

Digital Socialism: the Possibilities of Socialism Shaped By Cybertechnology

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Abstract

The high degree of development of information technology at the end of the twentieth century and the beginning of the twenty-first century provided new ideas for Western left-wing scholars to think about the realization path of socialism. They added a new “technological path” to the realization of socialism - “digital socialism”. The theory of “digital socialism” has keenly grasped the factors of technological change in capitalist society and the potential direction of social change it may bring about, providing a brand-new technological idea for the development of the socialist movement. In the digital age, Western left-wing political parties frequently use the values of “public” and “sharing” advocated by digital socialism to guide contemporary socialist movements on social media platforms, in order to expand party organizations, achieve social mobilization, and produce social movements, especially social-political movements. This article will give an overview of the theory of “digital socialism” and its connotation, and try to explain how the theory of “digital socialism” is applied to the political practice of contemporary Western left-wing parties.

Keywords

Digital socialism; left-wing parties; information age; social media.

1. Formulation of the theory of “digital socialism” and its implications

1.1. Formulation of the theory of “digital socialism”

Since the twentieth century, there have been many debates in Western thought about the feasibility of socialism, reflected in particular in the Viennese school's strong rejection of the feasibility of a planned economy. People such as Hayek argued that the centralized management advocated by socialism inhibited people's right to free choice and spontaneous competition in the market, thus leading to economic inefficiency. At the same time, the high degree of collectivism advocated by socialism would eventually degenerate into a precursor to totalitarianism and even Nazism. Therefore, it is extremely important to maintain the freedom of the market (Friedrich August von Hayek, 2022). At the same time, the Austrian School also argues that the problem of efficient allocation of scarce resources is not essentially computational (i.e., the ability to collect and process data) but entrepreneurial (i.e., evaluation and decision-making around means and goals of production), which can only be solved through exchange and private property rights, thus making the market an experimental and decentralized entrepreneurial process (Maxi Nieto Ferrández, 2023). In the eyes of the Austrian school, the economic arithmetic of the twentieth century could not cope with the precision and density of data required for a fully metric-oriented planned economy, whose complexity was determined by the infeasibility of the market. Left-wing scholars Fred Taylor, Abba Lerner, and Oskar Lange, in contrast to right-wing market liberal theories, developed the concept of “market socialism” in their debates with market liberals. At the same time, with the rapid development of information network technology, especially computer technology, left-wing scholars gradually saw the possibility of implementing a socialist system by allocating

resources through high-precision information calculations under the condition of maintaining market freedom. This was the first conception of the application of technology to the realization of a socialist system.

In 1970, Salvador Allende Gossens, a Chilean socialist, was elected president. In order to free Chile from the high level of U.S. control over the Chilean economy and the exploitation of the economic interests of the Chilean people by foreign companies and established Chilean interests in as stable a political environment as possible, Allende adopted a gradual socialist transition, attempting to transition Chile to a socialist society in a moderate manner. In terms of economic initiatives, the implementation of this idea was reflected in Allende's practice of "market socialism". Referring to Eden Medina's seminal book *Cybernetic Revolutionaries*, the Allende government introduced the "Cybersyn" program, which used cybernetic models to regulate the national economy in the process of nationalization, creating the Allende government's unique "Big Data Utopia" (Wang Hongche, 2017). Chile's "market socialism" is a precursor to the practice of "digital socialism". Although the "Popular Unity" government led by Allende was ousted in the Chilean "9-11 coup" in 1973, and Allende himself was martyred under the siege of the presidential palace by Pinochet's coup forces, left-wing scholars are interested in the practice of "digital socialism" (Wang Hongche, 2017). But left-wing scholars have not stopped thinking about "digital socialism".

In the 21st century, regional conflicts, climate issues, refugee problems and other acute contradictions brought about by the universal values of capitalism have pierced every inch of the earth. At the same time, the traditional left wing in the West has made more subtle subdivisions based on different positions on the above issues, splitting into the German/British Green Party, which advocates eco-Marxism, the Indomitable France Party, which advocates left-wing populism, and the Turkish Patriotic Party, which advocates left-wing nationalism, etc., or the so-called "left". The so-called "Left" is infinitely divisible. Although there are international organizations of left-wing parties, such as the European Left Party and Socialist International, they cannot bridge the huge gap between the left's views on issues of division. The division of the left has brought about even more serious social cleavages, with the emergence of a situation in which the two parties, though both left-wing, would hold each other accountable in parliamentary questioning because of their opposing views on the issue of immigration. Unlike the traditional "infinitely divisible" left in the West, in the context of the global political shift to the right, the right in the West is reaching agreement on various issues at an unprecedented rate, thus uniting and giving rise to many extreme right-wing parties, i.e., the "infinite incrementalism of the right". "In the last five years, the emergence of the far-right Golden Dawn party in Greece, the far-right Recovering the Lost Ground party in the 2022 French elections, the National Alliance, and the far-left Neo-Anti-Capitalist Party have greatly illustrated the problem of social fragmentation in the West. As Michael Roberts has argued, capitalism is creating new contradictions for itself and thus threatening the existence of a healthy planet (Michael Roberts, Du Min, Zang Guangxin, 2023).

In the context of digitalization, the contradictions created by capitalism itself are particularly manifested in the problem of digital exploitation. Dan Shiller, an American communication political economist, was early to perceive and raise concerns about the potential inequalities of the digital society. According to Dan Shiller, the network company carries the basic function of neoliberalism, and it plays an important role in the distribution of wealth in society (Dan Shiller, 2001: 283).

In the view of this paper, on the one hand, the digital society creates time exploitation. The value of a digital platform itself is reflected in the capacity of its data volume. The larger the data volume of a digital platform, the higher its value. In order to absorb a larger volume of data, digital platforms need to continuously expand their platform users. In order to obtain as much surplus value as possible, digital capitalism breaks down the boundaries of people's work,

social, leisure, and other types of time, and digital laborers are unable to know the clear boundaries of time. In the unified and undivided digital time, digital laborers are happy and willing to produce surplus value 24/7 (Tian Fangchen, 2023).

On the other hand, digital society has also created an “accelerated society”. Digital capitalism constantly emphasizes the renewal of products and advocates that “new is good”, urging people to accelerate to catch up with the pace of social renewal, so as not to be out of touch with society (Hu Yunhai, 2022). At the same time, social acceleration has increasingly become an ideology, and people in the digital age have been summoned by speed to accept and agree with the logic of acceleration, and have unknowingly “voluntarily” been put into the performance-based society where performance is the standard of personal value assessment (Yeh Hu, 2023). People who are unable to consciously perceive time in a meritocratic society will eventually develop great time anxiety, and will question whether to act or not in the tangle of entertainment and seriousness, relaxation and tension. Against this background, people who choose to take action will consciously realize that they are caught up in the “involution” frenzy of the merit society, and then have great doubts about the accelerated society and the merit society; people who choose not to take action will feel anxious because of the actions of others in the accelerated society and the merit society that are ahead of their own actions, and will carry out the “involution” of the merit society in the midst of their anxieties. People who choose not to act will be anxious that others will act before them in the accelerated society and the meritocracy, and in their anxiety they will make the choice between “involution” and “sucking” and repeat the skepticism of “those who choose to act” towards the meritocracy. Scholars such as Christian Fuchs have adopted a Marxist interpretation of this contradiction, attempting to find a solution in Marxist labor theory, thus proposing the theory of “digital socialism.”

In their analysis of the transformation of traditional socialism, the tearing apart of contemporary capitalist society, and their reflection on digital exploitation, left-wing scholars have put forward the theory of “digital socialism,” through which they have drawn a picture of the future of socialism in the digital age.

1.2. Connotation of the theory of “digital socialism”

In the 21st century, the relationship between the development of information technology and social change has been the subject of leftward thinking by a range of left-wing scholars, including Kevin Kelly, Christian Fuchs, Paul Cockshott, Richard D. Wolff, Michael A. Lebowitz, Evgeny Morozov, Richard Barbrook and a host of other left-wing scholars have thought leftward about the relationship between information technology development and social change. In thinking about ownership, for example, Christian Fuchs notes in *Digital Labor and Karl Marx* that “Facebook is not owned by its users, but by a number of directors and corporations Facebook's economic poor, who have no control over ownership but who create wealth that is controlled by shareholders and owned wealth” (Christian Fox, 2020: 337). Fox points out that the users of “big factories of the digital age” such as Facebook can also be considered as “workers” of these big factories who do not own the factories, but through their labor create wealth for the owners of the factories - the directors and shareholders - who are not in control of the factories. However, through their labor, they have to create wealth for the owners of the factories through their own labor -- the directors and shareholders -- which is very much mismatched with the return on their labor. Users may appear to be able to engage democratically on Facebook, but they are not informed of, nor are their opinions taken into account in, changes in ownership, sales and transfers in digital companies such as Facebook (Hao, 2023).

The capital monopoly of the ownership system of digital companies is only one manifestation of the “newly developed form” of capitalism in the digital age. In addition to the question of ownership, the inherent social problems of traditional capitalism, such as the distribution

system and the wage labor system, have also produced new variations in the digital age. Against this background, Western left-wing scholars have put forward a great deal of thinking about the possibility of socialism in the digital age, and have produced such theoretical forms as Cyber Communism, Digital Socialism, and Communicative Socialism to explain the changes in capitalism and the path of socialist development in the digital age. capitalist changes and the development path of socialism in the digital era. At present, most domestic scholars believe that digital socialism consists of three theoretical forms: cyber communism, digital socialism in the narrow sense, and communicative socialism, and develop the theory of “digital socialism” on the basis of these three theoretical forms, and the connotation of “digital socialism” is basically the same as that of “digital socialism”. The connotation of “digital socialism” is also basically derived from the three theoretical matrices of cyber-communism, narrow digital socialism and interaction socialism (Du Min, 2024; Li Quan and Du Min, 2024). Therefore, the interpretation of the connotation of “digital socialism” may be explored from the convention of the three theories of cybercommunism, narrow digital socialism and interaction socialism.

Cyber Communism

“Cybercommunism was proposed by scholars such as Vicente Moreno Casa and Cockshott to enrich the market decision-making system with the information and communication technology (ICT) tools of modern society. The rationale for the birth of “cybercommunism” is basically the same as digital socialism, which is a rebuttal by left-wing scholars in the West to scholars such as Hayek and other scholars who hold right-wing market liberalism views. For example, Cockshott published the article “Big Data and Super-Computers: foundations of Cyber Communism” on his personal blog site in 2017. In the article, Cockshott pushed back against Hayek and others who argued that the established computing power could not support the computational needs of a planned economy, and argued that one of the reasons the Soviet Union did not achieve communism was because “It is notable that no particular attention was paid to information technology as an enabling technology for communism”, and suggests that “The new information technology permits a direct transition to communism. new information technology permits a direct transition to communist mode of calculation)” (Paul Cockshott, 2017). In short, advances in information technology made for a direct transition to communism that was not available to communist or socialist attempts such as the Soviet Union and Chile in terms of arithmetic. Therefore, the concept of “Cybercommunism” can also be summarized as “a type of communist society in which the technological means are highly developed and applied in the practice of planned economy”.

Digital socialism in the narrow sense

The concept of “digital socialism” in the narrow sense was first proposed by Kevin Kelly in 2009. Unlike “cybercommunism”, which favors the revision of economic mechanisms, “digital socialism” in the narrow sense focuses on the possibility of realizing socialism in the virtual world of the Internet. In the imagination of digital socialism, Kevin Kelly emphasizes the importance of digital “immaterial labor” products such as data and information. The sharing of digital “non-labor products” is the sharing feature of digital socialism, and “sharing” can also reflect the socialist color of digital socialism in terms of “ownership” (Du Min In the case of “immaterial labor” of information, “sharing” also reflects the socialist color of digital socialism in “ownership” (Du Min, 2024). In sharing the “immaterial labor” of information, digital socialism creates a networked collectivist society in which information is built by the group and used to counter the invasion of information by digital capitalism.

Interaction Socialism

Since the publication of Habermas' creative work *The Theory of Communicative Action* in the 1980s, the concept of communicative has become one of the buzzwords in Western theory. Habermas brought the issue of inter-subjective communication in capitalist society to the

forefront, emphasizing the importance of “communication” in capitalist society. In contemporary times, the use of the Internet has accelerated the possibility of interactions between people, making interactions one of the key features of current capitalism (Blue River, 2019).

In 2005, Jodi Dean proposed the concept of “engagement capitalism” in his book *Engagement Capitalism: the Redemption of Circulation and Politics*. Influenced by digital technology, modern human production and life, including the field of communication, have undergone a series of changes. In Dean's view, capitalism no longer profits solely from productive labor, but more importantly from the exchange of network information. The invasion of digital capitalism in the field of interaction has created capitalism's exploitation of interaction (Hu, 2023). Dean utilizes the Marxist concepts of use value and exchange value to explain interaction capitalism. Interaction is a message from a sender to a receiver, and the use value of a message is what the receiver can do with it and what it can understand, whereas in contemporary times, the use value of a message has been replaced by its exchange value, and whether or not a message is forwarded, shared, or disseminated is no longer dependent on its content, which is the importance of its use value, i.e., “a message can be a lie, it can be a fact, or it can be both, as long as it can be shared” (Jordi Dean, Tomislav Medak, Petar Jandric, Shuhui Liu, 2020). The importance of the producer of the message content is greatly reduced, and the visibility of the message depends on the availability of the communication channel to the producer of the message content. The producers of message content, i.e. platform users, usually do not have the right to disseminate messages; the right to disseminate is often in the hands of capitalists who monopolize digital networks and platforms, and these capitalists decide whether a message will be disseminated or not, often acting on the basis of the logic of capital and the goals of capital. If a message is found to be contrary to the capitalist's goals after the capitalist applies the logic of capital, the message will certainly not be disseminated.

“Interaction socialism” is the opposite of ‘interaction capitalism’. Interaction socialism argues that although there are many digital platforms that communicate “beliefs” based solely on the logic and goals of capital, there are still public service and community media that embody the values of solidarity, respect, and respect for diversity in capitalist societies in the digital age (Christian Fuchs, Feng Hong, 2022).). Similar to the communication system of democracy in the words of Raymond Williams, these media do not use the logic of capital as their only logic of action, but more of a public logic as their value winds for information dissemination screening. Information that is in the public interest needs to be disseminated, which is similar to the “sharing” emphasized by “digital socialism”. Through this democratic process of dissemination, the creation of a common culture of harmonious coexistence is ultimately possible (Nick Stevenson, 2001: 26-28).

Throughout the three theoretical parent bodies of digital socialism, whether it is Cybercommunism, digital socialism in the narrow sense, or socialism of communication, the importance of 'sharing' is emphasized. Cybercommunism conceptualizes the scientific implementation plan of the planned economy in an extremely technical and information-age way, trying to promote the implementation of the planned economy, so that more people can “share” the economic equality brought about by the planned economy; narrow digital socialism directly states “sharing” as its core connotation in the concept. The narrow digital socialism directly points out “sharing” as its core connotation in the concept; the socialism of interaction emphasizes the importance of a democratic media system, stressing that information in the public interest should not be swallowed up by the logic of capital, and emphasizes the importance of “sharing” in the dissemination of information. The importance of “sharing” in digital socialism is evident, and this paper will also analyze the role of digital socialism in socio-political movements from the concept of “sharing”.

2. 'Sharing' : how digital socialism relies on social media to act as a political movement for left-wing parties

Digital socialism in all its forms, with “sharing” as its value banner, has a huge role to play in the political movements of left-wing parties in the digital age. These emerging socialist theories re-engineer socialism in the context of the digital age, and with their powerful transformative capacity, they are gradually shaping new social relations and socialist revolutionary movements in the field of networked information. In the information age, “political parties and politicians are embracing new opportunities - the social networks offered by social media” (Rune Karlsen, Bernard Enjolras, 2016).

2.1. Political “voice” “sharing” : dissemination of political ideas

In the digital age, the ability of a political party or an electorate to stand out in an election depends largely on its 'visibility' in the media, and the 'visibility' of a political party or an electorate depends largely on whether or not the party or the electorate has media power (Peter van Aelst, 2008). The 'visibility' of a party or an elector depends to a large extent on whether the party or the elector has media power, or as the contemporary Western view has it, 'media exposure and electoral success are thought to go hand in hand' (Peter van Aelst, 2008). With the popularization of the Internet, the technological threshold for political participation has been greatly lowered (Zhao Ting and Yang Jingxuan, 2022). The “visibility” of a political party or an elector is no longer solely controlled by traditional media; the number of likes, comments, and retweets of a political party's or an elector's account blog posts by individual users on online platforms, especially on social media, all affect the “visibility” of a political party or elector (Zhao Ting, Yang Jingxuan, 2022). “. If a blog post of a political party or an elector's account is “top” on a hot search engine due to the large number of likes, comments, and retweets, then the governing philosophy of that political party or elector is likely to be seen by more people, thus attracting potential voters who are loyal to that political party or elector to vote for him or her. At the same time, if a political party or an elector is “on top” of a hot search, the possibility and scope of his or her opening a live broadcast to have a direct conversation with Internet users is greatly expanded. Through the direct conversation in the live broadcast, the ruling philosophy of the political party or elector will be transmitted to potential voters who are loyal to the party or elector in a more personal way, faster and more directly. With the emergence of a large number of social media platforms under the effect of new technology, media power has been transferred from the traditional media to the hands of ordinary people, and the media power previously monopolized by the traditional media has been “shared” with political parties or electors who did not previously possess media power, so that more political parties and electors' governing ideas can be seen.

The 2016 U.S. election dramatically illustrated the powerful role of contemporary social media in political elections. In the 2016 U.S. election, both Trump and Hillary utilized social media such as Facebook, Twitter, You Tube, and Instagram to build momentum for their campaigns. On top of the above social media, Hillary also used Pinterest, which is a wider range of social media usage than Trump. Whether in terms of campaign experience, political experience, personal publicity, personal charisma, or the scope of social media use, Trump is beyond the reach of Hillary. However, the final result of the election was Trump won the election as a “dark horse”. Some scholars have noticed the role of candidates' social media usage in the election, and investigated the social media usage of Trump and Hillary, and through the comparison of Trump's and Hillary's social media usage, they have come up with the reasons for Trump's success in the election. This part of the scholars found that Trump succeeded in shaping his image in the minds of voters by interacting with voters a lot on social media, and voters were

more able to grasp the future direction of Trump's administration from Trump's social media movements, which led to trust in Trump.

Since Trump's success on social media in the 2016 U.S. election, various candidates in the 2019 Indian parliamentary election, the 2020 Taiwan election, the 2021 German parliamentary election, the 2022 French election, the 2022 Philippine election, and the ongoing 2024 Indonesian election have all fully recognized the role of social media, and have been using social media to canvass for themselves or their party to canvass for votes.

As Todd Gitlin argues, in a world of increasing ambiguity and uncertainty, people are increasingly dependent on the mass media to make their actions and choices, and “the mass media have become the central system of dominant ideology” (Todd Gitlin, 2007: 9). Outside of Trump's Republican Party, in the context of digitization, left-wing political parties have also disseminated their political ideas through new media technologies.

Some left-wing parties have begun to emphasize the marketing of their party image, communicating their voice through social media and actively “selling” their governing philosophy through media technology. For example, the Social Democratic Party of the Netherlands has hired a full-time social media expert to guide its social media operations, and has also produced a manual and guidelines for its social media activities. As early as 2009, the leader of the “Indomitable France” party, Mr. Melenchon, joined the social media platform Twitter (now “X”), where he constantly retweets posts related to his political philosophy, or posts directly through the social media platform to explain his political philosophy. political concepts directly through the social platform. Currently, Melenchon has 2,733,663 followers and a cumulative total of 49,833 posts (as of May 16, 2024). In the 2017 election campaign, Melenchon used holographic projection technology to achieve the effect of speaking in Lyon and Paris at the same time. Germany's “Stand Up” movement relies on action groups spread throughout the country to carry out activities, disseminate and spread the campaign information through websites, social media, emails and other means, and invite supporters within the region to participate. Grillo, the former leader of Italy's Five Star Movement, publicized his political views and ideas through blogs, Facebook and other online platforms, and also co-founded the meetup.com social networking platform with Casaleggio, an expert in network operations, on which he has held many political idea-sharing sessions.

In addition to sharing political ideas, left-wing parties also actively raise campaign funds through online platforms to build momentum for their campaigns. 2013, the Green Party in Germany raised €270,000 through social media and other online tools. 2014 saw the creation of a “registered supporter” category by the UK's Labour Party, whereby netizens pay £3 on party websites to gain the right to vote for party leaders. to pay £3 on the party's website to gain the right to vote for the party's leader. By raising funds directly or “selling” the right to vote, left-wing parties have not only strengthened their campaign capital, but have also extended their political influence to the middle class, who are willing to pay money for elections, rather than limiting themselves to a single socially disadvantaged group (workers, LGBT, environmentalists). For citizens, social media have significantly reduced the time and economic costs of political participation, as citizens can access political information sources through social media anytime, anywhere, or connect directly with politicians and receive real-time feedback (Jiaxi Chen and Shuo Chen, 2020).

Emerging social media technology has become a strategic tool for Western left-wing political parties to convey their governing philosophy and to establish and display the image of modern political parties (Chen Wensheng, 2018). Compared with the communication power in the form of “reporting power” monopolized by news media groups in the past, the communication power of online platforms is firmly in the hands of left-wing parties themselves. By eliminating the need for third parties to communicate their political ideas, left-wing political parties not only save party funds, but also allow their political ideas to reach people outside the party more

directly. Through online platforms and new media technologies, left-wing parties have fully expanded their political influence.

2.2. Political information “sharing” : innovative forms of organization

Social media has brought about the de-hierarchization of organizational communication messages and the flattening of organizational structure (Chen Wensheng, 2018). The closed elite decision-making and message hierarchical party organization promoted by traditional political parties has been replaced by a democratized, open and interactive organization in the social media era. Left-wing political parties mostly break the top-down sectional management structure of traditional political parties, adopt the hierarchical structure of parallel organization to realize the operation and management, and make full use of Internet tools, especially social media tools, in all aspects (Wu Huiping, 2023). Contemporary Western left-wing political parties' demand for openness in party decision-making and information also reflects the meaning of “sharing” in digital socialism.

For example, the German Social Democratic Party (SPD) proposed the establishment of a “Network Social Democratic Party” as early as 1994, which utilizes social media and other tools to simplify and accelerate the daily management process, making coordination between different party branches and external communication easier; the Italian Five Star Movement (FSM) has not only made its membership applications, registration, and information available to the public, but has also made it possible for its membership to be openly accessible to the public. In Italy, the Five Star Movement not only places party membership applications, registration, and fundraising online, but also holds party voting on the Internet on a regular basis, maximizing the use of social media; the Social Democratic Party of the Netherlands (SDPN) has buttons on its homepage that link directly to major social media; the Italian Left Democratic Party (PSI) has proposed the establishment of an e-technology-based communication system to facilitate internal communication; and the French Socialist Party (PSF) has taken the lead in the construction of a cloud-based system covering party branches across the country, which is now available on the Internet. The French Socialist Party took the lead in building a cloud-based platform covering all party branches across the country, turning all party branch meetings online to shorten the spatial distance between the party's central committee and individual branches, thereby realizing the sharing of political resources.

The growing emphasis of Western left-wing political parties on the technological tools of social media has not only facilitated the reception of opinions from party leaders to ordinary members, but also facilitated the democratic supervision and decision-making review of party leaders by ordinary members. The information needed for party management is “shared” with every member through the social media used by political parties, which contributes to internal democracy and openness (Wang, 2022). The use of social media by Western left-wing parties is a useful attempt to innovate the form of party organization.

2.3. The Paradox of Media Power in Left-Wing Political Parties : The Dilemma of Capital-Dominated Social Media Use

Although social media has made left-wing political parties love it, and has played a huge role in the dissemination of political ideas and innovation in the organizational structure of left-wing political parties. However, social media has always proved to be a public sphere controlled by large capitalized companies. The right to use social media appears to have been devolved from monopoly media groups to left-wing parties, but in reality, both monopoly media groups and major social media platforms are themselves products produced by right-wing capital groups. In other words, it is capital that holds the power of the media. The use of social media necessarily cannot escape the support of money, and once the left-wing parties are unable to provide the right-wing capitalist groups with sufficient access fees, either directly or indirectly

(either by paying directly or by attracting the target voters of the left-wing parties to pay for the social media), the right-wing capitalist groups will inevitably no longer allow the left-wing parties to continue to use the social media platforms that they have produced. But the wealthy are more able to pay for media, and thus the social media market naturally favors the interests of the right. In the 2010 UK general election, the Labor Party faced a severe shortage of financial resources, while the Conservative Party used its financial advantage to massively run campaign advertisements on search engines in order to appeal to those “undecided voters” (Rachel K Gibson, 2015). The Conservative Party's efforts to run campaign advertisements on the internet were not in vain, and they eventually managed to win the election as the number one party in the British Parliament.

With the birth of social media, mediated power has only been formally devolved. Once the real power struggle is involved, the inequality of political and economic power in reality will be replicated in equal proportions in the struggle for social media media power, and will ultimately cause those political parties that are on the downside in terms of political and economic power to lose the competition.

The positive attempts of some political parties to establish autonomous social media platforms are eye-opening, such as the cloud-based platform established by the French Socialist Party mentioned above. Such autonomous platforms can effectively free social media from the control of capitalist groups, without having to think too much about competing parties competing with them for voters through stronger campaign finance on existing social media platforms. However, such social media platforms are not destined to be widely popularized unless the party becomes the only legal political party in the country. Frequent users are also usually a regular source of “votes” for the party, and as long as there is no drastic change in the party's campaign line, frequent users will cast their votes for the party. In other words, such social media platforms are unable to fully influence or have little impact on the “undecided voters”, which is tantamount to “enclosure and self-defense”.

3. Conclusion

Rooted in the social soil of digital capitalism, digital socialism puts forward a techno-logical reflection on the historical substitution of capitalism that is very characteristic of the times, and shapes the unconscious digital users of the network era into a classless digital proletariat. Borrowing the concept of “sharing,” digital socialism fully criticizes the erosion of digital production and online communities by capitalist private ownership and the logic of capital. Western left-wing political parties, on the other hand, have fully reflected on the erosion of capitalist privatization and the logic of capital on digital production and networked communities through the establishment of social media platforms on their own, fully absorbed digital socialism's confidence in and respect for new technologies, and actively utilized new media technologies to supplement political parties' previous insufficient publicity problems. At the same time, Western left-wing political parties have fully utilized the concept of “sharing” to reshape the face of political parties in the information age. In the information age, Western left-wing political parties have taken on a new look, and are carrying out new socialist struggles under the leadership of a new theoretical logic - the logic of technology.

However, there is an insurmountable gap in the transformation of digital socialism from theory into practice, i.e., the transformation of the capitalist system and the emancipation of digital labor through network technology. Marxist classic writers such as Marx and Lenin have invariably affirmed the role of proletarian movements, including workers' strikes and violent revolutions, in transforming capitalist society, while inspiring proletarian self-consciousness is a necessary prerequisite for launching a proletarian movement. In the case of digital socialism, it aspires to socialism by transforming the digital infrastructure of capitalism, but ignores the

unconsciousness of the digital proletariat. Digital socialism does not propose proven measures to galvanize the digital proletariat's self-consciousness, and it is impossible to initiate digital strikes, digital violent revolutions in a digital society, and ultimately reduces them to empty theories.

The same is true for the practice of digital socialism by Western left-wing parties. Although the current attempts by Western left-wing parties to build autonomous social media platforms have had some success, they are fundamentally nothing more than an attempt to evade the media power of the right-wing capitalist groups. If we want to overthrow the social media under the control of the right-wing capitalist group and get rid of the influence of the right-wing capitalist group's media power, the Western left-wing political parties have to stimulate the consciousness of the digital proletariat in the existing social media platforms, so that these digital laborers can realize that the digital platforms under the control of the right-wing capitalist group, such as the social media, are digitally exploiting them, and then consciously overthrow the right-wing capitalist group-controlled social media platforms, and establish a digital proletariat platform exclusively for the right-wing capitalist group. The creation of digital platforms exclusively for the digital proletariat, like the image depicted on the painting "Assault on the Winter Palace". Except that the arena of struggle for the contemporary digital proletariat is not in the real world, but on digital platforms.

The unique revolutionary spirit of digital socialism, which belongs exclusively to the information age, is hidden behind the unconscious digital proletariat, and more often than not exists as a theory rather than a guide to struggle. The practice of digital socialism needs to be explored by the "pioneers of the media struggle", and it needs to be practiced, applied and perfected through the media use behavior of the "pioneers of the media struggle". When the digital proletariat awakens, digital socialism will be able to fire the first shots in the struggle for media power. The liberation of the networked world will come when the digital proletariat seizes media power.

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