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Yee's Proteus also has snags. Instead of freedom and empowerment during online games, quite the opposite occurs. Rank superstition is prevalent, false gender stereotypes are being made true, and offline nationality can be a matter of life or death. Even when we think we

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are fully in control, our avatars change the way we think and behave.

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The Proteus Paradox: How Online Games and Virtual Worlds ...

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ability to reinvent oneself. Yet inhabitants of virtual worlds rarely achieve this liberty, game researcher Nick Yee contends. Though online games evoke freedom and escapism, Yee shows that virtual spaces perpetuate social norms and stereotypes from the offline world, transform play into labor, and inspire racial scapegoating and ...

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game researcher Nick Yee contends. Though online games evoke freedom. A surprising assessment of the ways that virtual worlds are entangled with human psychology.

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Yee certainly offers some interesting data on how gaming has become integral to modern life. He is right to state that “ video gamers no longer form a fringe subculture ” and we learn a lot in The Proteus Paradox about how “ game thinking ” and game mechanisms have embedded themselves in corporate culture. However, on the larger, crucial philosophical questions of the

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subtitle – how online games and virtual worlds change us – there is little for social theorists to learn here.

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The Proteus Paradox: How Online Games and Virtual

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The now widely publicised work "The Proteus Paradox", describes the way that we behave like the God Proteus during gameplay: the God Proteus could allegedly turn into anything he wanted to. As is so common in ancient Greek mythology, there was a snag, rarely worried about in those fine old times: Proteus was subject to the sea god Poseidon.

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