In my brief commentary, I would like to mark the words of Mr. Fairfield, on pages 69-70 of his work «the current digital revolution is social not technological. Virtual experiences matter because they are shared" to reflect upon the philosophical and social dimensions of the issue: how virtual reality has changed both the notion and perception of self, and the meaning and experience of the community.

As to the question of self, we can observe that now, the possibility of constructing a set of "virtual attributes" which represent the individual creates the conditions for growing desirable idols of "being" each of which is invested with its personal history, and a particular fiction may take part in the game of creating ephemeral impressions. Thus, there is often the case of a gradual absorption and identification of the individual from the image it creates.

Regarding the issue of the community we can observe first ask: What is socially and culturally produced when social subjects that would - in conventional terms - be defined as "foreigners" communicate and interact in a potential / virtual space, having little or no prospect of ever meeting "face to face"?
(Coming into frequent contact with youths because of my profession, I see from my discussions with them that virtual reality satisfies their need for acceptance, support, confirmation or mere entertainment.). In the world of virtual reality, however, nothing seems binding, nothing needs to be faced upon by the youth (and the adult, of course), as it did in the case of a crisis on the real relations of a social group or groups. There is no need for the personal background to be revealed. The individual can create a brand new one, if this is what they desire. The network creates a sense that everything appears as easily as it disappears.
According to many, however, this is not bad at all. Instead, they believe that new technology releasing the users from the constraints, limitations and defeats the usual empirical reality and physical body leads - to use philosophical terminology, as I was asked by my teacher,- the emergence of a transcendental " I "which comes to claim new alternative arrangements ??? of identity (or , even better, to obtain many digital identities.)
In contrast, others are troubled by this phenomenon; philosophers-techno-skeptics recognize in this new reality that the cyberspace - among many others - offers a field that renders the body useless / unnecessary, a field that supersedes, undermines and ultimately devalues the incorporated - being fragile and mortal - human subjectivity.