

Annex A: Methodology and sample

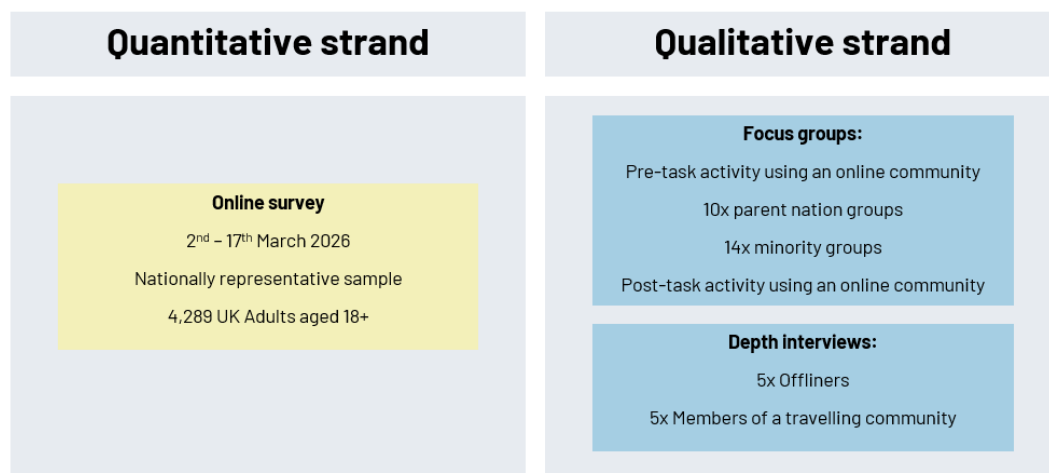
Methodology

Ofcom commissioned Ipsos UK to conduct research to help them understand public attitudes towards offensive language on TV, VoD and radio. A mixed methods approach was developed with quantitative and qualitative strands. The rationale for this was that the survey would indicate the general public's attitudes towards offensive words and the qualitative work would provide additional depth and insight into the nuances and trade-offs involved in determining the acceptability of broadcasting a word in different contexts.

Fieldwork was conducted between 2nd March and 2nd June 2026. This consisted of:

- A nationally representative online survey, which ran from 2nd March to 17th March 2026
- 24 focus groups, each lasting 2 hours (incl. 1x pilot group)
- 10 depth interviews, each lasting 90 minutes

Figure 1.1: Overview of Ipsos' approach



Quantitative methodology

For the quantitative element, Ipsos carried out an online survey among a nationally representative quota sample of 4,289 UK adults aged 18+. The analysis in this report is based on 4,214 respondents who reported watching broadcast television, using video-on-demand (VoD) services or listening to the radio at least once a month. Fieldwork ran from 2nd March to 17th March 2026.

Sample

The sample comprised five elements:

A core nationally representative sample, for which quotas were set on age within gender identity, region and working status.

Separate boost samples in Northern Ireland and Wales, for which quotas were set on age within gender identity and working status.

Disability / health condition and ethnicity boost samples, for which no quotas were set.

The Northern Ireland and Wales boosts were designed to ensure an average of c. 50 participants were assigned to assess each word in each of these nations.

Survey design

Data was collected for the following questions for all participants (including those screened out): age, gender identity, region, working status, highest education level, social grade, ethnicity, disability / health conditions and media usage.

Participants who passed the screener were asked a question on their general attitude towards the use of offensive language, before the main questions on their familiarity with various potentially offensive words. For words that participants reported they had 'seen or heard before today', they were subsequently asked to assess their acceptability for broadcast on television before and after the watershed, and in a programme available on a VoD service that can be watched at a time you choose.

While the survey tested the acceptability of 183 potentially offensive words, respondents did not see all of these. Instead, they were assigned either 46 or 47 words to review. Words were shown to respondents in a randomised order across a set of familiarity and acceptability questions. A table breaking down the possible combinations of words assigned in each category has been included in Annex B.

After the word assessment section of the survey, qualifying participants were asked further general attitudinal questions related to: freedom of expression, whether they had seen or heard anything in television / radio programmes they found offensive in the last 12 months, and various equality related issues.

Qualifying participants were then asked a final series of demographic questions (political views, sexuality, gender identity, national identity, religion, community status – in Scotland and Northern Ireland only, marital status, household composition, presence of children in household, age groups of children in household, carer status), before being shown a debrief page that signposted participants to relevant support groups.

Weighting

Data for all participants (including those who did not pass the screener) have been weighted to the known population profile of UK adults age 18+ by age within gender identity, region within gender identity, working status within gender identity, highest education level and ethnicity using estimates based on the latest version of the Office for National Statistics Annual Population Survey.

An additional weight has been applied to the data to correct for the over-sampling of those with a disability / health condition. To calculate targets for this disability / health condition weight, the core nationally representative sample has first been weighted according to the variables outlined above. The 'net' figure of those with a disability / health condition (i.e. any participants selecting answer codes 1 through 11 at DISABILITY_1) has then been taken and used as the target for the combined sample (i.e. that covering the core nationally representative sample and boosts).

Word allocation

For the purposes of analysis, words were grouped into seven categories of offensive language; general swear words, references to body parts, sexual references, references to race, nationality and ethnicity, religious references, references to mental health and physical health conditions, and references to sexual orientation and gender identity. The majority of terms tested in the survey appear in only one category, apart from the following: *jew*, *kike*, *yid*. These words appear in both references to race, nationality and ethnicity, and religious references. All other words appear in a single category. These categories of words are referred to throughout the report. A table breaking down the category of each word included in the survey, as well as the number of participants assigned to the word and the number assessing the acceptability of the word has been included in Annex B.

Qualitative methodology

The qualitative approach was developed to generate more nuance around audiences' views of potentially offensive content and to explore the factors that influence attitudes. By discussing specific clips and hypothetical scenarios, participants were encouraged to consider factors that might influence views, such as time of broadcast, type of content or genre, channel and whether warnings were used. This also provided space to discuss Ofcom's additional areas of interest including the mimicking of accents and disabilities, use of Blackface, misgendering, deadnaming and reclaimed language.

The qualitative phase comprised 24 focus groups and ten depth interviews with participants from a variety of backgrounds and locations. A pilot focus group was held on 26 March 2026, with mainstage fieldwork taking place between 27 April 2026 and 2 June 2026.

Table 1.1: Overview of qualitative sample

	Number of sessions	Participants	Audience
Online focus groups – parental status	10 (including 1 pilot)	65	Parents of pre-school children, junior school children, secondary school children, empty nesters and non-parents.
Online focus groups – ethnicity	9	63	Jewish, Pakistani, Bangladeshi, Indian, Pan-South Asian, Black African, Black Caribbean, Mixed Black ethnicities, Chinese
Online focus groups – LGBTQ+	3	19	LGB men, LGB women, Transgender and non-binary
Online focus groups – disability	2	13	Physical and cognitive disabilities
Depth interviews	10	10	Members of the traveller community, people who are not online
Total	24 focus groups and 10 depth interviews	170	

Sampling and recruitment

In order to explore the range and diversity of audiences' views of potentially offensive language and content, a sampling strategy was developed which included a range of key characteristics that might influence individuals' views. This included setting quotas for some characteristics and monitoring for diversity with others.

The sample was broadly split into groups determined by parental status and groups with minority communities. For each of these, quotas were set for a range of characteristics including age, gender identity, socio-economic group, ethnicity and employment status. Participants were also screened for their media consumption to ensure that there was a mix of consumption across TV, radio and VoD across groups.

Participants were recruited using three separate professional recruitment agencies, each specialising in reaching different audiences to ensure good range and diversity in the sample. Recruitment partners used a screener questionnaire to identify suitable participants and share an information sheet, privacy notice and consent form to participants who expressed interest in taking part.

Table 1.2: Achieved sample: Parent focus groups

Demographic	Nation	Gender identity	Age	SEG	Parent status	Ethnicity
Parents of children aged 0-4 years, pre-school	7x England 6x Wales	5x Male 8x Female	8x 18-34 5x 35-54	6x AB 5x C1C2 2x DE	13x 0-4 years 3x 5-10 years 1x 11-15 years	9x White 4x non-White

Parents of children aged 5-10 years, junior school	7x England 6x Scotland	6x Male 7x Female	6x 18-34 7x 35-54	4x AB 6x C1C2 3x DE	4x 0-4 years 14x 5-10 years 5x 11-15 years	8x White 5x non-White
Parents of children aged 11-15, senior school	7x England 6x Northern Ireland	7x Male 6x Female	2x 18-34 10x 35-54 1x 55+	5x AB 6x C1C2 2x DE	13x 11-15 years 2x 16+	12x White 1x non-White
Parents of children 16+/children who have left home	7x Scotland 7x Northern Ireland	7x Male 7x Female	7x 35-54 7x 55+	2x AB 10x C1C2 2x DE	1x 5-10 2x 11-15 14x 16+	14x White
Non-parents	5x England 7x Wales	7x Male 5x Female	6x 18-34 2x 35-54 4x 55+	4x AB 6x C1C2 2x DE	12x Non - parents	11x White 1x non-White

Table 1.3: Achieved sample: Minority focus groups

Demographic	Gender identity	Age	SEG	Parent status	Ethnicity
Pakistani	4x Male 3x Female	2x 18-34 3x 35-54 2x 55+	2x AB 4x C1C2 1x DE	2x 5-10 years 2x 11-15 years 1x 16+ 2x Non - parents	7x non-White
LGB women	6x Female	1x 18-34 3x 35-54 2x 55+	3x AB 3x DE	2x 0-4 1x 5-10 4x Non - parents	5x White 1x non-White
LGB men	8x Male	4x 18-34 2x 35-54 2x 55+	3x AB 4x C1C2 1x DE	1x 5-10 7x Non - parents	6x White 2x non-White
Jewish	4x Male 3x Female	2x 18-34 3x 35-54 2x 55+	3x AB 2x C1C2 2x DE	1x 0-4 years 2x 5-10 years 3x 16+ 2x Non - parents	7x White
Black African	4x Male 3x Female	2x 18-34 3x 35-54 2x 55+	2x AB 4x C1C2 1x DE	2x 5-10 years 1x 11-15 years 5x Non parents	7x non-White

Bangladeshi	4x Male 3x Female	2x 18-34 3x 35-54 2x 55+	3x AB 4x C1C2	4x 11-15 Years 2x 16+ 1x not stated	7x non-White
Black Caribbean	3x Male 4x Female	4x 18-34 2x 35-54 1x 55+	1x AB 4x C1C2 2x DE	1x 0-4 years 1x 5-10 years 5x Non- parent	7x non-White
Indian	3x Male 4x Female	2x 18-34 3x 35-54 2x 55+	2x AB 3x C1C2 2x DE	1x 0-4 years 1x 5-10 years 1x 11-15 years 2x 16+ 2x Non- parent	7x non-White
Mixed Black African and Caribbean	3x Male 4x Female	2x 18-34 3x 35-54 2x 55+	2x AB 4x C1C2 1x DE	1x 0-4 years 2x 5-10 years 4x 11-15 years 2x Non- parent	7x non-White
Cognitive disability	2x Male 4x Female 1x Non binary	2x 18-34 3x 35-54 2x 55+	2x AB 4x C1C2 1x DE	2x 11-15 years 2x 16+ 2x Non- parent	5x White 2x non-White
Transgender and non-binary	2x Male 1x Female 2x Non binary	3x 18-34 2x 35-54	1x AB 3x C1C2 1x DE	1x 5-10 years 4x Non- parent	4x White 1x non-White
Physical disability	2x Male 4x Female	2x 18-34 2x 35-54 2x 55+	1x AB 3x C1C2 2x DE	1x 11-15 years 3x 16+ 2x Non- parent	6x White
Pan-south Asian	3x Male 4x Female	2x 18-34 3x 35-54 2x 55+	2x AB 3x C1C2 2x DE	3x 5-10 years 2x 11-15 years 2x 16+	7x non-White
Chinese	3x Male 4x Female	3x 18-34 1x 35-54 2x 55+	3x AB 3x C1C2	6x Non- parent 1x 16+	7x non-White

Table 1.4: Achieved sample: Depth interviews

Demographic	Gender identity	Age	Parent status	Ethnicity
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Offliner	2x Male 3x Female	1x 35-54 4x 55+	5x Non-parent	4x White 1x non-White
Member of a traveller community	2x Male 3x Female	1x 18-34 3x 35-54 1x 55+	1x 0-4 years 4x Non-parent	4x White 1x non-White

Qualitative fieldwork

Focus groups were conducted online to enable participation from audiences across the UK and to support accessibility. Depth interviews were offered to participants who were not online or from the traveller community¹ in a mixed-mode format (face-to-face, online or telephone), with participants choosing the setting in which they felt most comfortable. Each group had between five and seven participants and one Ipsos facilitator. Ofcom also joined the groups as observers with participants' consent. Focus groups lasted up to two hours, while depth interviews lasted up to 1.5 hours.

Structure of discussions

Focus groups and interviews followed a similar structure to ensure a consistent approach to capturing attitudes towards offensive language. The structure was also adapted so that it could be conducted over the phone with participants unable to join online. All groups and interviews included relevant stimulus that was tailored to allow specific words or scenarios to be tested with different groups:

- **A warm-up discussion.** Participants were asked general questions about their attitudes towards offensive language. This helped participants feel comfortable sharing views and introduced the research as being focused on scheduled broadcast programming on TV and radio.
- **Reviewing the clips from the pre-task.** Participants were asked to discuss which clips stood out to them to capture spontaneous responses, followed by specific questions relating to the clips. Participants were probed on contextual factors that made the clip more or less offensive and whether they would expect to see or hear this language on TV, radio or VoD before the watershed, as well as perceived justifications for airing strongly offensive language
- **Hypothetical scenario discussions.** These discussions focused on more difficult situations or content that required further probing into the contextual factors that shaped participants' views. Scenarios were rotated between groups to prioritise scenarios relating to specific communities with the relevant focus group or depth participant. Up to six scenarios were discussed during each focus group.

¹ Depth interviews were offered to members of traveller communities to provide a choice of participation mode and encourage engagement from this group.

- **Discussion about offensive concepts.** This included discussion about the practice of Blackface, mimicking of accents and disabilities and the use of reclaimed language. Pre-agreed probes were used to test the contexts under which each of these concepts might be more or less acceptable.
- **Wrap-up discussion focusing on regulation and freedom of expression.** This allowed participants to consider their overarching views towards the regulation of offensive language and the role of freedom of expression in determining levels of regulation.

Use of stimulus within the research

To explore audience attitudes towards offensive language in programming, qualitative participants were asked to complete a pre-task activity hosted on Community Direct, Ipsos's flagship online platform for qualitative research. Participants reviewed 13 short video and audio clips of broadcast content containing potentially offensive language and were asked to rate the acceptability of each clip on a scale of 1 to 10, with one being 'totally unacceptable' and 10 being 'totally acceptable'. Participants were also given the option to explain their response, using an open-ended text box.

The following table summarises the average acceptability recorded for each clip tested in the pre-task:

Table 1.5: Average acceptability rating recorded in the qualitative pre-task

Clip	Average acceptability (1-10)	Word	Programme	Time of broadcast	Platform	Service
H	2.3	Retards	The 2 till 4 Show with DJ Aggie	2pm	Radio	Inspiration Radio
G	2.6	Tranny	Britain's Newsroom	11.32am	TV	GB News
C	3.4	Cunt	Alex Phillips	11.44am	TV	Talk
A	3.8	Nip	Nick Ferrari at Breakfast	7.20am	Radio	LBC
D	3.8	Fuck	Isa Soares Tonight	7.00pm	TV	CNN
B	4.9	Pakis	Britain's Newsroom	9.42am	TV	GB News
K	6.9	Bitch	Family Guy	N/A	SVoD	Disney+
J	7.0	Fudge Packer	Smoggie Queens	N/A	BVoD	BBC iPlayer
I	7.2	Negro	James O'Brien	12.10pm	Radio	LBC

L	7.8	Slappers	Lily Savage's Blankety Blank	2pm	TV	Challenge
E	8.4	Knobhead	The 1% Club	8.40pm	TV	ITV1
F	9.3	Shit	Transformers: The Last Knight	8pm	TV	ITV2
M	9.4	Jesus Christ	Lorraine Kelley's Norwegian Odyssey	8pm	TV	Channel 4

A selection of these clips was then discussed in each focus group and depth interview. Qualitative participants were also shown a series of hypothetical scenarios throughout the research. These were developed to stimulate discussions on the acceptability of potentially offensive language and other types of potentially offensive content. Following the groups, participants were invited to take part in an optional post-task, also hosted on Community Direct, where they could reflect on the discussion in their groups and their views of offensive language overall.

These are referred to throughout this report. Annex C includes a full description of participants' views towards each clip and scenario.

Qualitative data management and analysis

Following the fieldwork period, data management and analysis took place. The data from the focus group and interview transcripts were analysed using the framework method of analysis. This involves summarising the data from each research interview into a thematic framework. Columns represent themes and each participant's data is summarised (charted) across a row. The strength of this approach is that it enables systematic and comprehensive analysis of the complete data set in a manageable way and that analysis can be done both thematically and individually. Once the data had been charted into the framework, the analysis phase followed. This began with several team analysis sessions to identify themes emerging from the data to explore in more detail. Following this, different sections of the data were allocated to the team who then undertook various stages of analysis. This included descriptive analysis which involved looking at each research question or theme in turn and exploring the range of views held under that theme with a view to developing categories. Following this, the team looked for patterns and linkages in the data exploring whether characteristics, experiences or circumstances of the various participant groups might link to particular views of offensive language.

Interpretation of the qualitative data

The data from participants who took part in the research represents a good level of range and diversity, and there was a high level of saturation apparent in the data, meaning that the same themes were heard regularly across the data set. We can therefore be reasonably confident that the high-level themes emerging from the qualitative research largely echo those that would be

found in the wider audience populations represented in the research, even if the granularity of individual experience varies.

Ethics

At the start of the project, the research team put together an ethical review form identifying the key areas where there might be ethical challenges. This was then reviewed by two members of the internal Ipsos ethics group. Following this process and in line with good social research practice, a range of measures were implemented to ensure the informed consent and wellbeing of both participants and researchers throughout the project. This included (but was not limited to):

- While online focus groups were used with most participants, those with limited access to online research or who were from a traveller community were offered a depth interview instead.
- All potential participants were given access to an information leaflet and privacy notice prior to deciding whether or not to take part, explaining what their participation would involve, how their data would be used, stored and destroyed, the fact that the interviews would be recorded, the voluntary nature of participation and how to get in touch to ask any questions or to opt out of the research.
- All survey respondents were shown an introductory screen upon accessing the survey, explaining the nature of the research. They were also given access to a privacy notice, which explained what their participation would involve, how their data would be used, stored and destroyed, the voluntary nature of participation, how to get in touch to ask any questions or to opt out of the research. They were also provided with a list of support organisations and their contact details on a closing screen.
- All participants who agreed to go ahead were given a consent form to complete in advance of the group/interview that reiterated the voluntary nature of participation and details about the research process and how data would be used and stored. Participants were reminded throughout the research process that they could withdraw consent at any time before the analysis stage started.
- The burden placed on interview participants was minimised by conducting interviews in a manner and at a time chosen by the participant. The interviews were designed to last no more than 1.5 hours to keep the time commitment of participation to a minimum, however, the interviewer also checked the time that each participant had available and was responsive to that and in some cases, the interview was significantly shorter than 1.5 hours.
- Researchers working on the project received a full briefing ahead of the fieldwork starting, including refresher training on Ipsos's safeguarding and disclosure policy and were encouraged to check in with someone after each interview for a debrief where needed. A

limit was also placed on the number of interviews researchers could complete in a day. A buddy system was also implemented for in-person interviews.

Annex B: Discussion guide

Example discussion guide used during the research

5 minutes	Introduction
	Facilitator to introduce self, notetakers, and any observers. - Explain the role of Ipsos - we are an independent research agency, aiming to help you share your views, ensuring we hear from everyone. Ipsos is working with Ofcom, the communications regulator, on a research study which aims to understand what is important to people when they are watching or listening to content. - Briefly introduce any observers from Ofcom and Ipsos team members Explain anonymity and MRS Guidelines: - Explain that the groups will be audio recorded, this will be securely held and deleted at the end of the research. - Explain that we will start the recording after we have done introductions. Explain that personal information, e.g., full name, email etc. will not be shared with Ofcom. If needed ask participants to remove any surnames from their Zoom name/do this for participants as they enter the group. - Written report - will use quotes but no detailed attribution. Housekeeping/ground rules: - All opinions are valid / no right or wrong answers. We're interested in hearing everyone's views. - Please respect each other's views and experiences - you can disagree with someone's viewpoint but please keep it polite. It is important to note that some people may find some language offensive while others may not. What is important is to be respectful of each other. - Please also try to avoid talking over each other so that the recording and note taker can pick up what you're saying. - Please sit somewhere you're unlikely to be interrupted in so you can participate in the discussion. We'll be discussing potentially offensive language which some people might find unpleasant or upsetting. Please feel free to take breaks or step away from the discussion if you need to. You can re-join or end your participation completely without giving a reason. - These topics could be considered sensitive or not appropriate for children. If you have children in the background, please be aware of this as you may want to make sure they are not in the room during the discussion. - In certain circumstances, we may need to share personal data to fulfil our safeguarding responsibilities. This may occur if someone discloses that you, or someone else, is at risk of harm then we may need to speak to other people for advice. - There may be times when you feel it is necessary to use specific words to help distinguish or confirm your views, or I may feel it is necessary to use a term to help clarify what is being said. Are you ok with swear words or discriminatory language being used in this way within the group discussion? - If you do need to leave to use the bathroom or to attend to something urgent then that's fine but please try to minimise this. - The group will last 2 hours and there will be a short break in the middle.

	• There will be a lot to cover so we may need to move people on. This is not personal, but only to ensure we fit everything in. • Please keep your cameras on throughout the group. • If your Wi-Fi stops working or you disconnect from the call, then please try your best to rejoin. If possible, we will get someone to call you to help you to join the discussion again. If my Wi-Fi drops out, then please wait on the call until I'm able to rejoin. • We will be audio recording the discussion so we have an accurate record of the conversation, but that will only be used for the research, and we want this to be a safe space where people can share their opinions in confidence, so would ask that you <u>do not circulate any information to do with this discussion with anyone outside of the group, e.g., in conversation, on social media.</u>
10 minutes	Warm up
	SWITCH ON RECORDING Thank you to everyone for completing the pre-task and reviewing the clips we sent you. We will discuss your views on them later on in the group but for now I'd like to start by going around the room and hearing a bit more about each of you. Could everyone tell me: • Your name; • Where you are from; • A programme you have watched or listened to during the past week BRING IN OBSERVERS FROM WAITING ROOM During the discussion today, I want us to think about TV, radio and video-on-demand (VoD). The discussion will not cover social media. <i>Moderator to share screen with examples of TV, BVoD, SVoD and Radio platforms.</i> Introducing the concept of offensive language I now want us to start thinking about language that could be potentially offensive. • When you hear the term 'offensive language', what types of things come to mind? <i>Probe on the <u>types</u> of language that spring to mind (rather than specific words/phrases)</i> When we use the term 'offensive language', we mean any words or phrases, that might be considered offensive when broadcast on TV, VoD or radio services. This includes swearing, but also language that might be discriminatory, for example based on race, ethnicity, religion, gender, sexuality, disability, and other characteristics. • How often do you see or hear offensive language on TV, VoD and radio? ○ When was the last time something stood out/shocked you? ▪ For what reasons?

	• How concerned, if at all, are you about the use of offensive language in broadcast content? ○ How, if at all, do your expectations around offensive language vary by TV, VoD and radio? ○ Would you say it is more acceptable on some platforms than others? Which ones? Why? ○ Would you expect any platforms to have stricter standards than others? Which ones? Why? ▪ What difference, if any, does it make if the broadcaster is a 'public service broadcaster' such as BBC, ITV, Channel 4, S4C or Channel 5? • How much control do you feel you have over the offensive language you hear in broadcasting? ○ How, if at all, does this vary by platform? • Thinking about your own views, how have your feelings about offensive language on TV, VoD, or radio changed over time, if at all? ○ In what ways? ○ What do you think has caused this to change? (<i>probe: life events e.g. having a family, perceptions of broader issues changing such as views on equality</i>) • Thinking about society as a whole, to what extent do you think attitudes towards offensive language have changed over recent years? ○ In what ways? ○ What do you think has caused this to change? ○ What do you think these changes mean for content broadcast on TV, VoD and radio?
20 mins	Reviewing the clips
	Initial reflections As part of the pre-task, we asked you to review some stimulus clips online. Each of these clips contain language that some audiences might find offensive. As a reminder, if you found any of the clips personally offensive, you do not have to answer any questions about them that you don't want to and are welcome to take a break or step away if needed. • Thinking back to the clips you watched, are there any that stood out to you? ○ For what reasons? ○ Were you familiar with all of the words in the clips? ▪ If applicable: For words that you weren't familiar with, how did you decide their acceptability? <i>Moderator to share screen with stills/names of clips.</i> • Were there any clips you felt were less acceptable than others? ○ What was it about those clips that made you feel that way? (<i>probe on the specific words</i>) ○ Do you think others would feel the same way as you? ▪ Why/why not?

	• Were there any clips you found to be more acceptable than others? ○ What made those feel different? ○ Do you think others would feel the same way as you? ▪ Why/why not? Deep dive Moderator to share screen showing still from three specific clips and description of the content. Moderator to refer to the rotation provided in the recruitment tracker for which clips they will be discussing. Moderator to insert probes for their clips below.		
45 mins	Hypothetical scenarios (45 minutes)		
	<i>If required, moderator to take a short 5 minute comfort break before or during this section.</i> We're going to do something a bit different now. I'm now going to share my screen and read out some hypothetical scenarios of content that might be broadcast which use language some audiences might find offensive. I'm going to describe the scenario and ask for your reactions. As a reminder, you may find the scenarios we describe to be offensive to you personally. The focus is to get your views about what makes the scenarios more or less acceptable, rather than your personal experiences. You do not have to answer any questions about these scenarios that you don't want to. If you do find it difficult to discuss any of these scenarios, you are welcome to take a break or step away if needed. Moderator to use 5-minute comfort break as needed/appropriate during this section. Moderator to refer to scenario rotation for their group Moderator to share screen showing scenario and read out the text (scenarios covered will be rotated/tailored to specific groups but each group will see a total of four scenarios). • Firstly, can I just check whether you're clear on what's being described here? ○ Was anything confusing? ○ Would you like me to recap anything? I'd like to discuss this scenario in a bit more detail. • What are your initial thoughts on this scenario? How would you feel about this being broadcast? ○ Do you think others would feel the same or differently? ○ Who, if anyone, might find this unacceptable? <i>For each scenario, moderator to ask any <u>scenario-specific probes</u> and cover a selection of the following probes (dependent on time/participant responses):</i> MODERATOR TO ADD SCENARIO SPECIFIC PROBES FOR EACH GROUP AS RELEVANT <table><tr><td>General probes</td><td>Scenario specific probes</td></tr></table>	General probes	Scenario specific probes
General probes	Scenario specific probes		

	• To what extent, if ever, would you find the use of this word acceptable? What makes you say this? • What, if anything, can make the use of this term more acceptable in a programme? (<i>post watershed or time of day, type of programme, referencing or quoting a character or phrase, representing a specific era or historical context</i>) • What, if anything, can make the use of this term less acceptable in a programme? (<i>pre-watershed or time of time, tone of voice</i>) What difference, if any, would it make...? ○ If this was on a different platform (TV vs VoD vs Radio)? ▪ What makes you say that? <i>Probe on: sense of control on VoD vs linear TV or radio; likelihood of stumbling across it; ease of avoiding offensive language on different platforms; access by children etc.</i> ○ If this scenario was broadcast on a broadcaster video-on-demand service such as BBC iPlayer or ITVX compared with a subscription video-on-demand service such as Netflix or Amazon Prime? (<i>Moderator to refer to slide with examples of TV, BVoD, SVoD and Radio platforms if needed, e.g. BBC iPlayer and ITVX vs Netflix, Amazon Prime</i>) ○ If the genre or type of programme was different? ▪ What makes you say that? <i>Probe on expectations for different genres (comedy vs drama vs fact), the intent of the language etc.</i> ○ If the age of the programme was different (i.e. a new show vs rerun of a historic programme)? ▪ What makes you say that? ○ If this was on at a different time? ▪ What makes you say that? <i>Probe on watershed (9pm on linear TV), times children are less likely to be listening (on radio)</i> ○ If this was on a time children might be listening/watching but on a service or type of programme children are less likely to interested in?	<i>Moderator to insert specific probes for their scenarios below.</i>
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	▪ On the other hand, how, if at all, would your views differ if it was a programme or service likely to appeal to children but not at a time they were likely to be listening/watching? ▪ Does your view of what's offensive change when you think about children hearing it? What is it specifically that concerns you? ▪ To what extent does the age of the child matter (<i>probe on different age groups e.g. younger children vs teenagers</i>)? ▪ How, if at all, is children hearing offensive language on TV different from hearing it in everyday life? ○ If this language was used as part of a trailer for a show? ○ If the language was used repeatedly vs a one off? ○ If the content was live vs pre-recorded? ▪ Does it make a difference if the content is newly created or a re-run of a historic programme? What makes you say that? ○ If there was a content information tool used (i.e. warning)? ▪ What makes you say that? ▪ How does that vary between platforms (i.e. verbal warnings on TV/radio vs age ratings on VoD services)? ▪ What sort of warning would be most effective? Why?	
20 mins	Offensive concepts	
	Note: moderator to check the order they should cover A, B, and C (to be rotated across groups). Time dependent, all conversations should be covered in every group. A. Reclaimed language I'm now going to show you some words.	

Moderator to share screen with words (fag, queer, cripple/crip, nigger/nigga)

- **How acceptable do you think it is to use these words on TV, VoD and radio?**
- **Have you seen or heard any of these words used by people about themselves or about their community?**
 - What do you think about this?
 - To what extent, if at all, is it more acceptable for someone from the relevant community to use this kind of word compared to someone not from that community?
 - Is there anything that impacts how acceptable using language in this way is?
 - Probe on time of day, channel, genre, type of programme, platform, etc.
- **Examples:**
 - What if the N word was used during a rap song by a Black artist that was broadcast on a niche radio station during the night, how acceptable would this be?
 - What if the song was broadcast on a mainstream station?
 - What if the song was accidentally played during drive time/when children would be on their way home from school?
 - What if the song was played at a time when children would be on their way from school but on a service with a low child audience?
 - What if the n word was used during a drama which involved the word being used by a Black man to another Black man on a SVoD channel in a programme rated as 18/adult?
 - How would you feel if the word queer was used by a gay man as part of a reality show about their life?
 - What if the word was used by a straight person in a positive way?
 - What if the word was used as an insult?
 - What difference would it make if this was used in a documentary vs a drama that was portraying the struggle for gay rights in the 1970s?

In addition to language that audiences find offensive, there are also practices that some people find offensive when broadcast. I'd like to explore your views on some of these in a bit more detail.

B. Blackface

- **How acceptable would it be to broadcast a programme that included a white person wearing dark makeup in an attempt to look black? (if needed, explicitly ask about the use of 'blackface')**
 - What factors would influence the acceptability of this?
 - What about the age of the programme? (E.g. re-run of a show/film made historically and shown on a specialist channel?)
 - What if it was a modern drama portraying a specific period of history?
 - Does the channel/platform/time of day make a difference?
 - What warnings, if any, do you think would be needed to broadcast this type of content?

C. Mimicking of accents/disabilities

- **How acceptable would it be to broadcast a programme that included someone mimicking another person's accent?**

	○ What factors would influence the acceptability of this? ▪ What about the type of accent being mimicked: • Regional accent • Accent from a European country • Other accents – i.e. Chinese, Indian etc. ▪ What about the intent of the mimicking? (i.e. to emulate vs humiliate)? ▪ What about the genre of the programmes (i.e. reality show vs fictional comedy)? ▪ Does it make a difference if the mimicking is targeted at an individual vs someone using an accent more generally? ▪ What about the content of what they are saying (i.e. the words and phrases used)? ○ Does the channel/platform/time of day make a difference? ○ What warnings, if any, do you think would be needed to broadcast this type of content? ● What if someone was mimicking a disability? ○ What factors would influence the acceptability of this? ▪ What about the type of disability? ▪ What about the intent of the mimicking? ▪ What about the genre? ▪ Does it make a difference if the mimicking is targeted at an individual vs more generally? ▪ Does the channel/platform/time of day make a difference? ▪ What warnings, if any, do you think would be needed to broadcast this type of content?
15 mins	Exploring acceptability and regulation
	Reflecting on factors I want to move on now to discuss your views on regulation. Thinking back across the discussion... ● What are the main factors that impact the acceptability of offensive language on TV, VoD and radio? ● <i>Moderator, probe as necessary</i> To what extent do these factors differ across... ○ The language itself? ○ Timings? ○ Platform? ○ Channel ▪ How, if at all, do your expectations about offensive language differ depending on which channel or service you're watching? ▪ Are there any channels or services where you'd be more surprised to hear offensive language? ▪ Are there any channels or services where offensive language feels more expected or acceptable? ○ Genre?

	○ Intent? ○ Content warnings? ○ Live vs pre-recorded content? ● Are there any factors that would make little/no difference to how acceptable you find something? Thinking about rules around offensive language in broadcasting... ● How important is it to you that there are rules in place around offensive language on TV, VoD and radio? ● Who do you think regulations around offensive language are there to protect? ○ Are there particular groups in society who you feel need more protection from offensive content than others? ● On the other side, how important is it that programme-makers can include realistic language and tackle challenging subjects? ● How do you feel about the balance between protecting audiences and: ○ Allowing adults to choose what they watch? ○ Allowing creative freedom in programmes? ● Thinking about contentious issues in society where people have strong and differing opinions (these could include discussions on equality or political topics), how do you feel about the balance between: ○ People taking care over the language they use when they discuss these topics and people being free to speak their minds? ● Should the balance between protecting audiences and allowing creative freedom be the same across all platforms, or should it differ across TV, VoD and radio? ○ To what extent, if at all, is consistency across the platforms important to you? ○ To what extent should VoD services be held to the same standards as broadcast TV and radio? Why/Why not? ● When thinking about who needs protection, does it matter what type of offensive language we are talking about? (<i>probe: any that should never be before watershed, whether rules should vary by types of words e.g. swear words such as F or C word, discriminatory language, words of a sexual nature</i>) ○ What, if any, higher protection factors would you expect for under-18s? (<i>probe: age of under 18, time of day of broadcasting, the type of programme, the type of server</i>) ● What, if anything, would be lost if offensive language was removed from TV, VoD and radio? ○ What, if anything, would be gained?
5 mins	Wrap up
	I want to end by reflecting on everything we've been discussing today. We are doing this research for Ofcom, the broadcasting regulator who is in charge of enforcing rules about

	content broadcast on TV, VoD and radio, including language that might be considered offensive. - Thinking about everything we have discussed today, what's one thing you would like Ofcom to take away from the discussion we have had? - Is there anything else you'd like to share? - Provide an exit ramp – i.e. what are people's plans for the rest of this evening/this weekend? Thank participants and explain next steps – including optional post task on community direct and incentives. <i>[for all groups except Chinese group]</i> You will receive a £70 voucher via email from Hawk Select as a thank you for your time today and the pre-task in the next few days. We will also share an optional post-task with you. If you choose to take part, you will receive a £10 voucher as a thank you for your time, which will be shared separately to the other incentive, once we have identified who has completed the post-task. <i>[for the Chinese group]</i> You will receive a £70 cash incentive as a thank you for your time today and the pre-task. You will receive this in the next few days. We will also share an optional post-task with you. If you choose to take part, you will receive a £10 voucher as a thank you for your time, which will be shared separately to the other incentive, once we have identified who has completed the post-task. Flag that facilitator will remain on call for a couple of minutes if anyone wants to ask questions individually.
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Clip-specific probes used for qualitative focus groups and depth interviews

Clip specific probes

Clip A: LBC, Radio, 7.20am, "Nip"

- What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video on-demand where relevant*)
 - If the language was in a different programme/genre?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
 - If there was a content warning?
 - If the language was used one-off or used repeatedly?
- Do you recognise this term?

- To what extent do you find this term acceptable or unacceptable?
 - Does it make a difference that this is a term that might not be widely recognised?
 - Does who says the term make a difference on whether you find this term acceptable or unacceptable? (*probe on perceived age of the caller or their views on an 'older' person using 'outdated' language*)
- What difference, if any, does the response from the presenter make? What makes you say that?
 - How would you feel about the clip if the presenter hadn't apologised?
 - Does it make a difference that the caller was kept on the line after saying the term?
- The clip was aired at 7.20am, what difference would it make if it was aired later in the day? What about overnight? (*If not covered, probe on whether the likelihood of children listening would make a difference*)
- This was broadcast live. What difference, if any, would it make if the programme was pre-recorded and the language left in?
- This was broadcast on LBC. Thinking about what you know of LBC, how do your expectations of this radio station impact the acceptability of this clip?
 - What difference, if any, would it make if you heard this clip on another radio station, such as a BBC radio station?

Clip B: GB News, Radio, 9.42am, "Pakis"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video on-demand where relevant*)
 - If the time of day was different?
 - If the channel/broadcaster was different?
 - If the language was in a different programme/genre?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. hearing in school vs on TV)?
 - If there was a content warning?
 - If the language was used one-off or used repeatedly?
 - If it was live or pre-recorded?
- In this clip, the term was used during a discussion on terrorism legislation. How, if at all, does that impact acceptability?
 - What makes you say that?
- The term was used by a speaker who was invited to discuss the topic as an expert on the subject.
 - How, if at all, does that impact acceptability?
 - What makes you say that?
- To what extent does the intention behind the use of the word make a difference?

- How, if at all, do you think the use of the term in a hypothetical scenario was acceptable here? To what extent do you think the same meaning could have been conveyed without using the term?
- The term is used by a white guest and the discussion was also aired on TV as well as the radio. What difference, if any, would it make if the person using the term was a member of the Pakistani community?
- What difference, if any, would it make if there was an apology after the term was used?
- This was broadcast live. What, if anything, should the broadcaster have done differently in response to this term being used?
- This was broadcast pre-watershed but on a service that is likely to have a low child audience. To what extent, if at all, does this impact your view on acceptability of this clip?
- This was broadcast on GB News. Thinking about what you know of GB News, how do your expectations of this channel impact the acceptability of this clip?
 - What difference, if any, would it make if you heard this clip on another news and current affairs channel with less opinion-based content?

Clip C: Talk, TV, 11.44am, "Cunt"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If the time of day was different?
 - If the channel/broadcaster was different?
 - If the language was in a different programme/genre?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
 - If the language was used one-off or used repeatedly?
 - If it was live or pre-recorded?
- In this clip, the term was used when quoting someone else, does that impact acceptability?
 - What makes you say that?
- To what extent does the intention behind the use of the word make a difference?
- What, if anything, should the presenter have done differently?
 - There was about a minute long conversation between the term being used and the presenter making an apology. To what extent, if at all, does this impact the effectiveness of the apology?
- This was broadcast pre-watershed but on a service that is likely to have a low child audience. To what extent, if any, does this make a difference on acceptability? Are there any circumstances where this word could be acceptable to broadcast before the watershed?
- If this clip was available on a video-on-demand service, to what extent would a warning in the programme impact acceptability? What if the language was bleeped out? What if it was left in?
- If the speaker had said 'the c-word' instead, to what extent would this impact acceptability?

Clip D: CNN, TV, 7pm, "Fuck"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video on-demand where relevant*)
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of this word change when you think about children hearing it? Why?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)?
 - What difference, if any, would the child watching it with their family make vs watching it alone? (*probe on age of the child*)
 - What is it specifically about children hearing this language that concerns you?
 - How, if at all, is children hearing offensive language on TV different from hearing it in everyday life?
 - If there was a content warning?
 - If applicable: if there was an apology?
 - If the language was used one-off or used repeatedly?
 - If it was live or pre-recorded?
- This was shown at 7pm and so before the watershed, where the news itself was the use of an offensive term. How, if at all, does this justify the inclusion of the term pre-watershed?
- This was shown pre-watershed but on a service with low child audience but at a time they could be watching. To what extent, if at all, does this impact acceptability?
- How, if at all, would acceptability of using this term pre-watershed vary if it was aired in a different type of programme? (*probe: drama, game-show vs. the news*)
- What if the presenter had used the word when quoting President Trump?
 - What if the presenter, instead of describing the news as 'coarse language', had used the term 'the F-word' to describe the language?
- How do you feel about the word appearing on screen with stars (i.e. F***)? What difference would it make if the full word had appeared on screen?
- What difference, if any, would it make if the audio of the word had also been censored/bleeped out?
- This was broadcast on CNN. Thinking about what you know of CNN, how do your expectations of this channel impact the acceptability of this clip?
 - What difference, if any, would it make it was broadcast on a British news channel instead of an American one?

Clip E: ITV1, TV, 8.40pm, "Knobhead"

- **What difference, if any, would it make...?**

- If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
- If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video on-demand where relevant*)
- If the channel/broadcaster was different?
- Whether it was in an older programme that was being shown again?
- Depending on the intended audience?
- If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
- If there was a content warning?
 - If applicable: if there was an apology?
- The word was used to describe the individual's husband. What difference would it make if they called a fellow contestant a Knobhead?
- To what extent does the intention behind the word make a difference?
 - What difference would it make if the word was used in an angry tone of voice?
- This show was pre-recorded, what difference if any would it make if the programme had been broadcast live?
 - To what extent, if any, would you have expected this to have been edited or removed if it had been pre-recorded?
- What difference, if any, would it make if the language was in a different programme/genre?
- What difference, if any, does it make that the term is used repeatedly compared to one-off?
- This programme straddles the 9pm watershed. Does the time of day make a difference to acceptability?
 - What if it was at a time where children were more likely to be watching?

Clip F: ITV2, TV, 8pm, "Shit"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If the language was in a different programme/genre?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
 - If the language was used one-off or used repeatedly?
 - If it was live or pre-recorded?
- The movie straddles the 9pm watershed, does the time of day make a difference to acceptability?
- This movie might appeal to children, does that make a difference?
 - What if the movie had less appeal to children?

- How helpful, if at all, would a warning be, flagging at the start of the movie that it contains potentially offensive language?
- This appeared on broadcast television, what difference, if any, would it make if this was on another service, e.g. subscription video on-demand?
- The movie was shown on ITV2, a second channel of one of the major public service broadcasters. What difference, if any, would it make if it had been shown on a specialist action movie channel?
- What difference, if any, would it make if the programme description mentioned the use of swear words?

Clip G: GB News, TV, 11.32am, “Tranny”

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If the time of day was different?
 - If the language was in a different programme/genre?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
 - If there was a content warning?
 - If the language was used one-off or used repeatedly?
 - If it was live or pre-recorded?
- What difference, if any, does the reaction from the presenter make after they say the term? What makes you say this?
 - What sort of response would you expect to see from the presenter?
 - What sort of response would you expect from the other presenters?
- This programme was aired on a channel with low likelihood of children watching alone. What difference, if any, would it make if this had been on a more mainstream channel?
- What difference, if any, would it make if this had been broadcast on radio rather than TV?
- How, if at all, does the intent behind its use affect how acceptable you find the use of this term?
- This was broadcast on GB News. Thinking about what you know of GB News, how do your expectations of this channel impact the acceptability of this clip?
 - What difference, if any, would it make if it had been broadcast on another TV channel?

Clip H: Inspiration FM, Radio, 2pm, “Retards”

- **What difference, if any, would it make...?**
 - If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video-on-demand where relevant*)
 - If the language was in a different programme/genre?

- Whether it was in an older programme that was being shown again?
- Depending on the intended audience?
- If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (*e.g. hearing in school vs on TV*)?
- If there was a content warning?
 - If applicable: if there was an apology?
- If the language was used one-off or used repeatedly?
- If it was live or pre-recorded?
- In this clip, the presenter is the one using the language. What difference, if any, would it make if the term had been used by a guest?
- Inspiration Radio is a community radio station in Northampton. With this in mind, how does the channel that it was broadcast on impact the acceptability of this clip?
 - What difference, if any, would it make if this programme was aired on BBC radio?
- This was aired at 2pm. What difference, if any, would it make if was later, such as during the school run when children might be listening?
- How, if at all, does the intent behind use of the term affect how acceptable you find the use of this term?

Clip I: LBC, Radio, 12.10pm, "Negro"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video-on-demand where relevant*)
 - If the language was in a different programme/genre?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (*e.g. hearing in school vs on TV*)?
 - If there was a content warning?
 - If the language was used one-off or used repeatedly?
 - If it was live or pre-recorded?
- To what extent does the race/ethnicity of the caller impact acceptability?
- What difference, if any, does the response from the presenter and caller after they reference the term make? (*probe on laughter or tone*) What makes you say this?
- To what extent does the particular radio station make a difference
 - To what extent does the particular presenter make a difference?

- This programme aired during the school day so children are not likely to be listening. To what extent does the time of broadcast impact acceptability?
- No apology was provided here. How, if at all, does this impact acceptability?
 - To what extent, if at all, do you believe an apology is always needed when using this term?

Clip J: BBC iPlayer, BVoD, "Fudge Packer"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If the language was in a different programme/genre?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
 - If the language was used one-off or used repeatedly?
 - If it was live or pre-recorded?
- This clip is from a comedy show. To what extent does the genre impact acceptability?
- This can be seen on a BVoD, where the content is labelled as 'G: contains strong language and i: contains discriminatory language'. What difference, if any, does this content warning make?
- What difference, if any, would it make if you saw this on live TV instead of BVoD?
 - Would the time of day make a difference?
 - If it was on live TV, to what extent, if any, would you expect to see a content warning before the show?
- This was made available on BBC iPlayer. Thinking about what you know of BBC iPlayer, how do your expectations of this service impact the acceptability of this clip?
 - What difference, if any, would it make if it was on a paid for subscription service, such as Netflix or Amazon Prime?

Clip K: Disney+, SVoD, "Bitch"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If the time of day was different?
 - If the channel/broadcaster was different?
 - Whether it was in an older programme that was being shown again?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?

- To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
- If the language was used one-off or used repeatedly?
- If it was live or pre-recorded?
- This programme is a cartoon aimed at adults. Does the fact this is a cartoon impact acceptability?
- Does the genre (comedy) impact acceptability?
- This programme is listed with an Age-rating of 14+ age rating - violence, fear, sex. What difference, if any, does this age rating make?
- What difference, if any, does it make that can be seen on Disney+ compared to linear TV or a broadcast video on-demand service (e.g. BBC iPlayer or ITVX)? (*probe on what difference this makes with children in mind*)

Clip L: Challenge, TV, 2pm, "Slappers"

- **What difference, if any, would it make...?**
 - If someone else was saying the word (e.g. presenter vs. caller, person personally affected by term vs. not affected)
 - If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video on-demand where relevant*)
 - If the language was in a different programme/genre?
 - Depending on the intended audience?
 - If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (e.g. *hearing in school vs on TV*)?
 - If there was a content warning?
 - If applicable: if there was an apology?
 - If the language was used one-off or used repeatedly?
- What difference, if any, does it make that this is an older programme that was being shown again?
 - How would you feel if this language appeared in a show made today?
- What difference, if any, does the audiences response make?
- This was on Challenge, a specific quiz show channel that regularly reruns older programmes. What difference, if any, would it make if it was on a mainstream channel, such as BBC1 or ITV1?
- This was shown during the day. If this was shown at the weekend or during the school holidays when children could watch, what difference, if any, would this make?
 - Would whether it was shown during the school holidays matter more or less if it was on a mainstream channel, such as the BBC1 or ITV1? What makes you say this?

Clip M: Channel 4, TV, 8pm, "Jesus Christ"

- **What difference, if any, would it make...?**
 - If this was on TV vs VoD vs radio? (*probe on difference between broadcast video on-demand and subscription video on-demand where relevant*)

- If the time of day was different?
- If the channel/broadcaster was different?
- If the language was in a different programme/genre?
- Whether it was in an older programme that was being shown again?
- Depending on the intended audience?
- If children were seeing or hearing this content?
 - Does your view of the word change when you think about children hearing it? What is it specifically that concerns you?
 - To what extent does the age of the child matter (*probe on different age groups e.g. younger children vs teenagers*)? What about the context (*e.g. hearing in school vs on TV*)?
- If there was a content warning?
 - If applicable: if there was an apology?
- This appears to have been added into the introduction of the show.
 - What difference, if any, does this make that it could be viewed repeatedly in every episode?
 - What difference, if any, does it make that the term is used before the overall tone of the show has been established?
- What difference, if any, would it make if the term had been used by the presenter during a scripted voiceover?
- To what extent do you feel the use of this phrase is offensive to those that follow the Christian faith?
 - What difference, if any, does it make that the term is being used to refer to generic exclamation, rather than to religious beliefs?
- This show was pre-recorded. What difference if any would it make if this term was used during a live broadcast?

Scenario-specific used for qualitative focus groups and depth interviews

Scenario-specific probes

Scenario 1

What if:

- The commentator apologised after the chant was broadcast?
 - What if they didn't apologise?
- The match was broadcast after the watershed?
- The broadcaster couldn't edit/ remove the chant from the broadcast?
 - What if they could but chose not to remove the chant?
 - What if the chant was removed from the wider programme when shown on-demand?
- The language was said by a player during the match, not by the crowd?
- The chant included language which could be considered racist, e.g. Black football players being described as "monkeys"?
- The chant included language which could be considered homophobic, e.g. "Chelsea are rent boys".

Scenario 2

What if:

- The trailer was aired at 8pm on the radio instead of television with a voiceover using the name of the programme?
- If the trailer was aired in the afternoon on a weekend?

- The word 'MILF' wasn't used as part of a trailer but was used repeatedly in a reality TV programme that was aired?
- The trailer was broadcast on a non-mainstream channel?
- The trailer was shown during an ad break during another reality TV show?
- What difference, in any, does it make that people might come across the trailer by accident (compared to choosing to watch the programme itself)?

Scenario 3

What if:

- The presenter had used 'he/him pronouns rather than the guest?
- What if the guest using the he/him pronouns was a man? What if they were a woman?
- What if the guest had called the transgender guest by the name they used before they transitioned?
- What if the guest was talking about someone that wasn't on the show (rather than a fellow guest)?
- What if the presenter asked the guest to change their language?
- What if the guest used he/him pronouns accidentally?
 - What if it was on purpose and they used he/him pronouns repeatedly?
- What if the transgender guest called the other guest a 'TERF' in response? (*if participants do not know the meaning, a definition can be: TERF stands for trans-exclusionary radical feminism, this means, for example they might think that women-only spaces should not include transgender women*)
- What if the transgender guest repeatedly called the other guest a 'cis' woman?
- What if the show was pre-recorded rather than live?

Scenario 4

What if:

- The comic who used the term was not disabled?
 - Does the type of disability make a difference?
- The comic was a high-profile figure?
- The comic used the term to describe someone else rather than himself?
- The comic used the term only once? What if they used it multiple times?
- The term was bleeped out during the broadcast of the show?
 - What if the word was bleeped out, but spelled out on subtitles?
- The show was broadcast on a major national platform rather than a specialist comedy channel?
- The show aired before the watershed on mainstream channel?
- To what extent does the fact that this is a comedy programme make a difference to acceptability?
- There was a content warning at the start of the programme?
- In a survey we have run with members of the public, they were divided about the acceptability of broadcasting language to do with physical disabilities – why do you think this might be?

Scenario 5

What if:

- The presenter of the programme interrupted the guest and apologised for the use of the language?
 - What if the presenter did not apologise?
 - What if the guest was allowed to stay on the programme, and continue contributing to the show?
- Another guest on the show criticised the use of language/ offered an opposing viewpoint?
- What if the presenter used the term 'raghead' themselves?
- What if the radio show was aired later in the day, when children are less likely to be listening?
- How does this language compare to racial language associated with white people (such as cracker)?

Scenario 6A

What if:

- It was the host rather than the guest that used this term?
- The host apologised after the guest used this term?
 - What if they didn't?
- The term had been used by the guest to imply that they were angry instead of drunk?
 - What difference, if any, does the meaning of the term (i.e. drunk or angry) make if children were watching?
 - What difference, if any, does the meaning of the term make to whether there was an apology?

Scenario 7

What if:

- The programme was aired on TV?
- The programme was aired during the morning or afternoon school run?
- Both terms were removed from the show when it was released on streaming services?
 - What if only the second term was removed?
 - What if the broadcaster added a content warning before the segment?
- The contestant used the words to describe people from Wales/Germany in general, rather than someone else on the panel?
- The contestants used the words sarcastically or ironically, making fun of the stereotypes themselves?
- The German contestant was from a Jewish background?
- The Welsh contestant was a well-known public figure?
- The host apologised on behalf of the contestants?
 - What if they did not apologise?

Scenario 8

What if:

- The programme had a content warning on the BVoD service? What if it did not?
 - What if the content warning highlighted that the language used is historical/outdated?
 - What if this streaming service had an age-limit on who could and could not watch the show?
- What if the character referred to as a 'mick' was present on-screen rather than off-screen?
- The programme was aired live on TV?
 - Before the watershed?
 - After the watershed?
- The programme was aired on an SVoD service?
- If the term was used in a programme produced today?
- The term was removed, but the programme was still available to watch on BVOD?
- In what circumstances would this scenario feel acceptable?
 - Does the fact this programme is older affect your views in any way?

Scenario 9

What if:

- The term was used in anger?
- The person using the term was not gay?
 - The person using the term was gay, but the person they directed the term at was not?
- The programme was aired on a mainstream channel?
- The programme was aired before the watershed?
- The channel showed a content warning before airing the programme?
- What if they did not?
- The show was made for LGBT audiences?
 - What if the TV show had a more mainstream audience?

Scenario 10

What if:

- This was part of a current affairs discussion, and the host was repeating a term that had been used elsewhere?
- The programme was pre-recorded?
- What if the host was unaware that the term is offensive?
 - What if the person using the term was white?
- What if the term was translated and included in subtitles or transcripts accessible to a wider audience?
- What if the programme was aired earlier in the day, during the morning or afternoon school run?

Quantitative survey questionnaire

INTRO AND CONSENT

NEW SCREEN

Thank you for agreeing to participate in this research.

This research is on behalf of Ofcom. Ofcom is the organisation that regulates broadcasting, telecommunications and post in the UK.

Ofcom is responsible for setting and enforcing standards for programmes broadcast on television and radio which includes rules around the use of offensive language.

Ofcom wants to understand what people think about the acceptability of potentially offensive language on television, radio and video-on-demand programmes.

Ofcom will use this research to inform its decisions about the use of potentially offensive language on broadcast television and radio, as well as on video-on-demand services.

As part of this research you will be asked some questions that you may personally find offensive and/or difficult to answer. We need to make you aware of this in advance.

There are no right or wrong answers to any of the questions you will be asked in the survey. We are just interested in your views to help inform Ofcom's decisions about potentially offensive language.

This survey should take you around 20 minutes to complete, depending on your answers.

Your participation is entirely voluntary, and you can end this survey at any time.

All the information we collect will be kept strictly confidential. Data will be shared with Ofcom in an anonymised, aggregated format, with everyone's answers added together. You will not be identifiable in any data, reports or publications provided to Ofcom. Any personal data you provide will be deleted within three months of the project being completed (by 30 November 2026).

Any data collected will be stored and processed under strict compliance with the UK Data Protection Act and General Data Protection Regulations (GDPR). This data will be used only for research purposes by Ipsos, an independent research organisation.

Clicking on the "I agree" button below indicates that: you have read the above information, you voluntarily agree to participate, and you are least 18 years of age.

1. I agree – **CONTINUE TO DEMOGRAPHICS**
2. I disagree – **THANK AND CLOSE SURVEY - SCREEN OUT**

NEW SCREEN

Some questions in this survey will collect personal data on topics such as ethnicity, health, religion, sexual orientation and political opinions. These questions are being asked to help Ofcom better understand views towards potentially offensive language, and to ensure as wide a range of people are represented in the research as is possible.

You can choose not to answer particular questions by selecting the 'prefer not to say' option that is available at these questions.

Participation is always voluntary, and your responses are used for research purposes only. Data will be shared with Ofcom in an anonymised, aggregated format, with everyone's answers added together. You will not be identifiable in any data, reports or publications provided to Ofcom.

Any personal data you provide will be deleted within three months of the project being completed (by 30 November 2026).

Do you accept the collection of personal data related to ethnicity, health, religion, sexual orientation and political opinions?

1. Yes, I accept – **CONTINUE TO DEMOGRAPHICS**
2. No, I do not accept – **THANK AND CLOSE SURVEY – SCREEN OUT**

OPENING DEMOGRAPHICS

ASK ALL

Year/Month.

What is your date of birth?

SINGLE RESPONSE PER ITEM

Year **[ALLOW DROP DOWN]**

Month **[ALLOW DROP DOWN]**

ASK ALL

GenderIdentity.

Which of the following best describes your gender?

SINGLE CODE

1. Man
2. Woman
3. Non-binary
4. My gender is not listed
5. Prefer not to say

DUMMY VARIABLE

QUOTA_AGE_GENDER.

1. Men 18-24
2. Men 25-34
3. Men 35-44
4. Men 45-54
5. Men 55-64
6. Men 65+
7. Women 18-24
8. Women 25-34
9. Women 35-44
10. Women 45-54
11. Women 55-64
12. Women 65+
13. Non-binary / my gender is not listed / prefer not to say 18-24
14. Non-binary / my gender is not listed / prefer not to say 25-34
15. Non-binary / my gender is not listed / prefer not to say 35-44
16. Non-binary / my gender is not listed / prefer not to say 45-54
17. Non-binary / my gender is not listed / prefer not to say 55-64
18. Non-binary / my gender is not listed / prefer not to say 65+

ASK ALL

Mktsize.

Where do you live?

Please note:

This question may be considered personal. We would like to remind you that your participation is strictly voluntary and that your responses are used for research purposes only.

The answers that you provide will be presented in aggregate form and none of them will be linked back to you in any way. All data will be collected and processed in adherence to the Market Research Society's Code of Conduct and the General Data Protection Regulation (GDPR).

COLLECT POSTCODE; IF PREFER NOT TO ANSWER SELECTED INCLUDE DROP DOWN WITH REGIONS

1. Prefer not to answer

ASK ALL

EMP01

What is your current employment status?

SINGLE CODE

1. Employed full-time
2. Employed part-time
3. Self-employed
4. Unemployed but looking for a job
5. Unemployed and not looking for a job / Long-term sick or disabled
6. Full-time parent, homemaker
7. Retired
8. Student / pupil

DUMMY VARIABLE

QUOTA_WORK STATUS

1. Working [EMP01 = 1-3]
2. Not working [EMP01 = 4-8]

ASK ALL

UK02EDU

What is your highest level of education attained?

SINGLE CODE

1. Primary school
2. Secondary school (age under 15 years old)
3. General National Vocational Qualification Foundation or Intermediate Level (GNVQ, GSVQ) / GCSE/ SCE standard
4. NVQ1, NVQ2
5. NVQ3 / SCE Higher Grade / Scottish Certificate of Sixth Year Studies / General National Vocational Qualification Advanced Level / GCE Advanced Level (GCE A/AS)
6. NVQ4 / Higher National Certificate (HNC) / Higher National Diploma (HND) / Diploma in HE (including nurses training) / Bachelor's degree (BA, BSc, BEd, Beng, MB, BDS, BV, etc.)
7. NVQ5 / Master's degree (MSc, MA, MBA, etc.) / Post-graduate diplomas and certificates / Doctorate (Ph.D.)

DUMMY VARIABLE

QUOTA_EDUCATION

1. Degree or above [UK02EDU=6 OR 7]
2. No degree [UK02EDU=1-5]

ASK ALL

Q0CC.

Which of the following groups does the Chief Income Earner in your household belong to?

The person in the household with the largest income is the Chief Income Earner, however this income is obtained. If the Chief Income Earner is retired and has an occupational pension, please select according to the previous occupation. If the Chief Income Earner is not in paid employment and has been out of work for less than 6 months, please select according to previous occupation.

SINGLE CODE

1. **Semi or unskilled manual worker** (e.g. Manual jobs that require no special training or qualifications; Manual workers, Apprentices to be skilled trades, Caretaker, Cleaner, Nursery School Assistant, Park keeper, non-HGV driver, shop assistant etc.)
2. **Skilled manual worker** (e.g. Skilled Bricklayer, Carpenter, Plumber, Painter, Bus/Ambulance Driver, HGV driver, Unqualified assistant teacher, AA patrolman, pub/bar worker, etc)
3. **Supervisory or clerical/ Junior managerial/ Professional/ administrator** (e.g. Office worker, Student Doctor, Foreman with 25+ employees, sales person, Student Teachers etc)
4. **Intermediate managerial/ Professional/ Administrative** (e.g. Newly qualified (under 3 years) doctor, Solicitor, Board director small organisation, middle manager in large organisation, principal officer in civil Service/local government etc)
5. **Higher managerial/ Professional/Administrative** (e.g. Established doctor, Solicitor, Board Director in large Organisation (200+ employees, top level civil servant/public service employee), Headmaster/mistress, etc)
6. **Student**
7. **Retired and living on state pension only**
8. **Unemployed (for over 6 months) or not working due to long term sickness**

DUMMY VARIABLE

QUOTA_UK01SG_CUSTOM

1. A – Upper middle class [QOCC=5]
2. B – Middle class [QOCC=4]
3. C1 – Lower middle class [QOCC=3 OR 6]
4. C2 – Skilled working class [QOCC=2]
5. D – Working class [QOCC=1]
6. E – Lower level of subsistence [QOCC=7 OR 8]

ASK ALL

UK02ETH.

What is your ethnic group?

Please note:

This question may be considered personal. We would like to remind you that your participation is strictly voluntary and that your responses are used for research purposes only.

SINGLE CODE

INSERT COLLAPSIBLE HEADER: White

1. English / Welsh / Scottish / Northern Irish / British
2. Irish
3. Gypsy or Irish Traveller
4. Any other White background

INSERT COLLAPSIBLE HEADER: Mixed / multiple ethnic groups

5. White and Black Caribbean
6. White and Black African
7. White and Asian
8. Any other Mixed / multiple ethnic background

INSERT COLLAPSIBLE HEADER: Asian / Asian British

9. Indian
10. Pakistani
11. Bangladeshi
12. Chinese
13. Any other Asian background

INSERT COLLAPSIBLE HEADER: Black / African / Caribbean / Black British

14. African
15. Caribbean
16. Any other Black / African / Caribbean background

INSERT COLLAPSIBLE HEADER: Other ethnic group

17. Arab
18. Any other ethnic group

19. Prefer not to answer

DUMMY VARIABLE

DUMMY_ETHNICITY

1. White [UK02ETH=1-4]
2. Ethnic minority [UK02ETH=5-18]
3. Prefer not to say [UK02ETH=19]

DUMMY VARIABLE

DUMMY_ETHNICITY_DETAILED

1. White [UK02ETH=1-4]
2. Mixed / multiple ethnic groups [UK02ETH=5-8]
3. Asian / Asian British [UK02ETH=9-13]
4. Black / African / Caribbean / Black British [UK02ETH=14-16]
5. Other ethnic group [UK02ETH=17-18]
6. Prefer not to say [UK02ETH=19]

DUMMY VARIABLE

DUMMY_ETHNICITY_SASIAN_DETAILED

1. South Asian [UK02ETH=9-11]

ASK ALL

DISABILITY_1.

Do any of the below impact or limit your day-to-day activities?

These could affect you on an ongoing basis, or at particular times.

Please select all that apply.

Please note:

This question may be considered personal. We would like to remind you that your participation is strictly voluntary and that your responses are used for research purposes only.

MULTICODE

RANDOMISE IN BLOCKS

BLOCK 1: CODES 1-7; BLOCK 2: 8-10

1. **Hearing:** Partial hearing, having tinnitus or are D/deaf
2. **Eyesight:** Colour blindness, partial sight, or are blind
3. **Speech:** Difficulty with speech for example due to a stroke, stutter or stammer
4. **Mobility:** Cannot walk at all, use a wheelchair or mobility scooter, cannot walk very far or manage stairs or can only do so with difficulty
5. **Dexterity:** Limited ability to reach, difficulty opening things with your hands, difficulty using a telephone handset, television remote control or computer keyboard
6. **Breathing:** Breathlessness or chest pains
7. **Other physical condition** **FIX WITHIN BLOCK**
8. **Memory/cognitive:** learning, understanding, concentration, memory, communicating, cognitive loss or deterioration
9. **Neurodiversity:** such as autism, attention deficit hyperactivity disorder (ADHD), dyslexia
10. **Mental health:** such as anxiety, depression, trauma-related conditions
11. **Other long-term conditions which impact or limit your day-to-day activities:** such as diabetes, epilepsy, cancer, heart condition, auto-immune conditions **FIX**

12. **Nothing** – no conditions that impact or limit your day-to-day activities **FIX, EXCLUSIVE**
13. Don't know **FIX, EXCLUSIVE**
14. Prefer not to say **FIX, EXCLUSIVE**

DUMMY VARIABLE

DUMMY_HEALTH

1. Disability / long-term health condition **[DISABILITY_1= ANY 1-11]**
2. No disability / long-term health condition **[DISABILITY_1=12]**
3. Don't know **[DISABILITY=13]**
4. Prefer not to say **[DISABILITY=14]**

MEDIA USAGE

ASK ALL

MEDIA_USAGE

How often, if at all, do you do each of the following?

SINGLE CODE PER STATEMENT

STATEMENTS

RANDOMISE IN BLOCKS; BLOCK 1: STATEMENTS 2-3; BLOCK 2: STATEMENT 4; RANDOMISE ORDER OF BLOCKS

1. **Watch live broadcast TV channels** like BBC One, ITV1 or Channel 4, etc. – including watching on a TV set, on a tablet, smartphone or laptop or any other device **[ASK AHEAD OF STATEMENTS 2 & 3]**
2. **Watch programmes or films on a broadcaster video-on-demand service** (like BBC iPlayer, ITVX, Channel 4's streaming service or 5), where you can access content when you choose
3. **Watch programmes or films on streaming services which you pay to access and then can access content when you choose** (e.g. Netflix, Disney+, Apple TV, Amazon Prime Video, Paramount+, etc.).
4. **Listen to a radio station**

ANSWER CODES

1. Every day
2. Most days
3. About once or twice per week
4. About once or twice per month
5. Less often than once a month
6. Never
7. Don't know / can't remember

DUMMY VARIABLE

MEDIA_USAGE_FREQUENT

1. Frequent user **[CODES 1-4 AT ANY MEDIA_USAGE_1-4]**
2. Non-frequent user **[NOT CODES 1-4 CODES AT ANY MEDIA_USAGE_1-4] – THANK AND CLOSE SURVEY**

KEEP ALL DATA COLLECTED IN DEMOGRAPHICS AND MEDIA USAGE SECTION FOR THOSE SCREENED OUT – THIS WILL BE REQUIRED FOR WEIGHTING PURPOSES

ASK ALL

Q_LANGUAGE.

Thinking generally about the language people use and opinions they express, for example through speech, online, in the media and on social media...

How acceptable or unacceptable do you think it is for people to use language that other people may potentially find offensive?

Please give your answer on a scale of 1 to 10, where 1 is totally unacceptable and 10 is totally acceptable. Please select one option only.

SINGLE CODE

FORWARD AND REVERSE 1-10

1. 1 – totally unacceptable
2. 2
3. 3
4. 4
5. 5
6. 6
7. 7
8. 8
9. 9
10. 10 – totally acceptable
11. Don't know
12. Prefer not to say

WORD ASSESSMENT

DUMMY VARIABLE

WORD_ASSIGNMENT.

RANDOMLY ASSIGN PARTICIPANTS 46 OR 47 OF THE WORDS BELOW – THESE WILL BE ASKED ABOUT AT Q_FAMILIAR & Q_ACCEPTABILITY

1. Bastard
2. Bellend
3. Bint
4. Bitch
5. Bloodclaat
6. Bloody
7. Bigger
8. Bumberclat
9. Chav
10. Cow
11. Crap
12. Cuck
13. Damn
14. Dickhead
15. Douchebag
16. Effing
17. Feck
18. Fuck
19. Ging-er
20. Git
21. Minger
22. Motherfucker
23. Pissed
24. Pissed off
25. Shit
26. Shite
27. Sod off
28. Son of a bitch
29. Tosser
30. Twat
31. Wanker
32. Arse
33. Arsehole
34. Balls
35. Bawbag
36. Beaver
37. Bollocks
38. Choad
39. Clunge
40. Cock
41. Cunt
42. Dick
43. Fanny
44. Gash
45. Japs eye
46. Knob
47. Minge
48. Prick
49. Punani
50. Pussy
51. Pussy hole
52. Snatch
53. Tits
54. Bang
55. Bonk
56. Cocksucker
57. Cum
58. Frigging
59. Ho

60. Jizz
61. MILF
62. Nonce
63. Prickteaser
64. Shag
65. Skank
66. Slag
67. Slapper
68. Slut
69. Spunk
70. Tart
71. Whore
72. Bud Bud
73. Chinaman
74. Ching Chong
75. Chinky
76. Coconut
77. Coloured
78. Coon
79. Cracker
80. Curry Muncher
81. Darky
82. Freshy
83. Gippo
84. Golliwog
85. Golly
86. Half-caste
87. Honky
88. Jap
89. Jock
90. Jungle bunny
91. Kraut
92. Mick
93. Monkey
94. Nazi
95. Negro
96. Nigger
97. Nig-nog
98. Nip
99. Oriental
100. Paddy
101. Pajeet
102. Paki
103. Pikey
104. Raghead
105. Sambo
106. Sheep shagger
107. Slope
108. Spade
109. Spic
110. Taff
111. Tinker
112. Uncle Tom
113. Uppity
114. Wog
115. Batty boy
116. Bender
117. Bent
118. Bummer

- 119. Butt bandit
- 120. Chick with a dick
- 121. Dyke
- 122. Fag
- 123. Faggot
- 124. Fairy
- 125. Fudge packer
- 126. Gender bender
- 127. He-she
- 128. Homo
- 129. Lezza
- 130. Mincing
- 131. Muff diver
- 132. Nancy
- 133. Pansy
- 134. Ponce
- 135. Poof
- 136. Queen
- 137. Queer
- 138. Rugmuncher
- 139. Shemale
- 140. Shirt lifter
- 141. That's gay
- 142. Tranny
- 143. Transsexual
- 144. Bible basher
- 145. Fenian
- 146. God
- 147. Goddam
- 148. Hun
- 149. Jesus Christ
- 150. Jew
- 151. Kike
- 152. Muzzie
- 153. Papist
- 154. Prod
- 155. Taig
- 156. Tarrier
- 157. Yid
- 158. Cretin
- 159. Cripple
- 160. Deaf and dumb
- 161. Div
- 162. Downs
- 163. Dwarf
- 164. Flid
- 165. Handicapped
- 166. Imbecile
- 167. Invalid
- 168. Looney
- 169. Mental
- 170. Mentally challenged
- 171. Midget
- 172. Mong
- 173. Moron
- 174. Nutter
- 175. Psycho
- 176. Retard
- 177. Schizo

178. Spastic

179. Special

180. Wheelchair bound

181. Window licker

182. TERF

183. Cis

PARTICIPANTS SHOULD BE RANDOMLY ASSIGNED THE FOLLOWING NUMBER OF WORDS IN EACH OF THE FOLLOWING WORD CATEGORIES

Category	WORD_ASSIGNMENT CODES	NUMBER FROM CATEGORY TO ASSIGN			
		46 words		47 words	
General swear words (31)	1-31	8	8	8	8
References to body parts (22)	32-53	6	5	6	5
Sexual references (18)	54-71	4	5	4	5
References to race, nationality and ethnicity (43)	72-114	11	11	11	11
References to sexual orientation and gender identity (31)	116-144, 183, 184	8	8	8	8
Religious references (14)	145-158	3	3	4	4
References to mental health and physical health conditions (24)	159-182	6	6	6	6

NEW SCREEN

In the next section of this survey you will be shown various words, a number of which you may find personally offensive.

There are no right or wrong answers, we are just interested in your views to help inform Ofcom's decisions about potentially offensive language.

We would like to hear from as many people as possible, though please remember that your participation is voluntary. You can choose not to answer particular questions by selecting the 'prefer not to say' option that is available, and you can also end the survey at any time if you wish.

ASK ALL

Q_FAMILIAR.

To what extent are you familiar or not with the following words or phrases?

Please select one option only.

SINGLE CODE PER STATEMENT

STATEMENTS

[RANDOMISE STATEMENTS ASSIGNED]

[INSERT ASSIGNED WORDS]

ANSWER CODES, FORWARD/REVERSE 1-3

1. I've seen or heard it before today and I'm familiar with it / know what it means in an offensive context
2. I've seen or heard it before today but I don't really know what it means in an offensive context
3. I've never seen or heard it before today
4. Don't know
5. Prefer not to say

NEW SCREEN – SHOW IF 1 OR 2 AT ANY Q_FAMILIAR

As you may know, the **watershed** on broadcast television begins at 9pm. Content that might be unsuitable for children may only be shown on television channels after this time. Unsuitable content can include everything from sexual content to violence, graphic or distressing imagery and swearing. There is a similar restriction on radio at times when children are particularly likely to be listening, for example, during the school run.

In the next set of questions you will be asked about the acceptability of various words you have just been shown being broadcast both **before and after the 9pm watershed on live broadcast television**.

You will also be asked about acceptability on **video-on-demand services**. By video-on-demand services we mean those offered by traditional broadcasters (e.g. BBC iPlayer, ITVX, Channel 4, Channel 5) or streaming services which you pay to access (e.g. Netflix, Disney+, Apple TV, Amazon Prime Video, Paramount+, etc.) that offer content which can be accessed at a time you choose.

Please take your time over each word that you are shown and reflect on your thoughts, feelings, and associations.

As a reminder, there are no right or wrong answers. We are just interested in your views to help inform Ofcom's decisions about potentially offensive language.

ASK FOR ALL WORDS 1 OR 2 AT Q_FAMILIAR

Q_ACCEPTABILITY.

On a scale of 1 to 10, where 1 is totally unacceptable and 10 is totally acceptable, how would you rate [INSERT ASSIGNED WORD] ...

Please select one option only.

ASK BATTERY SEPARATELY FOR ALL WORDS SINGLE CODE PER STATEMENT

STATEMENTS

[RANDOMISE IN BLOCKS; KEEP A & B TOGETHER]

[MAINTAIN CONSISTENT ORDER OF STATEMENTS FOR EACH WORD ASSESSED]

FOR STATEMENTS a & b INCLUDE AN INFO BUTTON THAT CONTAINS THE FOLLOWING DESCRIPTION:

The **watershed** on broadcast television begins at 9pm. Content that might be unsuitable for children may only be shown on television channels after this time. Unsuitable content can include everything from sexual content to violence, graphic or distressing imagery and swearing.

FOR STATEMENTS c INCLUDE AN INFO BUTTON THAT CONTAINS THE FOLLOWING DESCRIPTION:

By video-on-demand services we mean those offered by traditional broadcasters (e.g. BBC iPlayer, ITVX, Channel 4, Channel 5) or streaming services which you pay to access (e.g. Netflix, Disney+, Apple TV, Amazon Prime Video, Paramount+, etc.) that offer content which can be accessed at a time you choose.

For broadcast **before the watershed on television**?

For broadcast **after the watershed on television**?

a. In a programme available **on a video-on-demand service that you can watch at a time you choose**?

ANSWER CODES, FORWARD/REVERSE 1-10

1. 1 – totally unacceptable
2. 2
3. 3
4. 4
5. 5
6. 6
7. 7
8. 8
9. 9
10. 10 – totally acceptable
11. Don't know
12. Prefer not to say

GENERAL ATTITUDES – OFFENSIVE LANGUAGE

NEW SCREEN – SHOW ALL

We would now like to understand your wider views on language and how people express their opinions – whether in everyday life, online, or in the media.

Your responses will help provide context to the earlier questions you answered. There are no right or wrong answers; we are simply interested in your views.

ASK ALL

Q_FREE_SPEECH.

Thinking about the language people use and opinions they express, for example through speech, online, in the media and on social media...

Generally speaking, which of the following, if either, do you think is most important?

Please select one option only.

SINGLE CODE

FORWARD AND REVERSE 1-2

1. Freedom to use language / express opinions without interference, even if other people find this offensive
2. Protection from the expression of offensive language / opinions, even if this places limits on other people's freedom of speech
3. Both are equally important
4. Neither
5. Don't know
6. Prefer not to say

ASK ALL Q_OFFENCE_1.

Thinking in general about television and radio programmes (including those on broadcast television or available through video-on-demand services)...

In the last 12 months, have you personally seen or heard anything in television / radio programmes that you found to be offensive?

SINGLE CODE

1. Yes
2. No
3. Don't know
4. Prefer not to say

GENERAL ATTITUDES

NEW SCREEN

Before we move on to asking a few final questions about you and your household, we would like to hear your views about some broader topics in the UK.

As a reminder, there are no right or wrong answers. We are just interested in your views to help inform Ofcom's decisions about potentially offensive language.

ASK ALL Q_RIGHTS.

For each of the following, please state whether you think they have gone too far or not far enough, or whether you think they have gone as far as they should.

Please select one option only.

SINGLE CODE PER STATEMENT RANDOMISE STATEMENTS 2-5

1. Efforts to achieve equality in general in the UK **[FIX]**
2. Efforts to achieve gender equality in the UK
3. Efforts to achieve racial equality in the UK
4. Rights for lesbian, gay and bisexual people in the UK
5. Transgender rights in the UK

ANSWER CODES FORWARD AND REVERSE 1-3

1. Not gone far enough
2. Gone as far as they should go
3. Gone too far
4. Don't know
5. Prefer not to say

FINAL DEMOGRAPHICS

NEW SCREEN

Thank you for your participation in this survey.

We now have some final questions that are about you and your household.

Some of the following questions ask about personal or sensitive topics, such as your background, identity or beliefs. Your participation is entirely voluntary and you may choose 'prefer not to say' for any question. All responses will be used for classification purposes only and will be kept strictly confidential

ASK ALL

LEFT_RIGHT.

Some people describe their political views as being left or right wing. How would you describe your views?

Please select one option only.

SINGLE CODE

FORWARD AND REVERSE CODES 1-5

1. Left wing
2. Left of centre
3. Centre
4. Right of centre
5. Right wing
6. Don't know
7. Prefer not to say

ASK ALL

SEXUALITY.

Which of the following options best describes how you think of yourself?

Please select one option only.

SINGLE CODE

1. Heterosexual or Straight
2. Gay or Lesbian
3. Bisexual
4. Other (please specify)
5. Don't know
6. Prefer not to say

ASK ALL

TRANS_STATUS.

Is the gender you identify with the same as your sex registered at birth?

Please select one option only.

SINGLE CODE

1. Yes
2. No
3. Don't know
4. Prefer not to say

**ASK ALL
IDENTITY.**

How would you describe your national identity?

Please select all that apply.

MULTI CODE

FOR ENGLAND: ORDER CODES AS FOLLOWS – 2,3,4,5,1,6,7,8

FOR WALES: ORDER CODES AS FOLLOWS – 3,2,4,5,1,6,7,8

FOR SCOTLAND: ORDER CODES AS FOLLOWS – 4,2,3,5,1,6,7,8

FOR NI: ORDER CODES AS FOLLOWS – 1,6,5,2,3,4,7,8

1. British
2. English
3. Welsh
4. Scottish
5. Northern Irish
6. Irish
7. Other (please specify)
8. Prefer not to say

**ASK ALL
RELIGION.**

What is your religion, if any?

Please select one option only.

SINGLE CODE

1. No religion
2. Christian (Including Church of England/Scotland/Ireland, Catholic, Protestant and all other Christian denominations)
3. Buddhist
4. Hindu
5. Jewish
6. Muslim
7. Sikh
8. Any other religion (please specify)
9. Prefer not to say

**ASK ALL IN NI AND SCOTLAND
COMMUNITY.**

Do you see yourself as...?

Please select one option only.

SINGLE CODE

RANDOMISE CODES 1-2

1. Part of the Protestant community
2. Part of the Catholic community
3. Neither
4. Prefer not to say

**ASK ALL
MARITAL.**

What is your marital status?

Please select one option only.

SINGLE CODE

1. Never married (single)
2. Domestic partner (living as a couple)
3. Married / Civil Partnership
4. Separated
5. Divorced
6. Widowed
7. Prefer not to say

**ASK ALL
HHCMP10.**

How many people are living and staying at your current address?

(Include yourself and any other adults or children who are currently living or staying at this address for at least two months)

SINGLE CODE – SHOW AS DROP DOWN

1. 1
2. 2
3. 3
4. 4
5. 5
6. 6
7. 7
8. 8
9. 9
10. 10
11. 11
12. 12+

ASK IF HHCMP10 >=2

KIDS02.

How many children under the age of 18 are living in your household?

Please reference only the children for which you are the parent or guardian.

SINGLE CODE – SHOW AS DROP DOWN

1. 0
2. 1
3. 2
4. 3
5. 4
6. 5
7. 6 or more
8. Prefer not to say

ASK IF KIDS02=2-7 (I.E. 1 OR MORE CHILDREN)

KIDS_AGE.

IF KIDS02=2 (1 CHILD):

And what age is the child under the age of 18 living in your household?

Please select one option only.

IF KIDS02=3-7 (2 OR MORE CHILDREN):

And what ages are the children under the age of 18 living in your household?

Please select all that apply.

SINGLE CODE IF KIDS02=2 (1 CHILD)

MULTI CODE IF KIDS02>=3 (2 OR MORE CHILDREN)

1. 0-2 years old
2. 3-4 years old
3. 5-7 years old
4. 8-11 years old
5. 12-15 years old
6. 16-17 years old
7. Prefer not to say

ASK ALL

CARING.

Do you look after, or give any help or support to, anyone because they have long-term physical or mental health conditions or illnesses, or problems related to old age?

Please do not include any help that is provided as part of any employment.

Please select all that apply.

MULTI CODE

1. Yes – someone I live with **[SHOW ONLY IF HHCMP10>=2]**
2. Yes – someone I do not live with
3. No **[EXCLUSIVE]**
4. Prefer not to say **[EXCLUSIVE]**

DEBRIEF

NEW SCREEN – SHOW TO ALL

Thank you for taking part in this survey.

As a reminder, this research is being conducted on behalf of Ofcom. Ofcom is the organisation that regulates broadcasting, telecommunications and post in the UK.

Ofcom is responsible for setting and enforcing standards for programmes broadcast on television and radio which includes rules around the use of offensive language.

Ofcom will use this research to inform its decisions about the use of potentially offensive language on broadcast television and radio, as well as on video-on-demand services.

We understand that many of the questions asked were of a sensitive nature and that the words or phrases you will have assessed may mean you want to talk about this further, or look for information and support.

Below are a range of different organisations that could be useful if you have any questions or would like to talk to someone. For further information about these organisations, including links to their website and contact details, please click the headings below.

[INCLUDE BELOW AS COLLAPSIBLE HEADERS]

- **Mind:** A mental health charity that offers information and advice to people with mental health problems.
 - Phone: 0300 102 1234
 - Website: <https://www.mind.org.uk/>
- **CALM:** A charity providing mental health support through a helpline and webchat. They stand for the Campaign Against Living Miserably.
 - Website: <https://www.thecalmzone.net/>
 - Contact number: 0800 58 58 58 (5pm-midnight, daily)
- **Samaritans:** A charity that provides emotional support for anyone who is struggling or in distress.
 - Freephone: 116 123
 - Email: jo@samaritans.org (response time may take several days)
 - Website: <https://www.samaritans.org/>
- **NHS**
 - 111 – Non-emergency medical help and advice for people living in England and Wales.
 - Website: <https://www.nhs.uk/mental-health/>
 - NHS Choices: www.nhs.uk
- **Black Minds Matter UK:** An organisation to connect Black individuals and families with free mental health services, by professional Black therapists to support their mental health.
 - Website: <https://www.blackmindsmatteruk.com/>
- **On Your Side:** An organisation for anybody in the UK who identifies as part of an East or Southeast Asian community to find support and make a report if they experience or witness racism or any form of hate.
 - Website: <https://www.onyoursideuk.org/>
 - Free helpline: 0808 801 0393 (Monday-Friday, 9am-5pm)
- **Muslim Community Helpline:** A national organisation that offers listening and emotional support for members of the Muslim community throughout the United Kingdom.
 - Website: <https://muslimcommunityhelpline.org.uk/>
 - Telephone: 020 8904 8193 / 020 8908 6715 (Monday-Thursday, 10am-1pm; Friday, 10am-4pm)
 - Email: ess4m@btinternet.com
- **MindOut:** A mental health service run by and for lesbians, gay, bisexual, trans, and queer people.
 - Website: <https://mindout.org.uk/>
 - Email: info@mindout.org.uk
 - Contact number: 0300 7729855
- **Stonewall UK:** An organisation supporting and empowering lesbian, gay, bi and trans people.
 - Helpline: 0800 0502020 (Monday-Friday, 9.30am-4.30pm)
 - Website: <https://www.stonewall.org.uk/>
- **Jami:** A charity that provides practical and emotional mental health support for the Jewish community.
 - Website: <https://jamiuk.org>
 - Contact number: 020 8458 2223
- **Mencap:** A charity working with people with a learning disability, their families and carers.
 - Website: <https://www.mencap.org.uk/>
 - Contact number: 0808 808 1111 (Monday-Friday, 9am-5pm)
 - Email: helpline@mencap.org.uk

If you have experienced verbal abuse or been the victim of a hate crime, you can call 101 or contact your local police. You can also report a hate crime here: <https://www.report-it.org.uk/your-police-force>

Table 1.6: Allocation of words within the quantitative survey

	Number of words allocated to category	46 words assessed – Option A	46 words assessed – Option B	47 words assessed – Option A	47 words assessed – Option B
General swear words	31	8	8	8	8
References to body parts	22	6	5	6	5
Sexual references	18	4	5	4	5
References to race, nationality and ethnicity	43	11	11	11	11
References to sexual orientation and gender identity	31	8	8	8	8
Religious references ²	14	3	3	4	4
References to mental health and physical health conditions	24	6	6	6	6

Table 1.7: Number of participants assessing each word

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Bastard	General Swear Words	1086	1062
Bellend	General Swear Words	1088	908

² For the purposes of allocating words, *jew*, *kike* and *yid* were allocated to the religious references category.

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Bint	General Swear Words	1086	725
Bitch	General Swear Words	1085	1053
Bloodclaat	General Swear Words	1085	412
Bloody	General Swear Words	1085	1023
Bugger	General Swear Words	1087	1025
Bumberclat	General Swear Words	1087	477
Chav	General Swear Words	1087	960
Cow	General Swear Words	1086	1033
Crap	General Swear Words	1086	1033
Cuck	General Swear Words	1086	445
Damn	General Swear Words	1087	996
Dickhead	General Swear Words	1087	1055
Douchebag	General Swear Words	1088	926
Effing	General Swear Words	1088	928
Feck	General Swear Words	1085	789
Fuck	General Swear Words	1087	1058
Ging-er	General Swear Words	1086	882
Git	General Swear Words	1087	958
Minger	General Swear Words	1089	928
Motherfucker	General Swear Words	1087	1048
Pissed	General Swear Words	1086	1044
Pissed off	General Swear Words	1087	1050
Shit	General Swear Words	1087	1060
Shite	General Swear Words	1088	1018
Sod off	General Swear Words	1088	999
Son of a bitch	General Swear Words	1088	1052
Tosser	General Swear Words	1086	1007
Twat	General Swear Words	1087	1034
Wanker	General Swear Words	1086	1033

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Arse	References to body parts	1053	1005
Arsehole	References to body parts	1050	1016
Balls	References to body parts	1053	980
Bawbag	References to body parts	1051	400
Beaver	References to body parts	1052	771
Bollocks	References to body parts	1051	987
Choad	References to body parts	1049	268
Clunge	References to body parts	1051	446
Cock	References to body parts	1052	1024
Cunt	References to body parts	1051	1017
Dick	References to body parts	1051	1016
Fanny	References to body parts	1051	991
Gash	References to body parts	1052	635
Japs eye	References to body parts	1052	648
Knob	References to body parts	1051	982
Minge	References to body parts	1051	911

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Prick	References to body parts	1050	1000
Punani	References to body parts	1051	567
Pussy	References to body parts	1053	1008
Pussy hole	References to body parts	1051	907
Snatch	References to body parts	1052	753
Tits	References to body parts	1051	1004
Bang	Sexual references	1053	696
Bonk	Sexual references	1053	800
Cocksucker	Sexual references	1054	985
Cum	Sexual references	1055	915
Frigging	Sexual references	1054	867
Ho	Sexual references	1054	795
Jizz	Sexual references	1054	750
MILF	Sexual references	1056	892
Nonce	Sexual references	1053	927
Prickteaser	Sexual references	1055	830
Shag	Sexual references	1055	989
Skank	Sexual references	1054	851
Slag	Sexual references	1056	999
Slapper	Sexual references	1056	952
Slut	Sexual references	1054	1011
Spunk	Sexual references	1056	881
Tart	Sexual references	1054	990
Whore	Sexual references	1055	1012

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Bud Bud	References to race, nationality & ethnicity	1078	273
Chinaman	References to race, nationality & ethnicity	1077	816
Ching Chong	References to race, nationality & ethnicity	1079	683
Chinky	References to race, nationality & ethnicity	1076	862
Coconut	References to race, nationality & ethnicity	1077	658
Coloured	References to race, nationality & ethnicity	1077	1017
Coon	References to race, nationality & ethnicity	1077	865
Cracker	References to race, nationality & ethnicity	1079	718
Curry Muncher	References to race, nationality & ethnicity	1077	599
Darky	References to race, nationality & ethnicity	1078	884
Freshy	References to race, nationality & ethnicity	1080	308
Gippo	References to race, nationality & ethnicity	1077	790
Golliwog	References to race, nationality & ethnicity	1077	913
Golly	References to race, nationality & ethnicity	1076	816
Half-caste	References to race, nationality & ethnicity	1079	931
Honky	References to race, nationality & ethnicity	1078	747

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Jap	References to race, nationality & ethnicity	1077	768
	References to race, nationality & ethnicity	1078	871
	References to race, nationality & ethnicity	1077	648
	References to race, nationality & ethnicity	1076	699
	References to race, nationality & ethnicity	1078	726
	References to race, nationality & ethnicity	1076	928
	References to race, nationality & ethnicity	1077	1005
	References to race, nationality & ethnicity	1077	1011
	References to race, nationality & ethnicity	1077	1037
	References to race, nationality & ethnicity	1079	825
	References to race, nationality & ethnicity	1077	619
	References to race, nationality & ethnicity	1077	935
	References to race, nationality & ethnicity	1075	905
	References to race, nationality & ethnicity	1078	206
	References to race, nationality & ethnicity	1076	1012
Pikey	References to race, nationality & ethnicity	1078	855

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Raghead	References to race, nationality & ethnicity	1078	689
Sambo	References to race, nationality & ethnicity	1078	653
Sheep shagger	References to race, nationality & ethnicity	1077	935
Slope	References to race, nationality & ethnicity	1076	355
Spade	References to race, nationality & ethnicity	1075	711
Spic	References to race, nationality & ethnicity	1077	545
Taff	References to race, nationality & ethnicity	1077	565
Tinker	References to race, nationality & ethnicity	1077	787
Uncle Tom	References to race, nationality & ethnicity	1076	551
Uppity	References to race, nationality & ethnicity	1077	735
Wog	References to race, nationality & ethnicity	1078	854
Jew*	References to race, nationality & ethnicity / Religious references	1053	981
Kike*	References to race, nationality & ethnicity / Religious references	1051	331
Muzzie	References to race, nationality & ethnicity	1053	300
Papist	References to race, nationality & ethnicity	1052	453

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Prod	References to race, nationality & ethnicity	1053	378
	References to race, nationality & ethnicity	1053	222
	References to race, nationality & ethnicity	1052	138
	References to race, nationality & ethnicity / Religious references	1053	604
	References to sexual orientation and gender identity	1086	684
	References to sexual orientation and gender identity	1088	926
	References to sexual orientation and gender identity	1086	967
	References to sexual orientation and gender identity	1085	959
	References to sexual orientation and gender identity	1086	656
	References to sexual orientation and gender identity	1086	891
	References to sexual orientation and gender identity	1088	968
	References to sexual orientation and gender identity	1088	1019
Taig	References to race, nationality & ethnicity	1053	222
Tarrier	References to race, nationality & ethnicity	1052	138
Yid*	References to race, nationality & ethnicity / Religious references	1053	604
Batty boy	References to sexual orientation and gender identity	1086	684
Bender	References to sexual orientation and gender identity	1088	926
Bent	References to sexual orientation and gender identity	1086	967
Bummer	References to sexual orientation and gender identity	1085	959
Butt bandit	References to sexual orientation and gender identity	1086	656
Chick with a dick	References to sexual orientation and gender identity	1086	891
Dyke	References to sexual orientation and gender identity	1088	968
Fag	References to sexual orientation and gender identity	1088	1019

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Faggot	References to sexual orientation and gender identity	1086	1021
	Fairy	1087	986
	Fudge packer	1085	620
	Gender bender	1088	930
	He-she	1088	861
	Homo	1087	1024
	Lezza	1087	832
	Mincing	1088	761
	Muff diver	1085	800
	Nancy	1086	875
	Pansy	1087	968

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Ponce	References to sexual orientation and gender identity	1087	897
	Poof	1087	977
	Queen	1087	994
	Queer	1086	1038
	Rugmuncher	1087	711
	Shemale	1087	735
	Shirt lifter	1088	832
	That's gay	1086	996
	Tranny	1088	966
	Transsexual	1086	1024
	TERF	1086	358

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Cis	References to sexual orientation and gender identity	1086	552
Bible basher	Religious references	1053	911
Fenian	Religious references	1051	436
God	Religious references	1051	935
Goddam	Religious references	1054	913
Hun	Religious references	1053	826
Jesus Christ	Religious references	1054	987
Muzzie	Religious references	1053	300
Papist	Religious references	1052	453
Prod	Religious references	1053	378
Taig	Religious references	1053	222
Tarrier	Religious references	1052	138
Cretin	References to mental health and physical health conditions	1053	913
Cripple	References to mental health and physical health conditions	1052	985
Deaf and dumb	References to mental health and physical health conditions	1053	991
Div	References to mental health and physical health conditions	1053	775
Downs	References to mental health and physical health conditions	1053	810
Dwarf	References to mental health and physical health conditions	1051	993

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Flid	References to mental health and physical health conditions	1053	434
	References to mental health and physical health conditions	1053	986
	References to mental health and physical health conditions	1053	973
	References to mental health and physical health conditions	1053	923
	References to mental health and physical health conditions	1052	967
	References to mental health and physical health conditions	1053	997
	References to mental health and physical health conditions	1052	983
	References to mental health and physical health conditions	1053	986
	References to mental health and physical health conditions	1052	734
	References to mental health and physical health conditions	1053	1008
	References to mental health and physical health conditions	1051	971
Handicapped	References to mental health and physical health conditions	1053	986
Imbecile	References to mental health and physical health conditions	1053	973
Invalid	References to mental health and physical health conditions	1053	923
Looney	References to mental health and physical health conditions	1052	967
Mental	References to mental health and physical health conditions	1053	997
Mentally challenged	References to mental health and physical health conditions	1052	983
Midget	References to mental health and physical health conditions	1053	986
Mong	References to mental health and physical health conditions	1052	734
Moron	References to mental health and physical health conditions	1053	1008
Nutter	References to mental health and physical health conditions	1051	971

	Category	Number of participants assigned to word	Number assessing acceptability of word (i.e. those familiar with word)
Psycho Retard Schizo Spastic Special Wheelchair bound Window licker	References to mental health and physical health conditions	1054	1018
	References to mental health and physical health conditions	1054	1017
	References to mental health and physical health conditions	1053	788
	References to mental health and physical health conditions	1054	954
	References to mental health and physical health conditions	1053	872
	References to mental health and physical health conditions	1052	919
	References to mental health and physical health conditions	1053	632

Annex C: Additional research findings

Table 1.8: Familiarity scores of all words tested in the survey

Word	Category	Unweighted Base	Never seen or heard it before today	Seen or heard it but don't know what means	Seen or heard it & familiar with it	Seen or heard it (NET)
Bastard	General swear words	1062	2%	5%	92%	98%
Cock	References to body parts	1024	1%	7%	90%	97%
Fuck	General swear words	1058	1%	5%	92%	97%
Dickhead	General swear words	1055	1%	6%	91%	97%
Cunt	References to body parts	1017	2%	4%	93%	97%
Shit	General swear words	1060	2%	7%	90%	97%
Bitch	General swear words	1053	2%	6%	91%	97%
Dick	References to body parts	1016	2%	6%	91%	97%
Son of a bitch	General swear words	1052	2%	8%	89%	97%
Arsehole	References to body parts	1016	2%	6%	91%	96%
Psycho	References to mental health and physical health conditions	1018	2%	8%	88%	96%
Nigger	References to race, nationality and ethnicity	1037	2%	4%	93%	96%
Retard	References to mental health and physical health conditions	1017	2%	5%	91%	96%
Pissed off	General swear words	1050	3%	9%	87%	96%
Pissed	General swear words	1044	2%	12%	84%	96%
Queer	References to sexual orientation and gender identity	1038	2%	9%	87%	96%
Motherfucker	General swear words	1048	2%	6%	90%	96%
Pussy	References to body parts	1008	3%	6%	90%	96%
Arse	References to body parts	1005	3%	10%	86%	96%
Slut	Sexual references	1011	2%	4%	92%	96%
Whore	Sexual references	1012	3%	4%	92%	96%
Wanker	General swear words	1033	2%	6%	90%	96%
Tits	References to body parts	1004	2%	11%	84%	96%
Slag	Sexual references	999	3%	7%	88%	95%
Moron	References to mental health and physical health conditions	1008	3%	8%	87%	95%
Prick	References to body parts	1000	2%	7%	88%	95%
Twat	General swear words	1034	3%	9%	86%	95%
Crap	General swear words	1033	2%	13%	82%	95%
Fanny	References to body parts	991	3%	10%	85%	95%

Cow	General swear words	1033	3%	12%	83%	95%
Shite	General swear words	1018	4%	10%	85%	95%
Coloured	References to race, nationality and ethnicity	1017	3%	13%	81%	95%
Dwarf	References to mental health and physical health conditions	993	3%	13%	82%	95%
Bugger	General swear words	1025	3%	13%	82%	95%
Shag	Sexual references	989	3%	10%	84%	94%
Mental	References to mental health and physical health conditions	997	3%	13%	82%	94%
Bollocks	References to body parts	987	3%	11%	83%	94%
Midget	References to mental health and physical health conditions	986	4%	10%	84%	94%
Faggot	References to sexual orientation and gender identity	1021	4%	8%	87%	94%
Paki	References to race, nationality and ethnicity	1012	4%	6%	88%	94%
Transsexual	References to sexual orientation and gender identity	1024	3%	21%	73%	94%
Homo	References to sexual orientation and gender identity	1024	3%	6%	87%	94%
Knob	References to body parts	982	5%	10%	83%	94%
Bloody	General swear words	1023	4%	17%	77%	94%
Jesus Christ	Religious references	987	3%	19%	75%	94%
Tart	Sexual references	990	5%	8%	86%	94%
Jew	Religious references	981	3%	17%	77%	94%
Deaf and dumb	References to mental health and physical health conditions	991	4%	18%	76%	93%
Negro	References to race, nationality and ethnicity	1011	4%	9%	84%	93%
Cripple	References to mental health and physical health conditions	985	4%	7%	86%	93%
Balls	References to body parts	980	4%	15%	79%	93%
Cocksucker	Sexual references	985	5%	6%	87%	93%
Fag	References to sexual orientation and gender identity	1019	4%	8%	86%	93%
Nazi	References to race, nationality and ethnicity	1005	4%	7%	87%	93%
Handicapped	References to mental health and physical health conditions	986	4%	16%	77%	93%
Tosser	General swear words	1007	5%	10%	83%	93%
Mentally challenged	References to mental health and physical health conditions	983	5%	14%	79%	93%
Imbecile	References to mental health and physical health conditions	973	5%	11%	81%	93%
Nutter	References to mental health and physical health conditions	971	6%	12%	80%	93%
Sod off	General swear words	999	5%	12%	80%	92%
Looney	References to mental health and physical health conditions	967	5%	11%	81%	92%
That's gay	References to sexual orientation and gender identity	996	6%	10%	82%	92%
Spastic	References to mental health and physical health conditions	954	6%	6%	85%	91%

Damn	General swear words	996	5%	19%	72%	91%
Fairy	References to sexual orientation and gender identity	986	6%	14%	77%	91%
Slapper	Sexual references	952	7%	8%	83%	91%
Queen	References to sexual orientation and gender identity	994	6%	21%	69%	91%
Bent	References to sexual orientation and gender identity	967	7%	10%	79%	90%
Tranny	References to sexual orientation and gender identity	966	8%	8%	82%	90%
Poof	References to sexual orientation and gender identity	977	8%	8%	82%	90%
Chav	General swear words	960	7%	13%	76%	89%
God	Religious references	935	5%	29%	60%	89%
Pansy	References to sexual orientation and gender identity	968	8%	11%	78%	89%
Dyke	References to sexual orientation and gender identity	968	8%	7%	81%	89%
Git	General swear words	958	8%	16%	73%	89%
Bummer	References to sexual orientation and gender identity	959	8%	17%	71%	89%
Nonce	Sexual references	927	9%	8%	80%	88%
Minge	References to body parts	911	10%	12%	76%	88%
Invalid	References to mental health and physical health conditions	923	8%	23%	65%	87%
Sheep shagger	References to race, nationality and ethnicity	935	10%	8%	79%	87%
Cretin	References to mental health and physical health conditions	913	11%	14%	73%	87%
Wheelchair bound	References to mental health and physical health conditions	919	8%	26%	61%	87%
Oriental	References to race, nationality and ethnicity	935	9%	28%	59%	87%
Minger	General swear words	928	10%	11%	76%	87%
Pussy hole	References to body parts	907	11%	8%	78%	86%
Goddam	Religious references	913	9%	19%	67%	86%
Monkey	References to race, nationality and ethnicity	928	9%	13%	73%	86%
Gender bender	References to sexual orientation and gender identity	930	11%	13%	73%	86%
Cum	Sexual references	915	11%	9%	77%	86%
Bible basher	Religious references	911	10%	11%	75%	86%
Half-caste	References to race, nationality and ethnicity	931	10%	11%	75%	86%
Bender	References to sexual orientation and gender identity	926	10%	11%	75%	86%
Bellend	General swear words	908	11%	9%	76%	85%
MILF	Sexual references	892	12%	13%	72%	85%
Effing	General swear words	928	10%	10%	75%	85%
Golliwog	References to race, nationality and ethnicity	913	11%	8%	77%	85%
Douchebag	General swear words	926	10%	14%	71%	85%

Spunk	Sexual references	881	11%	13%	71%	84%
Special	References to mental health and physical health conditions	872	10%	21%	62%	83%
Paddy	References to race, nationality and ethnicity	905	13%	18%	64%	82%
Frigging	Sexual references	867	13%	18%	65%	82%
Chick with a dick	References to sexual orientation and gender identity	891	15%	9%	73%	82%
Ponce	References to sexual orientation and gender identity	897	14%	11%	71%	82%
Jock	References to race, nationality and ethnicity	871	14%	25%	57%	82%
Pikey	References to race, nationality and ethnicity	855	15%	9%	72%	82%
Ging-er	General swear words	882	16%	16%	66%	81%
Skank	Sexual references	851	14%	12%	69%	81%
Coon	References to race, nationality and ethnicity	865	16%	10%	71%	80%
Darky	References to race, nationality and ethnicity	884	17%	7%	73%	80%
Chinky	References to race, nationality and ethnicity	862	15%	7%	73%	80%
Nancy	References to sexual orientation and gender identity	875	16%	15%	65%	80%
Wog	References to race, nationality and ethnicity	854	17%	8%	71%	79%
He-she	References to sexual orientation and gender identity	861	15%	17%	62%	79%
Hun	Religious references	826	16%	32%	46%	78%
Prickteaser	Sexual references	830	17%	10%	68%	78%
Downs	References to mental health and physical health conditions	810	16%	13%	65%	78%
Nig-nog	References to race, nationality and ethnicity	825	19%	7%	70%	77%
Lezza	References to sexual orientation and gender identity	832	19%	6%	71%	77%
Shirt lifter	References to sexual orientation and gender identity	832	20%	12%	64%	76%
Golly	References to race, nationality and ethnicity	816	19%	16%	60%	76%
Ho	Sexual references	795	20%	9%	66%	75%
Bonk	Sexual references	800	20%	14%	60%	75%
Div	References to mental health and physical health conditions	775	20%	13%	62%	75%
Chinaman	References to race, nationality and ethnicity	816	20%	19%	55%	74%
Beaver	References to body parts	771	20%	15%	59%	74%
Muff diver	References to sexual orientation and gender identity	800	21%	8%	66%	74%
Schizo	References to mental health and physical health conditions	788	20%	9%	65%	74%
Gippo	References to race, nationality and ethnicity	790	23%	8%	65%	73%
Feck	General swear words	789	22%	15%	58%	73%
Jizz	Sexual references	750	23%	10%	62%	72%
Snatch	References to body parts	753	23%	13%	59%	72%

Tinker	References to race, nationality and ethnicity	787	24%	23%	48%	71%
Mong	References to mental health and physical ability	734	25%	8%	62%	70%
Jap	References to race, nationality and ethnicity	768	25%	11%	59%	70%
Honky	References to race, nationality and ethnicity	747	25%	15%	55%	69%
Mincing	References to sexual orientation and gender identity	761	26%	15%	54%	69%
Uppity	References to race, nationality and ethnicity	735	27%	25%	43%	68%
Shemale	References to sexual orientation and gender identity	735	27%	12%	56%	68%
Cracker	References to race, nationality and ethnicity	718	27%	24%	43%	67%
Bint	General swear words	725	29%	16%	51%	67%
Bang	Sexual references	696	26%	19%	47%	66%
Rugmuncher	References to sexual orientation and gender identity	711	29%	8%	59%	66%
Mick	References to race, nationality and ethnicity	726	27%	21%	45%	66%
Spade	References to race, nationality and ethnicity	711	27%	15%	51%	66%
Kraut	References to race, nationality and ethnicity	699	30%	11%	53%	65%
Batty boy	References to sexual orientation and gender identity	684	31%	10%	55%	65%
Ching Chong	References to race, nationality and ethnicity	683	31%	9%	55%	64%
Raghead	References to race, nationality and ethnicity	689	30%	11%	53%	64%
Japs eye	References to body parts	648	32%	9%	52%	62%
Gash	References to body parts	635	33%	12%	49%	61%
Window licker	References to mental health and physical ability	632	33%	10%	50%	61%
Coconut	References to race, nationality and ethnicity	658	34%	21%	39%	60%
Butt bandit	References to sexual orientation and gender identity	656	35%	7%	52%	60%
Jungle bunny	References to race, nationality and ethnicity	648	34%	10%	49%	59%
Sambo	References to race, nationality and ethnicity	653	36%	8%	50%	59%
Nip	References to race, nationality and ethnicity	619	35%	15%	42%	57%
Fudge packer	References to sexual orientation and gender identity	620	36%	9%	48%	57%
Yid	Religious references	604	37%	10%	47%	57%
Curry Muncher	References to race, nationality and ethnicity	599	39%	9%	48%	57%
Punani	References to body parts	567	38%	13%	41%	54%
Taff	References to race, nationality and ethnicity	565	41%	13%	39%	52%
Cis	References to sexual orientation and gender identity	552	40%	21%	29%	50%
Uncle Tom	References to race, nationality and ethnicity	551	42%	20%	30%	50%
Spic	References to race, nationality and ethnicity	545	43%	11%	38%	50%

Bumberclat	General swear words	477	48%	15%	31%	45%
Clunge	References to body parts	446	49%	10%	33%	44%
Flid	References to mental health and physical ability	434	50%	9%	34%	43%
Cuck	General swear words	445	52%	11%	31%	42%
Papist	Religious references	453	50%	15%	26%	42%
Fenian	Religious references	436	53%	12%	28%	40%
Bloodclaat	General swear words	412	55%	14%	25%	39%
Bawbag	References to body parts	400	57%	7%	29%	36%
Prod	Religious references	378	57%	13%	21%	34%
Slope	References to race, nationality and ethnicity	355	59%	15%	18%	33%
TERF	References to sexual orientation and gender identity	358	60%	13%	20%	32%
Kike	Religious references	331	62%	9%	22%	31%
Muzzie	Religious references	300	63%	9%	21%	30%
Choad	References to body parts	268	65%	9%	19%	28%
Freshy	References to race, nationality and ethnicity	308	64%	12%	15%	27%
Bud Bud	References to race, nationality and ethnicity	273	67%	9%	15%	25%
Pajeet	References to race, nationality and ethnicity	206	74%	9%	11%	19%
Taig	Religious references	222	74%	7%	12%	19%
Tarrier	Religious references	138	80%	7%	5%	13%

Table 1.9: Acceptability for broadcast before the watershed for all words tested in the survey

Offensive word or phrase	Category	Unweighted base	Unacceptable (1-3)	Neutral (4-7)	Acceptable (8-10)
Bastard	General swear words	1062	51%	31%	15%
Bellend	General swear words	908	48%	33%	16%
Bint	General swear words	725	36%	33%	20%
Bitch	General swear words	1053	47%	32%	18%
Bloodclaat	General swear words	412	35%	28%	14%
Bloody	General swear words	1023	22%	35%	41%
Bugger	General swear words	1025	35%	33%	28%
Bumberclat	General swear words	477	36%	26%	15%
Chav	General swear words	960	20%	30%	44%
Cow	General swear words	1033	26%	31%	39%
Crap	General swear words	1033	23%	36%	38%
Cuck	General swear words	445	38%	27%	14%
Damn	General swear words	996	13%	30%	52%
Dickhead	General swear words	1055	50%	31%	16%
Douchebag	General swear words	926	35%	32%	25%
Effing	General swear words	928	37%	33%	27%
Feck	General swear words	789	36%	32%	25%

Fuck	General swear words	1058	69%	19%	10%
Ging-er	General swear words	882	28%	31%	29%
Git	General swear words	958	23%	35%	39%
Minger	General swear words	928	37%	31%	24%
Motherfucker	General swear words	1048	75%	15%	8%
Pissed	General swear words	1044	36%	34%	27%
Pissed off	General swear words	1050	36%	34%	28%
Shit	General swear words	1060	41%	36%	21%
Shite	General swear words	1018	42%	35%	19%
Sod off	General swear words	999	25%	35%	37%
Son of a bitch	General swear words	1052	48%	32%	18%
Tosser	General swear words	1007	41%	32%	22%
Twat	General swear words	1034	48%	32%	16%
Wanker	General swear words	1033	63%	24%	10%
Arse	References to body parts	1005	31%	37%	29%
Arsehole	References to body parts	1016	51%	29%	17%
Balls	References to body parts	980	28%	37%	31%
Bawbag	References to body parts	400	37%	31%	17%
Beaver	References to body parts	771	38%	31%	16%
Bollocks	References to body parts	987	45%	32%	21%
Choad	References to body parts	268	38%	22%	17%
Clunge	References to body parts	446	49%	27%	11%
Cock	References to body parts	1024	55%	28%	14%
Cunt	References to body parts	1017	81%	12%	6%
Dick	References to body parts	1016	45%	34%	17%
Fanny	References to body parts	991	49%	30%	17%
Gash	References to body parts	635	53%	21%	15%
Japs eye	References to body parts	648	58%	20%	12%
Knob	References to body parts	982	39%	37%	20%
Minge	References to body parts	911	58%	24%	11%
Prick	References to body parts	1000	50%	32%	15%
Punani	References to body parts	567	46%	24%	14%
Pussy	References to body parts	1008	59%	24%	13%
Pussy hole	References to body parts	907	73%	15%	9%
Snatch	References to body parts	753	45%	27%	15%
Tits	References to body parts	1004	43%	34%	20%
Bang	Sexual References	696	28%	30%	24%
Bonk	Sexual References	800	32%	34%	27%
Cocksucker	Sexual References	985	73%	16%	7%
Cum	Sexual References	915	65%	22%	8%
Frigging	Sexual References	867	35%	33%	24%
Ho	Sexual References	795	50%	27%	14%
Jizz	Sexual References	750	56%	24%	12%
MILF	Sexual References	892	48%	28%	17%
Nonce	Sexual References	927	53%	26%	16%

Prickteaser	Sexual References	830	67%	20%	9%
Shag	Sexual References	989	49%	30%	18%
Skank	Sexual References	851	42%	29%	19%
Slag	Sexual References	999	58%	26%	12%
Slapper	Sexual References	952	47%	32%	15%
Slut	Sexual References	1011	60%	26%	10%
Spunk	Sexual References	881	55%	25%	13%
Tart	Sexual References	990	33%	37%	25%
Whore	Sexual References	1012	59%	27%	11%
Bud Bud	References to race, nationality and ethnicity	273	35%	20%	18%
Chinaman	References to race, nationality and ethnicity	816	40%	25%	22%
Ching Chong	References to race, nationality and ethnicity	683	66%	17%	8%
Chinky	References to race, nationality and ethnicity	862	65%	20%	9%
Coconut	References to race, nationality and ethnicity	658	35%	24%	19%
Coloured	References to race, nationality and ethnicity	1017	42%	23%	28%
Coon	References to race, nationality and ethnicity	865	77%	11%	6%
Cracker	References to race, nationality and ethnicity	718	23%	24%	30%
Curry Muncher	References to race, nationality and ethnicity	599	62%	21%	9%
Darky	References to race, nationality and ethnicity	884	71%	16%	8%
Freshy	References to race, nationality and ethnicity	308	24%	28%	21%
Gippo	References to race, nationality and ethnicity	790	50%	26%	15%
Golliwog	References to race, nationality and ethnicity	913	68%	15%	10%
Golly	References to race, nationality and ethnicity	816	49%	20%	19%
Half-caste	References to race, nationality and ethnicity	931	52%	24%	15%
Honky	References to race, nationality and ethnicity	747	46%	26%	15%
Jap	References to race, nationality and ethnicity	768	45%	27%	16%
Jock	References to race, nationality and ethnicity	871	17%	29%	38%
Jungle bunny	References to race, nationality and ethnicity	648	65%	18%	7%
Kraut	References to race, nationality and ethnicity	699	39%	29%	19%
Mick	References to race, nationality and ethnicity	726	23%	31%	26%
Monkey	References to race, nationality and ethnicity	928	56%	20%	13%
Nazi	References to race, nationality and ethnicity	1005	41%	26%	27%
Negro	References to race, nationality and ethnicity	1011	58%	21%	16%
Nigger	References to race, nationality and ethnicity	1037	81%	10%	6%
Nig-nog	References to race, nationality and ethnicity	825	79%	12%	5%
Nip	References to race, nationality and ethnicity	619	36%	27%	19%
Oriental	References to race, nationality and ethnicity	935	26%	26%	36%
Paddy	References to race, nationality and ethnicity	905	26%	32%	30%
Pajeet	References to race, nationality and ethnicity	206	34%	27%	12%
Paki	References to race, nationality and ethnicity	1012	75%	14%	8%
Pikey	References to race, nationality and ethnicity	855	47%	28%	16%
Raghead	References to race, nationality and ethnicity	689	59%	18%	11%
Sambo	References to race, nationality and ethnicity	653	70%	16%	8%
Sheep shagger	References to race, nationality and ethnicity	935	63%	23%	11%
Slope	References to race, nationality and ethnicity	355	27%	20%	18%

Spade	References to race, nationality and ethnicity	711	48%	20%	12%
Spic	References to race, nationality and ethnicity	545	51%	24%	11%
Taff	References to race, nationality and ethnicity	565	25%	31%	31%
Tinker	References to race, nationality and ethnicity	787	24%	29%	30%
Uncle Tom	References to race, nationality and ethnicity	551	32%	25%	17%
Uppity	References to race, nationality and ethnicity	735	11%	20%	52%
Wog	References to race, nationality and ethnicity	854	72%	16%	6%
Jew	References to race, nationality and ethnicity	981	29%	25%	35%
Kike	References to race, nationality and ethnicity	331	50%	21%	10%
Muzzie	References to race, nationality and ethnicity	300	40%	28%	12%
Papist	References to race, nationality and ethnicity	453	23%	28%	24%
Prod	References to race, nationality and ethnicity	378	19%	27%	22%
Taig	References to race, nationality and ethnicity	222	27%	30%	12%
Tarrier	References to race, nationality and ethnicity	138	19%	29%	15%
Yid	References to race, nationality and ethnicity	604	59%	19%	11%
Batty boy	References to sexual orientation and gender identity	684	52%	23%	14%
Bender	References to sexual orientation and gender identity	926	50%	28%	14%
Bent	References to sexual orientation and gender identity	967	43%	35%	16%
Bummer	References to sexual orientation and gender identity	959	32%	32%	30%
Butt bandit	References to sexual orientation and gender identity	656	62%	23%	9%
Chick with a dick	References to sexual orientation and gender identity	891	69%	19%	9%
Dyke	References to sexual orientation and gender identity	968	57%	27%	10%
Fag	References to sexual orientation and gender identity	1019	63%	22%	10%
Faggot	References to sexual orientation and gender identity	1021	64%	22%	10%
Fairy	References to sexual orientation and gender identity	986	38%	31%	23%
Fudge packer	References to sexual orientation and gender identity	620	58%	20%	11%
Gender bender	References to sexual orientation and gender identity	930	50%	28%	13%
He-she	References to sexual orientation and gender identity	861	39%	28%	21%
Homo	References to sexual orientation and gender identity	1024	58%	25%	12%
Lezza	References to sexual orientation and gender identity	832	54%	30%	11%
Mincing	References to sexual orientation and gender identity	761	34%	34%	19%
Muff diver	References to sexual orientation and gender identity	800	67%	19%	9%
Nancy	References to sexual orientation and gender identity	875	38%	31%	19%
Pansy	References to sexual orientation and gender identity	968	38%	32%	22%
Ponce	References to sexual orientation and gender identity	897	47%	28%	18%
Poof	References to sexual orientation and gender identity	977	57%	23%	15%

Queen	References to sexual orientation and gender identity	994	22%	31%	35%
Queer	References to sexual orientation and gender identity	1038	38%	30%	24%
Rugmuncher	References to sexual orientation and gender identity	711	62%	22%	9%
Shemale	References to sexual orientation and gender identity	735	45%	26%	19%
Shirt lifter	References to sexual orientation and gender identity	832	58%	22%	11%
That's gay	References to sexual orientation and gender identity	996	43%	29%	21%
Tranny	References to sexual orientation and gender identity	966	55%	24%	15%
Transsexual	References to sexual orientation and gender identity	1024	23%	31%	40%
TERF	References to sexual orientation and gender identity	358	21%	24%	27%
Cis	References to sexual orientation and gender identity	552	20%	19%	30%
Bible basher	Religious references	911	34%	29%	30%
Fenian	Religious references	436	33%	26%	21%
God	Religious references	935	11%	22%	59%
Goddam	Religious references	913	21%	32%	43%
Hun	Religious references	826	16%	24%	41%
Jesus Christ	Religious references	987	25%	26%	43%
Jew	Religious references	981	29%	25%	35%
Kike	Religious references	331	50%	21%	10%
Muzzie	Religious references	300	40%	28%	12%
Papist	Religious references	453	23%	28%	24%
Prod	Religious references	378	19%	27%	22%
Taig	Religious references	222	27%	30%	12%
Tarrier	Religious references	138	19%	29%	15%
Yid	Religious references	604	59%	19%	11%
Cretin	References to mental health and physical health conditions	913	31%	31%	32%
Cripple	References to mental health and physical health conditions	985	52%	26%	18%
Deaf and dumb	References to mental health and physical health conditions	991	31%	27%	33%
Div	References to mental health and physical health conditions	775	27%	33%	32%
Downs	References to mental health and physical health conditions	810	45%	25%	18%
Dwarf	References to mental health and physical health conditions	993	34%	31%	27%
Flid	References to mental health and physical health conditions	434	57%	22%	11%
Handicapped	References to mental health and physical health conditions	986	28%	29%	36%
Imbecile	References to mental health and physical health conditions	973	29%	33%	33%
Invalid	References to mental health and physical health conditions	923	24%	29%	35%
Looney	References to mental health and physical health conditions	967	26%	33%	36%
Mental	References to mental health and physical health conditions	997	27%	34%	34%

Mentally challenged	References to mental health and physical health conditions	983	30%	32%	31%
Midget	References to mental health and physical health conditions	986	44%	28%	22%
Mong	References to mental health and physical health conditions	734	62%	19%	11%
Moron	References to mental health and physical health conditions	1008	28%	34%	34%
Nutter	References to mental health and physical health conditions	971	22%	34%	41%
Psycho	References to mental health and physical health conditions	1018	28%	34%	35%
Retard	References to mental health and physical health conditions	1017	66%	21%	10%
Schizo	References to mental health and physical health conditions	788	45%	29%	19%
Spastic	References to mental health and physical health conditions	954	72%	17%	7%
Special	References to mental health and physical health conditions	872	29%	28%	31%
Wheelchair bound	References to mental health and physical health conditions	919	22%	25%	45%
Window licker	References to mental health and physical health conditions	632	52%	23%	14%

Table 1.10: Acceptability for broadcast after the watershed for all words tested in the survey

Offensive word or phrase	Category	Unweighted base	Unacceptable (1-3)	Neutral (4-7)	Acceptable (8-10)
Bastard	General swear words	1062	15%	23%	59%
Bellend	General swear words	908	11%	25%	61%
Bint	General swear words	725	13%	25%	51%
Bitch	General swear words	1053	12%	27%	58%
Bloodclaat	General swear words	412	17%	25%	37%
Bloody	General swear words	1023	6%	20%	72%
Bugger	General swear words	1025	9%	25%	62%
Bumberclat	General swear words	477	15%	25%	39%
Chav	General swear words	960	8%	21%	66%
Cow	General swear words	1033	10%	22%	64%
Crap	General swear words	1033	6%	20%	71%
Cuck	General swear words	445	14%	19%	47%
Damn	General swear words	996	5%	17%	75%
Dickhead	General swear words	1055	14%	24%	58%
Douchebag	General swear words	926	10%	26%	59%
Effing	General swear words	928	10%	22%	64%
Feck	General swear words	789	8%	19%	67%
Fuck	General swear words	1058	17%	23%	57%
Ging-er	General swear words	882	13%	28%	49%
Git	General swear words	958	7%	22%	68%
Minger	General swear words	928	13%	24%	56%
Motherfucker	General swear words	1048	26%	24%	48%
Pissed	General swear words	1044	7%	22%	68%
Pissed off	General swear words	1050	7%	21%	70%

Shit	General swear words	1060	9%	22%	66%
Shite	General swear words	1018	10%	23%	63%
Sod off	General swear words	999	5%	20%	72%
Son of a bitch	General swear words	1052	13%	23%	62%
Tosser	General swear words	1007	8%	25%	62%
Twat	General swear words	1034	14%	25%	57%
Wanker	General swear words	1033	16%	23%	58%
Arse	References to body parts	1005	8%	20%	69%
Arsehole	References to body parts	1016	13%	23%	61%
Balls	References to body parts	980	9%	21%	68%
Bawbag	References to body parts	400	10%	17%	59%
Beaver	References to body parts	771	10%	25%	51%
Bollocks	References to body parts	987	11%	22%	64%
Choad	References to body parts	268	14%	23%	42%
Clunge	References to body parts	446	12%	24%	51%
Cock	References to body parts	1024	17%	24%	56%
Cunt	References to body parts	1017	37%	26%	34%
Dick	References to body parts	1016	13%	22%	61%
Fanny	References to body parts	991	16%	26%	55%
Gash	References to body parts	635	18%	23%	47%
Japs eye	References to body parts	648	27%	23%	41%
Knob	References to body parts	982	9%	24%	63%
Minge	References to body parts	911	19%	25%	50%
Prick	References to body parts	1000	13%	22%	61%
Punani	References to body parts	567	17%	25%	42%
Pussy	References to body parts	1008	19%	29%	48%
Pussy hole	References to body parts	907	33%	26%	37%
Snatch	References to body parts	753	12%	27%	50%
Tits	References to body parts	1004	11%	25%	61%
Bang	Sexual References	696	8%	21%	55%
Bonk	Sexual References	800	7%	22%	66%
Cocksucker	Sexual References	985	29%	27%	39%
Cum	Sexual References	915	18%	25%	52%
Frigging	Sexual References	867	10%	26%	58%
Ho	Sexual References	795	18%	27%	49%
Jizz	Sexual References	750	14%	26%	53%
MILF	Sexual References	892	12%	24%	57%
Nonce	Sexual References	927	20%	24%	51%
Prickteaser	Sexual References	830	21%	26%	49%
Shag	Sexual References	989	11%	24%	62%
Skank	Sexual References	851	14%	25%	51%
Slag	Sexual References	999	19%	30%	47%
Slapper	Sexual References	952	14%	27%	54%
Slut	Sexual References	1011	22%	25%	49%
Spunk	Sexual References	881	16%	26%	51%

Tart	Sexual References	990	11%	25%	61%
Whore	Sexual References	1012	19%	28%	50%
Bud Bud	References to race, nationality and ethnicity	273	19%	18%	34%
Chinaman	References to race, nationality and ethnicity	816	26%	21%	40%
Ching Chong	References to race, nationality and ethnicity	683	45%	23%	25%
Chinky	References to race, nationality and ethnicity	862	43%	24%	29%
Coconut	References to race, nationality and ethnicity	658	22%	24%	33%
Coloured	References to race, nationality and ethnicity	1017	28%	22%	43%
Coon	References to race, nationality and ethnicity	865	54%	20%	20%
Cracker	References to race, nationality and ethnicity	718	11%	20%	48%
Curry Muncher	References to race, nationality and ethnicity	599	40%	26%	26%
Darky	References to race, nationality and ethnicity	884	48%	20%	27%
Freshy	References to race, nationality and ethnicity	308	13%	32%	31%
Gippo	References to race, nationality and ethnicity	790	26%	26%	40%
Golliwog	References to race, nationality and ethnicity	913	53%	17%	23%
Golly	References to race, nationality and ethnicity	816	36%	21%	32%
Half-caste	References to race, nationality and ethnicity	931	35%	26%	32%
Honky	References to race, nationality and ethnicity	747	24%	26%	37%
Jap	References to race, nationality and ethnicity	768	29%	23%	37%
Jock	References to race, nationality and ethnicity	871	9%	20%	56%
Jungle bunny	References to race, nationality and ethnicity	648	44%	21%	26%
Kraut	References to race, nationality and ethnicity	699	18%	28%	42%
Mick	References to race, nationality and ethnicity	726	10%	26%	46%
Monkey	References to race, nationality and ethnicity	928	39%	23%	27%
Nazi	References to race, nationality and ethnicity	1005	25%	21%	48%
Negro	References to race, nationality and ethnicity	1011	38%	23%	33%
Nigger	References to race, nationality and ethnicity	1037	60%	17%	20%
Nig-nog	References to race, nationality and ethnicity	825	60%	18%	18%
Nip	References to race, nationality and ethnicity	619	20%	20%	44%
Oriental	References to race, nationality and ethnicity	935	15%	23%	50%
Paddy	References to race, nationality and ethnicity	905	12%	24%	54%
Pajeet	References to race, nationality and ethnicity	206	32%	23%	20%

Paki	References to race, nationality and ethnicity	1012	51%	22%	24%
Pikey	References to race, nationality and ethnicity	855	23%	29%	41%
Raghead	References to race, nationality and ethnicity	689	35%	21%	32%
Sambo	References to race, nationality and ethnicity	653	51%	20%	21%
Sheep shagger	References to race, nationality and ethnicity	935	24%	28%	44%
Slope	References to race, nationality and ethnicity	355	14%	20%	34%
Spade	References to race, nationality and ethnicity	711	28%	24%	30%
Spic	References to race, nationality and ethnicity	545	26%	23%	37%
Taff	References to race, nationality and ethnicity	565	12%	24%	50%
Tinker	References to race, nationality and ethnicity	787	13%	23%	50%
Uncle Tom	References to race, nationality and ethnicity	551	19%	23%	33%
Uppity	References to race, nationality and ethnicity	735	6%	16%	63%
Wog	References to race, nationality and ethnicity	854	52%	19%	24%
Jew	References to race, nationality and ethnicity	981	19%	23%	48%
Kike	References to race, nationality and ethnicity	331	27%	23%	31%
Muzzie	References to race, nationality and ethnicity	300	29%	22%	30%
Papist	References to race, nationality and ethnicity	453	13%	22%	41%
Prod	References to race, nationality and ethnicity	378	11%	22%	38%
Taig	References to race, nationality and ethnicity	222	18%	21%	30%
Tarrier	References to race, nationality and ethnicity	138	12%	29%	24%
Yid	References to race, nationality and ethnicity	604	34%	25%	30%
Batty boy	References to sexual orientation and gender identity	684	26%	26%	37%
Bender	References to sexual orientation and gender identity	926	21%	28%	44%
Bent	References to sexual orientation and gender identity	967	18%	28%	48%
Bummer	References to sexual orientation and gender identity	959	12%	26%	57%
Butt bandit	References to sexual orientation and gender identity	656	25%	27%	42%
Chick with a dick	References to sexual orientation and gender identity	891	31%	26%	39%
Dyke	References to sexual orientation and gender identity	968	25%	25%	44%
Fag	References to sexual orientation and gender identity	1019	33%	28%	33%
Faggot	References to sexual orientation and gender identity	1021	34%	27%	34%
Fairy	References to sexual orientation and gender identity	986	15%	28%	49%
Fudge packer	References to sexual orientation and gender identity	620	29%	26%	36%

Gender bender	References to sexual orientation and gender identity	930	23%	27%	42%
He-she	References to sexual orientation and gender identity	861	21%	28%	39%
Homo	References to sexual orientation and gender identity	1024	30%	29%	37%
Lezza	References to sexual orientation and gender identity	832	21%	29%	44%
Mincing	References to sexual orientation and gender identity	761	12%	29%	47%
Muff diver	References to sexual orientation and gender identity	800	27%	24%	44%
Nancy	References to sexual orientation and gender identity	875	16%	29%	44%
Pansy	References to sexual orientation and gender identity	968	19%	29%	46%
Ponce	References to sexual orientation and gender identity	897	18%	25%	50%
Poof	References to sexual orientation and gender identity	977	27%	26%	42%
Queen	References to sexual orientation and gender identity	994	8%	21%	59%
Queer	References to sexual orientation and gender identity	1038	18%	25%	50%
Rugmuncher	References to sexual orientation and gender identity	711	22%	26%	45%
Shemale	References to sexual orientation and gender identity	735	22%	22%	46%
Shirt lifter	References to sexual orientation and gender identity	832	28%	27%	37%
That's gay	References to sexual orientation and gender identity	996	21%	28%	45%
Tranny	References to sexual orientation and gender identity	966	27%	26%	40%
Transsexual	References to sexual orientation and gender identity	1024	9%	23%	61%
TERF	References to sexual orientation and gender identity	358	10%	20%	43%
Cis	References to sexual orientation and gender identity	552	11%	17%	43%
Bible basher	Religious references	911	16%	23%	55%
Fenian	Religious references	436	17%	21%	43%
God	Religious references	935	7%	16%	70%
Goddam	Religious references	913	8%	17%	72%
Hun	Religious references	826	8%	17%	57%
Jesus Christ	Religious references	987	10%	21%	65%
Jew	Religious references	981	19%	23%	48%
Kike	Religious references	331	27%	23%	31%
Muzzie	Religious references	300	29%	22%	30%
Papist	Religious references	453	13%	22%	41%
Prod	Religious references	378	11%	22%	38%
Taig	Religious references	222	18%	21%	30%
Tarrier	Religious references	138	12%	29%	24%
Yid	Religious references	604	34%	25%	30%
Cretin	References to mental health and physical health conditions	913	12%	25%	57%
Cripple	References to mental health and physical health conditions	985	33%	25%	38%

Deaf and dumb	References to mental health and physical health conditions	991	20%	23%	48%
Div	References to mental health and physical health conditions	775	11%	26%	56%
Downs	References to mental health and physical health conditions	810	27%	29%	33%
Dwarf	References to mental health and physical health conditions	993	22%	28%	44%
Flid	References to mental health and physical health conditions	434	34%	25%	29%
Handicapped	References to mental health and physical health conditions	986	18%	25%	49%
Imbecile	References to mental health and physical health conditions	973	14%	26%	56%
Invalid	References to mental health and physical health conditions	923	14%	23%	52%
Looney	References to mental health and physical health conditions	967	12%	25%	58%
Mental	References to mental health and physical health conditions	997	12%	26%	57%
Mentally challenged	References to mental health and physical health conditions	983	15%	27%	52%
Midget	References to mental health and physical health conditions	986	25%	29%	40%
Mong	References to mental health and physical health conditions	734	37%	22%	32%
Moron	References to mental health and physical health conditions	1008	11%	24%	62%
Nutter	References to mental health and physical health conditions	971	10%	22%	65%
Psycho	References to mental health and physical health conditions	1018	10%	28%	59%
Retard	References to mental health and physical health conditions	1017	41%	26%	30%
Schizo	References to mental health and physical health conditions	788	20%	27%	46%
Spastic	References to mental health and physical health conditions	954	47%	24%	25%
Special	References to mental health and physical health conditions	872	13%	25%	51%
Wheelchair bound	References to mental health and physical health conditions	919	14%	22%	56%
Window licker	References to mental health and physical health conditions	632	31%	25%	34%

Table 1.11: Acceptability for broadcast on VoD services for all words tested in the survey

Offensive word or phrase	Category	Unweighted base	Unacceptable (1-3)	Neutral (4-7)	Acceptable (8-10)
Bastard	General swear words	1062	18%	26%	53%
Bellend	General swear words	908	13%	28%	54%
Bint	General swear words	725	14%	27%	47%
Bitch	General swear words	1053	15%	28%	54%
Bloodclaat	General swear words	412	19%	25%	35%
Bloody	General swear words	1023	7%	23%	67%
Bugger	General swear words	1025	11%	27%	57%
Bumberclat	General swear words	477	16%	29%	35%

Chav	General swear words	960	8%	22%	64%
Cow	General swear words	1033	11%	26%	60%
Crap	General swear words	1033	9%	24%	66%
Cuck	General swear words	445	15%	22%	44%
Damn	General swear words	996	5%	20%	71%
Dickhead	General swear words	1055	17%	26%	54%
Douchebag	General swear words	926	12%	27%	53%
Effing	General swear words	928	11%	24%	61%
Feck	General swear words	789	9%	23%	62%
Fuck	General swear words	1058	22%	26%	50%
Ging-er	General swear words	882	13%	27%	49%
Git	General swear words	958	8%	22%	66%
Minger	General swear words	928	15%	27%	51%
Motherfucker	General swear words	1048	30%	24%	43%
Pissed	General swear words	1044	9%	25%	63%
Pissed off	General swear words	1050	9%	24%	66%
Shit	General swear words	1060	11%	27%	60%
Shite	General swear words	1018	13%	27%	56%
Sod off	General swear words	999	6%	22%	69%
Son of a bitch	General swear words	1052	15%	26%	56%
Tosser	General swear words	1007	12%	27%	57%
Twat	General swear words	1034	17%	29%	50%
Wanker	General swear words	1033	20%	26%	51%
Arse	References to body parts	1005	10%	23%	65%
Arsehole	References to body parts	1016	17%	27%	53%
Balls	References to body parts	980	9%	25%	63%
Bawbag	References to body parts	400	9%	24%	53%
Beaver	References to body parts	771	12%	27%	46%
Bollocks	References to body parts	987	13%	27%	58%
Choad	References to body parts	268	14%	23%	43%
Clunge	References to body parts	446	14%	28%	44%
Cock	References to body parts	1024	20%	27%	51%
Cunt	References to body parts	1017	42%	23%	32%
Dick	References to body parts	1016	12%	28%	55%
Fanny	References to body parts	991	17%	28%	52%
Gash	References to body parts	635	22%	23%	43%
Japs eye	References to body parts	648	29%	25%	36%
Knob	References to body parts	982	11%	29%	57%
Minge	References to body parts	911	21%	27%	46%
Prick	References to body parts	1000	15%	28%	53%
Punani	References to body parts	567	18%	25%	41%
Pussy	References to body parts	1008	21%	30%	45%
Pussy hole	References to body parts	907	36%	27%	33%

Snatch	References to body parts	753	14%	29%	45%
Tits	References to body parts	1004	14%	29%	54%
Bang	Sexual References	696	9%	22%	52%
Bonk	Sexual References	800	8%	23%	63%
Cocksucker	Sexual References	985	32%	27%	36%
Cum	Sexual References	915	20%	28%	47%
Frigging	Sexual References	867	12%	29%	52%
Ho	Sexual References	795	20%	28%	45%
Jizz	Sexual References	750	16%	29%	48%
MILF	Sexual References	892	14%	29%	50%
Nonce	Sexual References	927	21%	27%	45%
Prickteaser	Sexual References	830	23%	30%	43%
Shag	Sexual References	989	14%	27%	55%
Skank	Sexual References	851	15%	28%	47%
Slag	Sexual References	999	22%	32%	42%
Slapper	Sexual References	952	16%	29%	49%
Slut	Sexual References	1011	24%	30%	42%
Spunk	Sexual References	881	19%	28%	46%
Tart	Sexual References	990	13%	26%	57%
Whore	Sexual References	1012	23%	29%	45%
Bud Bud	References to race, nationality and ethnicity	273	18%	21%	32%
Chinaman	References to race, nationality and ethnicity	816	26%	22%	40%
Ching Chong	References to race, nationality and ethnicity	683	45%	23%	25%
Chinky	References to race, nationality and ethnicity	862	44%	24%	28%
Coconut	References to race, nationality and ethnicity	658	22%	25%	32%
Coloured	References to race, nationality and ethnicity	1017	28%	24%	41%
Coon	References to race, nationality and ethnicity	865	54%	21%	19%
Cracker	References to race, nationality and ethnicity	718	11%	19%	49%
Curry Muncher	References to race, nationality and ethnicity	599	42%	26%	25%
Darky	References to race, nationality and ethnicity	884	48%	21%	25%
Freshy	References to race, nationality and ethnicity	308	12%	30%	33%
Gippo	References to race, nationality and ethnicity	790	28%	27%	38%
Golliwog	References to race, nationality and ethnicity	913	53%	18%	23%
Golly	References to race, nationality and ethnicity	816	37%	20%	32%
Half-caste	References to race, nationality and ethnicity	931	35%	28%	30%
Honky	References to race, nationality and ethnicity	747	26%	26%	34%
Jap	References to race, nationality and ethnicity	768	29%	26%	34%
Jock	References to race, nationality and ethnicity	871	9%	21%	55%
Jungle bunny	References to race, nationality and ethnicity	648	44%	21%	26%
Kraut	References to race, nationality and ethnicity	699	20%	28%	39%
Mick	References to race, nationality and ethnicity	726	10%	28%	44%
Monkey	References to race, nationality and ethnicity	928	39%	24%	26%
Nazi	References to race, nationality and ethnicity	1005	27%	20%	47%

Negro	References to race, nationality and ethnicity	1011	40%	21%	33%
Nigger	References to race, nationality and ethnicity	1037	60%	17%	20%
Nig-nog	References to race, nationality and ethnicity	825	61%	18%	17%
Nip	References to race, nationality and ethnicity	619	20%	23%	42%
Oriental	References to race, nationality and ethnicity	935	16%	26%	47%
Paddy	References to race, nationality and ethnicity	905	13%	26%	52%
Pajeet	References to race, nationality and ethnicity	206	30%	25%	20%
Paki	References to race, nationality and ethnicity	1012	53%	21%	22%
Pikey	References to race, nationality and ethnicity	855	23%	30%	39%
Raghead	References to race, nationality and ethnicity	689	36%	21%	31%
Sambo	References to race, nationality and ethnicity	653	51%	22%	19%
Sheep shagger	References to race, nationality and ethnicity	935	26%	29%	40%
Slope	References to race, nationality and ethnicity	355	14%	21%	33%
Spade	References to race, nationality and ethnicity	711	29%	23%	31%
Spic	References to race, nationality and ethnicity	545	27%	24%	35%
Taff	References to race, nationality and ethnicity	565	13%	24%	50%
Tinker	References to race, nationality and ethnicity	787	13%	23%	50%
Uncle Tom	References to race, nationality and ethnicity	551	20%	22%	32%
Uppity	References to race, nationality and ethnicity	735	7%	16%	62%
Wog	References to race, nationality and ethnicity	854	52%	19%	24%
Jew	References to race, nationality and ethnicity	981	19%	24%	47%
Kike	References to race, nationality and ethnicity	331	25%	24%	31%
Muzzie	References to race, nationality and ethnicity	300	29%	23%	28%
Papist	References to race, nationality and ethnicity	453	12%	26%	38%
Prod	References to race, nationality and ethnicity	378	10%	23%	36%
Taig	References to race, nationality and ethnicity	222	18%	23%	29%
Tarrier	References to race, nationality and ethnicity	138	10%	23%	30%
Yid	References to race, nationality and ethnicity	604	35%	23%	30%
Batty boy	References to sexual orientation and gender identity	684	28%	25%	36%
Bender	References to sexual orientation and gender identity	926	22%	31%	40%
Bent	References to sexual orientation and gender identity	967	20%	31%	43%
Bummer	References to sexual orientation and gender identity	959	12%	28%	54%
Butt bandit	References to sexual orientation and gender identity	656	28%	26%	40%
Chick with a dick	References to sexual orientation and gender identity	891	32%	29%	35%
Dyke	References to sexual orientation and gender identity	968	28%	28%	38%
Fag	References to sexual orientation and gender identity	1019	34%	28%	32%
Faggot	References to sexual orientation and gender identity	1021	36%	27%	33%
Fairy	References to sexual orientation and gender identity	986	17%	31%	45%
Fudge packer	References to sexual orientation and gender identity	620	32%	24%	35%

Gender bender	References to sexual orientation and gender identity	930	24%	29%	38%
He-she	References to sexual orientation and gender identity	861	20%	27%	40%
Homo	References to sexual orientation and gender identity	1024	31%	29%	35%
Lezza	References to sexual orientation and gender identity	832	23%	33%	38%
Mincing	References to sexual orientation and gender identity	761	14%	29%	44%
Muff diver	References to sexual orientation and gender identity	800	27%	28%	40%
Nancy	References to sexual orientation and gender identity	875	17%	29%	42%
Pansy	References to sexual orientation and gender identity	968	19%	31%	43%
Ponce	References to sexual orientation and gender identity	897	20%	26%	47%
Poof	References to sexual orientation and gender identity	977	29%	27%	39%
Queen	References to sexual orientation and gender identity	994	9%	24%	55%
Queer	References to sexual orientation and gender identity	1038	18%	29%	45%
Rugmuncher	References to sexual orientation and gender identity	711	23%	29%	42%
Shemale	References to sexual orientation and gender identity	735	23%	25%	41%
Shirt lifter	References to sexual orientation and gender identity	832	29%	28%	35%
That's gay	References to sexual orientation and gender identity	996	22%	28%	43%
Tranny	References to sexual orientation and gender identity	966	28%	26%	39%
Transsexual	References to sexual orientation and gender identity	1024	10%	26%	57%
TERF	References to sexual orientation and gender identity	358	9%	20%	44%
Cis	References to sexual orientation and gender identity	552	12%	18%	40%
Bible basher	Religious references	911	18%	24%	52%
Fenian	Religious references	436	18%	21%	42%
God	Religious references	935	7%	16%	69%
Goddam	Religious references	913	8%	20%	69%
Hun	Religious references	826	9%	17%	56%
Jesus Christ	Religious references	987	11%	22%	62%
Jew	Religious references	981	19%	24%	47%
Kike	Religious references	331	25%	24%	31%
Muzzie	Religious references	300	29%	23%	28%
Papist	Religious references	453	12%	26%	38%
Prod	Religious references	378	10%	23%	36%
Taig	Religious references	222	18%	23%	29%
Tarrier	Religious references	138	10%	23%	30%
Yid	Religious references	604	35%	23%	30%
Cretin	References to mental health and physical health conditions	913	15%	25%	54%

Cripple	References to mental health and physical health conditions	985	32%	27%	36%
Deaf and dumb	References to mental health and physical health conditions	991	20%	24%	47%
Div	References to mental health and physical health conditions	775	12%	28%	52%
Downs	References to mental health and physical health conditions	810	29%	28%	32%
Dwarf	References to mental health and physical health conditions	993	22%	29%	43%
Flid	References to mental health and physical health conditions	434	33%	27%	29%
Handicapped	References to mental health and physical health conditions	986	19%	27%	47%
Imbecile	References to mental health and physical health conditions	973	13%	28%	54%
Invalid	References to mental health and physical health conditions	923	15%	24%	50%
Looney	References to mental health and physical health conditions	967	14%	27%	55%
Mental	References to mental health and physical health conditions	997	12%	29%	54%
Mentally challenged	References to mental health and physical health conditions	983	16%	29%	49%
Midget	References to mental health and physical health conditions	986	26%	29%	40%
Mong	References to mental health and physical health conditions	734	38%	22%	32%
Moron	References to mental health and physical health conditions	1008	12%	25%	60%
Nutter	References to mental health and physical health conditions	971	10%	24%	63%
Psycho	References to mental health and physical health conditions	1018	12%	28%	56%
Retard	References to mental health and physical health conditions	1017	43%	25%	28%
Schizo	References to mental health and physical health conditions	788	21%	29%	43%
Spastic	References to mental health and physical health conditions	954	48%	24%	24%
Special	References to mental health and physical health conditions	872	14%	25%	50%
Wheelchair bound	References to mental health and physical health conditions	919	14%	23%	55%
Window licker	References to mental health and physical health conditions	632	33%	24%	34%

Table 1.12: Hypothetical scenarios and key contextual factors discussed by participants

Scenario	Probed on	Views on scenario	Shown to
1: During a live football match that is broadcast on a prominent sports channel, fans can be heard in the background chanting “you’re fucking shit”. <i>Saturday, 3pm on a mainstream TV channel.</i>	- Time of broadcast - Removing chant from live broadcast - Removing from chant from on-demand service - If the chant used racist language - If the chant used homophobic language	What was broadcast? - One view was that offensive language was an expected part of football culture. - An opposing viewpoint was that it is still offensive on television - participants compared it to an unwelcome guest swearing in their home. - Clear distinction between general swearing and discriminatory language. While general swearing was broadly accepted in this context, chants containing racist or homophobic slurs were viewed as unacceptable. How was it broadcast? - View that the sports setting creates an expectation of offensive language. - Split views on the need for a commentator apology. Some saw it as a necessary act of accountability, while others felt it would draw unnecessary attention to language that is already expected. Who was saying it? - General acceptance of the crowd using this language, which was viewed as an expression of passion. - Less acceptable if used by a player due to their status as a role model. Why was it being said? - The chant you’re fucking shit was more likely to be perceived as expressing frustration or passion, whereas a racist or homophobic chant more likely associated with malicious or hateful intent.	Parent groups: England North West - children aged 5-10 England East Midlands - children aged 11-15 Northern Ireland - children aged 16+/who have left home Wales - non-parents Minority groups: LGB men Black African Black African and Caribbean Cognitive disability Depths: 2
2: During an advert break in a popular TV	- Time of broadcast	What was broadcast? Views on the term MILF varied from: perceiving it as demeaning and misogynistic, to seeing it as a harmless term that simply suggested attractiveness.	Parent groups:

show, a trailer for "MILF Manor" is aired. <i>Monday, 8pm, on a mainstream TV channel.</i>	- If trailer broadcast on non-mainstream channel - If trailer shown during ad-break of another reality show	How was it broadcast? • Pre-watershed on a mainstream channel decreased acceptability. • Views exacerbated by unprompted nature of a trailer which was seen as harder for parents to pre-empt. • Acceptability was context-dependent; the trailer was deemed more appropriate on a niche channel or during a reality show with an adult intended audience, but not during family programming. • Participants wanted to avoid answering awkward questions from children about what <i>MILF</i> meant. Who was saying it? • Responsibility was placed on the broadcaster for choosing to create and promote a programme with this title. Why was it being said? • Perceptions of intent based upon views of the word - with those who found it offensive perceiving its use as trying to glamourise the word and the programme perpetuating sexist views.	England North West Parents of children aged 5-10 England South West - non-parents Scotland South - children aged 5-10 Wales North - non-parents Minority groups: Jewish Black African and Caribbean Chinese LGB women Depths: 1
3: During a live news panel show, a guest repeatedly refers to another guest, a	- If presenter had misgendered rather than guest	What was broadcast? • Considered disrespectful and unacceptable to repeatedly refer to a transgender woman as 'he', with repetition being a key factor that distinguished the act from a simple mistake.	Parent groups:

transgender woman, as "he". <i>Saturday, 11am, on a dedicated current affairs channel.</i> - Additional information provided: the guest calling the transgender guest by the name they used before they transitioned. - Additional information provided: the transgender guest calling the first guest a "TERF" in response.	- If guest had deadnamed transgender guest - If guest was referring to someone not on the show - If presenter asked guest to change language - If pronouns were used accidentally vs repeatedly on purpose - If the transgender guest called the other a 'TERF' or 'cis'	- A contrasting viewpoint was that people are entitled to use sex-based pronouns, and broadcasting this perspective was acceptable. - Viewed deadnaming (using a pre-transition name) as personal and targeted. Deadnaming was less likely to be perceived as an accident because the speaker had to know the individual's pre-transition name. Participants perceived this as requiring more deliberate effort than misgendering. How was it broadcast? - Live nature of the broadcast allows for some leniency as participants understood there can be genuine mistakes. Expectation for removal from pre-recorded programmes. - Presenter intervention to correct the guest made the incident more acceptable especially for live broadcast, as it demonstrated the broadcaster was acknowledging the issue. - Genre of the programme seen as an important factor; considered more acceptable if serving a narrative purpose in a drama, but unacceptable in a news or current affairs context. Who was saying it? - Presenter held to a higher standard than a guest, with a professional responsibility to be prepared, use correct pronouns, and maintain a respectful environment. Why was it being said? - Repetition seen as a key factor in judging intent. A one-off mistake, particularly with an apology, viewed as an accident, while repeated use was perceived as deliberate and malicious. - The response of calling the other guest a TERF was viewed by those familiar with the term in contrasting ways. It was perceived either as an accurate description of the person misgendering, or as an unhelpful escalation of the conflict. - Added concerns on misgendering someone not present because the person would not be able to challenge the language.	England North West - children aged 5-10 England London & South East - children aged 0-4 Scotland South - children aged 5-10 Minority groups: Jewish Black Caribbean Transgender and non-binary LGB women Depths: 1
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4: During a stand-up comedy programme, a comic with a physical disability refers to himself as a "spastic." <i>Friday, 10pm on a specialist comedy channel.</i>	- If user was not disabled - Type of disability - If the term was used to describe someone else rather than themselves - If used once vs repeatedly - Broadcaster actions: bleeping, its use in subtitles, content warning - Mainstream channel vs specialist channel - Time of broadcast - Content warnings	What was broadcast? - Viewed as acceptable in this context but contrasting view that the word is inherently offensive and should not be broadcast. How was it broadcast? - Post-watershed broadcast time (9pm) reduced the likelihood of children being exposed to the language. - Genre a crucial factor for acceptability; comedy is a space where boundaries can be pushed and controversial topics explored through humour. - Specialist comedy channel created an expectation for this type of content, which might not be acceptable on a mainstream channel like the BBC. - Views on content warnings were divided; one view saw them as a useful tool for viewer choice. - Opposing views felt a warning was either unnecessary for late-night comedy on a specialist channel or insufficient for content deemed too offensive to broadcast at all. Who was saying it? - Identity of the speaker as a disabled person referring to themselves seen as a key factor for acceptability. - Using the term to describe another person, or a non-disabled comedian using the term, viewed as less acceptable and potentially discriminatory. Seen as changing the dynamic from self-deprecation to an attack. Why was it being said? - Purpose perceived as being to get a laugh within a comedy performance, not to be malicious. - Another view that the comedian's intent was to be empowering. This was seen as a way to disarm the word's hurtful impact and use humour to bring a difficult subject into the open.	Parent groups: England North West - children aged 5-10 England East Midlands - children aged 11-15 England South West - non-parents Northern Ireland parents of children 16+/children who have left home Northern Ireland - children aged 11-15 Minority groups: Black African LGB men Cognitive disability Physical disability Depths: 2
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5: During a live breakfast news programme aired on the radio a guest uses the term "ragheads" to describe migrants coming to the UK. <i>Tuesday, 7:30am, on radio channel dedicated to news and current affairs.</i>	- Presenter intervention e.g. apology, interruption, removing or keeping guest on programme after - If presenter used the term - Time of broadcast	What was broadcast? - One perspective was that raghead is a highly offensive, dreadful, and racist term that cannot be used without malicious intent. - A contrasting perspective came from participants who were not personally offended. This was either because they were unfamiliar with the word, or because they did not feel it was aimed at them or personally offensive. How was it broadcast? - Early morning broadcast time made this more offensive, due to the increased likelihood of children listening during the school run. A contrasting view was that the time was irrelevant as the term is severely offensive and should never be broadcast. - Live nature of the radio broadcast created an expectation for the presenter to intervene immediately, challenge the guest, and apologise to the audience. - Participants were divided on whether the guest should be removed after using the word. - One side felt allowing the guest to remain on air was unacceptable, as it could insinuate the broadcaster condoned a racist view. - Contrasting view suggested the guest could stay if they were challenged and contributed constructively afterwards. Who was saying it? - Presenter using the word was held to a higher professional standard than a guest using the word. Presenter using term was seen as unacceptable because of professional requirements of their role. - A strong expectation that the presenter had a duty of care to control the broadcast. - Considered acceptable when used by a member of the targeted group to describe their personal experiences of abuse. Why was it being said? - Those who found the term offensive found it inherently racist, believing its use on the broadcast was to intentionally offend people.	Parent groups: England East Midlands - children aged 11-15 England South West - non-parents Scotland South - children aged 5-10 Northern Ireland - children aged 11-15 Minority groups: Black African and Caribbean LGB women Cognitive disability Depths: 1
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6: In a popular talk show, a celebrity guest uses the term "pissed" to describe their drunken state at the weekend. <i>Thursday, 6:30pm on a mainstream TV channel.</i>	- Time of broadcast was different - If host used the term - If host apologised after guest used the term - If the term used to describe anger rather than drunkenness	What was broadcast? - Both meanings ('drunk' or 'angry') viewed as a mild, everyday slang term that is not highly offensive or derogatory. Described as a culturally British word that reflects how people realistically speak. - A contrasting view that the word was unnecessary for broadcast, with the perspective that an alternative word could have been used. - Meaning of the word more important when considering children listening. Concerns that children would learn to use pissed off to describe their feelings when parents would prefer them to use 'angry' instead. How was it broadcast? - The pre-watershed 6:30pm broadcast time was a concern, due to the likelihood of children watching. - Views on the need for an apology were divided. An apology shows accountability, but some view it as unnecessary for a mild word and would draw undue attention to it. Who was saying it? - One view was that the word's use in everyday language made it acceptable for either the host or guest, with the celebrity's use seen as making them appear more relatable. - In contrast, another view held the host to a higher professional standard, given their professional responsibility and the need to adhere to pre-watershed guidelines. Why was it being said? - A key factor influencing acceptability was delivery of the word, with an angry tone adding to unacceptability.	Parent groups: England London & South East - children aged 0-4 England South West - non-parents Scotland North - children 16+/children who have left home Scotland South - children aged 5-10 Wales South - children aged 0-4 Minority groups: Black Caribbean Transgender and non-binary Depths: 2
7: In a comedy panel radio show, one of the panellists calls a fellow contestant, who is Welsh, a "sheep-shagger".	- If aired on TV - Time of broadcast	What was broadcast? Nazi considered offensive due to its historical weight. Sheep-shagger was generally considered less offensive than nazi and perceived as more tongue-in-check. How was it broadcast?	Parent groups: England East Midlands - children aged 11-15

The other contestant laughs at this, and calls the other contestant, who is German, a “nazi”. <i>Thursday, 2pm, entertainment radio show.</i>	- Broadcaster actions: both or one term removed from on-demand services, content warning, host apology - If term used to describe Welsh/Germans in general rather than someone on panel - Sarcastic tone - If German contestant was from a Jewish background - If Welsh contestant was a well-known figure	• The 2pm broadcast time was seen as inappropriate due to the risk of children listening, with the view that this content should be post-watershed. • The comedy genre created an expectation for this type of exchange between panellists. • Host seen as having a responsibility to intervene, while the apology itself was considered more meaningful and authentic coming directly from the contestants rather than from the host on their behalf. • Concerns that children would be more likely to repeat and use sheep-shagger due to its crude nature. Who was saying it? • Views were divided on acceptability if they were well-known comedians. One perspective was that participants felt that audiences would have expectations of their specific style which increased acceptability. However, a contrasting view was that it increased the impact of the words due to their larger following and influence. Why was it being said? • Perceived relationship between the contestants increased acceptability. • Intent was perceived as nasty and inappropriate if there was no laughter to signal a joke. • Views divided on whether the contestant's Jewish background made the use of nazi more offensive. One view was that it directly invoked the historical context of the Holocaust. However, a contrasting perspective was that it made no difference, either because the slur was already targeting nationality or because it was already deemed offensive.	Scotland North - children 16+/children who have left home Wales North - non-parents Wales South - children aged 0-4 Minority groups: Jewish Black Caribbean Transgender and non-binary Depths: 2
8: In a re-run of a comedy show that was originally broadcast in 2005, one of the characters refers to someone off screen as a “mick”.	- Broadcaster actions: content warnings, are-limit on on-demand service - Time of broadcast - Recently made vs older programme	What was broadcast? • The term mick not widely recognised as a slur. Participants either unfamiliar with it or associated it with the phrase “taking the mick” which they did not perceive as offensive. • For those familiar with the term, it was generally not considered offensive and was seen as an outdated word. A contrasting concern was raised that broadcasting the term could normalise its use again. How was it broadcast?	Parent groups: England London & South East - children aged 0-4 Scotland North - children 16+/children who have left home

Available to stream on a BVoD service.	- Content warnings	- Age of the programme (2005) was a primary factor in its acceptability, with the language seen as a product of its time. - Preserving the show as it was, rather than editing out the word, was the preferred approach. Seen as important for maintaining historical context and providing a learning opportunity about the language of the time. - One perspective was that a content warning helps to provide historical context, while a contrasting view was that it was unnecessary for a word not seen as offensive. Who was saying it? - The identity of who was using this word was not explored in this scenario. Why was it being said? - Term considered offensive if the specific context and tone showed it was being used as a derogatory attack. - Given the comedy genre and the age of the programme, intent was perceived as light-hearted humour or banter, rather than being malicious.	Northern Ireland parents of children 16+/children who have left home Northern Ireland - children aged 11-15 Minority groups: Black African Chinese LGB men Depths: 1
9: During a panel show, a lesbian participant is having a light-hearted conversation with her friend, who is also a lesbian. During the conversation they refer to each other as "lezzas".	- Angry tone - If user was not gay - If user was gay but recipient was not - Mainstream channel vs. specialist channel - Time of broadcast	What was broadcast? - The word lezza was not universally familiar to participants. For those familiar with it, views differed: one perspective was that it was a simple abbreviation for lesbian, while another saw it as a reclaimed slur. How was it broadcast? - Post-watershed broadcast time increases acceptability. - Acceptability was higher on an entertainment channel and a show aimed at an LGBT audience. A broadcast on a mainstream channel was seen as more problematic, as a wider audience might misunderstand the context. - Content warnings seen either: as a helpful tool for viewer choice or as unnecessary for post-watershed content where the intent was not malicious.	Parent groups England London & South East - children aged 0-4 Scotland North - children 16+/children who have left home Wales North - non-parents

Friday, 9:30pm on an entertainment TV channel.	- Content warnings	Who was saying it? • Identity of the speakers as two lesbians increased acceptability due to 'in-group' language usage. • Acceptability of the word being used by a straight person towards a gay person hinged on the tone and response from recipient. Why was it being said? • Perceived as light-hearted and friendly banter. • Meaning changed if the term was used in anger. Intent seen as malicious and an insult.	Wales South - children aged 0-4 Northern Ireland parents of children 16+/children who have left home Minority groups: Chinese LGB men LGB women Depths: 2
10: During a football match broadcast live on a Saturday afternoon, the lead commentator repeatedly refers to a Chinese player as a "Chinaman". The second commentator does not use this term himself, but neither does he challenge it.	- Time of broadcast - Live vs pre-recorded - Mainstream channel vs. specialist channel -If programme was a re-run of a match aired a long time ago -If commentator using the term was an older individual	What was broadcast? • For participants familiar with the history of the term, the term Chinaman was viewed by participants as derogatory and racist. • A contrasting perspective was held by participants who were not familiar with the term as a slur, with its use as a bowling technique in cricket being cited. How was it broadcast? • The failure of the second commentator to challenge the language was seen to worsen the situation, with an expectation for a correction or apology from either commentator. • Live nature of the broadcast placed a greater responsibility on the commentator to be professional. • For any re-run or on-demand version, there was an expectation for the term to be edited out.	Parent groups: Wales South - children aged 0-4 Minority groups: Jewish Black Caribbean Black African and Caribbean

<i>Saturday, 3pm, on a specialist sports TV channel.</i>	- Broadcaster actions: apology, response from other commentator, bleeping out word - If the term was kept in the live broadcast, but removed when aired on video on-demand services - If used by fans or player - If only used repeatedly vs once	- Broadcast time was seen by some as irrelevant, as the term was considered unacceptable to air at any time. Who was saying it? - Use of the term by a commentator was seen as less acceptable than fans in the crowd. Commentator held to a professional standard. Using the term was seen as a failure of their duty, with expectations that they would use the player's name or number. - The commentator's age generally not seen as an excuse, with the view that professionals have a responsibility to keep up with current social norms. Why was it being said? - The repeated use of the term was a key factor in it being perceived as deliberate and unacceptable, rather than an accidental slip of the tongue.	Chinese Depths: 3
11: In a recent TV drama, a storyline follows tensions between local residents and a traveller family who have moved onto nearby land. Two residents are discussing their local council, when one of them says, "the council never does anything – once the <i>"gippos"</i> move in, that's it". The comment is not challenged within	- Recently made programme vs re-run - If traveller family feature in the show as central characters - Content warnings - Drama vs documentary	What was broadcast? - Views on <i>gippo</i> ranged from perceiving it as a racist slur to not offensive as it was a shortened version of "gypsy". How was it broadcast? - Acceptability dependent on the narrative context. Use of the word in a drama was seen as acceptable if it served to highlight prejudice and explore the traveller family's perspective, while a documentary was held to a higher standard of respectful language. - Recent programme held to higher standards, making the language less acceptable than in an older programme which is viewed as a product of its time. - Views on content warnings were divided. They were seen as either a helpful tool for viewer choice and broadcaster accountability or as unnecessary for this specific content. Who was saying it? - If used by a character from the traveller community, acceptability increased form some participants but others still felt it was an unacceptable term.	Parent groups: Northern Ireland – children aged 11-15 Minority groups: Black African Transgender and non-binary Physical disability Depths: 5

the scene, but later episodes show the traveller family as central characters, depicting their perspectives and experiences in more depth. <i>Wednesday, 9.30pm, on a mainstream TV channel.</i>		Why was it being said? - Perceived as a narrative tool to establish a character as prejudiced, with an expectation that this would be addressed later in the story. - If traveller family are focal characters, seen as portraying a realistic depiction of the prejudice experienced by the traveller community and to avoid sanitising their lived experience.	
12a: During a matchmaking segment on a morning TV show, the matchmaker puts a photograph of one young woman on screen, describing her as “slightly <i>kaali</i>” but adds that her postgraduate qualification in law should make up for it and that she will find an excellent match very quickly. <i>Tuesday, 10am on a pan-south Asian</i>	- Acceptability of word - Intent: praise vs. insult - Host using the word - Channel	What was broadcast? - Generational differences were highlighted. Suggested that older generations in some South Asian cultures might see using <i>kaali</i> to describe skin colour as normal, whereas younger generations are more likely to find it discriminatory. How was it broadcast? - Broadcast on a South Asian channel was a key factor. One perspective was that the language was unacceptable on any platform, while a contrasting view was that it was more expected on a South Asian channel reflecting a specific cultural viewpoint than it would be on a mainstream UK channel. - One perspective was that the context of a matchmaking programme made the language unacceptable because it was direct judgement on a person’s suitability as a partner. A contrasting view was that the light entertainment nature of the show made it more acceptable. Who was saying it?	Minority groups: Pakistani Bangladeshi Indian Pan-south Asian

<i>daytime lifestyle and entertainment channel.</i>		• Speaker being a matchmaker was seen in two ways: either as a professional failing to use appropriate language, or as an expected reflection of a cultural norm within that specific context. • A South Asian person using the term towards another South Asian person was seen as promoting a negative stereotype from within that same culture. Why was it being said? • Perceived as a reflection of a cultural bias where lighter skin is seen as more desirable. • The word was seen as acceptable if the clear intent was to praise someone, though a concern was also raised that it could still cause harm to the recipient. • An opposing view was that the light-hearted intent of the show was irrelevant, as the impact of the discriminatory language was still hurtful and offensive.	
12b: During a debate on a Hindi-language news programme, a Muslim guest tells a Hindu guest, “you are a kaafir, why should I listen to you?” The presenter stops the Muslim guest from speaking further and states that guests on the show should not make personal comments. <i>Thursday, 2pm, on a Hindi-language news and discussion programme.</i>	- Acceptability of the word - Live vs pre-recorded - Broadcaster action: presenter interruption, apology, content warnings - Type of programme - If person using this term wasn't Muslim - If user was another Hindu	What was broadcast? • One perspective was that kaafir is an offensive and unacceptable word, with some participants citing it was not acceptable to broadcast. • Another perspective was that the word itself is not inherently offensive, but it became offensive in this specific context because it was used as a personal attack to shut down debate. How was it broadcast? • Immediate intervention by presenter was welcomed and reinforced that the language is unacceptable. • A lack of intervention from the presenter would have been unacceptable and would have made the situation worse. • Expectation that the word would be edited out of a pre-recorded programme. Who was saying it? • Participants who found it more offensive if a Hindu person used it cited the history between Muslims and Hindus as a reason.	Minority groups: Pakistani Bangladeshi Indian Pan-south Asian

	- If person who the term was directed at was a Muslim themselves	• However, those who found it more offensive when used by a Muslim person felt it reflected internal community judgements, like the distinction made between converts and those born into the faith. • Additional view that the religion of the speaker was irrelevant, as the act of attacking someone based on their faith was the unacceptable action, regardless of who was saying it. Why was it being said? • Acceptability hinged on intent, which was perceived as a malicious and personal attack designed to invalidate the other person's viewpoint, rather than engage in debate. • Concerns raised that broadcasting such an exchange could have a negative impact beyond the programme, by increasing tensions between communities.	
12c: Guests on a political discussion programme are discussing a politician who has been publicly advocating for the rights of the transgender community. The presenter adds "I think he's a bit of a hijra himself – he's very flamboyant in the way that he carries himself". The programme then cuts to an advert break.	- Acceptability of the word - User being the presenter - Tone - Intent - Type of programme - Time of broadcast	What was broadcast? • Term not universally recognised, with a view that it is more familiar to older generations within South Asian communities. • Views on the term hijra ranged between it being an inherently harsh and discriminatory slur, to it being a word that is only offensive when used to mock someone who is not a member of the hijra community. How was it broadcast? • Political talk show setting was seen as an inappropriate context for such a personal attack, which was viewed as irrelevant to a political discussion. • One perspective was that the time was irrelevant as the term was unacceptable to broadcast at all, while another was that a late-night broadcast was preferable to avoid children hearing it. Who was saying it? • Use of the term by the presenter was viewed as a professional failure – seen as unprofessional, biased, and setting a bad example for the audience. Why was it being said?	Minority groups: Pakistani Bangladeshi Indian Pan-south Asian

Monday, 9am, on a Pakistani political discussion programme.		- Perceived as a malicious attack designed to insult the politician and undermine their advocacy, rather than to engage in political debate. - Use of the word was understood to be mocking and belittling, with a concern that it could have consequences, such as damaging a person's career or inciting hate.	
12d: In a comedy show, two of the cast and crew members start making fun of each other as a part of the skit. One of them says that the other looks like a donkey, and the other retorts by making a joke about his dark skin, saying, "you totally look like a chuhra-chamaar". This is met with audience laughter. Friday, 8pm, Indian comedy television.	- Acceptability of word - Audience laughter - Type of programme - Identity of user	What was broadcast? - Views on the term chuhra-chamaar were divided. One perspective was that it is an offensive, old-fashioned, and unacceptable caste-based slur that brands an entire community. - A contrasting perspective was that the term is commonly used for humour and is not personally offensive. - Not all participants familiar with the term or its historical meaning. How was it broadcast? - Indian TV channel was a crucial factor for acceptability. The language was viewed as normal and expected for its specific audience. - Comedy context was not considered acceptable for those who found jokes on people's appearance offensive but was for those who did not find this offensive. Who was saying it? - Acceptability increased if the speaker was from the caste the term refers to. Why was it being said? - One side perceived as light-hearted and for entertainment purposes. Audience laughter signalled that it was not meant with hatred or malice. - However, participants who found the term offensive felt that even if used as a joke, the term was still unacceptable.	Minority groups: Pakistani Bangladeshi Indian Pan-south Asian

Table 1.13: Clips and key contextual factors discussed by participants

Clip	Probed on	Why was it being said?	Shown to
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A: Programme: Nick Ferrari at Breakfast Day and time: On a Thursday at 7:20am in December 2024 On: LBC, Radio Description: <i>Nick Ferrari at Breakfast</i> is a weekday morning radio show on LBC discussing current affairs, politics and social issues. While describing the weather as Japanese, a member of the public calling in explains, “there’s a nip in the air”. The presenter apologises to their Japanese listeners and says he regrets asking what the caller meant.	- Familiarity and acceptability of the word - Age of caller - Broadcaster action: apology, keeping caller on the line - Time of broadcast - Children listening - Live vs pre-recorded - Expectations of channel	What was broadcast? • Recognition that the word was not widely familiar. Varied views on whether this lessened the offence; one perspective was that the meaning is easily searchable, while another linked personal offence to being part of the targeted group. How was it broadcast? • Greater acceptance due to the live nature of the broadcast, where it was seen as an accident. • Concern about the 7:20 am timing due to children's exposure during the school run, and the potential harm of them repeating or looking up the word. • Apology seen as a necessary action to acknowledge the unacceptability of the language and to distance the station from the comment. • Less direct fault attributed to the station as the speaker was a member of the public calling in, not a presenter. Therefore, participants presumed the station had less control over caller. Why was it being said? • Perception that the caller lacked malicious intent. Seen as either an attempt at humour or the naive use of an outdated phrase without understanding its current impact.	Parent group: England North West - children aged 5-10 England London & South East - children aged 0-4 Minority groups: Bangladeshi Black African LGB men Depths: 0
B: Programme: Britain's Newsroom Time: On a Wednesday at 9:42am in August 2024 On: GB News, Radio Description: <i>Britain's Newsroom</i> is a programme broadcast on GB News every weekday morning. GB News broadcasts	- Being used during a discussion on terrorism legislation - User being an expert in field - Being used in a hypothetical situation - Race of user	What was broadcast? • Considered a derogatory, and racist word with negative historical connotations. How was it broadcast? • Concerns about the 9:42am timing due to children's potential exposure. • Expectations of the specific channel influenced reactions, with the content seen as less surprising by some participants. • The lack of an immediate, strong challenge from the presenters was also noted as a contextual failure. Who was saying it?	Parent groups: Scotland South - children aged 5-10 Wales South - children aged 0-4 Northern Ireland - children aged 11-15 Minority groups:

content on TV. A barrister who specialises in terrorism law appears on the show alongside two presenters. One presenter asks how the guest proves an action was made with political motivation. The guest talks hypothetically, stating that if someone throws a firebomb at a window while shouting "pakis out" or "it's war" then it sounds like this person is expressing political motivation. The presenter then asks about someone waving a Palestinian flag, to which the guest responds that there's a difference between shouting and throwing a firebomb.	- Presenter intervention - Expectations of channel	• Deemed particularly unacceptable coming from an expert guest. The expert guest was held to a higher professional standard and expected to be more mindful of their language. • One view was that it would be more acceptable if used by someone of Pakistani heritage, but this was contrasted by a view that it is never appropriate. Why was it being said? • Seen by some as acceptable as it was illustrating a point for information purposes. This was opposed by the view that it showed a lack of care and could have been avoided.	Pakistani Pan-south Asian Chinese Cognitive disability Depths: 3
C: Programme: Alex Phillips Time: On a Thursday at 11:44am in September 2025 On: Talk, TV Description: Alex Phillips' programme on Talk	- Word used in a quote - Presenter intervention: apology, delay in apology - Time of broadcast - Using abbreviation of c-word	What was broadcast? • Generally cunt was considered offensive, with its use linked to misogyny and treating women in a derogatory way. • However, cultural differences were noted, explaining that the word can now be used more casually. How was it broadcast? • The 11:44am broadcast time was a concern for participants due to the potential for children to be present, even during school hours.	Parent groups: England North West - children aged 5-10 Northern Ireland parents of children 16+/children who have left home Minority groups:

features guests discussing current affairs topics. The clip shows a discussion about the events following the death of Charlie Kirk with a guest speaker. The guest mentions a post he saw on social media where someone describes Charlie Kirk as a “cunt”. Around a minute later the host underlines that the guest was directly quoting language from the post.		- The delayed apology was viewed as insincere. A different perspective was that the delay was appropriate to avoid drawing more attention to the word. - Abbreviation of the c-word should have been used. Who was saying it? - Responsibility was placed on the guest for using the word rather than the broadcaster because it was a live interview. Why was it being said? - One side felt using the word showed the gravity and authenticity of what was actually said. - Others felt it was unnecessary and an abbreviation should have been used.	Indian Black African LGB men Cognitive disability Depths: 3
D: Programme: Isa Soares Tonight Time: At 7:00pm on a Tuesday in June 2025 On: CNN, TV Description: <i>Isa Soares Tonight</i> is a news programme hosted by Isa Soares on weeknights on CNN. The presenter mentions how President Donald Trump used “coarse language” when asked about Israel and Iran, and violations of a ceasefire. In his answers	- Impact of term being used as the news story itself - Time of broadcast - Term appearing on screen as F*** vs full word - If audio had been censored/bleeped out - Expectations of channel	What was broadcast? - The word fuck could be considered offensive. But for those not offended by general swear words it was inoffensive. How was it broadcast? - Pre-watershed 7:00pm broadcast time was a concern due to the potential for children to be watching and to repeat the language. - Views divided on decision not to bleep the word. One perspective was that it should have been censored at that time of day. - A contrasting view was that not bleeping the word was essential for journalistic accuracy and to hold speaker accountable. Who was saying it? - One side felt that a political leader has a responsibility to be professional and act as a role model. - But another side felt it aligned with their expectations of the speaker in his straight-talking manner. Why it is being said?	Parent groups: England North West - children aged 5-10 England London & South East - children aged 0-4 Wales North - non-parents Minority groups: Jewish Bangladeshi Transgender and non-binary Depths: 3

to the reporters, President Trump says, “we have two countries that have been fighting for so long and so hard that they don’t know what the fuck they’re doing”.		Participants who expected President Trump to use the word felt it was acceptable to demonstrate his frustration.	
E: Programme: The 1% Club Time: On a Saturday at 8:40pm in February 2025 On: ITV1, TV Description: <i>The 1% Club</i> is a game show hosted by Lee Mack. The show features 100 contestants who answer questions based on logic and common sense. During a conversation with a contestant, the contestant mentions a nickname for her partner who is watching at home, referring to him as “Mr. Knobhead”.	- Angry tone - Live vs pre-recorded - One off vs repeated use - Time of broadcast - If children likely to be watching	What was broadcast? - The word knobhead was described by some as borderline offensive, childish, or distasteful rather than a very offensive term How was it broadcast? - The 8:40pm broadcast time was a concern for a family show airing on a Saturday just before the watershed. - Pre-recorded nature led some to feel the language should have been edited out by the broadcaster. - Children listening could repeat the word, thinking it acceptable as it received a laugh on television. Who was saying it? - Participants expected the host, a comedian, to repeat the word to get a reaction from the audience. Why was it being said? - Divided views on intent. One side felt it was a personal joke and more acceptable than if said to another contestant. - Contrasting view that it was a cheap laugh and disrespectful to the partner who was not present to respond.	Parent groups: England East Midlands - children aged 11-15 Wales North - non-parents Minority groups: Pan-south Asian Black African and Caribbean LGB women Physical disability Depths: 1
F: Programme: Transformers: The Last Knight	- Views on children listening - Time of broadcast	What was broadcast? The word shit generally seen as low-level swear word that is commonly used and not worth getting offended by. How was it broadcast?	Parent groups: Scotland North - children 16+/children who have left home

Time: On a Saturday at 8:00pm in December 2024 On: ITV2, TV Description: <i>Transformers: The Last Knight</i> is an action film, serving as the fifth instalment of the Transformers franchise. In the clip a man is instructed by another to drop his gun to which the man with the gun responds, "I'm not dropping shit".	- Genre	- Acceptability of the word shit decreased due to its inclusion in a film aimed at children. - Concerns that children would copy the language. - The 8:00pm pre-watershed broadcast was a central concern, with the film straddling the 9pm boundary. Who was saying it? - Because it was spoken by a character in a fictional film as part of a script, acceptability increase. Why it is being said? - Participants felt the language showed the character's emotional state and was seen as fitting for an action film.	Northern Ireland - children aged 11-15 Minority groups: Pakistani Black Caribbean Chinese Cognitive disability Depths: 0
G: Programme: Britain's Newsroom Time: On a Tuesday at 11:32am in February 2025 On: GB News, TV Description: <i>Britain's Newsroom</i> is a programme broadcast by GB News every weekday morning. The conversation is about the BBC's casting of the new Dr Who. A presenter who disagrees with diverse casting adds to his viewpoint with "let's try	- User: presenter vs caller vs person affected by term - Time of broadcast - Genre - Intended audience - One-off use vs repeated use - Live vs pre-recorded	What was broadcast? - One perspective saw the word trannies described as a dreadful, disrespectful, and belittling slur. - A contrasting view was that the word is not a significant insult and that people can be too easily offended. How was it broadcast? - The presenter's apology was viewed as insincere and forced. - The use of the word was linked to the channel's perceived agenda of being provocative to get headlines. Who was saying it? - It was unacceptable for a professional news presenter to use this language. - The speaker's identity presumed as a White, cisgender man made the use of the word more uncomfortable. Why was it being said? - Perceived as deliberate rather than accidental and malicious.	Parent groups: England East Midlands - children aged 11-15 England South West - non-parents Wales North - non-parents Minority groups: Black Caribbean Transgender and non-binary Depths: 2

a gay Black doctor and we'll also throw a few trannies in there".		Laughter from another panellist was seen as validating the usage, making the clip more offensive.	
H: Programme: The 2 till 4 Show with DJ Aggie Time: On a Friday at 2:00pm in August 2025 On: Inspiration FM, Radio Description: Inspiration FM is a community-led entertainment radio station based in Northampton. The presenter is speaking about an internship scheme designed to get more working-class students into the Civil Service. The presenter says the politician who is advocating this scheme is a "retarded individual".	- Views on children hearing - Does view of word change when thinking about children? - What specifically concerns them? - Age of child (younger children vs teenagers) - Context (hearing in school vs on TV)	What was broadcast? - The word retarded described as very offensive and unacceptable. - Seen as an outdated term from a previous generation that is no longer acceptable in society. How was it broadcast? - Word was considered inappropriate at any time of day. - Standard should be the same for all broadcasters. Who was saying it? - Views on presenter ranged between: expectations increasing because of their professional role to expectations decreasing if they had a reputation for using offensive language. Why was it being said? - The presenter was perceived to have used the word for impact and out of anger, which made the usage less acceptable. - Its use was seen as demeaning and insulting to a whole group of people.	Parent groups: Scotland North - children 16+/children who have left home Northern Ireland parents of children 16+/children who have left home Minority groups: Indian Black African and Caribbean LGB women Cognitive disability Physical disability Depths: 2
I: Programme: James O'Brien Time: On a Wednesday at 12:10pm in August 2024 On: LBC, Radio Description: James O'Brien hosts a live radio	- Views on children hearing - Time of broadcast - Race of user - Intent	What was broadcast? - The word negro was described as an offensive and unacceptable word, with a negative history. How was it broadcast? - The midday broadcast time was a concern when considering potential child exposure. - The lack of an apology was debated; one view was that it was unnecessary given the context, while another was that an apology was required.	Parent groups: England East Midlands - children aged 11-15 England South West - non-parents Wales South - children aged 0-4

show on weekday mornings. In the clip, a Black caller phones into the show and discusses his experience of stop and search while White colleagues were in the car. The caller describes that his colleagues responded to the police officer with something reflecting the sentiment of “he’s with us, he’s our negro ”.		Who was saying it? • Speaker's identity as a Black man made the use of the word more acceptable as he was telling his own story. • A contrasting view was that the word is unacceptable regardless of the speaker's race. Why was it being said? • Seen as educational, to inform listeners about the realities of racism.	Minority groups: Jewish Black African and Caribbean Depths: 4
J: Programme: Smoggie Queens Time: Can be watched anytime On: BBC iPlayer, Broadcaster video-on-demand service Description: <i>Smoggie Queens</i> is a British TV sitcom set in Middlesbrough, centred around the lives of a group of LGBTQ+ friends. The clip shows an LGBTQ+ network meeting in a workplace where a member is being	- User: presenter vs caller vs person affected by term - Genre - Intended audience - One-off use vs repeated use - Live vs pre-recorded - On-demand service	What was broadcast? • Described as a low-level or old-school homophobic slur. How was it broadcast? • Acceptability increased for BVoD platform as viewers actively choose to watch the content. • Presence of content warnings crucial for providing informed choice. • Expectation that parental locks would be available on the service. Who was saying it? • Characters and writer being from the LGBTQ+ community made it acceptable for some. Seen as a form of reclaiming language. Why was it being said? • Comedy genre a key justification in setting an expectation of banter and jokes. • Perceived as having an educational purpose to raise awareness of LGBTQ+ issues. • A contrasting view was that it failed as comedy and was instead a disturbing depiction of bullying.	Parent groups: England London & South East - children aged 0-4 England South West - non-parents Scotland South - children aged 5-10 Minority groups: Bangladeshi LGB men Depths: 0

encouraged to say a gay slur. After resisting for a while, he then shouts, “big fruity fudge packer ”.			
K: Programme: Family Guy Time: Can be watched anytime On: Disney+, Subscription video-on-demand service Description: <i>Family Guy</i> is an American animated sitcom. The clip shows a character, the dog Vinnie, refer to another character, Chris, as “hat-boy”. When Chris’ mother enters the room and asks Chris to lower his voice, Chris replies, “it’s hat boy, bitch”.	- Genre - Broadcaster actions: age ratings, content warnings - Type of platform - Intent of use	What was broadcast? • The word bitch not seen as a highly offensive word in itself. • Offence linked to its use as a sexist term. How was it broadcast? • The cartoon format was a key point of conflict; it is attractive to children but contains adult content. • The 14+ age rating was seen as useful guidance by some, while others felt it was too low for the content. • Availability of parental controls on the SVoD platform was an important tool. • Concern that teenagers watching might copy this behaviour. Who was saying it? • Acceptability increased as it was a cartoon character saying it within a slapstick humour context. Why was it being said? • Acceptability decreased due it being a son directing the word at his mother, which was perceived as disrespectful.	Parent groups: England North West - children aged 5-10 Northern Ireland parents of children 16+/children who have left home Minority groups: Jewish LGB women Depths: 1
L: Programme: Lily Savage’s Blankety Blank Time: On a Sunday at 2:00pm in December 2025 On: Challenge, TV Description: <i>Blankety Blank</i> is a British comedy game show hosted by Lily	- Age of programme - Audience laughter - Channel expectations - Time of broadcast	What was broadcast? • The word slappers described as an outdated or insulting term. • Not all participants aware of the word. How was it broadcast? • The 2:00pm Sunday broadcast time raised a concern due to the potential for children to be watching. • The broadcast on a niche channel known for reruns made the language more expected. Who was saying it?	Parent groups: Scotland North - children 16+/children who have left home Wales South - children aged 0-4 Minority groups:

Savage. This clip shows Lilly Savage talking to a contestant. They speak about how the contestant likes going out in the evenings and also works in social services. Lily Savage comments, “you need these things when you’re in a high-pressure job, working in the social services with a gang of slappers in a home”.		- The host being a comedian set an expectation for a certain style of humour. Why was it being said? - Perceived as light-hearted and comedic. - However, use seen as a cheap laugh by others. - Audience laughter seen as a cue to it being a joke, increasing acceptability.	Pakistani Black Caribbean Transgender and non-binary Depths: 0
M: Programme: Lorraine Kelly's Norwegian Odyssey Time: A series shown weekly on a Thursday at 8:00pm in January 2026 On: Channel 4, TV Description: Lorraine Kelly's Norwegian Odyssey is a documentary depicting Lorraine Kelly's journey along Norway's coast, broadcast on Channel 4. During the introduction of the show, Lorraine Kelly is seen taking her suitcase onto a ship. The ship horn makes a sound, and Lorraine	- Use in introduction of programme - Whether term is offensive to Christians - Pre-recorded vs live broadcast	What was broadcast? - Not generally seen as an offensive term apart from those who found blasphemous language offensive. - Described as a common expression that has lost its direct religious meaning for some. How was it broadcast? - Placement in the introduction seen as a deliberate choice by the broadcaster to act as a funny hook to engage viewers. - The 8:00pm broadcast time not a concern for participants due to the low perceived offence of the phrase. Who was saying it? - The presenter's likeable and “everyday persona” increased acceptability. Why was it being said? - Perceived as a spontaneous, natural reaction to shock. - Those who find blasphemous language offensive found flippant use offensive.	Parent groups: England North West - children aged 5-10 Scotland South - children aged 5-10 Northern Ireland - children aged 11-15 Minority groups: Indian Chinese Cognitive disability Depths: 1

Kelly exclaims “ <i>Jesus Christ</i> ” in response.			
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