

THE DIGITAL ERA

Earlier 20 century, sociologist Pitirim Sorokin suggested a theory of socio-cultural dynamics as follows: development of social systems and their transition from one state into another occurred under the influence of values prevailing in society. Note that social and cultural values are generating one or another type of society (even civilization) while evolution of values leads society to a turning point of development where these values compulsorily disintegrate or go to a new level of functioning. Cited as example may be the collapse of the USSR and radical transformation of the Chinese economy.

Added to this can be an interesting conclusion: values may contribute to the further development of society and equally to its destruction. An eloquent testimony to the alternative cited above is the 50th World Economic Forum in Davos marked by conflict of values of US President Donald Trump and young opponent of «climatic apocalypse» from Sweden, Greta Tundberg:

«We must say «no» to restless prophets of the judgment day. Now's not the time for pessimism. Now is the time for optimism. The United States is joining the international initiative «One trillion trees» meant to restore forests across the globe» - D. Trump.

«Planting trees is a good cause, yet, it's not enough ...Our house is on fire, and your inactivity is stirring up the fire. And we ask you to get started as if you love your children best of all» - G. Tundberg.

What's happened to the mankind? It has lost its progressive advance, and moves toward a period of permanent stagnation and system crises. Our reply to this question is positive; however, it is not sufficient, for it is essential to find out the cause of the current situation and identify causers. Neoliberalism as the last stage of capitalism development is charged with the situation. But why?

Well-known post-capitalism follower Paul Mason noted that «In a short span of time the information revolution collides with all aspects of civil life: work and leisure became low-observable concepts; work and wage are in lower dependence; mutual relation between the production of commodities and services and capital accumulation is no longer axiom. It ought to be noted that digital networks originally anticipated to pave the way for a new dynamic era of capitalism fell short of these expectations and began smashing traditional structures (1).

According to Mason (2), this collapse runs through four directions: effect of zero financial costs nullifies cost price of information goods which, in turn, leads to parallel drop of cost price in production area and services; radical automation of physical work winds up approx. 47% of job creation or 45% of traditional professions; large-scale network effect in the information production redefining the nature of relations between employers and employees with all ensuing consequences for capitalism; beginning of permanent process of potential democratization of information proper.

As is seen, the information revolution shook capitalism foundations and gave grounds to predict onset of a new formation capable of operating without market or on condition of its radical transformation (3). Note that instead of the fourth industrial revolution there developed parasitical and poorly operating information capitalism with its threadbare and ineradicable monopoly profits and anti-competitive behavior. It takes a revolution to change the human worldview. What needs to be done for the development of new formation? What are conditions promoting revolution in the human worldview?

In turn, Francis Fukuyama, once prophet of neoliberalism, believes that the system has fallen into decline. The US democracy has been caught in a bind due to some factors. In particular, Fukuyama touches upon the system of elections in the United States held by an electoral college which do not always reflect views of the majority: they twice elected President of the country, a nominee that received a minority of votes than his opponent. Or impeding access by the banking sector in the course of US economy development through efforts of lobbyist organizations. Fukuyama admits that the world he imagined to be after a fall of communism (a unified world without borders and with liberal principles-based economy) is far from being transformed into reality, hence, there is something wrong with evolution. To his thinking, «something wrong»

is the crisis of identity, fear of losing original history, national values and singularity.

It will be remarked that modern economists (mainly far rights) prefer at best to bury capitalism as was made by Samir Amin. He voiced criticism of global capitalism infinitely exploiting resources of country's periphery and protesting against the dehumanizing effect of the market, atomizing the society and destroying the solidarity. In so doing, he described the capitalism as «not end but departure» from history.

To be noticed is that liberal and vocal supporter of capitalism, Paul Krugman, in his article lays an emphasis on the current state of economic and tax system of the United States. Note that even most devoted advocates of capitalism fall prey to it in the course of struggle for resources and power. An eloquent testimony to this is the case of Muhammad Yunus, father of present-day microfinancing, recipient of the Nobel Peace Prize for the creation of a model of economic and social development «from bottom». Allegedly emancipator of poor Bangladesh residents from collapse and requisitions, Yunus actually changed their forms by substituting large credits for smaller ones with more loyal rates. In so doing, he turned usury into a main instrument of money making for the rich. The bottom line was that he was suspended from managing his own progeny - Grameen Bank.

In the meanwhile, the new system is in the process of its formation and approbation. Actively self-developing, most virtual and simultaneously really life-integrated, the system is called the political-economic system of digitalism. Like capitalism or communism, the system of digitalism has its own «prophets», Engels and Marx - Zuckerberg, Gates and Jobs.

We had first faced with a term «digital» at the turn of the two centuries. Remark though that related terms - digital recording, data medium, digital signal, computer systems and information transmission systems are widely used and deeply integrated into all spheres of our life. Unnoticeably, quite real objects and subjects of inter-human activity have been imbued with virtual elements. As a result, the traditional world is likely to get absorbed, reprocessed and built in a new world formation. If earlier systems presupposed unification of individuals for furthering global goals, the digitalism is standing aside large human congregations.

One must bear in mind that «digitals» are groups of self-contained extraverts living in their own life unprepared to share their views within the general public. For communication purposes they prefer to rely on their own communication lines and social networks. In so doing, they are all in comfort, independently regulate and specify their relations with the outside world.

Henceforth, the digitalists (consciously or unconsciously) are engaged in pursuing a sole aim: to liberate the humanity from physical work and completely break off any real ties between groups of persons and separate individuals. In other words, it is as follows: plants without workers; cars without drivers; hotels without hotel servants, etc. The mankind not merely tames neuronets and robots, as was the case with mechanical systems, steam engines, electricity and ...animals. The mankind merely coalesces with this system. In fact, there is integration of the virtual system into biomass.

It must be acknowledged that social networks (low level of digital world) are currently responsible for greater number of issues than political parties. Besides, social networks have their own leaders, measures of success (number of subscribers); they are capable of making immediate estimates of one or another information. At present, social networks cope well with many functions of the state, political parties, educational institutions, mass media, etc.

It should be remembered that today elections to municipalities are unessential: it is possible to vote on the basis of IP address and a single registration by means of «likes» and «dislikes» for any idea or proposal of your district residents.

The essential point to remember is that at present mass media is dying away, individuals are poised to read, hear, «stream» online, so outdated education process will soon be thrown on the scrap-heap. Why should we pay tuition fees for a prestigious university if we can now download, connect and watch online, ask questions. Even better, tomorrow we can program in our brain the strength of F. Fukuyama or Bill Gates' intellect copied on a data medium in their lifetime. There'll be no need in studies, it'll be suffice «to inject into the brain» a mentality of a thinker you are in need of; the same is true of languages where you can avail of online translation (in use already); there'll be no need in any jobs: it's enough to press a button and a robot will take it as a signal to start working. This will happen tomorrow.

Today we are faced with intriguingly political and economic processes as precursors of digitalism. From

now onward, we are aware of Twitter-Diplomacy; we need no press-secretaries; we keep abreast of one or another leader in Twitter or Facebook. Also, all issues will be brought up for censure at social networks, and these issues will be heard by the powers that be with prompt response. The point is that the old generation does not fully understand who this - social networks is, and for this reason they remain wary of it.

We have seen revolutions made by means of social networks. The point to be emphasized is that Maydan, «Arab spring», etc. would be held differently if there were not a single center for protesters coordination. We see pre-verbal children who are skillful in using Smartphone's and iPads. Spiritual bonds between humans are growing weak, emotions and experiences of digitalist generations are moving from the real life to the virtual world.

It is worth remembering that the system of digitalism has no place for sex, nation, skin color or otherwise. Note that digitalists are minded to set all these aside and create their own world without countries, borders, nations, languages, etc. Their realm is limited to bits and bytes, network; and their skin color, race and sex by some strange freak.

It is worth pointing out that from now on the entity is set to be divided into old and new worlds. At some point in time when the basic system of digitalism sets up, currencies and methods of their earning (Bitcoin, Etheriom, etc.) are approved, apps are developed to make life easiest (calling forward traffic, food delivery, information retrieval, etc.), dronetization and robotics of working process will be over; powerful routine network be triggered and social platforms will take control over political, economic and spiritual life of masses. It is at this instant that the split between digitalists and the rest of the world will be carried through.

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