In sharp contrast with other moments of humankind, the boundaries of leisure and work are gradually being blurred in current ones. Up to date, Digital and technologies advances have very well facilitated a faster and secure access to a broader interconnected world of information aside from the traditional Nation-State's control. The question as to whether people can introduce their minds in a virtual reality and displace their bodies without physical movement became in one of more exciting issues of modernity that Social Sciences should examine. For another hand, even though the term globalization seems to be hard concept to grasp even for scholars, the fact is that a growing number of consumers take advantages of digital leisure at work or at schools. In consequence, the working time is suffering a radical shift based on a tendency aimed at introducing on-going leisure breaks in the sphere of work. No less than four decades ago, a worker spent its time in one go and only stopped one or twice in the day for a recreation of few minutes.

Under such a context, on the introductory chapter of his insight book, Professor Roberto Igarza argues that the same technologies people utilize for working purposes in office are affordable for other recreation needs. Paradoxically, a process of urbanization has been run in parallel with an inhabitant gathering in megacities whereas it allows a disaggregation of impersonal persons which are mutually communicated in the line of cultural and digital mass-consumption (net-worked workers). The modern cities of this world are characterized by a merge of multiculturalism and cosmopolitanism wherein passer-bys often walk or cross larger avenues rushed by their duties living in the core of vertigo. This hectic style of life seems to be in the quest for more exciting experiences irrespective of the source consumers follow for their recreation necessities. Sociologically speaking, the main thesis of Igarza is that the phenomenon of mobility emerges as a consequence of technical savage competitiveness while hyper-connectivity alleviates a potential sentiment of failure assuring to the involved users a secure or onyric place to stay wherein everything is possible. To put this in brutally, digital entertainment constitutes as a substitute mechanism to regulate the frustration people experience in real life. Furthermore, in their anonymity consumers disposes of TICS as a way of social distinction to reinforce a weakened identity process.

With this background in mind, Igarza acknowledges that mass media and digital technologies have invaded the privacy of homes. The significance of the media in day-to-day life has serious aftermaths in the social bondage. These information and communication technologies-related societies come across with condensed net images that reproduce a narrated story in detriment of sociability. Inasmuch as more technologies a person disposes less attention will be paid to others. However, ICTs have demonstrated in past that predictions in regards of their impacts are fruitless or – at least – uncertainness; it is important to mention that users have the ability to give these technologies ambivalent meanings. To be honest, in last years scholars warned that phone mobile cellular might enhance pathologically the control of parents upon their sons, but the facts showed a counter effect. Of course, sons found a way in avoiding the monitoring thanks to their own utilization of these devices. Other examples like this are pertinent but for spaces and times issues they will not be described now.

The second chapter is fully dedicated to the analysis of „inter-spatial leisure", a term coined by Igarza to symbolize the usage of digital technologies in lapses of recreations. However, these moments are characterized as micro-capsules inserted in the core of working time. The complexity and adrenaline running through the vein of modern workers need a counter-reaction in order for alleviating the pressure and distress. It is often assumed that the social life was cut in two: private and public, but today an aspect of this classification should be put under scrutiny. A semi-public sphere is emerging as a result of the virtual sites and growing Wi-fi connectivity demands associating users in two different categories: a) true-mobiles and b) place-makers.

For reader to have this more clear, *True Mobiles* users are specifically persons concerned to settle in a virtual net as a form of territory appropriation while *Place-makers* are wandering through cyberspace in quest of sociability. Unlike *Placemakers* who see in these technologies an opportunity to begin a closer relationships with other users, *True mobiles* understand the Wi-fi as a mechanism of evasion or impersonal associations. Despite of unsuccessful efforts of companies to trace and control the performance of employees at desk restricting the accessibility to digital leisure, the future of these technologies still remains unresolved.

Of course, thousand of users ignore the rules and procedures in their organizations respecting to the time for relax. Ones would see in TICs a new form of control alternating creativity with hard-work while others would warn about the problems and threats these practices entail for the organization's performance. Once and once again throughout his book, Igarza emphasizes on the ambiguous usages people give to *Digital technologies* in their own social life. Even if this represents a substantial contribution in the study of TIC´s in sociological literature, he looses the sight of an important matter which merits to be debated: in a society which accumulates more and more knowledge a world-wide web can provide with enough information towards decision making process as well as can saturate the user's cognitive system with an excessive stimuli of data. ¿How many times a person can view direct to the sun without closing its eyes?, asked Plato him-self many centuries back. Through Middle Age a wide-spread practice of censorship was the burning of books as to what the information was prohibited. From Galileo to Copernicus, many scholars were persecuted or assassinated on hand of inquisition trials. Additionally, an explicit form of prohibiting the dissemination of their ideas and legacy was the burning of books. Inquisition realized that even though dead, thinkers live through their books.

As the Plato's metaphor puts it, things seem to be shifted a bit today; even though censorship persists in the way people think their procedures are less violent and subtle than other centuries (but not for that reason less effective). In „our timing times" the overabundance of information works as a form of restriction as well as a basic need. Nonetheless, our brain with their cognitive limitations only can absorb a limited part of all information available at the web. For instance, whether we search an article relating to anarchism history, more than 10.000 records will appear instantaneously. Overwhelmed with these unexpected results users will opt to read only the four or five firsts papers and leave the rest. The other point that Igarza does not addressee in his book, is the attention a user can pay whenever disposes of many applications opened. For example, it is not surprising to enter at an office and see workers talking by phone at the same time they use MSN, Wi-Fi and view into their email box. As a result of this, it would be interesting to explore how these new multi-facet practices contribute to the

declination of mental attention affecting notably their performance. Aside from these issues, we strongly consider the Igarza's project as one of more important and insightful efforts in Spanish to understand the relationships among digital technologies, leisure and social behavior.

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