

# **New Technologies: New bonds of solidarity, sociability ways and modes of subjectivity in the context of the relationship through online games.**

Gendler, Martín Ariel.

Cita:

Gendler, Martín Ariel (Agosto, 2012). *New Technologies: New bonds of solidarity, sociability ways and modes of subjectivity in the context of the relationship through online games. Second Forum of Sociology. International Sociological Association, Buenos Aires.*

Dirección estable: <https://www.aacademica.org/martin.ariel.gendler/12>

ARK: <https://n2t.net/ark:/13683/pfwu/TCV>



Esta obra está bajo una licencia de Creative Commons.  
Para ver una copia de esta licencia, visite  
<https://creativecommons.org/licenses/by-nc-nd/4.0/deed.es>.

*Acta Académica es un proyecto académico sin fines de lucro enmarcado en la iniciativa de acceso abierto. Acta Académica fue creado para facilitar a investigadores de todo el mundo el compartir su producción académica. Para crear un perfil gratuitamente o acceder a otros trabajos visite: <https://www.aacademica.org>.*

# New Technologies: New bonds of solidarity, sociability ways and modes of subjectivity in the context of the relationship through online games.

Martín Ariel Gendler

Mail: martin.gendler@gmail.com

## INTRODUCTION

During the 1970's we begin to get a glimpse at various political, economical and social changes in the different societies of our time.

The industrial production model supported on a welfare state began to collapse before new ways and means of production.

The overall development of the technology and its penetration into all spheres of social life brings with it the emergence of a new production mode for capitalism, which various currents of thought have called "informational capitalism" and other "cognitive capitalism" that in turn comprises the reconfiguration of social bonds and solidarity prevailing in the various human groups where a process of change in "typical" social relations of industrial capitalism can be seen.

The emergence of discussion forums, interactive games and the more recent "social networking" favor the interaction of multiple subjects across the web and become potential channels to create deep links.

We shall concentrate on one of the modes of computer-mediated communication (Castells, 1997): On-line games and one online gaming type in particular.

For now, it is within this context that this paper will seek to analyze the various social ties and relationships that argentinian individuals keep in this **MMORTS**<sup>1</sup> server platform game, with the **objective of the research** being, analyzing the various social relations and solidarity bonds formed between the players of this game, studying how the links that are built spread to other areas of human life, analyzing the perceptions of the users around the bonds built and social and

---

<sup>1</sup> Massive multiplayer online real-time strategy browser game

symbolic representations generated within the group.<sup>2</sup>

Our methodology consists in what has traditionally be known as "field work" where the level of complexity is that the "field" is not located in a large city or an Aboriginal community in isolation but in the various areas of daily life the investigator (the home, office, workplace, school, etc.). Also, there have been a series of interviews to various active players in order to learn, in depth, the various representations, judgments of value, actions and relationships held by them under this context and how this extends to other areas of everyday life outside the game.

Analyses are subscribed to the investigation of what was formed around the game analyzed and given the qualitative methodology used, it is not the researcher's intention to extend the analysis to the multiplicity of similar games, or world servers or extrapolation to possible across the board or structural predictions, but the description and analysis of the rise in the framework of the argentinian game server investigated.

## **1. Context of possibility: The passage of Industrial Capitalism to Cognitive Capitalism**

As we anticipated before, since the 1970s profound changes in the capitalist mode of production which carries, as a major milestone, the dismantling of the welfare state which brings about a breakdown in traditional industrial ties given the following points:

\* Labor flexibility: causing changes in the traditional structures of work, limiting the potential of syndicates' struggle, understanding as central policies the increased working time, deregulation of labor markets, the cancellation or amendment of collective work agreements, temporary contracts, outsourcing, among others.

\* Limitations on the role of the state: privatization policy of public utilities,

---

<sup>2</sup> To preserve the identity of users and the author pseudonyms will be used when referring to both the company, the game and the very users(always respecting the game's features to describe in a way that all participants or knowledgeable about the subject can identify the object of analysis).

greater concern about the "profitability" of these companies on the assumption that the state is a "bad manager", cuts in public spending on welfare, health, education, employment.

\* Liberalization of foreign trade and foreign capital: remove all trade barrier to the entry of foreign capitals and goods allowing the "free competition" with domestic production. To this is added the transnational nature of production in a global context.

This process is accompanied by profound technological development where it begins to favor the intellectual property over the material property in a movement where knowledge becomes a critical factor in the capitalist relations of production.

Castells argues that "*The revolution in information technology has been useful to carry out a fundamental process of restructuring of the capitalist system ... a new social structure associated with the emergence of a new mode of development, informationalism, historically defined by this restructuring of the capitalist mode of production*" (Castells, *The Information Age*, 2002).

This new way of producing capitalistically, informationalism or Cognitive Capitalism defines this change by even producing new types of goods, which are called Informational Goods "*Goods obtained in production processes whose function is marked by a large relative weight of expenditure (capital or labor). In all cases these are goods whose production costs of materials and energy are negligible compared with the knowledge involved.*" (Zuckerfeld, *The expansion of intellectual property*, 2010 .)

This does not eliminate the production of industrial goods but is relegated or subsumed to the new informational production that has its correlation in the emergence of a fourth sector of the economy called "information sector" where Informational Goods are produced. On this matter, Zuckerfeld argues that the dichotomization of a work force to see a "*growing polarization between, on one hand, workers included, hiperqualified operating in processes with high productivity and, secondly, excluded workers, disaffiliated who work in permanently precarious conditions, chronic unemployment, and so on.*" (Zuckerfeld, *Five Hypothesis Informational Labour*, 2010).

This polarization **is complementary**: hypercalified workers to develop the research and development (R & D) and precarious workers to convey it by poor pay and working in precarious conditions.

It is necessary to stress three points regarding this:

First is the replicability of the bit as innovative phenomenon that brings contradictions within the cognitive capitalism production. Summarizing the petition of Caffasi (1998) the innovation of Informational Goods can be found not in the sphere of production but in the reproduction and circulation, given the characteristic tendency of the Bit towards zero cost of reproduction producing a contradiction in the capitalist cycle by bringing close to zero the value of any informational property given its easy replicability without loss of quality or content. This entails a pose on everything from the copyright to other ways to avoid or make profitable this ontological feature of the bits, totally innovative with regard to industrial goods.

Secondly it's understood in Cognitive Capitalism that the worker uses the same medium (PC, Blackberry, tablet or other informational) for both the production of informational goods in the production process of work and, in turn, the primary means leisure, and removal of work pressures.

Zuckerfeld is conclusive on the subject: "*In most cases, employees use the same tools subjugating them in their work outside of it ... **this is a link between a worker unthinkable Fordist and a lathe**. The working medium passes through the working day and meets the leisure time. In some cases, the worker combines leisure and work permanently. In other cases, informational workers with more stable works **reunite** in their leisure time with the same engine they used for different purposes, in working hours.*" (Zuckerfeld, Hypothesis Five Informational Labour, 2010).

Finally, the third point is concerned with the rise of Computer Mediated Communication (Castells, 97) as another intrinsic feature of this new era, with its potential and relational labor and the emergence of virtual communities in different ways and means (forums, scientific communities, chats, online games, etc.) on this new mode of communication.

Focusing on Argentina, on 2012 we find a society where traditional industrial social ties have changed radically since industrial production **is no longer a**

relevant (in terms of GDP) and massive activity, the worker having no job security due to outsourcing, subcontracting, labor flexibility and prevailing competition, the growth on the number of workers in precarious and unstable informational jobs, by leaving the individual in a situation of relative neglect and abandonment (by a significantly more limited State) to face the challenges of everyday life. This results in a profound individualization in how to handle daily actions, due to a deep skepticism, in the collective imagination, of the political parties and politics in general as a means to social change and expression, in a **anomic situation**<sup>3</sup> where traditional social ties **are redefined** as, as Castells points out, "*a fundamental redefinition of relations between women, men, children and institutions*" where "*interactive computer networks grow exponentially, creating new ways and channels of communication, and shaping life while at the same time it gives way to them*" (Castells, *The Information Age*, 2002).

## **2. Computer Mediated Communication: new modes and forms of communication in cognitive capitalism**

Castells (1997) gives us a tour of various points in human communication beginning the journey at what he calls the "Gutenberg Galaxy"<sup>4</sup> which posits a culture around to writing, rational thought and where there is a separation and prioritization between the written/rational and the audio-visual/emotional. With the rise of mass media, the brand new "McLuhan Galaxy", which mostly revolves around the audio-visual, emotional and entertainment, where the viewer becomes a relatively passive element that emotionally reinterprets media messages. Finally, Castells introduces the present communicational situation under the name of "the Internet Constellation"<sup>5</sup> that presents a convergence between the written, oral and audiovisual, giving the user the ability to make and produce their own content and at the same time to continue to be

---

<sup>3</sup> Anomic is understood as the "time when traditional social ties weaken and society loses its power to integrate and properly regulate individuals, generating social phenomena such as suicide, among others" (Emile Durkheim, *The Division of Social Work*, 1893)

<sup>4</sup> "Galaxy" refers to systems with a central linchpin.

<sup>5</sup> "Constellation" while not a dominant element but a series of elements articulated between each other

the receptor to mass messages. It is at this point that Computer Mediated Communication<sup>6</sup> is born.

The author describes the possibility of the interaction of multiple senders and one of its **new features** in a communication which can be invariably synchronous or asynchronous, with the possibility of a "low opacity" communications that allow users to have a greater degree of freedom in communications as they can be selective with the information given and even built an identity other than their own (changing profession, gender, etc.) in a completely different kind of relationship to traditional face to face.

In turn, there is **immersion** in the sense of the existence of a defined space that allows the user to navigate and which in turn allows the construction of certain narrative of users in this space with the passage of time.

As the PC's main means of production and leisure in Cognitive Capitalism, CMC fits and is used both for communications in the workplace as for leisure outside work (or even within it). Castells highlights the teleshopping, personal communications, virtual sex and even the field of politics as part of the entertainment field covered by the CMC, to what we from our present time can add other features covering social networks, discussion or consultation forums, pictures galleries, movies portals and what concerns us in this study, **online games**.

In turn, these CMC utilities in the area of leisure can form various virtual communities to which Castells defines as "*an electronic, interactive, self-defined, communications network, organized around common interests or goals, although in some cases the communication is the goal in itself*" (Castells, the culture of real virtuality, 1997), a new way of communication for the users to share or build content, opinions, experiences, etc. through the CMC in the informational context, this in turn facilitated by the cost tending to zero of the replicability of informational content and which are not restricted only to the virtual field of the PC as they are also a condition of possibility for future face-to-face meetings.

---

<sup>6</sup> We shall use the abbreviation "CMC" act their identity

#### 4. The case of online gaming within the CMC, general and technical characteristics of Arcadium<sup>7</sup>

Among recent studies on the influence of informational technological development in social relations, studies involving online games from a sociological perspective are notoriously scarce.

The little material that is available is mostly newspaper articles or pages of recommendations for parents whose focus is not on analyzing the social relations that are woven, but to analyze, in a clearly pejorative manner, the excessive time users spend on them and the negative consequences that this entails in their daily lives.

We will try to make a sociological analysis about Arcadium's argentinian online game server. For this, we have performed a series of interviews to various relevant, active users on the gaming community complemented with more than 4 years of field work since, as already stated, this started not as field work but as an experience the author of these lines who decided to turn into sociological research.

You start by creating a user account on a server in a given country, which gives you a small city that will be built by adding and improving various “buildings” that serve a specific purpose. This city will be settled on an island (identified with precise coordinates to allow travel and trade) along with 15 other cities belonging to other players. This city will have a population of villagers who can harvest timber (which is a generic resource) and the specific resource of the island: glass (for improvement), sulfur (to create army), wine (to increase the population of villagers) or marble ( for buildings).

These resources are not untouchable, it **can be looted** by other players through an attack with troops, which leads to establishing a survival strategy, diplomacy and even cooperation on other users.

Among the most important buildings are the barracks, which allows for foot soldier training, the commercial harbor, which allows to trade resources with other cities you own and other players, the warehouse, allowing more resources

---

<sup>7</sup> We recall that both the name of the game and users who were interviewed have been changed to protect their identity.



to be stored as the player improves it, and the embassy that lets you create or join an **alliance of players**.

These alliances can be characterized primarily as a group of players united in principle for mutual trade, mutual defense or attack against all external players to it but also as a small virtual community that **has its own identity** because they are given a particular name, they make an external page that every user can see where you usually set the conditions for access to the alliance, an internal page detailing the internal rules for the coexistence of users and is given a gameplay the sense of how this partnership will interact with other alliances.

Any alliance has 4 fixed charges in place on the platform of the game. These charges are the Leader, who manages membership to the alliance and who can distribute the remaining charges to any member whenever he want, the General who can observe the attacks received or carried out by members of the alliance, the Diplomat, who is responsible for diplomatic relations with other alliances and who can seal or break peace agreements and the Home Secretary who enforces the rules of internal coexistence of the alliance subject of penalties up to and including expulsion.

These 4 charges and their functions come by default with the creation of the alliance but there is also the phenomenon of the emergence of **symbolic roles**, ie tasks that are assigned and/or assumed by various members which correspond to different representations that are created within the virtual community of the alliance, increasingly specific representations and collective as users of the alliance are interacting, knowing and forming a common goal over time **making a particular and proper way** to carry out that goal.

This results in an outcome which exceed mere functions available on the platform of the game as these symbolic roles. It's not assumed by the platform that is the General's job to organize and have responsibility for overall coordination of the attacks, he's only assumed to be able to see the attacks that are recived and made by members of their alliance, but he assumes responsibility to perform this role of overall coordination based on the concepts and objectives within the virtual community of the alliance.

With this we conclude that the gaming platform and features that the different charges have by default are only the clay which is then shaped differently in

each human group according to how the group has taken shape and how different members assume tasks to achieve the objective of the alliance. In the continuous interaction we can highlight 2 types of partnership relationships: relationships within the group and external relations. The most extreme is when an alliance enters **declared war** with another or others, a situation that has set rules and requires the permanent participation throughout the conflict and formal declaration of the Leader of the Alliance in the Community Forum.

Finally it is noteworthy that a battle<sup>8</sup> (when a user or more are attacking or defending a city) is not instantaneous, but is a fact that may take several hours, days or even weeks<sup>9</sup> depending on the number of involved players and the size of the armies. It is not simply the action of sending the army to a point, but **requires a large investment of time to plan** what kind of troops are sent, who sends every troop, which requires a **continuous coordination of multiple users on the same team** to achieve success in battle, situation that is achieved once destroyed the entire enemy army attacking or defending a city and this requires in turn to prevent the entry of enemy reinforcements to the city.

## **5. Relationships, representations and conceptions held between Arcadium users inside and outside of the game.**

When we talk about the Purpose of the Alliance, we mean the type of gameplay in general established between members of the Virtual Community of the alliance since there is not a single objective but many short-and long-term over time specified and defined as it changes the internal dynamics and the "political situation" (alliances, enmities, mutual cooperation, etc.) from the game server alliances. The type of gameplay of the alliance guides the collective actions and varies according to the group but we can speak of an offensive type of gameplay where all members of the alliance guide their actions and their relationships with other members on planning the biggest number of attacks and defenses, gameplay "casitera" where members orient their actions to make

---

<sup>8</sup> Since 2009 when the battle system changed

<sup>9</sup> The world record for duration of one battle so far has been 40 days, 2999 rounds gestated on the Argentinian server.

grow their accounts' score caring to the military only to defend against warring alliances and gameplay mix of the 2 before, in the sense that it does fighting, are declares wars while simultaneously trying to develop the accounts at the highest level possible.

It's important to emphasize that each partnership has a gameplay provided by their referents, by the Leader or its general member base which gives it a **distinct identity** distinct to the identities of others, as seen in the interviews:

"Demonstrating the companionship and the ability of your group to achieve a goal that in this case the game is being the top 1 of total offensive, etc.. Each has his style of gameplay, as long as they keep up with their alliance I doubt that they will have problems. My alliance resulted from the fusion with another, and we started being the most motivated of the two alliances, few could keep pace, others went to other alliances. "(Practice, woman, 21 years)

Here we see how each alliance has its own identity that have given by the group or the charges according to the gameplay that they try to find and where new members must adapt to this orientation in his game that has already been crystallized over time .

This gameplay will depend not only on how individuals interact within the game but also depend on the assumption of different symbolic roles and **the time** users will devote to the game.

Arcadium is a **MMORTS** game whose main characteristic is that it **no** requires a total focus on it (not a game but a full screen browser window) that allows other activities while it plays such as communicating with other users by channels instant chat, read newspapers, listen to music, study, etc.. But in turn, not only has no end but **continues running all the time** whether or not the user logged in contrast to other types of games where once the user closes his session will be kept safe until the next time he log . In Arcadium, a user can attack others although it is not connected, so the time commitment of the game becomes in some cases a high level if you want to keep safe your resources, your army or win an important battle which can then determine the outcome of the war.

"The worst are the times because their are very long but shorter than in other games, but since you need more time immersed coordinating it's remain long. You've got more interaction, more likely to decide which strategy you can use that do not use ... and at that time that happens you end up knowing also the others who play with you. "(Natby woman, 38 years)

A user spends much of his time in order to fulfill the objective of the Alliance, especially in times of the most big and important battles where the players have to play together . For this and depending on the orientation in the gameplay of the group members have different symbolic roles gives the identity of that alliance. But this time coordinating with the others **is used to relate to them**, to know them, turning the event over time, it's forming a bond, as these discussions continue after the battle and passed to address various issues even outside of the theme of the game.

"Perhaps when you begins to play, you have the intention of winning, but then you start to connect with people and comes to the fore the issue of fun and get along with others to build a strategy and achieve certain goals. With others you can get to talk about the problems you have, everything ... They have told about their personal problems with their partners, their wives, their children ... "(Antelope, man, 43 years)

It ends up providing that the dialogue and relations between the members end up surpassing the theme and the area of the game, going more personal or general topics, forming a relationship, a bond with other members. This bond is strengthened because to achieve the objective of the Alliance in fact win a battle or a long string of battles, players have to interact continuously for long periods of time and must ensure their online presence in the game to meet the target.

Users interact with each other on a regular and continuing through the PC and as time goes on this bond is enhanced by an understanding of others, their material situation and their personality as well as by being able to share different tools and applications computer for general entertainment (a YouTube video, a story that wrote some player, a newspaper article) that allow dialogue

on other issues outside the game that strengthen social bonds between individuals. This sharing is possible in turn by the ontology of replicability value tending to zero from bit of Informational Goods.

"Behind the battles is a virtual friendship that while they spend 15 minutes of each round passes, it is a friendship that goes beyond the computer and it lives in common day. You've got people from Ushuaia to Salta is known by a nickname and have a good time, while spending 15 minutes talking about politics, football, women, etc" (Sergeant, man, 29 years)

This reinforcement of the social bond, the continuous sharing and the **friendship created** is enhanced by the context of Cognitive Capitalism where the PC is to turn the means of production of informational work as a means of entertainment, allowing that many users connect to the game while they are in their areas of work, study, travel times (via laptop) and in his spare time.

"In real life I have friends but I can not see them every day because they have other times than my own, while people the game is always there ... They are like school friends, but in a more constant, which are available to all now because of the time you have to go in the game is pretty big but once you take confidence also influence and affect one's personality like you would a family ... "(Russian woman, 19 years)

This comment on the one hand talks about the everyday nature of social relations maintained between users through the CMC and the other speaks of the influence these relationships in his life as a social relationship face to face traditional *but otherwise*.

In turn, there is a peculiar situation between members:

"High, low, rich, poor, peronistas, radicales, men and women all together to have fun and win battles. (Sergeant, man, 29 years) "

These friendships have their condition of possibility that, in a fragmented and individualized society where the traditional bonds of industrial solidarity have broken and where the others are seen with suspicion as competitors, they

formed a Virtual Community where members are homogenized in the game, leaving his role as entrepreneur, homemaker, worker and assuming the role of alliance member that is related to other members around a common goal **enabling the time to start dialogue** , and then maintain this relationship, see the Other is not about their class or labor but as a member of the alliance and play.

In turn, the opacity of the above described CMC allows individuals who in their daily lives are timid, apathetic or unwilling to relate to other people build strong ties and relationships with others.

"For me the game means a lot for the theme to relate to others is something that for a long time I did not. In normal life I find it hard to relate to other people.

In the game I have no shame to show me as I am, to know people in another area (in the game) makes the know, you can beat a lot of barriers, have something in common to talk about when you come across after this people, is something else. "(Natby woman, 38 years).

This new bond between the alliance members not only transcends beyond the scope of the game through the CMC but it transcends in the personal face to face meetings with the various stakeholders both in the same alliance and alliances allied or enemy .

"I was told once "you always have to try that the people in your alliance comes together, even playing a football game, a birthday" that the **bond of love** that will have between them makes not possible that this person leave in a battle, but they put everything they know you. Knowing a person that you got a stronger relationship in the game, when you know that relationship transcends himself as eternal, as a very strong and it will be very present in your life. "(Arini, woman, 32 years)

The face to face meeting **strengthens the bonds and bonds created in the CMC** deepens understanding of the Other and provides a series of anecdotes and experiences that later became part of the history of the relationship with others. These bond take different directions coming strengthened the case of forming lasting friendships, working bonds (where a user signs up to another or help another to incorporate at their work environment) and even sentimental

bonds, giving the case of several pairs formed from the game with marriages and children born of this union:

"I call this "clan" that is a blood tie to all or nothing, extremely strong. People offered me money to help me, they have come to care when I've been sick ... very important things, I feel containment, care and love. "(Arini, woman, 32 years)

## **6. Informational Solidarity bonds: new type of bond of solidarity in the Learning Society**

This type of bond, a "bond of love" created, fostered and deepened among members of the Virtual Community of the game is radically different from the bond of solidarity of the industrial society:

"It's my group, they are friends. You've got those people who are related and with whom you share things, and you have fun and spend good and although not always see them personally or can talk to them, writing you laugh with them Those are things that come with the Internet, is a very new kind of friendship, a **different friendship**. "(Antelope, man, 43 years)

As we have seen, the passage of Industrial Capitalism to Cognitive Capitalism accordingly brought the transformation of industrial means of production based on cooperation of employees in the workplace to produce informational means of production individualized and based on the dichotomy between hypercalificated work and precarious work.

Following Emile Durkheim, with the development of the social medium environment, of the productive forces and the technological advance there was a certain individuality in primitive societies producing the passage of Mechanical Solidarity Bonds crystallized in the repressive law, which defined the Collective Consciousness the actions and thoughts of social subjects to Organic Solidarity Bonds crystallized in restitutive law which relate the various individuals about the mutual dependence and completeness of the social division of labor in an industrial society to prevent a "war of all against all." This happens when the Collective Consciousness lose the ability to direct and organize in whole the

lives and behaviors of the subjects, so they acquire a degree of individual conscience.

With the disintegration of the industrial capitalist, technological advancement and dismantling of the welfare state, individuals are in an anomic situation where both organic solidarity bonds as restitutive law can not give an accurate answer to new challenges.

People more individualized than ever search some media and channels to try and get something together like the bonds of solidarity destroyed.

As postulated Mallimaci: "We live a time where the" search for community "is one of the major concerns of men and women today ... in case a re-think the whole society from the idea of community in a context globalized "(F.Mallimaci, Catholic Diversity in a global society and excluding, 1996).

This situation is still in continuous re-definition, but as we analyzed in this research, the Cognitive Capitalism and one of his main forms of communication, CMC, **provide the framework** for the bonds of solidarity as they arise, foster and crystallize in the Arcadium take place.

Therefore, we called **Informational Solidarity Bonds** to the bonds and relationships produced, promoted and consolidated between members of a Virtual Community under a cognitive capitalist mode of production that enable and encourage the continued use of the PC as this is both a means of production as for entertainment, where the relationships between members are encouraged by the CMC and the regular and continuous contact around a common goal, by means of which users invest time, take specific symbolic roles and configure an identity determined and where these bonds go beyond crystallized in face to face relationships that result in friendships, business ties, emotional bonds generating a situation of containment and membership within the Virtual Community.

Because the individuals are in an anomic situation and they search for new bonds of solidarity to help guide their lives, to the context of Cognitive Capitalism provides new tools for constant and continuous communication such as CMC and that these two circumstances have found in a platform that provides an common goal and a common themes in participants to generate or help



generate these new bonds of informational solidarity providing a sense of belonging to individuals who are part of the Virtual Community of the game:

"But is not the same, see the yellow light yours in the game ... is knowing you're there. It's like a family, they will always be there. If one that still played, talk to people who no longer plays is like that are no longer part of the clan, there is always something missing, it lacks that daily contact, the spotlight turned on. For me they are like my family, because of daily coexistence and the confidence level goes beyond the game, every problem they have, every joy, not knowing how to fix something in their lives ...

These relationships are even stronger, I have **relationships of life** with the of the game. I met a woman by Arcadium and then she became my partner in my clothing brand, lives with me most, my son calls her "aunt" ... friendships are much stronger than I have been out of the game. (Arini, woman, 32 years)

This is different from other informational applications, for example the case of the innovative "Social Networks" which although a new means of CMC where you can share applications and informational goods, where a user can know others and even build a relationship, they **not have a common goal** that requires they to spend their's time, that makes them stay connected daily in a continuous mode, which assigned a particular symbolic role and gives them an identity particularized and specific as is the case if the Arcadium.

It is not comprovable that the new bond of solidarity emerged in the context of Cognitive Capitalism among members of the Virtual Community of Arcadium is the bond of solidarity that will generalized to the whole of society, that's not our task.

As discussed earlier, following Durkheim, Mechanical Solidarity Bond is crystallized in the right restrictive necessary to maintain cohesion within the human collective.

Organic Solidarity Bond, solidarity bond of industrial society, is crystallized in restitutive law that organizes and regulates the exchanges that are necessary to sustain the complementarity and interdependence of the social division of labor of Industrial Capitalism.

Is complicated by the current restructuring of relationships and social bonds to

find the crystallization of the informational solidarity bond. We can risk in the case of Informational Solidarity Bond will have its crystallization on the right of the copyright laws and the "parallel" right copyleft legislation and remember that in Cognitive Capitalism knowledge is the key factor in the production of Informational Goods.

Following Lessing is the code in a dual character as a code of laws and regulatory rules on the knowledge and informational goods and as open or closed code for the programming of applications (which in turn fixed, restricts or allows the driving of the users of these applications) that is routed to be as the main legal and regulatory scaffolding of cognitive capitalism and therefore of their productions and relationships. So we can conclude that the Informational Solidarity bonds may be to crystallize in the law governing the knowledge, the copyright in a tone that regulates commercial and restrictive or copyleft or other ways to enact a free sharing with respect for creators and turn on the nature of the programming code in closed source commercial restriction or open source that allows free processing and knowledge of the laws that structure the application. Which is defined or not by one of these variants is a fight within the Internet (and users), governments and enterprises where the character of ontology replicable value tending to zero bit is not a minor event .

Following Feenberg, we do not consider that technology is merely a tool (instrumental view) or item that create on its own conditions social relations (vision of technological determinism) as the first vision that players should consider using the platform of Arcadium to meet theirs objectives without suffering any repercussions and in the second view that the bond of solidarity is created by mere informational actions of technology subjects and then stick to it.

Therefore, we adhere to the Critical Theory of Technology which postulates a co-construction between technology and users, in the fact that while the game platform provides opportunities while still technical limits, is in the interaction of users with the technology to foster social relationships, which creates the informational solidarity bond and where subjects are influenced by this relationship between them and the technology on their experiences as well in theirs personality and how their's will made their's actions:

"The charges are good because all responsibility is a personal growth, there are certain guys that maybe the fact that you are given a position in an alliance is the maximum that could have happened.

The issue of having a position and responsibility it grow in a way, this a very good experience, for most of it done right or wrong and happens to have the experience of having had."

(Antelope, man, 43 years)

"I was at a stage in my life where I did not talk to anyone, where I had finished my studies, was the crisis and a series of situations that made me wrong, I had left my contention and my group and I was quite isolated. The game helped me a lot to overcome these situations again and feel like a little more to relate to people, really influenced in my life "(Natby, woman, 38 years)

Here we see the interaction with others and with the platform of the game influences the players, their personality and provides new uses for the gaming platform in the case of symbolic roles, which is given a symbolic meaning of responsibility to the member which in turn influences their daily lives then, his personality and his experience outside the game.

## **7. The Arcadium Fest: an interesting way of face to face relationships**

It should be noted a milestone in the Argentine server which is the Arcadium Fest.

This annual festival includes the rent for a dance club by 3 or 4 users, who generally address and resolve the cost of rent for the emergence of a central meeting (for its massive character within the game, since in the year Several meetings of individuals within the groups formed within the game between players) where players of different alianca can interact, to meet each person and spend some quality time together. The meeting is held in the City of Buenos Aires and usually takes place in holiday dates to allow players from the rest of the country (or countries bordering) are easier to get around.

Note that the game company has no involvement in these events, but this is a complete organization by the users:

"We started to find out some dance clubs, to see how much it will cost, went to see that age were allowed ...

We set up with enough time and when it was time we needed some money to reserve the place and my partner put the missing 500 pesos on the table and says "come on, if we lose we lose. I take this as my 15th birthday, I did not have my 15th birthday and if I lose the money at least I had my party. " (Arini, woman, 32 years)

The fact that users have an annual date to meet and interact is very important in the socialization that occurs within the Virtual Community of the game by knowing that every year there is an instance where different players can see the people who have formed a friendship or enmity through the CMC. The existence of this festival allows them to secure a relationship instance every year.

Interestingly, is the non-commercial character of the meeting, since the primary interest that motivates the organization and maintenance over the years is the fact of create an instantiation of fun meeting face to face and not a commercial logic for the organizers, they reach even to deposit money of their´s own pocket without asking after remuneration equal to those present.

Finally, the fact that mass gatherings such as concocted by the players of the game without any intervention by the company itself is a significant event by speaking on one side of this co-construction with the technology postulated by the Critical Theory of Technology and by the other of a participatory nature provided in accordance with the informational solidarity bonds in the Virtual Community of Argentinian Server game.

## **8. Conclusion**

There are very few social research covering the topic of online gaming. Social scientists appear to be heading to the investigation of social networks and the few that examine online games do centered in a commercial perspective or by analyzing the "negative consequences" that have in life outside the pc the "excessive" time that participants engaged in the game.

As we have seen, although the Arcadium requires a considerable amount of time spent in their dynamics, in their interaction and in the game, individuals generate in turn a deep bonds of belonging to a group around a common goal,

which is then intensify in the face to face. It allows them to carry out a non-commercial community sociability in a society that suffers from individualism and laboral competition without requiring players to disengage from everyday life and responsibilities, but **develops in conjunction with this everyday life** because of the possibility of be the PC the same element used in working hours and leisure, while influencing the subjects and their personality and opening a new field of possibilities and opportunities for them.

Like the late nineteenth century Durkheim argues about the need for intermediate entities where subjects reinforce community social bonds in a changing society and individualizing, could be a possibility to think of these games where the users build a new informational solidarity bond like a new space where individuals can feel part of a community and foster a bond of solidarity such profound and lasting increasingly difficult to build and further given the individualizing characteristics of the cognitive society.

Perhaps it is too early to predict what will be the bonds of solidarity that will generalize corresponding to cognitive capitalism, but given the continuous change and mutation of the informatic platforms and applications we can venture to say that the informational solidarity bonds that we have found among the members of the Virtual Community of Arcadium may perhaps be the basis for the analysis of future bonds of solidarity that will be created and developed in the cognitive society.

### **BIBLIOGRAPHY:**

- **Durkheim**, E (1893) "The Social Division of Labor."
- **Feenberg**, A. "Critical theory of technology," Hipersociología Edition, 2010
- **TURKLE**, S (1997) "Life on the Screen: Identity construction in the Internet Age"
- **Castells**, M (2002) "The Age of Information. Volume I - (Prologue, Chapters 1 to 5) "Hipersociología Edition, 2011
- **Castells**, M (1997) "culture of real virtuality." Available in <http://www.hipersociologia.org.ar/>.
- **HALL**, S. (2003) 'Who needs identity?'. In: Hall, S. and du Gay, P.(Eds.),

Questions of cultural identity. Buenos Aires. Ed Amorrortu

- **CAFASSI**, Emilio (1998), Bits and cargo molecules (brief notes on the changes in the underworld of digitized goods), National University of Quilmes, Bs As, 1998.
- **Zukerfeld**, Mariano (2010), "Expansion of Intellectual Property: an overview" in Monica Casalet (compiler) The role of social sciences in building the Knowledge Society: Contributions from participants at the Summer School EULAKS. EULAKS, FLACSO Mexico, Mexico City, 2010
- **Zukerfeld**, Mariano (2011), Beyond Intellectual Property: Knowledge Free Twice, the Inclusive ownership and the Cloud Computing and Knowledge Capitalism: Materialism Cognitive, Intellectual Property and Informational Capitalism, Ph.D. thesis, FLACSO, 2011 .
- **Zukerfeld**, Mariano (2010) "Five hypotheses about the informational work", Journal of People and Technology Management, No. 8, Santiago de Chile. 2010.
- **LESSIG**, Lawrence, Code and Other Laws of Cyberspace, Basic Books, New York, 1999. Caps 1 to 8. Digital Edition Hipersociología, 2000, available at <http://www.hipersociologia.org.ar/>.
- **PERRONE**, I. "An overview of the CMC," lecture delivered at the Faculty of Social Sciences (UBA), 2006, available at Hipersociología ([www.hipersociologia.org.ar](http://www.hipersociologia.org.ar))
- **GRASSI**, E and **ALAYON**, N (2004) "The neoliberal cycle in Argentina. The welfarisation of social policy and the conditions for the development of social work ", 2004 available at [www.iigg.fsoc.uba.ar / grassi / files / CicloNeolib.doc](http://www.iigg.fsoc.uba.ar/grassi/files/CicloNeolib.doc)
- **CRUCES**, N, (2005) "Privatization in the dictatorship: theft from workers and the people."
- **Mallimaci**, F (1996) "Catholic Diversity in a global society and excluding"
- **SCONFIEZA**, M (2003) "" Implementation of neoliberal policies: the cases of Chile and Argentina "available <http://econpapers.repec.org/paper/cisameric/006.htm>