International Journal of Humanities and Social Science Invention (IJHSSI)
ISSN (Online): 2319 – 7722, ISSN (Print): 2319 – 7714
www.ijhssi.org ||Volume 9 Issue 7 Ser. I || July 2020 || PP 13-20

Towards a New Society

Isabel Ruiz-Gallardón
PhD in Philosophy of Law
Tenured professor at Rey Juan Carlos University of Madrid

ABSTRACT*: This paper analyses the causes and consequences of the current information society, understood as one in which information is a decisive factor for economic organisation, as a result of new digital technology, and which has led to profound changes in all spheres of life. These changes have been determined above all by the transformations in thespace-time conditions in the interaction between the members of the information society. Some of the consequences of this new reality include the lack of importance of the content of the messages that are conveyed, the reappraisal of the way in which that content is transmitted and the level of belief to which it may lead. People are distancing themselves from the information that they receive, dispensing with its reality and relevance, converting it more often than not into mere entertainment. Against this backdrop, it is apparently necessary to re-establish conceptually the inalienable fundamental principles on which the lives of human beings and communities should rest. And there is also a need for creating new legal and economic mechanisms that mitigate the negative effects of globalisation and unequal opportunities.*
KEYWORDS*: Information Society, Information Technologies, Post-modernity, globalisation, principles.*

Date of Submission: 20-06-2020 Date of Acceptance: 07-07-2020

I. INTRODUCTION: A REVIEW OF POST-MODERNITY

Post-modernity has given rise to a new type of society that, by and large, is known as the information society (Gleick 2011; Manovich 2002, 2013). This term has become widely accepted as a description of current service societies since the publication of *The Information Society as Post-Industrial Society* by the Japanese sociologist Masuda (1980). In Chapter 5 of his book, Masuda talks about the birth of an information age, based on computer technology, which operates in conjunction with communication technology. As a consequence of the foregoing, in the new global information society all citizens—according to Masuda—are linked by a global information and knowledge network, aimed at fostering a global conscience destined to sweep away the differences between cultures, interests and nationalities.

In his essay, Masuda speaks of post-industrial society in reference to Bell's (1973) now classic *The Coming of Post-Industrial Society*.Writing practically half a century ago, for Bellthe key to post-industrial society lay in the shift of the theory of value from labour towards information, which was destined to become the primary power. Information is now what determines capitalism as information capitalism in which labour, an essential element in the creation of value for the main figures of classical economic theory such as Ricardo and Marx, has been displaced by information. Drucker (2006 [1967])has expressed the same views on the value of knowledge in all fields of production in the sphere of management: 'These apparently low-level decisions are extremely important in a knowledge-based organization. Knowledge workers are supposed to know more about their areas of specialization […] than anybody else, so their decisions are likely to have an impact throughout the company' (pp. xvii-xviii).

At the beginning of the new millennium, Manovich (2002), a professor of the Visual Arts Department of the University of California, San Diego, published *The Language of New Media*, which is now a classic on the subject. A decade later, Manovich himself offered a description and analysis of digital media in *Software Takes Command*, scrutinising the dramatic changes occurring in recent years. For Manovich (2013, p. 2), 'Software has become our interface to the world, to others, to our memory and our imagination—a universal language through which the world speaks, and a universal engine on which the world runs.' Just as electricity and the combustion engine played a decisive role in industrial societies, so too hassoftware become the engine of contemporary societies. With the advent of the global information society, it is difficult to deny software its role as a paradigm (Lozano 2011; Arenas 2011).

The society in which we live, in a period marked by its own relativity (De Sousa Santos 2002; Faria 2000) and at a time of transitions (Habermas 2006), is not only post-industrial but also post-modern, in which the entrenchment of emotivist conceptions has weakened the individual, while at the same time questioning and even attempting to demolish the grand project of the Enlightenment and its quest for attaining truth through knowledge. Nowadays, it is raised more as an issue of perspective or context than as something universal. For postmodern individuals, it is impossible to access reality, the shape of things, but only that which resembles

them. We are shifting increasingly more from the real towards the virtual, in many cases perilously substituting the parameters that we have hitherto employed as referents of what is real (Macintyre 1981).

In contrast to modernity, for Bauman (2000) post-modernity should be interpreted as a fully developed modernity emancipated from the false conscience of paternity. In some respects, it is the age of disillusionment. Utopias and the idea of common progress have been abandoned in lieu of individual progress. Postmodernity establishes the limits of modern sciences as regards the generation of real, accumulative and universally valid knowledge. This is the reason why the great charismatic figures have disappeared to be replaced by an endless string of minor idols who last until the advent of someone more novel with a more appealing image.

In the postmodern economic order, with the 'lightning speed of the globalisation process of all in favour of free trade, the swift international flow of capital, goods, services, people, knowledge and habits' (Bunge 2003, p. 160), the consolidation of capitalism has been accompanied by a shift from a production to a consumption economy. Even the reappraisal of nature and environmental protection are now intertwined with the compulsion to consume. The mass media and the mass consumption industry have been converted into authentic power centres, a power accumulated in the hands of a few.

We are living in a period of history in which emotivist individuals, who believe that they havebroken loose from dogmatic authority, have been paradoxically weakened by denying their capacity to know conceptual truth. In this connection, the Italian philosopher and hermeneutic ontologistVattimo (1988) defines postmodern thought as that in which what is important are not the facts but their interpretations. Just as time depends on the relative position of the observer, the certainty of a fact is no more than that, a relatively interpreted truth and, as such, relative. The deterministic model of causality, of the truth of a strong subject in the style of Hegel, Kant and even Marx, and the approach to linear time like that of Leibniz are currently being questioned. For Vattimo, postmodernity does not occur in a linear fashion, but coexists with modernity, completing it from within by questioning it.

At the dawn of the twenty-first century, the lessening and, occasionally, even the lack of importance of message content, the reconsideration of theway in which it is conveyed and the level of belief to which it might lead were already evident. Since then, the mass media have been converted into transmitters of pseudo-reality, which is illustrated by the fact that what is not covered by a mass media outlet simply does not exist for society. People are distancing themselves from the information that they receive, dispensing with its reality and relevance, converting it more often than not into mere entertainment. In many situations nowadays, individuals have ceased to own new technologies to become their slaves: there has been a loss of privacy and the lives of others have been converted into a spectacle, especially on social media.

The deterioration of communication processes had already begun to be seen as a threat at the beginning of the century. Two World Summits on the Information Society (WSIS) were held in Geneva and Tunis in 2003 and 2005, respectively. At the former, the Geneva Declaration of Principles was adopted, a document in which it was considered advisable to differentiate between the information society and the knowledge society, the latter as an ambition (World Summit on the Information Society, Geneva: 2003, Item 67). This proposed distinction makes a lot of sensebecause, in contrast to mere information, knowledge is endowed with beliefs, values and commitments, for knowledge is the information possessed by a person which can be put to use in pursuit of an objective or purpose (Castells 2005).[1]

In light of the foregoing and based on the proposals put forward by Castells (2005, pp. 31-35), the information society could be defined as that in which information becomes a decisive factor for economic organisation, as a result of new digital technology, and which has led to profound—cultural, political, social and specific personal—changes in all spheres of life. These changes have been determined above all by the transformations in the space-time conditions of the interaction between the members of the information society (Weinberger 1970, pp. 129-146).

II. THE INFORMATION SOCIETY PARADIGM

The significance of post-industrial society is characterised by a combination of several elements. Firstly, science and knowledge have become fundamental institutional needs. This means that decision-making in political processes and in economic management is now increasingly more technical, involving scientific managers, technicians and specialists. Secondly, the general process of bureaucratisation and, in turn, that of intellectual work, which is posing risks for individual freedom and democracy, can be understood as being

[1] The author is referring to the definition of knowledge given by Bell (1973) and to that of information proposed by Porat (1977, p. 2) in the following terms: 'Knowledge is an organised series of facts or ideas that yield a reasoned judgement or an experimental result, which is transmitted to the rest via some or other medium in some or other systematic form. […] information is data that has been organised and communicated.'

inherent to post-industrial society (Rizzi 1980). Moreover, and as a result of the foregoing, the creation and proliferation of a technical intelligentsia (Jauretche 1969)[2]raises serious problems for the relationship between intellectuals and technicians. In short, in current society wealth, power and status—aspects central to any society—have ceased to be class dimensions to become values claimed by the classes (Bell 1973).

The newest development is thehigh-speed manipulation ofvast quantities of data, which allows them to be leveraged to modify economic—production processes and the movement of goods and capital, alike—social, political and cultural activities. All considered, the information society is bringing abouttransformations in production processes, with the advent of new goods, products inseparable from new technology, changes in the movement of goods, capital and services, plus new cultural opportunities, new models of citizen participation and a multitude of novel forms of interpersonal communication. On the other hand, as information becomes indispensable in production processes, knowledge itself becomes an important asset.

This accumulation of knowledge begs the inevitable question of whether or not this is a type of change analogous to that which was brought about by the Industrial Revolution and the bourgeois and liberal revolutions during the last third of the eighteenth century,which converted the masses into people—namely, into subjects of law and holders of sovereignty—with the abandonment of stratified society and the advent of the concept of class versus that of stratum. It also poses the question of whether it represented a new way of understanding art and science or was merely another stage in the development of history, notwithstanding the fact that, as Popper (1957, p. ix) contended from the perspective of situational logicversus historicism, 'the belief in historical destiny is sheer superstition, and that there can be no prediction of the course of human history by scientific or any other rational methods'.

To resolve the issue of whether this is not only a quantitative but also qualitative leap forward, it is necessary to refer to the transformation of space-time relationships to which the information society has given rise (Castells 2005, pp. 61 ff., esp. 11).

One of the characteristics of new technologies is the speed of data transmission: the world has shrunk and remoteness has become immediacy. This process has been called 'globalisation' (Castells 2005, pp. 59-70).But the incorporation of new information technologies has in part only accelerated the processes of mechanisation initiated in the Industrial Revolution. In this connection, the globalisation phenomenon was already a fact at the end of the nineteenth century. However, there are other aspects that indicate that this is only a new acceleration in an ongoing process of acceleration. As Castells holds, the virtual immediacy allowed by new technologies in many of their applications seems to have led to a 'timeless time'(Castells 2005, pp. 472-501). The question is whether the social, economic and political relations predating the 1960s or 1970s are the same or have evolved intrinsically.

The most obvious confirmation of the consequences of the digital leap from the point of view of the relationship between technology, the digital domain and nature is the fact that in the realm of information and communication technologies (hereinafter ICTs) there is a constant need to code and decode. In other words, the distance separating the analogue and the digital is expressed in terms of the decoders of digital televisions which are 'intermediaries' that 'normalise' information. But in the digital world what is relevant is not the use of a binary system to transmit, store or organise data, but the fact that such a system is capable of creating a new instance: the network society, the Internet galaxy. In those advanced societies in which the information society has emerged it can be observed howfrontiers, cultures and differences tend to boil down to a sole society with the same values, shortcomings, goods and culture. From this perspective, the information society would be a technological extrapolation of industrial society, while the network society would lead to the appearance of a globally independent social structure (Castells 2005, pp. 549-558). It is in this sense that it is a new revolutionary technology, as was modern industry-relatedmechanicism. At any rate, it is a technology that, despite providingmajor benefits, also poses major challenges and risks basically as regards the issue of veracity and security in computer processes.

New Information Technologies: Virtuality, Immediacy and Fragmentation

It is precisely the combination of technology and information that has facilitated the transformation that we now call the 'information society', and ICTs is the acronym generally employed to consider the set of elements and processes that has made this possible (MacBride Report 1980).[3]

[2] In his book, *Filo, Contrafilo y Punta*, Arturo Jauretche explains that, unlike intelligence, the intelligentsiais a corrupted intellectuality that, 'in charge of the apparatus of pedagogical colonisation', strives to prevent the formation of a national conscience.

[3] The MacBride Report was one of the first international reports to allude to the information society in these terms. The term 'communication' employed here refers above all to the mass introduction of new information

ICTs have paved the way for computer technology, designed to store, manage and transmit data, and to interact with the mass media shaping the global village before the advent of the Internet. This has had social consequences that now clearly point to a new reality. When we talk about ICTs, we are talking about technology and, in principle, this is framed in the applied science model, in this case information and communication. Thus, ICTs as such would not have to be any different from other information media like the fax, cinema, TV or the telegraph of industrialised modern societies. However, theydo not refer to these media or only insofar as they have digitised and reorganised them in terms of multimedia.

The new virtual or networked space possessesseveral characteristics that have apparently modified our vision of reality. It is virtual not because it does not produce effects but because it lacks the traits that were hitherto ascribed to reality, owing to the fact that it does not have a physical shape and that it basically consists of data organised and transmitted in binary code.

According to the communication specialist Gubern (1996, pp. 156 and ff.), the real novelty of the digital image lies in the fact that it is not a technology of reproduction but of production. This leap from reproduction to production implies that new technologies do not now limit themselves to dominating nature, to wit, reproducing it to generate a reality whose reproduction, albeit natural, is mediatised by a machine, but directly create a new reality. Only digitisation and multimedia integration make it possible to talk about ICTs. There has always been information, machines, techniques and technologies for processing data and for communicating; what is new is digitisation. Thus, the old realities linked to information and communication now appear adjectivised as digital—digital radio, digital TV, digital journalism, etc.—realities in which virtual reality often substitutes natural reality.

The question is: What can be expected of a civilisation of computers, calculations and computations, which only operates digitally, replaces the qualities of life with countable quantities and, instead of life experience, offers total technique? (Aicher 2001).[4]

As such, digital technology is not novel because flicking a light switch functions in the same way (Terceiro&Matías 2001).[5] What we are concerned about in our approach to digital technology is not so much its technical dimension as the fact that this dimension is determining an age that we call the 'information society'. Namely, when talking about the digital world of ICTs, we are talking about the mass implementation of a way of communicating, transmitting and organising information that goes beyond communication processes in the strict sense of the word to encompass all the other spheres of human activity, creating an increasingly larger universe in its own right.

In turn, the key to this technology is precisely its way of operating based on the mass accumulation of information, to wit, computer science, whereby this created universe becomes dependent on that information. In this sense, we can define virtual reality, like Roberts and Warwick did back in 1993, as 'the science of integrating man with information' (cited in Woolgar (ed.) 2002, p. 42).

The new dimension of reality is determining more and more human habits, culture and relations, to the point that the digital has become not only a technology but also the world resulting from its mass use. Its real-time data processing capacity is what has given digital technology its most characteristic power and what differentiates it from the reality predating that of cyberspace. Its immediacy is a totally new development in the history of human communication. Indeed, the transformations deriving from this are unpredictable and revolutionary.

---

technologies in the mass media, especially as computer science and the media tended to be identified with the multimedia environment.

[4] According to Aicher (2001), one of the leading representatives of modern design and co-founder of the Ulm School of Design, putting the abstract before the concrete creates a false hierarchy, an order that has fatal consequences for culture. The abstract digital is superior to or greater or more important than the concrete analogue.

[5] As these authors explain, in the digital realm information is organised in discontinuous terms. It is from the perspective of the operating mode that the digital is balanced against the analogue. A digital signal is an non-continuous flow of on/off pulses that represents information in the form of a code that consists of a sequence of discrete on/off states. The digital therefore refers to information coded in digits and in binary computer language those digits are 0 and 1, the two possible values of a byte.

It is therefore a different space and time inside real space-time. Even though this immediacy was already possible with television and analogue technology, the difference now lies in that it is produced from a reality that exists independently and which is digitally structured, called cyberspace or the network society.

Accessing this new reality is to access a qualitatively different world in which natural space-time relations have disappeared: a space disconnected from the present has been created, which can be accessed time and again, with the sole condition of substituting the environment by means of some or other ICTs-based device.

It is this immediacy that allows for frontiers to be transcended, virtual communities to be generated, experiences to be shared and markets to interrelate. The past, present and future are re-elaborated and coexist in a random order in the new dimension of cyberspace (Castells 2005, pp. 472-501).

This experience is lived by any user of the Internet and all those phenomena that depend on it, ranging from teenager relationships in virtual communities like Tuenti or the general kind on Facebook, to online banking, intercommunication with the administration, broadcast communication, etc.

Together with their instantaneous character, ICTs are characterised by theirvirtuality. Virtual is understood as whatever 'produces effects' irrespective of its veracity. Indeed, cyberspace produces effects, that is, it has consequences for the reality on which it operates. For instance, online banking operations immediately bring about changes in the real world, and bloggers change reality when they make an announcement that influences their readers who can only be considered as such whenever they access those blogs. The space in which everything occurs has hardly any other materiality than its digital structure, and time is timeless. Effects are produced in reality, but in a sphere that cannot be regarded as real per se;these are represented via electronic media whose ultimate consistency is a screen and a number of symbols.[6]Having said that, the represented universe generates a reality that subjects the real world, making it dependent on it. In our society, just asworking or socialising without the Internet is now inconceivable, so tooare economic systems, international relations and culture without an online expression.

Lastly, a third trait of ICTs, which depends in part on the previous one, is fragmentation. New digital technologies fragment the structure of what is transmitted in discrete units called bytes and which we quantitatively group together in megabytes or gigabytes. Afterwards, it is necessary to reconstruct that reality analogically so that humans can process it, and that new reality is in itself a reconstruction based on fragments. When introduced on a mass scale, that initial fragmentation generates a unitary and globalised frame, resulting in turn in a first fragmentation between the new virtual universe and the real universe. This means that our lives are exposed at two parallel levels that overlap and feed on and interfere with each other. As the old links based on traditional cultures and forms are weakened, this fragmentation multiplied by the number of individuals leads in turn to that of human societies. Personal identity itself is fragmented and suspended by these new technologies (Turkle 1997).[7]

III. A PARADOXICAL SOCIETY

In this globalising process there is a great paradox: as the differences between individuals and societies are eliminated, plurality is extolled and differences multiply. Accordingly, this gives rise to systematic programmes of legislative activity catering to the interests of different groups. It is in this context in which multiculturalism has emerged as a political model and a way of managing differences in some societies in which heterogeneity and the defence of the rights of minorities drive new policies. Thus, the globalised international reality, which tends to standardise an economic and political model, coexists with the basic differences between diverse cultures (Kymlicka 2000). Castells (2009, pp. 165-171) contends that there are two bipolar axes around which cultural transformation in our world revolves: on the one hand, the opposition between globalisation and identification; and, on the other, the gap between individualism and communitarianism. From this paradox (market unity and the development of difference)has emerged the new reality of virtual realities which embeds itself in the territory in which it occurs.

The issue is not now the existence of a culture, a way of life or a set of habits deriving from a dominant material world, but the fact that, in part fuelled by that dominant material world and in part autonomous and interacting with it, a new reality has emerged in which the web is and the identities of subjects and individuals (their tastes, habits, symbolic universes, etc.) multiply. This new world combines a greater capacity for leisure, exchange and freedom owing to the possibility of accessing a new form of wealth, thus creating a new globalised class: the connected class (Castells 2009, p. 547).

[6]For an interesting reflection on the single mind-set and the effects produced by ICTs on the globalised world, seeGubern, R. (2000,p. 62 andff).

[7] For an interesting rebuttal of Turkle's arguments, see Meneses(2006).

From this point of view, the possibility of difference is seen as a capacity, such as greater freedom, in which new forms of human communication appear. Virtual reality overcomes barriers without the need for eliminating the local.

Space has played a decisive role in shaping human communities. It was space and its limitations that established the common place where neighbourhood relations were determined, from which considerations such as the familiar, the unfamiliar and the similar derived, and in turn the limits in relation to exchange and agreements of interest. With the development of major cities, especially as of the Second Industrial Revolution in which the mass media triumphed, interactions multiplied, which led to a greater level of freedom and the progressive surmounting of the limits imposed by space. Barely a century later, with the social structure of major cities now consolidated, the advent of mobile satellite telephone systems and the Internet led to the previously insurmountable spatial limits being challenged and rejected, until giving the impression that they would end up disappearing, at least for that virtual reality.

In the new information society, the disappearance of the spatial limits inherent to the communal, resulting in the decline of the traditional community, has been accompanied by a growing number of interactions and exchanges, thus facilitating the creation of new communities without proximity. The new virtual communities are the so-called 'social networking sites' whose main characteristic, together with their network structure and virtual medium, is the fact that they are real communities in the sense that they share codes, interests, tastes, ages, etc., but as such they crisscross the planet and overlap with previous communities: countries, religions, cultures and races (SalvatMartinrey& Serrano 2011, pp. 100-104). They are flexible communities that require little effort and few conditions to enter or exit them. As such, they are weak, fickle and as virtual as they are unreal: simulacrums of traditional human relations in which falsehood carries a lot of weight. It is hard to know to what extent communities of this type will coexist with the old face-to-face relationships or whether they will substitute them.[8]What is indeed unquestionable is the fact that the creation and use of social networking sites is on the rise.

But the emergence of plurality does only affect society and the existence of autochthonous or migrant collectives (as occurs in the multicultural model), but also the inner self of individuals whose identities become fragmented and flexible.

In the 1930s, Huxley (1894-1963) wrote *Brave New World*, an anti-utopia in which domination was not expressed in terms of oppression but as something positive associated with the wellbeing of individuals. In their film trilogy *Matrix*(1999-2003), the Wachowski brothers delved deeper into this idea of perfect domination by even creating the identities of a universe in which ICTs become a decisive tool.

The social sciences have also abandoned, in part, the scheme of alienation developed by Marcuse (1968)[9] which ultimately has to do with the conception of Marx, substituting it with one of restraint/subjectivation (Holz 1968; Mansilla 1971;Mattick 1972). In this sense, at the end of 1960s the French philosopher Foucaultraised the issues of bio-power and societies of control: modern power ceased to be a power repressing bodies to exercise control over consciences; Marcuse's concept of alienation was replaced by that of the process of restraint or subjectivation. For Foucault, power is action over others when these have room for manoeuvre when making decisions on these actions. If this room for manoeuvre becomes a device, power becomes domination.[10]

The new technological reality hasthus created a reality parallel to material reality in which the power of restraint is reinforced. In this connection, what is seen as an element of power and empowerment, such as freedom and wealth, from the perspective of access is converted into a form of domination by an engineering of persuasion based on new technologies and whose ultimate expression manifests itself in that virtual world. For instance, some video games not only provide entertainment and allow for playing with others, regardless of the space-time conditions, but also dissipate identities and convert subjects into mere receivers of propaganda, thus

[8] Information obtained from the blog inesgopla.com, published by Inés Gómez Plaza, the head of research at Concepto05 and a sociologist specialising in market research and social media analysis.

[9]'The one-dimensional individual is characterised by his persecutory delirium, his paranoia interiorised by mass communication systems. Even the very notion of alienation is indisputable because this one-dimensional man lacks a dimension capable of demanding and enjoying any progress in his spirit. For him, autonomy and spontaneity make no sense in his prefabricated world of prejudices and preconceived opinions' (Muñoz 1989, p. 171).

[10] For an interesting discussion in this regard, see Gutting (1989, 2003); Sauquillo (2001); White (1987, pp. 123-154); Haber (1984, pp. 73-112).

making them easier to control and more docile to the intentions of the market (Chomsky &Ramonet 1995, pp. 99-100).[11]

IV. CONCLUSION

In this paper, I have attempted to offer an overview of present-day global society. A vision that serves as a departure point for considering the future challenges and risks that we will have to face. Postmodern society states that the significance of the individual and society, as they have been understood until now, has changed. In a society like ours, dominated by a monolithic thinking transmitted on the Internet and in the media, impetuosity and the lack of privacy, priority should be given to two fundamental challenges:

1.The conceptual re-establishment and the inter-subjectively conclusive and safe communication of the inalienable—for being true—and indomitable fundamental principles on which the life of mankind and communities should rest, in order to attain a higher level of individual and collective fulfilment.

2. Creating new legal and economic mechanisms that mitigate the negative effects of globalisation and unequal opportunities. As Rodotà (2010, p. 79), the former president of the Italian data protection authority, notes, the rapid dissemination/circulation of information and knowledge is facilitating the development of a planetary awareness of inequalities, which has revealed the need for a global use of law to create the necessary conditions for working towards their attenuation, if not their elimination.

BIBLIOGRAPHY

[1]. Aicher, O. 2001, *Analógico y digital*, Editorial Gustavo Gili, Barcelona.
[2]. Arenas, L. 2011, *Fantasmas de la vida moderna. Ampliaciones y quiebros del sujeto en la ciudad contemporánea*, Editorial Trotta, Madrid.
[3]. Bauman, Z. 2000, *Liquid Modernity*, Polity Press, Cambridge (UK).
[4]. Bell, D. 1973, *The Coming of Post-Industrial Society*, Basic Books, New York.
[5]. Bunge, M. 2003, *Cápsulas*, Editorial Gedisa, Barcelona.
[6]. Castells, M. 2005, *La era de la información,vol. I.La sociedad red*, Editorial Alianza, Madrid.
[7]. Castells, M. 2009, *Comunicación y poder*,Editorial Alianza, Madrid.
[8]. Chomsky N. & Ramonet, I. 1995, Como nos venden la moto. Información, poder y concentración de medios, Icaria, Barcelona.
[9]. De Sousa Santos, B. 2002, *Towards a New Legal Common Sense: Law, Globalization and Emancipation*, Butterworths, London.
[10]. Drucker, P.F.(2006 [1967]),*The Effective Executive: The Definitive Guide to Getting the Right Things Done*, HarperCollins Publishers, New York.
[11]. Faria, J.E. 2000, *O direitonaeconomiaglobalizada*, Editorial Malheiros, São Paolo.
[12]. Gleick, J. 2011, *The Information: A History, a Theory, a Flood*, Editorial Pantheon Books, New York; Fourth Estate, London.
[13]. Gubern, R. 1996, *Del bisonte a la realidad virtual: La escena y el laberinto*, Editorial Anagrama, Barcelona.
[14]. Gubern, R. 2000, *El eros electrónico*, Editorial Taurus, Madrid.
[15]. Gutting, G. 1989, *Michel Foucault's Archaeology of Scientific Reason*, Cambridge University Press, Cambridge (UK).
[16]. Gutting, G. (ed.) 2003, *The Cambridge Companion to Foucault*, Cambridge University Press, Cambridge (UK).
[17]. Haber, H.F. 1984, *Beyond Postmodern Politics, Lyotard, Rorty, Foucault*, Routledge, London.
[18]. Habermas, J. 2006, *Time of Transitions*, Polity Press, Cambridge (UK).
[19]. Holz, H.H. 1968, *Utopie und Anarchismus – ZurKritik der kritischenTheorie Herbert Marcuses*, Pahl-Rugenstein verlag, Köln.
[20]. Huxley, A. 2004 [1932], *Brave New World*,Random House, London.
[21]. Jauretche, A. 1969, *Filo, Contrafilo y Punta*, Editorial Juárez Editor, S.A., Buenos Aires.
[22]. Kymlicka, W. 2000, Multicultural Citizenship: A Liberal Theory of Minority Rights, Oxford Political Theory, Oxford.
[23]. Lozano, J. 2011, 'Cultura Software', *Revista de Occidente*, no. 365, pp. 108-114.
[24]. MacBride report, 1980, *Many Voices One World: Communication and Society Today and Tomorrow*, Kogan Page, London/Unipub, New York/Unesco, Paris.
[25]. Macintyre, A.C. 1981, *After Virtue: A Study in Moral Theory*, Duckworth, London.
[26]. Manovich, L. 2002,*The Language of New Media*, MIT Press Ltd, Cambridge (MA).
[27]. Manovich, L. 2013,*Software Takes Command*, Editorial Bloomsbury Academic, New York.
[28]. Mansilla, H.C.F. 1971, *Faschismus und Eindimensionale Gesellschaft*, Hermann Luchterhand Verlag, Berlin.
[29]. Mattick,P. 1972, *Critique of Marcuse: One-dimensional man in class society*, The Merlin Press, Brecon (UK).
[30]. Marcuse, H. 1968, *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*, Routledge and Kegan Paul, London.
[31]. Masuda, Y. 1980,*The Information Society as Post-Industrial Society*, Editorial World Future Society, Chicago.
[32]. Meneses, J. 2006, 'Diez años de vida (cotidiana) en la pantalla: una relectura crítica de la propuesta de Sherry Turkle', *UOC Papers: revista sobre la sociedad del conocimiento*, no. 2. Accessed 6 June 2020, <https://dialnet.unirioja.es/servlet/articulo?codigo=1971009>
[33]. Muñoz, B. 1989, Cultura y comunicación: Introducción a las teorías contemporáneas, Editorial Fundamentos, Madrid.
[34]. Popper, K. 1957, *The Poverty of Historicism*, Routledge, London and New York.
[35]. Porat, M.U. 1977, *The Information Economy: Definition and Measurement*, University of Michigan Library, Ann Arbor (MI).

[11] The centre of personality is relocated in a virtual body with superhuman capacities. On returning from that journey, players can feel a sort of self-contempt, experience a greater feeling of insignificance or loneliness in the real world. Ultimately, a too frequent exposure to virtual reality would lead to a real psychological breakdown, draining the living forces of personality for the benefit of one or more virtual worlds.

[36]. Rizzi, B. 1980, *La burocratización del mundo*, Editorial Península, Barcelona.
[37]. Rodotà, S. 2010, 'El derecho y su límite'in Rodotà, S. (ed.),*La vida y las reglas. Entre el derecho y el no derecho*, Editorial Trotta, Madrid, pp. 73-81.
[38]. Salvat Martinrey, G. &Serrano, V. 2011,*La revolución digital y la Sociedad de la Información*, Editorial Comunicación Social, Sevilla−Zamora.
[39]. Sauquillo, J. 2001, *Para leer a Foucault*, Alianza Editorial, Madrid.
[40]. Terceiro, J.B.&Matías, G. 2001, *Digitalismo. El nuevo horizonte sociocultural*, Editorial Grupo Santillana, Madrid.
[41]. Turkle, S. 1997, *Life on the Screen: Identity in the Age of the Internet*, Simon & Schuster, New York.
[42]. Vattimo, G. 1988, *The End of Modernity*, John Hopkins University Press, Baltimore.
[43]. White, H.V. 1987, *The Content of the Form: narrative discourse and historical representation*, John Hopkins University Press, Baltimore.
[44]. Weinberger, O.W, 1970, 'Recht und Moral. Eine Analyse auf kommunikationstheoretischerGrundlage', *Rechtstheorie*, vol. 1, pp. 129-146.
[45]. Woolgar, S. (ed.) (2002), *Virtual Society? Technology, Cyberbole, Reality*, Oxford University Press, Oxford.

Isabel Ruiz-Gallardón. "Towards a New Society." *International Journal of Humanities and Social Science Invention (IJHSSI)*, vol. 09(7), 2020, pp 13-20. Journal DOI- 10.35629/7722