

THE DIALECTICAL RELATIONSHIP BETWEEN SOCIAL EXISTENCE AND SOCIAL CONSCIOUSNESS IN THE CURRENT PROCESS OF DIGITAL TRANSFORMATION

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ABSTRACT

This paper examines the dialectical relationship between social existence and social consciousness grounded in historical materialism, applying this theoretical framework to the current context of digital transformation and the Fourth Industrial Revolution. The practical analysis demonstrates that the rapid advance of core technologies-such as Artificial Intelligence (AI), the Internet of Things (IoT), cloud computing, and blockchain-has driven fundamental shifts in the forces of production and relations of production, reinforcing the decisive role of social existence in shaping social consciousness. Furthermore, the study highlights the relative independence of social consciousness by analyzing newly emerging social psychology and ideology (creative thinking, technological adaptability, awareness of digital sovereignty, and shifts in aesthetic perceptions and entertainment needs), alongside manifestations of lag in consciousness (reluctance to change, digital skills deficits, and the online persistence of obsolete customs). Finally, the paper investigates the reciprocal impact of social consciousness-specifically digital law and cyber ethics-on the sustainable development of technological infrastructure. The findings affirm that digital transformation is a comprehensive process of social evolution that requires a harmonious integration of material infrastructure development and human-centric cognitive awareness.

Keyword: *Social Existence, Social Consciousness, Dialectical Relationship, Digital Transformation, Technological Infrastructure, Digital Law, Cyber Ethics.*

1. INTRODUCTION

Marxist-Leninist philosophy asserts that social existence and social consciousness stand in a dialectical relationship, wherein social existence plays the decisive role regarding social consciousness, while social consciousness possesses relative independence and exerts a reciprocal influence on social existence. However, changes in social existence do not automatically or immediately bring about corresponding changes in social consciousness.

In the developmental process of modern society, science and technology increasingly become one of the key drivers impelling profound transformations across all dimensions of social life. In particular, the robust evolution of digital technology, artificial intelligence, big data, the Internet of Things, cloud computing, and digital platforms is creating fundamental shifts in the modes of production, management, communication, and the organization of human

life. Consequently, digital transformation is no longer merely a process of applying technology to economic activities, state governance, or service provision, but has become a far-reaching process of social transformation that directly impacts human conditions of existence, modes of thinking, behaviors, and value systems. In this context, applying the worldview and methodology of dialectical materialism, particularly the theory regarding the relationship between social existence and social consciousness, holds significant theoretical and practical importance.

2. MAIN CONTENT

2.1. Theoretical Foundation of Social Existence and Social Consciousness

2.1.1. Concepts of Social Existence and Social Consciousness

Concept of Social Existence

Social existence encompasses the entirety of material life and the material living conditions of society. Human social existence is objective social reality, a form of social matter, and material social relations reflected by social consciousness. Among these material social relations, the relation between human beings and nature and the relations between human beings and human beings are the most fundamental.

Basic Elements of Social Existence

Social existence comprises basic elements such as the material mode of production, natural conditions, geographical environment, population, and population density, etc., among which the material mode of production is the most fundamental element. In the Preface to *A Contribution to the Critique of Political Economy*, Karl Marx wrote: "The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness". With this assertion, Karl Marx thoroughly overcame idealism, establishing a historical materialist perspective on the relationship between social existence and social consciousness, and on the decisive role of social existence over social consciousness. Similarly, prior to this in *The German Ideology*, Karl Marx and Friedrich Engels arrived at the conclusion that the entire root of human social development, including human consciousness, resides within and is determined by the development of socio-economic conditions, meaning "life is not determined by consciousness, but consciousness by life", and "consciousness is, therefore, from the very beginning a social product, and remains so as long as men exist at all". This constitutes the core essence of the principle that social existence determines social consciousness.

Social existence not only determines the formation of social consciousness but also determines its content and forms of expression. Each element of social existence can be reflected from different perspectives and through various manners by different forms of social consciousness. However, in turn, these forms of consciousness also exert a reciprocal impact and influence back upon social existence. This precisely demonstrates the relative independence of social consciousness.

Constituent elements (Mode of production, natural conditions, population), among which the mode of production is the decisive factor.

Concept of Social Consciousness

Social consciousness is society self-reflecting upon itself, its social existence, and the surrounding objective reality. In other words, social consciousness is the spiritual dimension of social life, representing the spiritual culture of society. The spiritual culture of society bears the characteristic imprint of the socio-economic formation and the social classes that produced it.

Structure

Social consciousness includes social psychology and social ideology. Within social ideology, the most important elements are viewpoints, doctrines, and theoretical ideas. Social psychology encompasses feelings, moods, traditions, etc., arising from social existence and reflecting social existence at specific stages of development. However, this reflection is not a passive or static mirror image, but a complex dialectical process resulting from humanity's active and creative relationship with reality.

Forms of Social Consciousness

Political Consciousness: Political consciousness is a form of social consciousness reflecting political relations, relations among classes, nations, social forces, and state power. In class-divided societies, political consciousness possesses a deep class nature and typically reflects the interests of specific social classes and strata.

Legal Consciousness: Legal consciousness is a form of social consciousness reflecting legal relations, expressing human attitudes and evaluations regarding the law, as well as civic rights and duties. Legal consciousness comprises knowledge, perceptions, feelings, and ideas regarding law.

Moral Consciousness: Moral consciousness is a form of social consciousness reflecting human concepts, norms, principles, and evaluations regarding good, evil, right, wrong, responsibility, duty, honor, and conscience.

Scientific Consciousness: Scientific consciousness is a form of social consciousness reflecting essential connections and objective laws

of nature, society, and human thought in a systematic, generalized, and relatively accurate manner. Science relies on cognitive activity, research, and practical verification.

Aesthetic Consciousness: Aesthetic consciousness is a form of social consciousness reflecting reality through an aesthetic lens, expressing human concepts of beauty, the sublime, the tragic, the comic, and artistic values. Aesthetic consciousness is vividly manifested in art and cultural creative activities.

Religious Consciousness: Religion is a form of social consciousness reflecting objective reality in an illusory manner, wherein natural and social forces are conceived as supernatural forces. From a Marxist-Leninist standpoint, religion is a socio-historical phenomenon rooted in specific conditions of human life.

Philosophical Consciousness: Philosophy is a special form of social consciousness that studies the most general questions concerning the world, humanity, and the relationship between humanity and the world. Philosophy plays a worldview and methodological role for cognitive and practical activities.

2.1.2. Dialectical Relationship Between Social Existence and Social Consciousness, and the Relative Independence of Social Consciousness

Social Existence Determines Social Consciousness

According to the materialist worldview, matter precedes, generates, and determines consciousness. In the social sphere, this relationship manifests as: social existence precedes, generates, and determines social consciousness, specifically demonstrated as follows:

Whatever social existence exists, it generates a corresponding social consciousness. That is, one cannot seek the origin of ideas within the human brain, but must locate it in social existence itself. Therefore, social existence serves to explain social consciousness.

When social existence undergoes fundamental changes, especially when the mode of production changes, social consciousness must sooner or later transform accordingly.

Relative Independence of Social Consciousness

The historical materialist perspective asserts that social consciousness and social existence share a dialectical relationship; forms of social consciousness are not passive elements; on the contrary, each form of social consciousness reacts back upon social existence, primarily upon the economic base. Concurrently, forms of social consciousness interact with one another in various ways. A shared feature of forms of social consciousness is that, despite being determined by social existence, they all possess relative independence.

Social Consciousness Often Lags Behind Social Existence: Human social history demonstrates that frequently, long after an old society has vanished, the social consciousness generated by that society continues to persist. This is most clearly manifested in various aspects of social psychology, such as traditions, habits, and especially customs. The reasons why social consciousness often lags behind social existence include: First, due to the intense and multifaceted impacts of human practical activities, social existence changes at a pace faster than the reflective capacity of social consciousness. Second, due to the force of habit, custom, tradition, and the inherent conservatism of forms of social consciousness. Furthermore, new social existence conditions may not yet be sufficient to completely eradicate old habits, customs, and traditions. Third, social consciousness is closely bound to the interests of certain groups and classes in society. Backward groups or classes often cling tightly to obsolete ideas to protect and maintain their selfish interests and oppose progressive forces in society.

Social Consciousness Can Anticipate Social Existence: Marxist-Leninist philosophy acknowledges that while social consciousness often lags behind social existence, it can also anticipate social existence. In fact, under certain conditions, many scientific and philosophical ideas can far outpace the social existence of their era. Social consciousness possesses this capacity because it accurately reflects the objective, necessary, and essential connections of social existence. History has shown that many forecasts made by great thinkers required a period of time -whether short or very long-to be verified by practice. Many of Karl Marx's predictions that are coming true in our era fully confirm this. For example, the prediction that knowledge becomes a direct productive force is currently being

validated by the reality of the digital technology revolution, the era of artificial intelligence, the modern scientific and technological revolution, and the knowledge economy era. In our age, Marxism-Leninism remains the most general worldview and methodology for cognition and the transformation of reality.

Social Consciousness Possesses Historical Continuity: The historical development of human spiritual life shows that theoretical viewpoints and major ideas of subsequent eras are always built upon pre-existing premises inherited from previous historical stages. In its development, social consciousness possesses historical continuity; hence, one cannot explain a particular idea solely based on the existing level of economic development and socio-economic relations. For instance, France's level of economic development in the 18th century was far behind that of England, yet French theoretical thought was much more advanced than England's. Similarly, Germany's economy in the early 19th century lagged far behind those of England and France, yet German philosophy far surpassed both countries. This proves that the development of social consciousness does not always run parallel with economic and relational development.

Interactions Among Forms of Social Consciousness: Different forms of social consciousness reflect social existence in different ways and play distinct roles in society and human life. However, across different historical eras and under different circumstances, although the roles of various forms of social consciousness may differ, they continually interact with one another. While in ancient Greece around the 5th century BCE, philosophical and artistic consciousness played particularly major roles; and in medieval Western Europe, religious consciousness strongly impacted and dominated other forms such as political, legal, philosophical, moral, and artistic consciousness; in France during the second half of the 18th century and in Germany in the late 18th and early 19th centuries, philosophy and literature played the most pivotal roles in disseminating political and legal ideas, serving as ideological and theoretical weapons in the political struggle against ruling powers by progressive social forces. Famous literary and artistic works of this period were deeply imbued with philosophical thoughts and meditations regarding the world and humanity. However,

following the medieval and feudal periods, especially in the contemporary world, political consciousness increasingly plays a paramount role and strongly influences other forms of consciousness.

Social Consciousness Reacts Back Upon Social Existence: The reciprocal impact exerted by social consciousness upon social existence represents another manifestation of the relative independence of social consciousness. The materialist conception of history recognizes this aspect of relative independence, standing in direct opposition both to idealism (which absolutizes the role of social consciousness) and to vulgar materialism (which considers only economics while completely denying the active role of social consciousness). Social consciousness plays a definite role. Whether the reciprocal impact of forms of social consciousness on social existence is strong or weak depends on specific historical conditions, on the economic relations serving as the basis for these forms of consciousness, on the level of reflection and dissemination of consciousness relative to various needs of social development, and particularly on the historical role of the class representing that ideological banner. Therefore, it is necessary to distinguish progressive social consciousness from backward social consciousness that hinders social progress.

2.2. The Dialectical Relationship Between Social Existence and Social Consciousness Under the Impact of Digital Transformation in the Current Period

2.2.1. Transformations in Productive Forces and Relations of Production

Transformations in Productive Forces

Productive forces represent the entire practical capacity used in social production during specific periods. Since the emergence and development of the Fourth Industrial Revolution, human functions in production have been altered. Employment trends are shifting from labor-intensive production toward knowledge- and technology-intensive production.

Productive forces in the digital economy era consist of the following fundamental elements:

First, Artificial Intelligence (AI): With technological advancement, AI is projected to become the most disruptive technology sector in

the coming years. In many countries, AI has been and is being applied and developed across numerous sectors, such as healthcare, education, agriculture, transportation, e-commerce, etc.

Second, the Internet of Things (IoT) Ecosystem: IoT is a “hot” field attracting many technology companies to engage in research and production. For instance, Mimosa Tech has commercialized precision agriculture solutions, while BKAV and Lumi are leading enterprises in the smart home market, holding domestic market shares and exporting to Australia, Singapore, and India.

Third, Cloud Computing: Cloud computing is a model providing information technology resources such as servers, data storage, databases, networking, software, and processing tools via the Internet. Instead of investing in and managing physical on-premise server systems, users can access and utilize these resources online on demand. According to a Gartner report, global spending on public cloud services is projected to reach approximately \$723.4 billion in 2025, a significant increase from \$595.7 billion in 2024. This robust growth demonstrates that cloud computing is becoming the core pillar of modern IT infrastructure and a vital driver impelling emerging technologies such as Artificial Intelligence (AI), Big Data, and the Internet of Things (IoT).

Fifth, Blockchain Technology: Blockchain technology is a decentralized data storage and transmission system where information is recorded in the form of linked blocks forming a chain. Each block contains a set of validated transactions, along with a timestamp and the cryptographic hash of the preceding block, forming a tightly linked structure that cannot be altered once recorded. Unlike traditional centralized databases, blockchain has no central server. Instead, an entire network of peer-to-peer nodes jointly stores, updates, and validates data. This decentralization makes blockchain resistant to tampering and censorship while enhancing transparency across various domains such as finance, logistics, healthcare, education, and legal technology. A typical application of blockchain is Bitcoin-the first cryptocurrency-wherein this technology is used to create an immutable public ledger requiring no intermediary authority to verify transactions.

Changes in Relations of Production

Digital transformation is currently impacting our daily work and lives with immense force. It affects all industries, challenging companies of all types and scales.

Trends of digital transformation: There are three trends of digital transformation in our lives as follows:

The first trend, daily living services: Our lives are equipped with intelligent service support systems that help us perform daily tasks in the most efficient and intelligent manner. Daily living services play an increasingly important role in our daily work.

The second trend, communication technology: New technologies allow people across the world to communicate with one another easily and conveniently. Up to 79% of employees worldwide work in virtual teams. This helps them connect more closely and ensure mutual assistance in work more effectively. This connectivity yields greater efficiency than we might imagine. Any newcomer can join a conversation; thanks to the Internet, machines can communicate with machines, and machines can communicate with humans. Industry 4.0 technology brings immense potential and major opportunities for enterprises.

The third trend, market circulation: As digital transformation impacts all industries, enterprises experience a major need for innovation and change. The race toward digitization has begun, driven by escalating cost pressures, increasingly lean value chains, and the potential emergence of entirely new industries enabled by digital technological transformation. In this global competition, only the most adaptive, proactive, and positive enterprises can survive and thrive. The ambitious pursuit of innovation is also evidenced by the growing flow of invested capital.

We can already observe the tremendous impact of digital transformation today-yet in the future, it will transform our working lives in ways we can scarcely imagine. All we know is that innovative startups and proactive corporations will be the drivers and winners of this digital transformation.

2.2.2. Transformations and the Relative Independence of Social Consciousness

Formation of New Social Psychology and Ideology

Creative Thinking and Capacity to Adapt to Technology: Creative thinking is the ability to perceive problems in novel ways and discover distinct ideas, methods, or solutions suitable for specific circumstances. In the context of daily technological evolution, creative thinking increasingly becomes a vital competence for every individual. Whereas in the past humans mainly received pre-existing knowledge, today each person must know how to ask questions, verify information, connect knowledge sources, and generate new values. Technology is impacting almost every field of life. However, technological adaptability does not mean chasing after every new tech trend. A person with strong adaptability knows how to select appropriate tools, understand their advantages and limitations, and prevent technology from completely replacing independent human thinking. Technology should be viewed as a supporting tool rather than a factor determining how humans think and act; adapting to technology also implies possessing a spirit of lifelong learning.

Awareness of Digital Sovereignty: Along with technological development, the concept of digital sovereignty has become increasingly critical. At the individual level, digital sovereignty can be understood as the ability to master one's own data, information, identity, and activities in the digital environment; on a broader scale, it represents the awareness of protecting national interests, safety, and digital space. In modern life, each person leaves numerous footprints on the Internet: personal information, images, location, search history, shopping habits, and social media activities. Lacking awareness, this data can be exploited or used for unintended purposes. Therefore, we need to cultivate habits of account protection, using secure passwords, controlling shared information, and exercising caution regarding unverified content. Awareness of digital sovereignty is also manifested in responsible participation in cyberspace. We must discern truth from falsehood, refrain from sharing fake news or facilitating toxic content, and respect others' privacy. Every share, comment, or post online can exert a definite impact on the community. Hence, online freedom must go hand in hand with responsibility. At the national level, digital sovereignty involves safeguarding data, information systems, and national interests in the digital domain.

Shift in Aesthetic Perception: Technology and social media have also brought about clear shifts in aesthetic perception. While past aesthetic standards were largely shaped by family, school, books, television, and traditional media, today social networks and content-sharing platforms exert massive influence. People have opportunities to encounter diverse fashion styles, music, art, and lifestyles from many countries. This renders concepts of beauty more diverse. Styles once considered unique or uncommon can rapidly become trends. However, social media influence also has a downside. Images edited via software, filters, or AI technology sometimes create unrealistic physical appearance standards. Some individuals may feel self-conscious when comparing themselves with online personas. Thus, one must realize that what appears on the Internet does not always fully reflect real life.

Shift in Entertainment Needs: Human entertainment needs have transformed dramatically under technological impacts. Previously, popular entertainment activities included watching television, reading books, listening to the radio, going to cinema theaters, or attending live events. Today, with just a smartphone, we can access millions of diverse entertainment items at any given moment. Short videos, livestreams, podcasts, online games, movies, and music on digital platforms have become familiar parts of life. Users not only consume content but can directly create, comment, share, and interact with the community. This transforms us from passive audiences into active participants in content production and dissemination.

Another prominent feature is the personalization of entertainment needs. Digital platforms use algorithms to recommend content based on individual preferences and behaviors. Consequently, users can quickly find content of interest. However, over-reliance on algorithms can expose us only to similar content, limiting our exploration of new perspectives. Furthermore, the fast pace of digital content affects attention spans. Frequent exposure to fast-paced short videos can accustom individuals to processing brief information streams. Thus, entertainment must be balanced with studying, physical exercise, face-to-face communication, and skill-building activities.

Relative Independence and Emerging Contradictions

Reluctance to Change, Digital Skills Deficit Among Segments of the Population, and the Online Transfer of Obsolete Customs

In the current era of rapid digital technological growth, the Internet and social media platforms are becoming indispensable parts of human life. Digital transformation creates many opportunities to enhance living standards, boost economic development, expand access to knowledge, and foster community connections. However, alongside these benefits, digital transformation poses a notable issue regarding the lagging nature of certain segments of the population. This lag is manifested not only in reluctance to change and digital skill deficits, but also in uploading obsolete customs and outdated concepts onto the online environment, thereby allowing inappropriate ideas to persist and spread.

First, reluctance to change is one of the primary causes of societal lag today. Change is often accompanied by uncertainty and requires learning new things. For some people, particularly those with limited exposure to technology, using smartphones, online applications, or technological services can induce feelings of difficulty or fear. They tend to cling to old habits, believing traditional methods are familiar and safe. Reluctance to change does not equate entirely to conservatism or lack of progressiveness. In many cases, it results from a lack of necessary knowledge and skills. When a person does not clearly understand how technology works, they easily view it as complex and difficult to use. Therefore, to mitigate lag, society cannot merely demand that people “must change,” but must create conditions enabling them to change. Popularizing digital literacy, guiding online platform usage, and enhancing technological accessibility are of crucial significance.

Another manifestation of lag is the digital skills deficit among segments of the population. Digital skills do not simply mean knowing how to operate a phone or social media account, but include the capacity to search, verify, evaluate, and utilize information safely and effectively. A person may use Facebook, TikTok, or YouTube daily yet still lack the skills to detect fake news, misinformation, or superstitious and unscientific content. Lacking verification skills, users can easily believe and share unverified information, allowing backward notions to spread within the community.

Social media also creates a “normalization” phenomenon for inappropriate behaviors or ideas. When content is repeatedly presented, viewers may gradually view it as correct or common. For example, notions favoring sons over daughters, imposing women's roles, superstitious fortune-telling, or believing natural phenomena portend omens can be shared as entertaining videos. Without critical thinking, users easily absorb this content without questioning its validity. Thus, technology-though inherently a modern tool-can inadvertently become a vehicle prolonging the lifespan of obsolete ideas.

Lag produces numerous consequences for individuals and society. To overcome this issue, each individual must cultivate an open mindset and a spirit of lifelong learning. Changing does not mean completely rejecting the past. What matters is absorbing the new while exercising selectivity. Every person should question information shared online: where does it originate, is there a scientific basis, and does it align with current laws and moral standards? Developing verification habits reduces the risk of aiding the spread of backward notions.

Finally, an appropriate approach to traditional values is needed. Traditional values should not be equated with lag, nor should past values be completely rejected in an extreme manner. Values such as filial piety, solidarity, respect for elders, and community cultural beauty must still be preserved.

The Reciprocal Impact

The reciprocal impact of social consciousness (digital law, cyber ethics) on the development of technological infrastructure.

In the development of modern society, information technology and technological infrastructure play increasingly crucial roles across all spheres of life. From production, business, education, and healthcare to state administration and social communication, digital technology has become an indispensable component. However, the development of technological infrastructure depends not only on scientific-technical levels and economic resources, but is also profoundly influenced by elements of society's spiritual life. In this context, social consciousness-especially digital law and cyber ethics-possesses the capacity to exert a powerful reciprocal impact on the development of

technological infrastructure in both positive and negative directions: promoting or hindering it.

First, social consciousness can be understood as the entire body of views, ideas, feelings, psychology, customs, norms, and forms of human consciousness formed in social life. As society enters the digital era, alongside traditional forms of consciousness, new content linked to the Internet and digital tech has emerged. Digital law includes regulations regarding data, privacy, information safety, electronic transactions, intellectual property, cybersecurity, and responsibilities of individuals and organizations in cyberspace. Meanwhile, cyber ethics manifests in how humans use the Internet and technology responsibly, respecting others, being honest in information sharing, avoiding privacy violations, and refraining from using technology for harmful acts against the community.

One of the most evident positive impacts of social consciousness is driving the development of tech infrastructure. As legal frameworks on technology become more complete, the investment and development environment becomes more transparent and stable. This creates high demand for network systems, data centers, e-payment platforms, and other tech services, thereby driving investment into tech infrastructure.

In addition to law, cyber ethics plays a vital role in building trust in the digital environment. No matter how modern tech infrastructure is, it can hardly develop sustainably if users lack awareness. When users act responsibly in protecting accounts and personal data, respecting copyright, refraining from spreading false info, and behaving civilly online, the digital environment becomes safer and more trustworthy. Higher user trust increases demand for digital services. Thus, social consciousness requirements become a driver impelling technical innovation and improving tech infrastructure quality.

However, the impact of social consciousness is not always positive. Backward notions, hesitation, or irresponsible technology use can hinder infrastructure development. For instance, if a segment of the population lacks trust in online services due to fear of data loss or fraud, they will limit the use of e-payments, e-commerce, and public digital services. Furthermore, unethical and illegal online behaviors cause negative impacts.

When such behaviors rise, organizations must dedicate significant resources to incident handling and system protection rather than focusing on innovation. Security costs rise, business operations face disruption, and some users may even return to traditional methods feeling the digital space is unsafe.

Another notable issue is that if laws lag too far behind technological development speeds, they can become limiting factors for innovation. Technology changes rapidly, while formulating regulations takes time. If regulations fail to keep pace with new tech such as AI, digital assets, cloud computing, or platform business models, enterprises face difficulties determining operational scope and legal liability. Therefore, digital law must ensure public safety and rights while offering flexible space to encourage tech innovation and experimentation.

In summary, social consciousness-especially digital law and cyber ethics-plays a vital role in technological infrastructure development. A progressive legal system and civil digital culture build trust, stimulate demand for technology, and encourage infrastructure investment. Conversely, legal ignorance, unethical behavior, and lack of trust act as barriers to digital transformation. Thus, technological development must go hand in hand with social consciousness development; only when modern infrastructure combines with responsible individuals and appropriate legal systems can technology truly become a driver for sustainable social development.

3. CONCLUSION

The current digital transformation process is of crucial significance for economic, political, cultural, and social development. From a Marxist-Leninist philosophical perspective, this process clearly demonstrates the dialectical relationship between social existence and social consciousness. Transformations in digital infrastructure, science and technology, modes of production, economic life, and living conditions have generated profound changes in human cognition, thinking, and behavior. Concurrently, social consciousness, through human initiative and creativity, reacts back upon social existence, contributing to promoting or hindering the digital transformation process.

Therefore, digital transformation must be carried out on the basis of harmoniously combining

material conditions and spiritual factors, technology development and human development. Properly recognizing and creatively applying the dialectical relationship between social existence and social consciousness not only helps explain the opportunities and challenges of the digital transformation process, but also contributes to guiding the construction of a modern, civilized, inclusive, and sustainably developed digital society.

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