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## Formations and their driving forces

**Mir Faraj Ali Abasov**

PhD in political sciences, Doctoral student of the Azerbaijan University of Tourism and Management in Economics, General Director of "PRESTIGE" group of companies, Baku, Azerbaijan

Email: [main@prestigegroup.az](mailto:main@prestigegroup.az)

<https://orcid.org/0000-0002-7299-2315>

**Abstract**--The purpose of this paper is to analyze and compare three systems: capitalism, socialism and digitalism through empirical and theoretical research methods. Its objectives are to describe the uniqueness of each formation, identifying their driving forces and the features used in the process of formation of one or another political-economic system. In defining capitalism, we note its reliance on capitalist capital as the main instrument and engine of expansion. As distinct from the liberals, the socialists declared as their principle the idea of universal equality, using as a catalyst the processes of unification of the working classes of the peoples and the struggle of the enslaved until the total victory of the exploited over the exploiters. Thus, to achieve the paradise of a communist political-economic formation the socialists needed a world revolution and the total suppression of the oppressed against the oppressors. Through studying these systems we can infer that they are similar in purpose and in the means of achieving their goals. One must bear in mind that in the first part of the article, the author has tried to identify the driving forces of capitalism and socialism, their uniqueness and characteristics, which are manifested in the formation of these political-economic formations, by using the mentioned methods of analysis. When it comes to the second part, by examining and analyzing the infrastructure (economic, political and social) of our time, the author comes to the conclusion that the subject is none other than the next level in the development of humanity, replacing the previous economic, political and social systems. In his previous writings (Abasov M-F) the author gave this system a name - digitalism. The author identified marketing and advertising as the driving force and the locomotive of this formation. The conclusion reads that, using these tools, a new formation increases its social base, expands the boundaries of its world and works on diffusion of the real world into the virtual world. The main conclusion of the article is that research into the process of birth of a new political-economic formation will enable mankind to respond to future challenges correctly and timely,

to avoid acute collisions, economic and social disasters, and to plan and hedge the risks associated with them.

**Keywords**---systems, capitalism, socialism, digitalism, marketing, industry 4.0.

## Introduction

Across the humanity's conscious history the world has lived and developed within the framework of certain political-economic systems. In the 20th century, following the Second World War, the world was divided into capitalist countries with their free markets, on the one hand, and the socialist camp with its predominantly planned economy, on the other. The emergence of the Internet and information technology, followed by the digitalization of the human world, created preconditions for the emergence of a new system, called *digitalism* by the author. It stands to mention that the digitalism is a new political-economic formation that replaced liberal capitalism and socialism with their weakness and irrelevance in the new world of high technology and easily accessible information.

### 1. Economic systems of the past and their driving forces

It should be remembered that any political-economic system cannot develop and progress without a social base. The level of penetration of an idea into the social base directly depends on the quality of this idea and the ways of its implementation, so to speak, the direct execution of the system's master plan. If we take the process of penetration of the idea of capitalism as an economic system as an example, we will see the ways of implementation of this idea, which became possible largely due to several factors, such as growth of welfare, private property, establishment of democratic institutions and liberal values. These factors made the formation of capitalism theoretically possible, but it would not have been possible to put this idea into practice without the support of the broader social masses. In other words, had the people supported any other competing formation, the process of realizing capitalism as a system would have been over. We know of many examples where contemporaries of the capitalist era in the USA and Western Europe openly supported opposing formations, say socialist. For instance, the American mathematician Norbert Wiener, the father of cybernetics at the height of the Cold War, alluded in his writings to his sympathies for socialists by stating: "I can only express what I myself and those around me consider necessary for the existence of justice. These conditions are best expressed by the slogans of the French Revolution: *Liberte, egalite, fraternite*" (2019, p. 109).

Even today, some leading Western economists and scholars such as Michael Hudson and Samir Amin often oppose capitalism. For instance, according to Harvard University professor Steven Pinker, "In our technologically advanced and hyper-connected world of the twenty-first century, 18 per cent of social science professors are committed to Marxism" (2020, p. 153). It also seems interesting that many academic economists who have lived all their lives under capitalism, who are not committed to socialism and Marxism or any other formation, point

out the failure and archaic nature of capitalism as a system: "Modern capitalism can provide us all with unprecedented levels of welfare, but it is morally bankrupt and has tragic shocks ahead" (Paul, p. 49).

When adjusted for the polarity of opinions and the awareness of the essential flaws in the system, one can ask the question: what has been the factor behind such a rapid assertion and domination of capitalism in the world? What is the main instrument of capitalism in the formation of this formation in the world? Max Weber in his work "Protestant Ethics and the Spirit of Capitalism", discussing the essence of capitalism, recalls and writes about money: "The acquisition of money - provided it is achieved in a lawful way - is in the modern economic order the result and expression of the businessman, following his vocation" (2019, p. 24).

Many centuries before Weber, Adam Smith, the father of capitalism, put it even more succinctly: "As money is an instrument of exchange, we can more easily obtain what we need than with any other commodity. We always make sure that the most important thing is to get money. When we have it, it is no longer difficult to make any purchase" (2019, p. 420). In a word, almost all serious, classical economic writings on capitalism always imply the presence of money at the foundation of this system. In considering that money and capital (as Marx aptly pointed out) can be equated on the first stage: 'Money as money and money as capital initially differ from one another only by the unequal form of circulation' (Karl Marx,p73), we cannot help thinking that the main driving force behind the development of capitalism as a system is capital itself, its primary accumulation and expansive growth.

Although, as all the same Weber noted, in his usual form: "The question of the driving forces behind the expansion of modern capitalism is not reducible to the question of the source of the monetary resources used by the capitalist. It is primarily a question of the development of the capitalist spirit. Where it emerges and exerts its influence, it extracts the monetary resources it needs, but not vice versa" (2020, p. 40)b. However, time shows that in the absence of initial capital, the capitalist spirit may be doomed to stagnation and oblivion. Thus the growth of capital, its concentration in certain hands (families, clans, governments, and later TNCs), the emergence of a certain multiplier in the growth of capital - the exchanges - directly affects the holders of this capital, forcing them to seek new markets for the sale of free money. Capitalist capital is eagerly flowing into countries with non-capitalist economies, as if wresting the market from planned or mixed economies. Capitalist capital has proved to be bloodthirsty and dangerous for the newly emerged markets of the former socialist republics and satellite countries. Within a short period capitalist capital had transformed the economies of these countries into a kind of synthesis of the modern market economy with elements of the traditions and customs of the socialist mentality. The former communists of the former USSR and the CMEA countries refused to continue to be representatives of a dead formation, an administrative-command system. At the same time, the absence of the necessary legal and democratic institutions, and the very culture of capitalist liberalism and democracy, made them hostages of capital and eternal wanderers along the boundaries of the two formations.

It must be acknowledged that the situation was somewhat different in the Western European countries, where socialism after the *Godesberg Program* took, in particular, non-Marxist form. Therefore it is not surprising that in the vanguard of contemporary capitalism in recent years we can often find social democrats with their interesting and unconventional economic solutions, trying their best to revive capitalism, to awaken it from its coma. However, as writes, they too have failed: "The fact is that social democrats, both left and right, have strayed too far from their beginnings - the practical organization of grassroots self-help - and have come under the control of an entirely different type of people, who have achieved a disproportionately large influence: middle-class intellectuals" (2021, p. 23).<sup>b</sup> These and other factors actively influenced the widening gap in living standards between different social groups, peoples and whole countries with supposedly the same market economy, but with different understandings of it and methods of implementation. More and more specialists are inclined to believe that capitalism as a formation is at a dead end and has no prospect of metamorphosis.

As for capitalism, we have managed to work out that its driving force and main instrument is hidden in the growth and accumulation of capital. The primary factor in the development and expansion of new markets is the availability of resources in general and capital in particular.

It is worth remembering that in the case of the socialist formation the situation is radically different. Socialism, especially in its Soviet interpretation, was more of a philosophical and abstract system, unlike capitalism, where everything is more or less concrete and personalized: "Here I am, here is my capital, and here is the space for realizing me and my capital". Capitalism is a purely economic system standing on a political and social foundation, while socialism is a political and social formation erected on the idea of illusory communism. On the whole, a certain mystique has accompanied Soviet socialism, making it more abstract, philosophical and economically unspecific. As Joseph Stalin said, "Marxism understands the laws of science, whether they are the laws of the natural sciences or the laws of political economy, as a reflection of objective processes, occurring independently of the will of men" (1947, p. 6).

All things considered, the broad social masses in capitalist countries understood how the economy of capitalism works (money in the pocket or an individual has capital in the bank - the capitalist world is a field for the activity of this capital). The socialists, in turn, could not simplify and concise their ideology, for them the world is injustice and social inequality, the individual is a man, who must conquer and destroy this social inequality, only then will world communism come. Describing the struggle against capitalism, Lenin writes: "Capitalism itself little by little gives the subjugated the means and means to liberate themselves. And they put forward that goal which was once presented to the European nations as the highest: the creation of a single nation-state as an instrument of economic and cultural freedom" (2019, p. 136). The whole idea of communism is built around the opposition of workers to capitalists, and words such as: fight, take away and win become central to Marx's Manifesto for the Communist Party.

When commenting on all these slogans in modern terms, one must bear in mind that communism as a formation in its economic hypostasis was definitely a PR loser for capitalism, because not every communist economist could answer the question of how and when, and the most important, after what specific economic indicators communism in its authentic form would prevail in the country. However, the broad social masses fell in love with the idea of socialism with its romantic and *Robinhood* rhetoric because they generally lived poorly, or very poorly. While Marxism came into being with its ideas of social equality and the failure of capitalism, workers and laborers around the world lived in terrible conditions: slavery, servitude and peonage were commonplace in most countries. Poverty, disease, hunger and wars therefore followed humanity on its heels. Having regard to all these troubles, the idea of social equality and shared prosperity found a great number of followers, who sincerely believed that it could be realized everywhere. So what was the driving force behind socialism? What force, which played an identical role in the formation and spread of the philosophy of socialism as capital in capitalism, can we name?

This question was best answered by Marx in his "The Class Struggle in France from 1848 to 1850": "This socialism is the announcement of a continuous revolution, the class dictatorship of the proletariat as a necessary transitional stage towards the destruction of class distinctions in general, towards the destruction of all production relations on which these distinctions rest, towards the destruction of all social relations corresponding to these production relations, towards a revolution in all ideas arising from these social relations" (1956, vol. 7, p. 91). Subsequently, the term revolution becomes a basic and all-encompassing element of communist rhetoric. If it is true," wrote Stalin, "that the final victory of socialism in the first liberated country is not possible without the joint efforts of the proletarians of several countries, it is equally true that the world revolution will unfold more rapidly and thoroughly the more effective is the assistance of the first socialist country to the workers and working masses of all other countries" (1947, vol. 6, p. 399).

In turn, Engels as another founding father of socialism, theorized the non-local character of the communist revolution in his treatise (F. Engels, 'Principles of Communism') with an emphasis on the fact that the capitalist countries are so closely interwoven by the world market, the world division of labor, that a crisis in one capitalist country inevitably causes synchronous crises in others, creating a revolutionary situation simultaneously in all capitalist countries, resulting in a world revolution. In Engels' conception the world revolution is a world war of progressive nations against reactionary nations, in which reactionary nations must perish for the universal progress of mankind. For the socialists the world is divided into revolutionaries and counter-revolutionaries. Thus the founding fathers of socialism make it clear to us in their statements and aspirations that the main task of the formation of socialism on the road to economically great communism is world revolution. That is to say, it must be the locomotive in the process of the formation of a socialist formation in the world.

By contrasting capitalist capital with the world revolution of socialism, we realize how similar these two formations are in their methods of influencing the social masses. Both systems have chosen a strategy of expansion and conquest, be it of

countries by creating communist parties and carrying out revolution in the case of socialism or - of markets and economies - in the case of capitalism.

More precisely, both formations, while fighting for the minds and souls of mankind, used essentially identical methods of expansion: political, territorial or economic. What is also interesting is that, living side by side for decades, the two socioeconomic systems have undergone the strongest mutual diffusion. More than once the world witnessed how representatives of a fully capitalist and democratic system bombed countries and conquered territories in order to pursue their formational aims. We have also witnessed how socialist countries in an unconventional way applied the soft power policy of Western Europe to the other subjects of the world law. The process of diffusion of systems can be seen even better in the context of the totally capitalist economy of the PRC with its private property, stock market and other benefits, which are at least typical of social-democratic Europe, but not of Mao tse-Tung communist China. In other words, the systems are so intertwined and infiltrated that the high standard of living, essentially free education and free medicine in the West look absolutely harmonious in capitalist countries, just as harmonious as the de facto absence of all free social services (with quality services available on a paid basis) in socialist countries. Therefore, it seems to us that it would be more appropriate to call most modern systems mixed, rather than purely capitalist and socialist.

Against the backdrop of these mixed systems that have fought hard for the minds and pockets of the masses, an entirely new system is emerging, rising on the crest of *Industry 4.0*: the formation of digitalism. We have chosen to use digitalism as a term not in terms of the digital revolution or as a pool of nanotechnology, but in our understanding digitalism is a new system that replaces the previous formations.

When analyzing the economic and socio-political formations that preceded the current digital situation, the first thing to look at is the goals and the means that have been declared by one system or another. In evaluating the success of the systems in question, we are conceptually immersed in the objectives of the system. Certainly, all political-economic systems known to mankind have, in their zeal, pursued the goal of improving the well-being and happiness of, at best, the entire world, at worst, a select group of people. However, each of these systems appealed to different human feelings, vices and used their own unconventional techniques and actions.

That's why the emergence of a new formation of digitalism on the world scene is conditioned by the emergence of modern challenges facing humanity and by new attempts to solve them. Attempting to solve the problems inherited by humanity from previous formations, the system of digitalism will use high technology, genetic engineering, artificial intelligence and many other technologies inaccessible to our ancestors. Having risen to a new level of progress, humanity will try to solve problems from a lower level of technology, while unfortunately ignoring the new challenges, risks and dangers posed by the real-time formation of digitalism. The issue of becoming a new formation is in fact a settled one. After all, a system that, like capitalism and socialism, has its social base, its idea, a certain infrastructure and, most importantly, its locomotive, already has the

right to be called a formation in itself. Hence we should consider that one of the most important tasks for contemporary scholars is to fix the death of previous formations and to describe the birth and establishment of a new one.

"Many of us are unaware of the fact that the last 400 years are rather specific" for world history. Rates at which changes have occurred in these centuries are unprecedented in former history, as is the very nature of these changes. This is partly due to the increased communication and possibly to consequences of enhanced human dominance over nature (on a tiny planet like Earth, it may end up as a prolonged slave dependence on nature). After all, the more we take from the world, the less we leave to it, and eventually we will have to pay our debts, at a time that may be exceptionally bad for our survival" (Wiener, 2019, p. 49) b.

### **2.1 Digitalism as the ecosystem of the future**

It has to be kept in mind that the ecosystem of digitalism has been established since the mid-20 century. Great scientists such as Wiener and von Neumann predicted in their works the emergence of machines and their behavior in the human world. Today, however, the ecosystem of digitalism is something different, completely unlike the predictions of past years. The digital world has its own means of settlement - the various coins and totems. It has its own system of financial regulation - blockchain, its own exchanges for exchanging various Internet currencies. Its own mints are mining farms and, in some cases, factories. "It is clear that digital technologies are changing the business landscape and business models of companies, undermining the foundations of many industries, claiming a global transformation" (Korolkov, 2019 p 27)a.

From now on, the vast majority of all economic activity is in one way or another connected to the Internet. People, even those not directly online, use the infrastructure of digitalism to accelerate and improve the quality of their business or work. Thus, almost all areas of the economy and all formations, regardless of their orientation and nature (mixed, capitalist, socialist) are all-encompassing and increasingly diffuse with digitalism. And digitalism, as is characteristic of any formation, is developing comprehensively, its social significance and coverage being the envy of all previous systems of the world. As rightly pointed out by Dukhanina: "It is the synthesis of these technologies and their interaction in physical, digital and biological domains that constitute the fundamental difference of the new industrial revolution from all previous ones" (Dukhanina, 2019. Page 55)a. An important feature and distinctive feature of the system of digitalism that proves its validity is its multifacetedness and the social fascination of humanity with it. A huge number of social platforms created for all kinds of communications and social interactions have enveloped our Planet. People meet online, make friends, declare wars, comment on political events, coordinate revolutions and even get married. Most of these people have never even seen each other in real life.

It should be added that the lack of a common language of communication is no longer a problem; instant machine translation is available on social networks and the vast expanses of the Internet, and in some segments high-precision

translation by artificial intelligence. Socio-political communication in the system of digitalism has reached a level where the coordination of revolutions (*Arab Spring* and *Maidan*) was carried out entirely through social networks, namely Facebook. People negotiated and discussed this or that action, gathering and dropping off all the necessary things for strikes and pickets in direct contact through the aforementioned social network. But even this fact remains insignificant against the backdrop of Facebook blocking the incumbent US president (actually the most powerful man in the world) Donald Trump after his unfortunate postings on the social network. Mark Zuckerberg proved to be stronger than the owner of the nuclear suitcase and supreme commander-in-chief of the most powerful army.

It is not for nothing that in many countries of the world, during coup attempts or revolutionary unrest, the internet is increasingly being shut down and access to social media restricted. In the new world of digitalism, the venues for expressing discontent and battles have moved from the central squares of cities to social media. People express their emotions and attitudes to certain situations with likes and dislikes, create petitions, raise and usually solve issues that politicians or journalists could not resolve before.

In this respect the civil society in a fruitful social network has become a working and successful tool. Social networks seem to give civil society a platform for self-organization and self-actualization, and these networks consider their greatest achievement to be the spontaneity of the formation of these civil societies on the ground and their supposedly complete independence. Whether this is actually the case, we do not know. But the Cambridge *Analytica* situation - the case of leaked (transmitted) data of social network users - gives us reason to fear that social networks are much more controllable systems than, for example, real life society. In contrast to real life where you are in daily life interactions, where you can see and feel people, analyze their behavior and identify with them based on personal experience from the past, the social media user has no such opportunities.

In general, it is not always clear who a user is; in fact, he or she can be a group of different people who replace one another. One cannot help but agree with Schwab that in order to minimize cyber risk it is necessary to: "Bridging the gap between awareness and responsiveness is a critical challenge for individuals as well as for commercial, government and public organizations" (Schwab, 2019, p. 138).

Added to cyber risks, there is another interesting feature that defines the digital age is the unprecedented growth of the entertainment industry. It's hard to imagine that just 40 years ago, the economy defined the entertainment industry as a small segment of the \$2 billion economy. Today, the entertainment industry has an annual turnover of over \$2 trillion. That's more than four times the annual turnover of the arms trade. The interesting thing is that most of this turnover is digital, whether it be in relation to the internet or games. Following an ancient rule, digitalism in its form of entertainment has given people bread (the opportunity to earn, even without having a profession or unique skills), and, well, endless (in all tastes and colours) spectacles. Apart from bread and circuses the representatives of the new formation have supposedly received full anonymity and freedom of self-expression, but we have repeatedly seen how quickly such free

and self-actualized people are found if necessary, if they overstep the allowed limits.

All things considered, all the elements of the emerging system are in place: its own economic environment, common international credit and settlement systems, opportunities for earning and development regardless of unique abilities and talents, social environment with civil society, entertainment industry and eternal bliss, political will of the leaders of digitalism, and decisive action in certain situations. However, something is missing in this formation for the system to feel completely complete. That something is something without which none of the previous human systems could have developed - it is conflict. The formation of digitalism must come into conflict with other systems and conservative groups of society for its self-awareness and self-expression. In other words, in the process of the struggle of old formations with new formation and directly through it (struggle), the digitalists will be able to realize themselves.

It is worth remembering that it is this struggle that prompted Mark Zuckerberg (one of the founders of digitalism) to block the President of the United States from social networks in 2020. It is this moment that can be considered as the starting point in the history of the self-consciousness of digitalists and the system of digitalism itself as a different structure from past formations. It was then that the seed of conflict, so necessary for people to develop, was sown; it is the "seed" that has always divided people into insiders and outsiders, white and black, communists and capitalists, and it is the seed that will divide people into digitalists and everyone else.

Two years after these events passed, and we witnessed Mark Zuckerberg renaming his company from Facebook to Meta (reference to the Meta universe), announcing that he was creating a new world in which he planned to unite all social networks, expand virtual reality, improving the ability to work and make real money. What is this if not a new formation, what is this if not digitalism! Whether the prophet of digitalism did it consciously or not, from now on Mark Zuckerberg has laid the basis for a conflict between the representatives of the old formation (adherents of state management and control, the political elite and big business) and the growing "class" of the new formation of the Alpha generation. It is they who will shoulder all the economic activity of the modern world in the near future. And people born in the digital age, many of whom learned how to use a smartphone before they were able to speak clearly, will undoubtedly increasingly devote their free time to the world of digitalism. And this will come at the expense of real life and real human contact, which in today's pandemic conditions we are assiduously advised to do.

In so doing, the world of digitalism, with its adherents, its complete and effective ecosystem, its leaders in the near future with the acceleration of Industry 4.0, the Internet of Things and the creation of super-artificial intelligence, will be able to completely re-subordinate the real world to itself. As Korolkov rightly points out, "The current development environment is the result of evolving global processes, including economic ones. The digitalization of the economic space, as a new paradigm for the development of world and national economies, simultaneously acts as a synergy of the effects of globalization and as an engine for changing its

vector" ( Korolkov, 2019, p. 134)b. If today the functioning of countries, societies and economies without digital technologies is still somehow imaginable, tomorrow, when electricity will be fuel, artificial intelligence will be the doctor, teacher and scientist, and primary resources will be extracted by drones - such a world is unimaginable without digital technologies. And that is exactly the kind of world that will soon become the formation of digitalism.

## **2.2 Advertising and marketing as driver of digitalism**

Present-day researchers are faced with the rarest chance to observe and describe the emergence of a new formation, which in itself is a unique scholarly process. If everything is more or less clear with the ecosystem of digitalism, its adherents and founding fathers, two questions, clearly very important, have to be answered. What is the basic idea or philosophy of digitalism? What is the main driving force, the mouthpiece of this system?

We are prone to specify the first question as fundamental and paramount, requiring, however, a little more time to understand, since there is an understanding of the system, but no fully formed ruling elite of the system. It is believed that at least a separate research should deal this question. However, an answer to the question about the nature of tools to promote digitalism is appropriate in the context of this article. At the beginning of this article, we have already noted that capital was the main instrument in the process of promotion and development of capitalism, just as the world revolution was a tool in the promotion of socialism. So what could be the driving force behind digitalism?

As has been noted above, digitalism is a very young formation; its followers are representative of today's youngest generation. And their striking difference from their counterparts in the years of the International and the stock market boom is the enormous flow of information that permeates them, and the wide choice of methods for delivering that information to the brain. In other words, the previous generations, the adepts of other formations, lived and created inside a world where access to information was limited, or at least complicated. The modern generation has unrestricted access to the internet and other devices. Schwab notes: "The number of internet users worldwide has increased by almost 1000% since 2000. From 2018 to 2020, another 300 million users are predicted to be added" (Schwab, 2019 p. 138). From now on, almost any book, magazine, description of the educational process can be found online or downloaded as a video or podcast to a smartphone.

At the same time, the rapid access to information and indeed to the ecosystem of digitalism in general, has a downside: "Psychologists have written volumes about online addiction, which has been compared to a drug. The author of the term 'virtual reality', Jaron Lanier, has even written a book on why one should run away from the net" (Dukhanina, 2019, p. 325)b.

Thus, if the digitalist generation is moving further and further away from familiar sources of information and data such as books, magazines, television, live communication, at the end of the day, it is important to pay attention to how the adherents of digitalism regulate the process of finding this information online and

what tools the system uses to keep these people within its framework. And the tools for capturing and retaining audiences are plentiful in the subsystems and programs of the digital world. In the digital world, information is of core value, and the process of gathering, analyzing and monitoring this information is heavily invested.

It is worth citing that today's deep targeting programs are SMM marketing, contextual advertising and deep analytics. These and many other tools are actively used in the digital ecosystem. Of course, the purpose of using these tools is to gather information about the system's potential adherents, their desires, behaviors and goals. An analysis of this information is indicative that marketers get a clear portrait of the user of their services - their age, gender, social level, interests and more. This information can serve a dual function, for example, it can be easily monetized, but it is even easier to use this information to attract and retain new adherents, people who do not know or are not yet familiar with the benefits of a particular system or service.

Added to this can be that marketing tools adopted by the system of digitalism perform the function of promotion and development of services of any nature from entertainment to virtual work, attracting attention and popularizing the system of digitalism. Marketing and its tools make the process of attracting new users into the ecosystem of digitalism accessible and easily digestible. The American Marketing Association offers the following formal definition: marketing is an organizational function and a set of processes for creating, promoting and delivering value to customers and managing customer relationships for the benefit of the organization and its stakeholders". (Kotler,2014,p.22).

It is worth noting that marketing and advertising thus take on the role of managing the relationships between people in order to benefit organizations and stakeholders. In the case of digitalism, the organization can be considered the digital world and the stakeholders are the elite of this digital world. In other words, using marketing tools in general and advertising in particular, the system of digitalism and its founding fathers increase the social mass of its ecosystem day by day, while building all the necessary infrastructure for existence and activity in a parallel digital world (entertainment, work, family and so on). It is clear that consumers, who receive thousands of advertising messages and messaging every day, give their silent consent to the attempted management of themselves, their budgets and somewhere their right to choose by third parties. Previous generations of humanity lived in an ecosystem in which advertising on the part of marketers tried to be embedded as harmoniously as possible. With the advent of digitalism, the entire ecosystem of modern man has become one big advertisement.

There is a further point to be made here is that marketing tools working in certain social masses are producing amazing user-growth effects of the new formation. Beautiful and detailed video and audio content has, for example, increased the flow to the Internet of older people. Targeted ads popping up at the right time in the right place are causing more and more time to be spent browsing and exploring potentially interesting or entertaining content for young and middle-generation users. Everyone can find content of interest online. The speed, range of

this content and, most importantly, the depth of penetration and dependence on it will only increase with each passing year. Already today, the Internet is integrated everywhere, and with the implementation of the Internet of Things project, humanity will finally and irrevocably sink into an ecosystem where the role of advertising and hidden marketing tools will be key.

Within 20 years we have witnessed the transformation of the advertising message: from small frame ads on the pages of daily publications to hidden advertising in the posts of stars on social networks. Undoubtedly, the psycho-intellectual capacity of the potential consumer is developing much more slowly than the sophistication of advertising strategies and modern hidden delivery methods developed and analyzed by artificial intelligence. Already today, hundreds of thousands of purchases around the world are made by consumers in isolation from the perceived need for those very purchases. Advertising is used to dictate the trend, but today it forces and, one might even say, in some cases even forces consumers to make more and more ill-considered and unplanned purchases. The ecosystem of digitalism, unlike the ecosystem of the world, is not divided by real borders and barbed wires with jurisdictions of one law or another. Using these features of the latest ecosystem, marketers can easily market products and services to countries where it is illegal to sell those products and services and, unfortunately, the consequences for end consumers are almost always dire. For example, the promotion and advertising of internet casinos in countries where gambling is strictly prohibited is a prime example of this use of the unregulated legal features of the new ecosystem.

Also, marketers involved in targeting gambling advertising pay most attention to countries where gambling is legally, or better yet, ethically and religiously forbidden nationwide (Muslim countries, Eastern countries, parts of the former CIS countries). It is believed that consumers in these countries do not have a high culture of casino gambling, so their immunity to the desire to lose will be the least. Advertising in the digital age is ruthless, insatiable and often dangerous. The tricks used by new-generation marketers are working ever more deeply with the psycho-emotional background of potential customers, while moving away from direct advertising messages. Marketers have traditionally tried to change people's minds in order to get them to change their behavior. (Phil Barden, 2017. p. 151).

Note that service or product is presented as a form of life and the reason for a celebrity's success. Using a play on the basic flaws of the human soul, marketers skillfully offer a "hidden" recipe for happiness encapsulated in drinks, products, forms of investment and so on, often involving certain social leaders in the promotion of these products. The higher the popularity level of such celebrities on social platforms is, the greater the influence of these leaders on the target group online. Due to the accessibility of the internet, the number of followers and views of such stars can reach astronomical figures; such stars with a multi-million audience easily shape public opinion and trends not only in their own country but also around the world. Their fees for posts on social media have long ago broken all records in the advertising world. For example, the price of 1 Instagram post by footballer Cristiano Ronaldo is up to €1.6 million.

It will suffice to mention that no one in the history of the world has ever made so much money on advertising with such a speed. Such high fees are due to the record audience of C. Ronaldo, whose number has passed the mark of 400 million people. Ronaldo and many like him are the stars of the digital ecosystem, using the tools of marketing and advertising to help accumulate a young formation with all new and emerging audiences. Of interest is the fact that these undisputed leaders, who have an astronomical number of people in their subscribers - equal to the population of two continents - have absolutely identical rights to other social media users within the formation. Allegedly, their stellar status and huge audience gives them no additional privileges over other members of the system. For a second it may seem that this is true democracy, the recipe for which humanity has been searching for so long, but we noted above that the leader of the virtual world, Zuckerberg, decided single-handedly to block the leader of the real world, the user who expressed his opinion, and not just any user, but the entire President of the United States. Along with this, Zuckerberg and other leaders of the virtual world have repeatedly been implicated in disrespecting the personal data of their users, selling and transferring this data to third parties, including law enforcement, without orders to do so from the relevant courts.

### **Discussion**

With that consideration, we conclude that the leadership of the digital world has its own autocrats with their own rules of the game and their own understanding of democracy. These rules of human passions are familiar to us from the systems of capitalism and communism, and these very rules have once shaped, nurtured and corrupted the ruling top of the above described formations. And apparently they now begin to grow new elite of a new formation. After some time, when this elite will be ready to realize itself, its new wonderful world and, most importantly, its unity with its brethren around the world (excuse me, the whole network) and its striking difference from the material world with its armies, intelligence services, financial systems and elderly politicians, it (the elite) will begin the process of breaking relations between the old world formation and the new.

To sum up, marketing and advertising will play a key role throughout the formation of the new formation and its subsequent mortal battle with the old world that cannot be overstated. Marketing and advertising are unequivocally the driving force behind digitalism. It also seems epically important that one of the oldest professions, the professions of advertising and marketing, having been reborn and transformed, become the engine and lure of an advanced digital formation that may be destined to become the last for all humanity, or perhaps the first in the era of post-industrialism.

### **Conclusion**

We have examined previous generations of formations to conclude that the systems of the two leading world formations have exploited two diametrically opposed instruments for their development. Capitalism used capital to accelerate the intervention of its values and to realize the idea of individual greed (the "invisible hand" of the market). Capitalism has often been aggressive and even barbaric in the process of developing new markets. In parallel, socialism

successfully exploited the idea of world revolution to expand its geographical scope, and wiped out huge numbers of dissatisfied and dissenting voices inside and outside socialist countries in an attempt to arrive at perpetual communism. The establishment of socialism in the world took place under the banner of world revolution, figuratively speaking, if socialism was the rider, then world revolution was its horse.

Account has to be taken of the fact that the ecosystem of digitalism considered and described in detail by us, created in the image and likeness of the real world, at first sight looks very attractive against the background of its beastly-blooded brethren. There is no direct violence, barbaric takeover and colonization of resources, and democratic values are respected in this formation. A special place is reserved for the successful embodiment of liberal values and the protection of personal space. The lack of physical and visual contact makes many of the problems of modern society (discrimination against people on the grounds of gender, race, religion, skin color and so on) irrelevant and neutralizes many of the unfortunate problems on the agenda. The formation, which has frolicked actively for 30 years from a small group of websites to artificial intelligence, the internet of things and cryptocurrency mining, now gives almost everyone the opportunity to express themselves: communists, capitalists, right-wingers, left-wingers, women, men, blacks and yellows. And furthermore, it is likely to allow artificial intelligence to manifest itself as well.

That said, by creating a virtual world, its founding fathers risk transferring into it the unresolved problems of the old formations, and the entire real world. Autocracy, despotism, the gap between rich and poor, talented and ordinary people in the digital context may gain new dimensions hitherto unknown to humanity. How to build a new formation so as not to repeat the mistakes of the past? - this question remains open. In the process of building a social base, the young formation is using modern marketing and advertising techniques, achieving incredible results. Digital marketing has become the engine of the digital ecosystem and its main mouthpiece. Without the help of trend-setting marketing and advertising to impose new needs, the new wondrous world cannot be imagined. Using the marketing tools described above, the system has ensured its steady expansive growth.

Thus, we can conclude that the terms *world revolution*, *capitalist capitalism*, *digital marketing and advertising* from the driving force standpoint can be equated with the words *socialism*, *capitalism* and *digitalism*.

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