Social Games as Manipulative Way
of Identity Construction

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Abstract **– The article substantiates that social games in relation to their own quasi-identity develop in the individual a sense of instability of true identity. It is shown that in a society of mass consumption a person can act both as an object and as a subject of identity manipulation.**

Keywords – self-identification, manipulation, social games, person playing

I. INTRODUCTION

The strategy of construction identity, control over the separation of random and mass consumption in society becomes the basis for extrapolating the present for the future. Successful implementation of the identity design model turns into effective means of social and civilizational power of its carrier. Social games are a factor in the transformation of the value system and the scheme of knowledge of the world, building new social structural dimensions of human existence. Changes occurring in identity as element of the system of social action give the topic additional relevance.

II. MATERIALS AND METHODS

Recently, the game has becomes the dominant type of activity and is opposed to pre-existing types of behavior. The game becomes one of the modes, the natural manifestation of a being which is peculiar not only to people, but also to other highly organized beings. At the same time, E. Fink argues that it is only human nature to continue playing in the adult state [1].

Reversing the game of reality is one of the ways of understanding and mastering the world, demonstrating own identity. In formal terms, game discourse is characterized by a specific way highlighting meaningful information. In content, it demonstrates the concentrated the expression of the author's position, showing identity inlay. In the modern era is extremely important understanding of the special role of the game in the life of a person and society in order to understand the nature and specifics happening in the field of acquiring identity. Not just a choice, but the game turns out to be a model, allowing to determine the peripetias of self-identification.

The gaming type of behavior creates an unexpected aspect of world perception and develops a paradoxical gaming thinking. An important characteristic of gaming behavior is the fascinativity of identity, expressive ways to demonstrate it. In such conditions, identity takes the form plurality.

Being in a game state, a person has the opportunity to make changes in his or her own identity, because the game is perceived as something frivolous and temporary. On the other hand, the presence of the game element in the origins of the process of self-identification exposes the whole complex of difficulties, associated with the awareness of what is happening in society.

The foundations of the game are studied in detail in socio-humanitarian knowledge: J. Huizinga describes this concept through the cultural paradigm [2], L. Wittgenstein – through linguistics [3], E. Byrne – as Communicating mode with hidden motives and the presence of winnings [4]. In the field of philosophical knowledge there are various, sometimes contradictory approaches in describing the ontological essence of the game, which is superfluous emphasizes the importance of this issue. In order to objectivize one should turn to the works of G. Gadamera, who defines the phenomenon of the game and game action as a product of human nature itself [5]. At the same time, the German philosopher describes the "ability to play" as the highest degree of seriousness activities. E. Fink, analyzing the human being's warehouse, specifies that "the game is an exceptional the possibility of human existence"[1].

G. Simmel characterizes the game as an exchange, understood as" the original the form of inter-individual life" [6]. G. Marcuse defines play as the realm of chance in the realm of necessity [7]. In his study "The Direction of Social Games" E. Sharipov and S. Cronin concludes that each a person throughout his life participates in a social game, and a person's life is a game. "It may seem that games need to be realized. In reality, on the contrary. A game is a program, which governs man, but not otherwise" [8].

V. Shalaev and F. Yemelyanov in the complex reveal the problem of man, games and society in modern context [9]. I.A. Apollo and I.D. Tarba addresses ethnocultural identity issues "in an era of pretense" [10]. I.V. Tsifanova interprets the game element "in the treatment of a person with his own identity is the result of modern man's deep-seated craving for change, including reincarnation" [11].

This article is based on the assumption that the motive of social games is the process itself unproductive activity, creating an unexpected aspect of the worldview marked by high degree of fascinating ability. Paradoxically incompatible semantic combinations come to quality a different semantic continuum. Over time, the element of the game becomes more

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[1] E. Fink the Main phenomena of human existence // the Problem of man in Western philosophy: Translations / comp. and afterward. P.S. Gurevich. M.: Progress, 1988. 39 p.

distinct and substantive in areas of establishing individual and collective identity.

As before, in the Middle Ages, man spread Christian values dictated Church, and expected the second coming, in the Renaissance – revived the ancient images and patterns, in the era modernity – rushed into the future thanks to perfect technical progress, and today. The Internet has led to a change in the system of public communications, virtualization of reality and increase the importance of the game element. The postmodern society provides unlimited opportunities for reincarnation, exploring yourself as someone else.

Social games contribute to the reinterpretation of human nature, criticism of social conventions, inversion of norms of behavior. The following characteristic features may be highlighted manifestations of the game: implantation in a certain image (two-dimensionality or multiplicity), plot basis, dialogue conception, imitation of reality, enjoyment of the process, entertaining nature, the presence of certain rules. Recently, the importance of the game element in various situational patterns are increasing dramatically.

Social games due to the changing world provoke their participants to permanent innovations and level their own individuality. Standardization of people in a mass society Culture leads to the illusory character of one's own identity. Game symbols injects into the minds of members viable social organism new models of conceptual and value measurement, constructing shades of identity. A systematic change of the rules of the game leads to installation on the possibility of any development of events and any assessment. As a result, an inversion occurs: not identity determines the norms of behavior in society and concrete actions of a person, and social games become an enzyme for manipulating identity.

Thus, social games determine the identifying basis and with it modified and transformed under the influence of intentional and unintentional changes relevant society. Installed by image makers, prescription behavior determines everything as possible options for a person. The game component blurs the boundaries between the valid and prescribed.

In the context of an information explosion, a social game is the best way to quickly ordering the world according to a certain scheme, according to which fundamental knowledge gives way orientation. The latter is built on intuitive preferences, psychological attitudes, fashionable directions. Orientational knowledge is the natural expression of a syncretic response to threats and the challenges of this reality. Modern reality compels to respond quickly to changing circumstances.

Under the conditions of the game, the importance of self-presentation as a principle increases significantly actions. Building a game of behavior and the monstration of oneself for a modern person is conscious installation of the manipulator to reduce the rational perception of reality in artificially created conditions of deliberately illogical actions. Social games lay principles human behavior in the light of certain circumstances. Power vertical prescribes certain rules for the success of all organs of the social organism. Important modus characteristic is the lack of individuality of the individual subject and the subordination of his great idea. Ability to reflection, critical evaluation of reality only hinders the modeling of identity. A person who is trying to see some logic, but who is unable to rationally explain what happens as a result fulfills the role assigned to it.

III. RESULTS

The thesis of the importance (increasing) of the gaming component in the construction of identity is based on that in the modern world, one-moment replay of several hypostases at once becomes not a way to achieve their goals, and the way in life in general.

The Internet has allowed the mass media to bring underlined personal information to the lowest possible distance with the addressee without his consent and beyond age, sex and other signs. Mass media invade in a person's relationship with his identity. As a result, the mass information discourse turns into compulsory, imposed from outside the discourse, there is a game turning over the most important social bans. A person is forced to immerse in an illusory world, each time being different, that promotes the acquisition of a new identity. And no one directly binds anyone to action, but an abundance starting points in the form of news stories, commercials, converting established phrases contribute to the work on identity and the replacement of its essential beginning. This leads to desired, if not in the real, but in the virtual world.

IV. DISCUSSION

H. Ortega-i-Gasset describes the twentieth century as "an era of universal blackmail with two grimaces: the threat violence and the threat of mockery. Developed to allow permissiveness to triumph" [12].

Exposure of the inner world through self-presentation, reduction of the communicative distance, mocking social prohibitions and multiplying quanta of orientational knowledge are tendencies characteristic of for modern society.

J. Baudrillard notes that a clear system of ideas about life is replaced by the form of the game, and ideology is nothing but a game of truth. To keep the masses in a state of controlled emulsion, with they actively play with her, they influence her. At the same time, the French researcher understood the masses those who are "blinded by the play of symbols and enslaved by stereotypes" who are capable of perceiving any spectacular action J. Baudrillard defends the thesis that the masses are not destined to become conscious participants historical process. This is a category that constantly undergo a fluctuation of one's own opinion; perception model of the implanted over. At the same time, in social games two sides can be singled out simulations. The first is a simulation of power that has fallen on the masses, the second is a simulation of the masses in the direction authorities, i.e. the masses are both the object and the subject of the simulation[2].

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[2] J. Baudrillard In the shadow of the silent majority or the End of the social. Yekaterinburg: Ural University Publishing house, 2000. 95 p. URL: https://gtmarket.ru/laboratory/expertize/2006/125 (date accessed: 20.04.2019)

H. Ortega y Gasset describes two categories of people. One category is the favorites that destined to seek and find a higher beginning, and the other – the masses, who are only able to receive all ready from the hands of others[3]. Currently, social justice serves only as a mask, exempt from the duty to be truthful, tolerant and respect human dignity. therefore it is useless to rebuke modern man in immorality; on the contrary, it only flatter him.

From the position of G. Simmel "deeply internal own tendencies with which a person comes to the world and historically given conditions of life are no less ... they are purely random factors games, so much so that the dependence of personal development on the world often causes in us insecurity and misunderstanding of what we are essentially intended for". This is the main randomness of any individual life.

In the views of G. Simmel traced a certain fatalism. He believes that each participant in the game depends on a meaningless case and hopes for the good fortune of fate, trying to find in the target case system some order. At the same time "... fate can only be what is accepted by our own definition of life and processed into fate"[4]. Significant, sent down from above events can only be those that cause fluctuations in the internal flow of life, regardless of in addition, they contributed to the deviation from a given goal or the destruction of something.

By itself, the game leads to a certain tension of life feeling. With increasing the rhythm of the life process accelerates the pace and passion of his experience. The event turns from simple experiences in adventure. Concentrating on trivialities, on a specific role for him, emphasizing the importance of external and accidental, a person forgets about the inner side of the content of this process. The process of the game is perceived as something more important than life itself.

E. Sharipov and S. Cronin to social games refers to everything, without which a person simply can not exist. With In this, he distinguishes two large categories of basic games: fundamental and managerial. In each categories identified the main levels of participants. In fundamental it is a realist and a moralist, and in managerial – tactician, screenwriter and ideologist [5].

One of the types of social games can be modern terrorism. This is also a kind of game with delaying the death of hostages. Moreover, the hostages themselves are neither a specific goal nor a direct the enemy. At the heart of terrorism is found the peculiarity of acting "everywhere, always and against all". By the opinion of the Spanish philosopher H. Ortega y Gasset as hostages, as a rule, are those who independently abandoned their own fate, or those who reject it.

J. Baudrillard leads to a single denominator of terrorist acts and near catastrophes, since they are united by one result:

death, violence, increasing mass outrage and painful waiting for the establishment of social order. The modern system of the French philosopher is in triangle: mass-media-terrorism. In this triangle, the process of implosion develops, permeated increasing violence. Implosion is represented by the final stage of the death of the system that dominates several centuries.

Revolutions can also be represented as a form of social game in which each participant plays the role assigned to him. Although the history has examples of specific people in whose lives he had place paradox of choice. In the article by V. Przhilensky and M. Zakharova, the facts of pre-revolutionary biographies of Pitirim Sorokin and Mikhail Reisner and the difficult dilemma implemented by each of them [14].

One of the most brutal types of social games can be designated war. In similar non-standard conditions there is an understanding of the enemy, due to self-identification. Person He feels threatened by certain social groups or specific individuals. Individual enters a conflict in both defense mode and attack mode.

Distinctive features of social games is the reduction of rational understanding what is happening and the growth of emotional spontaneous reactions to reality.

In the conditions of a social game, an obvious goal is pursued – to have a direct impact on the addressee, make him change his habitual behavior and attitude towards life, call for a change in priorities in his soul A person must learn to accept reality as it is, while enjoying the process itself. In the case of falling out of the real world, a person begins to feel his own worthlessness, the meaning of life is lost. As a result, the game becomes a universal remedy for the semantic content of a person to be happy, even if in a virtual, non-existent society.

Achievement of the goal is promoted by communicative norms in which it can be traced increased playing tonality. There is a taboo pathetitiki and the transition to everyday household level. There are humorous phrases that dramatically change the value coordinates of being. Outstanding debt

There may be loss of profits. Game symbolism is humorous and / or ironic understanding and demonstrating one's own identity, critical evaluation of social conventions, the absurd inversion of semantic combinations of the term "identity", their evaluative ambivalence, balancing between the available and the forbidden.

Ambiguity in building communication and demonstrating one's own identity leads to the fact that to demonstrate integrity identifying the beginning of the subject easier to discredit the object. This is a kind of tool updating the value picture of the world by the subject, this is a kind of intellectual game that includes goals, installations, conditions, oppositions, assignments. An adequate interpretation of identity requires understand the true meaning of the action. In a humorous insult there is a hidden possibility of the present negative evaluation of the object.

Such an existential position is fundamentally uncharacteristic for people of action, for whom self-righteousness is a sign of weakness and uncertainty. Identity

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[3] H. Ortega-and-Gasset Revolt of the masses. Translation By A. Geleskul. M.: publishing House AST Publisher, 2016. 12 p.

[4] G. Zimmel Moda / translation by M. I. Levina// favorites. Contemplation of life. Vol.2. / Editor-in-chief S. I am Leviticus. M.: publishing house "Lawyer". 1996. 92 p.

[5] E. Sharipov, S. Kronin Directing social games. M.: KSP+, 2002. 12 p.

duality evidence of its crisis. Semantic structure with an inverted cause-and-effect relationship.

Historical knowledge is also taken up. Criticism of the current social order and the ability to look at the historical past of entire nations to watch allows you to look at ongoing processes from a certain angle.

If earlier the creation of ideologies in the field of historical knowledge were concrete. Powerful personalities and educated people taken by them, but today it's in the works the broad masses are involved, knowledge is given to the bloggers, the creators of various sites. In work J. Baudrillard "In the Shadow of the Silent Majority, or the End of the Social" identity in terms of massization. The French philosopher as a result of his reflections comes to conclusion on the finiteness of the development of society and history.

On the one hand, one can say that in society consumption history plays a determined role, on the other hand, we can watch the game in history with a distortion of historical facts and the substitution of conclusions.

E. Fromm makes a philosophical understanding of society through the dilemma of "to be or to seem." From one man demonstrates his own freedom, on the other hand he is an unconscious object subordination and dependence in a consumer society. The individual is not aware that the choice he is making produces from among the offered goods, services, actions.

In the context of a social game, real relations between individuals are replaced by a certain model, false copy. In a collective monograph edited by K. V. Patyrbaeva comes to the conclusion about the impossibility of existence identity in postmodern society [15].

V. CONCLUSION

Thus, social games can affect emotional experiences individual and are a factor pushing him to play identity. Manipulation by the will and understanding of a person, he pushes towards temptation and the temptation to present himself as something else. Gradually, the created identity begins to dominate the original. This leads to the formation and development of the "playing man"

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