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**Video Game and Technological Civilization Discontents: Effects  
and origins of the Discourse of the Cyberaddictologists**

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**Bibliographical statement**

Sébastien Bogajewski is a doctor in clinical psychology and written a thesis on the psychological reports between player and video game in a clinical context. He is neuropsychologist and psychopathologist to the Health center de la Croix Chavaux (Paris, France) and researcher-partner in the UTRPP EA 4403 Paris 13 university - SPC.

**Abstract**

## Introduction

Jacques Lacan (1991) described four structures of discourse that would form all social ties. Depending on his theory, any speech would convey a hidden truth, unconsciously to the other (Lacan, 2002, p. 710 [endnote]). The language becomes a signifier's system and not simply coding. Lacan describes this state of the human condition as *le parlêtre* (the Speaking) : "And the subject, while he may appear to be the slave of language, is still more the slave of a discourse in the universal movement of which his place is already inscribed at his birth » (*ibid.*, p. 414). The other to whom the speech did not perceive himself effects on his own psychic structure. In France, as in Europe generally, the debate about the possible effects of video games on the psyche revolves mainly around the question of addiction (Kuss & Griffiths, 2012; see also Valleur, 2013) and more rarely around the question of violence (Nachez & Schmoll, 2003). This debate is international. We observe it in Asia (Mori et al., 2015) massively in Europe (Gerlach & Traxl, 2015; Pallesen et al., 2015; Sauvaget et al., 2015; van Rooij et al., 2015) and somewhat in the US (Bailin, 2014) where the debate seems to be focus on the issue of violence (Fox & Potocki, 2015). This peculiar discourse around the video games addiction was characterized by Sébastien Bogajewski (2015) as the

*discourse of cyberaddictologists*. We wish in this article questioning the elements of the hidden truth of the discourse of cyberaddictologist and its effects on psychic structuring of subjects. For this, we will present clinical examples that seem to show the effect of speeches on topics ; and why we believe meaningful to be taken into consideration in the clinical management. For his part, Sigmund Freud (2010) described the idea that the cultural discontents would be related to three sources: the omnipotent nature, the nullity of our own body and the distrust towards devices governing relations among people. Our idea is that the hidden truth of the discourse of cyberaddictologists, rooted in a cultural discontents (fear of the obsolescence or nullity of our own body) as much as it produces discontents (distrust towards the devices governing relations among people). This particular form of discourse that Nestor Braunstein (2013) called *the discontent in the technological civilization*.

## **Methods**

Our reflection is based on the clinical elements found during conversations with two of our patients. We built our case study by the method recommended by Robert K. Yin (2014).

## **Characteristics of the Subjects**

The first case is the one of our patients, male, French, 20 years old during its initial consultation. He is removed from school. He smokes (cigarettes, cannabis) a lot, he drinks some alcohol every day or almost and, he plays to the video games almost a lot, he explains. He comes to consult because: " he does not feel good ". "Something perturbs him, " he says. He adds that he has a "generalized discontents "; without he manages to explain the main elements. The patient has no visible psychotic disorders, nor cognitive one. His symptoms are mental ruminations, narcissistic and identity suffering and difficulties with social behaviors and ties. These symptoms evoke a borderline personality disorder (Gunderson, 2008). The second case is also our patient, female, 19 years old at the time of its initial consultation. She is sent to us by her regular doctor because she suffers from an important agoraphobia. She plays video games too, a lot she explained. Especially the typical kind of on-line games: MMORPG. She does not neither smoke, does not drink, has no visible psychotics disorder, nor of cognitive one. She is in a couple with a young man whom she declares herself "to castrate". He too plays at MMORPG. They like finding themselves on these games. She likes, in the game as in life, to draw the attention, that we are careful of her. For

that purpose, she devoted her efforts in particular into guilds. She makes a provocative attitude, as when she will make completely conscious reflections on the type of man whom she appreciates and which correspond to a description detailed enough by his therapist. The theatricality of its behavior dismissal by a kind of effect mirror in a very elaborate direction of its video game practice. These striking lines of her personality evoke a histrionic personality disorder. As we shall expose him, the agoraphobic disorder is not clinically coherent in its expression. It can send back to the theatricality of the behavior as to the faintness in front of situations where she is not the center of attention. They have both a degree of secondary study (High School).

### **Clinical Interventions**

Our clinical intervention uses an approach at the same time humanist and constructivist (Marks & Yardley, 2004, pp. 7-8). We interviewed (depth interview) in a clinical context our patients to discover how they could perceive the effect of the discourse of the cyberaddictologists for their mental state, their social relationships, their feelings or their behavior. We then tried to understand, with regard to the theory of the discourse of Lacan and the psychoanalytical theories generally, the links which it was possible to establish between the identified

informations and the probable effects of the speech. So, we were in a position to examine the sociocultural functions of normative speech surrounding the debate around the effects of the video games. Our approach utilizes the ethnographic or narrative interview method (Fontana & Frey, 1998, pp. 47-78). For us, depth interviews « facilitate insight into how a respondent spontaneously structures an issue in a way that highly directive methods, which are accompanied by predetermined response categories, cannot. » (Marks & Yardley, *op cit.* p. 41). Furthermore, this approach also has the benefit of do not force consistent on thinking. However, it also makes the data analysis dependent on the one who analyses them, and thus his own thinking's consistent. We believe that it is the limit of this type of study. This method is however essential, with regard to the psychoanalytical theory, to allow the access to elements unconscious of the thought of the subject. Masters-Signifiers of the speech of our two subjects are the significant, which particularly interested in us. We used an OpenGl software for qualitative analysis of the speech (RQDA) to present and review the data under statistical shape. Psychotherapeutic's follow-ups are still in progress for the first case and lasted 2 years for the second case. For the first case, we stopped the analysis in the first two years of follow-up. One year of follow-up corresponds to approximately 45 conversations (a weekly interview).

## **Ethical Approvals**

In agreement with rules established in our discipline and our institution (Francis, 1999), the review of this study by an Ethics Committee was not necessary: the patients are to be of age and in state to give their consent, they gave their agreement so that the data stemming from their treatment are used, no personal datum was either collected or stored. The cases are made anonymous and no published datum is an opportunity to discover the identity of the subjects. The clinical elements are described in the present article entirely arise from our notes taken during the conversations. No datum allowing to identify the patients was kept after the writing of this article. Procedures and used clinical methods are in accordance with the recognized standards of the discipline (psychodynamic approach) and no non-psychologist or psychiatrist are intervened during the conversations. We provided a prompt opportunity for the patients to obtain appropriate information about the nature, results, and conclusions of the research.

## **Results**

### **Understanding of the Results**

We took back as result signifiers the most evoked by both cases, with between bracket the frequency in percentage of interviews in which they appeared and the importance of it meaning in the speech. This importance is measured by the relationship between the number of the evocation of these significant and the total number of words produces by the patient expressed in percentage. For a better analysis, determiners and names with which they are connected were considered as a single word (just like certain words of connection peculiar to the French grammar). Also, when the signifier element consisted of several words, it is the word group which was regarded as meaningful. It would thus be more suited to speak about the relationship between the masters-signifiers groups and the total significant words groups, independently of the size (in words) of these groups. This measure of frequency is named Standard Frequency Index (SFI). We considered as relevant for the analysis, all the masters-signifiers groups whose SFI was upper to 30%. In the French language, only 1,58% of the words have on SFI average superior at 30% in the population of graduates of the primary degree (elementary school or 6-11 years old children) (Lété et al. 2004, pp. 156-166).

**Perception by the Patient of Hidden Truth of the Discourse (see Table 1)**

In both cases, the normative character of the speech is put forward (SFI = 66,4%; 67,1%), just like the idea that he could be the sign of a fear of the youth (SFI = 52,9%; 54%). The first case puts forward the violence which it feels when he perceives the speech surrounding the video gaming (SFI = 53,2%) . And the collapse of the society (SFI = 38,3%). While the second case seems of advantage to put forward the question of the social ties. In particular its own social difficulties (SFI = 72,4%) or its shame of a social behavior (the practice of the on-line video game) judged as being able to be deviant ( SFI = 30,2%).

**Perception by the patient of the discourse's effects on himself (see table 2)**

Both cases put forward their rejection of the speech (SFI = 42,2%; 59,7%). It is what was evident from interviews. Both feel sad even in mental depression (SFI = 36,4%; 37,9%); because they perceive in the speech, and think that it is the one before any people who do not understand their video game's activity (SFI = 27,5%; 45,9%). The first case puts forward particularly the idea of addiction or abnormality. He notes that it is, for him, the way he feels most: the idea that the

discourse of the cyberaddictologists was before any, a speech which makes the player as devious subject (SFI = 43,5%). Both patients evoke more than they perceive of the hidden truth of the discourse ( $\bar{x}$  = 46,32%; 42,92%) than they perceive of its effects on themselves ( $\bar{x}$  = 38,18%; 47,8%). Also, than they perceive about effects of the discourse seem to have a lesser importance, in their own discourse ( $\bar{x}$  = 37,54%; 47,7%), than their perception of the hidden truth ( $\bar{x}$  = 52,7%; 55,93%).

### **Statistical Significance**

The differences of results between both patients are not considered as significant: neither for the perception of the hidden truth ( $p = 0,78$ ) nor for the perception of effects of the discourse ( $p = 1$ ). The differences of evocation and SFI, for the Masters-signifiers of the first patient, are insignificant between those of the perception of the hidden truth and those of the perception of the effects of the discourse ( $p = 0,65$ ), but more significant for the second patient ( $p = 0,39$ ). These results seem to show that there is no really significant difference between the discourse of both patients on the one hand, and between the hidden truth of the discourse and its received effects on the other hand.

## Discussion

### Description of the Cyberaddictologists Discourse

**General purpose.** « The concept of video game addiction is established from the following elements: a clinical reality, the lack of knowledge about video game, the transformation of the modern psychiatry, terms ambiguous and the place of the addiction in the therapeutic management. » (Gaon & Stora, 2008). We believe that it is embarrassing and difficult to describe the discourse of the cyberaddictologists. Especially because of the multiple references to it use. Furthermore, we believe that all the addictologists not referent their practice in a unified disciplinary field: psychiatry or public health for some, for others the behaviouristic theories and finally, for some, the psychoanalysis. Number addictologists don't look at proof-of-concept of cyberaddiction (Griffiths, 2012). Bogajewski (2015) studied what Gillot (2009) appoints « the imaginary formations of the discourse » of the cyberaddictologists: It is normative, and our two patients perceive it. The gold standard is neither behavioral nor social. Lacan (2002) described this kind of standard like a « dead knowledge ». In our case, this « dead knowledge » is an issue of the human condition. That link between the discourse of the cyberaddictologists and « dead knowledge », is a sign of the

enslavement of this speech to *the discourse of the Master (ibid)*; *I.e. essentially* a speech for bringing order to society. « We observe the concern of the ruling classes facing the emergence of a public-sphere which would not be under control (the Net) and leaves the opponents free to organize themselves and to communicate. » (Minotte, 2010, p. 14). Here our thoughts turn also to the way the Arab Spring used the social network. It is our opinion that it's a similar thing about video gaming, on account of their origin (the hacking culture) and its ties to the Net (Massively Multiplayer Online games for example). If the discourse of the cyberaddictologists relieves the discourse of the Master, so, it forms itself as the *academic discourse (Lacan, op. cit.) I.e. essentially* a speech to relieve a dead knowledge. According to Lacan, this kind of discourse describes a reality as much as it builds it. That is why the discourse produces neologism, which are used to describe the new built reality.

**The hidden truth of the discourse.** « The “truth” of the academic discourse, hidden — of course —, his power (*I.e essentially* the master signifier) is established as: a constituent lie, a denial of his own performative dimension. This lie cause for concern that the speech describes a simple state of the reality. When, in fact, it falls under a political decision. » (Zizek, 2003). We believe that the political dimension of the truth of the discourse of the cyberaddictologists, is

in fact a more social and philosophical dimension. Mumford (1971, 1974) and McLuhan (1994) provided a comprehensive vision of decline about our societies, which are based on the social role of the media. We feel that this special problem is at the heart of the master's problems: it must, at all costs, continue to bring order to society. But new technologies like the Net or video games, are recognized as factors of social destabilization. We can observe that when our patients think that the discourse of the cyberaddictologist conveys a vision of the fall of civilization, and a fear of the youth. It is that Bogajewski (2015) identified as *the youth peril*. Minotte (2010) think that it is not a new question. From Platon to Mumford, philosophers have often denounced a new technology for its so-called abilities to collapse the society. We also think it possible to observe the discontents of the social Master facing new technologies, when governments want to control, banish or demonize digital technologies. In this context, the discourse of the Master needs an academic discourse. This is placed under the responsibility of the discourse of the cyberaddictologists. In fact, the Master needs a so-called scientific discourse to legitimate its decision. We consider to be necessary to clarify our words: these mechanisms remain in both collective and individual unconscious. At the other hands, the discourse of the cyberaddictologists convey the fear of the obsolescence of our own body. The realization of ubiquitous computing — a reference to information processing where computers are

integrated into everyday activities and in multiples of objects — (Krumm, 2009), is an aspect that video games exploit. This aspect of the development of computing technologies are designed to allow a vague feeling of disquiet around the obsolescence of our own body. It's the question of transhumanisme (H+ cultural movement), or of the transformation of the digital natives (Prensky, 2001) into an « homo numericus » even into a cyborg (cybernetic organism).

### **Technological Civilization and its Discontents**

**The fear of the obsolescence of our own body.** Google Glases™, Wii™, smart phones and other ubiquitous computing devices, draining a fear of transformation of the human body, such as video game. It is the question of the techno disposition (Rojas et al., 2010) : if peoples fear new technologies and its so-called abilities to collapse the human body, it's because of the persistency of inequity in the « technopolis » together with the fear of the obsolescence of the body of the digital immigrants and analog natives. It's a conflict between generation. For example the brain of the digital natives (or Millennials) would be modified by the video gaming : violence awareness (Bartholow et al., 2005), spacial cognition (Feng et al., 2007), striatum dopamine release (Koepp et al., 1998), brain plasticity (Green et al., 2008) or attention, memory and executive

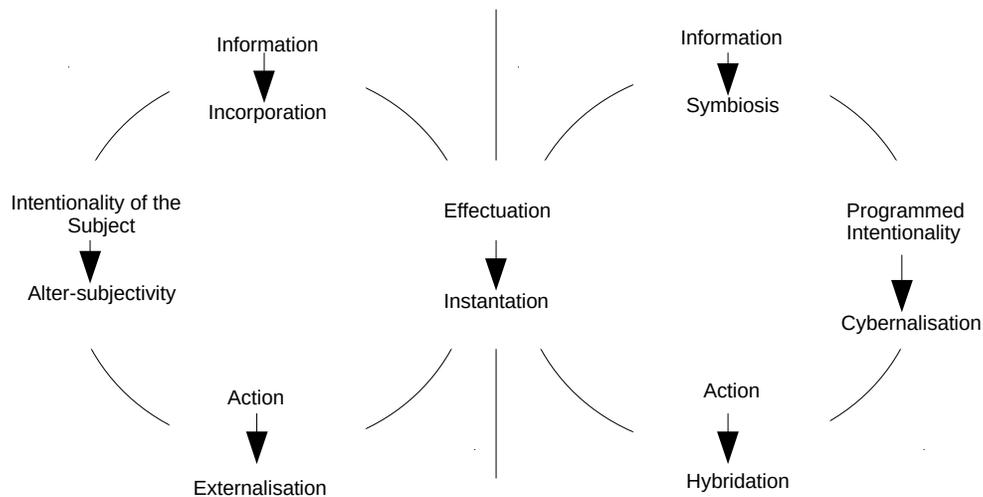


Illustration 1 : The processus of cybernalisation by Etienne Perreny

control (Boot et al, 2008). We often hear, from the parents, that their children are « digital omnivorous ». On the other hand, we believe that it is the question of the language which can explain, also, the fear of this obsolescence. All the language appears to be reshaped by the digital technologies, and in the video games especially. Homo Sapiens is the sole speaking animal. But it is, also, the only animal to be in a position to create, manipulate and use technologies. André Leroi-Gourhan (1993) feels that technologies are a « symbolic stretching of the body ». And the symbolic it's the domain of the language. Language and tools are symbolically linked in the concept of cybernalisation (illustration 1) developed by Etienne Perreny (2010). In this concept, the screen of the computing devices is on the middle as a doorway between realty and digital. On the right, there are the processus in the machine and on the left, for the subject. The subject manipulates

interactive images with an *effectuation* (manipulation and designation). The *intentionality of the subject* is transformed in *action* which allows effectuation. In response to the subject is *instanced* and *information* uploaded into the machine activates the *programmed intentionality* of the machine. This intentionality is likewise turned into *action* and transmits *informations* to the subject. This informations feeds the intentionality of the subject and produces an *alter-subjectivity*. Actions become externalizations. Into the machine, subject and computer are in *symbiosis*. This is the *cybernalisation* of the subject. It demonstrates the growing symbiotic linkages between computing devices and human and suggest that, in a near but hypothetical future, human and machine both as one. And this ascendancy of the cybernalisation feeds the fear of the obsolescence of the human body, especially for the no-digital natives.

**Distrust towards the devices governing relations among people.** Also, the *fear of the video games* can be understood through our modern society's relationships maintained with the play : « Play is an other place from the reality, and it is also used to break out of social constraints at least as much to absorb them. This backward and forward move between fiction and reality, this continual dialogue between imaginary and reality, defines the Play — in a very specific way — like a parser. » (Schmoll, 2010, p. 28). The analysis that gamers can make

from these playing activities, can sometimes become the basis of questioning towards the devices governing relations among people. Furthermore, this vision is in our opinion a paradox because of the massification of the video game industry : « The mass culture assures the long-term viability of the status quo : « the happiness is associated with the purchase of goods, leisure activities exist solely in an escape form, works of art are purged of all philosophical or political signification, and all reflection about the living conditions seems to be ruled out. » (Gingras, 2009, p 48). The question of digital is added to that of the game. Since Fritz Lang's *Metropolis* or James Cameron's *Terminator*, modern Western society plays at frightening about technology. This fear is not new. The Greek philosophers denounced the alleged ability of writing to destroy their oral society. The train too has raised fears of his contemporaries. Public opinion believed that radio and television were meant to definitely pervert youth. "The popularity of this new hobby [radio] in children has increased rapidly. This recent invader of family privacy brought a disturbing influence in its wake. The parents became aware of an amazing shift in the behavior of their offspring. They are baffled by a series of new problems, and are devoid, frightened, defenseless. They cannot hunt this intruder, because he grows up to be a major media for their children.» (Eisenberg, 1936, pp. 3-31) This report established by Eisenberg in 1936 on the radio could be as well established for the television or the video

game. And it is then these "offsprings" whom one promised us to become "antisocial" who today, come there to qualify in this way their own offspring. Beyond these questions, the digital technology also convenes the concept of counterculture, for example, through of hacking or the cyberpunk movements. This counterculture is then perceived as particularly "dangerous". In particular when it shows itself in an activity which constitutes itself in a spatiotemporal frame different from the common and which is frivolous; as it is the case for the game. This perception, coupled with a situation of massification, produces in the social standing the idea that the video game would be a subversive object capable at the same time of creating transhumans and barbarians near the western civilization. We also think that it is possible to observe this faintness in the interpersonal relations, through the concept of the digital native (Prensky, 2001). It joins more generally the question of the social integration. Behind the concept of the digital native, it is all the question of the mastery of the computer language, its codes and its concepts. The absence of mastery (more supposed than demonstrated) of the digital immigrants, dealing with the so supposed better mastery of IT of the digital natives (Loos, 2012), establishes in time, in the social imagination, the idea of a downgrading of a part of the population. Here begins the digital divide (DOC, 1995) : «The digital divide is a line of symbolic break, the plan of a cleavage enters on one hand the individuals or the social groups

which are - or those feel - integrated well in the "information society", on the other hand who are - or feel - exclude of this society.» (Vodoz, 2010). This exclusion produces in individuals this feeling of strangeness in their daily lives. What Freud (2003) describes under the concept of *Unheimlich* (Uncanny). This constitutes, in our opinion, what is called "the discontent of the digital civilization"

**Effect of the Discourse on the Psyche of the Patients.** Freud identifies the uncanny from the societal taboo. It occurs when what had to remain taboo is partially revealed. In the cases shown, the taboo is reflected in the practice of an activity which still remains socially marked by the idea of marginality. More recently, it also joins in the field of mental health: Addiction, cognition, to behavior. Both cases observed here reject both the speech of the cyberaddiction because they perceive the taboo with which they are confronted and try to raise it. However, they are subsequently in a paradoxical situation. Either they refuse the speech which is socially dominant and take the risk of seeing an affirmation of a certain moral judgment of marginality. Or they agree with to the speech and confirm a social reality they reject. In both cases, it raises the issue of the narcissism that is affected. For the case n°1, the narcissistic disorder comes to strengthen an already negative self-image. This young man does not even know

how define his identity, as it is often the case in the personalities borderline. But few of things in which he can cling to build his restored self-image, it perceives them as judged negatively by the society. According to our observations, they attribute it to the speech of the cyberaddictologists. And it deteriorates certain features of the borderline personality, like self-image perceptions. In the case n°2, the link between self-image and histrionic personality is made, in a relatively similar way, in what we can be discovered in the borderline personality disorders. It is the look of the other one, relating to the self. It's the one which can be to assure or to re-assure the narcissism of the subject. He builds its narcissism from looking in a mirror which is tantamount to the gaze of the other. This "in mirror" judgment is essential, almost vital. And when it get messy, a depression can happen. So here too, the young woman whom we name case n°2, feels some difficulties with the social judgment which she senses of her video gaming practice. She asks for a certain "marginality", as for example in her appropriation of certain codes of behavior or language of butch-fem (she declares himself however heterosexual). Notwithstanding, she does not agree with this image and cannot completely build her identity with it. She feels it as imposed by the Other (lacanian term for all which comes from the field of the social in particular in its dimension stemming from the language), and in a way she is putt of it, like she is sick of it and of life. She cannot any more stand the other one, which would

explain, in our opinion, this disconcerting agoraphobia (in terms of clinical purpose) and some clinical depressive episode as we have seen. Her agoraphobia trouble is disconcerting because she does not respond to the classic criteria. It is not systematic in particular, and shows itself especially when the activity which would require an interaction with a group involves the narcissism. This perception adorned us nevertheless paradoxical even purely subjective. Indeed, the process of massification of the video gaming industries tends, as underlines it Gingras, to socially "normalize" and "standardize" the object. It would therefore appear that the object could not be regarded as marginal. Mass culture grows up to be a culture of the everyday life, a popular culture that everybody appropriates, although Bourdieu and Passeron (1979) explain that popular culture is never that another way for an elite to discredit mass culture. It ought not to be done any more dice than a shape of marginality. However, the perception of the object remains constant. We believe that two elements come to explain this perceptive obstinacy. The first element is subjective and finds itself in the process of cybernalisation described by Perreny. Video games are also an object allowing to satisfy the desire (Rehak, 2003). This satisfaction remains, subjectively, perceived as socially disapproved: to kill, to commit suicide, to rape, to fly, to steal, for the desires calling on to the most primitive taboos of the social field. But also the omnipotence, the dumping in magic worlds etc. which can come to enter in

contradiction with the image that the societies dismissal of adult's role (realism, wisdom, total abstinence etc.) Or with some Judaeo-Christian morality (like the Decalogue : "Thou shall not kill", "Honor your father and your mother", "Thou shall not commit adultery." etc.) The second, we think of perceiving it in the lacanian theory of the discourses. Lacan reminder that the speech acts on the person in that it addresses but unconsciously (what Lacan calls the production of the speech.) According to the structuring of the speech, it does not still act on the same psychic structures of the subject to whom it is addresses (Lacan, 1991). Bogajewski (2015) characterized the structuring of the speech of the cyberaddictologists as being the discourses of the Master. Lacan described this speech, as using master signifier (the public interest, morality, the nation etc. a shape of social law) to allow the subject to fill the need to know about himself. We could add that this speech aims at formatting socially the individual, by supplying him basic identical milestones. Which will allow him not only to answer easily the question: "who am I?" but besides permit to answer it in a socially acceptable sense. We also characterize it as a discourse of " the father of peoples ", a speech capable of forging the societal order. However, this speech produces, according to Lacan (*ibid*), some desire (to release itself from the influence of the speech, from freedom etc.). And it is precisely this need which fills the video game. So, it appears to us that video games and the speech which

stigmatize it as an object socially deviant proceed in reality of the same process, where each required the other to make sense. Nonetheless, this "ready to think" of the discourse of the master is very often in contradiction with the self-knowledge of the players. This phenomenon we think we can perceive it in the reaction of certain parents who come to consult us. If they worry about their children, they also have most great difficulties to consider as relevant the model of the cyberaddiction. This conflict, or discontents, arises, in our opinion, from the incompatible character of the discourse of the master with the self-knowledge of the subject. These perceptions are nevertheless paradoxical if we take into account the question of the massification. This one aims at establishing a certain shape of status quo and thus of normalization of the object. It is explained by the fact that the effect of the speech, its production, is more unconscious than perceived. This work of the unconscious can then produce mental disorders. So we envisage that some of the diagnoses of Borderline Personality Disorder which we meet are in reality the clinical demonstration of the culture and its discontents which we described: instability of behaviors, interpersonal relationships, and self-image (Manning, 2011).

### **Limitation of the Present Reflexion**

The first limit is specific to any clinical reflection in psychopathology. As human science, any psychological analysis is subject to the kind of the perceptions and the interpretations of the clinician. On the other hand, it will always be impossible to capture all a complex human being in the inclusive nature of its psychic functioning. We cannot always perceive that the striking points. A good knowledge of the psychological processes involved with our patients allows us only to establish the most likely diagnosis. Something of the patient will always escape us. He seems to us that it establishes inevitably a limitation of the proof that a case study can establish. However, the absence of cases studies for the benefit of studies of cohorts makes us take the risk of taking us away from our research object. And to consider no more only superficial elements. However, the case study, especially when it is quite limited in numbers of cases, asks for the generalization of the observations. Without a large number of observations and the possibilities of comparison, no generalization of our observations is possible and thus we stay in the speculative and theoretical state. For epitomize, this is a principle proof and not a scientific proof. A longitudinal study could then become an interesting tool of validation of the concepts and the ideas which we exposed.

A final limitation arises out of clinical order. Even if we passed of the state of proof of concept in that of scientific proof, will raise itself in the question of one therapeutic implementation. Nevertheless, this article aims more at opening the debate, at arousing new ways of research and reflections that to bring a proof, other than that of the complexity of the relationships which maintain the players in the video games.

### **Conclusions and Future Prospects**

The reflection which we wanted to open brings two perspectives. The first one relates to the treatment and the perception of the video game as playful object but also as a rich cultural object. Further one concerns the bigger and bigger place of the diagnoses of borderline or histrionic disorders in the clinical practice. The infringements of the self-image, the difficulties in the establishment of social relationships take certain sense dice while we bring them into connection with the idea of a psychic conflict between the subject and the social field. It makes of these disorders of the clinical manifestations of difficulty of the subject fit into a sociocultural field in which he thinks of not recognizing himself any more. It does not moreover enter in contradiction with the recent developments of the neurobiological components of these disorders if we refer in particular to the

developments of the researches in epigenetics which demonstrate the important crucial of the environment and thus the integration in a society, for the psychic development of the individual.

Beyond the presentation of a differentiating analysis of the relationship which maintains the video game players with their game as the societies with this digital object brought to take a more and more important place. It seems to us that a better understanding of the aforementioned relationships, of their mechanics and their consequence for the patients would be able to allow to develop models of analysis of certain mental pathologies integrating in a more significant way of sociocultural elements of order. Indeed, it adorned as essential to go out of a model of exclusively biological mental analysis of the pathologies to integrate it a social dimension so much. Homo sapiens remains, before any, a social animal and the only cultural animal. Culture and societies which were, before any, the product of the specificity of the human being: the language.

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**Table 1 - Percentage of Evocation and SFI of Patient's Masters-signifiers about the Hidden Truth of the Discourse of the Cyberaddictologists**

Masters-Signifiers are classified by decreasing SFI. Evocation percentage is how many times masters-signifiers have been raised by subjects. SFI is the Standard Frequency Index of each master-signifier. Averages indicates the average frequency of evocation of all masters-signifiers and there average SFI.

<b>Masters-signifiers of case 1</b>	<b>Evocation percentage</b>	<b>SFI</b>
Normative, normative discourse	64,3 %	66,4 %
Violence, violent discourse	42 %	53,2 %
Fear (of the youth)	32 %	52,9 %
Society collapse	47 %	38,3 %
$\bar{x}$ =	46,32 %	52,7 %

<b>Masters-signifiers of case 2</b>	<b>Evocation percentage</b>	<b>SFI</b>
Social difficulties	32,6 %	72,4 %
Normative, normative discourse	65,4 %	67,1 %
Fear (of the youth)	24,7 %	54 %
Shame (of is own social behavior)	49 %	30,2 %
$\bar{x}$ =	42,92 %	55,93 %

**Table 2 - Percentage of Evocation and SFI of Patient's Masters-signifiers about Effect on Themselves of the Discourse of the Cyberaddictologists**

Masters-Signifiers are classified by decreasing SFI. Evocation percentage is how many times masters-signifiers have been raised by subjects. SFI is the Standard Frequency Index of each master-signifier.  $\bar{x}$  indicates the average frequency of evocation of all masters-signifiers and there average SFI.

<b>Masters-signifiers of case 1</b>	<b>Evocation percentage</b>	<b>SFI</b>
« I am addict or deviant »	37,9 %	43,5 %
« I don't accept this discourse »	63 %	42,2 %
« I am sad because of this discourse »	23,1 %	36,4 %
« Perhaps the discourse is right »	39,4 %	33 %
« People don't understand me »	27,5 %	32,6 %
$\bar{x}$ =	38,18 %	37,54 %

<b>Masters-signifiers of case 2</b>	<b>Evocation percentage</b>	<b>SFI</b>
« I don't accept this discourse »	67,5 %	59,7 %
« People don't understand me »	45,9 %	45,5 %
« I am sad because of this discourse »	29,9 %	37,9 %
$\bar{x}$ =	47,8 %	47,7 %