

# PSYCHOLOGICAL ANALYSIS OF GAMES CITIZENS PLAY

INHA PETROVSKA

Faculty of Philosophy, Department of Psychology  
Ivan Franko National University of Lviv  
vul. Universytetska 1, 79000 Lviv, Ukraine  
E-mail address: [inha.petrovska@lnu.edu.ua](mailto:inha.petrovska@lnu.edu.ua)  
ORCID: <https://orcid.org/0000-0001-7544-945X>

## ABSTRACT

**Aim.** The research aim is to present the most common games citizens play, a description of the main game theses and roles, psychological gains and rewards, paradigms of relations between the citizen and the state, which determine the emergence of the game, as well as opportunities to quit the game.

**Methods.** To achieve the goal, a system of general scientific methods was used: analysis and generalisation of the main provisions of source studies regarding citizenship and the social role of the citizen, systematisation and generalisation of scientific provisions about games, as well as methodological provisions of Berne's transactional analysis.

**Results.** 43% of Ukrainian citizens engage in "game" interaction with the state. The most common games citizens play are: "Persecution" ("The state oppresses me"), "Offended" ("If it wasn't for this state..."), "Parasite" ("The state owes me and should keep me"), "Patriot" ("Only I love Ukraine, all others are traitors"), "Exemplary citizen" ("I perform my civic duties better than anyone").

**Conclusions.** Implementation of the role of a Citizen can lead to both constructive relations with the state and surrogate relations, which lead to various psychological games-manipulations. The developed system of psychological consulting practices for the prevention of civic identity "game" deformations can be used in the process of psychological support of civic identity formation in the development of complex training, and corrective activities, as well as in the educational process when creating programs of civic education and the development of civic competencies.

**Keywords:** games, roles, transactional analysis, citizen, state

## INTRODUCTION

Modern interpretations of the concept of "citizenship" convince us that it is a legally defined, permanent legal relationship between the state and a person, without specifying the ethnic origin of the person, which



implies a certain set of mutual rights, obligations and privileges (Menéndez & Olsen, 2020; Sofinska, 2019).

If citizenship means a certain formal status, rights and obligations, then from this point of view, a person receives a certain role – the role of a citizen, which they must play throughout their life (Linton, 1963; Parsons, 1937). An individual may identify with their role as a citizen to varying degrees, and “know their role” well or poorly, but in each case, the role of a citizen becomes part of their role repertoire.

According to role theories (Berne, 1964, 1975; Goffman, 1959, 1970), the presence of a role and its acceptance means the presence of a game, including an individual in it. The role concept in these theories implies a discrepancy between the pretended and the real. At the same time, it is claimed that in the process of constant playing, the role becomes a reality, and “authenticity” is gradually lost (“the mask becomes the face” – frequent imitating of some states or processes determines experiencing them for real). In Eric Berne’s understanding of this terminology, role and game are usually destructive formations. However, they play an important role for the individual – they compensate for the fear of true closeness and sincerity in relationships. Therefore, surrogate relationships often dominate (Berne, 1961). A similar interpretation of the role is noted by Pavlo Horostay (2009), who suggests that the role performs a protective function for the individual and has properties common to protective mechanisms. A person puts on a “role mask” to hide their true face behind it, to protect some painful aspects of their “I”, or to hide sincere feelings, thoughts, and intentions. A person temporarily loses the protective function of roles that change during a crisis, which is the reason for the subjective difficulties of experiencing it.

A game is understood as a series of transactions (communication units with a mandatory exchange of stimuli and reactions), usually repeated, which, despite their external rationality, have a hidden motivation. A game is usually a component of a scenario, understood as a complex collection of repeated transactions (Berne, 1964). The goal of the game is what the game is initiated for. Moreover, the presence of several goals in one game is possible. Most often, the goal of the game is self-satisfaction, self-justification, self-affirmation, or “malicious” revenge.

Berne (1964) also claims that each game has both internal and external psychological benefits. An internal psychological benefit can be avoiding forms of closeness, sincere (constructive) relationships, justifying anger, and disappointment, projecting guilt onto others for avoiding fulfilling duties, avoiding confrontation with one’s shortcomings, etc. The main external psychological benefit is the avoidance of responsibility. It can also be “forgiveness” of guilt, avoiding recognition of one’s own incapacity, etc. At the same time, the existential position can be: “no one can be trusted”, “everyone wants to harm me”, “everyone wants to use me”, “I am helpless”, “I am blameless (I have nothing to blame myself for)”.

In our opinion, the relationship between the individual and the state and other citizens is similar. The personality engages in fairly typical games with the state, where it plays the role of Citizen and projects other roles onto the state and fellow citizens. The main feature of a psychological game, different from a sincere interaction, is the presence of a hidden benefit, manipulation, on which this relationship is based. Most often, such a "benefit" is a waiver of responsibility. Karl Jung (1958) also wrote about the refusal of responsibility as the main problem of the relationship between the individual and the state.

Therefore, implementing the role of a Citizen can lead to both open constructive relations with the state and surrogate relations, which leads to various psychological games-manipulations and destructive scenarios.

Indicators of the presence/absence of games can be considered signs of objectivity/ subjectivity paradigms of the relationship between the individual and the state (Hazratova, 2005; Tatenko, 1995, 2006). There can be four such paradigms:

- subject-object paradigm: the individual attributes subjectivity (authorship of life, active principle) to himself and objectivity (secondary, derivative role) to the state. This manifests itself in the detraction of the state and exaltation of the role of one's personality;
- object-subject paradigm: the individual depreciates himself («nothing depends on me»), globalises (at the same time demonises) the role of the state. An attempt to see oneself as a victim persecuted by the state can turn into a similar game;
- object-object paradigm: both the person and the state are depreciating. This is the most stressful and dangerous option for a person's psychological health. We believe there is no psychological game, manipulation, or hidden gain here. A sense of absurdity and hopelessness can manifest itself here;
- subject-subject paradigm: interaction with the state is based on respect for the state (even when recognising its imperfections), and recognition of its potential role in the organisation of society's life; at the same time, a person is characterised by a high level of self-respect in this relationship, and it expects respect for itself from the state, and state authorities, demands protection of its interests from the law.

Under the conditions of the dominance of the first and second paradigms, prerequisites are created for the emergence of surrogate relations with the state and games. The third paradigm is a prerequisite for traumatic relations with the state, which pushes a citizen either to change citizenship or to "internal emigration". Only the fourth paradigm is the basis of normal, non-game relations between the individual and the state.

## DESCRIPTION OF GAMES CITIZENS PLAY

As a result of the study, which involved 965 citizens of Ukraine aged 16-60 ( $M = 33.56$ ,  $SD = 15.34$ ) from different regions of Ukraine, 60.9% of whom were females and 39.1% were males, it was found that that 43% of the surveyed citizens tend to engage in "game" interaction with the state (Petrovska, 2023).

The most common games in relations with the state were: «Persecution» («The state oppresses me») (33.3%), «Offended» («If it wasn't for this state ...») (27.7%); less often - «Parasite» («The state owes me and should keep me») (14%), «Patriot» («Only I love Ukraine, all others are traitors») (14%) and «Exemplary citizen» («I perform my civic duties better than anyone») (11%).

These games are essentially identical to the games between people described by Berne (1961, 1964, 1975), which are also possible between groups of people and, obviously, between a person and the state as an organisation. So, the surrogate relationship (which, according to Berne, determines the games) here takes place between the individual and the state. Surrogate relationships serve as substitutes for normal relationships, which should consist of the exchange of mutually beneficial and necessary transactions, for example, citizens pay taxes, and the state protects their rights. In the event that such a normal exchange is impossible, the parties to the interaction resort to its imitation: citizens pretend to pay taxes (actually evade payment), and the state imitates the protection of their rights (actually protecting the rights of only narrow groups of citizens against the interests of their main mass). Such a situation is the basis for various games, where the normality of relations is pretended and alleged, but «behind the scenes» of the game, there is mutual deception and self-affirmation of each side of the interaction at the expense of the other.

Let us characterise the games we discovered in sequence, using the scheme of game analysis proposed by Berne (1964): thesis (the main purpose of the game); goal (psychological gain for the main player); roles; paradigm (the most critical transactions at the socio-psychological level); main moves in the game; rewards; antithesis (the ability to stop the game, to reorient the main player to a more productive relationship). Transactional analysis as a direction of psychotherapy involves a detailed examination of all the main life games of the client in this scheme to encourage him to abandon them and set him up for authentic, not imitative, relationships with people (Berne, 1961; Corey, 2013; Johnsson, 2011; Vos & van Rijn, 2021).

### *The Game "Persecution"*

- the main thesis of the game: the citizen (Victim) is oppressed by the State. Everyone is horrified by the injustice of the State. No matter what the Victim does, things only get worse;
- psychological gain: self-justification of passivity; moral permission for fraud against the state; transfer of responsibility for one's life; social approval;

- roles: a) the Victim – a person whose needs are systematically frustrated by the state. State bureaucrats violate their rights; their career is ruined because of bureaucrats and „stupid“ laws; the state authorities act unfairly towards them; b) the State, which is embodied in the person of an unjust official, a bad manager, a corrupt policeman; c) the Friends – the victim’s social environment, which is horrified by the State’s injustice, supports the victim and awaits new adventures that will strengthen his victim status; d) the Instigator (optional character) – a person from among the Friends who gives advice or help aimed at the Victim defending his rights in interaction with the State, which for some reason usually only worsens the Victim’s situation;
- the paradigm of relations: object-subject. In this game, the role of the State is active, and the role of the Victim is secondary, passive and dependent on the State;
- the main moves in the game: the Victim gets into another trouble caused by the State (for example, does not submit a vaccination certificate on time, as a result of which they are fired from their job / threatened with dismissal); the Victim tells Friends about it; the Friends sympathise and provide support to the Victim; over coffee, Friends play the game „What a terrible State we have!“ (in the presence of the Victim), and without them – in the game „What a fool he (she) is!“; the Instigator gives the telephone number of a „familiar lawyer“ who „solves all problems“; the Victim complains about the State, the Instigator and the lawyer they know, whose actions (paid for by the Victim) only made everything more difficult;
- rewards: the Victim receives support and approval from Friends; the Friends and the Instigator assert themselves at the expense of the Victim, contributing to their social destruction; The State (in the form of a manager, a district doctor, an official) reminds of its presence and influence;
- quitting the game: the transition of the Victim to the position of an Adult both in interaction with the State and with Friends. This means taking responsibility for one’s role in interaction with the State, which implies an adequate understanding of the situation, the possibilities of its solution, and a firm intention to solve the problem constructively. It also means rejecting the support of Friends, which is a „game“ rather than real and seeking authentic (rather than surrogate) closeness in human relationships.

### *The Game “Offended”*

- the main thesis of the game: “This State does not value me; I will prove my worth in another – Better State”, humiliating home state in favour of another. The Offended citizen reproaches the State and accuses it of the impossibility of their own self-realisation, the lack of proper standards of consumption and well-being, etc. The roots of this game go back to childhood when in response to the punishment received from

the parents, the child was offended: "I will leave you, then you will regret it, but it will be too late!";

- psychological gain: a sense of moral superiority, the right to apologies and compensation from the State, self-justification for destructive behaviour towards the State, own passivity and a negative view of the state's prospects;
- roles: a) the Offended – scolds and accuses, condemns the state of their citizenship, criticises it, and often talks about their intentions to emigrate but does not always realise them; b) Supporters – recognise the correctness of the reproaches of the Offended, join the accusations; c) the State – weak and underdeveloped, as a result of which it loses its citizens; d) the Better State (optional character) – the object of their emigrant aspirations, which will shelter the Offended, appreciate them as a citizen and give them the best opportunities to realise their dreams and plans;
- the paradigm of relations: object-subject. The position of the Offended is that of a victim. In this case, the State is associated with a bureaucratic machine/inefficient administrative apparatus. Real problems of the state are not taken into account by the Offended. At the same time, they feel their „right to subjectivity“, and want to be the author of their life;
- the main moves in the game: the Offended plans some project (for example, to earn a lot of money to buy an apartment); its implementation is frustrated by circumstances related to the situation in the state (for example, inflation destroys their savings); the offended person is forced to abandon their project; they complain to their Supporters (and the family deprived of an apartment) about the State, listing everything they could do "if it wasn't for this damned state"; they systematically play the "If it wasn't for this state" game with the Supporters, planning emigration and building plans for life in the Better State; they refuse constructive activity in the organisational space of the state;
- rewards: the Offended has a moral advantage (they were not evaluated on their merits); Supporters too; the State asserts itself in its indifferent power over the Offended Citizen; the Better State improves its image in constant comparisons with a poor State-motherland;
- quitting the game: letting go of resentment, understanding the state's problems and experiencing solidarity, constructive planning of future activity in its organisational environment, and the ability to experience failure.

### *The Game "Patriot"*

- the main thesis of the game: "Only I love Ukraine; everyone else is just a traitor." The Patriot loves Ukraine more than anyone else; lying Traitors surround him, and the State (Ukraine) suffers in silence;
- psychological gain: feeling like a national hero, satisfying high ambitions without hard work and real patriotic deeds;

- roles: a) the Patriot (mostly a demonstrative, public and active person); b) the Spectators – participants in political events and actions; c) the State (its role is a silent but reproving presence); d) the Enemies – imaginary or real people: political opponents, representatives of the authorities, politicians of other countries; e) the Traitors – the Patriot’s social circle (also, usually, political or social activists);
- the paradigm of relations: subject-object. The Patriot acts as an active (and, in their opinion, the only) defender of the State, which plays the passive role of a silent object of enemy machinations (does not give itself advice);
- the main moves of the game: the Patriot takes an active part in public political actions, attack the Enemies and cooperates with like-minded people; the Spectators admire their patriotism; the Enemies slander the Patriot and compromise them; like-minded people turn out to be Traitors and cooperate with the Enemies against the Patriot and the State; the Patriot finds new associates and unites with them in a new struggle against the Traitors; but even new like-minded people turn out to be Traitors-2; the Patriot remains alone and cries over the difficult fate of the State;
- rewards: the Patriot receives the admiration of the Spectators and the right for aggressive behaviour (which is justified and even sacralised by his beating for the fate of the State); Spectators get a political show; the Enemies and the Traitors – self-affirmation at the expense of the Patriot; the State – improving its image (it is not bad, but just unhappy; it is worth fighting for);
- quitting the game: the rejection of excessive ambitions and the appropriate right for aggression and the harsh judgment of others; continuation of the political struggle without excessive noise and PR; rejection of arrogance.

### *The Game “Parasite”*

- the main thesis of the game: “The state owes me and will keep me!” Here the role of the persecutor is played by the Parasite, who is eagerly looking for opportunities to be in state care and collects benefits, including fake ones;
- psychological gain: implementation of hidden aggression against the State, social parasitism, self-affirmation;
- roles: a) the Parasite (usually works in the public sector, never hesitates to declare his “rights” – for example, Chernobyl victim, single mother, etc.); b) the State representatives (tax inspectors, accountants, etc.); c) the Colleagues (employees who do not have benefits and self-affirm in another way);
- the paradigm of relations: subject-object. The Parasite is an active, dissatisfied and aggressive consumer of public services. The State in this game appears as an object whose problems are ignored by the Parasite;

- the main moves in the game: the Parasite declares their rights; perceives any objections from State representatives aggressively, defends their privileges even when they do not give them a pragmatic benefit; enters into a hidden confrontation with colleagues, compensating for a possible lack of professionalism with benefits and "rights": "You will not do anything to me, I am a single mother! /many-born/ veteran of the ATO, etc.";
- rewards: the Parasite realises hidden aggression and receives material and financial benefits. Colleagues, provided they oppose the Parasite, assert themselves in the event of Parasite's loss („Don't be a parasite, earn with professionalism"); under the condition of solidarity with the Parasite, they assert themselves in the event of Parasite's winning („They proved their rights to our fraudulent state");
- quitting the game: getting satisfaction from well-deserved big earnings, believing in own strength, stand in solidarity with the state in the problems it is experiencing, and work on their solution.

#### *The Game "Exemplary citizen"*

- the main thesis of the game: "I perform my civic duties better than anyone else and work selflessly for the good of the State". A person makes a voluntary sacrifice to the State of all their time and energy and brings themselves to a serious illness, which should testify in the eyes of others about their moral superiority and be a reproach to them. Berne described this game in the family: a family member selflessly works for the family and makes themselves sick to take revenge for the inattention to them, so necessary and valuable, and to assert themselves. Because of this, according to Berne (1964), people use diseases and even death in their psychological games;
- psychological gain: a sense of moral superiority over others as a result of "silent love" for the State; revenge for the lack of due attention to the Exemplary Citizen;
- roles: a) the Exemplary Citizen; b) the State; c) the Colleagues and the Management;
- the paradigm of relations: object-subject. The Exemplary Citizen puts themselves in a passive and dependent position while the State appears large and valuable (though indifferent to them). So, the State here has a more pronounced subjective principle than a person;
- main moves in the game: The Exemplary Citizen, modest and unassuming, works for their State/organisation all the time, neglecting their family and personal life, taking a toll on their health; they have significant work achievements, but they continue to work extremely hard right until they are "taken from work by an ambulance"; the Colleagues and the Management show increased care for them as a valuable employee, trying to "compensate" their losses with attention; then the Exemplary Citizen leaves the hospital, immediately returns



to work and again impresses everyone with their modesty and labour heroism (until the next “ambulance”);

- rewards: the Exemplary Citizen receives a sense of moral superiority and situational admiration of Colleagues and the Management (and experiencing revenge for inattention to them); the State (as well as a specific state organisation) – loyalty and self-sacrificing work on the part of the Exemplary Citizen; the Colleagues and the Management – the opportunity to often transfer responsibility and significant work to the Exemplary Citizen, paying back for it only with situational attention;
- quitting the game: awareness of the boundary between work and sacrifice; willingness to demand a decent financial reward for work, so as not to need and depend on emotional and psychological compensation.

This game is common in some organisational cultures and rare in others. For example, similar behaviour was widespread in the Soviet organisational culture with its “Stakhanov movement” and “labour heroism”: simply “fulfilling the five-year plan” was not enough; it was necessary to “over-fulfill”; to be at the level of world standards was considered ordinary, it was necessary to “catch up and overtake America”. In the 21st century, this psychological game has not receded into the past: as is known, in modern Japan many organisations conduct “karoshi” – prevention of death caused by overwork or job-related exhaustion (Yang & Yang, 2015; Žemigala, 2018).

So, this is how we can describe “civic games” and analyse them, according to the theory of transactional analysis, by separate elements.

It should be noted that one of the essential features of the game is its repeatability even under different circumstances and with different game partners; repetition of the game results, which are undesirable for the player. According to Berne (1964), games are often the basis of life scenarios – a kind of programme of interaction with the social world that determines a person’s fate. The games that are practiced by a person constantly develop into scenarios. Obviously, this also applies to “civic games” – games with the State. And if “marital games”, according to Bern, programme the family life of an individual, and “games at work” – career and organisational life, then “civic games” programme the features of the civil life of an individual and their relationship with the state. So, for example, the game “If it wasn’t for this state ...” provokes a citizen both to social passivity and to emigration (due to the redirection of responsibility for their failures to the home State, as well as comparing it with the Better State), the decision of which is not based on adequate information gathering and a realistic vision of one’s prospects in a foreign country, and on an emotional basis – feelings of resentment, professional (emotional) burnout, etc.

It is easy to see that the object-subject and subject-object paradigms predominate in the five games citizens play described above. At the same time, citizens more often see themselves as subjects in relation to the state.

Obviously, it is also necessary to pay attention to the explanation of the roles of Auxiliary Players, as well as the specifics of the role of the State. Usually, the more supporting players ("Spectators", "Friends", "Colleagues"), the more attractive the game is. The reason is that with many participants, the emotional context of the game becomes significant and quite deep. The social expectations of the Auxiliary Players push the Main Player to take further steps along the lines of the logic of previous game transactions. As a result, the game "drags on", and the Main Player can no longer stop, even if they are threatened with real trouble, illness or death (as, for example, in the game "Exemplary citizen"). Auxiliary Players usually get their psychological payoff from the game interaction, so they consciously or unconsciously enhance and deepen the game interaction. At the same time, the problem that underlies the emergence of the game (mostly it is a non-partnership, but an "object" paradigm of the relationship between the individual and the state) only becomes more complicated.

### PSYCHOLOGICAL PREREQUISITES FOR "QUITTING THE GAME" AND WAYS OF CORRECTING GAME DEFORMATIONS

"Quitting the game", according to the postulates of transactional analysis, always means moving to the position of the Adult (according to Berne's theory, the Adult is a subpersonality that is fundamentally different from the subpersonalities of the Parent and the Child, who actually enter into a game interaction thanks to complementary transactions). An Adult organises their social interaction based on respect for their partner, a priori equality with them in rights ("You are OK, I am OK"), and mutual responsibility; therefore, games are impossible here. It is from the position of the Adult that not surrogate but sincere partnerships are built.

In the case of citizen games, solving the problem of "quitting the game" requires special distancing and disidentification concerning the current (trigger) situation of interaction with the state. Since the state is absent here as an object of direct perception and interaction, the client is not always aware of its presence internally. The client can resist for a long time and deny the very fact of their game. In this case, "quitting the game" becomes impossible.

It is possible to identify psychological prerequisites for "quitting the game" that are universal for all games played by citizens. The psychological basis of an act of "quitting the game" positively and successfully can be implemented based on awareness of the game and the transition to the position of the Adult. In the case of citizen games, it is a conscious distribution of responsibility (rather than transferring it to the state), finding a balance between what an individual is ready to do for the state and what they consider appropriate for the state to do for its citizens. This cannot happen without sincere recognition of the state's role in an individual's life, as well

as recognition of oneself as important and necessary for the functioning of the state and the community of citizens.

Of course, the presence of the State as a player in the psychological games of the citizen is partly metaphorical. This means that in the game of a specific individual, the state is present only as a certain image, the result of their subjective social perception. This image can represent the state in different ways – strong or weak, aggressive or as a victim, and this is usually consistent with the line of behaviour practiced by the Main Player. In the mind of a citizen, the state often appears personified, often in the form of representatives of the authorities: a policeman, a manager, or a state official. At the same time, citizens – the Main Player and the Auxiliary Players – appeal specifically to the State in their narratives; they carry out civic activity for the sake of the State (like, say, Patriots); they condemn the State itself (separately – the state and separately – the government), conduct an internal dialogue with it. This gives grounds for asserting that people do not confuse power with the state but actually enter into relations with the state as citizens. This also means that in the citizen games, the State plays a certain role by the choice (mostly unconsciously) of the Citizen.

At the same time, it is not difficult to notice that the State often receives real benefits or harm from citizen games. Even if the State appears aggressive (the game “Persecution”) or weak (the game “If it wasn’t for this State”), it is sometimes paradoxically interested in such an image. The reason for the interest may be to compensate for the organisational defects of a particular state. So, for example, every state strives to support at least the minimum level of motivation for citizenship. This isn’t easy to implement in a state with an authoritarian political regime that violates the rights of citizens. Therefore, in such conditions, the unifying and motivating factor is fear of it (the image of the Persecutor State).

Some games are motivated by state ideological systems and individual ideologues. It is no accident that in the ideology of the USSR, the image of the Soviet Man was sacralised – modest, conscientious and devoted to work to the point of complete absence of a personal life. In the ideology of the United States, the image of a hero devoted to their work, risking their life for the safety of their fellow citizens, was similarly sacralised. The hidden meaning of these ideologues is to encourage citizens to play games like “Exemplary Citizen” that benefit the state.

It should be noted that sometimes the line between gaming and non-gaming behaviour of a citizen is blurred. The labour enthusiasm of an “exemplary citizen” can be sincere and based on respect for the state, acceptance of its values, and the desire to implement them. But excessive enthusiasm (which harms health and interferes with the realisation of other essential personal needs) indicates a psychological imbalance and internal conflict. Excessive enthusiasm has a psychological purpose and can be used, for example, to compensate for the lack of recognition and attention from others, lack of fulfillment, etc.

This shows that the state's participation in the game is not only a metaphor. Game interaction, a surrogate for normal, mutually responsible relations between the individual and the state, is a two-way process. It is supported by the state with the help of the spread of certain ideologies and various characteristics of the organisational environment, pushing citizens to game behaviour.

To correct game deformations, we suggest conducting psychological consulting work, which is based on the methodological provisions of transactional analysis and includes such important stages (Petrovska, 2022):

- awareness of the game by the client (viewing games as a set of transactions that unavoidably leads to adverse results in relations with the state and the self-fulfillment of citizens), the formation of thesis (the primary purpose of the game), finding the psychological benefits for the client, as well as a discussion of the alternative for the game, the ability to cease and exit the game;
- detection of the mechanisms of imitation and internalisation of civic mindset stereotypes in clients' childhood to find the „start“ moment of this game;
- examination of the sources of the subject-object / object-subject paradigm of relations between the person and the state and the possible emotional fixation in civic protests or civic conformist positions, identifying «trigger» situations that initiate game transaction mechanisms;
- work with identified «trigger» situations, namely, for each «trigger» situation that provokes a person to play, alternative (non-gaming) transactions acceptable/desirable for the client are prescribed; modeling of the psychological result of interaction - both in the case of gaming and in the case of alternative transactions, that is, a comparison of the psychological gain of the corresponding civic game (suboptimal for relations with the state) and the result of non-game interaction within the framework of the subject-subject paradigm of the relationship between the individual and the state.

This makes it possible to put an end to the game more holistically and in-depth than only on a superficial-rational level (which happened in the first stage). In this way, changes in citizen behaviour will be achieved.

## CONCLUSIONS

In the state, a citizen enters into a formal relationship based on specific role prescriptions. As a result, a person correlates themselves with the role of a citizen in the process of civic self-identification.

If the role-based interaction with the state as an organisation is based on the subject-object or object-subject paradigm, a tendency of game/scenario interaction is formed (shifting responsibility to the state; social parasitism; self-affirmation at the expense of fellow citizens, etc.), which is manifested,

in particular, in civic games – a series of repetitive game and scenario transactions between an individual and the state and fellow citizens.

The main feature of a psychological game, what makes it different from a sincere interaction, is the presence of a hidden benefit, manipulation, on which this relationship is based. Most often, such a “benefit” is avoidance of responsibility.

43% of Ukrainian citizens engage in “game” interaction with the state. The most common games citizens play are: “Persecution” (“The state oppresses me”), “Offended” (“If it wasn’t for this state...”), “Parasite” (“The state owes me and should keep me”), “Patriot” (“Only I love Ukraine, all others are traitors”), “Exemplary citizen” (“I perform my civic duties better than anyone”).

It is proposed to conduct psychological consulting work to correct the game forms of civic interaction with the state and fellow citizens. The result of this work should be a rejection of the game, an understanding of current surrogate paradigm of relations with the state and changing it, and the development of new (non-gaming) ways of behaving in “trigger” situations of interaction with the state.

The developed system of psychological consulting practices for stimulating the development of a mature civic identity of an individual and prevention of its “game” deformations can be used in the process of psychological support of civic identity formation in the development of complex training, and corrective activities, as well as in the educational process when creating programmes of civic education and the development of civic competencies.

## REFERENCES

- [1] Berne, E. (1961). *Transactional Analysis in Psychotherapy: A systematic individual and social psychiatry*. Grove Press.
- [2] Berne, E. (1964). *Games People Play: The Psychology of Human Relationships*. Grove Press.
- [3] Berne, E. (1975). *What do you say after you say hello? The psychology of human destiny*. Bantam Books.
- [4] Corey, G. (2013). *Theory and Practice of Counseling and Psychotherapy*. Wadsworth.
- [5] Goffman, E. (1959). *The Presentation of Self in Everyday Life*. Doubleday & Company.
- [6] Goffman, E. (1970). *Strategic Interaction*. University of Pennsylvania Press.
- [7] Hazratova, N. V. (2005). *Psykhohihiya vidnosyn osobystosti i derzhavy* [Psychology of Relations between the Individual and the State]. [Doctoral dissertation, H. Kostyuk Institute of Psychology of the NAES of Ukraine]. Vernadsky National Library of Ukraine. <http://surl.li/hwbsp>
- [8] Hornostay, P. (2009). *Psykhohihiya rolovooyi samorealizatsiyi osobystosti* [Psychology of role self-realization of the individual]. [Doctoral dissertation, Institute of Social and Political Psychology of the NAES of Ukraine]. Electronic library of Institute of Social and Political Psychology of the NAES of Ukraine. <http://surl.li/hwbog>
- [9] Johnsson, R. (2011). *Transactional Analysis Psychotherapy: Three Methods Describing a Transactional Analysis Group Therapy*. [Doctoral dissertation, Department of Psychology]. Department of Psychology, Lund University. <http://surl.li/hwbow>
- [10] Jung, C. G. (1958). *The Undiscovered Self (Present and Future)*. Routledge
- [11] Linton, R. (1963). *The Study of Man: an introduction*. D. Appleton-Century Company.

- [12] Menéndez, A., & Olsen, E. (2020). The Concept and the Conception of Citizenship. In *Challenging European Citizenship. Palgrave Studies in European Union Politics* (pp. 17-43). Palgrave Pivot. [http://doi.org/10.1007/978-3-030-22281-9\\_2](http://doi.org/10.1007/978-3-030-22281-9_2)
- [13] Parsons, T. (1937). *The Structure of Social Action*. McGraw-Hill.
- [14] Petrovska, I. (2022). Osoblyvosti psykholoho-konsultatyvnoyi roboty z problemamy hromadyanskoyi identychnosti [Peculiarities of Psychological Counseling with Civic Identity Problems]. *Psychological Journal*, 8(1), 88-101. <http://doi.org/10.31108/1.2022.8.1.6>
- [15] Petrovska, I. (2023). Typology of Civic Identity. *Current Issues in Personality Psychology*, 11(2), 150-161. <http://doi.org/10.5114/cipp.2022.116324>
- [16] Sofinska, I. D. (2019). *Filosofsko-pravova doktryna hromadyanstva* [Philosophical-Legal Doctrine of Citizenship]. [Doctoral dissertation, Lviv Polytechnic National University]. Electronic archive of the Scientific-Technical Library of Lviv Polytechnic National University. <http://surl.li/hwbil>
- [17] Tatenko, V. (1995). Subyekt psikhicheskoy aktivnosti: poisk novoy paradigmy [Subject of Psychic Activity: Search for a New Paradigm]. *Psychological Journal*, 16(3), 23-35.
- [18] Tatenko, V. (2006). Subyektno-vchynkova paradyhma v suchasniy psykholohiyi [The Subject-Act Paradigm in Modern Psychology]. *Human. Subject. Action: Philosophical and psychological studies* (pp. 316-358). Lybid.
- [19] Vos, J., & van Rijn, B. (2021) The Evidence-Based Conceptual Model of Transactional Analysis: A Focused Review of the Research Literature. *Transactional Analysis Journal*, 51(2), 160-201.
- [20] Yang, Z., & Yang, B. (2015). Perspectives on Compensation and Legislation of Death due to Work Overload-Karoshi. *QJM: An International Journal of Medicine*, 4(108), 349-350.
- [21] Żemigala, M. (2018). Zjawisko Śmierci z Przpracowania [The Phenomenon of Death from Overwork]. *Studia i Prace WNEiZ US*, 52(3), 177-186.