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ETIOLOGY AND AXIOLOGY OF VIDEO GAME**

Summary: Video games have passed a long way from a white moving dot on a black screen to modern photorealistic interactive stories. Author tries to find a seed of origin of video games in the depths of human instincts in this paper, by placing the cause and the reason of phenomenon's creation in pre-human period. Furthermore, the author analyzes axiological aspects of video game offering logical explanations for very surprising commercial and sociological success of video games, sum of their global value and worth for human life. In the conclusion the author posits that in a possible dystopic future we can find ourselves in video game can be a rare oasis of soothing de-alienation negentropy and life as it was before and that made a man of today.

Key words: Video games, information society, origins, value, playing instinct, alienation

Introduction

This paper is but a humble pioneer effort intended to help better understanding of virtual electronic games, that first were called computer games, and only when new platforms for playing them were developed that weren't necessarily computers, they finished their terminology journey as video games. Although video games have significant potential as a noumenon, that might speak of the real essence of video game, we will set that aside and focus on phenomenon aspect of video game.

Undisputable etiological origin of video games is in a human impulse, that is directly derived for impulse for love and especially from instinct for imagination – in human impulse for game and for playing. That impulse is, along with impulse for love as a tendency for reaching one's purpose and oneness, the strongest, most dura-

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** Etiology, or aetiology, is the study of causation or origination. The word is derived from the Greek αἰτιολογία, aitiología, „giving a reason for” (αἰτία, aítía, „cause”).

Axiology (ἄξιος axios — value, worth; λόγος logos — science) is a branch of philosophy that studies value.

ble and most consistent impulse of human being. Nietzsche¹ said that human being is constantly playing.

Initial essence of impulse to play, and we hope to prove that through millennia it remained the same was – game itself and for itself, an activity of crucial importance for existence of being. If the man, in his early existence indeed followed the divine model², but stumbled along the way and found himself here, it is quite possible that the game is the only thing he carried over from the divine path. Play of human beings is more aboriginal than the human beings themselves, and represents a way of human understanding of its own existence. Game is a dimension of existence which is intertwined with other dimension of existence. The game is not only the difference in the acts of play, but before that a basic way of human communication with the possible and the unreal³, which is more present in the life of human community and individuals more than the real, the experienced and the lived. The game is not alike anything other, and serves only itself. Since it is older than man, it has no beginning or the end and is a phenomenon on the other side of purpose. The game was not made by man, it is a pre-human creation.

By gaining consciousness, the man on earth found the game as self-existing divine recidivation which is, like its maker, purpose by itself. If we try and mix the game less with other life tendencies, if the game is living without purpose, „we furthermore in it find a small, but within itself a complete happiness. Nietzsche’s often misinterpreted Dionysian Dithyramb „Among the Daughters of the Desert⁴” sings about the magic and oasis of happiness in the game while surrounded by growing desolation of the void and senselessness of modern existence, cause by devaluing the highest values. The game has no purpose and it does not serve anything. It does not refer to the final goal, to any final goal of human life that is searched for and that is believed in. A true player plays only to play. The game stands for itself and in itself and is an exception in more than one sense⁵.

Origins of the phenomenon

Video games are a phenomenon of the information age which skyrocketed due to gigantic dimension of the information and communications technology. Since the first computer games in virtual space were created several decades have passed. Despite the wide distribution and socio-cultural institutionalization, they are yet to receive scientific and philosophical determination and irreversible status in the system of information culture and social structures whatsoever. One of the problems lies in the definition of video games. The general and widely accepted definition of this phenomenon is still not developed. The hardship lies in their unusualness and

¹ „In every real man there is a hidden child, and a child wants to play”, „I don’t know other way to treat large tasks except to play”, „A true man wants two things, danger and game”. Friedrich Nietzsche, *Tako je govorio Zaratustra*, Dereta, Beograd, 2011

² Biblija, Prva knjiga Mojsijeva, glava 1: 26-27 trans.: Daničić/Karadžić

³ Fink, Eugen, *Osnovni fenomeni ljudskog postojanja*, Nolit, Beograd, 1984, p. 295

⁴ Niče, Fridrih, *Dionisovi ditirambi*, Grafos, Beograd, 1983, p. 12

⁵ Fink, Eugen, *Osnovni fenomeni ljudskog postojanja*, Nolit, Beograd, 1984, p. 295

novum brought to civilization by being of the video game, but in its Heideggerian *Dasein*⁶ dimension defined as a concrete manifestation of being of every video game in time and space, or playing of each concrete game. By that the ontological weight and essence is transferred from term „video game” to term „playing video game”, and that introduces a secretive metaphysical dualism called „the play of being – being of video game”, as player’s personal experience of video game with unparallel possibilities for creation of virtual and parallel meta-worlds⁷.

Components, but the boundaries of player’s personal experience of video game and its world are: given world of the video game created by the manufacturer (1), experience of player measured by his capability of reception of virtual reality with his sensory and extrasensory receptors (2) and imagination of the player that through his avatar⁸ in character of the protagonist⁹ of the game creates his own imaginary being that in its own sphere of sense of alternate reality experience an alternative world of video game, while constantly upgrading and controlling it (3). Alternatively real world of video game and real world of experience of video game are intertwined, so the player and his avatar in imagination of the player can switch places where total identification of player with the avatar is the ultimate goal, but an ultimate reach of implementation of real player into alternatively real world of video game.

Video game might be defined as Video game is a game in a virtual reality, oriented to player without whom it cannot exist, where the player, interacting with hardware, activates already defined game software, and together, within inner space and time of the game create its alternative-reality world whose visible being is shown on the display of an electronic device while virtual being remains inside the parallel world of the game together with the player’s avatar, with either being not being aware or dependable on the other.¹⁰

But, with information era, video games grew into a global phenomenon and fast-growing lucrative business. The video game industry generated nearly 150 billion USD in 2018 with 2,5 billion players worldwide. But, video games are more than a game. They change the view of the world and form a way of life in similar

⁶ *Dasein* is a German word that means „being there” or „presence” (German: *da* „there”; *sein* „being”) and is often translated into English with the word „existence”. It is a fundamental concept in the existential philosophy of Martin Heidegger, particularly in his *magnum opus Being and Time*. Heidegger uses the expression *Dasein* to refer to the experience of being that is peculiar to human beings. Thus, it is a form of being that is aware of and must confront such issues as personhood, mortality and the dilemma or paradox of living in relationship with other humans while being ultimately alone with oneself.

⁷ Filipović, Aleksandar: *Paradigma kulturološkog pozicioniranja video igre*, doctoral dissertation, Faculty of Dramatic Arts, University of Arts, Belgrade, 2016

⁸ Avatar (sanskrit: अवतार {*avatāra*}), originally: coming down, meaning coming down from the sky). Ludology took this term to mark the player’s incarnation in the virtual world of the game. It is most often the one playable character in a video game

⁹ Protagonist (Greek πρωταγωνιστής (*protagonistes*), originally „the first player in *agon*, and today the main character in works of arts with narrative. The opposite is antagonist.

¹⁰ Filipović, Aleksandar: *Paradigma kulturološkog pozicioniranja video igre*, doctoral dissertation, Faculty of Dramatic Arts, University of Arts, Belgrade, 2016

fashion like other crucial inventions, such as wheel, writing, steam machine, telephone, film, mobile phones and the Internet. Still, video games are frequent topic for moral panic, accusations, disapproval and disparagement. Nearly everything related to video games is disapproved – from scientific status to status of media to questioning its artistic form. They are accused of not only negatively affecting young players, but for global problems of the modern life, because, allegedly, current politicians and managers were nurtured by and grew playing video games.

Nonetheless, video games are multilayered cultural phenomenon, which *a propos* cultural perception has many dimensions or functions. Video game has dimensions of virtual reality, aesthetical, ethical, innovative, educational, managerial, philosophical, cultural, social, communicational, psychological, modernizing, technological, sports, militaristic, cybernetic, manipulative, futuristic, but the dimension that refers to separate peripheral life phenomena such as cultural taboos, sexual and other differences, challenged and diseased persons, women, children, religion, etc. In this paper we will try to set video games on their objective place, that is an important factor of revolution of virtual mobility, the greatest technological revolution after the Industrial, which happens right before our eyes. Video games are an important relay in the ICT that have already won the millennials and the generation after them.

One of the difficulties to define a place of video games in contemporary culture is their wide use. This problem was increased by the fact that after they appeared video games quickly became an important segment of free time. Behavioral skill have changed and created new traditions while affecting the society structure. The wave of scientific interest for video games and for the changes they make in cultural and social spheres began in 1980s. Still, serious scientific results that would uncover the essence of this manifestation are yet to be developed. There is no global study suitable for video games from philosophical or cultural and anthropological positions.

The status of video games as a phenomenon demands deeper and more complete cultural and anthropological analysis. Scientists mostly agree about principal attributes of video games. Still, this phenomenon has a more complex structure and refined socio-cultural functions: in their structure they have elements of numerous other cultural realities, such as art and virtual simulation. Also, objects called virtual video games are an example of multi-channeled cultural text based on different sensory channels of a person. Virtual video games create changes in structure of art, culture and daily life, similar to those that cinema and television are creating for more than a century.

After their quick expansion video games became a staple of modern culture. By becoming an element of daily life of millions of people around the world, they have created new subcultures. Video games form new traditions and behavioral skills that change the structure of the society. It is necessary to identify their clear place in the information culture and the structure of their inner content¹¹.

¹¹ Filipović, Aleksandar, *Etički izazovi video-igre*, Zbornik radova Fakulteta dramskih umetnosti, Časopis Instituta za pozorište, film, radio i televiziju, Beograd, 2013, broj 24,

With having in mind that this is a pioneering effort, I am afraid that this paper will open more themes and questions than give the answers. Simply, an effort to contribute to determining the place of video game in modern world culture demanded numerous aspects of video game to be presented, without which it is not possible to understand the phenomenon of video game and to understand all of its depths. The character of the research caused us to point to metaphysical, gnoseological, psychological, ethical and aesthetical, cultural and artistic, managerial, sociological, didactic, and many other aspects of video games and their ontological being that all together cause the video game to become the form of game that is played the most and to become a phenomenon that stands firmly with other phenomena of modern society.

There is another reason for this topic. Despite analyzing a number of theories and minute search for elements shared with modern ludology theory, we had to conclude that despite overall brilliance of these theories, they still do not offer enough material to understand and define the video game, especially in its virtual segment, meaning what happens on the other side of a display in a triangle video game software – player's experience – video game world with avatar who plays, and where, like Gadamer¹² said, „a man does not play, a game plays, using a man as its toy”. Exactly that hidden segment that makes video game most playable game ever demands different thinking and explanations, and this paper offers a new approach that can provide certain explanations of meta-activities of the player of a video game in mandatory meta-reality of the world of a video game.

Because of advanced industry of video games, the largest number of researches was made in the USA and in Western Europe. Due to lack of serious entertainment industry in our country, video game studies are rudimental. The majority of works about video games and publicist texts that explore video games from technical aspects, and not humanist. If there are works of humanist provenance, they are basically psychological and treat psychological preconditions for playing and development of gaming addiction.

In works of not only local researchers the place of video game in cultural structures is not determined. There is no correlation between video game and game phenomenon as whole and traditional cultural reality, such as mythology and ritual in these works. There is no clear correlation of video game with other art forms – literature, drama, film. Analysis of video games as cultural texts is not completed. Definitive and irreversible status of video game is not yet established, when we take in consideration its place in socio-cultural structures and inner content. Authors who previously studied this topic did not make a clear selection of video game structures. Despite large number of these works, a deep synthetic research that would determine cultural and anthropological status of video game hasn't been made. It is necessary to create researches that would explain inner structures and origins of video game, as well as influence of this phenomenon on social and cultural dynamics¹³.

¹² Hans-Georg Gadamer (1900 — 2002)

¹³ Filipović, Aleksandar: *Video igre kao najozbiljniji biznis kreativne industrije na početku 21. veka*, „Megatrend revija” vol 10 (2) 2013, Beograd,

Axiology of video games

Why is the phenomenon of video game so crucial, why is its noumenon component priceless for future of human relations, what makes the ontological being of video game so important and valuable?

This paper treats video game as a singular phenomenon of the culture which is present through complete human history as a rare constant. Nonetheless, „when we try to understand the essence of the game, particularly of the video game, to give its definition, we see certain difficulties, because the game, albeit omnipresent and seemingly easy to understand seems to resist rationalization and defining, and when we try description, another mutually exclusive phenomena appear”¹⁴.

Today, in era of undefined cultural paradigm and dilemma whether we live in post-modernist or digimodernist era, practically all cultural spaces are re-oriented to the game, or refer to game, or contain some of its important characteristics. Existence of video game is multiple, and its presence is felt everywhere. Umberto Eco¹⁵ claimed that the game lies in foundation of every cultural phenomenon. Everything is game, which is good, but it is not good for game to be everything. Being of game and the play of being are two dialectically intertwined phenomena¹⁶. The being of game that plays within the game is eternal as ancient Ouroboros.¹⁷ Eco does not stand alone in that belief, and has strongest support in already described and cited beliefs of Gadamer and Finl. Interpretation of concept of the game can be seen everywhere in the world and life, wherever nature of things and relations depends on conflict between two or more sides, and its outcome depends on choice of strategy and application of certain solutions by involved participants. On foundation of such position, practical forms and applications of the game are very wide (children, political, military, economical, psychological, mathematical, logical). It is a complicated and layered phenomenon ontologically based in anthropological reality and supplied by subjectivity. The game are embodied as a complexity of actions, knowledge and communications. To set an universal definition of the game and the nature of the game is very difficult. Fink wrote on death, work, love, and game which is like an existential phenomenon, „one of the ways of understanding by which the man understands himself... and tries to explain existence of all things through these semantic horizons”¹⁸.

¹⁴ Jakovljeva Elena, (Яковлева, Елена Людвиговна) *Игра – уникальный феномен культуры* (Igra, jedinstveni fenomen kulture), Вестник ОГУ, №7(113)/июль 2010, Институт экономики, управления и права, Казань, 2010, p. 150

¹⁵ Eco, Umberto: *La struttura assente. Introduzione alla ricerca semiologica*/ U.Eco, SPb., 2004.

¹⁶ Козырева Н.А. - *Бытие игры или игра бытия*, <http://www.read.in.ua/book208396/>, retrieved 20.04.2019

¹⁷ Ouroboros is an ancient symbol of eternity showing a snake eating its own tail and forms a circle, and constantly renew itself from itself

¹⁸ Финк Е. *Основные феномены человеческого бытия* / Е. Финк // *Проблема человека в западной философии*. М., 1988. С. 357–403. see: Yakovleva Elena, (Яковлева, Елена Людвиговна) *Игра – уникальный феномен культуры* (Igra, jedinstveni fenomen kulture), Вестник ОГУ, №7(113)/июль 2010, Институт экономики, управления и права, Казань, 2010, p. 150

Omnipresence of game by no means represents a solution for all the problems of the world, since game, that is not serious and is fantastic must not play life, it only may imitate it, immaculately and inconsequentially. Video game more than any other creates a field of imagination and fantasy where a man plays with reality, led by rational or irrational interests and by that it becomes a way of organizing thought and philosophical thinking, especially in modern times. With video game, a search for the purpose of life and its essence appears. Game in general is a necessary human quality without which it is not possible to construct anthropology, ontology and gnoseology.

Video game is, on the other hand, something that has already been seen in every game, but it is something else as well, previously unseen. Video game is a game in virtual space and non-reality. Physically speaking, it shall not exist. No matter how hard we try to find physical trail of being of video game in the real world we will not find them. Because physically video game exists only in the mind of the player, where bioelectric discharges and chemical connections between synapses create the world of video game in imagination and experience of the player.

Video game is a true phenomenology revelation of this generation, and despite the fact that the same video game is daily played by millions of players, the way of play and experience of the same game is different with each player. It is a phenomenon like no other before, and in order to correctly determine place and essence of video game, we will have to look for answers that only the philosophy of the game with its metaphysics can give through ontology and gnoseology.

Some value aspects of video game

Based on inadequate and even wrong methods of analysis inherited from performing arts phenomena of the culture, video game inherited from them and particularly from the film, unbased moral panic. Using methodology and value and ethical positions of film analysis and critic after more than 100 years of development, thousands of critics for years scientifically incorrectly interpreted ethical and aesthetical values of video game, even when it was in its cradle. Only a small number of reasonable people reminded that video games after ten years of development can only be compared to film after ten years of development. Any other comparison gives inaccurate and unreliable results. Only in the last several years new standards in perception of video game and difference of that cultural phenomenon from any other appeared. Video game share the most visual identifications with the film, with one crucial difference. Everything not allowed in film or in theater, and was and still is a subject of state censorship was a standard in video games. Educational, religious and scientific authorities were taking turns in harsh criticism of video games and its destructive influence on gaming population for several decades. The fact that millions of players belonging to *Nintendo generation*¹⁹ came of age in the meantime, and now

¹⁹ The term Nintendo generation applies to a generation that grew up with various gaming systems since the early 1980s and so called third generation of gaming consoles. One of the best-selling consoles

are in their forties, and who, after completing higher education became successful people and carriers of progress and pillars of society in their countries did not help much in predominant perception of video games effects.

The essence of positive functions of video game is generally in the fact that playing video games represents an irreplaceable training for human brain and human motor functions. Similar mechanism takes place like in other games, especially sports, that while playing, a person strengthens nearly all elements of their body and personality, with addition that while playing video games one does not strengthen his body nearly at all, but many other functions, as we will see, do. In many video games skills necessary to start and particularly to win in a game are a sum of abilities of abstract and rational thinking and practical skills and attributes of the highest order. These skills cannot be learned in school, but only in a game, in the same way as people who played games for millennia became better, stronger, more skilled and more human. The game continues to perform both divine and diabolical function it always performed and which made a man more human. Naturally, the planet has changed, the society has changed, people and their values have changed. The game changed as well, and adapted into a thing mankind wants it to be.

In order to start playing a video game, a player must follow instructions and strictly follow the procedure. If one does not, there is no game. It might seem insignificant, but following procedures and respecting instructions is of crucial importance for functioning of the society, and it will be even more important for functioning of a much more complicated society we will live in in several decades.

Playing of video game consists of problem solving. Nearly every sequence in a video game demands mental effort from the player to identify the problem, choose a strategy and overcome it. Problem solving demands rational thinking, it demands solving of logical puzzles and tasks. A player who daily solves various logical and thought problems for hours should have less problems to similarly well adapt to similar situations in the real life.

Practining of eye-hand coordination, improvement of motor functions and improvement of various spatial skills are a topic for a separate paper, but it is undisputable that one cannot get a pilot's licence unless one spent certain number of hours in a flight simulator which is nothing more than a high-performance video game. Every larger army in the world use video games simulating driving of real vehicles for at least a part of military training. No one will fire a shell from *Abrams*²⁰ or *Challenger*²¹ until the instructor is sure that one can hit the target in the simulator. One of the most important functions of usage of video games in soldier training is so-called desensization of killing of another human.

of that generation was Nintendo Entertainment System from 1984, that sold 61,9 million units. The term does not exclusively apply to players of the third gen consoles, but also all those who came later. See: Aleksandar Filipović, „Odrastanje nintendo generacije: Kako je video-igra postala važan element popularne kulture”, „Medijski dijalozi”, časopis za istraživanje medija i društva, godina VI, broj 17, novembar 2013.

²⁰ M1 Abrams, main battle tank of the US Army. Namesake of Creighton Abrams, former chief of staff of the US Army

²¹ FV4034 Challenger 2, main battle tank of the British Army

Shooting and usage of available resources in video game is not like in the films. You cannot behave like Rambo or Schwarzenegger's film characters in video game and shoot for hours without reloading. Every bullet and every piece of resources in video games is hard-earned or rewarded for achieving certain goals. Planning, resource management and rational usage of available logistics one cannot learn from the films, but can learn from video games. A player who successfully leads his civilization to modern day in games from *Civilization* series can be a manager in a company since they achieved necessary level of knowledge, planning and management.

Multitasking is another ability one can learn by playing video games. Simultaneous following of numerous variables and managing of multiple goals is a situation one can rarely meet in the real life. In order to solve problems, players must think quickly, analyze quickly and make decisions quickly. According to a research²², „players of action games must make numerous correct decisions per unit of time. If you are a surgeon or you are in the middle of a battlefield, that skill can be the difference between life and death”.

A research from University of Rochester²³ shown that by playing video games players practice precision. Action games, the study says, train the brain of a player to make decisions faster, without losing accuracy. In contemporary world, fluidity and precision are becoming abilities whose combination marks the most successful people.

Steve Johnson²⁴ points that current players, or at least the most successful ones, must share traits with top level managers, whether they are military generals or leaders of large teams. Strategy and prediction are abilities that gamers practice daily. Although the opponent is relatively predictive, a player must know when and how to use its advantages, when to attack, when to wait and when and how to withdraw in order to attack again. As a chess player in each game, video game players have to have an ability to anticipate the moves of their opponents, and particularly to anticipate how the opponents will react to their own moves. Johnson call that group of gamer skills the *telescoping* and claims that these skills are learned by solving daily gamer dilemmas. What is even more important that learning itself is adoption of strategies and predicting as an outlook on life, as well as an outlook to their own managerial strategies. A player has to learn to deal with current problems while keeping the long term goals on his horizon.

*Defense news*²⁵ published several times that the US Army uses video games for training of so-called situational awareness, meaning training of soldiers in order to improve their spatial and temporal awareness during combat. After sudden

²² Daphne Bavelier, Alexandre Pouget, and C. Shawn Green, *Video games lead to faster decisions that are no less accurate*, Current Biology, <http://phys.org/news/2010-09-video-games-faster-decisions-accurate.html>, retrieved 18.04.2019

²³ <http://rochester.edu/news/show.php?id=3679>, retrieved 18.04.2019

²⁴ Steven Johnson *Everything Bad Is Good for You: How Today's Popular Culture Is Actually Making Us Smarter*, Riverhead Books, 2006

²⁵ Defense News, a magazine founded in 1986, represents an authority source of independent and professional news for creators of global security policies

changes in combat (ambush, raid, mines, snipers) a security orientation and security situation drastically changes and security warnings and orientation is of survival importance. A soldier has to know where are his allies, where are enemies, what is up and what is down, what is the source of the sudden light, etc. Many strategy games have similar situations and demands from players to become aware of sudden changes in situational games and to adapt as quick as possible. The same magazine mentions that Pentagon paid video game manufacturers to create video games²⁶ that would simulate the most difficult situations that may happen during the combat so they could train members of their special units using these video games.

By playing video games, players train or improve a whole specter of abilities on whose usage if not life then correct problem solving in their life will depend. Simplified list would look like this: development of reading and mathematical skills, durability, recognition of forms, estimation of their own and the opponent's abilities, inductive logic and setting and testing the hypotheses, correct mapping and later usage of the maps, memory and concentration training, improvement of abilities to quickly and precisely recognize visual and sonic information. For instance, *Beth Israel Medical Center*²⁷ found a direct connection between successful playing of a video game and successful completion of laproscopic surgery.

Video games can help people to understand a term and necessity of taking risks and to realize how much courage is needed for that, to learn how to answer to challenges, how to overcome frustrations, how to explore and think through the goals. They have to understand importance or even necessity of adoption the managerial rules in order to reach the goal.

Conclusion

One of the serious problems of modern man is that his mental faculties and reaction by instincts are the constant and essence of human nature demand a free man, with right and power of free choice, even to choose evil. The problem is that such mental apparatus was created „then²⁸” and therefore requires the man from that time, when nearly all aspects of life were aligned with it. Modern man and modern life is consisting of numerous aspects that are new, while the man, in a biological sense, remained almost the same. Although humans of today think they life in freedom and are free, it is only a perception and estimations dependable on the point of view. Freedom understood as a possibility of undisrupted full choice, even with acceptance of all the consequences of such choice is absolutely not possible. Ever since the first forms of state and state force, a man is permanently exposed to thousands of prohibitions. It is impossible to list everything that a civilized man living in a city cannot do, and what he has to do, and everything he can do that implies some

²⁶ Personalized Approach to Army Avatars, <http://www.defensenews.com/story/defense/international/americas/2014/12/08/personalized-approach-to-army-avatars-20105585/>, retrieved 15.04.2019

²⁷ Mount Sinai Beth Israel is a 1,368-bed, full-service tertiary teaching hospital in New York City

²⁸ 300,000 BCE

form of punishment which always means pain²⁹. Such changes that lead from freedom to extremely limited freedom, accepting of these limitations happened slowly, over decades or centuries, so they practically cannot be felt, but still combined together are a reason for deep and devastating frustrations and alienation that are unwise to ignore.

There is an old saying that the nature, even when forced away, will still return³⁰. Now we know that the life sharply in contrast with natural instincts will have equally bad effects on quality of life as would complete surrendering to forbidden impulses. People who live outside certain boundaries of the natural will probably be envious, selfish, malicious, angry. They can even become mad and cruel³¹, or on the other hand, to lose any joy of life so much that they would not have the strength to do anything useful. People have many aggressive, as well as creative impulses that the society prohibits, and alternatives offered by society like sports competitions will hardly be a replacement. Anyone who hopes that in time wars will be eradicated should seriously think about the problem of harmless satisfaction of instincts we inherited from generations of our wild ancestors³². Daily work and respecting of thousands of bans will not make a man happy. A freedom of the soul is necessary. „Christ knew that man cannot live only on bread. If there is no spiritual life, if there is no beauty ideal, a man will grieve, he will die, he will go mad or kill himself, or he will surrender to pagan dreamers”, Dostoyevski³³ wrote in a time when life was much harder, but also much more free than today.

By following the claim of Bertrand Russell, one of the goals of this paper was to research, or at least set a thesis or a question, can video game be a substitution for humans for abstaining from reacting by instinct and the natural law, which is deeply embedded but so deeply repressed by the need for moral good that it threatens to irreversibly dissolve human community and mental apparatus of every man by alienation? This is more about a freedom as the first in the primary group of values of human life, an elementary freedom of human being, the freedom of the soul. People took liberty to claim that complete freedom of every man brings universal possibility to do evil, so in order to control the evil in themselves they turned their attention to the freedom in themselves and nearly eradicated it. Saint Augustine³⁴ propheti-

²⁹ Recently a court in Great Britain (judge Peter Greene of Cambridgeshire) took away two sons younger than 4 from their parents because their mother allowed the boys to sleep in the same bed with her (<http://www.independent.co.uk/news/uk/home-news/mother-who-allowed-her-children-sleep-bed-taken-away-judge-a7576776.html> <http://www.telegraph.co.uk/news/2017/02/12/mother-allowed-two-boys-sleep-bed-has-taken-family-court-judge/>, retrieved 14.04.2019

³⁰ Bertrand Russell, *BBC Reith Lectures*, <http://pescanik.net/drustvena-kohezija-i-ljudska-priroda/>, retrieved 18.04.2019

³¹ Unthinkable mass shootings in the USA, or bestial cruelty over innocent population (Boko haram - Jamā'at Ahl as-Sunnah lid-Da'wah wa'l-Jihād in Nigeria, Tehad, Cameroon and Niger, crimes of ISIS, crimes in Rwanda etc.)

³² Bertrand Russell, *BBC Reith Lectures*, <http://pescanik.net/drustvena-kohezija-i-ljudska-priroda/>, retrieved 18.04.2019

³³ Dostoyevski, Fjodor Mihajlovič, „*Legenda o velikom inkvizitoru*” *Braća Karamazovi-knjiga prva*, Rad, Beograd, 1975. pp. 314-338

³⁴ Aurelius Augustinus (354 - 430), better known as Saint Augustine was a Roman writer, philosopher and theologian, author of *Theologiae Patristicae*. He was one of the most important people in history of

cally claimed that „the world with evil is better than the world where moral evil would be impossible. A perfect world demands existence of free creatures, and some of those free creatures choose evil with their free will. Still, the world with free creatures and evil is better than the world without freedom and evil.”³⁵

Can video games give people back the possibility of free choice, or at least create an illusion of free choice in virtual and alternative worlds of the being of video game which will soon become so realistic and lifelike that people might more gladly spend their time there instead of obscure and cruel real worlds of permeating alienation?

The short answer to the question is – yes. Video game can do it and video game already does that. There is still not enough research papers to prove it, but it seems that the Nintendo generation today is a happier and better part of the human community.

The humankind is only to gain from this phenomenon. If we consider that video game helped to come full circle with the initial instinctive need of a man, the need to play, it is additional layer of value of video games. And to be in such harmony with basic human needs as well as the *zeitgeist* and the ever-changing world we live in, to be past, present and future in the same time, it is a peerless phenomenon, not only a cultural one, but one of the defining phenomena of our time.

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³⁵ St. Augustine: *Confessions III*, 7, 12

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ЕТИОЛОГИЈА И АКСИОЛОГИЈА ВИДЕО ИГРЕ

Сажетак: Видео игре су прешле дуги пут од беле покретне тачке на црном екрану осамдесетих година прошлог века, па до данашњих графички невероватних интерактивних прича. Аутор у овом раду настоји да, у дубинама људских нагона потражи клицу настанка видео игара, сместивши узрок и разлог настанка феномена у прељудско. Аутор у наставку анализира аксиолошке аспекте видео игре нудећи логична објашњења за, на моменте шокантни комерцијални и цивилизацијски успех видео игара, њихову свеопшту планетарну вредност и корист за будућност живота на Платени, тврдећи да ће, у дистопијској будућности која нужно очекује људе на Земљи, видео игра можда бити ретка оаза благотворне дезалијенације, негентропије и неповратно минулог живота који је од човека направио ”човека каквог познајемо”.

Кључне речи: Видео игре, информационо друштво, ИКТ, нагон за играњем, алијенација