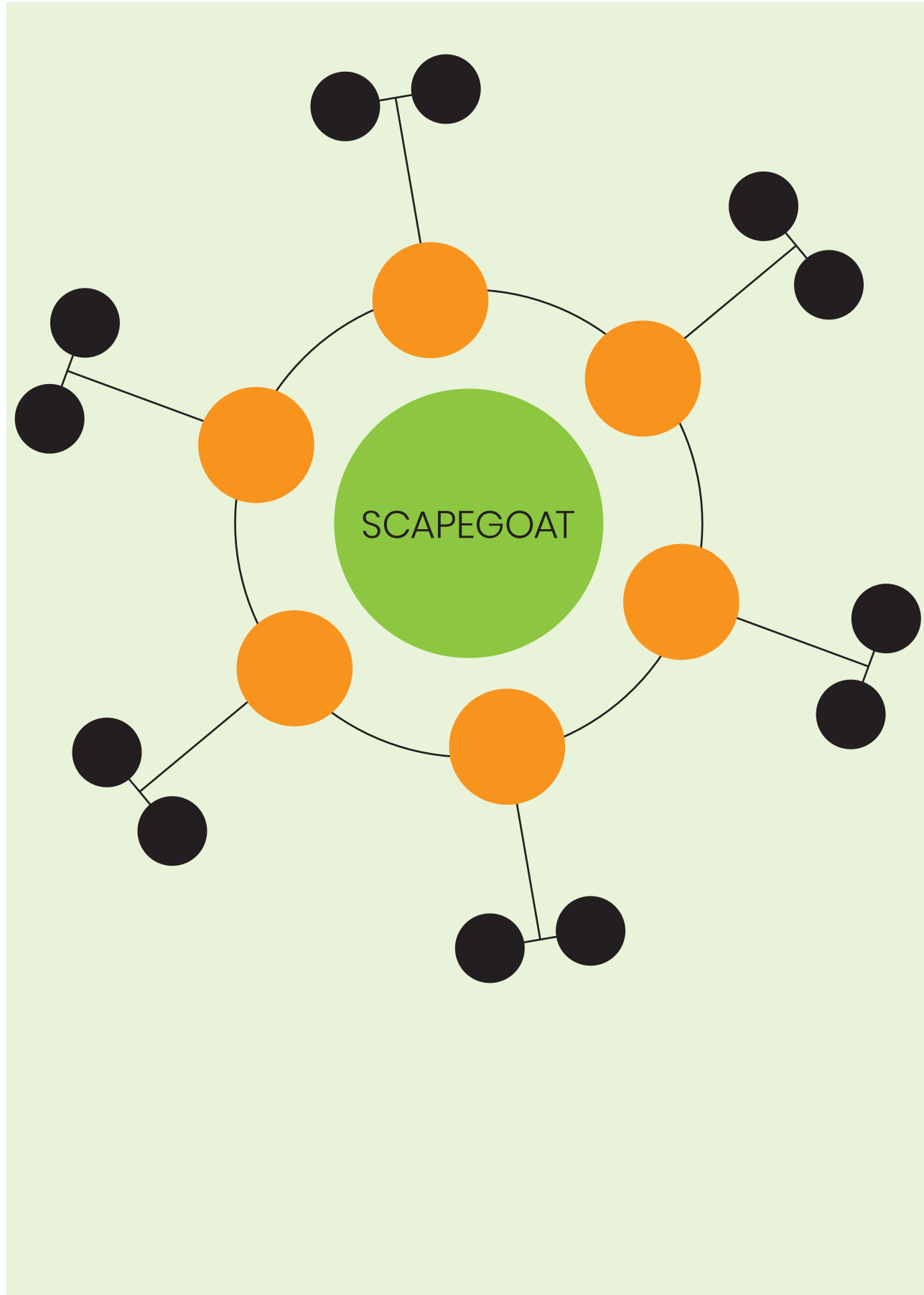


## Appendix No.1



## The scapegoat mechanism in nature, culture, and... in the gaming community



### Competences



- 1.1 Browsing, searching and filtering information
- 1.2 Evaluating Information



- 2.5 Netiquette
- 2.3 Engaging in online citizenship



- 4.2 Protecting personal data



- 5.3 Innovating and creatively using technology

### Tags

- Racism
- Nationalism
- Prejudice
- Stereotypes
- Scapegoat

### Audience

Teenagers aged 15-18.

## Overview

The workshop is devoted to learning about the scapegoat mechanism that was described by Rene Girard, and to seeing how it relates to the behaviours present in the online gaming community. The scapegoat mechanism can explain the reasons behind some behaviours of Internet users. A scapegoat is chosen usually based on their distinctive features, and therefore the most frequent violence-related behaviours concern stereotypical stigmatisation based on origin. Learning about these mechanisms makes it easier to understand their presence in the gaming community, and thus to prevent them (it is clear that the desired total elimination is practically impossible).

## CAUTIONS

- While discussing issues related to stereotypes, words might be used that are commonly regarded as offensive or politically incorrect. Content relating to various forms of sex might also appear.
- In the lecture by professor Philip Zimbardo, some drastic pictures appear.
- The analysis of cultural texts should be referred to the cultural context of the country where the scenario is used.

## Objective

Learning the mechanism governing the creation of national stereotypes and how they transfer to computer games, as well as understanding the scapegoat mechanism in culture and computer games.

## Required media

- Beyond scapegoating by Arthur Colman
- The Lucifer Effect by Philip Zimbardo
- Canva

## Work methods

- short lecture
- conversation
- projection
- designing an anti-hate poster
- source text analysis
- brainstorming
- game
- lecture projection
- culture text analysis

## Working Methods

### SEGMENT 1

- Welcome. Organisational activities. Workshop agenda. Describing the purpose of the programme.
- 30 minutes
- A multi-media presentation entitled *Gamification against Hate Speech*
- Conversation
- Projector, screen/board.

### SEGMENT 2

- Short lecture on the concept of scapegoat by Rene Girard
- 25 minutes
- Short lecture, conversation, projection, association building
- Appendix No. 1, computer with Internet access, projector, stationery.

The instructor hands out Appendix No. 1 to the students. (one copy for each person) and asks them to complete the diagram by associations with the term "scapegoat". In the first orbit, the participants come up with general associations, in the second orbit, the instructor asks them to enter the associations associated with the term, but in relation to the gaming community (to the general associations). If the participants do not know that community, they might use the reference to e.g. an online forum or to social media. After the participants have completed the task, the instructor asks a volunteer to read out their proposals from the diagram, and the other persons to complete their diagrams. The instructor writes down all the proposals on a sheet of paper, and hangs it in a visible place. The instructor explains that a lot will be said during the workshop about the scapegoat mechanism described by Rene Girard. If the instructor has some background in anthropology, they may hold a short lecture about it. If not, the instructor may show Arthur Colman's Beyond scapegoating lecture given at TEDxPrinceAlbert: [bit.ly/35TjmhZ](https://www.youtube.com/watch?v=bit.ly/35TjmhZ). The instructor says that the workshop will focus on the scapegoat mechanism to better understand the reasons of hate motivated by origin and nationality in online gaming communities.

## Working Methods

### SEGMENT 3

- Formation of gaming communities. Roles of gamers. Playing a role.
- 30 minutes
- Canva
- Designing an anti-hate poster,
- Sheets of paper, markers or tablets with the Canva app

The instructor divides the students into groups. The groups will be tasked with creating a poster that relates to the game they selected, to become a part of anti-hate campaign. The students are to use the Canva app or on sheets of paper. Please note! Designing a poster is only a proposed activity; the instructor may use any exercise here, where the process of forming a group takes place, with specific functions assigned to its members. After the students have completed the task, the instructor asks the representatives of individual groups to talk about their ideas. Then, the instructor asks the participants to reflect on the rules of forming of groups (i.e. how a micro-community was formed). The following questions might be useful: How was your group formed? In what way were the group's members selected? Was the leader selected in a democratic way, autonomously, or did the leader impose their role on others? Who was responsible for individual elements of the design? Were these roles imposed? What was the basis for assigning these roles? The instructor explains that analogous mechanisms are always taking place when a community forms. The same happens with online gamers, who form a group that has a certain objective to achieve, for the duration of the game.

### SEGMENT 4

- Mimetic crisis
- 35 minutes
- Source text analysis, brainstorming
- Appendix No. 2, stationery.

The instructor hands out Appendix No. 2 to each participant of the workshop and asks them to read it carefully. Next, the instructor discusses the article, focusing on explaining what a "mimetic crisis" is (it occurs in a group where all group members desire the same thing; while striving to achieve it, they start to interfere with one another, and so, a crisis happens). After this introductory part, the instructor divides the participants into groups of several persons each. The groups will have the task of defining whether it is possible /whether circumstances allow for a "mimetic crisis" to take place in the communities created for multi-player games:

- Group 1 – multi-player sports game (e.g. Fifa)
- Group 2 – first-person shooter (e.g. Counter Strike)
- Group 3 – RTS – real-time strategy (e.g. League of Legends)
- Group 4 – MMORPG – (e.g. World of Warcraft)

After the students have completed the task, the instructor asks the representatives of the groups to discuss their conclusions.

## Working Methods

### SEGMENT 5

- Selecting a scapegoat
- 25 minutes
- Self-reflecting, source text analysis.
- Appendix No. 3 , Appendix No. 4

The instructor hands out Appendix No. 3 to the participants and asks them to read the text quietly. The instructor asks them the following questions: Which characteristics that you have could make you a scapegoat? This reflection might take the form of a pure thought-exercise, but it might also be supported by using Appendix No. 4. After the participants have completed the task, the instructor asks them to divide the stereotypes into two groups: group 1 – stereotypes created by persons from the communities that you know well. group 2 – stereotypes created only on the basis of several things that people can read about you as a gamer (flag, name, etc.). The instructor asks selected students to present their conclusions from the exercise. Please note: due to the sensitive nature of this topic, these students should be volunteers, not persons selected by the instructor. During the conversation, the group should try to reach the conclusion that in online gaming it is the easiest to refer to stereotypes about nationality or origin.

### SEGMENT 6

- Selecting a scapegoat National stereotypes.
- 40 minutes
- Associations, brainstorming, conversation that teaches
- Post-it notes, stationery

Students work in groups of several persons. The groups are tasked with coming up with as many stereotypes or stereotypical descriptions of race or origin and write them down on post-it notes (one note is for nationality, the other one – for stereotype). Examples: a Pole – swine; an Italian – greaseball; a French – frog eater; an Arab – terrorist, lazy; a German – a Nazi, orderly, Lutheran. After the participants have completed the task, the instructor asks them to stick the post-it notes in a visible place. The instructor should try and organise the stereotypes in groups by nationality. When this is finished, the instructor talks about whether these stereotypes are true. The next stage is looking for sources of stereotypes. The instructor writes down on the board or hangs up pre-prepared classifications: stereotypes related to food, behaviour, looks, history, sexuality. Together, think which of the types of stereotypes referring to nationality are most often chosen by haters? And why?

## Working Methods

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### SEGMENT 7

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- Raid on the scapegoat
- 50 minutes
- Game, text analysis, conversation
- Appendix No. 5, depending on the choice of the game: either stationery or sports equipment (items needed to play the game).

The instructor asks the students to divide themselves into several small groups. Their number must be even, so that the groups can be matched into pairs that will compete in the game. Then ask the groups to play a game. It can be one of the games that is popular among children, called City-Country-River, it can be charades, it can be any type of sports rivalry. In order to create a more emotional situation, the instructor limits the time allowed for the game and sets a prize. The instructor asks the groups to continue playing until one of them loses. After the allotted time has lapsed, the instructor says that the winning team does not say anything, while the losing team is tasked with talking about their loss, exchange comments, draw conclusions on who and to what extent is responsible for the loss. The instructor's task is to control the situation and listen to the students from the losing groups. If the situation is calm, the instructor ends the exercise after a few minutes, when the instructor believes that the topic has been discussed thoroughly by all groups. If the situation is more dynamic, e.g. if the students start blaming someone for the loss, the instructor stops the exercise immediately and moves on to the next stage. The instructor hands

out Appendix No. 5 to the students. The instructor asks the students to read it. After a few minutes have passed, the instructor discusses the exercise. The instructor explains what is a "raid on the scapegoat" and why a group needs the victim – the scapegoat. The instructor draws attention to the fact that blaming someone for a failure brings relief to the group. The instructor explains that something similar happens in computer gaming. When the situation is tense because a team lost, someone is often blamed. Then, all members of the group pour their hate on one person, believing that the person is responsible for the situation. Swear words, offensive words, stereotypes, etc. often appear. The instructor writes down these elements on the board/flipchart that promote hate: the game lasts a certain amount of time and the players put a lot of strength and effort into it, which is why losing is perceived as an injustice, something that is not fair; the game is for a prize (a higher prize, another tank, acquiring a magical object, etc.), during the game, many activities are performed that require a lot of skills used at the same time, e.g. observing the enemy, shooting, running away, hiding, dodging, etc. All participants are success-oriented.

## Working Methods

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### SEGMENT 8

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- Using violence against the weak.
- 35 minutes
- Film/ multi-media presentation
- Lecture projection
- Computer with Internet access, projector

Prepare a presentation on The Lucifer Effect by Philip Zimbardo or play his lecture given at the Ted conference: [bit.ly/2yMmo1O](https://www.youtube.com/watch?v=2yMmo1O). After watching the lecture, talk to the participants on how The Lucifer Effect functions in the gaming community. Think about which computer games might lead to abusing power, and as a result – harassing the elderly. How do the themes present in the games and the roles played in the game translate into the behaviours of the gamers?

### SEGMENT 9

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- Chasing away the scapegoat and restoring order
- 10 minutes.
- Conversation

The instructor goes back to segment 7 together with the participants. The instructor recalls the last sentence from the text by Jarosław Kolczyński. The instructor says that a killing is a very harsh word here. In computer games, the group selects their scapegoat and then often chases them away, eliminates them from the game, or causes them to leave it. Without a doubt, it is an act of violence.

## Working Methods

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### SEGMENT 10

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- Learning about racism and nationalism
- 30 minutes
- Films/images (available online)
- Analysis and interpretation, conversation
- Computers/tablets with Internet access, flipchart

Students work in groups. Their task is to analyse various cultural texts, which, though seemingly innocent, teach their audiences racist behaviours. The groups' task is to analyse cultural texts that bear the characteristics of "raising to be racist" (examples in Appendix No. 6). After the allotted time has ended, the instructor talks to the teams about the conclusions that have appeared. The instructor asks the following questions: Who is becoming a populariser of racist content today? Where does it originate? What is the most dangerous in such content? How such seemingly innocent messages affect our consciousness? What should be done to keep the number of such messages to a minimum? How should we respond to them when they do appear online? The instructor writes all the thoughts and conclusions on the flipchart.

### SEGMENT 11

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- Let him who is without sin cast the first stone We are all racists.
- 30 minutes
- Any application for creating memes
- Text analysis, conversation
- Appendix No. 7, mobile phones/tablets with apps for creating memes.

The instructor asks the participants of the workshop: Have you ever, in any circumstances, published a racist comment, searched for racist content, etc. or do you know someone who did so? This question should be a rhetorical question. If there is nobody who wants to answer this question, the instructor should not push on getting answers. The instructor asks the students to read an excerpt from the book by Seth Stephens-Davidowitz, *Everybody Lies. Big Data, New Data, and what the Internet can tell us about who we really are* (Appendix No. 6.). The instructor divides the participants into groups. Each group is to prepare a meme that mocks the hypocrisy of people who are not only racist but they are embarrassed to admit it. After the exercise has been completed, the instructor asks for presentation. The instructor talks to the participants of the workshop about the causes of lies on racism online, in particular, in the online gaming community. The instructor is to pay particular attention to the apparent anonymity that hiding behind an avatar, a nickname, or a pseudonym seems to give. The instructor says that playing games does not trigger racism. Games are only a tool (of having fun, of

## Working Methods

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entertainment). It is racism that comes out in the games. Unfortunately, some people with racist views play games, in which they let their views, which are usually hidden, to come out and play.

### SEGMENT 12

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- End of the workshop. Summary. Organisational activities.
- 20 minutes
- Conversation

## In brief

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The workshop is aimed at understanding how the scapegoat mechanism functions in culture and in the online gaming community.

## Sources

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- Seth Stephens-Davidowitz, *Everybody Lies. Big Data, New Data, and what the Internet can tell us about who we really are*
- Rene Girard, *Scapegoat*



## Appendix No. 2

Girard began his exploration of the human nature already in his first book, entitled *Romantic lie and romanesque truth*. One of the main discoveries of that period, which remained valid until the end of his scientific career, was noticing that in inter-personal relations, humans are motivated by a “triangular desire”. For our desires, contrary to what romantics say, do not come from us, but are the result of mimicking the desires of other people. The word *désir*, translated from French as “desire”, contains an ambiguity in it that needs to be clarified. “First of all – as Girard said – we need to distinguish desire and appetite. An appetite for food or for sex is not yet a desire. It is a biological drive that becomes a desire thanks to imitating a model; and the presence of that model is the key element of my theory”. The person that we imitate stimulates not only to be good, like parents and educators do in the child-raising process, but also to the “mimetic rivalry”, which is important for humankind, and on which the French thinker focuses on. Desire and rivalry fit into the certain “mimetic mechanism” discovered by Girard, which consists of a series of phenomena that begin with the “mimetic desire”, focused on an object, possessed or desired by the model. Desire leads to the mimetic rivalry, as others desire what I desire. Because of these intersecting desires, the rivalry culminates in the “mimetic” or “sacrificial” crisis [...]

Andrzej Gielarowski, *Człowiek w świetle „kultury przemocy”. Próba porównania koncepcji René Girarda i Emmanuela Lévinasa* [A man in the context of the “violence culture”. An attempt to compare the concepts of René Girard and Emmanuel Lévinas], *Studia Philosophica Wratislaviensia*, vol. XI, fasc. 3 (2016).

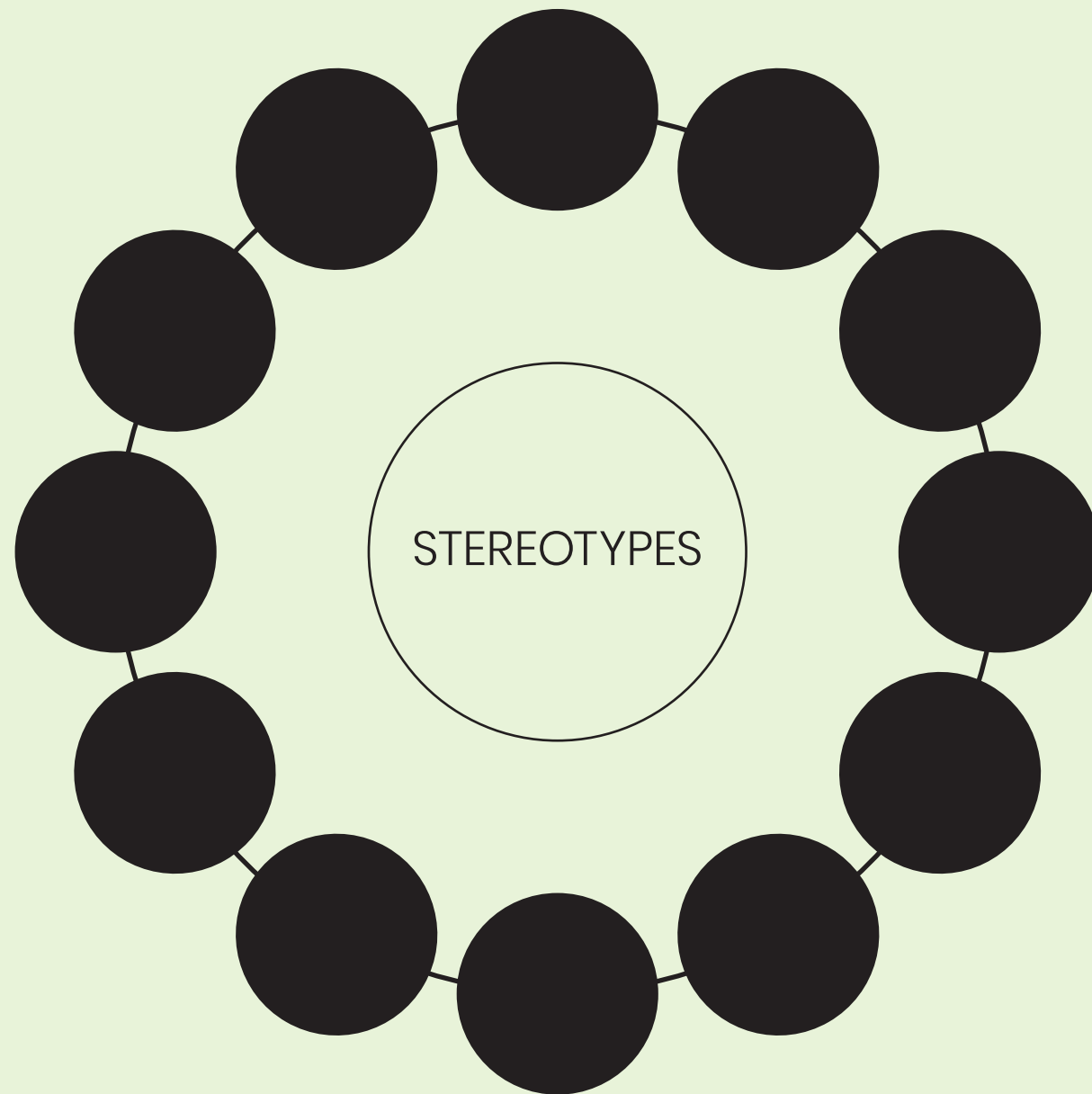
## Appendix No. 3

Ethnic and religious minorities tend to polarize the majorities against themselves. In this we see one of the criteria by which victims are selected, which, though relative to the individual society, is transcultural in principle. There are very few societies that do not subject their minorities, all the poorly integrated or merely distinct groups, to certain forms of discrimination and even persecution. In India the Moslems are persecuted, in Pakistan the Hindus. There are therefore universal signs for the selection of victims and they constitute our third stereotype.

In addition to cultural and religious there are purely physical criteria. Sickness, madness, genetic deformities, accidental injuries, and even disabilities in general tend to polarize persecutors. We need only look around or within to understand the universality. The very word *abnormal*, like the word *plague* in the Middle Ages, is something of a taboo; it is both noble and cursed, *sacer* in all senses of the word. It is considered more fitting in English to replace it with the word *handicapped*. The “handicapped” are subject to discriminatory measures that make them victims, out of all proportion to the extent to which their presence disturbs the ease of social exchange. One of the great qualities of our society is that it now feels obliged to take measures for their benefit. Disability belongs to a large group of banal signs of a victim, and among certain groups – in a boarding school for example – every individual who has difficulty adapting, someone from another country or state, an orphan, an only son, someone who is penniless, or even simply the latest arrival, is more or less interchangeable with a cripple. If the disability or deformity is real, it tends to polarize “primitive” people against the afflicted person. Similarly, if a group of people is used to choosing its victims from a certain social, ethnic, or religious category, it tends to attribute to them disabilities or deformities that would reinforce the polarization against the victim, were they real. This tendency is clearly observable in racist cartoons.

Rene Girard, *Scapegoat*, 1986 The Johns Hopkins University Press, translated by Yvonne Freccero.

## Appendix No. 4



## Appendix No. 5

There are two persons in the group who desire the same thing. Their desire is born out of looking at yourself in the mirror image of the other. That other person, by their desire or by the fact that they have already acquired a given thing, becomes a “model” to be mimicked and an “obstacle” at the same time. “Mimetic rivalry” is an escalating conflict that inevitably ends in violence. As each individual strives to bridge the gap between them and the other person, in the end everybody are antagonists towards everybody. As a result, a “mimetic crisis” appears, which is an escalation of hatred and violence, in which the original reason is lost. The first accidental killing relieves the crisis and puts an end to the endless acts of violence. An accidental killing, and what is also typical, a collective killing, because it was committed in the hustle and bustle of the commonplace violence. The shock caused by this event is so profound that it cuts through the knot of conflicts. All the hatred of the group concentrates on that accidental victim, and it is in that victim that the group sees the cause of the evil. A collective killing of that accidental victim reconciles a community in itself. The act of killing turns out to be a necessary event. As for the victim themselves, initially it seems that they are only the hated source of evil, but then another thought appears that it was them who became the source of reconciliation. Ultimately, a belief is born that the victim manipulated with their own death. The victim felt guilty of unleashing a spiral of rape and let themselves be killed. Therefore, the victim evokes ambivalent feelings.

Jarostaw Kolczyński, „Kozioł ofiarny” a etnologia. O teorii Rene Girarda [Scapegoat and ethnology. On Rene Girard’s theory], „Etnografia polska” [Polish Ethnography], vol. XXXIX: 1995, b.1-2.

# Appendix No. 6

Group 1 – analyses posts on the stormfront.org forum

Group 2 – photo: Ullischnulli (Ulrich Stelzner), from Wikimedia Commons, Public Domain



Group 3 –

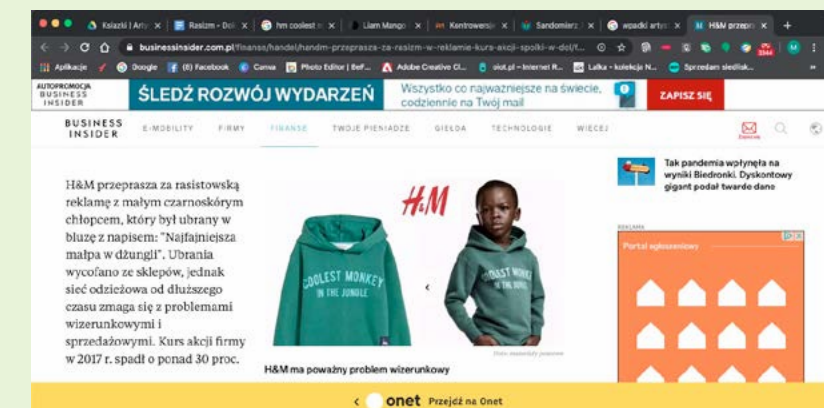


K. de Prevot, a picture in the Sandomierz cathedral. from Wikimedia Commons, Public Domain. The central part of the picture – Jews let the blood of an infant placed in a barrel filled with nails, below it there is a chopped-up child, whose body parts are being fed to the dog, at the top on the left, a figure with a knife is leaning over the naked infant, at the bottom on the right, a Jew tempts a child [after: wikipedia.org].

Group 4 –



Group 5 –



Group 6 – Mountain Dew 'Racist' Commercial – [bit.ly/2Z6874u](https://bit.ly/2Z6874u)





## Appendix No. 7

### The truth about hate and prejudice

Sex and romance are hardly the only topics cloaked in shame and, therefore, not the only topics about which people keep secrets. Many people are, for good reason, inclined to keep their prejudices to themselves. I suppose you could call it progress that many people today feel they will be judged if they admit they judge other people based on their ethnicity, sexual orientation, or religion. But many Americans still do. (This is another section, I warn readers, that includes disturbing material.)

You can see this on Google, where users sometimes ask questions such as “Why are black people rude?” or “Why are Jews evil?” Below, in order, are the top five negative words used in searches about various groups.

	1	2	3	4	5
<b>African Americans</b>	rude	racist	stupid	ugly	lazy
<b>Jews</b>	evil	racist	ugly	cheap	greedy
<b>Muslims</b>	evil	terrorists	bad	violent	dangerous
<b>Mexicans</b>	racist	stupid	ugly	lazy	dumb
<b>Asians</b>	ugly	racist	annoying	stupid	cheap
<b>Gays</b>	evil	wrong	stupid	annoying	selfish
<b>Christians</b>	stupid	crazy	dumb	delusional	wrong

A few patterns among these stereotypes stand out. For example, African Americans are the only group that faces a “rude” stereotype. Nearly every group is a victim of a “stupid” stereotype; the only two that are not: Jews and Muslims. The “evil” stereotype is applied to Jews, Muslims, and gays but not black people, Mexicans, Asians, and Christians.

Muslims are the only group stereotyped as terrorists. When a Muslim American plays into this stereotype, the response can be instantaneous and vicious. Google search data can give us a minute-by-minute peek into such eruptions of hate-fueled rage. [...]

Either singular or in its plural form, the word “nigger” is included in seven million American searches every year. (Again, the word used in rap songs is almost always “nigga,” not “nigger,” so there’s no significant impact from hip-hop lyrics to account for.) Searches for “nigger jokes” are seventeen times more common than searches for “kike jokes,” “gook jokes,” “spic jokes,” “chink jokes,” and “fag jokes” combined.

When are searches for “nigger(s)”–or “nigger jokes”–most common? Whenever African-Americans are in the news. Among the periods when such searches were highest was the immediate aftermath of Hurricane Katrina, when television and newspapers showed images of desperate black people in New Orleans struggling for their survival. They also shot up during Obama’s first election. And searches for “nigger jokes” rise on average about 30 percent on Martin Luther King Jr. Day.

The frightening ubiquity of this racial slur throws into doubt some current understandings of racism.

Any theory of racism has to explain a big puzzle in America. On the one hand, the overwhelming majority of black Americans think they suffer from prejudice—and they have ample evidence of discrimination in police stops, job interviews, and jury decisions. On the other hand, very few white Americans will admit to being racist.

The dominant explanation among political scientists recently has been that this is due, in large part, to widespread implicit prejudice. White Americans may mean well, this theory goes, but they have a subconscious bias, which influences their treatment of black Americans. [...]

There is, though, an alternative explanation for the discrimination that African-Americans feel and whites deny: hidden explicit racism. Suppose there is a reasonably widespread conscious racism of which people are very much aware but to which they won’t confess—certainly not in a survey. That’s what the search data seems to be saying. There is nothing implicit about searching for “nigger jokes.” And it’s hard to imagine that Americans are Googling the word “nigger” with the same frequency as “migraine” and “economist” without explicit racism having a major impact on African-Americans. Prior to the Google data, we didn’t have a convincing measure of this virulent animus. Now we do. We are, therefore, in a position to see what it explains.

Seth Stephens-Davidowitz, *Everybody Lies. Big Data, New Data, and what the Internet can tell us about who we really are*, Dey Street Books, 2017.