

UDC 159.947.5:316.663.5]81'371  
doi: 10.15330/jpnu.8.2.108-115

## Section:

# PSYCHOLOGY OF PERSONALITY

## DENOTATE OF THE SCIENTIFIC AND PSYCHOLOGICAL TERM "GAME"

*VICTOR MOSKALETS*

**Abstract.** The essential psychological properties of any activity lie in its motivation in particular in those purposes that lead the subject to it as a means of achieving them. Various positively colored emotional experiences awaken in the subject in the process of playing (games), such as the joy of excitement, elation, and so on create a basis of its motivation. Acquisition and use of material goods and / or social benefits have never been the motives of a game as such; it does not belong to the future or the past, but only to the present moment - to its own course here and now. However, such a motivational basis is inherent not only to a game, but also to some other activities. The so-called game tools, used by other activities, are clearly divided into two types: 1) educational and developmental (training, business, role, etc.); 2) psychotherapeutic. The subject seeking to use these tools effectively should be dominated by motivation matching their purpose. Thus, the former "belong to the future" in the sense that their basis is purpose, not some game result, but developmental, correctional and therapeutic result etc.; and the latter belong to the past, as they are to help their participants to get rid of the past pathologies effects. Therefore, according to the criterion of motivation, these "game" tools are not actually games. Differentia specific of playing/game is the creation of purely imaginary playing situations. It is this property that is the predicate-discursive basis of the term "game" denotation. The rest of its meanings are connotations and other similarities and associations, in particular superficial ones that create definitive relativism in the semantic field of playing/game theory. Among the necessary conditions and essential components of games/fictional playing situations, "fakes", pretense, etc., there are rules that ensure the functioning of a game; deviations and rule-breaking spoil and devalue the game. The subject accepts the restrictions on his freedom by the rules of the game willingly and follows them gladly, because restrictions of the game are conditions created to achieve "courage", and the subject tests their mental and physical abilities (intelligence, agility) etc. and proves them to themselves and others. This means that in the process of the game the vital forces, energies, resources of the subject "play", and they are the source of admiration, comfort, and pride, especially if the game impresses important to them individuals and groups of people with skills, beauty, and delight. Thus, the game (playing) is the creation of purely imaginary playing situations with mandatory rules of conduct, where players can test and demonstrate their mental and / or physical abilities, inclinations, strengths, and which provides enthusiasm, inspiration, strength, joy, pleasure, etc. (it allow to " play " their vital forces), and therefore participants willingly play those games that bring them such experiences.

**Keywords:** game, game activity, game activity motivation, imaginary situations, game content of activity, game educational and developmental means, game psychotherapeutic means.

## 1. INTRODUCTION

Game is one of the main activities as a way of human existence, a necessary condition and a powerful factor in the development of personality, and hence culture, civilization. Therefore, scientific research on the phenomenology of the game is and will always be relevant. In particular, the study is enforced by the paradigm of humanization and science humanization, education, public relations, relationships, and leisure to create favorable conditions for comprehensive development, self-actualization, mental and physical health, integrated into the well-being of the individual. The realm of the game is entirely in the semantic field of such conditions, primarily and mainly due to the fact that games attract and fascinate.

In the game theory in general and in the game psychology in particular, there are still many "white spots", uncertainties, contradictions and interpretations. First of all, "game" has no clearly determined denotation, yet it has various connotations: pretending, imitations, traps, intrigues, flattering compliments and veiled delusions for manipulation, training on professional simulators, encryption, modeling, fantasizing, conventional rules. etc.

## 2. THEORETICAL BACKGROUND. RESEARCH OBJECTIVE, METHODOLOGY AND DATA

Casual logic of the disciplined scientific intelligence states: the uncertainty of the object exists until the subject has not defined it and has not made a decision on it. The purpose of the message is the analytical derivation of the game defining characteristics by highlighting its differentia specific i.e. its inherent properties that distinguish and differentiate it from all other activities.

In the given research paper the terms "game" and "playing" we use synonymously for the convenience of the material presentation. According to the basic methodological principle applied to the complex-organized systems research, to adequately systematize and classify the system components, it is necessary to analytically isolate its system-forming deductive nucleus - the basic, "frame" functional structure uniting its components into systemic integrity despite all their differences (differentia specific deductio). In our opinion, in a complex "activity" system this structure is represented by the "subject - object" (the subject is the one who acts; the object is the aim of their actions). Thus, the most essential, basic psychological properties of all manifestations of human activity are determined by its motivation, driven by the needs that motivate and direct the subject to its object in order to meet these needs. Therefore, we see motivation as the main scientific and psychological criterion for division of the activities into types [9, 38-41].

To identify significant motivational playing motives, it is necessary to outline its phenomenological field, those phenomena which it covers. R. Caua singled out and structured the boundaries of this field and the motivational aspect of these phenomena, he divided all games into four categories: 1) agon (Greek: competition); 2) alea (Latin: luck, fortune); 3) mimicry (English: imitation) 4) ilinx (English: dizziness); he also divided those obviously motivating aspects in two types: 1) paidia (Greek: childishness, children's play) - fun, pleasant excitement; 2) ludus (Latin: game) - pleasure from competition, struggle, overcoming difficulties according to certain rules.

According to R. Caua, *the basis of motivational content of play activities relies on positively colored emotional experiences the subject goes through in its process, including pleasure, enjoyment, excitement, elation, inspiration, enterprising, fun, joyful competition and more.* Almost all researchers of the game topic pointed out this basis one way or another [5, 14; 35-37].

Yet, other activities can also bring their subjects great pleasures: true creativity in all its forms and manifestations; communication based on love and / or interest; fascinating knowledge; work favouring the inclinations and abilities of the subject, etc. It is worth mentioning that according to the doctrine of the personality self-actualization by A.Maslov, any activity that corresponds to the abilities of the subject can and should be creative, and its process is not only brings results, but also grants inspiration, joyful exaltation.

At the same time, a game participant, a subject of formal playing activity may not get any pleasure from the process, get bored, annoyed, or angry etc., if he is motivated not by the game itself, but some other reasons. Among the non-playing motives for participating in the games there are:

- the desire to gain financially. For example, a professional athlete or a participant in a television show-competition is motivated mainly by a material reward for the competitions in which they take part. It is obvious that this kind of a "game" is forced labor according to its major psychological i.e. motivational content. There is no doubt that a competition (agon), as well as risky acts relying on "luck" (alea), share the psychology of the game itself only when their subjects are fully immersed in the excitement, when they enjoy a "bouquet" of emotional experiences that comes from the competition, struggle, risk, expectation of results, and therefore, they are playing and they will continue playing these games irrespective of the possible or probable rewards for participating in them, material or not;

- the desire to receive admiration, delight, to impress with their advantages demonstrated in a successful game such as intelligence, agility, strength, courage, etc., to become popular, respected. If such motives are the dominant motives for participating in the game, then such a game is also forced labor, with the PR as its purpose;

- the desire to be likable, to form a positive image that will result in a positive attitude from the significant others. For example, a subordinate actively participates in a game they do not enjoy, but it is a favorite pastime of his boss. Regarding the leading motivational content such games are selfish and manipulative communication;

- the desire to amuse, comfort, and entertain those one loves. This is the way adult usually play with children. It is a friendly, pleasant communication in which for an adult playing is not a goal, but a means.

Consequently, although the positive, exciting, inspiring, pleasant emotional colouring of the process is an important motivational factor for a game itself, first of all, it is inherent not only to a game but also other activities, and, secondly, a subject can be motivated to play by other factors of secondary importance or factors lacking positive emotional colouring altogether. Therefore, for a game to be a game, a person should play for the sake of a game itself, and the main motivation for playing should be a desire to play, not to get something to consume or to use. That means the subject of the game itself does not pursue a material, social, communicative, or manipulative goal. In other words, neither the acquisition nor the prospects of use of material goods and / or social benefits are the driving motives, motivating goals of a game as it is. "In its pure form", when "existing in itself and for itself" a game as such does not belong to the future or to the past, but only to the present - to its very course here and now.

This means that for the subject a psychological (emotional, intellectual, spiritual) and physical contact with the object of such "pure" communication is a self-sufficient goal. Consequently, the subject does not have a need not pursue any other activity goal (be it a working, cognitive, axiological, playing goal) besides these contacts, other activities derive from it, are subordinate to it, for instance, when playing with a beloved child you enjoy their very presence, the feeling of closeness. Additionally, belonging only to the present, to one's own process, to the course here and now, is not a purely psychological feature of playing. Therefore, there are all the necessary logical and discursive grounds to single out the motivation core of those activities that rely on the so-called game tools. These tools are clearly divided into two main types: 1) educational and developmental (training, organizational and managerial, role, business, etc.); 2) psycho-correctional and psychotherapeutic. The subject seeking to effectively use such tools should be driven by motivation, which corresponds to their main purpose. Thus, they "belong to the present" in a sense that their main goal is not a playing result, but training, developmental, therapeutic results, and so on. The other category belong to the past, if they are to help their participants get rid of the consequences of mental traumas that they once suffered, or to stimulate some effective but long-withheld personality features in their psyche.

### 3. RESULTS AND DISCUSSION

The key content of the given psychological arguments is consistent with the description of Johann Geisinga's first, i.e. the most important, in his opinion, feature of the game: "Thus, first of all, any game is a voluntary activity. If a game is forced, it is no longer a game, but, at best, its forced imitation. Due to its free character, the game goes beyond the natural process. It is something that attaches and complements it, something that is scattered over it as blossoming, decoration, attire. Probably, in this situation one should perceive freedom in the broadest sense of the word, according to which the philosophical problem of determinism remains intact. The counter-argument may sound as follows: this freedom does not yet exist for animal cubs and human children as they cannot help playing due to their instinct that tells them so, therefore, playing serves to develop their bodily abilities, their ability to choose. Yet, introducing the term "instinct", we hide behind an unknown matter, while when assuming in advance the usefulness of the game, we fall into petition principii" [4, 14-15].

Rituals, rites, ceremonies are a solemn-symbolic form of human communication regulated by a tradition, their purpose is to celebrate important for people events related to their spiritual values, ideals, significant occurrences. In other words, rituals and ceremonial actions are a solemn, sublime and symbolic expression of respect regarding certain values, ideals, events, they are meant to express, emphasize and thus confirm and strengthen this attitude. These goals constitute the basis of their motivation, which determines their active specifics that lies in the sphere of the normative and regulatory component of value-oriented activities [6, 72-73]. At the same time, if games make use of the solemn and symbolic means, which are an essential feature of ritual-ceremonial-ceremonial forms of communication, they are only used there as auxiliary ones. According to M. Bakhtin, carnival is a game phenomenon, a kind of mega-game [1].

It is clear that things like wars, battles, any kind of competition, hunting are not games, despite the indisputable etymological and linguistic connections between the names of games and all these occupations and despite the active use of disguise and misleading means, hidden traps, imitations, feigned situations, etc. [4, 16, 51]. It is only natural as all the imitations, pretenses are created not for the sake of playing, but to mislead an enemy, rival, or opponent, in order to, to defeat and / or hunt them respectively. In other words, these imitations or feigned situations are the result of purely practical and pragmatic motives, not playing ones.

From this point of view the term "language game", "nurtured" by L. Wittgenstein, looks rather unreliable. Regarding his position, "language games" are various ways of using words, symbols, signs, codes, phrases, and other means of communication: giving orders and carrying them out, informing about events; reflection on events, proposing and testing hypotheses, solving riddles, witty sayings, funny stories, arithmetic calculations, translations from one language to another, questions, thanks, curses, greetings, prayers, etc. There is no end to multiplicity and diversity of "language games", one cannot single out and record them once and for good, because there is always room for more new things to imagine and to apply [2, 90]. It leads to a question: how all these predicate-intellectual, verbal-communicative, artistic-aesthetic, magical, religious in nature functions and operations are related to a game [9, 44-47].

According to J.-P. Sartre from the correlation of the game and freedom there comes around definitive relativism: "what is a game if it is not an activity caused by a person, an activity defined by a person and only a person can make it fruitful. As soon as a person realizes that they are free and wants to use their will, their activity becomes a game: a person determines the value and rules of their behavior and agrees to pay for his actions only according to the rules, established and defined" [5, 20]. If a willingly chosen activity becomes a game, then either the game does not have any motives, forms, and means on its own, but for this manifestation of free choice, or the given "passage" of a prominent philosopher and writer is wrong. Contrary to J.P. Sartre, J. Geisinga considered and clearly outlined the differentia specific of playing freedom itself (an essential property inherent only to it). Freedom, the first essential feature of the game, is inextricably linked with the second one: the game,

neither an "ordinary", nor "real" life, but a temporary entry into a special field of activity governed by its own laws. This, however, does not prevent the player from indulging into entertainment with extreme seriousness, utter devotion up to self-oblivion that turns into delight [4, 15]. L. Vyhotsky referred to this differentia specific of the game itself rather aptly and curtly describing it as "a specific attitude to reality, characterized by the creation of fictional, imaginary situations and the transfer of features of some objects to the other" [3, 348]. In our opinion, it is this property that makes the predicate-discursive basis of the denotation of the term "game". All the rest of its meanings are connotative, they are more of similarities and associations, in particular the superficial ones, that create definitive relativism in the semantic field of playing.

Playing, pretending, imaginary situations as well as transfers of features of some objects to the other, "fakes", pretenses, etc. rely on rules that ensure the playing pattern, their necessary condition and component. According to J. Geisinga, "Playing space revolves around a special unconditional system. And here comes another, very positive feature of the game: it creates order, as it is the order itself. It brings temporary, limited perfection in the imperfect world, in the turmoil of life. Playing requires an absolute and inviolable order. Even the smallest deviation from it "spoils the game", deprives it of its character and devalues it "[4, 17]. Similar to imperatives and taboos (requirements and prohibitions) of all forms of normative regulation (law, morals, traditions, etc.), game rules control – they coerce and do not allow, i.e. they restrict freedom, require voluntary self-denial and self-restraint, and so on. The formal difference of the game rules is that the penalties for violating them are usually not that severe compared to sanctions for non-compliance with the imperatives and taboos of most regulations.

It is not inherent for restrictions on freedom, coercion, even if they do not reach the level of authoritarian violence, to be a positively coloured, pleasant, joyful and uplifting, emotional background. Yet, the subject willingly chooses the restriction of the freedom by rules, they adhere them with pleasure. In our opinion, due to the fact that game restrictions are conditions specially created for "courage" - testing and exhibiting - demonstration by the subject, primarily to themselves, and then to others their mental and physical abilities, capabilities, advantages (cleverness, ingenuity, observation, resilience, speed and accuracy of reactions, courage, perseverance, etc.), his talent, luck, the grace of fortune, etc. In the real game process there "play" the vital forces, energies and resources of the subject, the ones they admire, find comforting, are proud of, especially if the game test is successful, its game impresses with skill, perfection, beauty, and delights important people, groups, general public. According to J. Geizinga, who asks "What is a "victory"? Additionally, what means to be "won"? A victory means winning at the end of the game. Yet, the value of this proven advantage tends to grow into the illusion of a winner's advantage in general. In this way they win something more than the game as such. They win glory, gain honor, and this honor immediately benefits the whole group which the winner is representative of. Here once again we face a very important game feature: the success achieved in it easily spreads over to the whole group. Moreover, there is even more important characteristic feature of it: in the competitive "instinct" there domineers the desire for power or the desire to rule [4, 61-62].

The fact that each person has their favourite games that fascinate, entertain, and amuse them because they correspond to one's potential and already developed abilities convincingly proves the above interpretation of motivational urges for the game. Those games where for which If the subject does not have the necessary potential for successful participation in some game, and therefore its process brings neither "courage", nor self-admiration for them, the game will not attract the subject in any way, they will simply avoids it. For example, according to their intellectual potential, some play chess and/or preference and poker, others - lotto and dominoes.

The deep phylogenetic roots of these motivational game bases can be clearly traced in animal games. "The game is older than culture, because culture, no matter how inadequate its definitions are, always presupposes the existence of human society," wrote J. Geisingaa, and animals did not wait for a human to come and teach them to play. One can confidently argue that human civilization has not added any significant features to the overall idea of the game. Animals play just like humans do. To

check whether it's true it is enough to observe puppies, their merry fighting contains all significant features of human play... And, what is of utmost importance, this activity brings them quite obvious joy and excitement. Puppies' playing is just one example of the simplest forms of animals playing" [4, 7]. Young predators' games are mostly imitations of specific behavior pattern, which can be seen as precursors of the fictional situations that is one of the manifestations of "proto-imagination". It is apparent that young predators enjoy it when they imitate locomotions (body movements) and manipulations (limbs movements), directed at food catching and consumption, defense, escape: they lay, fly, crawl, jump, stay motionless, attack, and fight, etc.; these also include fights, sexual contacts, hunting and chasing. Some species employ special signals to indicate their playful intentions, e.g. tail wagging. Apes use their mimics to offer to play - the so-called "playful face" or "smile", when an animal opens its mouth wide but does not bare its teeth. Bared teeth are a sign of a threat, aggressive intentions. Spider monkeys along with some others species lower their heads as if bowing. Jane Goodall found out that chimpanzees have a special playful way of walking, playing intertwining of fingers and shoulders scratching. She described many interesting examples of the playing activity of these anthropoids. Most of them sport clear "proto-imagination".

One can confidently state that playful "squirming" and fighting of both adult animals and their progeny, as well as human games, sport the "play" of their vital forces, resources and energy, and it pleases and attracts them. This conclusion finds its proof in the Conrad Lorenz's radical denial of the interpretations of cubs' playing as learning mainly or only, as learning forms of response, behavior, gaining individual experience. This eminent ethologist argued that learning in the course of the game is "innate", i.e. it does not occur as a result of search activity (errors and mistakes ,or insight) in difficult situations concerning vital needs of animals, it is rather an additional, "surplus" product, a bonus [7, 129].

In his work J.Geisinga provided an amusing description of "real competitions and wonderful performances in front of enthusiastic spectators", in these things he saw "more developed manifestations" of the playing activity of animals. In particular, he was "extremely surprised that birds, phylogenetically so far from the human race, have so much in common with humans: blackbirds perform dances, crows compete in flights, bowerbirds and others decorate their nests, songbirds chirrup... Thus, competitions and exhibitions as entertainment do not come from culture - they precede culture "[4; 7, 58]. Still, according to the fundamental laws of zoo-psychology and ethology, all of this is not entertainment or games, but the genetically-inherited marital instinct manifestation. Thus, unlike games and entertainment, they do not belong to the present, to "here and now", but to the future. Although there is certainly some "courage" in them, but it is not actually a game [7, 64-74].

Summing up, out that of all the considered essential psychological properties of the game (playing) only games can create fictional, imaginary situations with mandatory rules to follow, which are inherent purely to games, only games and nothing more. This is its basic, main differentia specific. Due to this conclusion, we can combine all the essential motivational features of the game (playing) in the definitive description of its functional psychological essence, which is the main content of the detonation of the scientific and psychological term "game".

A game (playing) is the creation of purely imaginary fictional playing situations with mandatory rules to follow, they provide players with a chance to test and demonstrate their mental and/or physical abilities, capabilities, inclinations, strengths, which lead to admiration, inspiration, consolation, joy, pleasure, etc. (an opportunity to "dare" their vital forces to play), and therefore, they willingly seek to participate in such games that can reward them with similar experiences. It is in this sense that the game belongs to the present, "to itself" here and now.

The subjects in playing rarely reflect or realize this motivation. Other motives for participating in the game itself are secondary. If secondary motives dominate, such a "game" is not actually a game, it is just a game and nothing more.

#### 4. CONCLUSION

The essential psychological properties of any activity are in its motivation, in those needs that the subject satisfies with its help, in those goals that lead to it as a means of achieving them. Different positively colored emotional experiences that the subject goes through in the playing process make up the basis of its motivation, including the pleasure of enthusiasm, excitement, elation, inspiration and more. The very desire to experience these emotions calls for the game. The subject of the real game does not pursue a utilitarian-material, social goal. The game itself does not belong to the future or the past, but only to the present moment - its course here and now.

The so-called game tools used in other kinds of activities can be clearly divided into two main types: 1) educational and developmental (training games, role games, business games, etc.); 2) psychotherapeutic. A person who seeks to use such tools effectively should be dominated by motivation that corresponds to their purpose. Thus, their main goal is not a game result, but developmental, correctional and therapeutic result, etc.

Differentia specific of playing/games is the creation of purely fictional situations for the game purpose. It is this property that is the predicate-discursive basis of the term "game" denotation. Among the necessary conditions and essential components of games/fictional playing situations, "fakes", pretense, etc., there are rules that ensure the functioning of a game; deviations and rule-breaking spoil and devalue the game. The subject accepts the restrictions on his freedom by the rules of the game willingly and follows them gladly.

The phenomenon that can be dubbed the game content of other activities is an imitation, typical problems pretension in a certain activity, which creates favorable conditions for professional "courage" of the subject - their exaltation, inspiration, comfort from their ability to effectively manifest their abilities, self-satisfaction, etc.

#### REFERENCES

- [1] Бахтин М.М. Творчество Франсуа Рабле и народная культура средневековья и Ренессанса. Москва: Художественная литература, 1965  
[Bakhtin M.M. Tvorchestvo Fransua Rable i narodnaia kultura srednevekovia i Rennessansa. Moskva: Khudozhestvennaia lyteratura, 1965 (in Russian).
- [2] Витгенштейн Л. Философские работы: монография. В 2 ч. Ч.1. Москва: «Гнозис», 1994.  
[Vythenshtein L. Fylosofskye raboty: monohrafiya. V 2 ch. Ch.1. Moskva: «Hnozys», 1994 (in Russian).
- [3] Выготский Л.С. Собрание сочинений: в 6 т. Москва: Просвещение, 1981-1984. Т.4., 1984  
[Vyhotskyi L.S. Sobranye sochyenyi: v 6 t. Moskva: Prosveshchenye, 1981-1984. T.4., 1984 (in Russian).
- [4] Гейзинга Й. Homo Ludens. Київ: «Основи», 1994.  
[Heizinha Y. Homo Ludens. Kyiv: «Osnovy», 1994 (in Ukrainian).
- [5] Гра та ігри. Кур'єр ЮНЕСКО, 1991.  
[Hra ta ihry. Kurier YuNESKO, 1991 (in Ukrainian).
- [6] Москалец В. Види діяльності з позиції суб'єктного підходу в психології. Психологія і суспільство. Український теоретико-методологічний соціогуманітарний часопис. 2012. №4. С.66-78  
[Moskalets V. Vidy diialnosti z pozytsii subiektnoho pidkhodu v psykholohii. Psykholohiia i suspilstvo. Ukrainskyi teoretyko-metodolohichniy sotsiohumanitarniy chasopys. 2012. №4. S.66-78 (in Ukrainian).
- [7] Москалец В. Зоопсихологія і порівняльна психологія: підручник. Київ: Ліра-К, 2020.  
[Moskalets V. Zoopsykholohiia i porivnialna psykholohiia: pidruchnyk. Kyiv: Lira-K, 2020 (in Ukrainian).
- [8] Москалец В. Психологія гри та ігрового змісту інших видів діяльності. Психологія і суспільство. Український теоретико-методологічний соціогуманітарний часопис. 2020. №2. С.46-66  
[Moskalets V. Psykholohiia hry ta ihrovoho zmistu inshykh vydiv diialnosti. Psykholohiia i suspilstvo.

- Український теоретико-методологічний соціоhumanітарний часопис. 2020. №2. С.46-66 (in Ukrainian).
- [9] Москалець В. Функціонально-психологічна сутність свідомості як рамкової умови пізнання, методологування, віри, мислення, діяльності. *Психологія і суспільство*. Український теоретико-методологічний соціоhumanітарний часопис. 2019. № 1. С. 35-51.
- [Moskalets V. *Funktsionalno-psykholohichna sutnist svidomosti yak ramkovoї umovy piznannia, metodolohuvannia, viry, myslennia, diialnosti. Psykholohiia i suspilstvo*. Ukrainskyi teoretyko-metodolohichnyi sotsiohumanitarnyi chasopys. 2019. № 1. P. 35-51 (in Ukrainian).
- [10] Caua R. *Les jeux et les homes*. Paris: Gallimare, 1958.

**Address:** Victor Moskalets, Vasyl Stefanyk Precarpathian National University, 57 Shevchenko St., Ivano-Frankivsk, 76025 Ukraine.

**E-mail:** victor.moskalets@pnu.edu.ua

**Received:** April 09, 2021; **revised:** April 12, 2021.

---

Москалець Віктор. Денотат Науково-психологічного терміна «Гра». *Журнал Прикарпатського університету імені Василя Стефаника*, 8 (2) (2021), 108–115.

Сутнісні психологічні властивості будь-якої діяльності полягають у її мотивації – в тих цілях, котрі скеровують суб'єкта до неї як до засобу її досягнення їх. Основа мотивації ігрової діяльності (гри) – позитивно забарвлені емоційні переживання, які виникають у суб'єкта в її процесі: втіха від азарту, піднесення тощо. Здобування і використання матеріальних благ та/чи соціальних переваг не є мотивами власне гри – вона не належить ні майбутньому, ні минулому, а лиш теперішньому – самому своєму перебігу тут і тепер. Однак така мотиваційна основа притаманна не лише гри, а й деяким іншим видам діяльності. Так звані ігрові засоби, якими послуговуються інші види діяльності, виразно поділяються на два типи: 1) навчально-розвивальні (тренувальні, ділові, рольові тощо); 2) психотерапевтичні. У суб'єкта, котрий прагне ефективно використати такі засоби, має домінувати мотивація, що відповідає їх призначенню. Отже, вони «належать майбутньому» в тому сенсі, що їх основа мета – якийсь не ігровий результат, а розвивальний, корекційно-лікувальний тощо; а другі – ще й минулому, якщо вони мають допомогти їх учасникам позбутись наслідків патогенних впливів у минулому. Тобто, за критерієм мотивації ці «ігрові» засоби не є власне іграми. *Differntia specific* ігрової діяльності – це створення суто ігрових удаваних ситуацій. Ця властивість є предикатно-дискурсною основною денотату науково-психологічного терміна «гра». Всі інші його значення – коннотатні та інші уподібнення й асоціювання, зокрема поверхові, які й створюють дефініційний релятивізм у семантичному полі теорії ігрової діяльності. Необхідна умова та істотна складова ігрових удаваних ситуацій – правила, які забезпечують ігровий лад; відхилення від ладу псують і знецінюють гру. Обмеження своєї свободи правилами гри суб'єкт приймає добровільно та з вдоволенням дотримується їх, тому що ігрові обмеження – це умови, спеціально створені для «куражу» – випробування й демонстрації суб'єктом самому собі та іншим своїх психічних і фізичних здатностей (кмітливості, спритності тощо). Тобто, у процесі гри «грають» життєві сили, енергії, ресурси суб'єкта, якими він захоплюється, втішається, пишається, особливо, якщо його гра вражає майстерністю, красою, викликає захват у значущих для нього осіб і груп. Отже, гра (ігрова діяльність), – це створення суто ігрових удаваних ситуацій та обов'язкових правил поведінки в них, у яких гравці можуть випробувати й продемонструвати свої психічні та/або фізичні спроможності, здібності, переваги, що викликає у них захват, насагу, натхнення, втіху, радість, насолоду тощо («покуражитись» грою своїх вітальних сил), а відтак вони добровільно прагнуть брати участь в тих іграх, котрі приносять їм такі переживання.

**Ключові слова:** гра, ігрова діяльність, мотивація ігрової діяльності, удавані ситуації, ігровий зміст діяльності, ігрові навчально-розвивальні засоби, ігрові психотерапевтичні засоби.