

Figure 59. Could you explain why? (only those who wouldn't go to ask for help) Responses of the LGBTI+ and Roma/Egyptian communities boost sample



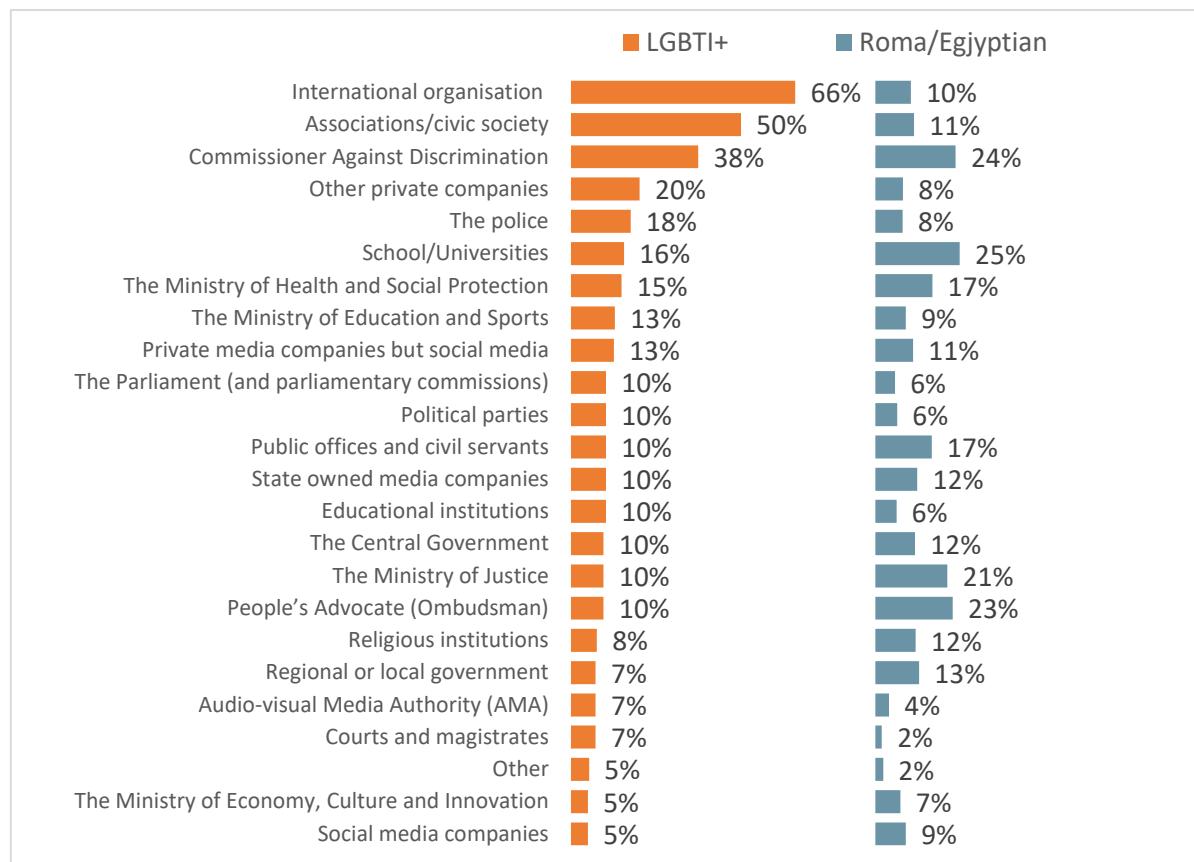
Finally, an assessment of their awareness regarding institutions that are most dedicated to combating hate speech in Albania can be inferred from their responses. The institutions deemed most committed to addressing hate speech against the LGBTI+ community include:

- International organisations: 66%
- Associations/civil society: 50%
- Commissioner against discrimination: 38%

In contrast, for the Roma community, the institutions identified are:

- Schools/universities: 25%
- Commissioner against discrimination: 24%
- People advocate: 23%

Figure 60. In your opinion, what are the institutions which are more committed to combating hate speech in Albania? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



Study also included questions about perceptions of hate speech frequency in public forums, such as social media and news outlets, over the past five years. **Approximately 75% of respondents from the LGBTI+ community believe that hate speech has increased** (either somewhat or significantly), **while only 41% of the Roma community share this view.**

Additionally, we asked participants to evaluate the effectiveness of current community guidelines and laws in reducing hate speech compared to five years ago. **Among the LGBTI+ community, about one in three respondents feel that these measures are less effective**, while 30% consider them effective. **In contrast, the Roma community has a more positive outlook, with only 10% believing the measures are less effective and 44% viewing them as effective.**

Figure 61 In your opinion, how has the frequency of hate speech in public forums (e.g., social media, news) changed over the past five years? Responses of the LGBTI+ and Roma/Egyptian communities boost sample

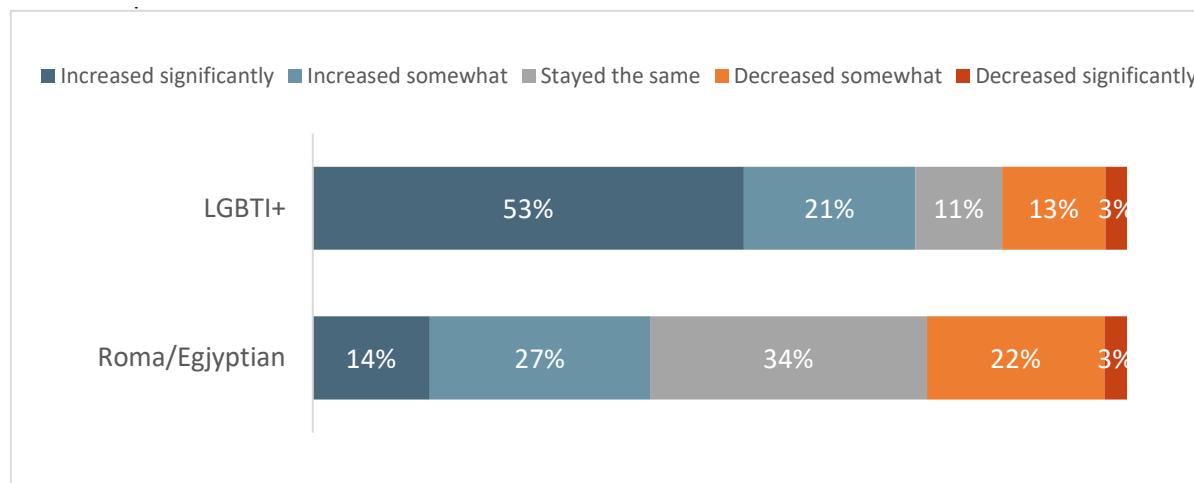
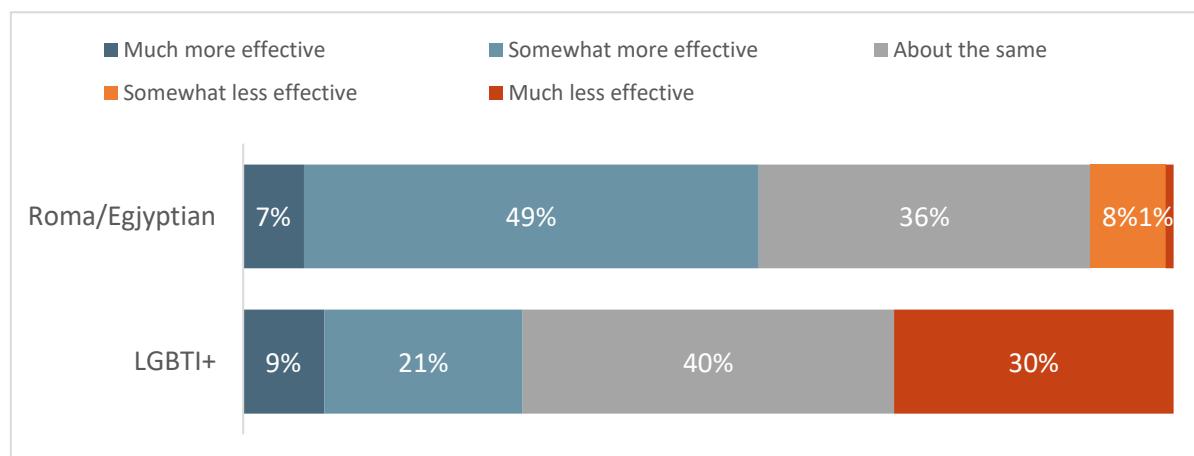


Figure 62 How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago? Responses of the LGBTI+ and Roma/Egyptian communities boost sample



4. List of Annexes

4.1 GLOSSARY

Body-shaming: the act of deriding or mocking a person's physical appearance. The scope of body shaming is wide, and can include, although is not limited to, **fat-shaming**, shaming for thinness, height-shaming, shaming of hairiness (or lack thereof), of hair-colour, body-shape, one's muscularity (or lack thereof), shaming of looks (facial features), and in its broadest sense may even include shaming of tattoos and piercings or diseases that leave a physical mark such as psoriasis. Sometimes body shaming can extend to a perception that one does not sufficiently display masculinity or femininity. For example, men with wide hips or prominent breasts or lack of facial hair are sometimes shamed for appearing feminine. Similarly, women have been body-shamed for their lack of femininity for appearing to have a man-bulge, or for having broad shoulders, traits that are typically associated with men. Extensive levels of body-shaming can have negative emotional effects, including a reduction in self-esteem and other issues such as eating disorders, anxiety, body dysmorphia and depression. Also, body shaming can lead to serious depression, especially when people feel their body cannot meet social criteria.

Death threat: a death threat is a threat, often made anonymously, by one person or a group of people to kill another person or group of people. These kinds of threats are often designed to intimidate victims to impede or manipulate their behaviour, and thus a death threat can be a form of coercion. For example, a death threat could be used to dissuade a public figure from pursuing a criminal investigation or an advocacy campaign.

Defamation: also known as **calumny**, vilification, **libel**, **slander**, traducement, or injury, is the oral or written communication of a false statement about another person or group that unjustly harms their reputation and usually constitutes a tort or crime. Some common law jurisdictions distinguish between **spoken defamation**, **called slander**, and defamation in other media such as printed words or images, called libel. In some jurisdictions, defamation is treated also as a crime.

Dehumanization: the denial of full humanness in others and the cruelty and suffering that accompanies it. More broadly, the viewing and treatment of other persons as though they lack the mental capacities that are commonly attributed to human beings. Dehumanization is also a 'technique' in incitement to genocide, and has been used to justify war, judicial and extrajudicial killing, slavery, the confiscation of property, denial of suffrage and other rights, and to attack enemies or political opponents.

Denigration: the attack on the capacity, character, or reputation of one or more persons in connection with their membership of a particular group of persons.

Discrimination¹⁷: shall mean any differential treatment based on a ground such as "race", colour, language, religion, nationality or national or ethnic origin, as well as descent, belief, sex, gender, gender identity, sexual orientation or other personal characteristics or status, which has no objective and reasonable justification

Ethnic joke: a remark aiming at humour relating to an ethnic, racial, or cultural group, often referring to an ethnic stereotype of the group in question for its punchline. Perceptions of ethnic jokes are ambivalent: while many find them racist and offensive (and even a call for violence), some people find them acceptable, within the field of humour. However, most scholars maintain that ethnic jokes may reinforce ethnic stereotypes, and have heavy psychological effects on their targets.

Gender¹⁸: shall mean the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for women and men

Gender identity¹⁹: shall mean each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of the body (which may involve, if freely chosen, modifications of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerism

Hate speech²⁰: 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; (§§ 5 to 6 of the Preamble to GPR. 15). Against this background, in its Recommendation CM/Rec(2022)16 on combating hate speech, the Committee of Ministers of the Council of Europe defined "hate speech" as all types of expression that incite, promote, spread or justify violence, hatred or discrimination against a person or group of persons, or that denigrates them, by reason of their real or attributed personal characteristics or status such as "race", colour, language, religion, nationality, national or ethnic origin, age, disability, sex, gender identity and sexual orientation.

Hatred: shall mean a state of mind characterised as intense and irrational emotions of opprobrium, enmity and detestation towards the target group.

Homophobia: shall mean prejudice against, hatred towards, or fear of homosexuality or of people who are identified or perceived as being bisexual, gay, lesbian or transgender.

Incitement: shall mean statements about groups of persons that create an imminent risk of discrimination, hostility or violence against persons belonging to them.

Islamophobia: mean prejudice against, hatred towards, or fear of the religion of Islam or Muslims.

Negative stereotyping: the application to a member or members of a group of persons of a generalised belief about the characteristics of those belonging to that group that involves viewing all of them in a poor light regardless of the characteristics of the member or members specifically concerned.

Racism²¹: shall mean the belief that a ground such as "race", colour, language, religion, nationality or national or ethnic origin justifies contempt for a person or a group of persons, or the notion of superiority of a person or a group of persons.

Sexual orientation: shall mean each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender

Stigmatisation shall mean the labelling of a group of persons in a negative way.

Slur: a racial or **ethnic slur** is a remark or statement designed to defame, vilify, belittle, and insult members of a racial or ethnic group, usually by those who are not members of that racial or ethnic group. In English, examples of racial and ethnic slurs include expressions such as "nigger," "coon," and "kike."

Transphobia: shall mean prejudice against, hatred towards, or fear of transsexuality and transsexual or transgender people, based on the expression of their internal gender identity.

Verbal abuse: also, verbal attack or **verbal assault**, is the act of forcefully criticizing, insulting, or denouncing

18 ECRI Glossary - European Commission against Racism and Intolerance (ECRI)

19 ECRI Glossary - European Commission against Racism and Intolerance (ECRI)

20 ECRI Glossary - European Commission against Racism and Intolerance (ECRI)

21 ECRI Glossary - European Commission against Racism and Intolerance (ECRI)

another person. Characterized by underlying anger and hostility, it is a destructive form of communication intended to harm the self-concept of the other person and produce negative emotions. Verbal abuse is a maladaptive mechanism that anyone can display occasionally, such as during times of high stress or physical discomfort. For some people, it is a pattern of behaviours used intentionally to control or manipulate others or to get revenge.

Vilification: shall mean the abusive criticism of one or more persons in connection with their membership of a particular group of persons

Violence: the use of physical force or power against another person, or against a group or community, which either results in, or has a high likelihood of resulting in, injury, death, psychological harm, maldevelopment or deprivation. In the field of hate speech and hate speech contrast, however, violence is also intended as **psychological**, i.e. the intentional act against a person or group of people that results in physical, mental, spiritual, moral, and social harm, including insults, threats, attacks, verbal abuse.

Vulnerable groups: those groups who are particularly the object of hate speech, which will vary according to national circumstances but are likely to include asylum seekers and refugees, other immigrants and migrants, Black and Jewish communities, Muslims, Roma/Gypsies, as well as other religious, historical, ethnic, and linguistic minorities and LGBT persons; in particular it shall include children and young people belonging to such groups.

Xenophobia: is defined as the fear or hatred of what is perceived to be foreign or strange. It is an expression of (both perceived and unaware) conflict between an ingroup and an outgroup and may manifest in suspicion by the one of the other, a desire to marginalise, silence, or eliminate the presence of the outgroup, and fear of losing national, ethnic, or racial identity.

4.2 ANNEX II: QUESTIONNAIRE

HATE SPEECH AND DISCRIMINATION IN ALBANIA

This survey deals with hate speech and discrimination in Albania.

The survey aims to assess and increase the awareness of hate speech in society. Its results will be used to support and implement actions for combating hate speech and hate speech effects.

For this reason, we would be very grateful if you could fill in the questionnaire which will provide us your views on the topic.

The questionnaire is anonymous.

Thank you for your cooperation.

Background information (B)

B1: Sex/Gender

1. Male

2. Female

3. Prefer to self-describe as _____ (non-binary, gender-fluid, agender; please specify)

4. Prefer not to say

B2: Age

_____ (the respondent will fill out his/her own age)

B3: Nationality/ Ethnic group

1. Montenegrin

2. Serbian

3. Albanian

4. Bosnian
5. Greek
6. Bulgarian
7. Roma
8. Egyptian
9. Aromanian
10. North Macedonian
11. Other nationality (please specify) _____

B4: Level of completed education

1. Without any education
2. Secondary school – First cycle
3. Secondary School – Second cycle
4. University – Undergraduate/Graduate
5. University – Postgraduate (Master, Ph.D.)

B5: Are you employed in:

1. Public sector
2. Private sector
3. Self-employed
4. Unemployed
5. Retired

B6: Religion (one answer only)

1. Orthodox Church
2. Islamic
3. Catholicism
4. Evangelic Church
5. Bektashi
6. Other religions
7. No religious orientation
8. Prefer not to say

Only for the targeted questionnaire ():

How would you define yourself?

1. Heterosexual
2. Lesbian
3. Gay
4. Girl/Women bisexual
5. Girl/Women transgender
6. Boy/Men transgender

7. Intersexual
8. Other, specify

Are you a person with any disability?

1. Yes
2. No

Hate Speech related information (HS)

HS1: Do you know what hate speech is?

1. Yes
2. No
3. I don't know/ Not sure

Hs1.1 Do you know what offensive/discriminatory speech is?

For example the use of specific words that offend persons because of sexual orientation, physical characteristics, etc.

1. Yes
2. No-End of the questionnaire

HS2: If you have replied 'yes' to the previous question, could you explain in a few words what this means to you?

HS3: In your opinion, to what extent Hate Speech is spread in Albania?

1. To a small extent
2. To some extent
3. To a moderate extent
4. To a great extent
5. To a very great extent
6. Not sure

HS4: In your opinion, what is the most common motivation triggering Hate Speech (you can choose more than one motivation)?

1. Homo-bi-lesbo-transphobia (*Phobia/fear from LGTB community*)
2. Misogyny (*Phobia/fear from women*)
3. Physical appearance
4. Nationality (against other nationalities)
5. Ethnicity (against ethnic minorities such as Roma, Egyptians, etc.)
6. Xenophobia (against foreigners, migrants, refugees)
7. Race
8. Religion
9. Political opinion

10. Social status
11. Poverty/homelessness
12. Hatred against NGOs, volunteers, human rights defenders
13. Age
14. Disability
15. All of them
16. Other (please specify) _____

HS5: From your experience, where/in which context is Hate Speech mostly experienced in Albania (you can choose more than one motivation)?

1. Workplaces
2. Schools/universities
3. Sport
4. Public offices
5. Health sector
6. Transports
7. Mainstream Media, such as newspapers, TV, radio, etc.
8. Social media
9. Platforms for streaming, such as Zoom, Meet, Teams, etc.
10. Political discourse
11. Private conversations
12. Other (please specify) _____

HS6: In your opinion, what TV programs (if any) are more likely to spread Hate Speech across their audience?

(you can choose more than one)

1. Prime Time News
2. Political Talk Shows
3. General Talk Shows
4. Evening shows
5. Night shows
6. Reality shows
7. TV series
8. Movies
9. Advertisements
10. Other (please specify) _____

HS7: In your opinion, what kind of the following forms of expression can be labelled as Hate Speech?

(you can choose more than one)

1. Blasphemy

2. Ethnic slurs/insults
3. Defamation (the act of damaging the good reputation of someone)
4. Threats
5. Verbal assaults
6. Incitement to hatred
7. Body-shaming
8. Stereotypes about LGBTI+Q people
9. Stereotypes about ethnic groups
10. Dehumanization of migrants/refugees
11. Jokes about people with disabilities
12. Jokes about women
13. Jokes about ethnic minorities
14. Jokes about a specific religious
15. Other (please specify) _____

HS8.1 Have you recently heard or been exposed personally or about other people of Hate Speech?
(you can choose more than one)

1. Yes, personally
2. Yes, to other people
3. No, I have been not exposed to or have heard about other people

HS8.2: Can you make an example of Hate Speech you have recently heard or been exposed to? (if the question above has a Yes)

HS9: In your opinion, what are the institutions which are more committed to combat Hate Speech in Albania (you can choose more than one motivation)?

(you can choose more than one)

1. The Central Government
2. The Ministry of Justice
3. The Ministry of Health and Social Protection
4. The Ministry of Education
5. The Ministry of Culture
6. The Parliament (and parliamentary commissions)
7. Regional or local government
8. Political parties
9. Public offices and civil servants
10. School/Universities
11. State owned media companies

12. Audio-visual Media Authority (AMA)
13. Private media companies but social media
14. Social media companies
15. Other private companies
16. Religious institutions
17. Commissioner Against Discrimination
18. People's Advocate (Ombudsman)
19. The police
20. Courts and magistrates
21. Educational institutions
22. NGOs
23. Associations/civic society
24. International organisation (such as the EU, OSCE/ODIHR, Council of Europe, UN, etc.)
25. Other (please specify) _____

HS10: Are you aware of any law protecting people from Hate Speech?

1. Yes
2. I assume there are certain laws, but I am not well informed
3. No, I do not know anything about those kind of laws

HS11: If you were to become a target of Hate Speech, where would you go to ask for help?

(you can choose more than one)

1. Police officer
2. Court
3. Lawyer
4. Commissioner Against Discrimination
5. People's Advocate (Ombudsman)
6. Any public office
7. A doctor/psychologist
8. Media (journalists)
9. NGOs
10. Civic society associations
11. Friends and/or family
12. I do not know
13. I would not go and talk to anybody
14. Other (please specify) _____

HS12: If you have answered 13 to the previous question, could you explain why?

(you can choose more than one)

1. Because I had/would fear of not being taken seriously
2. Because I had/would fear of being victimised again
3. Because no one would really care
4. Because I did not think/would not think that Hate Speech is a very serious matter
5. Because nobody would believe me
6. Because I would be ashamed to tell someone what has happened to me
7. Other (please specify) _____

HS13: Have you ever been exposed to online Hate Speech?

1. Never
2. Once
3. A few times
4. Several times
5. Very often
6. I do not know

HS14: In case you have been exposed to online Hate Speech, what have you done?

(you can choose more than one)

1. Absolutely nothing: I have let it go
2. I did not know what to do, and I have sought advice from someone else
3. I have reported this to the social media provider
4. I have reported this to the police
5. I have reported this to a lawyer/court
6. I have reported this to a civic society association
7. I have reported to the Commissioner Against Discrimination
8. I have reported to People's Advocate (Ombudsman)
9. I have fought back, and tried to engage with the person who has attacked me
10. I have deleted the Hate Speech message, and unfriended/blocked the person who has attacked me
11. Other (please specify) _____

HS15: In case you have witnessed Hate Speech towards someone else, have you taken any action?

(if question HS8.1 have a Yes answer)

1. Yes
2. No
3. I have thought of it, but then I did not know what to do
4. I have never witnessed this situation

HS16: In your opinion, which of the following a person/group targeted by Hate Speech target is likely

to experience:

()

(you can choose more than one)

1. Nothing: Hate Speech is not harmful at all, as its just words after all
2. Minor surprise
3. Disbelief: why me?
4. A sense of threat to himself/herself
5. A sense of threat for his/her family, friends, ingroups
6. A sense of shame
7. Physical discomfort
8. Emotional pain
9. A general sense of insecurity
10. Anxiety and depression
11. Loss of confidence in himself/herself
12. Loss of confidence in other people
13. Hatred against whom has attacked him/her
14. Feeling of revenge
15. Post-traumatic stress
16. Other (please specify) _____

HS17: In your opinion, to what extent the epidemic of Covid-19 has affected the circulation of Hate Speech?

1. I think that it has generally increased the spread of Hate Speech
2. I think that it has increased the level of Hate Speech towards specific individuals/groups
3. I think it has decreased the spread of Hate Speech
4. It has not had any specific effect
5. I do not know/I could not tell

HS18: In your opinion, how has the frequency of hate speech in public forums (e.g., social media, news) changed over the past five years?

1. Increased significantly
2. Increased somewhat
3. Stayed the same
4. Decreased somewhat
5. Decreased significantly

HS19: How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago?

1. Much more effective
2. Somewhat more effective
3. About the same
4. Somewhat less effective
5. Much less effective

4.3 ANNEX III: CAWI METHODOLOGY

IDRApoll (www.idrapoll.com) is an online survey panel (in our knowledge the only poll panel in the Albanian market) created by IDRA Research and Consulting (www.idracompany.com), with a view to expanding market research and surveys through online platforms.



To create a representative community, in geography, age, and social status, we have also created a reward system through points, for each survey conducted by IDRApoll, our users accumulate points which are spendable in various gifts.

Each registered user of IDRApoll has filled the information regarding the demographic such as gender, age, social status etc., thus creating the profile of each user. Based on this information we design the sample for surveys, and in case there is a specific information which is not present in our platform concerning the profile, we do the pre-selection of respondents. Meaning that only those users who are "fit" for the project can be part of the survey sample.

The survey is distributed via email to each selected user. In case he/she is not replying within the deadline, the IDRApoll platform sends automatically other reminders to the user. For this purpose, we also send SMS to the selected user to remind him of the survey. The access to the survey link which is delivered to the user is encrypted and only the selected user can access it. Once he/she fills in the online interview, IDRApoll team checks for the data quality and validates the responses. Most of these checks are carried out by the platform algorithms. There are many checks that the platform performs and flags the cases when there is something inconsistent. Only when the data are validated, the user gets the reward.

The sampling and distribution of IDRApoll users is designed according to the specifics of the project. The sampling takes into consideration the proportions of the demographics in the country. To make sure the sample is not affected by the "over-sampling" issue (i.e. young and urban users over-representative in our panel as more internet savvy), we use filtering procedure which ensures to select users in each region or category being proportional to the population distribution in our country. IDRApoll guarantees the necessary universe of citizens to be sampled and then to take part in the survey. To summarise the process, the sampling procedure consists in the following steps:

1. Step one – filter out all users who do not correspond to scope of the study. This will make sure we are not including any user who is not “fit” to be part in the questionnaire.
2. Step two – group the users by regions, age segments and gender. This step makes sure we get the proper distribution and coverage for the survey in geographical and demographical terms. The grouping is done according to the specifics of the project. In case the survey is national representative, the above-mentioned grouping (geographic and demographic) is applied.
3. Step three – select randomly within the group. After the groups are created, we randomly select the number of users we need. The random selection is done automatically by a “build-in” algorithm in the IDRApoll platform.

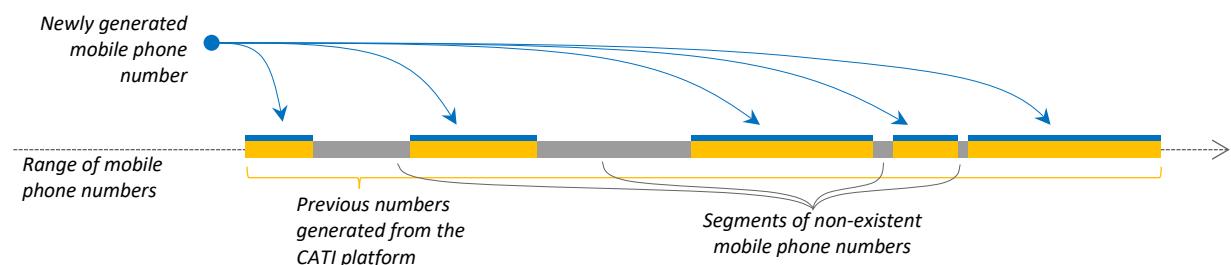
In case there is a certain group which will turn out to be under-representative for the study, IDRA can boost the survey with another lunch of the survey in the online platform, targeting only those “quotas” which need to be achieved. Another way to deal with this issue is by applying CATI approach instead (Computer Assisted Telephone Interviewing) to fill in the remaining “quotas” of respondents. Both, boost and CATI approach guarantee the results are representative for all Albania (geographical and demographical wise).

Selection of respondent procedure is random within the filtered category or strata. However, the results will be checked and weighted (if needed) so they reflect the representative distribution of citizens in Albania.

4.4 ANNEX IV: CATI METHODOLOGY

The **CATI** (telephone interviewing) methodology is implemented by a system of **random generation of mobile numbers**. This system functions based on a “built-in” algorithm which detects segments of mobile numbers which are in use. This algorithm self improves its efficiency, which implies that based on the information that operators provide during each telephone data collection, the status of mobile numbers that have been contacted, is continuously updated. Moreover, during the data collection of each survey, the database of mobile numbers is enriched with data on geographical locations of the previously contacted numbers. In conclusion, former generated and attempted contacts, help in improving the algorithm to better predict the newly generated numbers, in order that they will not fall under a non-existent mobile phone-number segment. The figure below helps in presenting the logic behind CATI methodology implementation.

Figure. Random generation of mobile numbers algorithm



This advanced tool ensures the contacts are randomly generated by employing the random digit dialing (RDD) method.²² The numbers that are generated have no limitation on geographical coverage. There is no restriction that prevents a certain “valid/existent” segment of mobile phone numbers. The overall contacts generated reflect the market share of the mobile operators in the country (Vodafone Albania, One ALBANIA). Within the operator, all numbers have the same probability to be generated.

Once the number is generated, a call is attempted with the newly generated mobile phone number. After introduction and providing the necessary information about the survey such as the aim and the fact that the selection is random, the operator asks for the respondent a verbal consent to participate in the survey. The interview will be terminated if the respondent does not give the consent and willingness to be included in the study. Then there will be a quick “screening” questionnaire for the respondent to see whether he fits our sampling requirements:

²² The mobile phone numbers are generated and not obtained by any other party such as mobile operators in the country.

- ▶ The geographical location (Region)
- ▶ The settlement type (city or village)
- ▶ Age,
- ▶ Gender.

Once the quota will be checked and verified, then the **main interview** will be conducted. The screening helps the monitoring of data collection phase as it ensures each interview fits in the planned distribution of interviews. After calculating (designing) the sample the quotas are monitored to fill in the strata for every parameter described in the sample.

Randomly generated numbers (total randomness) for the survey will be used. As the data collection progresses according to the decided geographical quotas for this survey, those numbers that come up to be located in an area already completed will be avoided. Of course, this is only related to those numbers for which information is known and only for them a creation of mobile number segment to avoid is possible. There might be numbers that are still generated for which no information is available and they still come up to be located in "already-completed area". Then the quick screening will be carried out and once it is understood that this number falls under an area which quotas are completed, the interview will stop. So, total randomness of generating numbers will be applied, but quotas will be monitored in order not to conduct more interviewees than it is necessary in a certain region. The screening is used also to understand the profile of the respondent considering the demographic parameters such as age, gender, etc. In case the respondent is under 18 years old, he/she will be considered not eligible for the survey and the interview will be terminated. Another attempt with a different contact will replace it. Quotas are monitored to make sure the total sample is distributed as planned which reflects the distribution of the population in the country. The parameters which will be monitored are as follows:

- ▶ Region (qark),
- ▶ Urbanity (city vs village),
- ▶ Gender and
- ▶ Age.

4.5 ANNEX V: LIST OF TABLES MAIN SAMPLE

Table A. 1. Respondents by sex

| Gender | Column N % | Count |
|--|------------|-------|
| Male | 51.1% | 511 |
| Female | 58.8% | 488 |
| Prefer not to say | 0.1% | 1 |
| Prefer to self-describe as (non-binary, gender-fluid, agender; please specify) | 0% | 0 |
| Total | 100% | 1000 |

Table A. 2. Respondents by age groups

| Age | Column N % | Count |
|-----------|------------|-------|
| 18-29 yrs | 23% | 230 |
| 30-49 yrs | 40% | 400 |
| 50-64 yrs | 37% | 370 |
| Total | 100% | 1000 |

Table A. 3. Respondents by Level of completed education

| Level of completed education | Column N % | Count |
|---|------------|-------|
| Without any education | 0.1% | 1 |
| Secondary school – First cycle | 15% | 153 |
| Secondary School – Second cycle | 25% | 252 |
| University – Undergraduate/Graduate | 19% | 187 |
| University – Postgraduate (Master, PhD) | 41% | 406 |
| Total | 100% | 1000 |

Table A. 4. Respondents by area

| Urbanity | Column N % | Count |
|----------|------------|-------|
| Urban | 54% | 541 |
| Rural | 46% | 459 |
| Total | 100% | 1000 |

Table A. 5. Respondents by employment

| Are you employed in: | Column N % | Count |
|----------------------|------------|-------|
| Public sector | 265 | 18% |
| Private sector | 435 | 29% |
| Self-employed | 194 | 13% |
| Unemployed | 575 | 38% |
| Retired | 42 | 3% |
| Total | 100% | 1000 |

Table A. 6. Respondents by Region

| Region | Column N % | Count |
|--------|------------|-------|
| North | 18% | 180 |
| Center | 18.5% | 185 |
| South | 33.5% | 335 |
| Tirana | 30% | 300 |
| Total | 100% | 1000 |

Table A. 7. Respondents by Religion

| Religion | Column N % | Count |
|--------------------------|------------|-------|
| Islamic | 47% | 466 |
| Orthodox Church | 14% | 141 |
| Catholicism | 9% | 94 |
| Prefer not to say | 9% | 85 |
| Bektashi | 8% | 82 |
| Other religions | 1% | 10 |
| Evangelic Church | 1% | 7 |
| No religious orientation | 11% | 115 |
| Total | 100% | 1000 |

Table A. 8. Respondents mean and median for age

| | Mean | Median |
|-----|------|--------|
| Age | 43 | 42 |

Table A. 9. Do you know what hate speech is?

| | Count | Column N % |
|-----------------------|-------|------------|
| Yes | 740 | 72% |
| No | 230 | 16% |
| I don't know/Not sure | 63 | 12% |
| Total | 1042 | 100% |

Table A. 10. Do you know what hate speech is?

| | | Yes | No | I don't know/Not sure |
|--------|--------|-----|-----|-----------------------|
| Gender | Male | 71% | 18% | 13% |
| | Female | 73% | 14% | 11% |
| Area | Urban | 74% | 12% | 10% |
| | Rural | 70% | 20% | 14% |

Table A. 11. Do you know what offensive/discriminatory speech is?

| | Count | Column N % |
|-------|-------|------------|
| Yes | 251 | 86% |
| No | 42 | 14% |
| Total | 293 | 100% |

Table A. 12. If you have replied 'yes' to the previous question, could you explain in a few words what this means to you?

| | Gender | | Age Group | | | Area | | | Total |
|--|--------|--------|-----------|-----------|-----------|-------|-------|-----|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural | | |
| To offend | 35% | 23% | 21% | 23% | 41% | 22% | 38% | 294 | |
| Unethical, derogatory language that incites hatred against various groups. | 14% | 25% | 28% | 23% | 10% | 26% | 12% | 194 | |
| Hatred, discrimination, denigration based on religion | 14% | 18% | 17% | 21% | 9% | 20% | 11% | 156 | |
| Hatred, discrimination, denigration on racial grounds | 15% | 16% | 17% | 19% | 10% | 19% | 12% | 154 | |
| Language that promotes physical and psychological violence | 8% | 14% | 14% | 14% | 6% | 13% | 9% | 111 | |
| Contempt | 10% | 9% | 7% | 9% | 13% | 8% | 12% | 100 | |

| | | | | | | | | |
|--|-----|-----|-----|-----|-----|-----|-----|------|
| Bullying | 9% | 10% | 7% | 9% | 12% | 8% | 11% | 95 |
| Discrimination | 6% | 11% | 15% | 9% | 5% | 11% | 6% | 87 |
| Anger towards someone/envy | 8% | 9% | 9% | 7% | 10% | 9% | 8% | 86 |
| To hate someone | 10% | 6% | 8% | 7% | 11% | 8% | 8% | 84 |
| Hatred, discrimination, denigration on sexual grounds | 8% | 7% | 5% | 5% | 12% | 6% | 10% | 76 |
| To speak badly about someone | 5% | 9% | 9% | 9% | 3% | 10% | 3% | 69 |
| Hatred, discrimination, gender-based denigration | 5% | 7% | 7% | 8% | 3% | 7% | 5% | 58 |
| Hatred, discrimination, denigration on ethnic grounds | 5% | 7% | 7% | 8% | 3% | 6% | 5% | 56 |
| Prejudices | 5% | 5% | 4% | 6% | 5% | 6% | 4% | 51 |
| Hatred, discrimination, denigration due to economic status | 6% | 4% | 4% | 3% | 7% | 4% | 6% | 50 |
| Nationalism | 5% | 3% | 4% | 5% | 3% | 5% | 3% | 40 |
| Hatred because of appearance | 4% | 3% | 4% | 4% | 2% | 3% | 3% | 32 |
| Hatred, discrimination, denigration based on politics | 2% | 1% | 1% | 1% | 3% | 2% | 2% | 18 |
| Other terms | 16% | 16% | 19% | 13% | 18% | 16% | 17% | 162 |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 | 1000 |

Table A. 13. In your opinion, to what extent Hate Speech is spread in Albania?

| | | To some extent | To a moderate extent | To a very great extent | Not sure | Total |
|------------|------------|----------------|----------------------|------------------------|----------|-------|
| Gender | Male | 18% | 21% | 60% | 1% | 511 |
| | Female | 16% | 21% | 62% | 1% | 488 |
| Age group | 18-29 yrs | 15% | 23% | 61% | 1% | 230 |
| | 30-49 yrs | 21% | 21% | 56% | 2% | 400 |
| Area | 50-64 yrs | 13% | 20% | 66% | 0.3% | 370 |
| | Urban | 28% | 21% | 60% | 1% | 541 |
| Employment | Rural | 15% | 21% | 62% | 1% | 459 |
| | Employed | 18% | 21% | 60% | 1% | 720 |
| | Unemployed | 15% | 20% | 64% | 1% | 218 |
| | Retired | 12% | 23% | 65% | 0% | 62 |

Table A. 14.What is the most common motivation triggering Hate Speech?

| | Gender | | Age Group | | | Area | | | Total |
|---|--------|--------|-----------|-------|-------|-------|-------|------|-------|
| | Male | Female | 18-29 | 30-49 | 50-64 | Urban | Rural | | |
| Homo-bi-lesbo-transphobia (Phobia/fear from LGTB community) | 39% | 49% | 59% | 50% | 29% | 53% | 33% | 44% | |
| Social status | 47% | 36% | 33% | 37% | 53% | 35% | 50% | 42% | |
| Poverty/homelessness | 49% | 35% | 37% | 34% | 53% | 34% | 51% | 42% | |
| Ethnicity (against ethnic minorities such as Roma, Egyptians, etc.) | 37% | 43% | 51% | 46% | 27% | 47% | 32% | 40% | |
| Physical appearance | 33% | 40% | 49% | 37% | 28% | 35% | 39% | 37% | |
| Race | 35% | 33% | 38% | 37% | 28% | 36% | 31% | 34% | |
| Political opinion | 37% | 26% | 26% | 29% | 39% | 30% | 33% | 32% | |
| Religion | 26% | 24% | 24% | 31% | 20% | 26% | 23% | 25% | |
| Nationality (against other nationalities) | 21% | 22% | 25% | 24% | 15% | 26% | 16% | 21% | |
| Disability | 17% | 25% | 32% | 23% | 12% | 25% | 16% | 21% | |
| Misogyny (Phobia/fear from women) | 11% | 26% | 25% | 19% | 13% | 21% | 16% | 18% | |
| All of them | 10% | 19% | 15% | 15% | 13% | 15% | 13% | 14% | |
| Xenophobia (against foreigners, migrants, refugees) | 15% | 12% | 14% | 15% | 11% | 15% | 11% | 13% | |
| Age | 8% | 9% | 8% | 8% | 9% | 9% | 8% | 8% | |
| Hatred against NGOs, volunteers, human rights defenders | 8% | 6% | 8% | 6% | 6% | 6% | 8% | 7% | |
| Homo-bi-lesbo-transphobia (Phobia/fear from LGTB community) | 3% | 1% | 0% | 2% | 3% | 1% | 3% | 2% | |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 | 1000 | |

Table A. 15.Where/in which context is Hate Speech mostly experienced in Albania?

| | Gender | | Age Group | | | Area | | Total |
|-----------------------|--------|--------|-----------|-----------|-----------|-------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural | |
| Social media | 64% | 64% | 67% | 65% | 62% | 65% | 63% | 64% |
| Schools/universities | 50% | 63% | 73% | 55% | 47% | 59% | 53% | 56% |
| Workplaces | 45% | 50% | 42% | 50% | 49% | 48% | 47% | 48% |
| Private conversations | 47% | 38% | 38% | 39% | 49% | 40% | 46% | 43% |
| Political discourse | 38% | 26% | 18% | 28% | 45% | 28% | 38% | 32% |
| Public offices | 31% | 31% | 28% | 31% | 32% | 31% | 31% | 31% |
| Transports | 30% | 31% | 30% | 31% | 30% | 31% | 30% | 30% |
| Mainstream Media | 30% | 29% | 25% | 29% | 33% | 28% | 31% | 30% |

| | | | | | | | | |
|-------------------------|-----|-----|-----|-----|-----|-----|-----|------|
| Health sector | 21% | 26% | 22% | 25% | 24% | 26% | 21% | 24% |
| Sport | 21% | 12% | 11% | 17% | 19% | 15% | 18% | 16% |
| Platforms for streaming | 12% | 12% | 7% | 13% | 13% | 11% | 12% | 12% |
| Other | 2% | 0% | 0% | 1% | 2% | 0% | 2% | 1% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 | 1000 |

Table A. 16.What TV programs (if any) are more likely to spread Hate Speech across their audience?

| | Gender | | Age Group | | | Area | | Total |
|----------------------|--------|--------|-----------|-----------|-----------|-------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural | |
| Political Talk Shows | 63% | 53% | 49% | 53% | 69% | 53% | 64% | 58% |
| Reality shows | 44% | 66% | 69% | 66% | 35% | 66% | 42% | 55% |
| General Talk Shows | 33% | 47% | 39% | 44% | 36% | 43% | 37% | 40% |
| Night shows | 25% | 19% | 17% | 19% | 28% | 18% | 26% | 22% |
| Evening shows | 26% | 18% | 20% | 21% | 24% | 20% | 24% | 22% |
| TV series | 13% | 13% | 11% | 15% | 13% | 14% | 13% | 13% |
| Movies | 14% | 12% | 13% | 12% | 14% | 14% | 12% | 13% |
| Prime Time News | 13% | 10% | 7% | 11% | 14% | 9% | 15% | 11% |
| Advertisements | 4% | 9% | 11% | 7% | 3% | 8% | 5% | 6% |
| Other | 3% | 1% | 1% | 2% | 4% | 1% | 4% | 2% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 | 1000 |

Table A. 17.What kind of the following forms of expression can be labelled as Hate Speech?

| | Gender | | Age Group | | | Area | | Total |
|--------------------------------------|--------|--------|-----------|-----------|-----------|-------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural | |
| Incitement to hatred | 68% | 70% | 61% | 69% | 74% | 72% | 66% | 69% |
| Defamation | 68% | 66% | 54% | 61% | 81% | 63% | 71% | 67% |
| Verbal assaults | 63% | 62% | 51% | 62% | 71% | 60% | 66% | 63% |
| Body-shaming | 53% | 64% | 69% | 56% | 55% | 61% | 56% | 59% |
| Ethnic slurs/insults | 59% | 57% | 60% | 61% | 53% | 63% | 51% | 58% |
| Threats | 65% | 50% | 42% | 49% | 77% | 51% | 65% | 58% |
| Jokes about people with disabilities | 50% | 58% | 59% | 52% | 52% | 58% | 49% | 54% |
| Stereotypes about LGBTI++ people | 43% | 55% | 54% | 54% | 41% | 56% | 41% | 49% |
| Blasphemy | 46% | 50% | 55% | 45% | 47% | 49% | 47% | 48% |
| Jokes about women | 39% | 51% | 50% | 44% | 43% | 49% | 40% | 45% |
| Jokes about ethnic minorities | 43% | 47% | 49% | 44% | 43% | 48% | 42% | 45% |
| Jokes about a specific religious | 35% | 41% | 41% | 40% | 33% | 41% | 34% | 38% |
| Dehumanization of migrants/refugees | 33% | 43% | 43% | 38% | 34% | 42% | 32% | 38% |

| | | | | | | | | |
|---------------------------------|-----|-----|-----|-----|-----|-----|-----|------|
| Stereotypes about ethnic groups | 32% | 43% | 47% | 38% | 30% | 43% | 31% | 37% |
| Other | 1% | 0% | 0% | 0% | 2% | 0% | 1% | 1% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 | 1000 |

Table A. 18. Have you recently heard or been exposed personally or about other people of Hate Speech?

| | | Yes, personally | Yes, to other people | No, I have been not exposed to or have heard about other people | Total |
|-----------|-----------|-----------------|----------------------|---|-------|
| Gender | Male | 15% | 33% | 59% | 511 |
| | Female | 17% | 36% | 56% | 488 |
| Age Group | 18-29 yrs | 11% | 35% | 62% | 230 |
| | 30-49 yrs | 19% | 36% | 55% | 400 |
| | 50-64 yrs | 16% | 32% | 58% | 370 |

Table A. 19. Can you make an example of Hate Speech you have recently heard or been exposed to?

| | Gender | | Age Group | | | Area | |
|--------------------------------------|--------|--------|-----------|-----------|-----------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural |
| Economic reason | 8% | 10% | 8% | 10% | 9% | 8% | 10% |
| As a consequence of religious belief | 8% | 4% | 6% | 6% | 7% | 7% | 5% |
| Jealousy/defamation | 2% | 3% | 2% | 2% | 4% | 1% | 4% |
| Workspace | 10% | 10% | 6% | 13% | 11% | 12% | 7% |
| Political beliefs | 6% | 1% | 1% | 3% | 11% | 3% | 5% |
| Race | 16% | 13% | 19% | 14% | 7% | 15% | 13% |
| Physical appearance | 6% | 14% | 16% | 8% | 4% | 10% | 11% |
| Use of offensive words | 19% | 17% | 13% | 19% | 25% | 18% | 18% |
| To people with different abilities | 3% | 5% | 7% | 3% | 1% | 5% | 4% |
| Sexual preferences | 2% | 5% | 5% | 3% | 1% | 4% | 3% |
| Due to social status | 1% | 1% | 0% | 2% | 0% | 1% | 2% |
| Origin | 6% | 4% | 6% | 5% | 2% | 6% | 2% |
| Ethnicity | 3% | 2% | 2% | 3% | 1% | 2% | 2% |
| Hatred on social media | 1% | 1% | 1% | 0% | 1% | 0% | 2% |
| Hatred on gender base | 0% | 1% | 0% | 1% | 0% | 1% | 0% |
| Prefer not to say | 3% | 2% | 4% | 2% | 2% | 2% | 3% |
| Other | 17% | 13% | 11% | 15% | 20% | 14% | 15% |
| Total | 272 | 315 | 217 | 259 | 114 | 347 | 243 |

Table A.20. What are the institutions which are more committed to combat Hate Speech in Albania?

| | Gender | | Age Group | | | Area | | Total |
|---|--------|--------|-----------|-----------|-----------|-------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural | |
| School/Universities | 36% | 34% | 38% | 31% | 38% | 33% | 38% | 35% |
| International organisation | 30% | 37% | 33% | 39% | 27% | 37% | 28% | 33% |
| Associations/civic society | 32% | 33% | 30% | 36% | 31% | 33% | 32% | 33% |
| Educational institutions | 27% | 26% | 27% | 20% | 33% | 22% | 32% | 26% |
| Religious institutions | 24% | 23% | 22% | 27% | 22% | 24% | 23% | 24% |
| Commissioner Against Discrimination | 14% | 30% | 29% | 26% | 13% | 29% | 14% | 22% |
| Audio-visual Media Authority (AMA) | 20% | 22% | 26% | 23% | 16% | 24% | 18% | 21% |
| The Ministry of Education and Sports | 18% | 23% | 21% | 20% | 21% | 19% | 22% | 21% |
| People's Advocate (Ombudsman) | 15% | 23% | 17% | 23% | 14% | 24% | 12% | 19% |
| The police | 20% | 15% | 19% | 14% | 21% | 16% | 19% | 18% |
| The Ministry of Health and Social Protection | 13% | 21% | 25% | 17% | 13% | 17% | 17% | 17% |
| The Ministry of Justice | 14% | 19% | 25% | 15% | 12% | 17% | 16% | 16% |
| Social media companies | 9% | 16% | 22% | 13% | 7% | 16% | 9% | 13% |
| The Central Government | 12% | 13% | 10% | 14% | 12% | 13% | 12% | 13% |
| Private media companies but social media | 9% | 10% | 15% | 10% | 5% | 10% | 8% | 9% |
| State owned media companies | 7% | 11% | 12% | 10% | 7% | 11% | 8% | 9% |
| Other private companies | 10% | 9% | 11% | 8% | 9% | 9% | 9% | 9% |
| Regional or local government | 7% | 8% | 11% | 7% | 6% | 8% | 7% | 8% |
| Public offices and civil servants | 7% | 8% | 9% | 7% | 6% | 7% | 7% | 7% |
| The Parliament | 7% | 8% | 9% | 6% | 7% | 9% | 5% | 7% |
| The Ministry of Economy, Culture and Innovation | 6% | 8% | 8% | 5% | 9% | 7% | 7% | 7% |
| Courts and magistrates | 6% | 7% | 9% | 5% | 7% | 7% | 6% | 7% |
| Political parties | 5% | 7% | 7% | 7% | 5% | 8% | 4% | 6% |
| NGOs | 0% | 0% | 0% | 0% | 0% | 0% | 0% | 0% |
| Other | 4% | 1% | 1% | 2% | 5% | 1% | 4% | 3% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 | 1000 |

Table A. 21. Are you aware of any law protecting people from Hate Speech?

| | | Yes | I assume there are certain laws, but I am not well informed | No, I do not know anything about those kind of laws | Total |
|-----------|-----------|-----|---|---|-------|
| Gender | Male | 12% | 39% | 49% | 511 |
| | Female | 11% | 50% | 39% | 488 |
| Age Group | 18-29 yrs | 9% | 58% | 33% | 230 |
| | 30-49 yrs | 15% | 44% | 41% | 400 |
| | 50-64 yrs | 10% | 37% | 53% | 370 |
| Area | Urban | 12% | 48% | 40% | 541 |
| | Rural | 11% | 41% | 48% | 459 |

Table A. 22. If you were to become a target of Hate Speech, where would you go to ask for help?

| | Gender | | Age Group | | | Area | |
|-------------------------------------|--------|--------|-----------|-----------|-----------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural |
| Friends and/or family | 26% | 23% | 21% | 25% | 27% | 22% | 27% |
| Police officer | 12% | 11% | 9% | 13% | 12% | 11% | 12% |
| commissioner Against Discrimination | 10% | 11% | 10% | 12% | 9% | 11% | 10% |
| A doctor/psychologist | 11% | 19% | 17% | 18% | 9% | 16% | 14% |
| People's Advocate (Ombudsman) | 11% | 13% | 9% | 15% | 11% | 11% | 14% |
| I would not go and talk to anybody | 9% | 9% | 7% | 8% | 12% | 7% | 12% |
| Court | 19% | 30% | 30% | 22% | 23% | 23% | 27% |
| Civic society associations | 11% | 11% | 7% | 12% | 14% | 10% | 13% |
| Lawyer | 0% | 0% | 0% | 0% | 0% | 0% | 0% |
| Media (journalists) | 9% | 11% | 9% | 11% | 10% | 10% | 10% |
| Any public office | 51% | 60% | 56% | 53% | 58% | 53% | 59% |
| NGOs | 9% | 7% | 8% | 8% | 8% | 9% | 7% |
| I do not know | 15% | 7% | 9% | 11% | 13% | 12% | 10% |
| Other | 3% | 2% | 1% | 4% | 3% | 3% | 2% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 |

Table A. 23. If you have answered 13 to the previous question, could you explain why?

| | Gender | | Age Group | | | Area | |
|---|--------|-----|-----------|-----------|-----------|-------|-------|
| | Male | | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural |
| Because no one would really care | 60% | 85% | 67% | 71% | 66% | 77% | 61% |
| Because nobody would believe me | 29% | 17% | 13% | 19% | 31% | 18% | 31% |
| Because I had/would fear of not being taken seriously | 13% | 18% | 20% | 23% | 10% | 15% | 14% |

| | | | | | | | |
|--|-----|----|-----|-----|-----|----|-----|
| Because I did not think/ would not think that Hate Speech is a very serious matter | 9% | 6% | 13% | 13% | 5% | 4% | 11% |
| Because I would be ashamed to tell someone what has happened to me | 5% | 4% | 13% | 3% | 3% | 5% | 4% |
| Because I had/would fear of being victimised again | 0% | 9% | 7% | 6% | 0% | 4% | 1% |
| Other | 18% | 3% | 7% | 6% | 19% | 5% | 20% |
| Total | 81 | 30 | 13 | 29 | 69 | 43 | 68 |

Table A. 24. Have you ever been exposed to online Hate Speech?

| | | Never | Once | A few times | | Very often | I do not know | Total |
|-----------|-----------|-------|------|-------------|----|------------|---------------|-------|
| Gender | Male | 75% | 4% | 8% | 6% | 1% | 6% | 511 |
| | Female | 68% | 4% | 9% | 6% | 1% | 11% | 488 |
| Age Group | 18-29 yrs | 59% | 6% | 13% | 7% | 0.8% | 14% | 230 |
| | 30-49 yrs | 67% | 3% | 9% | 6% | 2% | 12% | 400 |
| | 50-64 yrs | 84% | 4% | 5% | 4% | 1% | 2% | 370 |
| Area | Urban | 63% | 5% | 11% | 7% | 1% | 12% | 541 |
| | Rural | 82% | 3% | 5% | 4% | 1% | 4% | 459 |

Table A. 25. In case you have been exposed to online Hate Speech, what have you done?

| | Gender | | Age Group | | | Area | |
|---|--------|--------|-----------|-----------|-----------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural |
| I have deleted the Hate Speech message, and unfriended/blocked the person who has attacked me | 39% | 35% | 35% | 40% | 34% | 38% | 35% |
| Absolutely nothing: I have let it go | 42% | 25% | 38% | 31% | 32% | 31% | 38% |
| I have fought back, and tried to engage with the person who has attacked me | 9% | 23% | 16% | 19% | 11% | 18% | 12% |
| I did not know what to do, and I have sought advice from someone else | 10% | 18% | 17% | 13% | 9% | 16% | 8% |
| I have reported this to the social media provider | 12% | 15% | 13% | 18% | 7% | 14% | 13% |
| I have reported this to the police | 0% | 5% | 3% | 1% | 5% | 2% | 5% |
| I have reported this to a lawyer/court | 1% | 1% | 0% | 1% | 2% | 2% | 0% |

| | | | | | | | |
|--|----|-----|----|----|----|-----|----|
| I have reported to the Commissioner Against Discrimination | 1% | 1% | 0% | 2% | 0% | 1% | 1% |
| Total | 96 | 100 | 62 | 82 | 52 | 133 | 64 |

Table A. 26. In case you have witnessed Hate Speech towards someone else, have you taken any action?

| | | Yes | No | I have thought of it, but then I did not know what to do | I have never witnessed this situation | Total |
|-----------|-----------|-----|-----|--|---------------------------------------|-------|
| Gender | Male | 54% | 21% | 21% | 5% | 211 |
| | Female | 52% | 11% | 24% | 13% | 214 |
| Age Group | 18-29 yrs | 37% | 14% | 36% | 13% | 88 |
| | 30-49 yrs | 48% | 15% | 27% | 10% | 181 |
| | 50-64 yrs | 68% | 17% | 9% | 5% | 157 |
| Area | Urban | 45% | 17% | 27% | 12% | 229 |
| | Rural | 63% | 14% | 17% | 6% | 197 |

Table A. 27. Which of the following a person/group targeted by Hate Speech target is likely to experience:

| | Gender | | Age group | | | Area | | Total |
|---|--------|--------|-----------|-----------|-----------|-------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural | |
| Anxiety and depression | 55% | 63% | 65% | 55% | 59% | 58% | 60% | 55% |
| Emotional pain | 45% | 65% | 66% | 55% | 47% | 59% | 49% | 51% |
| Loss of confidence in himself/herself | 40% | 62% | 71% | 50% | 39% | 55% | 45% | 46% |
| A general sense of insecurity | 38% | 53% | 49% | 47% | 43% | 49% | 42% | 41% |
| A sense of shame | 36% | 47% | 55% | 43% | 31% | 45% | 38% | 41% |
| Hatred against whom has attacked him/her | 34% | 49% | 52% | 46% | 29% | 48% | 33% | 39% |
| Feeling of revenge | 35% | 42% | 43% | 44% | 31% | 41% | 36% | 38% |
| A sense of threat to himself/herself | 29% | 47% | 49% | 45% | 22% | 46% | 28% | 32% |
| Post-traumatic stress | 26% | 39% | 43% | 32% | 27% | 36% | 29% | 31% |
| Loss of confidence in other people | 23% | 39% | 42% | 32% | 22% | 36% | 24% | 29% |
| A sense of threat for his/her family, friends, ingroups | 22% | 35% | 34% | 35% | 18% | 35% | 22% | 28% |
| Physical discomfort | 24% | 33% | 40% | 24% | 26% | 28% | 29% | 22% |
| Disbelief: why me? | 19% | 25% | 32% | 22% | 14% | 24% | 19% | 3% |
| Minor surprise | 4% | 2% | 5% | 3% | 3% | 3% | 3% | 2% |
| Nothing: Hate Speech is not harmful at all | 2% | 2% | 3% | 2% | 1% | 2% | 2% | 1% |

| | | | | | | | | |
|-------|-----|-----|-----|-----|-----|-----|-----|------|
| Other | 1% | 0% | 0% | 0% | 2% | 0% | 2% | 59% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 | 1000 |

Table A. 28. In your opinion, how has the frequency of hate speech in public forums (e.g., social media, news) changed over the past five years?

| | Gender | | Age Group | | | Area | |
|-------------------------|--------|--------|-----------|-----------|-----------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural |
| Increased significantly | 23% | 46% | 45% | 43% | 17% | 41% | 26% |
| Increased somewhat | 41% | 30% | 27% | 34% | 43% | 33% | 39% |
| Stayed the same | 24% | 16% | 18% | 16% | 27% | 17% | 23% |
| Decreased somewhat | 12% | 7% | 9% | 7% | 13% | 8% | 12% |
| Decreased significantly | 0% | 1% | 1% | 0% | 0% | 1% | 0% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 |

Table A. 299. How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago?

| | Gender | | Age Group | | | Area | |
|-------------------------|--------|--------|-----------|-----------|-----------|-------|-------|
| | Male | Female | 18-29 yrs | 30-49 yrs | 50-64 yrs | Urban | Rural |
| Much more effective | 1% | 2% | 2% | 3% | 1% | 2% | 1% |
| Somewhat more effective | 23% | 23% | 21% | 23% | 24% | 23% | 22% |
| About the same | 45% | 55% | 58% | 50% | 45% | 51% | 48% |
| Somewhat less effective | 19% | 8% | 9% | 9% | 21% | 10% | 17% |
| Much less effective | 11% | 12% | 10% | 15% | 9% | 13% | 11% |
| Total | 511 | 488 | 230 | 400 | 370 | 541 | 459 |

4.6 ANNEX III: LIST OF TABLES OF BOOST SAMPLE

Table B. 1. Respondents by sex, boost sample

| | | |
|----------------------------|--------|----------------|
| Gender | LGBTI+ | Roma/ Egyptian |
| Male | 44% | 50% |
| Female | 51% | 50% |
| Prefer to self-describe as | 5% | 0% |
| Prefer not to say | 0% | 0% |
| Total | 100% | 100% |

Table B. 2. Respondents by age group, boost sample

| Age group | LGBTI+ | Roma/ Egyptian |
|-----------|--------|----------------|
| 18-29 yrs | 72% | 36% |
| 30-64 yrs | 28% | 64% |
| Total | 100% | 100% |

Table B. 3. Respondents by religion, boost sample

| Religion | LGBTI+ | Roma/ Egyptian |
|--------------------------|--------|----------------|
| Islamic | 26% | 75% |
| Evangelic Church | 0% | 6% |
| Catholicism | 0% | 6% |
| Orthodox Church | 5% | 3% |
| Bektashi | 5% | 2% |
| No religious orientation | 53% | 4% |
| Other religions | 0% | 1% |
| Prefer not to say | 10% | 3% |
| Total | 100% | 100% |

Table B. 4. Respondents by education level, boost sample

| Level of completed education | LGBTI+ | Roma/ Egyptian |
|---|--------|----------------|
| Without any education | 0% | 24% |
| Secondary school – First cycle | 2% | 40% |
| Secondary School – Second cycle | 16% | 21% |
| University – Undergraduate/Graduate | 44% | 6% |
| University – Postgraduate (Master, PhD) | 37% | 8% |
| Total | 100% | 100% |

Table B. 5. Respondents by employment status, boost sample

| Employment | LGBTI+ | Roma/ Egyptian |
|----------------|--------|----------------|
| Public sector | 7% | 7% |
| Private sector | 54% | 54% |
| Self-employed | 12% | 12% |
| Unemployed | 26% | 26% |
| Retired | 0% | 0% |
| Total | 100% | 100% |

Table B. 6. Distribution of population by vulnerability, boost sample

| Vulnerability | Yes | No |
|---------------|---------------|--------|
| | Roma/Egyptian | LGBTI+ |
| | 8% | 92% |
| | 3% | 97% |

Table B. 7. Do u know what hate speech is, boost sample

| | Yes | No | I don't know/ Not sure | Total |
|---------------|-----|-----|---------------------------|-------|
| LGBTI+ | 73% | 17% | 10% | 100% |
| Roma/Egyptian | 50% | 35% | 15% | 100% |

Table B. 8. Key categories for the question on what hate speech is, boost sample

| | LGBTI+ | Roma/ Egyptian |
|---|--------|-------------------|
| To offend | 26% | 45% |
| “Unethical, derogatory language that incites hatred against various groups.” | 49% | 12% |
| Hatred, discrimination, denigration on racial grounds | 16% | 14% |
| Discrimination | 8% | 11% |
| Contempt | 29% | 3% |
| Language that promotes physical and psychological violence | 10% | 7% |
| To hate someone | 8% | 7% |
| Bullying | 2% | 7% |
| Hatred because of appearance | 25% | 1% |
| Hatred, discrimination, denigration on sexual grounds | 13% | 4% |
| Hatred, discrimination, denigration based on religion | 10% | 5% |
| Hatred, discrimination, denigration on ethnic grounds | 5% | 4% |
| Anger towards someone/envy | 2% | 2% |
| To speak badly about someone | 8% | 1% |
| Hatred, discrimination, gender-based denigration | 8% | 0% |
| Prejudices | 3% | 4% |
| Other | 26% | 45% |

Table B. 9. In your opinion, to what extent Hate Speech is spread in Albania? boost sample

| | | To some extent | To a moderate extent | To a very great extent | Not sure | Total |
|---------------|---------------|-------------------|----------------------------|------------------------------|----------|-------|
| Vulnerability | LGBTI+ | 5% | 8% | 84% | 3% | 100% |
| | Roma/Egyptian | 43% | 9% | 47% | 1% | 100% |

Table B. 10. What TV programs (if any) are more likely to spread Hate Speech across their audience? boost sample

| | Vulnerability | |
|----------------------|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| General Talk Shows | 76% | 51% |
| Reality shows | 92% | 26% |
| Political Talk Shows | 48% | 21% |
| Night shows | 28% | 21% |
| Evening shows | 30% | 19% |
| Movies | 5% | 21% |

| | | |
|-----------------|-----|-----|
| TV series | 5% | 15% |
| Advertisements | 18% | 8% |
| Prime Time News | 8% | 6% |
| Other | 8% | 5% |

Table B. 11. What is the most common motivation triggering Hate Speech? boost sample

| | Vulnerability | |
|---------------------------|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| Homo-bi-lesbo-transphobia | 82% | 11% |
| Ethnicity | 53% | 58% |
| Misogyny | 53% | 7% |
| Physical appearance | 51% | 55% |
| Race | 41% | 59% |
| Political opinion | 38% | 10% |
| Social status | 33% | 13% |
| Disability | 30% | 12% |
| Nationality | 28% | 11% |
| Poverty/homelessness | 28% | 41% |
| Religion | 28% | 13% |
| Hatred against NGOs | 15% | 12% |
| Xenophobia | 15% | 5% |
| Age | 12% | 2% |
| All of them | 10% | 4% |
| Other | 2% | 1% |

Table B. 12. What kind of the following forms of expression can be labelled as Hate Speech? boost sample

| | Vulnerability | |
|--------------------------------------|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| Stereotypes about LGBTI+ people | 87% | 12% |
| Incitement to hatred | 77% | 41% |
| Verbal assaults | 74% | 28% |
| Jokes about women | 74% | 22% |
| Threats | 69% | 33% |
| Jokes about people with disabilities | 69% | 28% |
| Stereotypes about ethnic groups | 69% | 20% |
| Body-shaming | 66% | 31% |
| Defamation | 64% | 27% |
| Ethnic slurs/insults | 63% | 65% |
| Dehumanization of migrants/refugees | 56% | 19% |
| Jokes about ethnic minorities | 55% | 52% |
| Jokes about a specific religious | 48% | 15% |
| Blasphemy | 39% | 18% |
| Other | 0% | 1% |

Table B. 13. Which of the following a person/group targeted by Hate Speech target is likely to experience: boost sample

| | Vulnerability | |
|---|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| A sense of threat to himself/herself | 71% | 25% |
| Anxiety and depression | 69% | 26% |
| Emotional pain | 64% | 38% |
| A sense of shame | 64% | 36% |
| A general sense of insecurity | 64% | 28% |
| Loss of confidence in himself/herself | 61% | 29% |
| Physical discomfort | 58% | 20% |
| Post-traumatic stress | 58% | 12% |
| Loss of confidence in other people | 51% | 25% |
| A sense of threat for his/her family, friends, ingroups | 43% | 28% |
| Hatred against whom has attacked him/her | 41% | 24% |
| Feeling of revenge | 40% | 15% |
| Disbelief: why me? | 39% | 21% |
| Nothing: it's just words after all | 3% | 5% |
| Minor surprise | 0% | 5% |
| Other | 0% | 0% |

Table B. 14. Where/in which context is Hate Speech mostly experienced in Albania? boost sample

| | Vulnerability | |
|--|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| Social media | 85% | 26% |
| Schools/universities | 77% | 43% |
| "Mainstream Media, such as newspapers, TV, radio, etc." | 56% | 10% |
| Workplaces | 53% | 50% |
| Private conversations | 51% | 35% |
| Transports | 45% | 20% |
| Political discourse | 38% | 7% |
| Sport | 33% | 10% |
| Public offices | 31% | 33% |
| Health sector | 30% | 22% |
| "Platforms for streaming, such as Zoom, Meet, Teams, etc." | 28% | 7% |
| Other | 2% | 6% |

Table B. 15. Have you recently heard or been exposed personally or about other people of Hate Speech? boost sample

| | | Yes, personally | Yes, to other people | No, I have not |
|---------------|---------------|-----------------|----------------------|----------------|
| Vulnerability | LGBTI+ | 46% | 59% | 18% |
| | Roma/Egyptian | 37% | 42% | 35% |

Table B. 16. In case you have witnessed Hate Speech towards someone else, have you taken any action? boost sample

| | | Yes | No | I did not know what to do | I have never witnessed this situation |
|---------------|---------------|-----|-----|---------------------------|---------------------------------------|
| Vulnerability | LGBTI+ | 62% | 3% | 25% | 10% |
| | Roma/Egyptian | 31% | 32% | 37% | 0% |

Table B. 17. Have you ever been exposed to online Hate Speech? boost sample

| | | Never | A few time | Very often | I do not know |
|---------------|---------------|-------|------------|------------|---------------|
| Vulnerability | LGBTI+ | 41% | 20% | 36% | 3% |
| | Roma/Egyptian | 65% | 11% | 23% | 1% |

Table B. 18. In case you have been exposed to online Hate Speech, what have you done? boost sample

| | Vulnerability | |
|---|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| Absolutely nothing: I have let it go | 30% | 29% |
| I have deleted the Hate Speech message, and unfriended/blocked the person | 30% | 26% |
| I have reported this to the social media provider | 29% | 9% |
| I did not know what to do, and I have sought advice from someone else | 21% | 18% |
| I have reported this to a civic society association | 15% | 8% |
| I have fought back, and tried to engage with the person who has attacked me | 12% | 21% |
| I have reported to the Commissioner Against Discrimination | 11% | 8% |
| I have reported this to the police | 4% | 10% |
| I have reported this to a lawyer/court | 4% | 0% |
| I have reported to People's Advocate (Ombudsman) | 4% | 8% |
| Other | 0% | 0% |

Table B. 19. Are you aware of any law protecting people from Hate Speech? boost sample

| Vulnerability | LGBTI+ | Yes | I am not well informed | No |
|---------------|---------------|-----|------------------------|-----|
| | | 41% | 51% | 8% |
| | Roma/Egyptian | 17% | 39% | 44% |

Table B. 20. If you were to become a target of Hate Speech, where would you go to ask for help? boost sample

| | Vulnerability | |
|-------------------------------------|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| Civic society associations | 41% | 16% |
| Commissioner Against Discrimination | 40% | 29% |
| Friends and/or family | 34% | 31% |
| Police officer | 29% | 38% |
| A doctor/psychologist | 23% | 6% |
| Lawyer | 17% | 12% |
| Any public office | 13% | 12% |

| | | |
|------------------------------------|-----|-----|
| Court | 10% | 11% |
| I would not go and talk to anybody | 8% | 6% |
| People's Advocate (Ombudsman) | 7% | 17% |
| I do not know | 3% | 3% |
| Media (journalists) | 2% | 7% |
| NGOs | 0% | 0% |
| Other | 0% | 1% |

Table B.21. If you have answered 13 to the previous question, could you explain why? boost sample

| | Vulnerability | |
|---|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| Because no one would really care | 2 | 5 |
| Because I had/would fear of not being taken seriously | 1 | 1 |
| Because I had/would fear of being victimised again | 1 | 0 |
| Because I did not think/would not think that Hate Speech is a very serious matter | 0 | 1 |
| Because nobody would believe me | 0 | 3 |
| Because I would be ashamed to tell someone what has happened to me | 0 | 1 |
| Other | 0 | 2 |

Table B.22. What are the institutions which are more committed to combating Hate Speech in Albania? boost sample

| | LGBTI+ | Roma/Egyptian |
|--|--------|---------------|
| International organisation | 66% | 10% |
| Associations/civic society | 50% | 11% |
| Commissioner Against Discrimination | 38% | 24% |
| Other private companies | 20% | 8% |
| The police | 18% | 8% |
| School/Universities | 16% | 25% |
| The Ministry of Health and Social Protection | 15% | 17% |
| The Ministry of Education and Sports | 13% | 9% |
| Private media companies but social media | 13% | 11% |
| The Parliament (and parliamentary commissions) | 10% | 6% |
| Political parties | 10% | 6% |
| Public offices and civil servants | 10% | 17% |
| State owned media companies | 10% | 12% |
| Educational institutions | 10% | 6% |
| The Central Government | 10% | 12% |
| The Ministry of Justice | 10% | 21% |
| People's Advocate (Ombudsman) | 10% | 23% |
| Religious institutions | 8% | 12% |
| Regional or local government | 7% | 13% |
| Audio-visual Media Authority (AMA) | 7% | 4% |
| Courts and magistrates | 7% | 2% |

| | | |
|---|----|----|
| Other | 5% | 2% |
| The Ministry of Economy, Culture and Innovation | 5% | 7% |
| Social media companies | 5% | 9% |

Table B. 23. *In your opinion, how has the frequency of hate speech in public forums (e.g., social media, news) changed over the past five years? boost sample*

| | Vulnerability | |
|-------------------------|---------------|---------------|
| | LGBTI+ | Roma/Egyptian |
| Increased significantly | 53% | 14% |
| Increased somewhat | 21% | 27% |
| Stayed the same | 11% | 34% |
| Decreased somewhat | 13% | 22% |
| Decreased significantly | 3% | 3% |

Table B. 24. *How do you feel about the effectiveness of current measures (e.g., community guidelines, laws) in reducing hate speech compared to a few years ago? boost sample*

| | LGBTI+ | Roma/Egyptian |
|-------------------------|--------|---------------|
| Much more effective | 8% | 4% |
| Somewhat more effective | 22% | 40% |
| About the same | 37% | 46% |
| Somewhat less effective | 0% | 9% |
| Much less effective | 33% | 1% |

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