

# Cyberspatialism and Cybernetics



THIS DOCUMENT IS INTENDED AS A STUDY AND REFERENCE RESOURCE

ONLY. "IT IS **PROHIBITED TO PRINT THIS**  
DOCUMENT. IF YOU PRINT IT YOURSELF, YOU WILL BE PUNISHED BY  
**DELETING THIS PAGE.**

THIS MATERIAL WAIVES THE COPYRIGHT, BUT I, AS THE AUTHOR, AM PRESENTLY ATTACHED TO IT. THEREFORE, THE MATERIAL IS REWARDED IN THE FORM OF A REWARD. PLEASE GIVE THE REWARD ACCORDING TO THE EMBODIMENT YOU RECEIVE. THIS REWARD ONLY REPRESENTS YOUR RESPECT AND APPRECIATION FOR ME AND THIS MATERIAL. IT DOES NOT REPRESENT THE MATERIAL EQUIVALENT OF.

(ALTHOUGH I RELINQUISHED THE COPYRIGHT, I SEND IT AS A ZIP FILE EACH TIME TO PREVENT ANYONE FROM MALICIOUSLY MODIFYING THE CONTENT OF THE ARTICLE. PLEASE CHECK THE MD5 VALUE YOURSELF, I WILL POST IT ON MY SOCIAL MEDIA PLATFORM, PLEASE FOLLOW THE SOCIAL MEDIA PLATFORM FOR UPDATES RELATED TO THE BOOK

推荐使用微信支付



推荐使用支付宝



By Qian Jindo

# Update Log

## **December 30, 2021 / Released 1.0 official version**

-The relationship between the concepts "cyberspace" and "cyberspace" is clarified. The former refers to cyberspace and the latter refers to all cyberspace structures.

-The concept of "Cyberman" is no longer used, but rather "Cyber Individual" to prevent people from misunderstanding that "Cyber Individual" is a real, concrete person.

-Revised confusion in the presentation of section 3.1 and rewrote the second half of section 3.1

-Section 4.2.4 was rewritten

-Optimized axioms and their corollaries as well as the expression of the laws

-Revised numerous grammatical errors

-Added a lot of logical incoherence in the content

-Revision of a large number of typos

# Preamble

After completing an art work in Cyberspace, I felt the inclusive earthiness that real life brings to me. In Cyberspace, although I am practicing some kind of Cyber-style "practice", it is still not a real practice. Because I am not detached from the Cyberspace. I am just living in Cyberspace. A "practice" that does not go beyond Cyberspace does not give us any perspective to see him outside. Even if he tries to bring some earthiness to Cyberspace. For most cyber individuals, the practice of cyberspace brings only a structured understanding within cyberspace. I am also deeply involved in this. This is the fundamental reason why I have been teaching philosophy and thinking about philosophy on the Internet for so long (or as people have ridiculed - hanging out in the cyber-philosophy scene for so long), and have never really made clear the relationship between the practice of cyberspace and the practice of reality. I did not transcend from Cyberspace, and I could not get the support of earthiness. Thus, it is impossible to view this structuring process from an outside. After I sacrificed myself in Cyberspace, I was able to transcend from it, and thus, I gained the realization of that real practice. It was at the birth of this artwork that I could really begin to deal with some of the problems of Cyberspace. This is what I want to reveal about cyberspace and cybernetics.

The problem of Cyberspace is far from being as simple as people in my current era would think. The first problem lies in its relation to the real world. So far, the philosophical treatment of Cyberspace is still not deep enough. The biggest reason for this is, of course, because philosophers tend to be too old to have been mediated by this space in the era in which I am writing this book. The boundaries between the real world, the economic world, and the online world were still split. Or rather, philosophers have not really been in the midst of cyberspace at all. Nor can they feel the complexity and profundity of the problems of cyberspace. More importantly, one cannot go beyond the metaphysical framework to gain a cyberspace perspective. This point is very consistently expressed by many people who have not yet entered cyberspace: they think cyberspace is illusory, which is of course a very accurate expression, but their following logic is - cyberspace is illusory, so it is not very important, and

we should return to real life. Of course, the conclusion of this statement is still very correct. However, the key issue is not the content of these two sentences. Rather, it lies in the difference in attitude toward the illusory Internet. It is because people who have not yet entered cyberspace have not yet entered cybernetics that they think that these virtual problems can be left completely unaddressed. This is because they can very well cut cyberspace off from the real world and thus leave it alone. However, for a Cyber individual who is mediated by cyberspace, this can be said to be a pipe dream. Cyber individuals cannot distinguish between the real and the virtual, so they cannot "ignore" cyberspace like real people can.

In the present day society is again constantly converting real people into cyber individuals. Look at the smartphone around us. It has become a device for this conversion. In the 1990s of the 20th world, when the Internet first entered home life, the radiation of cyberspace was nowhere near as wide as it is today. The Internet in no way penetrated into every aspect of life as it has in modern times. And today, we can't live without the Internet. This is especially evident in the country where I live. We have become necessarily dependent on the Internet to make our lives work. Especially after the new crown epidemic, the importance of the Internet cannot be overstated. Everywhere we go, we have to show an identification from the Internet. Our whereabouts are recorded in cyberspace without fail. If there is a long-term impact of the epidemic, it is not that it affects our travel. Rather, it is an unquestionable and compulsory cyberization process. This compulsion is particularly evident in the country where I live, where people cannot resist the cell phone as a cyber-converter, whether for an old man of 80 years old or a child of 2 or 3 years old, which gradually pulls the real person into the virtual, transforming the real person into a cyber-individual. This has led to more and more people entering cyberspace. On the other hand, we have no idea about this space. (Of course, the people of the moment I write my book are not aware of this ignorance. They would say that the web is written in human-created code, so don't we understand it?) It is also this ignorance that leads to many social problems. The biggest characteristic of the Cyber individual is the confusion between reality and the unreal space. So much so, that the problems of the network can profoundly affect the real world. This is something that many people can feel, but do not pay attention to. But cyberspace is not completely negative; sometimes, social life can use cyberspace to achieve things that could not be done in the past. For example, democratic monitoring in social platforms. Another example is the Gamestop incident initiated on

the Internet where retail stock investors held a group to attack big capital. The former is the impact on the real political system and social morality, which can often be seen in cyberspace. The latter is the impact on the economic space in cyberspace. We will discuss these issues in detail in later chapters. These are by no means just a simple matter of social communication links through the Internet that affect reality. You will see in later chapters that it will get more and more complex as I discuss it. To really make sense of these phenomena, and the many events that are happening in the world today, is not just to discuss the issues themselves, but to look at them from a larger perspective, and thus "incidentally" solve the understanding of an event. This is just as a mathematical paradox is not solved in the original system, but rather in the new system that is constructed. For the analyst of an event, if they do not see this structural systemic nature clearly, they will be too deep into the individual event to get a deeper answer. Then again, they are likely not to value phenomena that span different domains. The same is true in the case of cyberspace. Even in the case of the book I am writing, there are bound to be people who will read it and think, with disbelief, that the problem of cyberspace is not really that difficult. It has been discussed by people before. Admittedly, it's true that I'm not saying anything new right now because I haven't started my discussion yet. But more importantly, most people don't have access to this structured way of operating about cyberspace. And this structured intuition is precisely the ability to transcend a system that needs to be acquired in embodiment. To be precise, it is the ability to use a powerful will.

I can also look at the actual results to reflect the social phenomenon that most people ignore the profound nature of the problem of cyberspace and its impact on real life. We can click on a random social platform. Look at the number of "people" who are deeply immersed in cyberspace. How many real-life political events are brewing and fermenting in cyberspace without human control. If those who try to do public relations after an Internet event can be considered important or, as they say, know the laws of the Internet very well. Then how could they have gotten a result contrary to their expectations? In terms of government administration, how many policies have been interpreted uncontrollably on the Internet and how many have been misinterpreted. Some government officials, due to their neglect of cyberspace, tend to deal with it by banning them. But they do not know that this ban is precisely to bring is more far-reaching and terrible impact. It violates a certain "law" that

already exists in cyberspace, and this ban leads to a profound ideological transformation of the banned, and of the people who know about the ban. This leads to a profound change in the ideology of the banned person and the people who are aware of the ban, which profoundly influences behavior and conduct in the real world from the ideology. This problem is particularly evident in the country I live in today.

Because, in a sense, the economic space of the country I live in is driven by the Internet and the vitality of Internet businesses. The development of the express industry and Internet finance driven by the development of e-commerce has actually solved many economic challenges and brought about many problems. Likewise, the development of the Internet has solved many technological development problems. At the same time, it has also brought new dilemmas to the Internet. (Perhaps some people do not think that the development of the Internet has brought about much development, they may think that it is the impact of policy is greater, and so on, these are discussed later) This is also just the beginning, it is foreseeable that the future of the Internet to solve not only at the moment we have seen some seemingly not obvious, unimportant problems. Rather, it is changing our society in a more profound way. For example, if we can figure out the structured laws of cyberspace, we can truly realize a new democratized supervision mechanism. Then, the problems of bureaucracy, formalism, hedonism, extravagance and so on can be solved under the mechanism of democratic supervision. For example, the problems of unbalanced education and talent selection can actually be solved through cyberspace. Of course, we still have a long way to go before the realization of our dream. Because we have not even figured out the relationship between reality and cyberspace, let alone mastering it and regulating it. We have only just taken the first step, so to speak, and we are still a bit short. I believe that the future of cyberspace in the country where I live is as hotly debated as it was by American financiers in the 20th century. The United States has benefited from the growth of finance. (You will see in Chapter 1 why I used this metaphor for the development of cyberspace.) And the development of my country will benefit from the development of cyberspace. Or more precisely, thanks to an understanding of cyberspace, thanks to a profoundly empathetic understanding of the relationship between the real and the virtual: the freedom that comes from cyberspace without losing earthiness.

The genesis of my book came from my practice in cyberspace and the artwork I wanted to present. Today's cyberspace is still in a relatively



chaotic stage. People are unable to distinguish between reality and the virtual, which leads to a disconnection between the self in cyberspace and the real-life self. This is a discussion on the issue of practice. In this rupture between the real and the virtual, it leads to a possibility that one can go backwards endlessly in cyberspace. Because this space itself is a virtual structured space. There is no physical body. It is also because it is a structured space of thought, where only the "I" of thought exists, and thus there is a natural corollary - the "I" can exist in an arbitrary space. This leads to the birth of two attitudes.

A part of people take advantage of this to be the centralizer of cyberspace with a certain ideology in cyberspace. They can use the structured operation to gather their position in cyberspace in order to well enjoy the pleasure of power that they cannot get in reality. Further, they are bound to give birth to a blind self-confidence due to the confusion of virtual reality: attempting to use the power of cyberspace to fight for the power of reality. In this respect, people in the past were unable to do so. However, if all people have existed as Cyber individuals. This becomes possible. Because when all people are unable to distinguish between reality and virtual, his power in the virtual world is also the power in the real world. In this, they went too far in the freedom of cyberspace. And the end of this excess is the centralization of power gathered in himself. It is the arrogance of being trapped in one's own ideology, of self-deception. However, the criticism of them cannot be justified because nowadays, in society, especially in the country where I now live, more and more people cannot distinguish between virtual and reality. This means that the line between reality and virtual is blurred, and their "practice" on the Internet is considered real by people who cannot distinguish between the two.

This inability to critique also manifests itself on another level: namely, the endless space of theoretical structuring they can have in cyberspace. He can always find a place for the cyber ego and hide his own position. The most typical is the manipulation of a discourse. Constructing his own kingdom in a complete set of theoretical systems. And on the surface, he can affix any ideology the public wants to see. For example, if they want to bring in the right, they say something rightist, and if they want to bring in the left, they say what the left loves to hear. And the most crucial step is to connect them with a complete set of logic, called dialectic, thus forming a metaphysical system of their own. This is the advantage that cyberspace can bring. Because there is no physical me in this space, no one can really confront others in this space with the truth of the illuminated face. People

in cyberspace always observe people with their minds first, which inevitably leads them to fall into the "spider's web" constructed by these people. They become his prey. Once someone reveals his ego position, he can escape at will in cyberspace and build a new ego space. And few people can actually push them this far, because it is hard enough to figure out in the metaphysical discourse he constructs. Not to mention exposing them. Such people often say a lot of self-contradictory things to the discerning eye. But again, his supporters always believe all his theorized constructions of these contradictions within the logic of metaphysics. When you object to one of his points, he can always counter it with the opposite view. In cyberspace, anyone can be invincible. The key to victory or defeat is than who has more discourse and ideological supporters in cyberspace. However, the winners in cyberspace are actually the underdogs in the real world. The real winners have long since transcended the confines of cyberspace and are free to travel between reality and the Internet. From the perspective of reality and cyberspace, the real winners in cyberspace are those who can realize something in cyberspace and get out of cyberspace. But this is something that requires real practice. However, the cyber individual often gathers power in cyberspace with his own false "practice" in the midst of narcissism. This makes him even more arrogant and centralized. It is more invincible. Suppose there is such a Cyber individual who can care about anyone in cyberspace, he can care about the workers, he can care about the people at the bottom. But then he simply speaks for them in cyberspace. But he only speaks for them in cyberspace, and he does not have any deep concern for the people and workers in reality. Cyber individuals cannot distinguish between the virtual and the real, which inevitably leads them to apply virtual words and virtual power to the reality as well. They will have some kind of "practical" behavior, and they will add an ideological package. For example, worker counseling and other such work. However, they want to gain power in reality, which means they have to fall into the competition and grabbing of money and power. They are not willing to dive into the mundane of living in peace with people. They are not willing to be an ordinary person either. And in their bones, they believe that mortals are failures. They think that mortals are children who need to be enlightened. This leads, in reality, to a growing disconnect between their behavior and their ideology. On the one hand the discourse continues to seduce and deceive others, making the public think that they are speaking for the people and for the people at the bottom. While the other side is actually making money from these people and gaining the

power and trust of those who trust him the most. To satisfy their desire to transfer the power from the virtual world to the real world. However, their greatest weakness lies precisely in the middle of the real world. Because in this world, they have no way back. They have a physical body. They are afraid that this physical body will be harmed, or even that this physical body will be discovered. They are afraid of feelings, afraid of having relationships with people. This is the reason why social phobia is concentrated in cyber individuals (not that all social phobias are caused by cyber space, just that they are concentrated in cyber individuals). They are afraid that the other person will understand their true feelings in a relationship with someone, they cannot face the true feelings, they are emotionally weak. Deeply afraid of the other party to know their feelings and lose their high position. Because true feelings will certainly come from true equality, tolerance and tenderness. They can't do this.

To this, of course, they have their own way of coping. First of all they would start by reducing all physical and embodied perception to a lower level in the discourse so that the structure would mediate away and suspend the human emotion and physical body. This allows embodiment to enter only into a kind of self-emptying of the mind. This is very easy to achieve in cyberspace. Because cyberspace itself can only move in the structure of thought. Cyberspace itself is the structural form of thought externalization. Secondly, they try to keep themselves in the "net" they have woven, so as to prevent and reveal their real bodies. I have even heard cyber individuals who call themselves Marxists tell people that they are afraid of offline meetings, that they think offline meetings are a danger to them because they think they will be hurt in reality. However, how can a person who really cares about the bottom, a Marxist, be afraid to face the real world? This is the best exposure of their discourse. For the critique of Cyber individuals, it is impossible for us to do it in cyberspace. For this is the greatest feature of cyberspace - the field where one can constantly think structured.

The second kind of cyberspace subjects, on the other hand, do not gather their own power, or rather, they do not gather power beyond themselves, and they only enjoy the "freedom" brought by cyberspace. They believe that the "freedom" in cyberspace is rare, and it is the perfect utopian form that cannot be achieved in the real world. However, due to the thinking of cyberspace, they must make a choice: either they can enjoy the space without any emotion for eternity, only the structure of thinking, or they must experience the physical desire to enjoy freedom in

this space, and thus they must use emotion. Then they are bound to produce contradictions that they cannot carry in this space. And thus are subject to the ethics of the real world. Because emotions are necessarily outside of cyberspace, they can only be generated in the face, in the touch of the flesh. This leads them to face this choice eternally. When they enjoy the free thrill of cyberspace, they need emotion, which inevitably leads to physical sensation, at which point cyberspace is disintegrated and real-world ethics sizzle them. When they have no emotion, they again do not enjoy the pleasure of the flesh. Instead, they can only get the pleasure of thinking through thinking, that is, the power of discourse to enjoy. This leads to a "pathology" between the mind and the body - constantly switching between emotional and verbal violence. On the one hand, they adore a cyberspace object that does not really exist, and on the other hand, they express their corporeal pleasure in words. From this, they obtain a certain state between physical sensation and the violence of thought and discourse. When these two are combined, it is a weird form: speaking about the "feelings" of linguistic violence, but at the same time, with the free transformation of the symbolic order inevitable in cyberspace - black talk (coterie discourse system). They will use this symbolic substitution to hide their "feelings", and they will use symbolic substitution to hide their "linguistic violence". They think they are free, but they are hiding themselves all the time, never facing the real reality. Their freedom is based on self-evasion. It is the cyberspace that gives them this freedom to escape forever. In this space, all ethical relationships, real-world social relationships, civilization, and ideology can be abandoned by them, and they do not feel any shame about it. They are so deep in cyberspace that they have gone too far. So much so that they need to protect this cyberspace from disintegration. To ensure that the paradox of cyberspace is never present. And so, because of freedom, they want affection, but they avoid it in order to protect cyberspace. They want verbal violence, but are unable to truly confront their violent selves in order to protect cyberspace. Thus, they can only cover it all up with alternative symbols.

They are all too deep in cyberspace. What's more, they didn't figure out the relationship between cyberspace and reality. This is what I felt in my interaction with them, and this is one of the origins.

There is another origin, of course, which is that I have finished the vast majority of the exposition of *The Absurd Testimony*. Even now perhaps there are still some people who do not understand the book. But at least I have done the work of preventing metaphysical misunderstandings. Having

completed the path back to the origin, I can now put my mind at ease to deal with the problem of constructing illusions (reality) by the human mind under the power of worrying. As long as there is "Desolate Vision," this tension can be maintained, and someone will be able to implement this power to maintain the misunderstanding of the book. I would like to express my gratitude to those who have been able to understand the book. I am also deeply gratified by this.

In addition to the emotional origin of the book, another origin is the academic one. That is my experience with economics and finance. These are the three dimensions of world relations that I want to discuss: the real space (world), the economic space and the cyberspace. For convenience, I will refer to them as the first phantom system (space), the second system (space) and the third system (space). I will discuss their relationship in the first chapter.

## Catalog

Preamble.....	1
Chapter 1 Introduction.....	1
1.1 Reality, Economy and Cyberspace.....	1
1.2 The relationship between reality, economy and cyberspace.....	11
1.2.1 Objectsa, Money and Desire.....	14
1.2.2 Society, Market and Cyber Symbolic Space .....	20
1.2.3 Ideas, bond markets, symbolic ideologies.....	24
1.2.4 Politics, Banks and Cyber Subjects.....	31
1.2.5 Distribution system, stock market and symbol allocation ....	36
1.2.6 Attachment: [Macro Cybernetics] On the Justice of Cybernetics .....	45
Chapter 2 Cyber Body .....	55
2.1 Cyber Body.....	55
2.1.1 Semi-cyber "person" or subject.....	65
2.1.2 Cyber Individuals .....	68
2.1.3 Self-mediated cyber subjects.....	70
2.1.4 Cyber Circle .....	73
2.1.5 Platform cyber body .....	75
2.1.6 Non-Cyberized Artworks in Cyberspace and Their Opposites .....	81
2.2 Relationships among Cyber Subjects .....	92
2.2.1 Two-way cyberized cyber individuals.....	96
2.2.2 Two-way cyborization of self-publishing subjects.....	110
2.2.3 The special cyberization direction of the cyber circle .....	115
2.2.4 Two-way cyberization direction of the cyber platform.....	122
Chapter 3 Blockchain and Cyber Finance .....	133
3.1 Two forms of cyberization.....	133
3.2 Virtual Currencies and Blockchain in Cyberspatialism .....	143
3.2.1 Cyberspatial Perspectives on Bitcoin and Ether Blocks and Chains .....	146
3.2.2 Robustness Analysis Through Bitcoin and Ether Systems.....	156
3.2.3 Bitcoin Ether Ideology Across Space .....	161
3.2.4 Cybernation and spatial structure of cyber finance.....	168
3.3 Blockchain as an artistic "installation" .....	176
Chapter 4 Cyberspace Filling Plan .....	185
4.1 Transaction chain components.....	188

4.1.1 Transaction chain blocks.....	193
4.1.2 Mining.....	194
4.1.3 Token systems on transaction chains (relevance after filling) .....	197
4.2 Space tree section .....	198
<b>4.2.1 Hierarchical assembly shop with space tree</b> .....	199
4.2.2 Workshop finishing and audit rewards.....	206
4.2.3 <b>Block and structure of space tree</b> .....	210
4.2.4 Auditing .....	219
4.2.5 General Account Client and Privacy Issues .....	226
4.3 Connecting Reality and Cyberspace .....	230
4.3.1 Faucet accounts .....	235
4.3.2 Other accounts .....	237
4.3.3 Optimization scheme (draft) .....	240
Chapter 5 The New Age of Socialism as Hope and Nourishment.....	243
5.1 The Matrix.....	243
5.2 The Three Rural Issues in the New Era of Socialism .....	267
5.2.1 History of the development of village construction and the historical mission of Cyber Place .....	272
5.2.2 Agricultural issues in the new era of socialism .....	279
5.2.3 Education and peasant issues in the new socialist era.....	283
5.2.4 Rural Issues in the New Age of Socialism.....	296
5.2.5 [Attachment] Some Key Points on the Three Rural Issues in the New Era of Socialism .....	303
5.3 Cyberspace as Hope and Nourishment in the New Age of Socialism .....	324
5.3.1 People's Online Behavior after Cybercoin Filling .....	329
5.3.2 Pantheon.....	352

# Chapter 1 Introduction

## 1.1 Reality, Economy and Cyberspace

Cyber is the transliteration of Cyber, from the Greek word Kyber, which originally meant helmsman. It means that the helmsman holds the direction of the ship's voyage, and thus has the meaning of master, controller, or leader and ruler. The term cyber is used in the context of the era of invention of virtual technologies such as the Internet, and in the context of man's native understanding, in order to indicate the concept of virtual structure over man's control. It also distinguishes the difference between virtual domination over people and the domination of reality by rulers in real politics. This term is self-generated within the human perception. It is the result of the association of the structure of thought with the structure of the real world. Therefore, we need to deal, first of all, with the relationship between cyber and reality.

### Realistic Space

In a sense, the real world is also a kind of "cyberspace". Because human society is the result of the externalization of human thinking. The humanized world is the earliest representation of Cyberspace. It is impossible for human beings to see a dehumanized world from the perspective of human beings themselves. Or to be more precise, the dehumanized world is ineffable and cannot be discussed and understood by us. It is on this premise that the humanized world becomes what we call the "real world", and the social relations constructed by the "real world" are called "real space". The social relations constructed in the "real world" are called "real space". In the view of dehumanized nature, the reality that has been mediated by the human mind is actually an illusion. The creator of this illusion is none other than human beings themselves. Or to go deeper, it is the human mind. From this, I can call such organic structures as human society and culture as the first illusion.

There are many entry points for the study of the first illusionary system. Among them, sociology, cultural studies, and anthropology are all disciplines that dig deeper from this structural relationship and thus study



this illusionary system. However, these disciplines do not go far enough in describing the first illusion. What can be revealed is a system of externalization of thought that is more easily grasped by humans - language.

There is a distinction to be made here: on the one hand, society and culture, which are human beings themselves and are not studied as objects of thought, exist as first illusions. On the other hand, when society and culture are the object of some kind of study, they are separated from the original open world of life. Thus, it is mediated once again by thought. This mediation results from thinking about itself in a fixed way. After a long process of thinking about and studying society and culture, a more "easy and effective" way of studying human culture has finally been discovered. That is linguistics. This is also the origin of the linguistic turn in philosophical reflection. A social and cultural life without being an object is the first illusion, because it is close to the dehumanized natural opening. Therefore, it is as difficult to be grasped by theory and thought as nature. This grasp becomes possible only after the structure of thinking after visual centrism, through thinking in the development of philosophy. And when this perspective, taken as an object, was born, it dawned on people that humans themselves already had a projection of this complex structure, the language system and the structure of language. As a result, philosophers turned to the study of language, thus replacing the study of thought, and also the study of culture and society. That is, in order to gain some profound understanding, people had to create, on top of the first illusion, another system of illusions for its grasp, namely, the study of their theories. These theoretical, linguistic understandings are simply further constructive acts that people do in order to comprehend the world in accordance with their thinking. The discussion of this is what philosophy is about, and we can say, reluctantly, that the establishment of perspectives that may become objects, such as language, theories, etc., is yet another "cyberspace," so I would reluctantly call it a linguistic phantasmagoria or linguistic (cyber)space. And since language often indicates the structure of thought, and this structure of thought is the structure of a theoretical system, this phantasmal system can also be called a theoretical (cyber) space. Together, they constitute the illusion system of language and theory.

For the illusion of language, in the early days of any civilization, it was very close to the first illusion, even to the extent that there was in it a dehumanized natural reality. But the development of civilization is precisely in the refinement and establishment of the system, so that this system of

illusions becomes more and more detached from that impersonal part. The development of civilization, as we see it, is the effort to complicate and complete the system of illusions. Society and culture are likewise further agentized in the structuring of thought. It becomes some kind of led, developmental process. It is the illusion of thinking that leads mankind to construct civilization and develop civilization. In other words, the civilization and history of development are not necessarily the original form of civilization and history. But it must be a part of the meaning of civilization. Civilization is to be developed and led, to be bounded, to be constructed, to give birth to more phantom systems to perfect itself. What leads to civilization as an organic subject is precisely the inevitable process of structuring human thinking. In this process, research, exploration, are seen as meaningful in order to construct it. For generations, human philosophers, sociologists, politicians, scientists, and economists have been making such efforts for the development and continuation of civilization. And with this effort, the illusion of civilization has further complicated, further, born deeper and more complex social relations. These relationships mediate all the realities of human society and social relations once again. It became another perfect system on top of social relations - economic space.

## Economic Space

The economic (cyber) space is a space of externalization of thought built on the human grasp of society. It can still be called "Cyberspace". The economic space was born much later than the real space and the language system. It was only when the real space and human thinking reached a certain level of structure that the economic space gradually formed its systemic nature. The development of economic history is precisely the history of the construction of a set of mediated illusions. We should not abandon the examination of this illusionary construction pattern, because the inner structure of the whole economic history is the same as the inner structure of language, which is the same embryonic topological structure. However, economic history has a link that transcends language. That is: it is first of all a structuring of social relations born out of human labor. This is different from language. Language existed at the birth of human civilization (or rather, language was the only way to call it civilization). It has a more original connection with nature. The illusionary construction of

economic space, however, is the first topological spatial product created out of thin air by human beings on the basis of the externalization of thought itself, so related to social life and so far from its origin. Economic space is the first set of "cyberspace" built on top of "cyberspace", and it is also so close to our real world. It is because of this paradoxical nature that, on the one hand, economic space reveals the relationship between real life and nature; on the other hand, it reveals a relationship that can be more clearly related to the topology of nature. That is to say, language he is too much caught up in the structure of thought that we cannot get its distinction from reality and nature from it, and it makes it easy to fall into the trap of language - the complicated structuring of metaphysics. This makes it difficult for the study of the philosophy of language to obtain the true topological operation of its generative laws. Economic space, on the other hand, is constructed out of thin air, allowing us to see more clearly how this structure is generated. This paradoxical character of economic space is pointed out precisely here by Marx. On the one hand, economic space reveals the "material" nature of the structuring of the past, of historical mediation. (On the other hand, it allows us to anticipate, in this structured composition, the future process of deeper human structuring of the real world. Even more complex processes of illusion construction can be foreseen from the structural process of the economy. This is what cyberspatialism is really about. Marx first pointed out the structural necessity of the historical factor in political economy. It also points out the fact that economic space mediates the social relations of people. Thus, Marx abandons the study of the first phantom system (i.e., the construction of a linguistic theory) and points out directly that the crux of the problem lies in the question of the relationship between political economy and man, and even that the answer lies only in the study of the second phantom system. Here, Capital is talking about the topological structure of the whole second illusion system. It is the earliest cyberspace science. Marx's early texts, on the other hand, address the question of the relationship between the first and second illusions. The most representative one lies in the Economic Manuscript of 1844. Therefore, we need to continue Marx's work. The study of the system of the second illusion is used to get the connotation about the real Cyberspace. This is exactly what Cyberspatialism is about. This content is not objectified. It is the apprehension of the topological structure in the midst of real life. It is in this sense that we can foresee that the future Cyberspace Society will give birth to Cyber Topology, which is based on mathematical topology. It is another direction of research in Cyberspace

that is guided by mathematical theory. The mathematics is used to reach a complete structured grasp of Cyberspace. The general cyberspace science, on the other hand, is the study of cyberspace in the field of humanities and social sciences constituted by the disciplines of economics, Internet relations, Internet management, computer technology, etc. It is comprehending the grasp of the whole cyberspace in the contingency of the whole phantom system (including the real world). Even the object of its research lies in the summary and prediction of the laws of change and development of the Cyberspace in the deeper future, and it is even born out of the beautiful hope of the future utopia. It is in the hope of corporeal experience that people gain corporeal practicability, so as to deal with the relationship between Cyberspace, reality, earth, emotion and art, etc. Cyberspatialism is such a discipline. Cybernetics, in a broad sense, is the discipline that excavates the opportunities in an arbitrary phantom structure, an event that may penetrate the topological structure, in order to gain an understanding of the entire cyberspace and the relationships between them. Therefore, it is crucial to the excavation of the history of Cyberspace. He exists as knowledge and archaeology. In the field of philosophy, this work has already been partly done by Foucault. Now we may need to do a deeper archaeological excavation of the cyberspace of economic space. And more than that, we should get more from the economic space. This is how Cyberspace might develop. And the discussion of people's behavior to grasp the laws of Cyberspace. In the economic space, the further development of Cyberspace is done through finance. Finance is the systemic discipline that creates another set of cyber illusions of control procedures in the economic space. Through the adjustment of money, the economic space grasps the excess of the real space. It is precisely for this reason that we can divide the second illusion into economic space and financial space. (We will discuss the distinction between them in Chapter 3, Section 1.) However, the very title of finance is to control the stability and development of the economic space. This makes finance, in turn, grasp the real world parasitized by thought through the operation of this cyberspace. It is this grasp that makes it possible for the operation of finance to adjust the entire social structure, the social relations. Thus completing the ruler's manipulation of all space. For the ruler of reality, he is able to grasp the real world as long as he grasps the economic space. They do so precisely because real life is simply too difficult to grasp. There are too many events that are out of control and

cannot be grasped. And the ruler does not want to see such things happen. However, the development of the economic space has opened his eyes to the possibility of manipulating reality. It is because more and more people are entering into economic life that society is increasingly mediated by the economy. The ruler can grasp the real world in its larger structure by simply manipulating economic indicators. This makes it necessary to make the economic structure deeper and more complex on the one hand, and to make people more deeply involved in economic life on the other. Thus it may be better grasped by the ruler. This is much simpler than directly controlling real life. The birth of finance makes this control more possible. By simply regulating money through banks and regulating production and labor, it is possible to grasp the structural nature of the entire civilization. This is exactly what finance is all about. The market part of finance is precisely the complex body structure of structured space. And the control of finance is exactly what banks do. And the central bank exercises this control on top of the bank, instead of the state. As long as this economic space is grasped, reality will not be structurally collapsed either. This finance of control is a finance that makes the illusion deeper. It is not a finance that goes beyond the cyberspace and returns to feelings and the earth. Or rather, finance cannot return to feelings and the earth, because it is too externalized. He is a deeper cybernetics on the system of illusion. It is the cyberspace of the second illusion. I can even argue that the finance of regulation is the real birthplace of cyberspace. Cyberspace was not born at the moment when the Internet was invented. He was born at the moment when finance was born. (We will see the birth of virtual money and of cyber finance precisely from this point, see chapter 3)

How is a finance that returns to earthiness possible? Or is it possible to have an adjustment of economic space that is oriented towards a return to real life? Is it possible to have a certain constructive adjustment by making people come out of the cyberspace without being completely detached from it and without going against the basic development of human beings, of civilization? How is this adjustment possible through economic regulation so that people do not indulge too much in illusory consumerism as well as money-worship, but are not plagued by the lack of real goods and the regression of society and civilization at the cost of such regulation? This is precisely the question that this book is trying to address. It is also the goal of the entire cybernetics to be studied. Finance, which stays only in the field of economics, cannot do this kind of regulation possible. We must go further, to the real illusion, to the cyberspace, to

complete the examination of the possibility of regulation of the whole cyberspace. This cyberspace between finance and the Internet and cyber finance, perhaps this is the real sense of Internet finance. The Internet and finance are not forcibly put together. They are in the thinking, on their own is the third layer of the illusion system. And it is inevitable that they will be combined together. It is in such a comprehension, the real cyberspace science is born.

## Network (Cyber) Space

By the above discussion, we can distinguish the broad cyberspace science from the narrow cyberspace science. Broad cyberspace science refers to the discipline of studying the whole cyberspace laws by all means. In the field of science we call it system science. Narrow cyberspace refers to the study of cyberspace only by humanistic methods in the context of human perception of cyberspace (cyberspace in this case is also cyberspace in the broad sense). We then distinguish between cyberspace in the broad sense and cyberspace in the narrow sense. The broad cyberspace is the system of all illusions, which should not be given a number of one, two or three, but are themselves structures of externalization of thought. The serial number is only for the convenience of description (in fact, it is another kind of cyberization). Cyberspace, in a narrow sense, refers only to the third phantom system, i.e. cyberspace. In this book, I will not make a clearer distinction between the broad and narrow senses. Please judge for yourself whether I am referring to "cyberspace" in a broad or narrow sense, depending on the context. Sometimes I will use the term "Internet space" or "cyber (cyber) space" to emphasize the narrow sense of cyberspace. Or I may use "financial space", "economic space", "real space", "linguistic space", or "theoretical space" to distinguish between them. "theoretical space" to distinguish the meaning of each cyberspace.

Cyber means control. But what really controls people is precisely the human mind itself. The purpose of cyberspace research is never to build a deeper set of illusions in cyberspace to control cyberspace. On the contrary, the purpose of cyberspace research is to prepare human beings for the real relationship between reality and the virtual. The purpose of cyberspace studies in a narrow sense is to gain control over cyberspace

on the basis of the study of cyberspace, so as to better enable people to leave this illusion and return to normal life. We need to make a special distinction between cyberspace studies and cybernetics. The former is the study of the structural relations of cyberspace. In a broad sense, cybernetics is the study of cyberspace using theories from existing disciplines in mathematics, topology, systems science, and the humanities. In a narrower sense, it is the search for events in history, and the penetration of research and perception in the humanities to reach an analysis of structure. The latter is a practical summary of the understanding of the space and the comprehension of the events, which leads to a method of control of the Cyberspace. Cybernetics is a kind of fissure science (see "The Witness of Absurdity"), because it needs to maintain the tension between two aspects: on the one hand, it allows people to leave the false space such as the virtual network and return to the path of emotional and artistic life. On the other hand, he needs to deal with the impact of this return on the real life, the structure of civilization and the way to guarantee the basic human life and civilization. Cybernetics is not the same as cyberspace, it is a practical discipline, not a theoretical one.

It is because the development of the third illusion in recent years has opened up a new illusion of cyberspace from the financial sphere or through the externalization of the human mind. This has allowed us to gain two aspects of change: on the one hand cyberspace has made the original real, economic life more complex. People are more profoundly controlled by the virtual nature of cell phones, networks and ideologies; on the other hand, he leaves room for people to maneuver out of ideological disputes, disputes in the economic sphere, uneven distribution of resources and even wars. In this regard, we must make good use of this positive side of cyberspace. And to solve his too illusory side. Finance is the study of the grasp of the economy, and only in the expansion of cyberspace he can have room to gain for its own beyond. Only then can the inevitable constructive nature of the regulation of economic laws be transformed into a possible disintegrative regulation. This is precisely what the specificity of cyberspace can do. This specificity is determined by the fact that the network is both a cyberspace illusion of externalized thought and a projection site of corporeal desire. Here, the body and the mind are confused. It is this false "conflation" that allows us to exploit this conflation and makes possible a disintegrative regulation. For at the most fundamental level, man has this same confusion of mind and body. What



we need to do now is to use Cyberspace to complete the opening of this opportunity, to use this "confusion", which is still false, to bring people back to the knowledge of their own origin. This is what Cybernetics is trying to do.

Cyberspace is not a fixed concept, and this book is just going to cut through these three dimensions (first, second, and third phantom systems) to discuss the whole field of cyber-structuring. And, there are many other ways to do so. For example, traditional disciplines such as communication, informatics, etc. can be used as opportunities to cut into the discussion of Cyberspace. They are all driven by the strong will to worry about the origin. Since Cyberspace cannot be analyzed as a real object because it is constantly changing, this book only uses the three layers of illusion as an entry point to describe it. The description of the phantasmagorical system of language theory is the content of philosophy, and I have already done this in *Witness to the Absurd*.

## **Direct cyberization and theorizing**

For both financial cyberspace and cyberspace, they are both cyberspaces that are built on top of real space and thus developed. However, there are two layers here: 1. the development of cyberspace from a historical perspective; 2. the development of cyberspace from the space itself. For the former, it is necessarily a linear process, first there is the real Cyberspace, then the society develops to a certain level and people give birth to the economic exchange, thus forming the economic space, which further develops into the financial Cyberspace. And when the economy developed to a certain level, people created the Internet, and then there was the cyber Cyberspace. From the latter point of view, the financial Cyberspace was born as a result of the externalization of thinking. And the Internet space is also born as a result of externalization of thinking. They are structurally the same between the two. For the latter, he reveals a process of continuous cyberization. The financial space started with a currency, and slowly the system became more and more complex. This is the historical perspective. However, this is the development of structure that was already included long ago, except that when people only knew money, they did not know that the structure of the financial space behind it was actually determined. The source of this determination is because it necessarily corresponds to the structuralization of thinking. If we look at the



structure, then the emergence of money is only one of the structural manifestations, and other financial concepts that have not yet been "determined" are actually structures that have not yet been revealed. So, in terms of structure, it is only part of the externalization of thinking, the result of fragmented thinking. When it is slowly revealed, we realize that it can form a system. So some people use this theory of externalization of thinking to form their own system. And since this system fits into the structure of thinking itself, then, through the development of society and people's communication with each other, some linguistic cyberspace was accepted by all people. It was only then that we discovered the formation of the entire Cyber system, and thus its revealed overall character. And we named it the first, second and third Cyber system. In other words, they are systems because they have been universally accepted and gradually formed into a self-contained system of space. However, before they became a system, they could not be called Cyberspace? Or can they not be called cyberized? Because in a non-historical perspective, these externalizations of thought are part of the constitutive structure of the manifestation. Therefore, they are also cyborizations, but they do not fit into a generally accepted linguistic, economic, and cyberspace. To describe this collection of direct externalizations through thought, I call them direct cyberizations. The result of this externalization of thinking is sometimes a theoretical system composed of the results of a certain system of research. But sometimes it is not accepted by the majority of the society because few people know it. Therefore, although it constitutes a system, it is not yet a universal Cyber system like language, finance and the Internet. That is why we call it a theory or a theoretical system (i.e. it is known only in academic circles, so it is still a system, just not one that covers the whole society).

A more detailed description of this externalization of thinking, which is direct and loose, will be discussed after we finish discussing the cyber body.

## 1.2 The relationship between reality, economy and cyberspace

The need for further precision in the study of cyberspace requires a distinction between microscopic cyberspace science and macroscopic cyberspace science. For the former, he can be either a microscopic Cyberspace analysis approach with mathematical topology as the method, or a more humanistic structuralist approach. Compared to the latter, the former is just more focused in perspective on the type of structure of a specific problem, on the study of a subject in a cyberspace. The humanistic structuralist approach is precisely a discussion of the philosophical content of the cyberspace. In other words, there can be the above-mentioned mathematical and humanistic paths to the study of micro Cyberspace within Cybernetics. A philosophical discussion of micro Cyberspace, in cyberspace, is an ideological analysis of Cybernetwork, for example, an ideological analysis of cyber Central Asian culture. However, this ideological analysis must be based on the transcendence of the structured. That is, it must be based on the premise of transcending the fixed structure and linear metaphysical system. Otherwise, microscopic Cybernetics itself conforms to the system of illusions it will study, and as an illusion that conforms to the structured thinking, it can easily pull the researcher into the endlessly complicated arguments of metaphysics, and thus out of the grasp of the whole complex space, out of the comprehension of the three worlds, and thus out of the real world. This is contrary to the purpose of cybernetics research. The researcher must first maintain his or her awareness and transcendence of this illusionary construction system. This requires a long training in education and an awareness of life, life, and suffering. This is not a part that can be transmitted as knowledge, but can only be taught by example. In the training of researchers in Cyberspace, it requires more of a shift in education to reach it. Or, in a sense, this book is both a study of Cyberspace, with a microscopic and macroscopic perspective, and a practical realization of the tension of Cyberspace to maintain the learning and practice of the learning - Cyberology. More importantly, it is in the process of comprehending Cybernetics and Cybernetics. It is this process

of education that takes place. The training of researchers in cyberspace science is the very title of cybernetics. It is the edifying meaning that all riftology should have. This has been repeatedly expressed in our discussion of the concept of indoctrination. However, more people need to understand and become aware of it in order to develop the issue of "edification" in a new way. Therefore, the researcher of micro-cybernetics is in great danger, because he is in contact with the endless contents of the illusions created by cyberspace. He is attached to the various systems of illusion, to the various isms, to the various small groups. This makes the person who indulges in it only able to see through the eyes, and is prone to blindness as a result.

The analysis of cyberspace from the humanistic perspective of microcybernetics, which allows a more detailed analysis of events, has the task of leading people from a microscopic perspective to a macroscopic transcendence of metaphysical problems. The practitioner of micro-cybernetics should be a leader and a hero, who must have the courage to penetrate into the deepest metaphysics to awaken people to the indulgence of illusory desires. In the midst of metaphysics, he looks like an enlightener, but he must be profoundly clear about his place, his mission. Without anyone being able to supervise whether he is falling back into metaphysics or not, to make sure that he can lead people to transcendence in this. This requires not only a grasp of the micro and macro space, but also an understanding of oneself and a belief in the truth. In fact, it is enlightenment in a kind of counter-enlightenment self-apprehension, a tension-holding cybernetics embodied in every cyberspatial researcher. When the researcher himself is added to the consideration of micro-Sybernetics, micro-Sybernetics goes beyond the established structural-theoretical framework because of the ungraspability of human beings. Thus, the researcher himself takes himself into consideration and gains a power to keep the tension. This is a convenient method of research in micro Cybernetics. It allows the researcher to keep the opportunity to be awake and transcendent to himself at all times. With this alertness, micro Cybernetics is actually no longer micro, but constitutes a pathway to macro Cybernetics, reaching a more complex and fluid structuring.

Macro Cybernetics is a study of the content of Cyberspace by looking for events in the historical heritage. It can study the structured reflection of the entire cyberspace, as well as the relationship between individual

cyberspaces. (That is the perspective in which this chapter resides.) Therefore, he focuses on the search for particular events in the course of history, and makes a method of fieldwork (archaeology) about historical events from the feelings of individuals in history. It is also possible to study the mechanism of the composition of large illusions and to predict the creation of new illusions in the experience of history, since it starts from the historical inheritance. For example, in economics, there is a macro-rational law of money. At the same time, it is necessary to go into history to find out what people thought about money in each period and what the theoretical structure was at that time. This is exactly how macro Cybernetics is studied. Again, macro Cybernetics can be expressed in a mathematical, systematic scientific way. As we have seen with macroeconomics, it can likewise be expressed in the form of mathematical formulas. In the future, we can add topology, and a mathematical representation of fluid dynamics to refine its description. However, mathematics will always exist as a representation of structure. Instead, the mathematics determines the Cyberspace. This is a point that I have already addressed in Witness to the Absurd. Through the discussion in Witness to the Absurd and the discussion of Cyberspace, we can derive the first axiom about Cyberspace (since it is an axiom, we should not view it as a proof, and I have "proved" (witnessed its birth) beyond the scope of thinking).

Any humanized cyberspace is a space that has the  
same embryonic topological structure as the human  
mind structure

and its corollary 1-1.

In any Cyberspace, the gap between them is only in the  
stage of development of the structure (the gap in the  
rheological state), and as the Cyberspace continues to  
develop, in the topological perspective, they must tend  
to the same topological structure

These two axioms build the basis for our subsequent discussion of cyberspace and cybernetics.

Since macrocyberspatialism is concerned with the connection of all cyberspaces, he is more like a structuralist and post-structuralist discussion of philosophy. The future is the philosophical age of topology, and all humanities will flow into a kind of conflation in this fluid space. Thus,

macroscopic cyberspatialism is actually a perspective of discussion in contemporary philosophy, which is concerned with the evolution of history and with the archaeology of events in history. It is naturally concerned with the hermeneutic discussion of all aspects of society, politics, and economy. Only macroscopic Cybernetics, which grasps the structure and goes beyond it, provides the theoretical basis and scientific analysis for Cybernetics to maintain the tension. This is the true meaning of what we have been calling "materialism".

In the introductory section we will briefly list some basic Cybernetics concepts in order to facilitate our later discussions that are not based on a completely unanchored relative meaning. These descriptions are instrumental and therefore not rigorous nor presented in an argumentative thought process, and are too coarse. Instead, a detailed discussion of each concept specifically will be addressed in detail in a specific section.

## 1.2.1 Objecta, Money and Desire

Perhaps for those who have not yet been exposed to psychoanalysis and contemporary philosophy, the concept of objecta is already puzzling. But it is true that we have already completed the exposition of it at an earlier time. Essentially, object a is a puncture point, or one could say that he is a nullity. He constitutes the possibility of puncturing any Cyberspace. It is in the "realization" of "emptiness" that object a, in turn, releases the power of construction. And at the edge of this point are the residues that are left over. We do not need to care about the philosophical composition of this structure. We only need to know that in "emptiness" we establish an original desire with the "little other" of the "object". And this is the driving force behind the construction of civilization. It leads people to construct and develop civilization based on the primordial drive of desire. Thus, he generates the first layer of the illusion of the real world. And the general equivalent that represents this desire is Phyllos. And after the constructive nature of social civilization reached a certain level, the Cyberspace was complex enough to support a more complex set of constructive systems - the economic space. The emergence of exchange value was the earliest sign of the emergence of the second phantom. In the process of exchange of things, people need to maintain the stability of the whole phantasy system and construct a social survival system that is more in line

with the structured thinking. Thus, money emerged as a general equivalent in the self-generation of thought. In cybernetics (or in topology), money and philistines are the same embryo, they are just the signs of surplus desires with changed names. The result of this exchange is the creation of many family structures in society. Thus different social family relations of different civilizations are born. Phyllos is identified as the general equivalent of this exchange out. In civilizations, the image of philus is constantly presented in the unconscious. The familiar shape of the tower, for example, and the desire for anything with an inflated expansion. For example, some of the "stress relievers", which are often various kinds of swollen toys made of rubber; he identifies human desire. That's why people see it when they see it. Crush him to feel the "relief". As soon as the phallus appears, it represents civilization's exchange of desires and its masking of structural paradoxes.

Money, on the other hand, is the general equivalent in a deeper economic illusion. He identifies the desire of people to exchange goods. We can also prove this by realistic economic laws. In a realistic economic environment, whenever a recession is preceded by a decline in the growth rate of money, it is then well understood that changes in the money supply are one of the drivers of economic cycle fluctuations. But the economics of the past did not illuminate the deeper reasons. The deeper root of this is that money represents people's desires, and with high money growth rates, people's desires are higher and they are more optimistic and believe in social development, so they are bound to put more construction and effort and capital into the market. Because of this, society is full of various desires. But there is a lot of blind optimism among people. As soon as money appears, it represents the exchange of desires, the masking of paradoxes in the economic system. This obscuration is precisely a constructive equivalence.

Now let's assume that there is a person a, the blue dress reminds him of the blue dress that his mother gave him, and he with affection wants to go and exchange his bow and arrow for the blue dress. And for b, the bow and arrow allows him to get more food in hunting, and likewise, he is able to gain social status in getting more prey. In this way, then, an exchange of things is created. Here, the exchange value has been created.

Blue clothes = bow and arrow

There are too many unquantifiable things in this formula that are treated as equal. Therefore, the feeling of dehumanized nature is obscured

in this. This is the result of the development of the first layer of illusion of the real world to a certain extent. Immediately afterwards, money appears in the process of exchange.

Blue clothes = 10 seashells .....①

Bow and arrow = 10 shells .....②

Blue clothes = 10 shells = bow and arrow .....③

In this transformation, the bow and arrow and the blue clothes are mediated by 10 shells. The appearance of money makes the original real-world equivalence of desire and emotion obscured into a simpler mediated structure of 10 shells. Thus, money obscures the original feelings and desires, and furthermore, it obscures the social relations. Slowly, people only remember the formula① with② that is, only the blue dress = 10 shells and the bow and arrow = 10 shells. The shells became the currency, the general equivalent, the substitute for desire, the mediator of emotions.

And in the age of the Internet, this intermediary is back in the form of symbols. That is, this intermediary exists not only in the form of money, but also not in the form of feelings. Instead, it exists only in some symbolic form. And this symbol can be any symbol in cyberspace. For example, the posters and signatures of entertainment stars. Even entertainment stars, self-publishing bloggers, anchors themselves can be used as this symbol. People as fans exchange their desires in this symbolic space. Presented in the form of some ideology. If we still use the above formula, we can come to the following even more eerie conclusion.

Blue clothes = 10 shells = some symbol .....④

Bow and arrow = 10 shells = some symbol .....⑤

Blue clothes = 10 shells = some symbol = 10 shells = bow  
and arrow .....⑥

Here again, the operation of Cyberspace obscures the appearance of the original world. Just as the 10 shells obscure reality and mediate emotions. Once again, a symbol in Cyberspace obscures the economic world and the real world, and once again obscures the real emotions. And all that remains is the desire in the system of symbols. For the formula⑥

That is to say, he can use the "symbol" in the formula to obtain at will in this cyberspace the emotion for his mother that the blue dress is supposed to express, the promotion of his status in real life that the bow and arrow are supposed to bring him, and the glory. Thus, he only needs to operate this symbol in a fixed symbol system, and then he can obtain many colorful pleasure and feelings. Because of this equivalence of the symbol system, many emotions are overly placed in the same behavior and symbol. This is what we now see in the online world.

Such an exchange of symbolic values first appeared in the field of religion, and the fixers of religion are more often exchanged in such a symbolic system. Further, in the field of art, the exchange of symbols is also taking place in such a cyborgian way, such as in the collecting circle, where people are more often using the symbols of the collected objects to complete such a desire process. And in popular culture, such symbolic exchange is more typical of the early celebrity fan circle. He can complete his own desires through obvious signed posters to form small cyber circles and collectives, thus completing the process of desire exchange within the circles and forming small social structures. However, all of these mentioned above are based on the real world in some way. They have the possibility of piercing from the real world to the symbolic. That is, the formula ⑥ still holds. However, the invention of the Internet has made it possible for people to completely disconnect from the real world and exchange their desires directly with each other in the intermediary. Thus, this process of exchange of desires becomes.

A symbol = another symbol .....⑦

This shift has made the original formula from 1 to 6 completely mediated. People have been able to complete this exchange process without any real connection, simply in the Internet cyberspace. This is a situation that has emerged only in the last few years. As a result, the fan circles of celebrities have formed ideological cliques on the Internet that are completely detached from reality. Within the coterie, a black talk is formed. On the one hand, it is an identity that indicates whether he is a qualified cyber individual, and on the other hand, it indicates how much "capital" he has to exchange in this circle of symbols. Because in this circle, the more he knows, the more "capital" he has in the use of symbols, and he can get the pleasure of exchanging symbols in more "capital" operations.



Thus, this desire is constantly exchanged and expanded online. And because symbols can be directly exchanged with a symbol to obtain pleasure, which makes the original complex emotion and pleasure is completely mediated to the equivalent of symbolic pleasure. And there is no longer any difference. Therefore, they will maintain their own small collective pleasure. Likewise, they are unable to feel many emotions because they are mediated by the singularity of symbolic pleasure. The love for their mothers, the glory they have achieved in society, the friendship they have with their friends, the sanctity and beauty of love, are all kneaded together in the exchange of cyberspace, and exist together as symbolic pleasure. The cyber individuals are seemingly free to release their pleasure in such a space. They are constantly exchanging symbols and constructing symbols within the small circle, thus forming a system of symbolic violence. They are also bound to develop more complex black words, more complex structural systems, in order to show their status in this Cyberspace. Thus, the black language is inseparable from their desires, and likewise, they need to pull more people into this system of symbolic exchange, so as to show their status in this symbolic space that they hold. The sooner people enter a coterie of symbolic exchange systems, the sooner they have a position in this cyberspace. They can form new violent collectives and thus take control of the discourse, violently using their discourse and their symbolic production techniques to mock and abuse anyone they want to attack in what they perceive as "playing the game". Their seeming freedom is actually their violence in the symbolic system. They can take anyone or anything that they hate, that prevents them from getting symbolic pleasure, and symbolize it through their own ability, using the small circle of discourse formed by black words. They can make the objects they hate into symbols they can "appreciate" and pull them into the symbolic system of their coterie, thus enjoying the symbolic desire they have made for themselves. In this process, they once again complete the mediation of their desire for pleasure and power, hiding their true feelings from themselves. In essence, the early cyber individuals who entered the symbolic exchange system had a strong cyber clique "triad" nature. Violence was used in small groups and labeled as freedom. In essence, they are the primary form of cyberspace.

This situation has taken on a deeper level of symbolization in the current cyberspace. The development of the live broadcasting industry has made "people" (anchors and self-publishers) themselves the objects of such symbolization. The people who perform in the live broadcast room

can be mediated out of any feelings, and what remains is only symbolic desire. What people watch in the live broadcast room is not any sincere communication, they can only see the structural stability of the small collective brought by the black words and the pleasure of the resulting symbolic exchange. In other words, the anchor in the live broadcast room is not any real person, but merely a symbol.

As the cyberspace generates and develops on its own, it discovers, "We don't need a real person to act as this symbolic object." Because the circle itself has no real person, it can be completely separated from the real world for cyberization. Thus, virtual anchors and virtual idols were born. The form of pleasure that virtual anchors and virtual idols bring is completely detached from the operation of reality and is an important sign of the development of the cyberspace to the present day. It shows a complete structure of detachment from reality and reaction to real desires. The cyber individuals who are mediated by the network, due to the constant exchange of pleasure in cyberspace, also perceive that the feelings and experiences of reality and cyberspace are equally intermingled and mediated. Therefore, in the real world, they do not have any ability to survive as human beings. They exist only as mediated objects. On the one hand, they use their own desire for symbolic exchange to mediate themselves. On the other hand, they have to face the complicated real world. The complicated real world cannot be separated from the first and second illusionary systems (i.e. social, civilized, and moral systems), so the Cyber individuals show a kind of "unconformity" and can only keep running away from their emotional desires, keep hiding themselves, and keep doing things in the real world that are beyond moral and civilized, thus affecting the family, country, and society. This affects the family, the country, the society, the civilization, and even from the Cyber world, extreme ideas are born, which in turn destroy the possibilities of the original world. This is the beginning of our Cyber Age.

In summary, in the age of Cyber, we have the following equation.

$$\text{Desire} = \text{Currency} = \text{Symbols}$$

Together they constitute the general equivalence of the cyber dimensions. If for real-world money the management of the state is needed, and for civilization desire needs to be managed, then the state also needs to be managed for the newly emerged symbols. But the meaning of this management is different from the management of desire and money, and

he has the earthly meaning of bringing people back to reality. It has the meaning of salvation. This management needs to be regulated as it is for money, not simply in the form of repression. The regulation of money and cyberspace symbols is the focus of our cybernetics. We also need to understand it in more depth later on.

## 1.2.2 Society, Market and Cyber Symbolic Space

The phantasmagoric system of the real world is revealed in the process of archaeology from a structuralist perspective. This act treats society as a first-level system. This structuring itself responds to the construction of Cyberspace. In the analysis of the superstructure of society, the analytical work on the structure of illusion and thought is naturally generated. This is exactly what countless philosophers, mathematicians, politicians, and social practitioners have done throughout history. It is the work done by countless philosophers, mathematicians, politicians, and social practitioners throughout history that gives us the grasp we have today of the entire Cyberspace. It is the legacy of history that gives us today's transcendence of Cyberspace. Thus, although our society describes a certain fixed structure, there is necessarily a part of it that goes beyond the fixed structure in the perception of history. Conversely, there must also be parts of the structure that can be fixed. There must be people in civilization who want to maintain the stability and development of a civilization. This structural part of civilization and development presents a kind of "market" law. This is why it has been called historical materialism in the evolution of history. The spatial sources that are constituted here are the conditions that human beings achieve in order to survive and develop by performing certain behaviors. However, the source of behavior towards society is not actually that accidental practice, but the result of the externalization of the initial human thinking. Therefore, the first phantom system from which such thinking is externalized must also conform to the first axiom of cyberspace science. Sooner or later they will become the same structural relations. Thus, how thinking is generated, fixed social structures are also generated. And man, in order to maintain survival and development, must let the fixed social structure also maintain such survival and development. Thus, we get the second axiom of Cyberspace (an axiom because its proof is precisely the clarification that is accomplished outside of man's

transcendence of all illusions. Rather than "proving", which I also accomplished in *The Witness of Absurdity*).

**Cyberspace is self-generating, but in order to maintain the stability of its own constant generation, he would have to treat self-generation as a linear development**

Cyberspace must maintain stability and development at the same time, and development is for better stability. In order to maintain the development and stability of Cyberspace at the same time, it follows that we can draw Corollary 2-1.

**The simpler the structure, the easier it is to maintain stability**

and Corollary 2-2.

**The development of Cyberspace must be the development of only a little progress on the existing space structure**

Because development implies the destruction of structure, which defies the axiom2, Cyberspace must therefore develop and generate, and in developing and generating it must maintain the highest stability. Therefore, the development of space is then necessarily a linear development that accepts only what it has and only what it can have for the structure of space. A development too far ahead of its time must wait for this spatial structure to develop to the point where it is only a little distant from it before it is accepted by the structure. Civilizations and societies, and indeed any collective, they do not accept ideas and progress that are too far ahead, nor ideas and regressions that are behind, he only accepts ideas and innovations that are a little more progressive.

However, the above axiom has a definition domain, which is that it applies only in the Cyberspace that can be grasped. Beyond the grasped Cyberspace, there are infinitely open, ungraspable events.

The market is the second illusion's description of the cyberspace. The

market, as people call it in economics, always has a regular intermediary that is not controlled by man but by the "invisible hand". This is exactly the description of the Cyberspace. On the one hand, this law cannot be fully grasped, because it is generated by structures that do not fall within the domain of definition and are therefore "invisible". On the other hand, the market is not comprehended by the individuality of human feelings, because it exists as a general universal. It is made up of social relations that are externalized by the structure of each person's thinking. Therefore, it has a certain law. This "invisible hand" is the topological structure of the flow of Cyberspace. Likewise, it conforms to the second axiom of Cyberspace. In fact, this "invisible hand" is a series of laws that are adjusted by itself to maintain the development and stability of the market economy under the generative nature of Cyberspace. In order to achieve this structural relationship between development and stability, Cyberspace forces people to work in this direction. Thus a series of other laws of the market economy are born. Thus, they are observed by economists. Likewise, economic ideas that are too advanced are likewise not accepted, and he can only wait for a certain period of development of the economic space to be accepted by the public.

Here we can see what is possible in microscopic cyberspatialism: the prospective study of marking markets with topology. This requires more people to join our discussion. To apply this mathematical topology to the analysis of markets. However, within the market economy, the micro Cyberspace analysis still has a defined domain. Even the topological specification cannot fully grasp the underlying "laws" beyond the "invisible hand", and there cannot be a theory for a complete Cyberspace analysis. Because after all, the second illusion exists as an illusionary constructive space. No one can fully predict and grasp the chance events.

The cyber symbolic space is filled with a mixture of many desires. Because of the first axiom of cyberspace, he leads cyberspace to be necessarily isomorphic with real space and economic space. Therefore, this space is filled with many ideological and metaphysical arguments. And because the symbolic space is free, without the real world, without physical perception but only physical desire, he is free to build his own structural type in the desire and thought. Thus, he is able to combine with ideology to quickly tend to the isomorphism of the real world ideology (to follow the first axiom). For these two reasons (the conformity of axiom one and the incorporeality of symbolic space), cyberspace becomes the habitat of metaphysics. Various metaphysical systems that play more advanced

metaphysics construct their space here. The exchange of symbolic desires is accomplished once and for all in the black language.

The civilization constituted by the illusion of reality constitutes many parties and ideological relations in the development of cyberspace. And the economic illusion constitutes the market that slowly forms the financial market in the development of money. They may differ in their development, but eventually the structure will converge to the same embryo, which is the best realistic expression of the first axiom and corollary of cyberspace science. In the financial market, one also gradually acquires a more complex market system. Correspondingly, in the cyber symbolic space, the exchange of desires also forms the corresponding symbolic exchange "market". The chaos of political space leads to the chaos of people's lives. The chaos of the financial market also leads to financial chaos, which affects the development of the country and society. The chaos of the symbolic "market" also leads to the chaos of the exchange of desires, which affects the above two layers of the system. The ultimate result is the collapse of the real world. This is how the penetrating nature of cyberspace is reflected in human beings. Man, as the product of this penetrating Cyberspace, constitutes this penetration itself. It also means that any space that encounters a person has the potential to affect another space. Because Cyberspace is all an externalized object of human thinking, he is always connected to people. Here we have the second corollary of the first axiom of Cyberspace 1-2.

The development and change of a single cyberspace will penetrate all other cyberspaces due to the human connection, so that its development tends to become:  
to reach the homogeneity of all cyberspaces

This corollary is in some way consistent with the corollary 1-1 that Cyberspace tends to be isomorphic and, therefore, he serves as a corollary of axiom 1. And in such an isomorphic structure, we can conclude the following.

Structure of social relations = financial market = symbolic  
"market"

*Note: Regarding the symbol "market", because the development of cyberspace*

*today is still in its infancy, there may not be a fully corresponding concept in cyberspace. Therefore, the field of human consciousness has not yet given its name, so it can only be replaced by the market in double quotes. We will address it in the second and third chapters by analyzing the cyber subject and cyber finance (virtual money). It is foreseeable that the future symbolic exchange in cyberspace will take some kind of cyberfinance as a general equivalent to form a real symbolic "market".*

### 1.2.3 Ideas, bond markets, symbolic ideologies

The Platonist (idealist) conceptualism was the first spatial structure to be linearly structured. It is the perceived need for a certain purpose in politics in the real world that people pursue and that forms the motivation for "practice". In a sense, he anticipates people's expectations of the future, a way of using cyberspace to regulate time in linear time. Any politician or ruler will master this kind of control and tell the people his idea of building a society so as to gain their trust and support.

In the second illusion, one takes advantage of such structuring capabilities, while pulling all future assets into the structure as well, in order to have the most solid construction of the illusion. A **security** (also called a financial instrument) is a claim on the future income and assets of the issuer. In terms of structure, it is the issuer who pays a promise that the purchaser of the security will have the power to acquire some future purpose of the issuer. It is a game of time. It is also a game of credibility. The issuer's idea is communicated to the purchaser as a purpose, and the purchaser, by virtue of his belief in that purpose, fulfills a prepayment for a future purpose that has not yet been fulfilled. The issuer of securities essentially performs a linear and structured generation (second axiom). He needs to use ideological tools to convince the purchaser of the promise he has made. Further, he needs the purchaser to enter into his linear thought structure. Thus, the game of time can be completed. It is a linearly structured process. Therefore, the more securities are issued and the more people buy them, the more people believe in a linearly structured economic space. The more it can keep the whole phantom system stable in the absence of unexpected events. (Axiom 2-2 is involved here: the simpler the structure, the more likely it is to remain stable. Therefore more people need to enter into the linear structure and believe in an idea promoted by securities issuance, believing that this idea will certainly be realized in the linear future.)

**Bonds** are debt securities that promise periodic payments over a specified period of time. It is evident that bonds are built into such a linear structural relationship. Only if the issuer of the security promises that things will necessarily be linear. He can only cut the prepayment process into a regular number of parts in a linear time. The bond market can take advantage of this linearity to derive benefits from the future on a regular basis, to advance the future of the development of human society and, therefore, he determines the interest rate. It is the structural space that determines the interest rate. It is also showing that the interest rate is also constructing a linear process of time game. This linear time game has an important role in the second phantom system. It is because of it that the financial markets are stable and, at the same time, it ensures their constant growth.

Interest **rates** have an equally important place in such a linearized structure. Essentially, the interest rate is the cost of borrowing or the price paid for borrowed funds. (In macroeconomics, there are different economic schools of thought that can be obtained from a macro Cybernetic perspective on economic history.) The reason why borrowing can be a cost is that money here becomes the means of production for a new phantom system (in economic history, money has been treated as a means of production to explain or justify the charging of interest). Moreover, this system necessarily evolves in the view of linear thinking, which means that the borrowing and lending of money becomes possible. And in a linear structure, borrowing and lending requires paying a certain price (fiat money) in the second illusion system in order to keep this linear time game running. And the price is only relatively variable in the second illusion. This shows the illusory nature of the financial system, the possibility of "idling" in the illusory system in isolation from the reality of use values. Here, we may need to show Axiom 3 in order to understand the nature of this idling.

The Cyberspace structure is bound to keep repeating  
this linear structure generation process again and again  
at some point of the linear structure in order to keep his  
stability and development.

The inner logic of Axiom 3 lies in the fact that when Cyberspace establishes a complete set of linear structures, he has to deal with the crises (those events that break this structure) that come from this linear structure, and Cyberspace's own way of dealing with them is to pull the breaking



events further into the new linear structure, thus turning it into a repetitive linear structure thus maintaining its stability and development (in order to maintain Axiom 2). (Again, the proof of Axiom 3 lies in the clarification of the human mind, who is the content of philosophy, a work I have already done in *The Witness of Absurdity*.) Axiom 3 can also be called the "re-symbolization axiom" in Cyberspace.

Interest rates are exactly how the phantom system is structured to be pre-determined for inevitable development. And the reality is that any time game is prone to bad debts. This is an event that threatens the stability of the space for a linear space. Thus, according to Axiom 3, the phantom system becomes repeatedly "complex" in its linear structure as it progresses over and over again. On the other hand, if one grasps the interest rate, in fact, the risks encountered in the time game, one grasps the stability of the system and the structured disguise for dealing with contingencies, which have many structural implications. Because they are all built on a certain linear basis. Expresses the stability characteristics of this structure. Or rather, he is the robust controller of the system. Because different rates (rates in different linear relations) all have the same representation in the structure. Therefore we can view the interest rates in many small collectives together and collectively refer to them as interest rates. This is the stability barometer of the second phantom (we will analyze it in more detail later).

For the Cyber symbolic space. The bond market is also necessarily structured in a linear way for the purpose. He needs to construct a pathway of linearized desire in Cyberspace in the midst of some kind of ideological teleology. Here is where metaphysics comes into play. He achieves this function through a constantly shifting conceptualism. He can, for example, set up any symbolization as an end in the symbolic space. He can, for example, set any symbolization as an end in the symbolic space. For example, to make the fan circle of a celebrity grow and expand its influence. Another example is that the fans in the fan circle have the goal that the star will eventually win some realistic award (such as an Oscar, etc.). When the goal is achieved, the goal is then set up for other purposes. Thus, the structural stability of the fan circle is mobilized. And since the network he itself is the habitat of metaphysics, this metaphysical theory and the powder circle are bound to produce a combination. Thus, in the field of network ideology, he combines with various realpolitik and philosophy. The formation of cyber philosophy and cyber politics, cyber

science, and so on. (often called "cyber philosophy", "cyber science", "people philosophy", "people science", "people science", "people science") "Anjin", "Nomad", "Dayman", "Leftman", etc.) These cyberspace ideologies It can be cloaked in various traditional ideologies. But his real structure is nothing but a linear one. For example, an anchor can claim that he is aiming to help small animals, thus constituting a small circle of Cyberspace. And assign meaning and purpose to his actions. In the current cyberspace, this ideology is even more extreme. It begins to be based on a larger, more complex metaphysical system. It forms a larger scale of influence and ideological brainwashing. For example, a Cyber individual may claim to be a "Marxist" and to have done something to help the proletariat. However, his behavior in reality is detached from his behavior in cyberspace, and he is still, in essence, a materialist. The Cyber individual uses this ideological teleology only online for his own purposes of exchanging desires and constituting discursive violence and power in cyberspace. He cannot really go deeper into life to experience the feelings of the proletariat. The ideology of cyber individuals in turn constructs their falsity in reality. They communicate with the working class in reality with a stereotypical, false attitude in order to conform to the support they receive online. They do it not for the sake of feeling them authentically, but for the sake of their position in cyberspace. This is especially evident in contemporary online philosophical circles. They take an ideology of cyberspace as an idea for action. To carry out their so-called practice. But in reality, they only replace the idea with the symbolic concepts of "revolution", "proletariat", "opposition to capitalism", etc. They do not live it in real life. They do not feel the revolution in their lives, they do not know who the proletariat is, and they do not know where the real capitalism is. If Cyber individuals can help some of the lower classes in a false illusion, they will use this achievement as their "capital" for further violence and keep boasting about it. But this is not bad, because after all, they have done something in a kind of strange distortion. But the reality is often that they are mediated by a simple linear structure, which leads to the chaos of the whole society, but instead the most profound combination of Marxism and capitalism, thus generating the most ultimate form of capitalism mediated by cyberspace. When this false ideology of Cyberspace is combined with capital, thus penetrating the third and second illusion and being mistaken by Cyber individuals that this is the real world. This is the beginning of a very terrible purgatory on earth. Because the Cyber individual misidentifies the real world, thinking that the real world

and the cyber world are the same simple symbolic desires. It is the same metaphysical quarrel. Therefore, in such an ideological struggle, in the linearly structured Cyberspace's misunderstanding of reality, the real world will produce never-ending wars, which will lead to human civilization and planetary catastrophe. The other part of the Cyber individuals are not much better, they will only get a simple single hedonistic pleasure in the symbolic space. They are not even afraid to leave the door, and they can not even handle their relatives well. They have no sense of emotion in real life, so they will not really feel the pain of being an individual and the injustice of society.

Isn't the Cyber individual in cyberspace above also playing a game of time to establish "faith"? Essentially, they are bonds, interest rates for symbolic desires. They use the linear structure of desire and purposefulness. They can also construct a complex third illusion of complexity. (The content of his speech can be of any complex structural type (according to the 3rd axiom). But it is itself a simple linear operation in the symbolic system. Therefore, this ideological symbolic market is exactly like the structure of the bond market. The counterpart of securities in the third illusion system is the ideological linear "brainwashing" of the individual cyborgs to their own fans and coterie of people, to convince the coterie collectively of their purpose, so that they can sell their bonds. The individual cyborgs are trying to convince the coterie to sell their bonds so that others will buy them. Such forms are innumerable in cyber circles, and in some circles (such as e-sports circles selling e-sports products or beef grains through fan circles, or cyber philosophy circles selling sodas, etc.) have developed to the point of attempting to use this linearization of cyberspace to exchange for currency and status in economic space. In fact, it is this point of the netroots bandwagon that Li Yongle comes to constitute the economic benefits of reality. Together, they constitute the consumption bonanza of late capitalism. Further, they also want to change the real world in this way (we will analyze the behavior of cyber subjects in detail in Chapter 2). Through the process of linearization of Cyberspace. First the ideological brainwashing is carried out, and further, the betrayal of the bond is completed, i.e., everyone is convinced that he is able to accomplish what he expects. However unlike the real and economic space. The Cyber individual, being mediated deeply enough, cannot really come to cash in on the possible expectations in the real world. Unless he himself transcends the cyberspace and returns to using cyberspace as a communication tool rather than a symbolic operation.

Yet this also faces a paradox. If a Cyber individual does not engage in ideological linearization, but merely uses the network as a communication tool. Then he does perhaps make a difference in the real world. Because he can no longer be considered a cyber-cyber-individual. But the result of this is that no one listens to his content anymore, and it no longer fits the mechanism of desire exchange in cyberspace. Thus, he is also detached from the third illusion. Therefore, the cyber individual either has to undergo ideological brainwashing to ensure that his "bonds" are issued, or to detach himself from the cyber individual and from the third illusion. In the former case, since it is still a cyber individual, it cannot really pay people what they expect. In other words, the cyber-individual in cyberspace is bound to fail if he constructs a "bond" market (or he has to keep constructing linear ideologies to explain his failure, so that people will continue to believe in him, in order to slow down the process of his failure). In the latter case, the cyber individual is no longer a cyber individual, and then he cannot issue bonds in cyberspace. And there would be no such problem. It is because the bond market in Cyberspace is the inevitable result of the development of the Third Illusion. And because the bond market in Cyberspace is a complete deception from reality, it is more harmful and deceptive than the bond market in economic space and has a worse impact on the real society, but its control cannot take the form of suppressing the exchange of desires in Cyberspace. But the control cannot be in the form of suppressing the exchange of desires in cyberspace, but must be regulated like the bond market in economic space.

The bond in the third illusion is precisely a form of regular payment constructed under an ideology. For example, weblebrities regularly carry goods and regularly promote their products as well as emphasize the ambitious goals they have promised in the live broadcast. Another example is the membership service of the website platform. He uses the development of the platform and the financial laws of the second illusion as "collateral", and uses copyright awareness as an ideological tool, thus completing the ideological bonding through "continuous monthly and annual subscriptions" and prepayments. This has the advantage of what we often call "user stickiness", which is the result of this membership system. In essence, user stickiness is the ideological process of using bonds (membership) to make users believe in the development and philosophy of the company, and it is also a kind of cliquishness. For example, users of a video site are accustomed to using that video site because they have purchased a membership on that platform and will comment on that video

site's platform, thus creating an atmosphere and coterie unique to that video site. This is especially evident in B-site. Today the bonding of Cyberspace is not yet developed, but his future development can already be foreseen. This bonded cyber symbolic space inevitably requires a certain metaphysical ideological transport. Therefore, without regulation, a bonding marketization with the appearance of knowledge payment is bound to develop. While knowledge payment can complete such ideological construction and form small circles, the other side can employ such forms to ensure that users buy bonds and further believe in the process of their development philosophy. Thereby profoundly ruling the desire for cyberspace and influencing real-life ideologies. Further metaphysicalization of the real world leads to various ideological chaos and strife, forming late capitalism.

There are other forms of this bonding, which he can disguise as any price that needs to be paid in advance. For example, in the form of ideological brainwashing telling the cyber individual that he is about to do something big and meaningful, such as helping children in the mountains have better educational resources, such as building a bar that speaks for the working class, etc., are doing such a construction of expected payment. The coterie of fans is allowed to buy a certain amount of bonds, thus achieving his own goal of gaining social status and money. But as Cyber individuals they have to anticipate the paradox described before. Either they will break away from the symbolization of the Cyber individual or they will suffer an inevitable failure in reality. On the one hand, they fall from the altar in Cyberspace, and on the other hand, they suffer failure in reality. This is a crossroads for the ideological brainwashers that they cannot choose for themselves.

This ideological bond market in Cyberspace, likewise, determines the price of the rate of desire. He marked the reflection of people on the prospects of the circle by those inside it. The more bonds are sold, the more successful the ideological construction is, the more people believe in it, the more they think that the circle can grow and influence the real world. The interest rate is a reflection of this expectation, the cost to the desire (expectation) purpose or the price to be paid to carry out the desire (expectation) construction. In Cyberspace, the more purposes people believe in and the more desires they have, the higher the interest rate they have to pay. On the other hand, the more it costs to "brainwash" people, the higher the interest rate they have to pay. The high interest rate is a sign of high desire, which in turn influences the other symbols of the order to

form a high desire for the coterie. Thus, more money is "saved" in the small circle. Low interest rates are an expression of low symbolic desire. People then take money out of the coterie and put it into the real second illusionary demand.

It is also under such conditions that the coterie formed by anchors and virtual anchors corresponds to the cyber body of companies (of course, including various types of companies: joint-stock companies, family businesses, etc.), web platforms, etc. in the economic space, and in fact, in topology, corresponds to the commercial banks of the second illusion. They are controlling the composition of human desires and even thinking and ideology in this space. Thus, they try to influence the real world.

## 1.2.4 Polities, Banks and Cyber Subjects

That the state is an instrument of domination for the ruling class was already suggested by Marx. After the state acquires dominion over the real world through violent means, it then uses ideological operations to convince people of the reality of the social system it has constructed. And this ideological construction is precisely the political doctrine that treats the real life world as an object, a system of language and ideological theory to construct cyberspace. The polity, on the other hand, is a product under this ideology. In this sense, the polity defines the basic desire structure of real-world society and culture, as well as the prerequisites that allow people to live and work in peace and happiness. Without the establishment of a polity, the constructive nature of civilizations and nations will be difficult to ensure. A polity is a system that gives the people the illusion of thinking and expectation. Thus, it allows people to better preserve their desires in metaphysics in a system of illusions. However, after Marx revealed this nature of the state, the state was supposed to undergo a self-cognitive transformation of its functions here. However, most of the world is not yet free from a metaphysical thinking about the nature of human beings and therefore does not deeply understand this. The state thus became a tool for a new class to rule. In essence, the task of the bureaucratic mountain that the new China wanted to overthrow was not actually accomplished, and he would return to the real world again within the boundaries of the ruling class's thinking. But with the revelation of cyberspatialism, one might understand that for the state, especially the

socialist state, its function should change from that of bureaucratic rule to that of guiding the people.

A communist "state" (or communist international) should be deeply aware of this: if the people do not have a state as an instrument of class rule, many of them will be lost in the misery of having no one to turn to, and in the parasitic metaphysical quarrels of the mind, which lead to the chaos of civilization. Therefore, government must be established. And it must be established on a metaphysically assured basis, to ensure that the people have something to rely on and a metaphysics to fall back on. Metaphysics, with its perfect theoretical system and self-consistent logic, is the best remedy for spiritual emptiness. However, there is a very important premise: a communist party must know that it has no choice büt tđ đđ đđ. It is only after this helplessness is understood that the opposite function of the "state" is born: the function of the "state" should be transformed into one of pacifying those who cannot escape from metaphysics and of helping to guide them in the illusion created by metaphysics, so that On the other hand, it is the duty of the state to guide those who are able to break out of the metaphysical structures and systems of thought. This is precisely the task of the Marxist party. Here, the function of the "state" ceases to be an instrument of class domination and changes to the responsibility of guiding the people of the world to both enjoy themselves in cyberspace, to feel the true feelings of humanity, and to enable some of them to transcend the social constructs of the present and await the advent of a communist society. When this functional transformation is completed, people all over the world will be able to enter such a "state" and the state will disappear. Thus, the polity exists only as a "bank" where the deeply metaphysical people can deposit their ideals and desires. The true Marxist party needs to be deeply aware of this illusion of the state and the polity, so that it can regulate people's desires and lead them back to their true emotions and sanctity. In the real world, people need to believe in a self-justifying and perfect structure in order to be able to guarantee a basic normal life, which, at the same time, is a requirement of the prescriptive nature of civilization. If one follows the requirements of anarchism, then the deposit of such desires will become impossible. This is very frightening for the people who are not yet free from the parasitic nature of thinking. They will use their metaphysics to fight constantly in the real world to the point of war. The real world would then, like cyberspace, instead form more small collective violence, more, more chaotic, more decivilizing metaphysical struggles.



This is precisely the chaotic world described in cyberpunk style. That is why the guidance of Marxist parties for the people to transcend metaphysics is crucial. This is the source of the true divine justice of Marxism.

In today's society, capitalism has reached an advanced stage of development as the second illusion system has matured. Therefore, statism tends to regulate people's desires through the regulation of economic and financial markets. This is the reason why the second illusion seems to be detached from ideology. Because the state, the group, the capitalist, only need to grasp the economy and finance to be able to regulate the expectations, ideologies, and desires of the people. Banks are the institutions of such regulation<sup>1</sup>. Banks are financial institutions that take deposits and grant loans. From a cybernetic perspective, the loans and deposits granted by banks are nothing but the storage and borrowing of people's social expectations and desires. People's belief in the stability of social constructs ensures that they can deposit the symbols of their desires (money) in the bank. This expresses the very belief in structure and ideological approval. Likewise, the release of loans into society by banks is tantamount to the release of desires to the borrower, who can then use such symbols of desire for the construction of civilization, society, and the state, coalescing other people's desires, other people's money, and future expectations in a single lending process through a linearized structure. Thus, the gathered desires are invested and more returns (more desires) are earned. With such an exchange of desires, society moves forward in the desired direction.

For all types of banks, the state manages and regulates them through the central bank. In essence, through the management of the central bank, the state transmits its attitude towards desires, regulates the desires of the people, and controls the process of development of the state in a linear fashion. When civilization is unstable, the state, through the central bank, implements a deflationary policy to ensure the reduction of desires and the stability of the system in its linear structure. When civilization is stable, inflation can be used to stimulate consumption and stimulate the release of trust and desire in the state society. Thus, the linearization of society is accelerated. It is through the central bank that this regulation is accomplished. In the period of state capitalism. This regulation is not only able to control the second phantom system. More importantly, behind him

---

<sup>1</sup> Banks include central banks, commercial banks, and other forms of banks. In this book, banks refer exclusively to commercial banks. Distinguish between banks and central banks.



passes the ideology of the state, which also completes the regulation of the real society, the stability of the whole society and civilization. It is more effective and better than the original ideological propaganda. But this presupposes that the people are already involved in, and deeply involved in, economic life. Thus, the development of capitalism has brought more people into the economic life of modernity, making it easier for the state to regulate this effectively. This is why any country really wants to develop capitalism, and why statism is more effective today, because it allows more people to enter into this second cyberspace that the state holds through money, and to develop this space so as to be able to guarantee the stability of the state and civilization, rather than the ideological choice we used to think of.

However, the current environment is such that the development of cyberspace has led more and more people to return to the question of their choice of ideology in the third illusion. In the exchange of symbols, people move away from their dependence on the second illusion. This is the inevitable development of human constructiveness. If the rulers of the state do not recognize this, they simply control the development of the third illusion by suppressing it. Attempting to go against the law of the times, they try to achieve the purpose of covering their ears by abandoning the cyber cyberspace. It is inevitable that more and more people will become cyber individuals without any knowledge of this phantom system. In the chaos of desire, it is bound to eventually penetrate the second illusion system, thus affecting the stability of the whole real world.

Therefore, the regulation of desires in the third system should not be neglected because of the development of the network. Because that would be the result that no one wants to see. In cyberspace, the adjustment of symbolic desires is already taking place in some "banks". The banks of cyberspace are the many cyber subjects in cyberspace. The cyber subject we are talking about is a cyber individual or collective centered on a certain point. This central point can be a certain anchor, video blogger, virtual idol, virtual anchor, star, also can be a major website, major platform, major subculture circle, or even a game, a song, etc. As long as there is a part of people in the cyberspace to form a circle with a certain subject, then he may have the "bank" property in the cyber subject. "properties, acting as a cyberspace in the desire to store and release, the desire of the promise and repression of work. Different subjects will also use different ways to regulate the desires of people in their circle. The role they play is the same as the role of commercial banks in the second illusion. As

for the government departments that manage cyberspace, such as the Internet Information Office and the General Administration of Radio and Television, they act as the central bank. However, because cyberspace is an emerging cyberspace, the state's functions have clearly not kept up. Far from regulating the Cyberspace to the depths of adjusting it, the Net Office and the General Administration of Radio, Film and Television are simply suppressing this emerging phantom system. I believe that the government staff is hoping that cyber individuals in the network can return to real life, back to people's real communication and real exchange. But they do not recognize the law of thinking that the human mind will inevitably create an ever-deepening system of illusions. They may see the young children become numb by being addicted to the cyberspace, and feel the evil consequences after the cyber individuals bring the desire of symbolic exchange to the real world in a self-righteous manner. Therefore, they choose to suppress the emerging cyberspace system by repressing it. Thus, they see it as a beast and try to completely suppress and control this illusionary system by means of control. This has led the Cyber individuals in this illusionary system to be more counterproductive and to fall deeper into the metaphysical arguments. This has led to an intensification of the black talk of the cyborgs and the division into smaller collectives and subcultures. Accelerating the complexity and confusion of this phantasmagorical system. Even, the suppression and control of cyberspace made a good example for the metaphysicalization of cyberspace, because this suppression itself is the metaphysical form, itself the embodiment of the state ideology, and he is deeply involved in the ideological debate. This has led to a great trend of reporting in Cyberspace, a great trend of human flesh search, yin and yang insults, disguised humiliation and so on to chaotic behavior. This is certainly not the result that the Internet Information Office wants to see. However, they do not know that the consequences are exacerbated by their actions, so they can only vicious circle to further suppress and control. They even tried to wipe out the phantom system completely. This is a very foolish thing to do. Once the phantom system is obliterated, the original third phantom Cyber individuals will certainly project the ideological arguments and the desire for symbolic exchange into the real world, which will inevitably cause social unrest.

So far, it seems that the government has not yet developed the same understanding of the symbolic desires of Cyberspace as the central bank regulates the currency. Instead, it is just a violent way of suppressing and controlling. The relevant part of the government of the country should

change its thinking from just suppression to regulation of cyberspace desires. Of course, there is a lot of work to do in the middle, there is a lot of awareness to deepen, there are many departments to work together. Because the cyberspace is not just a single subject in cyberspace, he also involves a variety of cyber subjects in cyberspace, including games, movies, online education and so on, which requires not only the Internet Office, but also the Ministry of Culture, the Ministry of Education, the General Administration of Radio, Film and Television, the General Administration of Press and Publication and so on many departments together to change their thinking. This requires not only the Internet Information Office, but also the Ministry of Culture, the Ministry of Education, the General Administration of Radio, Film and Television, the General Administration of Press and Publication, and so on, to change their thinking. And, this regulation must be applied to the legal basis, as well as the introduction of relevant punishment and regulation regulations. These are the issues to be discussed by Cybernetics, and we will discuss them in more detail in later chapters.

## 1.2.5 Distribution system, stock market and symbol allocation

In realpolitik, since rulers cannot control all aspects of real life by themselves, they need to allocate part of their political resources. This is the distribution of political resources. And for ordinary people, there is a scarcity of materials in society and uneven geographical distribution, so it also needs to be distributed. Both of the above distributions are ways of distributing in the real world. For civilization, a set of ideologies that treat things as objects is needed to grasp the distribution of political resources versus the distribution of materials. The former is the construction of political institutions and bureaucratic systems, while the latter is the construction of economic systems. Both of them belong in the cyberspace of theory. Because they have been treated as objects, they have been prescribed in the construction of ideology. The primitive distribution system is the one that relies on people's face-to-face, familiarity, and feelings to make the distribution. A tribal elder, for example, would naturally give part of his power to someone he liked. A primitive man, for example, will naturally distribute the food he gets to the people around him. This is the most

primitive way of distribution of the first illusion. And then the expansion of tribes, city-states and countries were born, which meant that a more complex system of political resource allocation and economic distribution was needed. This led to the birth of different political and bureaucratic systems and different economic views of resource allocation. For example, the early planned economy of the Soviet Union was essentially a way of thinking that was isomorphic to the distribution of political systems. How the political system was allocated, so were the resources. The allocation system of the market economy, on the other hand, is the embodiment of a self-generated allocation system under the second illusion system. It certainly has a certain complexity and scientific nature. But since it cannot deal with the structural scarcity and unexpected events that are bound to occur in the illusionary structure, in times of economic crisis, it needs to return to the more fundamental illusionary system to preserve itself (i.e., to return from the higher illusionary system to the lower illusionary system for stability) and prevent the risk of structural collapse. So the political system is needed to keep control. In the economic space, this idea of a political system to control the structure of the economy, while recognizing the market economy in times of stability, is Keynesianism.

All of the above are more macroscopic ways of distribution of cybernetics, and his structure is not too complicated. However, now we have within the second phantom, relying only on the second phantom itself, another set of economic system of distribution is born, that is, the stock market. In other words, the original distribution system relies on the regulation done between the first and second illusions. This has the disadvantage that any structural economic crisis may need to be regulated through politics, so as to make the stability of the second illusion system regress to the first illusion system to gain room for maneuvering. This will lead to a small economic risk to the stability of realpolitik. The question is asked in the structure of thinking: can we set up a system of economic distribution within the second illusion? This would not structurally affect the real world, or, in other words, would be more conducive to protecting the stability of the real world.

Thus, the stock market was born. After many economic crises, people have always continued to deepen the many structuralizations of the economic cyberspace. So that a problem in one structure does not affect the whole phantom system. This was accomplished by the continuous development and sophistication of the stock market. This is exactly what the United States did in the twentieth century. The universal economic

policy of humanity during World War I and II was to ensure the rebuilding of the economy after cyclical collapse by going to the political space to find space. And the real rise of the United States lies in the financial cyberspace of self-protection that was born in the financial sector after the great crisis of 20 years. So as to give the crisis in the financial sector to solve itself in the economic space. The financial market became more and more complex and more and more local stability guarantees in the continuous financial innovation.

Common stock, which is what we commonly refer to as stock, represents the holder's ownership of the company. The stock is the right to claim the earnings and property of the company. In the political sphere, a stock is the degree of belief in the ideology of the political party (in the religious sphere, he is called a ransom note), and the ruler provides the corresponding status, such as different levels of official positions, according to this degree of belief. Thus, political power is distributed within the bureaucracy. In the economic sphere, companies raise funds for their business activities, and stocks can be a way to raise such funds as well. The company issues shares to the public, the public buys the shares, thus the company gets the money and the public gets the right to distribute the future earnings of the company. This is the very political cession of power that is structured as a democracy. Rulers cede some of the power of the corporation not to the bureaucrats but to the people, accomplishing the stabilization of the political structure by raising the trust of the people. Yet the ruler, again like the corporation, cannot cede power over the bureaucracy to the retailer (the public); he must at least ensure that the bureaucracy occupies more power than the public as a whole. Perhaps there are bold polities that allow more power than the bureaucrats to be ceded to the public (e.g., the United States would cede the power to use guns to the people, but as long as the people are guaranteed not to unite, then he can never exceed the total power held by the bureaucrats in the United States), but he must guarantee one thing: the people cannot unite, or the polity faces a structural collapse and the re-establishment of the phantom system of historical necessity. The reason why the stock can be sold to the public and the reason why the public will buy it is actually the recognition of the company, of its future development in a linear structure. The reason why he buys the stock of this company means that he at least thinks that the development of this company is promising. And in the case of government, it is likewise the people's trust in the government to

maintain the dispensation of power. The ruler can, in turn, check the obsolescence and corruption of the bureaucracy and limit the excess power of the bureaucrats through a democratic system. This is all needed for the government to achieve this by doling out power. With power, the people are able to monitor and control the bureaucrats, making the entire bureaucracy flexible and complex. This is the means by which the ruler regulates the bureaucrats and the people. This kind of democracy is based on the people's belief in the government's issuance of power and their expectations for the future. And by issuing power, the government is gaining the ideological trust of all the people who hold it, an ideological recycling, and a means of restraint on the bureaucrats. The stock market is the same as the securities market in terms of ideological recycling, as well as stock raising capital. Both are built on ideological identification, and advance price. Therefore, it has been argued that the stock market is actually a securities market as well. However, in terms of distribution rights, the stock market is not. The more crucial point is that the stock market does not require the purchaser of shares to truly believe that the company will last. Rather, it is only necessary to keep choosing one's own options based on any purpose among many companies, for different periods of time. This means that the stock owner can completely disassociate himself from a belief in an ideology, disguise it and use it in turn. The same is true at this level of politics. Once again, the democratic people are mediated, and he does not need to really believe in the political system and the rulers, but simply to know how the democratic system and the bureaucratic system works. He can then navigate between the many polities to gain power for himself. In other words, those who are sure about Cyberspace do not need to really believe in a future development ideology as the stock market does. He just needs to make sure that he can use the period of issuance of this equity to gain his own power. This is the path of the power holder in society. He can travel in different cyberspaces and thus go everywhere to get power, and after getting it he peddles this part of the ideology to others and thus moves on to the next acquisition of power. There are two distinctions between such people: one is the vulgar one, which is the one that has the acquisition of power as its goal, for its own desires. The other is the divine, who needs the acquisition of power in order to gain true divine power. That is, he acquires power for the purpose of enabling all people to comprehend the structural nature of the human mind and thus lead more people to transcend from the fixed structure. The former is of symbolic desire, a metaphysical fixer. It is only in this that he grasps the knowledge

of a certain structure. The latter is the nomad of divine faith, who is oriented to the open truth. But we have so far no way to distinguish them (cf. chapter 4, chapter 5, where we can distinguish them).

For the rulers, their function should also be transformed. They should abandon the old understanding of democracy as a mere way and means of maintenance. It is necessary to ensure the relative stability of the system of illusion maintained by the bureaucrats, and to open up a real pathway for the people to break out of the structure, so that they can break away from the endless arguments and relations of use and exploitation and return to the possibility of a simple life. The ruler has to reserve this pathway and guide the people and give sanctity to those who transcend it. This is the way to eliminate the state, the true democratic work to be done by the true Marxist party.

And the cyber cyberspace likewise offers the possibility of a stock market. But at the moment, it seems that the stock market in cyber Cyberspace is far from being developed. Only its prototype can be seen. Or rather, such decentralized cyber organizations have been formed within some small circles and even made attempts, however many of them failed (e.g. the Dao organization in Etheria). In the cyberspace, the stock market is the act of using the symbols of the cyberspace to sell a set of ideologies in order to gain power among the network, or to transform it into a second phantom currency. For example, there are some "discussion classes", "debates" and even "video production contributions" of some platforms within a small circle of cyber individuals; this kind of circle relationship is the same as the stock market. isomorphic to the stock market. In this way, the discourse and ideology are decentralized to the circle of the platform, to the circle of the anchor (or to some superficially decentralized circles), so that the viewers who originally just watch the content of the anchor can complete a kind of identity transformation, from merely unconcerned viewers to the distributors of power, to the participants. This side stabilizes the internal composition of the circle. On the other hand, it stabilizes the ideology within the circle, making the "company" more stable and more resistant to attacks from other ideologies. This decentralization of power is obtained through the sale of ideology. The main body of the Cybernetics group issued shares by holding various forms of "equity conferences", such as "debates" and "video production competitions", which were different from ordinary debates and These events are different from ordinary debates and video production



competitions. The judging criteria are determined by the ideology of the small circle, which ensures the stability of the system. The original cyber subject raises ideological trust through this type of activity. And through this activity, the purchaser acquires power within the cabal. This is consistent with the stock market. Again, in terms of ideological trust, this behavior is a bond market behavior. And the difference of the stock market is that when the cyber individual participates in this activity in the coterie, from one side he gains a position inside this circle, and he can later participate in the welfare of the power delegated by the cyber subject inside this circle, in the handling of things inside the coterie, in the further brainwashing of ideology and in the exchange of symbolic desires and the satisfaction of physical desires inside the coterie. They can even enjoy the benefits of money distribution. Through this form of "equity activity", the cyber subject manages and grows his own circle. At the same time, they are able to defend themselves against external questioning of the inner circle. Such circles think they are doing a decentralized activity, but in fact, this form is only because their perception of themselves is only inside the cyberspace, where they are of course "decentralized". For example, Dao, the decentralized organization we advocate in Ether, is just such a hypocritical "democratic system" of stakeholder organization, in which they have a 67% majority to decide the modification of contracts and financial relations, but behind it is still the ideology and financial backing of real people, and it is still decided by money and power in reality. to decide. This has led to the failure of this decentralization. So many "stock markets" have actually been presented in cyberspace in different ways.

It is conceivable that the future of the main body of Cyber will be more diverse forms of equity. For example, I once proposed the following "equity conference" program in Roadmap: you can hold an essay contest, let Roadmap managers to judge, and reward the good articles, the content of the reward is the symbol of recognition and identity within the small circle. We can also reward some ideological symbolic luxury. For example, we can make cultural shirts with independent intellectual property rights, made with better quality and patterns with ideological recognition. Such prizes can be made more often. Classify them according to the different levels of recognition of the knowledge I'm talking about, and the ones with high recognition are rewarded well, and they have a higher status of ideology within the small circle. In this way, the symbolic desire, the symbolic order, the economic order and the ideology are completely integrated. An organizational structure across multiple cyberspaces was



formed. The idea was that this would expand publicity, economic income, and power. This form of "equity activity" was able to raise ideological support and financial support. More importantly, it is a form of ideological and symbolic distribution of the Cyber subject. By participating in such "equity activities", writing articles and making videos, people can form a certain scope of discussion and attract more people to enter the circle, and at the same time, these participants can gain status and popularity within the circle, thus helping to manage the Cyber main body. In this way, through "equity activities", a kind of decentralization is accomplished, that is, the formation of a joint-stock company of the cyber body, which is my earliest idea of starting Roadmap. In the beginning, I wanted to develop Roadmap as an autonomous decentralized consortium, where everyone could enter into discussions about the entire Cyber structure. However, this development model meant that it had to go beyond the metaphysical system in order to achieve a real leadership. And I didn't realize initially, including myself, the extent of the difficulty of this. Most of my friends who were initially involved in signposting became more deeply involved in metaphysical arguments. They also got more caught up in cyberspace. Thus, the roadmap failed before it did any act. The failure lies in a poor understanding of the boundaries and structure of the human mind, and in an underestimation of the difficulty of transcending metaphysics. It also lies in the paradox that true transcendence lies in life, yet with life there is no bondage to Cyberspace, and then there is no need for signposts; and with signposts, it is inevitably easy to sink deeper into metaphysics. This requires a larger space to do a kind of guidance, which is to guide the people in the economy and politics, and change education to accomplish it.

The above initiative for "equity activity" was not implemented at Roadmap because it didn't fit in with the way I wanted to decentralize. I didn't see the tension between a false decentralization and a real decentralization at that time. But I had a sense of the false democracy of this "equity activity," and I myself was very afraid of the creation of this system. Because "equity activism" is, in the end, about fixed thinking, about ideological "brainwashing", about metaphysics. People must believe in a complete ideological system in order to judge their status and identity in Cyberspace. I recognized this at the beginning, when my idea was simply to rely on myself to convince people of the boundaries of what I call metaphysics and of ways to go beyond it. However, as I said above, I underestimated the metaphysical system and the fact that this structuring is the inevitable result of thinking, the result of thinking parasitically. So even

though I say more, as long as I am still saying it, it inevitably leads to all the theories I say being understood as metaphysics and fixed. And those who really understand and experience it do not need a signpost and "equity activity". So, at that time, many of my friends had a metaphysical misunderstanding of my ideas. I was afraid, I was afraid that decentralization might give birth to a more terrible cyberspace (of course, I didn't think of this word at that time, it was just an epiphany). It was in this fear that I realized that I needed to write a transcendental book that would lead people to transcend the metaphysical system. So, I plunged into the creation of *The Witness of Absurdity*. The signpost was then automatically relinquished of power by my decentering. So I now detached myself from him as well. Detached from this original cyber subject I wanted to create and the activity of trying to use this cyber subject to decentralize the actual thing within cyberspace (as the DAO failed to do). However, signposts may still be able to be some kind of centralized constructed organization. Because human society is again essentially a certain process of cyberization. So the roadmap is a failure in terms of a decentralized organization, but there is hope for it under some commercial conditions. Or in some future period, under absolute external centralized power, it can still form a synergy and become a decentralized organization based on centralization.

A party that is truly able to transcend the metaphysical system is precisely a party that is inherently alive and emotional. This requires the ability to run through the three cyberspaces. In that case, I might as well join in the construction of socialism. And for a Marxist party, the issue at hand is precisely the transcendent function of government that I emphasize to lead people back to the emotions of life. Rather than implying that the only goal of government is to manage, control, and restrict the people. The Marxist party should maintain the structure of the metaphysical, build the stability of civilization, and at the same time lead the people beyond the fixed structure to the understanding of life, heaven and earth through education. This is exactly what the Chinese philosophy of the unity of heaven and man demands, and what all heaven, giving the ruler (the Son of Heaven) divine power, really means. And now, we have only achieved one side, and have gone too far in the control and limitation, in the construction of the system, in the creation of the illusion.

Therefore, true democracy and equity cannot be born in separate cyberspaces, economic spaces, or real spaces. He must be present in all cyberspaces throughout. That is why it is especially crucial to transform

people in some way from cyber individuals to real people. In the cyber cyberspace, only ideologically linearized equity activities can exist. It can be foreseen that in the future, some cyber subjects in cyberspace will certainly improve their "equity activities", develop the reward mechanism of ideological symbols, and link it with the recognition of ideology and the distribution of ideological symbolic power and pleasure, and establish the system of identity and power distribution within the small circle. He could call it a democratic system. But this kind of democracy exists only in cyberspace, so it is impossible for him to make a real transformation from a false democracy to a real democracy that transcends the metaphysical system like the real democracy. In other words, we cannot achieve cyber democracy and lead cyber individuals only in cyberspace. It would also be impossible for him to break away from metaphysics in cyberspace. This is the real reason why the equity system of the cyberspace subject has a false nature.

Conversely, the illusionary system of realpolitik can be used to help and guide people to implement democracy in various senses, provided that it is linked to cyberspace, because reality contains many emotional factors and unpredictability. As long as this is the foundation, the technology of the Internet can be used to achieve the people's democracy without transforming them into cyber individuals. For example, the Internet is used to stabilize the supervision of the bureaucracy, to fulfill the function of democratic supervision, and to bring the people's sincere emotional suggestions to the fixed bureaucracy. Likewise, a democratic system that includes transcendence out of fixed structures can be established if the cyber network is used only as a real space, a tool for transmission of emotions. We can discover the great artists, the great literary figures from the cyberspace, and thus identify the nomads among them and provide them with the divine power to truly lead the people, and further, to achieve a truly democratic system. Seen in this way, cyberspace is an opportunity, and it is difficult for us to achieve such democratic access without cyberspace, relying closely on the system of reality and economic illusion. Of course, this contains a lot of details and more experience with the various cyberspaces. We will discuss this in more detail later.

## 1.2.6 Attachment: [Macro Cybernetics] On the Justice of Cybernetics

Cybernetics is a cleavage science that maintains tension regulation through practice. This means that if the study of this practical discipline is not based on a detachment from metaphysics, it will inevitably lead to his misinterpretation as a new doctrine of the construction of cyberspace, and to the formation of a deeper activity of cyberspace flourishing. This is the opposite of the purpose of our study of it. Until one deeply recognizes the constitution of the structure of thinking, until one is free from the parasitic nature of thinking, the study of Cybernetics is a sin, and it is bound to be misunderstood, thus constituting a deeper system of illusions. This is why I first devoted myself to the writing of Witness to the Absurd before writing about him. Only after the work on the Witness of the Absurd was completed was I able to speak with confidence about the content of Cybernetics, while discussing the problems of this practical discipline in regulating the details. It is also after the completion of the testimony of the absurd that the justice of cybernetics can be realized rather than misunderstood as some kind of metaphysical justice.

The source of Cybernetics' righteousness is actually quite simple. It is that the illusion created by cyberspace compresses many complex feelings and deep connotations layer by layer. The deeper people are trapped in Cyberspace, the more numb and single-minded one's feelings and perceptions become. The more the illusion of Cyberspace is superimposed, the more it binds people's potential. The depth of people in cyberspace is inversely related to their potential. Therefore, we need Cybernetics to reveal Cyberspace, and moreover, we need Cybernetics to complete the practical regulation of Cyberspace so as to lead people to transcend from the profound illusion. This is the source of the justice of Cybernetics.

It is because the justice of cybernetics comes from the reality that the real world gives to people. And this reality is open and ungraspable and unregulated. Therefore, it is especially important to note that the regulation of desire in cybernetics is only the regulation of desire inside cyberspace, and the object of regulation is also the people inside cyberspace. For the cyber individual in cyberspace, he is necessarily attached to the structure of cyberspace, and his symbolic desires are precisely the monstrous desires

that are restricted and kneaded together in this structure. It is also this characteristic that allows us to regulate it. One might question that this regulation would deprive those who are deeply involved in it of pleasure, and thus of the justice of the regulation of the Cyberspace. But this is actually because there is no appreciation that human beings must live under a kind of cybernetics in order to feel joy. There is also no deep appreciation of the reason why human society itself is cybernetic. What Cybernetics wants to do is to change the cybernetic approach of management and restriction to one of regulation. This is the reason why Cyberspace is regulated, not controlled and managed or restricted. This regulation is like the way we treat the metaphysician, a metaphysician who feels confident and happy because he is deeply involved in a metaphysical theory of self-completion. It would be painful for him to break free from it. The purpose of regulation lies in the guidance in this cyberspace. From this aspect of the Cyber individual, the regulation of their symbolic desires is feasible and consistent with their enjoyment, because it does not force them too much to feel pain. It guides them and allows them to choose their own path. But the key lies in the other side of this regulation, in which they are given the opportunity to transcend the symbolic pleasure. This is the real purpose and difficulty of regulation. For Cyber individuals, on the one hand, we cannot let them accept the richness of the real world too quickly, which would make them too painful; on the other hand, we cannot let them indulge too much in symbolic desires; this would make them completely controlled by Cyber space and detached from people. Thus bringing about a danger to the real world. This is the kernel of what regulation is really trying to do. That is, the real purpose of regulation is the maintenance of this tension. And the superficial purpose makes it appear that it is the control of desire. This is actually a misunderstanding. For a person who is beyond Cyberspace, regulation does nothing for him or her. Our feelings in real life cannot be predicted and grasped. Much less can they be counted or regulated. The human paradox here makes our regulation possible: for the cyber individual, they are in cyberspace, regulation is possible; and when one transcends out of cyberspace, he is completely above this regulation, and there is nothing to grasp. This makes the regulation of symbolic and consumer desires in cyberspace always righteous and correct.

The argument about the above point is a philosophical one, which I mention in the testimony of absurdity, and if one counts a closer exposition, one can refer to The Age of Cyberpunk to talk about this issue from the

perspective of historical development. However this does not address the historical experience about earthiness. Instead, if we are to examine the justice of this regulation in a macroscopic cyberspatial perspective. Then, we must distinguish the impact of geodesics on the economic sphere in order to access the manifestations of this geodesic in cyberspace. Within Cybernetics, it is examined in the context of historical legacies. Can this geodesic pull the phantom system of cyberspace back to the real world? How the misunderstanding of geodesicity as a kind of heavily agrarian economic thought has evolved. What is the kernel of the heavily agrarian economic thought that transcends Cyberspace? Ultimately, in what form does this geodesic disintegrate the constitution of cyberspace in symbolic cyberspace, and how is it misinterpreted as a theory by cyber individuals in cyberspace? The purpose of this examination is to examine the relationship between geodesics and cyberspace through the cyberspace of the economy. But in fact, it is a "preventive shot" for the future study of Cyberspace and the metaphysicalization of Cyberspace's regulation. It is hoped that people will recognize the complicated process of this spatial structure and, with this "precaution", will not interfere with the practical work of Cybernetics. Thus, the content will be penetrated and directed to the practice itself, back to the absurd.

In economic history, we generally say that the 18th century France is the representative of agrarianism, and the representative figure is Quesnay. But in fact, the real "agrarianism" was obtained from the most primitive understanding of nature and earthliness. In the ancient Greek period, what people understood by "agrarianism" was closer to the connotation of earthliness itself.

In Xenophon's view, "Agriculture is the mother and nurse of other skills, for when agriculture flourishes, all other skills flourish; but when the land does not fall into disuse, the other skills of those who work on or off the water will also be in a critical condition."<sup>2</sup> It is the inclusiveness of the earth that Xenophon is expressing here. It is also the natural reality that is closest to the open truth. Xenophon is emphasizing that any skill that is externalized in the human mind should have its roots in agriculture. Without the shelter of the earth, any other skill would be in a precarious situation. The skills are the "cyberspace" of the human mind, externalized by the power of the

---

<sup>2</sup> Xenophon, *Economic Treatise, The Revenue of Athens*, Commercial Press, 1981, p. 18.

mind. Similarly, we can see that Xenophon had a negative attitude toward the independence of the externalized arts, and he believed that without the support of agriculture, the development of the arts would also collapse. This attitude was a common view among the ancient Greeks. Aristotle also had a negative attitude toward economy. He believed that "enrichment" was against nature, and he opposed commerce in the pursuit of monetary wealth, and even more so usury. In fact, Aristotle's objection to economy is precisely because he opposes the cyberspace constructed by it. He was detached from the original living space of human beings and lacked earthliness.

"There are two ways to rule (become rich), one is the part related to the management of the household (agriculture, herding, wine, hunting), and the other refers to the skills related to the sale (business). ..... The former is commendable for obtaining wealth from plants and animals in a smooth and natural way, which is a necessity. The latter is not natural but reprehensible, as it damages the goods of others for its own benefit in the transaction. As for money lending [the extreme form of enrichment developed by trafficking] - it is even more abhorrent, and there is reason to detest money lending, which no longer profits from the transaction process, but from the coinage that mediates it. ..... For the convenience of transactions, people invoke money, and moneylenders go so far as to force money [to be the father to] multiply. ..... Among the various methods of getting rich, money lending is indeed the most unnatural."<sup>3</sup>

It is clear that Aristotle's objection to merchants who make their living by doing business is due to the fact that they do not conform to nature and are based on falsehoods. And these are the consequences of the act of doing business that mediates between people and things. It can be said that the merchant is the first generation that emerged in the history of mankind that could place the livelihood of life entirely in cyberspace. In terms of topological relations, he is isomorphic with the present cyber self-publishing, which also places its livelihood in the deeper cyberspace. It is precisely for this reason that Aristotle opposes this violation of nature. The fundamental reason is that business is divorced from earthliness, while the

---

<sup>3</sup> Aristotle, *Politics*, The Commercial Press, 1981, pp. 31-32.



richness and reality of life has a truly open connotation. So it is natural to understand why Aristotle was more opposed to money lending and to interest rates and other unnatural forms of wealth multiplication. It is because they are more deeply created the system of the illusion of the second Cyberspace. It can be said that from money to lending is a big progress of the second illusion system. Aristotle also discussed the reason why the exchange of things was made possible. "Apparently ..... there was exchange before there was money, for there is no difference between exchanging 5 beds for 1 house, or for the money that 5 beds are worth."

<sup>4</sup>This is exactly the formula we talked about earlier① ,② ,③ , which is also the formula for exchange that Marx wrote about in the first chapter of the first volume of Capital. Aristotle saw that "without equivalence, there can be no exchange, and without commensurability, there can be no equivalence"<sup>5</sup>, that is to say, in this equivalence, there is a richer content that is discarded (the concept of "commensurability" in ancient Greece means precisely what is discarded in favor of equivalence). (the notion of "generalization" in ancient Greece means precisely what is discarded in order to be equivalent). It is the human emotion that has been shed, and it is the non-cyberspace of human life, the earth, that is its source.

It is clear that even at the beginning of the Second Illusion, thinkers had already discovered the falsity of this structure. This led to economic ideas that now appear to be "agrarian". However, Old World theories often attributed this "agrarianism" to the emphasis on agriculture in slave class societies as a result of productivity. This emphasis on the earth was intended to limit the survival of slaves in order to ensure the domination of landowners and city-state elites. This misunderstanding of earthiness did exist in ancient Greece, yet is this view not itself a system of linguistic, theoretical illusions that analyzes the rich social and living world as an object? Both in ancient Greece and now in the times we live in, there are people who take this theory as a necessary law of the society of the time. That in itself has been divorced from life, from individual feelings, and not really from life at that time. He is already a mediated system of cyberspace.

It is interesting to note that Xenophon's emphasis on agriculture, quoted above, is the very inscription of the 18th century heavy agrarian

---

<sup>4</sup> Quoted in The Complete Works of Marx and Engels, vol. 13, People's Publishing House, 1962, p. 58

<sup>5</sup> Quoted in The Complete Works of Marx and Engels, vol. 23, People's Publishing House, 1962, p. 74



Quesnay in his own major work, *The Economic Table*. It was also Quesnay who developed a theoretical system of heavy agrarianism that formed the theoretical cyberspace of heavy agrarianism. Yet, there is much in it that allows one to fully appreciate the ideas of cybernetics. He promotes in a sense a kind of geodesic regulation of economic space. But again, Quesnay's theory has inevitably been misunderstood as a theoretical system that speaks for feudalism or the emerging bourgeoisie.

Quesnay's agrarian economic thought is fundamentally based on the concept of "natural order". This concept of natural order, however, has two different dimensions at its root. That is, two natural distinctions. This distinction is exactly what I mentioned above: the first nature is the nature that we have no control over, the nature that is unpredictable and infinitely contingent. The second nature, on the other hand, is the nature that is known as an object, a nature that has been mediated. It is therefore nature in cyberspace as theorized in language. It was in Hegel that the distinction between these two natures was first made. Schmidt has elaborated on this: "(Hegel) speaks of the material world, the first nature, which exists outside of man, as a blind and conceptionless thing." And "when the world of man is formed in the state, in law, in society and in the economy"<sup>6</sup>, he refers to "second nature".

It is the ambiguity of the distinction between these two layers of nature here in Quesnay that leads to the contradictory nature of Quesnay's whole idea of heavy agrarianism. On the one hand, the natural order of heavy agrarianism would be understood by themselves as the structural laws of cyberspace. On the one hand, the heavy agrarian natural order would be understood by themselves as the structural laws of Cyberspace, and as having some objective regularity; "it is obvious that the nation should be guided by the general laws of the natural order, which constitute the most perfect management"<sup>7</sup> "Only by their own wisdom and mutual association, while following these natural laws, can men obtain the abundance of wealth necessary for them" "On the <sup>8</sup>other hand, they believe that this natural order is close to life, God-given, and cannot be grasped. For example, he says: "Man is not at all the creator of these rules that can regulate natural phenomena and human labor (human labor and the forces of nature together contribute to the reproduction of the wealth that

---

<sup>6</sup> Schmidt, *Marx's Concept of Nature*, p. 33

<sup>7</sup> *Selected Economic Writings of Quesnay*, The Commercial Press, 1981, p. 332.

<sup>8</sup> *Selected Economic Writings of Quesnay*, The Commercial Press, 1981, p. 298.

people need]" <sup>9</sup> Quesnay misunderstood himself, he thought that this unregulated creator was the characteristic of the law. But in fact it refers to the second nature resulting from the boundaries of human thinking. And really what he was trying to describe was what Quesnay had been trying to express about God. The idea that God created this second nature.

This leads to the danger of a metaphysical, or even Hegelianization of Quine's thought. For when people question its objectivity, they say that the natural order is a "second nature" with laws, that it is regular. However, when they had to argue for individual emotions, they had to defend themselves against those who accused his natural order of being detached from real life and of being a bourgeois theory. When Quesnay wanted to win the support of the feudal aristocracy and the Christian sects, they could return to "first nature" as God-given, ungraspable nature. And that the second nature manifests the very objectivity that God has given. Thus, under such a theoretical construction, Quesnay's economic theory has actually completed its metaphysical systematization. However, one will find contradictions in it concerning the natural order. Later generations, therefore, accused Quesnay of thinking that he was speaking for the feudal system and providing theoretical support for the feudal social system; but what was actually established was the theoretical doctrine of the early bourgeoisie. The former, precisely because of Quesnay's understanding of first nature. He could use this nature to convince monarchs with religious support. The latter, on the other hand, is Quesnay's understanding of the second nature, and Quesnay jumps repeatedly between the first and second nature, again in the form of dialectics. It is the spiral between the real thing (first nature) and the externalized absolute spirit (second nature), which is precisely the dialectic of Hegel. Therefore, he is extremely bourgeois in nature.

Likewise, it is precisely because the natural and first nature of a cyberspace are in opposition and unity that manifests itself here in heavy agrarianism. Therefore, agrarianism necessarily opposes the mercantilist notion of overemphasizing money. For Quesnay's supporter Mercier, "monetary wealth is nothing more than the wealth of products that ..... have been transformed into money." <sup>10</sup> For first nature compels the renaissance to return to the earthly nature of things. Therefore, they emphasize the importance of the product, rather than the importance of

---

<sup>9</sup> Selected Economic Writings of Quesnay, The Commercial Press, 1981, p. 401.

<sup>10</sup> Quoted in The Complete Works of Marx and Engels, vol. 23, People's Publishing House, 1972, p. 150.

money, which is only in the second illusion. Yet again, they had to confine this return to the cyberspace of linguistic theorizing because of their own theoretical constructs, thus being borrowed by the classical economics of the latter. This is also evident in mercantilism, which expresses the importance of money from the second cyberspace, and thus mediates the second cyberspace from the other side, making it a complete theory. Eventually classicalism drew on the strengths of both and completed a Hegelian dialectic in the second cyberspace, forming a fully metaphysical system of economic theory. It constitutes a set of self-explanatory and self-referential structures of thinking. The final declaration of the complete theoretical completion of the Second Cyberspace.

The history of the second cyberspace gives us a lot of insights. In this way, we can examine and even predict the debates that will take place in the third cyberspace. First of all, there are two schools of thought on cyberspace: those who believe that cyberspace is false and that the reality of the real world should be emphasized, and those who look positively at the desire and freedom that cyberspace brings. However, is not either school of thought a kind of cyberspatialization? In other words, the source of justice in cyberspace that I emphasize, earthiness, is inevitably misunderstood as a metaphysical emphasis by both sides in such an argument. That is, to think that earthiness is to emphasize a return to the real world, as heavy agriculturalism emphasizes. Likewise, there is another structured division of geodeticity like the distinction between first nature and second nature. It is a metaphysical treatment of this earthiness, as in the case of heavy agrarianism. Perhaps some will make the same misunderstanding of the regulation of cybernetics as they do of the accusation of Quinai: ("When one questions its objectivity, he will say that this natural order is 'second nature' with regularity, with laws. Yet when they have to argue for the emotions of the individual, to defend themselves against those who accuse their natural order of being detached from real life and of being a bourgeois theory. When he wants to win the support of the feudal aristocracy and the Christian sects, they can return to 'first nature' as God-given and ungraspable nature.") They will say: "When we question its objectivity, you will point out that the regulation of cyberspace is in accordance with the laws of cyberspace. Thus you gain the support of some Cyber individuals. When you want to win the support of government authorities in the real world, you can again say that cyberspace is to be dependent on your so-called earthliness, to be

dependent on the real world. Isn't it relativism for you to jump repeatedly across the board like this? Aren't you jumping the gun? Why should the regulation of cyberspace return to reality? Isn't it still a struggle for power in the end, or will it return to the Hegelian dialectic? So why not just use the Hegelian dialectic to explain the justice of cyberspace? Isn't the real control the very same Stalin who created a Cyberspace in Cyberspace? So why let the Cyberspace people back to reality? Isn't this instead a bad control of cyberspace? So where does the justice of your regulation come from? If there is no justice, why do you need to regulate? Why not let cyber Cyberspace develop freely and liberally?"

However, the biggest problem with such questioning is that they cannot really talk about geodesics outside of cyberspace. That is, they will always treat geodesicity as an object, and as soon as this objectification is completed, they can pull it into the theorized cyberspace. The metaphysicalization of the concept of geodesicity is completed. This is precisely the problem of Hegelian metaphysics. In this problem, theoreticians will always encounter the boundaries of the structure of thought. Therefore they will eternally exist as theoreticians. In their sphere of cyber, he can give it to the symbolization of cyberspace at will. To label the regulation of cyberspace with various isms. For example it is a petty bourgeois ideology, for example it is that this is a theoretical system that has been co-opted by the government is a bureaucracy. It is violence. It is even said that this regulation of Cyberspace is an attempt to restore the feudal system, to go against the development of society, to be completely and utterly retrogressive, etc. Because the understanding of the objectified earthiness is exactly what the theoretical Cyber individual does, the earthiness becomes the small peasant consciousness, and thus becomes the petty bourgeoisie. And because "he emphasizes earthiness, he is feudalistic and speaks for the feudal agricultural system. And because he emphasizes the earth and agriculture, he is traditionalist and retrogressive, attempting to turn back the clock on history." When earthiness is misunderstood and cybernetics is treated as a theory within cyberspace, it is inevitably pulled into such metaphysical arguments. And thus the endless bickering goes on in the midst of endless cyberization. This is very dangerous.

Just as heavy agrarianism and mercantilism are misunderstood with respect to themselves. A segment of people who think they understand geodesicity and who appear to be proponents of this article will remain mired in such metaphysical arguments. They will get caught up in the

process of cyborgianizing geodesicity, and they will argue, as heavy agonism does, that the regulatory justness of cyborgianism derives from the reality of the real world, yet this reality is already mediated reality. And never the justness itself. Thus, they would indeed jump repeatedly through cyberspace to gain their status, as cyber individuals accuse them of doing. Thus, the justice of cybernetics as a whole is instead completely dissolved by such a metaphysical cyberification. This danger is precisely the purpose of my writing this paper. I must first give the reader this precaution.

Thus, here I take a macro Cybernetic perspective in the midst of history by analyzing the cyberification of heavy agrarianism. The source of true cybernetic justification is revealed. He does not derive from any theorized earthness. Geodesicity is the earth itself. This righteousness is not obtained by any kind of discussion. It comes from within the unspeakable earth. Therefore, true justice lies in practice. This is why I say that Cybernetics is a true practical learning and not a discipline (the "learning" of Cybernetics is not a "logy-discipline" but a "learning" as emphasized in Chinese philosophy). That is to say, the discussion of the justice of Cybernetics is in fact bound to return to the testimony of absurdity. His righteousness comes from itself. And whoever realizes this must always be alert to the danger of theorizing Cybernetics - the danger of further cybernetizing the earth.

Cybernetics is a dangerous discipline, because if he wants to study Cyberspace, he is bound to fall deep into it. And being deeply involved in it makes it easy to get caught up in the parasitism of thought at all times. And thus fall into endless metaphysical arguments. They will constantly cyberize anything complex through the false constructivity of cyberspace. In this, isn't it the justice itself for the regulation of Cyberspace? In the here and now, in the moment, in the instant, is the justice of true cybernetic regulation. Because the theoretical cyber individual cannot comprehend this moment of practice. Therefore, the cybernetic control must be an unspoken control beyond the cyberspace itself. In this regulation, there is no explanation, no theory. It comes only from the sacredness of the most transcendent Cyberspace. This is precisely the present moment of any practice. It is the descent of the sacred.

Finally, there is no cybernetics, everything is practiced performance art.

# Chapter 2 Cyber Body

## 2.1 The main body of Cyber

First of all, it needs to be emphasized again and again that the object of cyberspatial and cybernetic analysis is always the part of the person in cyberspace. When we say cyber individual, we mean the cyberspace part of a specific person. And if this person spends most of his or her life indulging in Cyberspace, then we simply call him or her a Cyber individual. I believe that it is impossible for any individual to exist in Cyberspace as completely as an artificial intelligence. In this era when I am writing my book, anyone has the potential to have a part of earthiness and a colorful life in the real life. The object of Cyberspace research is never the concrete and ungraspable person, but the part of the person who is deep in Cyberspace. Because only the symbolized human being can be grasped by words.

Although Cybernetics is a discipline that analyzes the whole broad Cyberspace, in Cyberspace, different phantom systems have the same structural forms and different structural forms. Since different phantasms have their own characteristics and are at different stages of convergence, some of them can be analyzed together in terms of structure. However, some of them are not completely equivalent. The reason for this is that the different Cyberspace structures are in different development processes. Secondly, they only conform to Axiom 1 in the domain of definition, while there are ungraspable parts beyond the domain of definition that really affect them. This makes them still have many differences in their structures exist. These differences in Cyberspace above, at the same time, mean that the discipline is still in a state of exploration. For example, we know in the topological space that money and symbolic desire are both the same structure. However, this is from a macroscopic point of view. In the details, they are different again. And this difference is caused by the fact that the system of cyberspace in which they are located is at different stages of development and by the fact that they are observed from different perspectives. For example, symbolic desire has a general equivalence in many small collectives, for example, in the circle of discussing philosophy online, this general equivalence is the right to speak; however, this desire to other circles, for example, a certain game circle, can very well be

measured by the currency and property in the game. Symbolic desire is expressed in cyberspace as many general equivalents in small collectives, that is, many forms of currency. This is different from the real world. Nowadays, the small collectives in cyberspace are too complicated and a natural person, most likely, has activities in many small collectives of cyberspace. Therefore, their desires all take the symbols within different cliques as general equivalents. In other words, today's cyberspace has more "foreign exchange" than the real economic space. And each cyber individual holds many different kinds of "foreign exchange". This is the result of the complete separation of cyberspace from reality. This makes the cyber individuals can only exchange their desires within the cyberspace, and it is difficult to exchange into real money across the space. It also reflects that today's cyberspace has not really formed a fully unified general equivalent of the primary development stage. In the real economic space, perhaps only economic investors, investors in the financial sector, who are completely mediated by the economic space, have so much foreign currency that they, like Cyber individuals, cannot exchange the general equivalence of desires in the economic space into real products and positions of power (the financial investor does not get all the currency on his books, because he needs to have them exchanged in a second space, so he cannot really get the equivalent of the number of his currencies in terms of goods and positions, which is the same situation as when a person in cyberspace does not have access to real money). In cyberspace, this situation of having more "foreign currency" in cyberspace as a whole and holding multiple "foreign currencies" by individuals will be common. Therefore, the study of "foreign exchange" in cyberspace is far more complex than in the real world. This difference between different cyberspace is the result of the characteristics of different cyberspace, which needs to be analyzed in more detail. It cannot be arbitrarily assumed that since people have the same boundaries of thinking, all cyberspaces, in the same linear time, can be made to correspond exactly. This is actually a violation of the first axiom of Cyberspace science. Because, as I said, there are exceptions in Cyberspace, there are paradoxical points of transcendence. And these are not within the scope of Cyberspatialism, but he tends to affect Cyberspace. These parts that are not in Cyberspace are instead the key to determine the differences in Cyberspace. This what is not within the scope of analysis of Cyberspatialism is precisely what leads to the fact that the different concepts in it can be inspired by each other,



but cannot be fully equivalent. It is also why the data, the formulas, and the analysis of cyberspace provided by Cyberspatialism are merely a structured reference. He needs an appreciation of human feelings and the broader field. The part that is grasped is only a reference. In the following we will think in advance about the structural correspondence of the concept of GDP of an economic space in a cyber cyberspace and use it to illustrate the development that differences still exist between different cyberspaces.

Symbolic desire refers to the very structural desire that can already be grasped in Cyberspace. This also means that we can represent the sum of symbolic desires in this structure by some structural understanding. In the economic space, this expression for the monetary sum of the economic space we call GDP, the Gross National Product. In fact, GDP is a statistical result that forces the placement of the first space and the second space under the same structure. He responds to the data on the impact of ideological differences in reality on the economic space. Since economic space is both closely related and detached from the real world, such a statistic is valid within ideology. For economic space, on the other hand, it does not reflect more financial relationships. Since GDP is the gross national product of a country considering real life, then he has neutered the process of communication to foreign countries in a structured way. This division of the country is always bound to shed the part of the financial space that is completely detached from real life because of the ideology. Even in the second space, such a distinction between countries is not sufficiently developed. That is, the statistical concept of GDP, which appears to be a statistic of the economy, is more a "strict" structuring of the second space under the ideological division, which is rooted in the real world rather than in what we generally understand - a second space of statistics. Therefore, it would be premature to analyze a symbolic desire in cyberspace in terms of the state. This is because the rules of cyberspace are not divided according to real states. Rather, they are divided according to a certain symbol recognized by a small collective in cyberspace. Therefore, if the state wants to understand and regulate the symbolic desires of the entire cyberspace, it must do the following within each small circle: 1. first determine what symbol is used as a general equivalent for the desires within the cyber circle. 2. then find a way to count this symbol. 3. then count the exchange relations of desires that arise when this circle communicates with other circles. 4. thus arrive at a general 5.



aggregate the data from all circles. Form a data for the whole network of symbolic desire exchange.

But this does not really make much sense. This is because in the economic space, GNP is rooted in the development of the country. Therefore some knowledge of it is needed. And the symbolic exchange values of a country do not seem to be very meaningful for controlling cyberspace. This is because the division in terms of countries is inherently incompatible with cyberspace. Here one might counter that the network is now also already distinguished by countries. Many countries have set up Internet walls. This has led to a country-specific division of cyberspace. In this point of view, if such walls are accepted in many countries, then naturally, it makes sense to study the symbolic desires of the countries. However, as it is now, most countries do not have a governing wall for the Internet, and therefore do not need to make a kind of country division. (One might argue that symbolic desire in cyberspace affects economic space, and since economic space is divided into countries, cyberspace should also be divided into countries. Or maybe it is the inability to communicate in language and the difference in culture that makes the country of the network still meaningful. For this point, I think it is only necessary to deal with the country, culture and ideology of the small collective in cyberspace. Distinguishing the country-specific, transnational, ideological, and cultural attributes of the small collective will distinguish which country and civilization its influence on the economic space should be shared among. Rather than understanding cyberspace in terms of country, ideology, and civilization first. (We will discuss this point in more detail later.) Also, for the countries that already have walls. Isn't the purpose of their walls a simple control of the cyberspace of the Internet? If cybernetics discussion as well as regulation is achieved, then there is no need to regulate in such a way that goes against the laws of cyberspace, because it is rather detrimental to the regulation and development of cyberspace. The establishment of the Internet wall is the result of the fact that people in the real world are helpless to control the cyberspace and have no way to deal with the ideology of the cyberspace, so they use the real world to deal with it and force control. If there are more sophisticated means, then this control will naturally be eliminated by history. Therefore, two of the above five steps, 4 and 5, are actually unnecessary. Even the first three are just a way to understand the circle of cyberspace. It can only be done with relative expression of data, but not absolute quantification.

And, the anchor point of the structured analysis is unreliable when such a prior nationalized cyberspace is used as the starting point of the study. And for some structured analysis in cyberspace, it is necessarily structured by some way inside cyberspace. Only when some kind of datafication within cyberspace is accomplished, the result of the born data is an objective grasp of the generative structure of cyberspace. Therefore, an obligatory country-specific cyberspace analysis is not necessary. Thus, we can gain some insight: it must be a structured object born out of the generation of the internal structure of cyberspace in order to obtain more accurate data on the real flow of the structure and topological analysis. And this structure generated inside the cyberspace must be born out of the plesiojects, in fact, he is the general equivalence formed inside the plesiojects. However, to grasp the whole cyberspace, it is inevitable to make this general equivalence go beyond the small circle and cover the whole cyberspace, forming a real form of general equivalence of the whole cyberspace. This is something that has not yet been developed in today's cyberspace. (In Chapter 3, we can predict that this global general equivalence will then be virtual currency)

Therefore, our analysis of symbolic desire is rooted in the cyber subject, and is rooted in the symbolic coterie formed in cyberspace to examine. Because he is generated by cyberspace itself. It is not divided by imposing the country of reality. And the difference of cyber subject actually has a big difference with the second cyber space. So, we need to make a description of the different cyber subject parts first, and also make a distinction between cyber subjects at the same time. And this distinction is only a way to anchor the space, otherwise we cannot start our discussion. (We may also make other distinctions between Cyber subjects in other perspectives, and such multiple distinctions are to describe Cyber subjects more clearly, because one of the characteristics of cyberspace is to compress rich things into simple structures to keep the space stable.)

The second thing I would also like to clarify is that what we call a Cyber subject does not exist until a person becomes fully artificially intelligent, and until a brain-machine interface rules the human mind. For example, the Cyber individual does not exist. Because people have more or less difficult to be grasped parts. But on the contrary, each of us is, in fact, a Cyber individual again. For man must rely on a system of illusions to constitute his subjectivity, otherwise he cannot constitute his awareness and existence.

The first illusionary system we are talking about is the illusion of human civilization and society. When I say that society is a system of first illusion, I am always reminding people that society is always a humanized society. It is not a product of the first nature. All people must also depend on him to exist, otherwise they are separated from human civilization and are not recognized by it as human beings. Thus, all people are, in a broad sense, Cyber individuals. The cyber individuals I refer to below are more often those who are addicted to cyberspace. Occasionally, it refers to cyber individuals who are addicted to the second illusion system of money. Rarely, it refers to cyber individuals in a broad sense. Accordingly, semi-cyber-individuals and non-cyber-individuals refer to the complementary set of cyber-individuals among all real people. A person who spends more of his or her life on social life and on communication with nature.

Therefore, the Cyber individual has a critique of the singularity of human indulgence in symbolic desire in some contexts. But actually the strength of this critique does not penetrate the whole Cyber space. It will decrease as the system of illusion decreases. For people in the social civilization, it would also be hardly critical. Because this is the essence of human life.

## **[Attachment] On Anchoring Analysis**

The analysis of a structure that generates itself at all times and a structure that is rheological at all times, if it is approached with a fixed structure analysis, must result in a neutered processing. It necessarily leads to the fixation of the rheological structure. However, it is impossible to analyze without fixing down. Therefore, we need to think about past methods of academic analysis in the humanities from a higher perspective, as well as to understand these methods from a higher perspective and to propose conclusions that go beyond the structure itself.

Anchoring analysis is based on the premise of awareness of the structure and rheological structure of generation. Or rather, the difference between anchoring analysis and traditional quantitative and qualitative analysis methods lies in this awareness. There are no other essential differences. For example, both quantitative and qualitative methods are used to establish the basis of a theory and to ensure objective results. This point is the control variable in scientific research. This kind of research method to determine the starting point can actually be regarded as a kind

of "anchoring analysis". However, I am reluctant to call them true anchoring. Because they do not stand on an awareness of the rheological structure and the open earth nature to make a grounding.

The traditional statistical "anchoring" is the most primitive, which is to grasp the object by abstracting some points from many experiences (i.e., abstraction and generalization). However, this process of abstraction has actually been limited by the thinking of points. Therefore, his degree of emasculation is the highest. The grasp of the real is the lowest. Of course, contemporary statistical analysis is no longer so simple; he already includes a part of the ability to deal with ambiguity, which has been achieved partly with the help of the development of mathematics. In fact, there is already an awareness of the structure beyond the structure, or of the rheological structure. This is not within the scope of what I call traditional statistics.

Quantitative analyses are fundamentally a development of the traditional statistical "anchoring" approach. But they require data that are not presented in the form of individual points. Instead, they need to be presented as lines to form a logical chain. In other words, quantitative analysis is the interpretation of the data that appear in the statistics. The conclusion of this interpretation depends on the ideology of the person. However, researchers who use quantitative analysis do not find, let alone admit, that their "quantification" is actually not objective at all. Ideological issues have already permeated their research and influenced the results of their analysis. This makes them unconsciously neuter the objectivity of their research in order to achieve a certain goal (this kind of goal-driven research is a manifestation of their ideological infiltration) and form conclusions that already fit their own. In other words, they are merely using data to conform to themselves. This long-ago prior data processing also manifests itself in words above the common definitions in the humanities. They understand definitions as some kind of fixed structure, which in fact is no different from fixed, already ideologically neutered data. For the definitions themselves were set down in the ideology of the earliest people.

However, if the researcher who uses quantitative analysis does not see the need for a plausible interpretation of the data, and does not adhere to a definition of full compliance and does not act as a dogmatist of the definition, but only pursues the anchoring function of the definition. Then, this ideological penetration will not hold. Therefore, it is the step itself for the processing of data and definitions that is the key to quantitative analysis. That is, it is the researcher himself who is the key to quantitative research.

Qualitative analysis, on the other hand, also pursues an explanation of the experience gained. Unlike quantitative analysis, qualitative analysis does not seek to explain the recurrence of experience, nor to explain the experience itself. Rather, it seeks to analyze and explain the difference (difference) that arises from the object of study. The advantage of doing so is that the analysis of differences leads to increasingly complex explanations, deeper understanding of structures, and more complicated logical chains. Compared to quantitative analysis, qualitative analysis is less abstract and less general than quantitative analysis, requiring constant interpretation and grasping of the object through the individual. However, in the qualitative analysis, we really give birth to a complex pathway. That is, in qualitative analysis, the understanding of the object becomes more and more complex and rich. Thus, the structure becomes more and more complex. This leads to the grasp of the total structure. When this complete structure is revealed, the problem of the low universality of qualitative analysis compared to quantitative analysis disappears. For he has already exhausted the full range of structural possibilities. However, this is actually a step into metaphysics, which is out of the scope of science. That is to say, if the researcher who employs qualitative analysis always holds the desire to obtain a complete structural universality through the study of qualitative analysis, then what he gets must be the Hegelian dialectic. It is certain to reach the completion of metaphysics. The point is that the qualitative analysis must hold on to the analysis of differences and not move towards such universals. To maintain this process of capturing difference, however, is in fact a structural complication of transcendence. In the difference between point and point, the line is revealed, in the difference between line and line, the curve is revealed, and thus the dialectic is revealed, and thus the structure of flux is revealed, the broader body of structure is revealed. Ultimately, the completion of the premise of the anchoring analysis method is reached. In other words, the method of anchoring analysis originates from qualitative analysis. However, what really determines the qualitative analysis is the researcher himself.

Take fieldwork as an example. If the researcher understands fieldwork as merely the processing of collected experience (staying on point), then he is actually using a positivist approach to quantitative analysis. If the researcher has a deeper understanding of fieldwork, then he understands it as finding a new linear logical structure in the differences to explain the existence of differences (staying on the line). His understanding of fieldwork is linear-logical. In, for example, the researcher forms the difference for the

object of study into a structural analysis of the entire subject area (staying on the spiral structure), then the fieldwork becomes a dialectical method of collection. Later, if the researcher understands fieldwork as an experience from which he wants to gain an understanding of relativity (resting on the rheological body), then fieldwork is here already aware of the rheological relations of structure. Then, he must do a "partial" analysis of the rheology, and then he needs to stop and look at it, and this is how the anchoring study arises. Here, anchoring analysis is born. Ultimately, if the researcher's understanding of fieldwork is that it does not form any universally structured universal, but is merely an artistic perception. Then, fieldwork enters into more complex emotions and openness, thus becoming unanalyzable and detached from speech (which is certainly not a science, but only literature and art). Therefore, different researchers approach fieldwork differently, and qualitative research stops at different places. This is the real core of qualitative research.

Is it not here that we gain a true appreciation of all research? Whatever the research, the key lies in the researcher and not in the research method employed. A metaphysician, in fact, has no way of forcing a research method to be chosen to do research. Because they are in the structure, they are not free from metaphysical ideology, and therefore cannot be aware of where they are in the structure, and they cannot do a random dwelling of the structure, and they cannot anchor it. The research methods of metaphysicians are fundamentally beyond their own control, and they will unconsciously anchor themselves somewhere, thus forming fixed conclusions of structural analysis and obscuring deeper truths.

Also, we therefore return to what we emphasized at the beginning: the anchoring analysis method is not contradictory to other research methods. They differ only in the presence or absence of an appreciation of rheomorphs and more complex structures. If one has an intuition of the global structure, then one is free to choose one's own footing and to use both quantitative and qualitative research methods to complete a study that is not systematic and has an open space. If one does not have an intuition of the global picture, then one is forced to do research under the influence of one's own ideology. This is still a systematic construction of metaphysics, which is necessarily ideologically influenced. The metaphysical researcher may seem to have chosen quantitative and qualitative research methods, but in fact it is the result of an ideological

choice that comes first. It is a combination of quantitative and qualitative research methods that is forced to be made. It is also due to the difference between the active choice and the passive choice. It leads to a difference in the researcher's research behavior: a forced and distorted metaphysical research approach versus a flexible approach that uses qualitative and quantitative methods to anchor the researcher's own position. And the latter is what I call the anchoring research approach. It is the result of first establishing a structural type as an anchor point (either a certain definition, a certain linear logic, or a dialectical system) in order to allow the research to go deeper, and then reaching the analysis of a more complex structure through analysis. And he does not insist on a complete system of explanation. The traditional researcher, on the other hand, is forced to stay in a structure and to analyze it, and the conclusions they reach are a complete structure or a dogma that cannot be changed. The anchoring of the anchoring research method is to better allow the research to lead to more complex structures, and it flexibly uses both qualitative and quantitative analysis. Qualitative analysis serves as a vehicle and pathway to guide the researcher and the reader themselves toward a more complex understanding, while quantitative analysis is the braking key for this excavation, introduced to keep the structure of the research from falling completely into the ineffable, and to give certain generalized conclusions.

So, in fact, anchoring analysis has long existed, and people with a deep appreciation of science and philosophy have long been using quantitative and qualitative analysis flexibly. It is just that there is no rooted philosophical background to formally present the differences between this and traditional research methods. For it seems that all researchers are using quantitative and qualitative methods flexibly. But those who have deep experience in academia will sense the huge difference. Some are dogmatic in their qualitative and quantitative approaches, overemphasizing the orthodoxy of research methods and not being adaptable. Some, on the other hand, are able to use qualitative and quantitative flexibly, keeping the research deep and braked. Thus, the conclusions of the research are both profound and general. In this paper, I merely want to point out a new name for those who use qualitative and quantitative methods flexibly so as to distinguish them from other dogmatic fixers of research methods. This difference is pointed out to reveal the concept of anchoring analysis method so that the differences in research methods in different researchers can be understood. Thus, the anchoring



of this paper leads to a complete awareness of the entire structure. This paper is also a practical application of the anchoring analysis method.

Also: cybernetics and cyberspace, which uses such an anchoring analysis. And the end point of his ultimate guidance (i.e., the domain of values) rests on the structural type of rheomorphism. Because the dialectic method is not desirable, and too much beyond the edge of the structure, the conclusion reached is also not a science and cannot be grasped.

### 2.1.1 Semi-cyber "person" or subject

The semi-cyber individual is an expression in the perspective of cyberspatialism and cybernetics in order to describe someone who has a relationship with cyberspace but spends most of his experience in the real world. It is not the same type of concept as the subsequent cyber subjects (self-publishing, cyber circles, etc.). He is simply a way of describing from a cybernetic perspective. He does not specify a way of classifying people. He only refers to those who spend only a small part of their time on the Internet and "seem" to be less connected to it. For example, people who are too busy or rich in real life to care about cyberspace, people who use cell phones and the Internet only as a communication tool and information acquisition tool, and so on. In our era, since the Cybernet is a newly established phantom system, most of the people can be anchored in this scope. They are also likely to be addicted to the symbolic order of cyberspace, but again, because their lives are so connected to the real world, they tend to dissolve this symbolic desire through the desire for reality. Being able to translate symbolic desire and symbolic order into the complexity and mystery of real life (rather than directly mistaking symbolic desire for real desire as well, as Cyber individuals do, seeing it as the same simple and singular desire) ostensibly releases symbolic desire into the real world. They are still concerned with desire and power in the form of the real world. But this is only a superficial division of the subject as to whether it has a deep relationship with cyberspace. He has a certain ambiguity and deception. Therefore such cyber subjects need to make a more profound distinction in the present era.

1. People who have not yet entered cyberspace because of their late exposure to it. They do not understand cyberspace because they do not understand it. Instead, they focus on the real world, so they will not look at



the changes in cyberspace. What's more, they will not value the network as an emerging illusion system. They have an attitude that the network can exist, but it is not relevant to me.

2. People who deeply understand the network illusion system, want to penetrate the earthiness of reality into cyberspace, and want to transform cyberspace in this way. They are people who are very familiar with cyberspace. In the past, these people were the inventors of the network, the IT industry practitioners, the "geniuses", "inventors" and "innovators" who wanted to change the cyberspace with a direct cyberization process and work on the reality. ". After the birth of cybernetics, it can be said that such semi-cyber individuals are profound cyberspace researchers. They are the practitioners of cybernetics. Therefore, their relationship with cyberspace is more like a nomadic state. They are the explorers of cyberspace.

3. Late capitalism: Some Cyber individuals try to influence and transform the real world with their own symbolic desires, transforming the real world into the same as cyberspace, and transforming people in the real world into "people (precisely, Cyber subjects)" with the same purpose as them. And this transformation itself shows an illusion of "semi-cyber individuals". They seem to be able to go deeper into life. But they use simple symbolic desires, ideological brainwashing (and probably they are brainwashed themselves) to understand and interpret the real world. They are "semi-syber individuals" who cyberize the ungraspability and earthiness of the real world. Unlike 2, which is a semi-cyber individual who uses the earthiness of reality to transform cyberspace, 3 is the most profound cyber individual. 3, on the other hand, is the most profound cyber individual, a false cyber nomad who tries to make the real world the same as cyberspace with a symbolic desire and pride, and who wants to replicate his identity and status in cyberspace in the real world. However, without getting to know them and getting close to their real lives, it is hard to tell them apart because they all look the same in their discourse and in their superficial understanding of reality.

The semi-symbolic individuals in 1 and 2 have the characteristic of having experienced life to the extent that they are able to overcome the drawbacks of the cyberspace well. Therefore, their symbolic desires are uncountable, fleeting and ungraspable. They can go back to life at any time, so most of their desires are not within the scope of cybernetic regulation. As for the third category of semi-cyber individuals, they are a kind of semi-cyberization that seems to return to life, but in fact they are

more radical cyber individuals who will hold any ideology hostage, as well as use other cyber subjects to demand the same, in an attempt to cyberize the real world. They are not semi-cyber individuals, but rather they should be more complete cyber individuals, but in the current era, people are not yet able to identify such pretensions. This requires a deep awareness of metaphysics and enlightened reason. A deep awareness of the dangers posed by self-consistent logical systems. The best way to discern them in real life is to see if they have a sense of life. Whether the practice in the real world can really touch the feelings of people close to them, close to the feelings of ordinary people, so as to experience the deep, diverse and complex emotions and moods of art.

The second type of semi-cyber individual is the opposite (antithesis) of the third type of semi-cyber individual. He comprehends the illusionary nature of Cyberspace and has an embodiment of life in real life. They choose to return to Cyberspace. From the perspective of Cyberspace, such Cyber subjects are the nomads of Cyberspace. They appear and disappear from time to time. Their purpose of appearing in Cyberspace is to act as the apostle of Cyberspace, the performance artist who guides the Cyber individuals back to reality. For such subjects, he does not need to regulate and guide, or rather, they themselves are Cybernetics itself. This type of person is the one who can take up the task of regulating Cyberspace. They are the ferrymen who guide other cyber subjects and are the performance artists in the cyberspace. Therefore, this "semi-cyber individual" is the real target state of guidance. It is a sign of cybernetic regulation. (Of course, in the real guidance, it will be found that some people do not want to develop to this state, and then it is necessary to "teach with excellence", not to force. In short, whether or not to become a cyber nomad is a choice between oneself and one's destiny (genes, physical state, etc.). Cybernetics begins by setting the goal of regulation to direct the individual toward such a Cyber individual. (But there is a need for constant adjustment in the process.)

Finally, regarding the first kind of "semi-cyber individual", because he does not place his life in the cyberspace, he is not the object of cybernetics and cyberspace, and cybernetics and cyberspace have nothing to say about this part of semi-cyber individual, nor can they say anything about it. Therefore, the division of cybernetics for the cyber subject is never a division for the person. Rather, it is a division of the cyberspatial part of the person. Here it needs to be reiterated once again: Cyber-individuals do

not exist, nor do semi-cyber-individuals. There is no idea that divides people into categories, let alone the ideological method of labeling people. What we are dividing is only the cyber subject in cyberspace. This must always be kept in mind.

## 2.1.2 Cyber Individuals

The notion of semi-Cyber individual refers to a way of describing a person in a cybernetic perspective. After this expression, which is not actually a cyber subject, is removed. The other concepts of the cyber subject refer to the division of the different cyber subjects gathered in the structure of the cyber space. These concepts are called "subjects" because of the spatial relations that bring them together as Cyber "points", which is a structural designation of the subject. It constitutes the structure of Cyberspace and is the object of the study of Cyberspace structure. (Later, we will use virtual currency to "color" such Cyber subjects in order to facilitate the analysis of the spatial structure.)

Cyber individuals refer to the cyberspace part of people who devote most of their physical desires, emotions, power, and to cyberspace. They spend a lot of time in cyberspace and when leaving cyberspace, they either cyberize real life with symbolic order or produce maladjustment to real life. Their characteristic lies in exchanging desires among symbols (i.e., formulas⑦ ), without going beyond the symbolic space to accomplish the exchange of desires. Moreover, they associate such symbolic exchange with real-world desires, thus producing the phenomenon of singularization of real-world desires. In the cyberspace, they satisfy themselves by releasing a large number of desires onto other cyber subjects through the exchange of symbols. They also transfer single symbolic desires to the real world. But they differ from people in the real world in that their pleasure has become very singular. It is impossible to reduce the symbolic pleasure to more and richer realistic desires and pleasures. For this kind of cyber subject, he is in need of guidance. However, it is impossible for us to complete the guidance of the Cyber individual. The reason is: first, it is too much work and not in accordance with the principles of Cybernetics. Although each cyber individual is in cyberspace, they are still concrete people, and as long as they have a real-world human body, it is still impossible to form a completely universal person. Therefore one

cannot treat Cyber individuals universally. To guide them, one should rely on real-world family education, schooling. Not the work of cybernetics (that is why the most crucial control of cyberspace lies in the transformation of education). Or perhaps some kind of guided regulation to lead them to change on their own. Secondly, such regulation of individual cyborgs is a violation of human rights and personal privacy. To guide them is necessarily to touch their privacy. Forcing them to do so is unjust and will have bad consequences.

The desires of cyber individuals are often attached to some kind of symbolization in cyberspace. For example, cosplay circles, women's clothing circles and so on, such circles are the result of accepting the symbolic desires of cyberspace and transforming them into reality. Originally, the desire of the real world is the desire for the other and the form of expression of this desire is rich. However, because the symbolic desire in cyberspace is a single symbol, it leads to the result that in reality, this symbolic desire is transferred to satisfy both the cyber individual and the other. And Cyber individuals tend to make it far harder in reality for the Other to satisfy their own symbolic desires than it is to satisfy them in themselves. Therefore, they often choose to disguise themselves as this symbol (i.e., wearing women's clothing and the creation of COS behavior). At the same time, we can prove this point by the opposite also: people in such circles tend not to really change their sexual orientation. And if they find the opposite sex in the real circle (symbolic object), they will find a way to dress up to meet their symbolic desires, or directly find the other half who already meets their symbolic desires (the object must be wearing a style type of clothes, with a certain style of accessories, etc., such as: lolita, JK uniform, etc., while some people will also cater to such a symbolic The dress. Essentially it's a fetish, where the cyber individual likes not the person, but the symbols on the person. The Cyber individual is not attracted to people, but to symbols on people. (Note that this is a subcultural circle of pseudos, women, and cosplayers, not a circle of gender dysphoria, which is more physiological and genetic, and which may not necessarily have formed its own circle in cyberspace. This also explains why, after the development of the Internet, women's clothing and pseudo-girlfriends have become more common than at any other time in history, where most men dressed as women for biological reasons such as gender cognitive disorder and only a few for symbolic desires. (The development of cyberspace has greatly mediated human desires, and with symbolic desires, the natural degree of symbolization is high, and fetishism has mediated more people's desires

through cyberization, thus making cross-dressing more common.)

As you can see, the guidance of cyber individuals is often touching the most intimate privacy and fetishes of cyber individuals. Forced discovery (which can actually result in high discovery costs) can lead to violence in cyberspace being released directly into the real world, causing social unrest (as can be seen, many government policies are now going down precisely this dangerous path. (This kind of mandatory control is counterproductive). Therefore, for individual Cyber individuals, they need to be guided, on the one hand, in real-world education, by having Cyber individuals participate more in social practice labor, which is a matter of pedagogy. As for the way of guidance in Cybernetics, it is necessary to apply the understanding of Cyberspace and to reach it by some symbolic way of desire guidance. So far, the Cyberspace has not yet formed a "controller (grip)" for Cybernetics to regulate, so we will discuss this issue in Chapter 3.

### 2.1.3 Self-mediated cyber subjects

Essentially, these cyber subjects are cyber individuals, and cyber self-publishing is just an expanded form of power for cyber individuals. More or less, cyber individuals want to obtain a certain symbolic position in the cyberspace. This will tempt them to expand their own discourse power in the cyberspace in the way of symbolic desire. This will lead to the formation of self-media subjects such as anchors and bloggers centered on cyber individuals. In other words, the anchor and blogger are not professional names for a certain individual who must make a living from it. Rather, it is a structured gathering relationship. An individual blogger who has a voice in the circle, he forms a certain self-publishing nature. It is not necessary to have a real-world certification to call him a self-publisher in order for him to become a cyber subject. Self-media subjects have a process of development under the cyberspace. In the early stage, they are active in the cyberspace and gain their own right to speak through limited speech. Some of them will first attach themselves to one or several subcultural circles to complete the original accumulation process of their symbolic resources, status and power (just like the early capitalist accumulation process in the economic space). Under such a premise, they will continuously consolidate their own discourse and status in the original circle while trying to break the circle within the cyber circle to accomplish

further cyber desire and power. After continuously going through the operation of cyberspace (we will analyze such operation later), to satisfy the greater symbolic desire and cyberspace discourse. However, because symbolic desire is singular, unlike real desire, it can be satisfied through artistic pluralism, which inevitably leads to the continuous expansion of his symbolic desire. This makes it necessary for this subject to go on expanding the scope of his circle. He will adopt an ideological offensive mode, or a cooperative mode of the same type of ideology, in an attempt to expand his influence and discourse. This is what we call "breaking the circle". This also means that such a discourse must be attached to a more influential cyber circle or a cyber body that already has a certain status in the economic space and real world (such as video website platforms, obvious fan circles, etc.). One characteristic of the self-published subjects at this stage is that they wish to expand their circle but cannot rely solely on the discourse of the third phantom system to do so. Because here they will run into the bottleneck of cyberspace development. He urgently needs to attract more people in reality or economic space to enter the cyber circle he has constructed through a way to cyberize the real world, so as to expand his influence and discourse. And this shift is the crucial landmark shift. This is where regulation begins. Because before this, the Cyber individual was only influencing and consuming the group of already Cyber individuals within the Cyber space. Once he had enlisted the Cyber individuals who should believe in him, he had to resort to other means in order to change more of the Cyber individuals who disagreed with him and more of the semi-Cyber individuals. It is on this kind of transformation that inevitably leads to its cyberization of the real world. This is something that needs to be moderated. But it is not something that needs to be banned through coercion either. For here, the self-published subject is faced with two paths. First, to get discourse power from realpolitik to complete the conversion of cyber power to real power. Second, to get support from the economic space. This is manifested by transforming the symbolic desire of the network into economic interests and obtaining a large amount of money to help them break the circle. On the one hand, penetrating into the first and second phantom system itself is a means to break the circle; on the other hand, if one obtains a certain position in the first and second phantom system. Then you can use such power in turn to help yourself expand Cyberspace power. Thus forming a virtuous circle.

From the point of view of obtaining economic benefits from the economic space, this is exactly what we call consumerism. It is a

completely symbolic form of selling a product that is not worth its weight in gold. Through theoretical explanations and brainwashing speech, he can draw supporters to believe in this symbolic order, and use certain propaganda strategies (in fact, it means increasing the discourse, advertising is in a sense a symbolic cyberization) to achieve the transition from the symbolic order to the second illusion. In real life, this is manifested in the current network with goods (one point is worth noting, in fact, there is no difference in behavior between network with goods anchors and TV shopping hosts in the past, but they have achieved a completely different social status and economic income, precisely because the current network and people watching the network are more cyberized than those watching TV, and the social atmosphere of the network era is far more cyberized than that of the TV era). (The social atmosphere of the Internet era is far more cyber than that of the television era).

And the way to get power from the first illusion is more harmful to social stability. Because he needs to build a complete system of self-referential logic in Cyberspace. Thus, through the construction of this system to propagate the metaphysical ideology. And he needs to use this system to influence the real world. That is to say, he is likely to gain the support of certain social parties, religious groups or even more serious and terrible situations because of the peddling of ideology. In this regard, one must always be wary of the metaphysical system peddled by such a self-media subject. Of course, the probability is that they will have difficulty in gaining support. Then, they will attempt to use the power of Cyberspace to create a smaller group in the real world that propagandizes the expression of the ideology they have constructed. And in this way transform more real people into such an ideological cyberization machine. Thus being able to manipulate them. To get more people to support him, to satisfy his symbolic desires and to form a whole cycle of cybernetic mechanisms to "break the circle".

Of course, for most self-publishers, the combination with the economic space is very mild. Because most people do not have this ability to peddle ideology, there are some of them who are able to feel the diversity of life, and although they are considered Cyber individuals, there are still parts of them that are not in Cyber space, and therefore they are not heading towards a deranged level of complete oblivion of reality. The attitude toward this part of Cyber individuals should be the same as our current attitude toward consumerism. It should be firmly opposed, resisted and stifled in education. Not promoted in real social life. It is enough to let



freedom in the economic space and make it conform to the laws of the market economy. However, for the part of bloggers and self-publishers who want to gain power from realpolitik, the ideology must be in line with existing socialist values. To promote a non-metaphysical theory that is close to life and to the people. And never build a theoretical system that is self-consistent.

The choice of today's cyber subjects is often a combination of both of these. They sometimes sell their products while peddling their own metaphysical theoretical systems (some of which do not necessarily accomplish theoretical self-consistency, but just enough to confuse people for the purpose of cyberification). Either of these two options should not be promoted, at least. For the self-published media that fall into the deep, it is necessary to guide to the correct earthliness, so that they promote the values close to life and close to the people. The principle of education is the main focus. And for the self-publishing media that fall deep into it, it should be resolutely resisted.

But real life is not so easy to find this type of person in ideology. Because one of the great characteristics of metaphysics is that he is logically self-consistent. And will conceal his true intentions. He even uses Marxist theory as a shield to disguise himself. This is what really happens in late capitalism: the anti-capitalist ideology is used as a capitalist ideology to cybernetically bring people into the cyberspace that is mastered and exploited by capitalism. This is something that needs to be revealed more deeply.

Finally, entertainment stars also belong to this category of people. But they are passive cyberized "self media" created by big platforms. In reality, they have been stripped by big capital to create a cyberized subject not under their own control, in essence, any entertainment and traffic stars are virtual idols. As they are forced to cyberize by the big platform-based cyber subjects. Therefore we will talk about them in the next section.

## 2.1.4 Cyber Circle

This type of cyber subject is the norm of general cyber space. It includes: the circle of celebrity fans, the circle of symbolized self-publishers, the circle of virtual idols, various other subculture circles, the circle of online academics, and any other cyber subjects that contain the nature of certain cyber circles (later referred to as cyber circles). All the cyber



individuals, cyber self media and semi-cyber individuals live in large or small cyber circles. What they constitute is the "company" in the cyberspace, and they exchange their symbolic desires from circle to circle. Usually, they exchange their symbolic desires in the form of discourse power to satisfy their symbolic desires. A few cyber circles use real money (such as some fan circles and online game circles) as the general equivalent of their symbolic desire exchange. This kind of cyber subject does not seem to have a center like self media, but in fact, it is a "company" that takes the common interests of the collective in the cyber space as the starting point. This kind of subject also conforms to the same law of symbolization of cyberspace as the subject of self-media: they need to transform symbolic power into economic space and real social desires and power. Therefore, they also need to fulfill their symbolic desires by cyberizing non-cyber individuals in some way, just like the self-media subjects. This leads to their inevitable promotion of consumerism in economic space and ideology in real life. Through simple symbolic desires and symbolic order, they are able to wear down complex human nature and emotions, and pull their complex emotions and experiences into their metaphysical system of cyberization through theorizing.

In the process of cyborization, they are the same as the cyborization process of self-publishing. Therefore, I will not go into the details, but only highlight the differences. First, they are different from the main body of self-publishing: they are often collective multi-person operation in the form of a "company". Therefore, the identity of individual cyborgs within each circle is more clearly defined in the cyberspace with a hierarchy. Thus, they can carry out the above two cyberization processes (self-publishing and personal cyber) more rapidly. Secondly, because of the large number of cyber circles, they tend to adopt the cyberization method of finding power in the economic space (some circles today already rely on virtual currency to do so: the first one is naturally the cryptocurrency circle). Because they want to do ideological unification, which is rooted in the real world, it tends to create instability. If someone in the circle is not firm and unified in their thinking, conflicts will easily arise. They fall into endless bickering and "chain splitting". Secondly, collective ideological unity can have a great social impact if they gain power only politically and not economically, as we generally see in history: the establishment of religions and political parties. This, in turn, is sowing instability in the real world. Third, because there are many people, there are many real sources of money, and the desire for symbols is able to digest itself within the circle. Supporting with economic

space money within the circle generates the desire conversion model within the circle with money as the general equivalent, thus converting symbolic desire into realistic consumerist money relations. This part corresponds to the primitive capital accumulation of the cyber circle. They can further use this capital to achieve the effect of "breaking the circle" in the economic space, such as fans voting for celebrities, firstly, this behavior allows them to satisfy their symbolic desires, secondly, this makes them gain their own symbolic status inside the circle; finally, this behavior bets capital for the circle to break the circle.

Here we distinguish two directions of cyberspace construction behavior. 1. to internal cyberspace construction. 2. to external cyberspace construction. (This we will discuss in detail in the next section.) This intra-corporate, intra-circle symbolic exchange has many ways of isomorphizing with economic instruments. For example, the internal bond market - the one that promises symbolic status to gain status and power within the circle by promoting a set of ideologies; and the internal stock market - the one that takes the form of prescribing distribution rights to finance. It is disguised as a false democratic policy. And again, this type of circle has an external bond market and an external stock market. In short, the cyber-circle as it constitutes itself an intermediate link in the cyber-space. This makes it possible both to further cyberize internally (by making the symbolic desires of more cyber subjects within the circle single and uniform) and to cyberize externally by "breaking the circle". Inevitably, the combined effect of symbolic desires will lead to the demand for "internal consolidation and external expansion" within the circle. Moreover, this cyberization will become more and more complicated as the cyberspace develops. More and more perfect. It is also the process of cybernetics development at the moment. It is the focus of our attention in all cyberspace and cybernetics.

### 2.1.5 Platform cyber body

It refers to the cyber subjects that have formed a good conversion of symbolic desire to economic space in the background of large companies such as large video sites and large online games. Because such cyber subjects have not yet appeared in the economic space, they are still in the initial stage of the third phantom system, which leads to the internal complexity of this subject, including the superposition of various forms of all previous cyber subjects. For example, sometimes they take on the role of

commercial "banks" that store symbolic desires, sometimes they take on the role of brokers, dealers and other intermediaries, and at the same time they themselves are involved in the issuance and purchase of bonds and shares, both in the second and third system (these phenomena are actually in the decentralized digital finance Defi's field has already appeared in a fully cyberized form). Therefore understanding them is the most complex process. This is caused by the fact that many future changes in cyberspace have not yet emerged and the differentiation of functions has not yet emerged, due to the limitations of the current development of the cyberspace. In the field of virtual finance (I prefer to say cyber finance), because there is no cyberspace science, we have not really realized a cyber finance beyond the third illusion system, so we can only see virtual finance in the perspective of cyberspace alone. However, in fact, we can better understand the essence of what we now call virtual finance by penetrating this layer of the illusion system. It is also clear that the reason why cyber finance is still hot is because people have not yet seen the limitations of this field and blindly invest in the initial growth effect. That is to say, cyber finance like Defi does not actually bring true decentralization, but is only seen as decentralized in cyberspace. Beyond cyberspace, Defi is still supported by real capital and power, isn't this concept itself being "hyped"? This is the ideology behind it. Since the subject of this cyber platform is actually the second space of finance, the real space of power, he is in the key position of the three-layer illusion system. This is why the issue of capital is relevant to the entire three-layer illusion. The regulation of the platform cyber subject is the key to the regulation of the whole cyber science. It is the "baton" and controller of the whole cyberspace. The subject of policy and regulation should be the main target of the platform cyber subject. Similarly, such a platform subject can be cyberized internally in the cyberspace to consolidate its own circle. They can also cyberize externally and break the circle. What is more complicated is that they are different from cyber circles in that they can achieve such isomorphic behavior in the economic space as well. They even penetrate into the real political power relations. As the desire of such cyber subjects inevitably goes for more money and power, more people are drawn into such cyber circles for them to complete deeper cyberization. So, this makes their future will do, either to develop a more complex symbol system to make more money, or is the platform cyber subject politicized a road. In order for him to do the real breaking of the circle and earn fame and fortune, he must construct his own ideology and use powerful capital to influence realpolitik.

This is one of the manifestations of late capitalism.

For cyber subjects smaller than the platform subjects, they have to look for opportunities to cash in to obtain fiat money to satisfy a kind of return to the real society, or even to achieve their metaphysical political power, in order to realize their symbolic desires externally. However, they often do not rely on themselves to construct this cyborization process. This stems from their lack of experience with the real world and their overly high opinion of themselves due to their excessive singularity of symbolic desire after being in cyberspace for a long time. After several failures (or directly) they find platforms to work with. Because the cyber platform has a stronger ability to cash in. The relationship of this cyberspace collective is based on a hierarchy of small to large subjects looking for a strong cashing power. Smaller cyber subjects always rely on larger cyber subjects to perform the cashing out behavior.

For the platforms, if they develop to the stage of late capitalism, they necessarily need to implant consumerism and symbolic values more deeply into people's hearts and minds. It is not even necessary to rely on the traditional capitalist theoretical system to construct a set of ideologies completely on the surface. Therefore, they will try to find "talents" who can help them construct a new metaphysical system but who are not too obvious and can be adequately disguised. He would join with a variety of intellectuals to form a certain group of discourse. This pattern is the reason for the formation of the gatekeeper politics in the ancient Chinese political system. They essentially relied on the theoretical system of the scholars (intellectuals) to build an ideological system and thus gain discourse power to threaten the imperial power and attack other political dissident groups. Nowadays, this kind of gentry politics is back with the emerging Internet companies. For example, they recruit scholars who preach the political system of Britain and the United States. to form a set of discourses. However, in order to conceal their essentially metaphysical character, their true capitalist nature, and their political aspirations. They then look for theories that have more authority and hide better. For example, from philosophy to find such ideological purveyors. This makes it easy for people who do not have a deep grasp of metaphysics to be confused and to be deceived by their ideology, thus believing that they are doing good things for the country and the people (as was the case with the early Chinese publicists). And such an intellectual, whether he knows this well himself or not, is an easy target for such a platform to seek. Because there is a paradox here:

the philosophy is so complex that they need to face the dilemma that the philosophy is too complex to make it break the circle and has poor communication power. He must therefore require that such intellectuals must carry out a certain ability to explain in a popular way. The ability to explain philosophical and political theories in a popular way is the progress of the cyborization of many platforms today.

Metaphysics is a set of dualistic structures, a simple linear structure of thought. It is not any theoretical content of speech. That is, the content of the discourse can be replaced by any content the Cyber subject wants, because they are detached from practice, so they can be theoretically self-consistent no matter how complex or simple the description of the detached content is. And they will naturally choose this linear theoretical system to maintain the stability of the Cyberspace. If this is the case, why not choose the most concealed content as the metaphysical content, as the ideology that speaks for capitalism and the cyber subject? This is the ultimate form of late capitalism - the metaphysics of Marxism (including Lenin, Stalin, Mao, and the socialist theoretical system with Chinese characteristics, etc.) - the Marxist capitalist system.

It can be foreseen that the future big capital of the trans-triple illusion system will inevitably use a highly confusing theory that is fully compatible with any socialist core values to construct its own ideological system. Pulling everything warm, contained, individual and sacred into the realm of metaphysics, thus leading to the danger of detachment from practice and from the masses. Essentially, this is the ultimate form of this cybernetic process of big capital. He needs to use the power of access to money or the discourse of the network to do battle with the real regime. This inevitably leads him to look for such a cyber subject from the intellectual community, from any small cyber subject that is constructed for him. In this way, the small cyber subjects and the platform of big capital are in the same stream. Perhaps some small cyber subjects will initially refuse to cooperate in this way, and the big platform will not see the small cyber subjects. But the two sides will inevitably come together after they have experienced their own constant failures. Such a situation has not yet occurred in the world today. But we are not far from such a state. This is the true form of late capitalism.

The current situation that has emerged is exactly the recruiting stage of big capital's attempt to form its own gatekeepers in the intellectual community. They will look for people who can build ideologies for themselves from groups of school professors, outstanding students, video

bloggers, etc. (not necessarily cyber individuals, some university professors have not been exposed to cyberspace and cannot see the pulse of the times, so they naturally assume that it is simply a matter of making money or not). And it will be in the form of knowledge payment, together with the power and propaganda of symbolic space, to make propaganda for such intellectuals. Speak an enlightened, popular theoretical system, thus attempting to transform the majority of people's minds into a metaphysical system of thought in line with the bourgeoisie. In the future they will even be able to recruit scholars under the banner of Marxism and even do some hypocritical charity work, donating a very small part of their capital to poor areas (false charity this is now very obvious among Western capitalists. This point has long been mentioned by Marx and subsequent Marxist researchers, so I won't dwell on it.) to conceal their attempts to do so. As I said in the preface, the cyber subjects wrapped in symbolic desire do not really appreciate the pain of the bottom and the sincere emotions of the people, in the cyber space they seem to be able to communicate with the bottom people and talk to the workers, but once they go beyond such cyber space, once they go beyond the language that requires a reaction in action, they have to show their hesitation and singularity of experience, because they simply had little capacity for experience. They are completely symbolized.

Beyond that, bureaucracy is consistent with such a bourgeois ideology. For they are both metaphysically linear in structure. Therefore, they necessarily also enlist officials who are bureaucratic in reality. And suppress the commoners and people who oppose them. They will form ideological underpinnings in the bureaucracy and in turn use their ideology to subliminally influence the bureaucratic officials. This is something to be more vigilant about. In short, for the platform subjects of the third illusion, because they are first attached to the big capital of the big second illusion. As such, their symbolic desires are necessarily aimed at influencing realpolitik even further. In this regard, Jack Ma is actually the best example. His past behavior is indicative of such big capital's attempts. With a large platform rooted in cyberspace on one side and a huge position in financial space on the other, it is only natural that he needs to satisfy his bourgeois desires (the coexistence of consumerism and symbolic desires) through political influence and political power, which is his next goal. Although the situation like Jack Ma is still widespread among more large capitals, there are already hints of it. That is to say, the emergence of the platform cyber-subject is itself a phenomenon that has an impact in all cyber-spaces. He

must externally influence the economic space, master it, and at the same time begin to spy on the power of the political space. They then need to constantly cyberize the broader social culture. Therefore, in terms of their external cyberization, this is not only the object to be regulated by cybernetics, but also the issue that the whole society needs to be concerned about. The control of such a large platform requires the full cooperation of all departments need to be grasped in general. In terms of specific control measures, we will talk about the Cybernetics part in the later chapters of this book, while the non-Cybernetics part needs to be discussed by more disciplines and more departments together. It is more political, philosophical issue. But I think in practice, there is at least a "little hint" about the attitude to the Cyber platform: in such an important field of industry that is related to national life, national production and development, and even national stability, China has always treated these enterprises with the treatment of central enterprises.

In terms of internal cyberization, such platform big capital internally creates small cyber circles on its own, such as online games, virtual idols, variety shows, and thus hype some concepts (in fact, it is an attempt to do a kind of cyberization across three levels of space in capitalism). Within these small circles, they form a circle of desire for cyber culture. Thus, it is possible to cyberize the real people who are not yet cyberized. These created cyber cultures and formed circles are produced as tools to paralyze people's emotions and cyberize them. Big capital and big platforms homogenize them mentally. This makes capital inevitably enter a deeper level of cyberization. Thus, under the requirement of such cyberization, capital had to come up with the corresponding concept - meta-universe. The meta-universe is, to put it bluntly, the cyberization means of big capital to get more people into their cyberspace. Through the promotion of this concept, thus further to complete the deep level of cyberization. This is the requirement that the subject of the cyber platform in the cyberspace itself contains. It is also the inevitable way to the end of late capitalism.

The meta-universe is different from the blockchain in that it is overly ideological. We need to rethink the metaverse. Or maybe Cyberspace is the real "meta-universe" in terms of the depth of research on the network.



## 2.1.6 Non-Cyberized Artworks in Cyberspace and Their Opposites

Not all content in cyberspace is cyberized. For example, some art films are art works presented on the Internet. It brings people profound reflections, a variety of perceptions, a variety of feelings. After watching it, people tend to talk about it again and again, and it can never be included in one interpretation, and it changes with time, people will feel differently when watching it. This is the characteristic of the artworks that thrive in Cyberspace. They simply use Cyberspace as their showcase. And not deep into the cyberized space. There are many such artworks in the Internet. But the key problem is that people don't distinguish them well. Fundamentally, people's view of art today mostly stays at the metaphysical stage, which is due to the lack of aesthetic education, the lack of perception of art, the weakening of senses due to cyberization, etc., all of which are the reasons why people can't distinguish them. Because people are severely cyberized, they are unable to perceive their existence, and because they are unable to perceive their existence, they are unable to appreciate the artistic beauty in them, and they lose the opportunity to break away from cyberspace. Therefore, the fundamental solution for people to experience Cyberspace artworks is still leading. This kind of leadership can be the original intention of edification, but also the education of the original art, the education of the critique of metaphysics. I still want to suggest the difference between them and the general cybernetic works here. In order to reveal the earthiness of the artworks in the cyberspace.

Whether in movies, TV shows, games, photography, and other art forms, in Cyberspace, they can be divided into two categories. One category is cyberized; the other is not yet cyberized. Of course, such a division is not absolute. Because we cannot find a completely cyberized film, nor can we find a film that is not cyberized at all. Therefore, the criteria for critically distinguishing them is actually an unspecified thing. But in terms of perception, they are easily distinguishable. As a judge said when judging whether a painting is pornographic or not: "I can't say what criteria there are for determining whether a painting is pornographic or artistic, but as soon as we see the painting, we can easily distinguish whether it is pornographic or artistic." Similarly, we cannot set a standard to judge



whether a movie, TV series, and other art works are cyberized and how much they are cyberized, but we can tell whether a work is cyberized and the general degree of cyberization at a glance as long as we are non-cyber individuals and as long as we are emotionally rich and deeply experienced. This is precisely the ability to experience beyond what should be normal for cyberization. It is superhuman ability. Art does not lie, that is what I have repeatedly emphasized. In art, all cyberization and truth are not hidden; it is the ability of people to perceive it that matters. In a sense, we perceive works of art in Cyberspace, which in itself is one of the purposes Cybernetics wants to achieve. This creates a virtuous circle in Cyberspace. The more people can feel the richness of emotions and perceptions, the more artistic creations will flourish, and more works will be presented, thus influencing more people to gain emotions and perceptions to leave the Cyberspace. This is the inherent purpose of cybernetics and art education. Since such content is actually a matter of art education, I will only briefly describe it, and more detailed revelation should be a topic of eternal discussion in art.

**Film** Generally speaking, artworks with a commercial nature will have a high degree of cybernation. But it does not mean that they are completely devoid of artistic characteristics. The connection lies in the inclusion of commercial elements that make it inevitable to conform to the laws and even the symbolic desires of commerce. Therefore, it is necessary to build at least a second illusion to keep the form of such artworks simple and homogeneous. Therefore, the feeling of artistic beauty will become single and symbolic. For example, the series of American Hollywood hero movies. They are nothing but mechanical séances with a different look. What they satisfy is people's desire for symbols. In contrast, we can soon feel the difference between the other part of Hollywood's artistic films. Their experience of desire is more complex, and so is the structure of their content, such as "City of Love", which reflects a more humanistic realm of realization. Yet this is still essentially a form of commercial cinema. The most extreme artistry is the part of creative cinema art films that have their own ideas and do not go along with the audience's thoughts. This part of the film is profound and can be constantly thought about and understood.

The same goes for **television series**. But nowadays, the TV series are more integrated with cyber networks, resulting in their internal cashing forms being more controlled by the cyberization of cyberspace. For example, TV

dramas are broadcasted by internet platforms with various rules and models such as "member watch" and "over-the-top screening". In addition, the platforms will pop up ads during the broadcast. And since most of the viewers of TV dramas are now moving to mobile platforms and the Internet, the nature of cyberspace has led to a greater cyberization of TV dramas. For example, various advertisements are inserted during filming, plus some symbolic cyber kernels in the drama. These are some of the phenomena of the cyberization of TV dramas nowadays. It is more serious than the cyberization of movies.

**Online games** (The online games and blockchain games here are distinguished by the form of games. The most controversial cultural form in cyberspace should be the game. In fact, after naming the problem of cyberization, I think the classification of games has actually become clearer. Most of the online games we know are highly symbolic and cyberized because they are the tools used by most game companies and big platforms to make money. They use online games to build cyber circles inward (a kind of inward cyberization to consolidate the stability of the cyber space) to form the exchange and satisfaction of symbolic desires, while using these online mobile games to convert symbolic desires into economic power. In this type of game, what abounds is only symbolic desire, and, he conforms to whatever we call the nature of the subject of the cyberspace, such as black words (game vocabulary). And these black words represent the familiarity with the circle and the status within the circle (of course, the status is also determined by money). Now a game called good cell phone or online game is generally understood in the game industry as needing a good set of means to break the circle and to guide people outside the circle well into the small circle. Further, a good game in the eyes of the operator must also have the ability to consume such features by those entering the circle. Thus, the vast majority of online mobile games are cybernetic tools that create circles internally and cash in and break them externally. Such games cannot be seen as works of art.

But not all online games are such cyberized tools either. In terms of large online games, non-cyberized tools for online endgames can be said to be rare, and even in my opinion have not yet appeared. Because of the wide scope of online games and his high production cost, they are all developed on large platforms and used as cyberization tools. However, I think an online game with artistry can be justified. But he needs to discard the purpose of making money. This requires a kind of transformation of the

MMO: into a work of art that helps people transcend the cyberspace. In other words, an artistic online game must be a work of art that makes people understand the single false and symbolic desire of Cyberspace and firmly transcend Cyberspace. In the process of people immersing themselves in it, they comprehend the realization that they must inevitably return to the real world. In practice, such an online game can be treated as a tool of reverse cyberization. It is a reverse device for the real presentation of earthiness in cyberspace.

**Meta-universe, blockchain games** Blockchain technology-based games (later referred to as chain games) and NFT (Non-Fungible Tokens) games (games based on unique contracts to construct in-game items, characters, pets, etc., so that the elements within the game have unique properties, thus ensuring their uniqueness, in order to exchange for in-game tokens, such as the Ether Cat [cryptoKitties] is the earliest such game constructed based on ERC-721, in which players can develop their own genes for raising cats and exchange them with unique features with others, such as exchanging cat hair for tokens) is an emerging form of game, and this game seems to give the game player some space for artistic creation. But it is not by its nature a game that gives players real room for artistic creation. The game Rarity, for example, allows players to make or risk unique equipment in exchange for game tokens and eventually virtual currency such as BNB or Ether. Of course, they will exchange these virtual currencies for fiat currency. In such games, the player is seemingly given the possibility to create art freely, but this is "art creation" based on a cybernetic premise. This is because it is still based on code and contracts after encryption. What the player creates is not the real creation. (Note that this is not an argument about whether virtual uniqueness is a creation. Creation here means an ungraspability, a mystery of things. The game equipment under NFT can be grasped, so it is not a creation. (And it can't be a work of art.) Of course, some people might think that this is just a limitation of the current stage of development of NFT games. In the future, people can create anything they think of in the virtual game world. And not just limited to the game world view of the equipment. But this is precisely where the problem is not seen clearly.

Suppose the future NFT game is really as formed a complete meta-universe world. Then the creation of the player within such a game would really be an artistic creation? Does it belong to a reverse cybernetic tool?

If the answer is yes, then it seems that we should promote the development of NFT games in order to bring an earthly penetration to the cyberspace. However, what we need to think about here is what is a "work of art"? This is where the question gets deeper. For something to be called a work of art, it must contain earthiness in itself and shelter an open state of truth with earthiness (see Heidegger's "The Origin of the Work of Art"). And even the NFT game in which the metaverse takes shape, he is still essentially fully interpreted. It is only this being interpreted that is truncated by the cipher, thus making the real code inaccessible. However, does the code before hash encryption matter for virtual objects in cyberspace? Isn't he already fully explained by us? It also means that here, there is no openness. The object loses its spirituality and its unknowability, everything is grasped, and then it can never be called a "work of art".

Thus, for the NFT game, it is better to say that it is artistic than to say that it is a game that cypherizes art. This is the more terrible fact, which is also a symptom of late capitalism. He cyberbolizes everything in creation by means of a chain game. Thus, all the artists who were in reality were drawn into the cyber circle, transforming the real creativity into a false creation caught in the cyber order. At the same time, the creation of art itself is plunged into a cybernetic economy, which must conform to the laws of virtual money. Through this device of chain tour, more people are caught in the stability of cyber finance (the next chapter will discuss the stability of cyberspace by the cyberized individuals) and become part of the cyberspace, becoming fully cyber individuals. And thus completely detached from the real world. For any chain game, whether it is just a game with some kind of virtual currency as a transaction or an NFT game with its own tokens, it is essentially a profound tool of cyberization. It is a new "strategy" created by capitalism to cope with the creativity of people in life and the unpredictability of art. This strategy was born out of the powerlessness of capitalization over the real world. Since the living artists in the real world could not be the defenders of capital, they tried to complete their control over the non-cyber individuals and artists by cyberizing them first. This is the nature of late capitalism.

**Game as an Anti-Cyber Device** How can a game as an anti-cyber device be reached? Such a game, whether in the form of a chain game or a traditional online game, should aim to lead people to comprehend the artist and the artwork. For the chain game, we will discuss the possibility of

a kind of anti-Cyberized installation of the chain game in chapters 3, 4 and 5. So let's start with just the traditional online game idea: the first thing this anti-Cyberization tool needs is a lot of money to build, which means that he must use big artists as designers and leaders and big state assets as a source of funding. This requires the support of the state. And we can see that in fact, whether it is online game or chain game, the real world capital is behind the influence, and it cannot be detached from a kind of ideologization (Chapter 3 will reveal the false decentralization of blockchain in detail). Then, since such ideological decentralization is impossible, why not construct a decentralized online game or chain game with some ideological certainty? Transform the online game into a work of art grasped by the SOE. to construct this artistic online game. The purpose of its establishment is no longer for the conversion of cyberization and symbolic desire to economic space, but for the awakening of people's artistry and leading them back to real life. At the same time, this online game can regulate people's desires in cyberspace. People who can't break away from the cyberspace can enjoy the symbolic pleasure in it, and occasionally give them the opportunity to transcend. This online game is a device to regulate the symbolic desire of cyber individuals and lead them to transcendence. He builds on an understanding of the difference between cyber and non-cyber individuals: for those who need symbolic desire, chain games and online games give them a symbolic desire on the one hand and guarantee their space to be exiled on the other. For example, for some antisocial personalities who have a serious tendency to violence in physical terms, such cyber devices can be used as their cells and they can feel the pleasure. The tension on the other side lies in for people who need to break away from the cyber space from it, designing it as an anti-cyberized art work rather than an installation, and leading them away from a single desire step by step scientifically while satisfying their symbolic desire. In other words, online games should not be stuck in such an industry as games, but should be developed into a more meaningful cyberspace regulator or art work for society. This is what should be done in the future.

Contrast the online game of big capital with the online game of anti-sebolization installation, the former is an attempt to make art completely cyberized as well, pulling artists into the economic relationship of virtual currency or fiat money, thus controlling the ungraspable art for the purpose;

while the latter, on the other hand, hopes that artists will join in the leading and saving of the cyber space. The power of art is used to allow a part of the population to maintain the premise of symbolic desire and to continuously comprehend the process of transcending cyberization. The former is a violent one-way cyberization. The latter, on the other hand, is the modulation of maintaining tension. Until one distinguishes the difference between the two, one cannot distinguish the artistic difference between them and thus thinks they look the same. But this is only the same on the surface; on the origin, they are completely opposite.

Single-player, **independent games** The degree of cyberization is relatively low for single-player games, especially for single-player independent games. Because it is impossible for him to consume the user's desire all the time through the network and to form the cyberization of real social relations through the network. Therefore he cannot eternally acquire symbolic desires in one person. Thus, he must change the goal of the game into polishing a certain deep ideological core and game content. With a certain artistic character. However, some large studios slowly became cyberized as well. They started to produce games in a production line model, quickly exploiting new, single content to make money (e.g. Ubisoft had such a shift. Early on, it was a highly artistic studio, but now it has been reduced to a game production line). Such games do seem to make money, but with the desire for symbols, it is not sustainable. Because he does not cyberize the broken circle, and its process is very slow. It is not as good as online games, which can always constitute a fast circle-breaking cybernetic force. The game produced by such a production line is also carrying out a kind of monolithic story, a monolithic desire, and therefore, it still has a certain degree of cyberization. And this phenomenon tends to appear on series of games that already have a certain fame, on game studios and companies that already have a certain ability. But this will inevitably lead to their decline (for example, Blizzard).

The single-player games that are most easily detached from Cyber Desire and can be called artworks by us should be found in large numbers in the independent games of early studios. Because indie games are developed by small teams with weak capital power, they often have a higher artistic pursuit, and they can only be recognized by people if they make really good works. Therefore they must work on the game content, not on the symbolization of the game and the exchange of symbolic desires. However, independent games will also face the danger of

cyberization. Just as non-cyber individuals will turn into cyber individuals will also turn into cyber self-publishers. It is up to the makers of indie games to understand the problem of cyberization in their comprehension. Indie games can and must make money, but they must prevent themselves from being seduced by money, from entering the big cyberspace, and from transforming their love of games and art into a single symbolic desire. Prevent the murder of artists.

**E-sports – the cyberization of the festival** Finally, I would like to talk about the more special of the cyberspace, and also the more special category of the game industry - e-sports. E-sports is undoubtedly a very disguised form of cyberization of games. On the one hand, within the game he relies on the sale of game skins in exchange for financial gain, which is a more than obvious form of exploitation of symbolic desire. It is a means by which the big cyber capital companies convert symbolic desire into their own monetary advantage. Within the game, the player buys symbols that the game does not actually mean, and in fact gains precisely the enhanced cyberized status within the game, signifying his status in this game, his devotion to the circle and his heart for this game. However, this symbolic desire is built on the shell of an ideology of eSports. It is because eSports are cloaked in a veneer of competitive sports that this conversion of symbolic desire is perceived as just. And it is supported by the majority of people. This ideology, coupled with the gathering of capital, makes eSports appear to have a strong sense of justice. Yet this is one of the ways in which it confuses people. It is this form of competitive sport that eSports uses to disguise itself to the outside world. On the one hand, he gives justice to his symbolic desire to convert into money. On the other hand, the external competition allows more people to be integrated into the cybernetic space. The intermediary in between is both money and ideology. And this ideology takes advantage of people's misconceptions about sports and the Olympic spirit (a misconception that the Olympic spirit is a competition of limits. (However, the true Olympic spirit is an artistic activity premised on joy in a festive carnival). The small circle of eSports promoted by the big companies keeps creating symbolic desires, and keeps "breaking the circle" with "sports spirit" and capital to complete. Unlike other small circles, it does not need to rely on money alone to obtain greater circle breaking and cyberization. He can also rely on ideology to do such empowerment. And then convert such ideology and cyber power directly into money again and again, and then use money to implement



a greater process of cyberization of people in the real world. In other words, eSports has actually completed the ideological construction work that any of the above mentioned cliques have yet to complete. In eSports we can see the power of the completed form of late capitalism: he can shift his power in any of the three cyberspaces at will. In the realm of reality, because of ideological justice, the e-sportsman has a realistic social status and the treatment of an athlete (because his ideology is the ideology of sport, his full value is the full cyberization of the sports circle). In the economic sphere, the symbolic desire of e-sports can be directly transformed into money, both for the followers of the game, and for those who participate in the tournament. And he is dependent on big companies, with which he can cooperate and even do eSports-related TV shows, movies, etc. Within the Cyberspace, he also has an extremely high reputation, because eSports players look like real people, because they are called athletes. Yet aren't they the most cyberified human beings? The vast majority of the day is spent in games, the vast majority of the time is trapped in the Internet realm, and the only desires are symbolic desires and the symbolic desires that are orchestrated offline based on the game matches. The exchange of their desires must be done within the circle. Because they are only able to talk to others within it, everything in their lives is also mediated by the game. Yet, they are treated by all other subjects of the cyberspace as real people (athletes) with real status in real life. Isn't this a bizarre phenomenon?

It is because of the ideological completion reached by the industry of eSports (well he ideology is restricted only to sports circles), that everything that eSports does is given metaphysical justice. From symbolic consumption, symbolic desire, to the players in it, to the cyberification of the individual. Everything becomes relevant. Thus, even within the cyberspace, the complete cyberification of the players and gamers of eSports makes their cyber status the highest. This is because they are the credit of the cyberspace, the ultimate goal of the cyberspace. Therefore, this social relationship in the cyberspace determines the "consciousness" of the individual cyber player (just as the social relationship determines the consciousness). They are inevitably respected by the cyber individual. However, isn't it sad that we look at it outside of the eSports community, outside of the cyber community? Anyone in eSports must abandon their more emotions, their reflections on self, their thoughts on society, and concentrate on their eSports training. Putting all of life's actions and thoughts into cyberspace, he can exchange it for a truly realistic position.



Perhaps, those who are really successful e-sports players because they have completed their own conversion process from Cyberspace to the real world. They are able to feel normal life after obtaining realistic status. However, how many people have actually completed this transition? How many are confused by the illusion that "eSports is not out of life" brought about by their success. They think that if they work as hard as they do, they will be able to break away from this cyberization. So why not start out with a real life experience? It's an illusion created by capital. Just like a capitalist will donate a small amount of money to some charity. There are only a handful of successful e-sports players who make up the "realistic" looking landscape of e-sports. And how many of those who have really made it are able to leave behind their singular symbolic desires and return to the rich reality of the world without symbolic desires after the intense cyberization they have undergone. How many of the realistic objects they seek, their aesthetics, their consumerist views, can become rich and detached from their original symbolic desires? Look at the people who are devoted to e-sports, aren't they the ones who are most cyberized?

E-sports, on the one hand, has completed the construction of its own ideology. On the one hand, it is cloaked in art and sport. But in reality it is a purely cyberized tool. If it is possible that online games may have the possibility of artistry, then such artistry of eSports is categorically impossible to exist. However, isn't the disguised artistry of eSports just an illusion of holiday carnival? The fundamental source of this lies in people's misunderstanding of the Olympic spirit. That is, the carnival festival where joy is the main and competition is secondary is misunderstood as an absolute competitive competition. And eSports is constructed with such misunderstood sportsmanship because of its ideology. Then, through the addition of capital and cyberspace, eSports has become a cyberized tool for the festival. The original festive orgy is the orgy of the god of wine, the somatic transcendence of Dionysus' corporeality, the breaking of people in the repetition of a boring constructed life. This orgy points to the non-constructive, which means that he is pointing to the non-cybernetic. The festive carnival is an artistic activity that breaks down the constructive, a gathering expression of the most primitive performance art. However, eSports is a kind of cyberification of festivals: originally, people's festivals are beyond capitalist constructs, a feast for people to break away from capital consumption, from the repetition of boring routines, and against the normal work and overtime system. However, the birth of a cyberization of the holiday mediates the real world of the holiday itself. Black Friday is the

cyberization of the holiday in such a financial space, while Double 11 is the cyberization of the holiday between e-sports and Black Friday. Today's eSports tournament is a cyber-competition of the holiday in cyberspace. It inherits the ideology of "sportsmanship" and brings the festival to cyberspace. However, every time an eSports event is completed, someone wins the championship. Is the revelry a revelation of realistic desires? Is this revelry happy and profound? The orgy of e-sports is precisely the embodiment of a symbolic desire in reality. It is a single manifestation. Just look at the behavior of people when they win a game: some people act out of character to celebrate the victory of their team. Aren't some people behaving in a linguistically linear way to keep their pre-game promises during the orgy, which is a manifestation of this symbolic singularity? How many people make bets before the game and thus run around naked, disturb people, post pictures of unclothed people, or even post pictures of unclothed girlfriends in the post-game orgy? Isn't this the equivalent of a singularity of symbolic desire? What we can see here is exactly the formula of symbolic desire we mentioned earlier. He merely conforms to a single discourse. Is this a deep commitment? No. A real commitment is a trust in life, a certainty of will, a persistence of will power. And the promise fulfilled after the eSports tournament is a manifestation of the inability of symbolic desire to distinguish between diverse desires, and obeys the singularity of the linear structure of language. Some might argue that such orgies are precisely the orgies of the alcoholic gods because they express the most carnal desires, such as running around unclothed, such as eating excrement, such as having sex to do. However, were the orgies of the gods of wine the presentation of such a single desire? Absolutely not, the spirit of Dionysus lies in the transcendence of the physical body, in a more open physical realization, he can be happy, sad, excited and so on the interweaving of feelings, he is difficult to describe in words. Yet look at the orgy of eSports, what is there but a single symbolic desire?

It is in this kind of festival cyberization that eSports loses the possibility of his final artistry. One could even say that here, eSports contains no artistry whatsoever. It is a product of complete cyberization. If we really want to make an artistic transformation of eSports, we can only return eSports to its most original form: a five-person blackout between friends in an Internet cafe, a class game competition, and a defiant battle between friends. This is the most artistic and most enjoyable stage of e-sports. But in general, compared to other games and movies, the artistry of eSports is the lowest,

but his confusion is the greatest. E-sports should give way to the carnival and let people return to a more realistic holiday revelry.

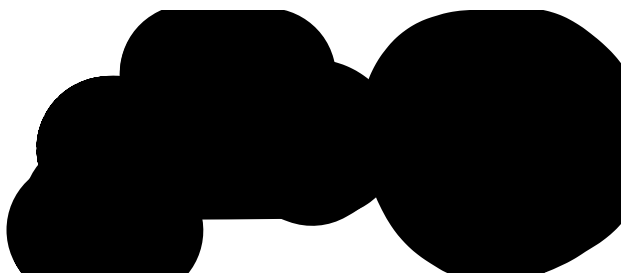
We can get a kind of late capitalist inspiration from the industry of eSports: if the big platforms, the whole internet cyberspace is finished with such ideologization. That would be very scary: the big capitalists hold justice hostage with ideology, so that they can convert any social status they want, money at will. And this is absolutely right in the eyes of the people. At the same time, the people's desires and needs are attached to such cybernetic capital, to the big capitalists, to the big platforms and to the small circles created by them. There will be constant disputes, metaphysical bickering wars within the coterie, but they are all loyal to the capitalists who keep them in infinite infighting and bickering. It can be said that when this ideology in cyberization reaches completion, the capitalists can control not only the materials of people's lives, but also their desires, and can even control everyone's holidays and orgies, and thus control who people like, what kind of objects they find, what kind of people they like, and what kind of people they hate. If they want to control individual people, no brain-computer interface, direct symbols can be used to complete the direct cybernetic control of. Then what kind of artificial intelligence do we need to develop? Wouldn't it be more intelligent and labor-saving to directly turn real people into artificial intelligence? Such a utopia, but really beautiful.

## 2.2 Relationship between Cyber Subjects

As I talked about when I described the cyber subject. Cyber subjects tend to cyberize internally on the one hand. On the other hand it will also cyberize externally. And the composition of these two sides of cyberization is the most obvious and complex in the cyber circle, because he is at the center of all kinds of cyber subjects. But this is not to say that other cyber subjects do not have two directions. They all have two dynamics of cyberization in these two directions. This is consistent with the nature of thinking. Thinking on one side will expand the point and form a new structure of the blossoming of a new point. On one side it will link points with other points, forming structural forms of lines and surfaces. Here we have to make a distinction in the structure between inward, and outward

structures that are prone to misunderstandings.

By inward cyborization, we mean the unfolding of a point, i.e., taking the open set of a subset of points. He unfolds as diverse small thought



structure types. In Cyberspace, a Cyber subject unfolds to see more small Cyber subjects (as shown in the figure). This relationship between the small circle within the point from the expansion of the point and the original circle, we call the in-pair relationship. In Cyberspace, the in-pair cyberization is the process of point expansion. He will unfold the point and continuously constitute new small cyber subjects. For example, the form of inward cyberization of platform big capital is to develop virtual idols and online games to complete inward cyberization.

And by external cyborization, we mean point to point. Whether the point is expanded or not. (As shown in the figure)



That is, the inward relationship is an unfolding relationship of points. The outward relationship is a dot-to-dot connection relationship. We are often disturbed by the size of the point. For example, the cooperation between individual Saibo self-publishers and the platform is actually an external relationship. And Cyber self-publishers themselves establish a new chat group within their own circle, which is an internal relationship. We often misunderstand that the relationship between the small cyber collective and the big cyber collective is the inward relationship.

The above relation can also be expressed as the following topological relation.

We let  $E$  be a set and  $\Gamma$  be the set consisting of the subsets of  $E$  called open sets. and satisfies.

①: the sum of any (finite or infinite) open sets is an open set; (i.e., such open sets are guaranteed to be expandable at each point as well as in the set)

②: the intersection of any finite number of open sets is an open set; (it is guaranteed that the intersection can be expanded even after the intersection)

③: the set  $E$  and the empty set  $\emptyset$  are open sets; (even the empty set and the whole set itself can be expanded)

Then, we call this dual  $(E, \Gamma)$  a topological space; i.e., the establishment of the expansion of a point.

Similarly, every subset in  $E$  can constitute a set, and in a Cyberspace such as the composition of a Cyber circle, he is actually a set of subsets of  $E$   $\Gamma$  defining a topology on  $E$ . For the whole Cyberspace, all relations between them we call **Cyberspace up to topological relations**. In topology, he is defined as.

$\Gamma$  is the set of all subsets of  $E$ . This is the topology on  $E$  that contains as many open sets as possible.

These topologies are called discrete **topologies**. The structural morphology analysis of Cyberspace is based on such discrete topological relationships. The Merkel-Patricia Tree (later abbreviated as MPT), including the later in cyberspace, is also a tree structure that is aggregated in such topological relationships.

Similarly, we can also define a foothold that facilitates our analysis as an object, i.e., by considering some set as a whole.

For this topology, there are only two elements in  $\Gamma$ :  $\Gamma$  and the empty set  $\emptyset$ , which is the topology containing **as few open sets as possible** on  $\Gamma$ . He is able to facilitate our analysis of it as an object with a foothold.

Having established the topological relations, we can then look at the cybernetic operation of this.

The judgment of the extent of a point is determined by relying on the actual size of this point. And this actual size is determined according to the consistency of reality relations, ideology and symbolic order. For example,

a self-publisher is a point with his fans. But if one of the fans does not agree with the circle, then he is out of the circle, and the relationship after being out of the circle is an external relationship. And this situation is even more complicated in the Cyber space. Because a cyber individual has multiple identities, it is likely that on one platform he is a member of a certain circle, and on another platform he is a member of another circle (speaking another kind of black language, endorsing another symbolic order). That is, he is contained in more than one set and constitutes discrete topological relations in more than one set. Then, we have to determine the structural relationship in which he is located by the symbols of the Cyberspace, and further determine whether this is an internal or external relationship. A point they may also have depend on economic relations to become a set. This is the relationship constituted by the second phantom system. For example, the relationship between a bank and a Cyber platform is an external relationship in the second system.

It is also easy to get confused in the same hierarchical relationship, for example, in general two big capital and big platforms often have the same ideological and economic space status. Then, their contexts have to be discussed separately to determine whether they are external or internal. In terms of cyberspace, for example, two video sites, they have the same ideology and the same economic model. In the online cyberspace alone, they are two cyber subjects (points) that have been linked together. And the reason why we say actually two cyber subjects (points) is precisely because when we look at the second phantom system, they are different companies and therefore they are two different points. That is, the topology of the point as a set, taking as few open sets as possible. On this premise, they constitute an external relationship. And if two video screen platforms, they are the same in cyberspace, they are also one company in economic space, but they slowly already have different ideological differences in the real world. Then we say they are one point in cyberspace, in economic space, in reality they are already two points (this is the case of many companies, which seem to be "internally" split, but in fact are economically one collective, but in reality are already two collectives). It depends on the set we are taking in the topological space, and also on whether we are looking at a set from an open set at most or at least.

In fact, from a different perspective, it is possible to make different "predictions" about some collectives. For example, the above example shows that a company that is the same in the economic space (we call it "one company" because the concept of a company is considered as one

only if it is the same in the second space), but in the ideological sphere they are not the same. Then we can "predict" that this company will inevitably split. This is not a difficult task, it is a trick of the structure of the mind, and by understanding this topology, we can see many relationships that were not clear and the ability to "predict the future". For example, a government may seem to be one government in social relations, but if in the economic space, its revenue has generated two central banks, then it is already two governments in the economic sphere. Similarly, if a government does not have any control in cyberspace, then it is actually a state of anarchy in terms of cyberspace. This is precisely why the network is now in chaos. He shows how unguided cyberspace actually practices anarchy in human relations. But he can still rely on the real economic space to maintain the relationship, so it is not too chaotic (but there is no one to guide, resulting in economic agents from which a lot of money and power again cyberization brought).

In short, what we call the relationship of the cyber subject to the internal and external and everything else is relative. It is a topological relationship. One needs to have a holistic grasp of the entire structure of Cyberspace and its variant forms. This is how you can anchor the positional relationships. Just like looking at a map, first you have to establish where your position and the position of your destination are on the map, so that we can plan the functional relationship between them (the route).

## 2.2.1 Two-way cyberized cyber individuals

Every cyber subject has in-pair relations, even for the cyber individual. For the Cyber individual, his in-pair relationship is a kind of self-symbolization. Self-symbolization manifests itself as a split of the cyber individual. The Cyber individual enters into the Cyber space for some reason and enjoys the desire to symbolize. However, for him, the reality of the individual is limited and not free. In order to better enjoy the single symbolic desire offered by the Cyberspace, he performs a cybernetic construction of the self. And this construction is the unfolding of the self. For the early Internet cyber individuals, this cyberization was presented in online games. Because of online games (especially role-playing online games), he provides a good template for the cyberization of the self. When the early Cyber individual plays role-playing online games, that manipulated

character, is his own doppelganger. He could experience a different status relationship in the online game than in real life, and could also move freely according to the manipulation. In the world of online game, there is no real death, and there is no real danger. Everything is mediated for the sake of the single and cyberspace status of the symbol. Nothing else matters. Death becomes painless. Emotions become false precisely from here. Early MMO players were not really that cyberized because MMOs were thought to be an alternate reality at that time. There is a phenomenon that demonstrates this point of view. In those days people played MMOs and the character they chose had to fit their real selves. Otherwise, they would be ridiculed. For example, men could only choose male characters and women could only choose female characters, and if men chose female characters, they would be mocked as "sirens" when they talked about their game experience in the real world, and they would even be ridiculed and vilified, thinking that this person was also a pervert in the real world and was against morality. In other words, people at the time thought that the Internet and reality had to be compatible. It is because such cyberization was not obvious in the early days of the Internet, so the online games at that time gave birth to many online friends and couples. Many people carried over such couples into real life. They became friends, husbands and wives in reality. This is the "miracle" created by the early good, non-cyberized network environment. At that time, people only saw online chatting and online games as a continuation of normal life. However, in contrast to the current online games, it is common to see people choosing characters in the game that differ greatly from their real selves, or playing online games to enjoy the thrill of being out of reality and enjoying the thrill of being a completely different person. This sounds like there is nothing wrong. However, this leads to a disconnection between cyberspace and reality. Relationships on the internet are also becoming more and more distant from reality. It is important to note that these phenomena emerge inevitably, they are a phenomenon of the well-constructed cyber cyberization. Rather than the opposite that it is the arbitrary choice of identity in online games that leads to cyborization of the network. Cyberization is the inevitable process of network development. With the popularization of home computers, cell phones, and people's lives becoming more and more inseparable from the network, people's attitude toward the network has become more and more symbolic.

In the process of inward cyberization of the self. People gradually need to abandon their real identity in order to enjoy the thrill of cyberspace. As



shown in the communication with people through cyberspace, many people have a huge gap between their personalities in the Internet and the real space (for example, they talk a lot online and are silent in reality). This indicates a kind of splitting of the subject, forming a difference between cyber individuals and real people. This difference is a manifestation of a certain amount of self-cyberization that has not yet been cyberized. The real cyber individual is the one who completely transfers the cyberspace symbolic desire to the real world. We can compare this with the fact that many cyber individuals nowadays also penetrate into the real world and influence it. But according to the previous article and the following analysis, we can know that this process from cyber individuals to the real world is to cyberize the real world as well. The early online games, on the other hand, were before the Cyberspace was formed and treated the online games as reality as well. The two are very different. It may be hard for people nowadays to imagine that the emotions within gamers in those days were the emotions of the real world. The early online games were a realization. Now, on the other hand, it is a cyberization of reality in cyberspace. It is a means of breaking the circle, cashing in and gaining power. Subsequently, cyberized circles arose in the internet and started to have internet terms (black words), however, internet users in those days rarely used internet terms in real life. However, nowadays, in the real world, most Cyber individuals unconsciously speak a lot of cyber terms in reality. Starting from elementary school students who are new to the Internet, they are already doing such realistic misidentification of Cyber words. The difference between cyber terms and the real world has been completely substituted into the real world by cyber individuals. This is not a new phenomenon. (I vaguely remember that I was the first person I met in high school who spoke cyber language in reality. At that time, I felt very strange, and I also felt very uncomfortable, thinking that this person was very strange. I felt some discomfort from the expressions and communication style. But now I don't feel strange anymore when I meet such people. (I'm used to seeing Cyber individuals who are constantly playing in the real world like this.)

There are many other manifestations of this inward cyberization. Under the development of the cyberization process, more and more cyber individuals begin to create their own identities in the cyberspace, some of them consciously and some unconsciously. For example, some people will consciously steal other people's photos and post them on social media platforms, thus thinking that the person in this photo is themselves. This is a

kind of conscious creation of self-sabotage individual. He can steal photos that he thinks look good and satisfy the ego in his mind, and then disguise himself as the Cyberspace. And then use this identity to communicate with other people in Cyberspace. This behavior allows him to create a perfectly satisfied self in Cyberspace. They also change the look and tone of their speech in Cyberspace so as to match the split image they have created. If the look and image of the real world is not too good, then they can use the image of the manga animation to build their Cyberspace self. This is the real source of cosplay, which allows cyber individuals to legitimately play the image they like in their own minds, which in effect constructs a cyberified self (this is one of the reasons why many political cosplays on the Internet originate and why political discourse is revived in the Internet age). However, cosplayed characters are often so far removed from reality that in real life, such differences are a constant reminder that they are not the character itself. Therefore, such cyberization merely satisfies their desires in cyberspace and is hardly misidentified by them to reality. Further, some actively cyberized cyber individuals will choose the perfect image of reality as their cyberspace image. This is the image theft that often happens in cyberspace. They will steal the pictures of some cyber celebrities or just disguise themselves as cyber celebrities completely, taking someone who has popularity and status in cyberspace as their cyberspace self. And construct their own position in Cyberspace. This has many advantages for them. First, they are equivalent to directly seizing a part of the power and status of someone who already has a status in Cyberspace. Secondly, this disguise satisfies their own symbolic desires. It is under the impetus of such a desire that the cyber individual can split himself in the cyber space and complete the cyberization of the self. Again, such manifestation is accompanied by a series of manifestations of symbolic desires. (What is described below is only one of the manifestations of the cyberization of the self in the cyber individual. It is not an inevitable phenomenon of the Cyber individual, let alone a representation of the real person)

1. Men will satisfy their symbolic desires by projecting the illusion of female clothing onto the creation of individuals in Cyberspace. Directly steal the photos of their favorite female cyber-celebrities (cyber-individuals with good virtual image doppelgangers) to take as themselves. They are often real individuals who are unable to satisfy their symbolic desires because of money and their own conditions. They also disguise themselves as individuals with the characteristics of symbolic desires. This behavior has a developmental process: early on they will use cute, symbolic female

anime characters as their avatars. Later it will develop to disguise as such anime character's character speaking. Further, due to the moral constraints of reality, a part of the population started to do a kind of split: a part of them went towards Cosplay and disguised themselves as symbolic objects of desire in the name of Cosplay. This is exactly why cosplay women's clothing is now prevalent. Because it fits the symbolic desire without violating morality. And, they will continue to change traditional morality through propaganda in order to remove the final stranglehold of traditional morality (there is nothing critical about this, because morality expands and develops in this process). Another part of the population will continue to go deeper into the transformation of the "self", not shaping their Cyber doppelgängers with the change of reality. Since there is no real thing, there is no moral constraint involved, and they can ignore the traditional morality in their hearts (because there is no one in cyberspace to do such moral supervision. Everything can be done by themselves), so they will choose the virtual image originally created by the netizens (cyber individuals with good virtual image doppelgangers) (netizens originally also shape their cyber subject image in the network through PS technology, makeup, etc.) to construct themselves, completely disguise themselves as this netizen to divide themselves and satisfy their symbolic desires. The result is to learn to imitate the image of others, or to directly steal the cyber subject image of an already fake famous person to disguise it as their own cyber virtual image. This is the deeper reason for image theft. Finally, some people will continue to walk in the split of the "self". They will be driven by symbolic desire to break through the Cyberspace. They will then influence the real world. Here, they start to face the real world again with moral constraints, which means they have to make a choice and split: one, sex change. And to promote the righteousness of cosplay women's clothing as much as they do. Second, violate morality and break the law (i.e., use other people's images to fall in love with others, cheat money, and even to directly form a fraudulent gang.)

2, and this situation exists for some female cyber individuals as well. Unlike men, since the real world is a masculine constructed society, this will lead them to choose female images to satisfy their symbolic desires in Cyberspace as well. Only a small number of people will choose male figures to satisfy their symbolic desires. This is a phenomenon that can be reflected in the early stage of cyberization (the number of female cyber individuals who use symbolic male anime avatars is much smaller than

those who use symbolic female anime avatars and are generally not very old). In turn, due to the moral constraints of the real world, female cyber individuals are divided here: some choose cosplay and extreme symbolic circles, such as JK uniform circles, Western-style Lolita, Hanbok, etc. to satisfy a symbolic desire. For these three circles, the people within these circles in the early days pursued more of a cultural identity, and he communicated more deeply with the real world. Therefore, their dress will respect the tradition. For example, Lolita and hanbok are more concerned about the regulations in history and cannot be altered at will. And later, due to the symbolic desires of Cyber individuals. These three circles are transforming. For example, the foreign dress hanbok JK pay no longer pursue the ancient system and orthodoxy, but add secondary symbols: stockings, double ponytail, SM elements, etc.. For women, their moral choice takes place here. That is, when dressing themselves, whether to follow the circle's orthodoxy and archaic system or to conform to symbolic desires. Respecting the orthodoxy and the ancient system is a cultural identity or an ideology of reality, which has a deeper connection with reality and thus a certain morality. A part of the population, on the other hand, pursues symbolic desires and does not pursue ancient systems and orthodoxy, and thus slowly accepts some of the demands of symbolic desires under constant cyberization. And this kind of coterie is closely dependent on the Internet to survive in the present, so they are bound to keep going to the latter. As you can see, the early circles were more inclined to the former. At that time, the women in the circle would criticize the parts that were beyond orthodoxy. For example, wearing stockings while wearing Lolita was not in line with the ancient system. Slowly, the circle developed so that now Lolita with stockings is a kind of Stone's usual wear. In other words, the moral choice of female cyber individuals is "chosen" within the circle, which is more hidden because some people do not even have to "choose".

If such a small circle does not satisfy the symbolic desires of the female cyber individual. Then another part of them will continue to go on to satisfy symbolic desires in a deeper way. This is partly due to real-world constraints (e.g., their body shape and appearance do not satisfy their symbolic desires even if they enter the coterie), and they choose to disguise themselves as other "cyborgs (cyborgs with good avatars)" (just like male cyborgs). Unlike men, they do not face the problem of transgenderism because they are women themselves, and thus they do not face the moral confrontation with reality at this stage and make a choice among them.

Therefore, it is very straightforward for them to dress up as those "cyberpopulars" (cyber individuals with good virtual avatars) and to learn from them in many ways. However, if the limitations of the real world are too restrictive for them to project their cybernetic selves into the real world (e.g., they are too poor to buy the same cosmetics as their disguise, or their body shape is too different), then they will abandon the way of dressing themselves in the real world to satisfy their symbolic desires. As a result, they will forcefully set the equivalence between the real world and cyberspace in the real world so as to satisfy their symbolic desires. In other words, they have to "deceive themselves" in reality with the compulsion to believe that they are the split Cyber individuals they created. This leads to a confusion between reality and cyberspace, which leads to a step-by-step path of moral and criminal violations. The appearance of this situation in the real world is the use of someone else's image to cheat on relationships, as well as to cheat on money. This is the reason why many women in online relationships nowadays are so different from reality. It is also the reason why many women have a huge gap between their online image and their real appearance. They use PS technology to make their real selves more symbolic. By this means, the person in the photo is both herself and not herself; she is cyberified as an individual. At the same time, it does not violate morality. When people accuse her, she will say that it is indeed herself. Because women who have come this far can no longer distinguish between reality and cyberspace.

From the interpretation of the above phenomenon, we can see that there are some cyber individuals who actively cyberize themselves, constructing cyberized doppelgangers under the constant splitting of themselves and constant disguises, and such doppelgangers affect the judgment of their real world selves and the perception of their real selves. They can't tell which side is their false self and which is their real self anymore. They then go on to do the same behavior in real life that they did in their Cyberspace split selves. This constitutes a lot of pretending to be in love to cheat on money and feelings. Perhaps in the view of some such Cyber individuals, they are not cheating, they are just deep in the fog of virtual and reality. They can't tell which one is their real self, and they have no way to pull out from such a split role. But once they experience reality, they become realistic emotional cheaters and money cheaters. In the current network environment, there are countless such self-sabotaging people. And under their continuous deception and disguise, more and more deceived people found the falsity of it. Slowly, they stop believing in

any symbolic identity in cyberspace. Everyone has their own wariness of such cyberized personalities. Thus, the network itself is perceived as having such falsity. This, in turn, allows some of the deceived to enter the game of cyber symbolic falsity. This is because the deceived see in the person who deceives them the "freedom" without morality and restraint that comes from this symbolic desire. Slowly, some cyber individuals are happy to engage in such a constant change of their identity disguise. This is what they call the freedom of Cyberspace.

We see very clearly the harm of this phenomenon. But this harm does not come from the fact that morality can be changed by them, because that is the nature of morality. The development of civilization is the process of constant evolution of morality, and any individual in reality can change the fixity of morality. The real harm, however, comes from the singularity of symbolic desire. That said, I do not accuse this behavior of changing morality as something to be watched out for. Rather, it is because this cyborization is so singular that it is something to be watched out for. That is to say, what needs to be emphasized here is that moral change is not the problem; it is how morality is changed that matters. Morality cannot be changed in a way that satisfies a single desire. The key is the equivalence of all values and connotations that come with a single symbolic desire. In short, the real world is very scary if it is all symbolic desires. But if some behaviors of the network can join diverse desires and feelings in the real world, then this is the network behavior that can be recognized to some extent.

The singularity of symbolic desire leads to what appears in real life to be a violation of morality with strict distinctions, or even illegal behavior. However this will change because of the singularity of symbolic desire. As the above example shows, the righteousness of cosplaying women's clothing is being propagated to change the traditional moral prohibition that "feminization of men is wrong". Morality is being changed and should be supported. This is the development and change of morality. The problem, however, is that this righteousness should not change the diversity of the real world. This misrecognition can come from the misrecognition of the Cyber individual's identity. Perhaps there are cyber individuals who will think they can master this degree. They will not confuse real life with cyberspace. However, this is actually a matter of self-interest. For example, if you chat with someone in cyberspace, and you have feelings for them over time, is it really limited to cyberspace? When the desire to pursue greater feedback, he will inevitably go to the economic space in search

of monetary relationships. However, isn't this monetary relationship based on a false self-sabotaged identity? For the real world, isn't it a deception to have a pecuniary relationship with someone under a false "ego"? Likewise, if it is not converted into a monetary relationship, the symbolic desire must be converted into a real desire. So do we meet offline? Do you fall in love offline? Isn't a relationship built on a false split ego a deception for feelings? Single symbolic desire tends to cross the line, to develop too quickly, and to keep the cyber individual deep in too single a desire without going through the trials of life. This is the real caution. Rather than being wary of a moral change.

Therefore, a good cyber environment needs to prevent this cyberization of the individual in personal education, and since this is a very individual thing, it can only be guided in education for everyone. Educate the reality of the cyber world from a young age, so that the cyber self has more of the reality of the real world. But what if people really want to enjoy an identity in disguise? This would require some sort of transformative device that makes centralized guidance and moderation possible. Creating state-sponsored "devices" of profound significance, such as online games (as a regulatory tool), is one way to do this. Now is the time to use the chain game to accomplish this regulation of symbolic desires and the cyberization of the self. Give the cyber individual some space to freely change his or her identity. Satisfying these symbolic desires in online and chain games (and through the regulation of virtual currency, the regulation of cybernetic individual desires, as detailed in chapters 4 and 5). Through some cybernetics means, the whole cyberspace is given back a relatively real cyber environment to ensure the stability of cyberspace and real space.

As for the external cyberization of cyber individuals, it is actually a kind of symbolization of stripped subjects. It is mainly manifested in the alienation of the Cyber individual from other Cyber individuals and self media. This comes from the process in which the metaphysical thought of the cyber individual must be detached from the concrete person and inevitably alienates the concrete person with a universal conceptualization and ideology. In fact, cyber individuals also carry out such cyberization of larger subcultural circles and some video platforms. But after all, subcultural circles and video platforms are not concrete people, so it is difficult to observe the difference.

The alienation of bloggers from other bloggers and bloggers is what



we generally call "straw man attack", they will force their own metaphysical theories to make others (whether they are bloggers or not) conform to their own ideology. And think that the other person is as they think. But if someone else does something beyond his perception, he will agree with himself more, and instead reinforce his original view, forming a more thorough metaphysical perception. These phenomena are also described in psychology and are called the "Ducker effect". However, the root of this Ducker effect is actually the metaphysical characteristic of self-imposed limits on thinking to keep it stable. Of course, we can say that this is a cognitive bias, and we can even describe this phenomenon in terms of mental underdevelopment. This act of establishing a "straw man" for attack, because it necessarily transforms the complex human being into a simple human being in line with his ideology, thus erasing the complexity of the human being and pulling all objects into his cybernetic space. This process of cyberization takes place in the direct cyberization of theories and in any cyberspace (language, civilization, economy, network), where the cyber individual often uses a forced verbal violence to transform the object into a composition that conforms to the structure of his cyberspace, thus establishing the image of the other as a "scarecrow". This is very common among metaphysicians (which in turn explains the cyberspace nature of metaphysical theories and their ability to place anything in a cyberspace of their own creation). We have all met such metaphysicians in everyone's life. This is also true in Cyberspace, which is a result of the nature of the human mind and needs to be overcome. Likewise, in the process of objectifying people, they tend to employ some more insidious and difficult to accuse means.

For example, the prior use of conceptualization to label an individual. Placing a word in an absolute ideology and then assigning it to the object he wants to alienate. A good example of this is the term "female fist" on the Internet. This term refers to metaphysicians who want to use "feminism" to manifest their power, often under the banner of "feminism", to gain their own privileges. This is why some people use the term "female fist" to refer to them. The reason for this terminology is that some "feminists" also find it difficult to transcend metaphysics to understand concrete human beings with feelings, and are less likely to experience real female power, which is why they engage in "feminist" acts of verbal violence. "privileged" behavior. However, this term has now become a straw man weapon: when someone wants to misconstrue the other person as conforming to what they consider to be a "female fist," they can label anyone with this concept, so that they



have to prove a paradox in order to get rid of this label: a doppelganger who is not under their own control is not themselves. A doppelganger who is not under his own control is not himself. This doppelgänger is in the cyberified space of the cyber individual (and therefore has no way to prove it). And, because the description of the person necessarily relies on practice, then, whenever the labeled person responds to such a straw man attack, he is also necessarily caught up in a metaphysical argument. They fall into a linguistic cybernetic trap. Thus, they begin to explain to each other what "female" and "female fist" really are. Then they are pulled into the cyberspace and attack each other with their own ideological systems, creating an endless argument of endless regression and endless creation of cyberspace. This is the normal state of human quarrels in the Cyber Age. On the Internet, once caught in the exchange of ideological discourse, no one can speak clearly. Because in this cyberspace we have no body, there is no practice of bodily constructions. Unless an absurdity is revealed in this space.

This external cyberization of the cyber individual can also be presented in the form of questions as well as advice and education. For example, he asks questions to presuppose an ideological framework that has already been constructed. For example, when someone says that it is necessary to move away from the single symbolism of the cyberspace and return to a multiplicity of sensory experiences and perceptions. The metaphysician (the linguistic space presentation of the Cyber individual) often constructs a set of cybernetic processes by asking follow-up questions, such as: How do you define symbolic desire? How do you define sensation? How do you define what is really XX? Or, how do you make sure that what you perceive is the truth? What is truth? Is what you feel true? What does it really feel like? And so on, typical metaphysical questions of this kind. Such questions are the entry point of the a priori system that we see repeatedly in the history of philosophy. If one answers such questions from the perspective of thinking and linguistics alone, one will inevitably fall into the already constructed structure of thinking. This is the process of "cyborization" within thought, and is the root cause of cyborization.

The cyberization of other cyber individuals by cyber individuals and cyber self-publishers is universal. Because thinking necessarily constitutes the structuring of a certain cyber subject. When this subject is structured, he has universality. Therefore, if a certain subject is known among many cyber individuals, the universality will be found in the perception of this subject by many cyber individuals. As a result, a large or small circle is

created around this subject. This is the power source of the transition from cyber individuals to self-published individuals, and also the power source of the circle composition. When a group of cyber individuals are familiar with a certain person, and when they have acquired the same ideology only in appearance, they will gather into a circle around this subject. In other words, for the self-published subject, his own circle of fans does not belong to him. The subject described in the circle is not the real subject itself, but the "self" that has been cyborized by the circle. This constitutes the difference in self-identity between the fan circle and the self-publisher.

However, for the self-publisher who is himself the cyber subject, there are two misconceptions here: first, the subject of the circle is thought to be his real self. Because he himself is also a Cyber individual, and can't figure out the difference between his real self and himself in Cyber space. Thus, some misconceptions will be born, confused between the circle and the self, unable to find their own position. Secondly, since the self-media subject will also cyberize himself, he will recognize a self that has been cyberized by himself, but this cyberized self is different from the self that is cyberized by the fans collectively. Therefore, these two cyberized selves will be in conflict. As a result, the bloggers and their followers will fight with each other. Therefore, some bloggers are angry with their fans for not knowing themselves. But in reality, the ego he knows himself is not the real ego with a physical body either. This can lead them to say with their mouths, "I'm so sick of you people saying you're my fans! " "Fan behavior should not rise to the rightful owner, the me that the fans know is not the real me, you do not know me." and so on, but because they themselves, as cyber individuals, are deep in such a symbolic order unable to recognize their real corporeal selves, thus the self-published subjects do not mitigate such behavior in their behavior, but rather cyberize their selves even more. In some cases, some fans' cyborization of the self-subject is consistent with the self-subject's self-syborization, and then they approve of the fans' cyborization of themselves and thus structurally support this cyborization behavior. But this approval instead aggravates the misunderstanding between themselves and their fans about their own real flesh. As time lengthens, and as the range of influence generated by the constant circle-breaking behavior of the self-publishers under their symbolic desires increases, the cyber self-publishing subject as understood by the fans (the idols they follow) then becomes more and more different from their real corporeal selves. This eventually leads to their own split personalities. Both the fans and themselves idolize themselves, thus overestimating themselves

and being overly proud and arrogant. This is the relationship between the cyber individual's cyberization process for the self media subject and the self media subject's self cyberization.

The cyber individual will also do such a cyber operation for the circle. This cyberization of the collective is actually a preparatory stage for the discursive attacks between circles. This cyberization inevitably puts a certain label on a certain circle of people, creating a false universal split subject. This is the only way to bring all the Cyber individuals within a circle into the process of Cyberization in line with the ideology of their initiator. The arguments and discourses between the cyber individuals and the circles are a complete "empty play" against the "straw man". The war between fan circles will also attack each other's stars, self-publishers, and anchor saber subjects. They will make videos and other highly symbolic symbolic games of the subject of the hated circle, trying to pull this subject into their cyberspace to better "straw man" attack, which is itself a kind of cyberization of the subject of self media. In the discourse of the cyber subject, there is only symbolic desire and symbolic power, not truth. Because the cyber circle itself is a universalized collection, the cyber individual cyberizes the collective cyberization that is already contained, and the cyber individual cyberizes the individual person is actually very different. However, in the human cognition, it is difficult to make a distinction in the thinking. Because the circle itself has already completed the cyberization, this causes people to not see the cyber individual's cyberization of the circle clearly. This obscures the fact that the cyber individual cyberifies all objects. Further, it is also believed in the real world that the relationship between the Cyber individual and the Cyber collective is the universal norm of human-collective communication in the real world. This misconception can lead to the inability to distinguish between collectives that are linked together by emotional-sensory ties and Cyberized collectives. And to assume that all real collectives are also such cybernetic collectives. Thus, the collective is only about fixed truths and not about feelings and beliefs. However, a real collective is a collective with emotional ties, a cohesive collective, a collective with flesh and blood, a collective with passion and strength. It is not a cyber-circle that has been cyberized.

Cyber individuals and cyber circles are a kind of cyber subject after cyberization, which inevitably leads to the communication between them only possible ideological arguments, only possible struggle for discourse, only possible struggle for symbolic desires and status, only endless quarrels

and brief hypocritical peace. And there is no talk of collective honor and collective emotion. A cyberized collective (circle) can only ever be seemingly separated. The relationship between the Cyber individual and the circle is either in a false peace, or in a mutual attack of words, or between the preparation for a false peace and mutual attack.

Finally, the cyberization of the platform by cyber individuals still involves the act of setting a split subject to it. For example, a representative figure of the platform (president or manager) is split and pulled into the circle, and then the symbolic game is played in their respective circles to satisfy their symbolic desires as well as ideologies. Because of the large capital nature of the platform (i.e., straddling the third and second visions), when cyber individuals are confronted with a truly cyberized platform, they are often captured by the capital of the cyber platform and thus become part of the inward cyberization of the cyber platform. In reality that is a form of cooperation. Or a way of hiring. The cyber platform and the big capital, hire cyber individuals to become part of their own inward cyberization. Thus completing the structure of a more stable Internet space. It is also a kind of capitalist exploitation of hiring new workers. However, unlike traditional workers, this exploitation is built on the exploitation of people who have already completed their cyberization. It also means that the original exploitation is an extinction of the workers' feelings and diverse places of life, and in the repetition of labor, the workers lose their rich and colorful lives and emotions. However, the cyberized platform exploits the cyber individuals who originally enjoy simple desires. They just need to enjoy the pleasure and status of symbols. Therefore, part of the employees of the cyber platform are necessarily such people who have been cyberized, and they are responsible for the construction of the cyber space and the internal cyberization. Most of the Internet companies are willing to recruit such cyber individuals because they already have no practical sense of sex, so it is enough to meet their symbolic desires (for example, hiring a white silk double ponytail maid to cheer up the employees and so on can satisfy them for a long time, or directly send bonuses as game skins, game coins and so on, they will feel very happy). And because the Cyber platform is not only in the Internet space, he still has to deal with the actual economic space issues, but also to deal with real problems. So there is a part of the workforce that needs to be separated from such cyberization, as well as still contains elements of exploitation of traditional workers. And these two forms of employees may also appear in the same person. This is present in many Internet companies. We will talk more about it when we

talk about the inward cyberization of the cyber platform.

## 2.2.2 Two-way cyborization of the self-publishing subject

The self-publisher, anchor, and celebrity cyber subject we consider (hereinafter referred to as self-publisher subject) implies that the person is a cyber individual in the first place, otherwise we would just call him/her a self-publisher (some people do self-publishing and do not get deeply involved in the cyberified cyberspace, they are at most half a cyber individual). In other words, the self-publisher will do the same internal and external cyberization activities as the cyber individual, so we won't go into details here. The internal cyberization of the self-publisher is manifested in the cyberization of their own fans and their own fan circle. The external sabotage is the sabotage of non-fans, the sabotage of non-followers and the sabotage of the platform. Since the self-media cyber subject has a wider range of people he is dealing with and his symbolic desire has been raised to a certain level, he often attempts to have the desire to switch from the cyber space to the real space and economic space, i.e. to cash in and gain political power. And to accomplish such work, he had to use more and more complicated means in the cyberspace to complete the process of his own cyberization. Thus, we can see the emergence of "bonds" and "stocks" in the early cyberspace. Again, this is the same embryonic structure that constitutes virtual money. I have already shown you this structural similarity and penetration in the introduction. The focus of this chapter is to clarify the specificity of cyber subjects only in cyberspace, and the relationship between cyber subjects. It has not been explained in depth the means used by cyberization in a variety of ways that can be used in the economic space. Therefore, we will only briefly describe the simple process of cyberization between such cyber subjects and other cyber subjects and briefly describe the means they use. Their means and methods will be discussed in more detail only later in the virtual currency. There is no doubt that the means and methods they use are much more than those used by individual cyborgs. And it involves "cross-border" means in three cyberspaces.

The cyberization of the self-publisher's circle of fans is manifested in the

further ideological mastery and harvesting of it. On the one hand, they ensure the simplicity and camouflage of the system through more systematic ideological propaganda, and on the other hand, they want to use this camouflage to "deceive" others, so that they can gain fiat money and power in the real world. This cyberization of the circle is based on the control of each cyber individual. The cyber-individuals in the circle of fans of the main self-publisher are actually mixed in many circles of cyberspace. An absolutely stable self-publishing fan circle needs cyber individuals who are absolutely devoted to themselves to maintain stability. Therefore, the self-publisher will use his own power of speech to gather further "cyber-activities" (such as "bonding" and "equity activities"). They often seem to do a kind of "cyber-activity". They often appear to be a "democratic" form of activity. However, the ultimate criterion is themselves. For example, they hold "debates" that seem to be inclusive and inclusive, but in reality, by being a judge, they establish their own God-like authority. When debates are held within the fan base, the power of speech is then exchanged between the contestants on both sides. However, no matter what the outcome of the debate is, as soon as the judge comes out, he has access to all the debaters present as well as the audience, thus transforming this activity into an idolatrous ritual. Through his existing power advantage, he harvests all the discourse of the debate. And the audience and the contestants will think, "(The master) is different, logical and enlightening", but what they don't know is that this is a cyber ritual that has been packaged by the main media. Such "debates" do not need to be actually held, they exist in the comment section under the main body of the self-published media. It is possible for them to gain the right to speak and capture the hearts and minds of people. Viewers who see such comments, as well as both sides of the argument, will be convinced by the power of the idol. In this case, the "conditioning" of the fans in the field of self-publishing is a tried and tested way of cyber-ization by the self-publisher. There are many other such cyborgs. Sometimes the sabotage of fans is disguised as maintenance and management of fans, or even concern for fans. However, they don't really care about their fans, or rather, they only care about the cyberized part of their fans. They need Cyber individuals to stay heartfelt in this circle to ensure the stability of their own fan circle as well as to cash in. On this basis, while expanding their own cyberized circle. to gain more power. However, the circle of fans that the self-publisher thinks he is has actually split into another circle of fans in a kind of cyberization operation of "fan purification". It constitutes a deeper

cybernetic structure above the circle of fans. It is also in this cyberization. The original fan within the circle is expelled from the circle because of purification, but he may still consider himself as a member of the circle. This leads to a difference between what the self-purified circle thinks it is (the purified circle) and the unpurified circle. Thus, the self-publisher misestimates his own position in the symbolic space. This makes them blindly arrogant to carry out behaviors that they are not yet capable of doing. Eventually this misidentification inevitably leads to their failure. This situation is common among self-publishing subjects.

After consolidating to their own cyber circle, the self-published subjects will further symbolic desire satisfaction and power conversion to the cyber individuals who are still in the center of this subject. Because they want to continuously expand this purified fan circle, they need to be supported by money. The power of the purified fan circle is then used in an attempt to exchange it for fiat money. This step is based on the actual economic power of this loyal part of the fan circle. He will use various ideological persuasion techniques (often portraying an ambitious goal, the achievement of which requires more people and more money) to complete the construction of the idea. Then through realistic means of making money (e.g. opening an online store) the Cyber power is converted into its real money power. It is a kind of exploitation of individual fans after cyberization. What the fan who pays money gets in exchange is just his status in the fan circle and a little bit of a single symbolic desire. The form of this symbolic desire can also take many forms. For example, giving some fan badges. Or even make some T-shirts, books, cards, etc. with fan-specific symbols to satisfy the fans' symbolic desire. Even they have learned the symbolic propaganda of consumerism. Constructing a kind of luxury within the fan circle. In this case, the selling price of the merchandise will greatly exceed the real price. This is the form of late capitalism. There are also more symbolic desires: for example, the aforementioned form of collecting symbolic desires in online games (manifested in game skins and open boxes). He would collect in a way to constantly tempt the cyber individuals within his circle of fans to buy. Let the fans convert to fiat money and realistic status for him. The reason why fans submit to such a cyberization process is that, on the one hand, fans are already completely controlled by the ideology; on the other hand, controlled fans do enjoy the symbolic pleasure. Taking a step back, fans also think: with the expansion of this fan circle, they become the patriarch of this circle and occupy the honored position of this cyberspace. For cyber individuals, they enjoy it.



Of course, the means of self-media cyberization may not be so terrible yet, but he will be the inevitable development trend of the cyberspace in the future, and also inevitably in the history of the development of cyberspace repeatedly, changing the appearance of the appearance. We cannot exhaust the many manifestations. But the simple operation of symbolic space behind him, and the stability of maintaining the structure, will not change. We need to add more structural tools in order to go deeper into this cybernetic form.

The process of cyberization in cyber self-publishing externally is actually the process of breaking the circle in order to pursue a larger circle of fans. The content of this has been described in the previous section, and is only briefly reread and reviewed here.

Cyber self-publishing in order to break the circle, it is inevitable to go deeper into the interactive relationship to other fan circles. In this case, there are often two directions. One is to other circles in a cooperative way to achieve this broken circle. The other is to break the circle in a critical way. The former is a more common form among non-ideological circles. For example, some self-media fan circles are very simple circles that convert symbolic desires to physical desires and give vent to them. This does not actually produce much ideological conflict, so cooperation is the best way to go. But such a cooperative approach can have the consequence that the composition of one's fan circle is too complex and not purely supportive of oneself. It may seem that this not pure support does not translate into more fiat money. But in reality this is a misconception. Because within such a circle, it does not rely on too much complex, systemic ideology to sustain it. Rather, the mere conversion of symbolic desire to physical desire (i.e., symbolic desire to the real world), then this conversion is carnal desire associated together, forcing the cyber individual to satisfy his or her physical desire to do symbolic consumption. Some goods with symbolic (the previously mentioned phenomenon of pseudo-motherhood, etc.), the requirement for specific sexual partners (the previously mentioned requirement for symbolic sexual partners, such as finding objects dressed the same as the subject of self-publishing, Netflix, etc.) originate from this, and this cashing-in ability is instead high. However, since they are not ideologically unified, the money is made in such circles by the platformized cyber subjects and the capitalists in the second illusion (buying these symbolic, consumerist goods). Most of it does not flow to the self-publishing bloggers. Some bloggers who are able to greatly satisfy the



cyber individual in terms of symbolic desire, again because the symbolic desire is almost identical. So some cyber individuals will consume for one self-publisher, and when another self-publisher with the same symbols appears, they will likewise move to the new subject, so again, the ability of such self-publishers to cash in is short-lived. It requires constant cooperation to break the circle; and the more cooperation there is, the less the ability to cash in from fans. In the development of cyberspace, such self-publishers are bound to go towards the process of ideological cyberization. The cyberspace begins to produce some ideological brainwashing, complex and systematic self-publishers. In addition, if they do not carry out this ideological cyberization work, and rely only on symbolic desires to maintain their fan circles, such self-publishers cannot maintain the virtuous cycle of their own fan circles, and they will eventually face the over-the-top, in their opinion - "dangerous ". Of course, their other path is to leave the ideological work to big capital, so they have to attach themselves to the main body of the big cyber platform. The advantage of this is that they do not have to face the work of ideological construction alone, and they do not have the risk of ideological arguments. However, this comes with a caveat: the platform sees the benefits they bring to big capital.

The other way is not to be dependent on big capital. This makes it necessary for them to shift from the direct physicalization of simple symbolic desires to the construction of ideology. But if the self-publishers do not have the ability to construct such a system, and if they do not have the ability to construct a complete and self-consistent metaphysical system, this will lead them to be attacked and despised by other ideological circles. Thus, they face the "risk" of their fans leaving the circle. In short, it is very difficult to achieve ideological unity in such a mode of direct translation of symbolic desire into physical desire. This, on the other hand, means that they can only attempt to influence the second illusionary system to complete their cash. The influence on reality must also be through the acquisition of status and money in the second illusion system to influence the first illusion system. It is not possible to directly transform Cyber power and status into real social power.

However, as also mentioned above, as the cyberspace develops, self-publishing bloggers will appear more and more to accomplish cashing out and real power conversion through ideology. Their means to do so is external cyberization. In the external cyberization, the self-publishers who have completed the construction of ideology will coalesce their own circles and use this ideology to criticize the ideologies in other circles. The

benefits of doing so are very obvious: first, in the external cyberization, the ideology within the circle will further coalesce. Second, it satisfies the symbolic desire within the circle, because their conquest is done by using the violence of discourse. In the game of invective and symbolism, people inside the circle are able to enjoy this symbolic pleasure to their heart's content. Third, their invective may not be able to make the people inside the circle being conquered switch to their own camp (because Cyber individuals can keep constructing theories to escape), but the circle they break by this conquest is precisely the spectators who think they are bystanders watching this conquest. Fourth, a small part of this act of passing criticism can be converted into influence in reality (because the spectators will talk about it in their lives). As you can see, a circle that completes the ideology is equipped with multiple benefits. It is the form of cyber subject that all self-publishing cyber subjects are bound to pursue.

Finally, there is the relationship of self-publishing to the Cyber platform. One of the relationship patterns in the form of cooperation was also talked about above. As for the self-publishing platform that has completed its ideological work, he may appear some paradoxical patterns: on one hand, he trolls the part of the platform's ideology that does not match his own; on the other hand, he seeks to cooperate with the cyber subject under the desire to satisfy more symbols. As mentioned before, the cashing power of cyber platforms always tempts every cyber subject. Even how much their mouths speak out against them, even how different they are ideologically. For in the deep structure they are all simple and linear, constituting at best a simple spiral of dialectic-like structure. They are naturally bound together. Thereby, the Cyber platform can use this ideology to complete the construction of self-ideology. On the one hand, he will absorb the essence of this ideology, and on the other hand, transform the cyber self-publishing into a tool for the internal cyberization of big capital.

### 2.2.3 The special cyberization direction of the cyber circle

The only difference between the self-media subject and the cyber circle is that the subject of the cyber circle is not a cyber individual who has completed cyberization as the center, but a circle that needs to be

maintained by everyone together with the help of symbolic desire. Because there is no physical body in the cyberspace, it is impossible to coalesce emotional ties, and if this circle is to develop, it inevitably makes the construction of its ideology have to rely on other cyber subjects to complete. He either relies on the self-media subject to construct the circle's ideology, or relies on the big platform to construct the ideology.

The general state of the blogosphere, at first, is more like the above-mentioned loose circle of self-publishing fans, who, at the initial stage, are so closely related to reality that they cannot be called bloggers yet, but are only connected by their hobby. However, slowly, this "hobby" develops into something different from reality, and thus can be anything symbolic. In the end, they are communicating entirely on the basis of symbolic desire. This can take the form of a hobby that is actually a symbolic circle. This situation was common in the early Internet cyberspace. For example, the early "Li Yi Bar" and "World of Warcraft Bar". However, after the development of cyberspace, this symbolic desire was born into a circle that was directly converted into real physical desire. For example, the "pseudo circle (symbolic desire converted into real desire, part of the individual is actually transvestite, fetish, which contains sexual behavior of objects and symbols)" "harem anime bar (referred to as Gong bar, was closed many times, which is actually a sexual fetish exchange)" "asoul circle" and so on. Such a posting bar actually has a relatively loose but not disintegrating relative permanence in symbolic desire (they may leave briefly after each desire release, but they return driven by physiological desires.) It is actually an outlet for the release of reality's repressed physiological desires, power and status. In the beginning, it is the repression of realistic desires that leads to such a transformation of physiological desires into symbolic desires, and afterwards, the process of shifting from the singularity of symbolic desires to the singularity of physiological desires in turn. The former transformation is actually the process by which symbolic desire initially captures non-Symbolic individuals. As cyberization intensifies, cyber individuals then pursue the desire for more symbolic space. When they start to pursue more symbolic desires, they have two choices: 1. Get out of the original circle and go to a circle with ideological composition. Because there is an ideology, it necessarily contains a centralized cyber circle, and it necessarily contains a gap between discourse power and cyber identity status, so that the discourse (symbolic game) violence under the symbolic desire can be satisfied. 2, transform the original circle into a loose circle with ideology. However, this transformation is precisely a way

of cyborization of circle to circle. That is, it is done through black discourse. They do this by playing symbolic games (i.e., free and random combinations of symbols.) under the desire for symbols. One of the more obvious phenomena of such symbolic games is ghost videos, which are completed by splicing some symbolic desires together through editing), building various symbols together through the sliding of linguistic canonical chains. In this way, some words of original meaning are disintegrated in this symbolic game. All the ideologies that were originally constructed by language can be put together at will in this symbolic game to form a seemingly free unified ideology filtered by their control. Sometimes, however, they do not have the ability to construct a set of metaphysical ideologies, so that in such a symbolic game, between the sliding chains of energy values, no one in the circle is able to understand the true meaning of a symbol, and it can be revealed forever. They can be unconsciously captured by the symbolic game within the circle in the appearance of the symbol, which constitutes an ideology of their own choosing. And this symbol symbolizes a unity - the formation of a circle. They say to themselves: "It doesn't matter what the word means, the meaning of the symbol is fine as long as I understand it, but as long as some symbol appears, he is my kind". This is typical of this type of cyber circle. That is to say, they do not need the content of the vocabulary, but only the sliding and deconstructive appearance of the energy-value chain of the vocabulary. This emergence itself constitutes the ideology they think they share (for example, they may think they are Derridaists or Deleuzians). However, their inner thoughts are confused and they are not at all sure what ideology they are.

Such iconic symbols are transformed into symbolic signs of desire for the circle. For example, such words as "pinch", such as popular buzzwords in a period of time. The ideological content is hidden here, but it actually constitutes a unified "ideology" made up of black words, and their seemingly randomly organized ideology is actually the result of seemingly free choice because no one has specified it, and it is still in a haze. This seemingly free choice hoodwinks the individual cyborgs within the cyber circle, making them believe that they are free and that they share the same ideology, but in reality everything is a single symbolic desire. Everything is a false "deconstructionism", and once they quarrel, they will quickly go their separate ways. They only need to reflect on this to expose this false ideology of freedom: what freedom is there to talk about when even the object of desire is defined (meaning that only the appearance

of those symbols that can slide in a chain means their single symbolic desire)? Internally, the cyber-individuals of the cyber-circle simply conform to the self-symbolization, and externally, they simply see the symbol. It is the same as seeing the symbolic desire. See the "unity" of this ideological construction. And do not need to investigate what is the meaning behind him.

However, this "unified" circle of cyborgs can develop into another form: some of the cyborgs in the circle can voluntarily give up the maintenance of such a circle and simply identify themselves with the symbols of non-circle identities. In this case, it may seem that the cyber individuals do not fall into the symbolic desire of having to maintain the circle composition. But in fact it is because they have shifted their symbolic desires to direct physical desires and symbolic games that they can appear to not constitute an ideological collective. Then they call themselves "nomads" or decentered organizations. But what is their ideology? Isn't it the "free" ideology of the symbolic game created in this way? What emerges in this case is the paradox I mentioned in the preface: they want to show their feelings in the symbolic freedom, to show that their feelings are free. This makes it necessary for them to add feelings to their physical desires in the symbolic game in order to prove the freedom of such feelings. However, due to the singular thinking of the Cyberspace, they have to make a choice here: either to keep their symbolic "freedom" in this space without any emotions for eternity, only the singular structuring of thinking, or they use emotions in this space. Thus, they are subject to the ethics of the real world. In this way, they feel bound and feel the pressure of the real morality, which makes them inevitably create a contradiction that they cannot carry in this space. They must always enjoy "freedom" in the midst of such contradictions and choices. In fact, this is maintained by their personal will for ideological "freedom". This means that the circle is inevitably disintegrated into cyber-individuals in violation of the laws of structuring, and the connection between individuals is maintained only by the belief in symbols. This state is actually not a stable state in the Cyberspace. In the constantly ideologized cyber circle, it is difficult for them to maintain their "faith". Thus, they fall into being "brainwashed" by a more complete metaphysics.

The biggest difference between such loosely structured circles and cyber self-publishing is that they show us the development of a "decentered" circle in which no one constructs an ideology and is not willing to attach to other cyber subjects. On the one hand, they have to

complete the construction of ideology to ensure the development and stability of the circle, but on the other hand, they have limited ability or actively resist the centralization of an ideology, which inevitably gives birth to this seemingly "decentralized" mode of free and laissez-faire symbolic exchange. In this respect, the transformation of symbols within the circle into general equivalents is more absolute. And it is their religious belief in symbols that maintains this general equivalence. Unlike other circles, most of the general equivalence still relies on the real power and money of the economic space to act as a general equivalence (of course, some of them also rely on symbols to maintain a certain equivalence).

By the same token, isn't this exactly the state that the Dao organization of Ether is in? While they do not recognize the ideology of capital behind Ether, they want to maintain a decentralization. Let's not talk about the fact that each individual in the Dao organization has an ideological tendency. As a whole, it is impossible for ideology to be separated from any organization. In turn, their decentering is fundamentally a paradox. From this, they are also bound to give birth to a laissez-faire symbolic exchange for the sake of decentering, as the circle above does. Only, since Dao is built on Ether, such symbols are replaced with Ether coins. Likewise, they will continue to build their own more complex decentralized circles within Ether. Moth after moth, moth after moth, happily building one decentralized organization after another. Fundamentally, this decentralized cyber circle is a feature of the cyberspace, but this feature is a very ironic feature, because he can never be truly decentralized. Because it is not in line with the development of Cyberspace. Also it goes against our axioms. Any seemingly decentralized organization we see in the cyberspace now has a corresponding capital backing behind it, and because they have been established for a short period of time, people just can't see the problems yet. Any decentralized organization is bound to maintain only a small degree of decentralization for a short period of time.

Currently, the development of such circles is in such a seemingly "decentralized" stage. This is actually not a stable state. Because the ideologies of other Cyber circles are intensifying, different systems of thought are being formed, and when they influence the Cyber individuals of such circles, the circles, which seem to be maintained by a symbolic identity, will give birth to new splintered collectives. This is another process of cyberization within the circle. This process dismantles the loyalty to symbolic beliefs and returns to ideological thinking. This internal

cyborization process is not a cyborization of the circle itself. Rather, it is a tension that splits the original loose circle of cyborgs outward, so that they gradually disperse into ideologically centered circles, and the symbols of their circles may slowly become a true reminder of past beliefs rather than a general equivalent representing desires (for Ether, each such failure and split in the decentralized organization will cause Ether to (a large drop, or even a hard split in the chain). However, this is not to say that their symbolic hedonic is absent, but rather that the symbols within the circles that originally served as general equivalents transform into general equivalents that all other circles also share. Given the current development of the cyberspace, this general equivalence will still be mostly chosen for fiat currency. However, the emergence of ethereum has changed this state again. Whether a new product will replace this symbolic exchange in the future I do not know. But there has to be something that is treated as a general equivalent here. For control, of course, fiat money is the most effective means of control. Because people already have some experience in grasping the economic space. By grasping the real currency, one can also grasp the cyber subject that intersects with the economic structure. As for ethereum, because it constructs a decentralized concept itself. Therefore it has not yet been incorporated into a mindset where regulation can be performed. However, is this really not possible?

The cyber-circle's cyberization of the cyber-platform is also a process of split subjectivity. Although the cyber circle will adopt the means of internal cyberization in order to consolidate the cyber circle, cyber individuals tend to have their own ways of dealing with the means of cyber platforms. That is, they pull into the self-hacking circle, thus making the cyberization of the cyber platform to them into a symbolic game within the cyber circle. For example, the cyber platform has created virtual idols with capital. Yet the virtual idols themselves are not in the circle. This phenomenon also exists for entertainment stars. The cyber circle certainly recognizes the big capital of their idols. But this recognition is only if they have real financial dealings with these big capitals. In the case that the big capital does not take care of them. The circle will construct a system of black talk that is completely out of the hands of the Cyber platform, and can even be reflected in the organizational structure of the circle. As a result, the platform's control over the circle of fans of its own created idols (whether virtual idols or stars) is almost powerless without ideological



control and economic base to support it. The reality, however, is that cyber platforms do in fact exercise some control over their circles. Their main way is exactly the kind I mentioned above, using the money relationship to pull the vocal and positioned Cyber individuals in the fan circle (fans and fan group managers) into the second illusion system, thus limiting the fans with realistic financial relationships. In relying on the status and power of the fanheads to manage the fan circle. However, without the support of ideology, the fan circle below will soon alienate the powder head continuously due to the desire for symbols and other ideological disturbances, thus excluding it from the cyber circle and making him simply a hired hand of the cyber platform. In the symbolic game, he will initially oppose the control of the cyber body over the idol and the cyberization of the idol by the cyber platform (they will say that big capital is the oppression of the idol, or that it contains capitalist consumerism and therefore wants to rescue their idol. Or they may oppose the Cyber platform with an ideology. In this identity shift, the fan head has actually become the main body of self-publishing within the fan circle. This is the result of the structure of the Cyberspace, which looks structurally complex, but is actually a constant repetition of our previous discussion on the structure. (i.e., what we call the nesting structure), however, as stated before, this opposition is only superficial. After many failures, driven by symbolic desire, the powderheads of Cyber individuals will inevitably curse the big capitalists while embracing them. Then apply a set of metaphysical words to brainwash those who oppose to question him. Thus, the stability of the Cyber circle is maintained. For other fans, when their original fan head becomes a puppet of big capital, they are bound to abandon him and form a new fan head in the cyberization within the continuous circle. So on and so forth in a continuous cycle. The cyberization of the cyber circle to the cyber platform is a chaotic gesture between the war of ideology and symbolic game. Here, the cyber individual, the cyber platform, the symbolic desire of self-marketing, power and money are all at war within this cyber body, forming a structural relationship that is different and constantly repeating.



## 2.2.4 Two-way cyberization direction of the cyber platform

The Cyber platform is the most complex because of the certain place it necessarily occupies in the first, second and third systems. In fact, the cyberization of the cyberspace in the second space and the first space is the problem of capitalist alienation. Therefore, there are actually many descriptions and critiques of it, and it is also what Marxism has been studying and discussing. Therefore, it will not be the focus of this book, but it will not be avoided either, and such cyberization will still be discussed when it should be. The focus of this book is on the cyberization of cyberspace within cyberspace by cyber platforms, and the process and means of transforming the symbolic desire power of the network into the first and second spaces.

Since the Cyber platform is essentially a subject in the second phantom system, it can take advantage of finance to occupy the cyberspace and become the absolute authoritative subject in the Cyberspace. In addition, a part of the big capital behind the Cyber platform is the founder and creator of the Cyber space, and the uniqueness of this identity constitutes the absolute dominant position of the Cyber platform in the Cyber space. From the perspective of cyberspace, the cyber platform is the sacred domain of cyberspace. Under the temptation of money of cyber platform, there is no cyber individual or self-publisher who will not be loyal to this sanctity. Even if they talk about resistance to him on the surface. However, this does not mean that the subject of the cyber platform has complete cyberized control over his internal and smaller than his scale cyber subjects. For the individual in cyberspace is necessarily dependent on the symbolic desires of the self. The symbolic desire is the reason for the formation of the cyber subject, plus each cyber subject is bound to give birth to different symbols and symbolic desires in order to maintain its own cyber subject structure. It is also inevitably attached to different ideologies. So, this leads to some Cyber platforms are the authority in cyberspace, but this authority is not filled with the whole cyberspace. Thus, it does not constitute an authority on each cyber individual in the cyber individual. Since metaphysical ideology is ever-changing in content, it is constantly differing and repeating. This also leads to the fact that Cyber platforms cannot actually have complete

control over the various subjects in cyberspace. Unless they pull the cyber subjects into the second phantom system. Among the many cyber subjects, the cyber platforms actually cannot distinguish their own position in cyberspace, and they will only measure the relationships in cyberspace by the money relationships in the second illusion, although this sometimes seems useful and accurate to them. But in reality this is a cognitive bias. Any cyber individual who has spent time in a circle in cyberspace knows that cyber platforms do not actually occupy much of a place in the collective cyberspace. The reason for this is that cyber platforms tend to use money in financial space to reach out to cyber subjects, without delving into the study of relationships within cyberspace. This makes the money of cyber platforms often does not bring them good results in maintaining their position in cyberspace. However, various cyber subjects will certainly accompany and attach themselves to this response. But this response is a "false" response if it is not based on the premise of huge money. This "false" response comes from the fact that the cyber platform does not give each cyber individual the access to penetrate the cyber space and believe in capital in the financial space. The large amount of money only means a slower return to the symbolic desires of the network. When the benefits disappear, the cyber individual will soon return to the symbolic desires of cyberspace. Instead of true subjugation to the Cyber platform. This kind of anti-Syberization without opening the second and third space pathway is inefficient. Thus, it gives the Cyber platform the illusion that he has taken control of these Cyber subjects.

Once this relationship is broken, the cyber subject is likely to return to its original ideology and become a part of the cyber subject outside of cyberization. This situation is only to show that for the operators and managers of cyber platforms, they are probably not cyber individuals (or perhaps semi-cyber individuals), and they are not fully aware of the position of their platforms in cyberspace, and they are also unconsciously cyberizing internally and externally. Because what they want to do is simply to transform the symbolic desire of more Cyber individuals into a monetary relationship they can exploit, driven by their desire. As for what this symbolic desire is and what the cyber individuals can get from them, they themselves are not really sure (they may know some of the more archaic rules of the cyber circle). In other words, the cyber platform is essentially a "cyber individual/collective" in the second space.

Therefore, for the cyber platform, their internal and external cyberization becomes very blurred because of two points: 1. The cyber

platform itself is not fully in the cyber space (the main administrator) and therefore itself does not know what is going on in the cyber circle below, and it cannot distinguish between internal and external. 2. The cyber subjects under the cyber platform are in the various small circles created under the cyber platform, and therefore will not care about the Cyber platform. And they themselves will do structured subject splitting to any cyber subject. This leaves no way for either side to communicate. This leads to a chaotic situation in the initial cyberspace. This shows that people are not yet aware of the structure of cyber cyberspace. There is not yet a deep study of this new phantom space. However, this chaotic situation is in the early stage of cyberspace and is the result of the subjective confusion of cyber subjects leading to the continuous stacking of structures. Because many spaces are stacked on top of each other, we cannot see the individual structures clearly, and thus it appears chaotic for both Cyber subjects and non-subjects. This "confusion" is not a confusion of objective structural laws, which, if analyzed, are fully consistent with the structuralization of thought (i.e. the first axiom). Although the process of cyberization of cyber platforms is difficult to distinguish because of this structural overlay, it does not mean that cyberization does not develop in the same way as the general domain. Subjects in cyberspace will inevitably follow the process of cyberization in order to pursue their desires, which is a structural conformity-driven dynamic. For the managers of the cyber platforms, they may not be aware of the structure of cyberspace. Nor will they become cyber individuals, but they are bound to maintain the stability of the cyber platform to do what it seems they must do. Thus, the internal and external cyberization is still happening (i.e., the second axiom).

Due to the complexity of the cyber platform, the identity of the platform is diverse, it can be a "bank" in cyberspace, an investor, a debt issuer, a joint-stock company, etc. in financial space. It is difficult to explain the cyberization of the cyber platform without considering the relationship of the financial space. It contains many cyberspace correspondences similar to the financial space. As well as the problem of cyberspace desire to overtake to the financial space, the conversion. Adding the blockchain now makes this problem even more complicated. And this is exactly what will be introduced in later sections. The problem to be dealt with in this section, on the other hand, is the problem of standing in cyberspace and simply looking at the relationship between the cyber platform for other cyber subjects.

First of all, the fundamental interest of the platform remains to gain

more financial benefits. Therefore he meets any laws and knowledge of finance. However, their actual economic resources are created through the creation of cyberspace. Any Internet company, in fact, acquires this power of access to the resources of the "new world" by creating the Cyberspace. In essence, the development and innovation of the network is actually the reclamation and excavation of the "new world" of cyberspace. This reclamation will inevitably bring many economic benefits, and more and more people will enter this space, and thus the more power they can obtain from it. Their creation of cyberspace is transformed into economic interests through the original accumulation of capital. In other words, cyberspace is the real source of economic benefits for such Internet companies. When they have gained huge economic benefits, they can of course break away from these cyberspaces. To earn real money. This confuses our judgment that Internet companies are not different from ordinary technology companies. It is also not distinguished from any other company. However, the accumulation of money for Internet companies comes from the original accumulation of cyberspace. Technology companies, on the other hand, derive from innovation in the real world (of course, Internet technology companies are naturally opening up new cyberspace with new technological means). The difference between the two is huge. Likewise, the development of cyberspace by Internet companies actually reveals a fact. It is that the Internet companies actually ruled the entire cyberspace in the early days. And unlike what we generally believe, cyberspace is free and uncontrolled. It's just that the Internet space was new enough that there was enough room to be exploited, just as there was when people discovered the New World. There is enough space for people to feel "free" for a short time. But behind it is still the control of capital, which is the root of symbolic desire.

Since the platform big capital is bound to get their economic benefits from the cyberspace, it means that he is bound to do so with all the parts of the cyberspace that can be converted into economic benefits. For example, bidding rankings (in the era without the Internet, it is hard to imagine that the position of advertising emissions is the main source of income for advertising companies rather than the placement of ads themselves), information about user habits, etc., data that used to be of little use in the real world can become the main source of income for cyber platforms. This all means that in cyberspace, structure is crucial (ranking is a linear structure). Zooming in on the horizon, all structured relationships in cyberspace can become the object of economic gain for the cyber

platform. Then, the internal and external cyberization is necessarily included in it. Cyberization is essentially a reconfiguration of the small and medium structures of the cyberspace. It can greatly bring the benefits they want to the cyber platform. So, in the development of cyberspace, the cyber platform is happy to create such a cyber body. Online games, social software, online communities into circles began to appear. These are all created by the cyber platform to gain profit. Further, this cyberization descends layer by layer, affecting every person who goes online, affecting every collective. Slowly, these people are cyberized by this structured cyberspace. This is where the earliest cyberization took place, where the earliest cyber individuals were born. They were made step by step in the cyber platform. It was also under the influence of the Cyber platform that they were controlled and changed. This is the meaning of true Cyber (Cyber: control; CybespaceLogy: the discipline about controlled space). The creation of cyberspace for economic interests is a kind of "internal cyberization" born out of the second phantom system, but the whole cyberspace slowly grows and gradually becomes the main field of the phantom system that people are really involved in. For the cyber platform, it creates cyber subjects on one hand, and on the other hand, it creates cyber individuals by bringing more people into the circle. But the cyber individuals in turn constitute the circle and the symbolic space, which makes the originally simple mastered network space gradually complicated. This in turn leads to the fact that the cyberization of the cyber platform must conform to the symbolic desires of the cyber individual, otherwise it will not be universal and it will be impossible to maintain the stability of the entire cyberspace. Therefore, the cyber platform needs to continuously create circles, create symbols, and create ideologies in line with the cyber space. The emergence of smartphones has undoubtedly greatly accelerated the development of the Cyberspace. This makes any cyberization of the whole cyberspace penetrate more deeply into the real world and economic world and thus accelerate the development. In order to meet the symbolic desires, the cyber platform created various circles. These are designed to symbolize the Internet users, and on the other hand, to satisfy the symbolic desires of the already cyber individuals, and to consolidate the circle composition of the cyber individuals. There are many kinds of such cyberization means guided by cyber platforms, and they have forms that can be changed at any time in cyberspace, although we cannot cite all of them, but his kernel will not change. And this kernel is: in order to meet the symbolic desire and stabilize the stability of cyberspace,

in order to extract the benefits of the economic space and the power of the real space.

The easiest way to bring real benefits to the Cyber platform is to penetrate the Internet industry more deeply into the life of those Cyber platforms. The means to penetrate into life is to create the applications that we now know and have to use in order to achieve their purpose of "breaking the circle" to the real world. Since 2012, the battle of mobile applications has begun, from the battle between WeChat Pay and Alipay, from Tencent Weibo to Sina Weibo, from Taobao to Jingdong, and from Meituan to Hungry. What are they all fighting for? It's what we call making the cake bigger, and the past explanation of this phenomenon is to compete for users, but in reality, they are competing for the power to cyberize people in the real world, as if they were the Europeans who discovered the New World and engaged in primitive capital accumulation, needing to constantly plunder the land of the aborigines and transform them, their goal is to turn non-cyber individuals into semi-cyber individuals, and semi-cyber individuals into full Cyber individuals. Their goal is to turn non-Cyber individuals into semi-Cyber individuals and semi-Cyber individuals into full Cyber individuals. And what helps them to achieve this is the applications that are closely related to our lives. They are the best tools to transform people from traditional habits to cyber individuals.

When this kind of cyberization to make the cake bigger becomes more and more difficult, the cyber platform thinks of further consolidation and more detailed cyberization of the interior of cyberspace. And this is what we call the creation of cyber subjects. Online games and social networking platforms are such means of creating cyber subjects, and they create various cyber circles. Social applications are divided into many categories, some are focused on creating circles (such as loft, douban, applications focused on the establishment of social circles), some are geared towards realistic non- and semi-cyber individuals, attempting to transform them into fully cyber individuals (such as WeChat, Weibo, Tan Tan, who use the lure of realistic broken circles and relationships to cyberize semi- and non-cyber individuals), and both (such as soul, qq, Xiaohongshu), and so on, and different social applications cultivate different circles of cyber individuals, which are the symbolic order in cyber space, and it is hard to understand without entering such circles. For example, if you post a selfie in loft, most likely no one will care about you. And for example, if you send a lyrical essay in the "rightmost (an application name)", no one will read it. These are the differences of social applications in Cyberspace. These social

applications are the most obvious cyberization tools, he is attached to the Internet enterprises, attached to the big capital.

Likewise, in the symbolic order, no one can help construct symbolic desire and enjoy it more than video sites, variety shows and other forms of "artworks". Take the case of variety shows. Some variety shows do have an artistic component (see 2.1.6 for a detailed discussion of art in cyberspace). The very first variety shows were the traditional variety shows in television sets. However variety shows in cyberspace often have new characteristics. The development of embedded advertising, for example, is a form that is more dependent on the cyberspace, who is more symbolic than traditional advertising and carries out symbolic symbolic implantation without people being aware of watching it. However, this is not really a phenomenon of cyberspace. Variety shows nowadays make it less and less likely that vegetarians will appear in them. This is because the cyberization of the audience makes them also focus only on subjects who already have a circle. A person without influence to participate in a variety show, the probability of the number of hits is very low. Because he does not constitute a "broken circle" between circles. This forces the production of variety shows to often center on celebrities and people who have their own circle of fans. This is a kind of cyber-variety composition. Just as online cyber individuals like to watch the various cyber circles fight with each other. People like celebrities to participate in variety shows because they naturally constitute a cyber circle. Therefore, it is much more "good" to see them than the vegetarians. This is because it can lead to a fight between the circles in Cyberspace. This kind of viewing pleasure is a manifestation of people's gradual cyberization. People's viewing habits are no longer the original appreciation of art and the joy of variety. Instead, they enjoy themselves in the cyberspace, in the cyberization between fans and fans, and in the cp between stars and stars (the reason why people like to speculate on CP is precisely a kind of cyber circle fusion). This is typical of the symbolic desire after cyberization. However, there is actually an ideological difference between circles and circles. As a result, what the audience is watching is actually ideological bickering and conflict in the cyberspace. Variety shows have become a tool of cyberization. As a result, various kinds of cyberized variety shows have come into existence. For example, there are slow variety shows that reflect the lives of celebrities. In fact, it is to rely on the interaction between stars and stars to constitute the cooperation (high CP) and conflict (such as the fan circle's pulling and stepping) between the fan circle and the fan circle, which is exactly what



has been repeatedly shown in the cyborization relationship between circles and circles. It is through this circle-to-circle communication, the cyber individual within the circle, that fans can enjoy the symbolic desire, and form the ideological quarrel of the fan circle, and increase the heat for the star, thus achieving the purpose of breaking the circle and consolidating the cyber space. In the past, non-cyberized fans merely liked and supported the stars, while cyberized fans are interrelated in symbolic desire and cyber status, and what lies behind is the constant occurrence of ideological identification and quarrels. When a star's cyberized fan base grows larger and larger, the more they will engage in such circle-breaking behavior because of the star's interaction with other stars. This is why the private lives of celebrities used to be a matter for the celebrities themselves and now it is a big deal in the entertainment industry. This is because in the past, fans did not pay too much attention to the private lives of celebrities when they knew about them. However, nowadays, the private life of a star constitutes the strongest symbolic desire within the fan circle. If a celebrity gets married to another celebrity, it is a violent shaking of the two fan circles, a fusion of two ideologies and a fight. This explains why it used to be that an actor getting married was actually a very small thing, whereas now it can even cause the collapse of the Internet. Likewise, it is the increasing cyberization of fans. The stars themselves are in turn being cyber-individuals splitting off their own doppelgangers. So the star has virtually no control over the cyberized fans and the circles they form. As long as the star has any private life behavior, this will inevitably lead to a violent collision between the star in life and the cyberified star doppelganger. This leads to a shock within the cyberized circle. The more secretive and different the behavior is, the bigger this shock will be. The root of some very trivial things of stars that will become big events on the national Internet lies in the cyberization of fans and the cyberization of the audience. And this is what the Cyber platform wants to see.

Back to Variety, isn't Variety the very same kind of sabotaging machine for fans built up by this kind of sabotage platform to gain economic benefits? Variety shows have accomplished at least a variety of cyberization processes at once: 1. the cyberization of the circle due to the conflict between the stars; 2. the cyberization of the circle leading to the cyberization of individual fans and the "gourmets" (viewers); 3. the symbolic advertisement of various kinds (for example, the clothes worn by the stars are actually implanted as a symbol of the viewers' desire) to the viewers. symbolic desire of the audience) to the audience. 4. the conflict of



ideologies, which leads to the creation of more cyber subjects. 5. helping cyber subjects to find cyber individuals to build their own complete ideology, and thus to enter into cooperative relationships.

For variety shows, the early variety shows if still stuck in the first three cyborization processes. Well, today's variety show has developed to a situation where all five kinds of cyborization are present. For example, the variety show "Oddball", in fact, he is making a variety show out of metaphysical arguments. It is directly presented in the form of a debate, which constitutes a circle directly divided by ideology. And the contestants who have been gradually cyborized. Likewise, he possesses a great deal of symbolic desire and advertising. More importantly, he is a variety show of individual behavior of cyborgs who are directly looking for ideological constructs on the cyborgs' platform. In the debate of Oddball, only those who are recognized by capitalism will always be the judges. They use the form of "debate" as I mentioned above to gain power and to implant the ideology they approve of. Only the contestants who fit their values can be seen by the audience. Qibao is definitely a symbol of the process of cyberization in China. This is demonstrated by the fact that, first of all, he has the ads that are found in traditional shows. Secondly, he again implanted ideology directly into the viewers and brought them directly into the metaphysical discussions. Again, he created many new "stars" and new cyber circles of new stars to maintain the stability of the cyber space. Finally, he found for himself many constructors who were capable of building metaphysical systems. And work with them. Look at the earliest contestants on the show "Oddball", many of whom were already hosts or even cultural celebrities. And it turns out that academic people who were originally university professors and students of higher learning have also come down to participate in this cyborization, thus helping to complete the construction and camouflage of their ideology outside of cyborping. So as to allow the big capital behind it to gain a position of economic and political power and to superficially conform to any apparent theoretical system of socialism (see 2.1.3 for the relationship between these self-published media, university professors, and cultural celebrities and the Cyber platform). Today there are more and more such ideologically charged variety shows (e.g., the talk show convention, who inherited the "Oddball" and used joke telling as a symbolic desire and content as an ideological construct. Thus it is becoming more and more like an ideological transformation machine.) , which then increasingly reflects the degree of cyberization of the cyberspace, and the desire of cyber

platforms to attempt perhaps more economic and political power.

The Cyber platform seems to be about making money, but in reality he had to gain the appropriate social status in order to gain more monetary benefits. And in order to meet this condition, he had to do the work of ideological construction. And since they, as the creators of the Cyberspace, had to go to cyberspace to find the resources to get the support they wanted. This makes it inevitable that they will have to cybernetically cybernetize anyone with the collective. As a result, the cyberization of cyber platforms always has a veneer of money-making. And it is always assumed that they are not in cyberspace. But they are the real cyber subjects who have the greatest impact on cyberspace. Therefore it is the key target of state regulation. It is foreseeable that with the development of the social cyberspace. Without regulation, the degree of cyberization of people will become higher and higher. And force some traditional non-Internet enterprises to join the cyberization process like the cyber platform (they can easily enter the current cyber space as long as they have real money). Then it also means the coming of an era of ideological construction with capitalism that can be disguised as any form. This is the true late state of capitalism. He has just emerged, but it is also already here.



# Chapter 3 Blockchain and Cyber Finance

## 3.1 Two forms of cyberization

If the communication between the subjects in Cyberspace is for the satisfaction of symbolic desires. Then, there must be something that is used as a general equivalent in the development of Cyberspace to realize such an exchange. It also constitutes the differentiation and complex operation of Cyberspace. As we can see from the discussion of the inter-subjective relations we discussed above, this general equivalence has not yet been formed for the whole cyberspace today, that is, the medium of exchange does not yet constitute what is called "general" "equivalence". ". Instead, the general equivalence in some cyber subjects is formed only in some cyber subjects. This side shows that cyberspace is currently in an early stage of development. Such equivalence has not yet appeared. In turn this not-yet-appearance limits the development of cyberspace, making the structure of cyberspace overlapping states too much and too complex to allow one to distinguish the relations among them.

The relations that constitute the cyberspace structure only by simple symbolic desire satisfaction and exchange are the current situation. And what are the valid general equivalences between only a part of cyber subjects, they are usually expressed in the following forms.

1、 Expression of symbolic desire directly through symbols, with one and several symbols as general equivalents. Expressions are symbolic identity within the circle, trading of symbols (such as skins in online games), virtual currency or tokens to express (such as game coins in online games).

2, status in the Cyberspace, with discourse as the general equivalent. Expressed as how much repercussions can be brought about by speaking in circles (because most of the discourse in Cyberspace is counted, for example, comments are noted down and clicks are data, which all indicate the influence of discourse, which is still essentially a numerical symbol).

3. measured in real money, as a general equivalent.

4. Using realistic status to measure realistic discourse as a general

equivalent.

In the introduction, we briefly explained the nature of the general equivalent of desire in the real world, the philus. In the real world, the general equivalent still contains symbolic meaning, that is, there are "symbolic desires" in the real world. That is, the general equivalent is the symbolic philus, not the philus itself. However, in the real release of desire, there should be more complex and profound feelings. Then, for the symbolic desire of the whole cyberspace, the general equivalence will also coalesce in the form of some cyber "thing". This cyber "thing" is not necessarily a specific concrete symbol. Rather, it is a category of relations with common characteristics of symbols, marking the non-real and non-"symbolic" nature of symbolic desire. It is not the symbol itself, but the symbolic "sign". This is the reason why the above four general forms of equivalence arose, and they all still appear as representations of symbolic desire.

For the real world, the initial general equivalence was also loosely some symbolic symbols of a symbolic nature of Phyllos symbols. According to the theory of cyberspace, we can say that this is actually a product of the direct cyberization of the real world (before the birth of economic space). And only later, under the birth and development of economic space, because of the emergence of the second phantom, we find a specific physical object that can describe a general equivalent with symbolic meaning - money - through the second phantom system. The transformation of the real world from symbols to a real name that can describe such symbolic things was made possible by the creation of the second illusion. This is the same as saying that the second illusion as a whole is built on the premise of symbolism. Thus, money is precisely a name that can describe the symbolic Philistine thing in multiple realities.

The fact that people take symbolic philistines as general equivalents shows that cyborization is not a matter of a certain stage of development in the history of human development, but the essence of human thinking. Likewise, what we call theorizing as a linguistic, theoretical system of phantasms is also demonstrated here. Theorizing is actually also a product of thinking, a product of direct cyborization. Therefore, he as the linguistic, theoretical phantasmagorical system known by this book.

The more critical thing is. If there is only one Cyberspace, the real world. The original "general" "equivalent" is the symbolic philus, which one cannot name, because it is not the philus itself that is the equivalent, but the

symbolism that cannot be named. It is only when the second phantasm constitutes a system of symbols that this symbolism is uttered because people give new names to the whole system of phantasms. And it is misunderstood as something real, while ignoring its symbolic origin. It is because of the establishment of the second system of illusions that one is able to name this symbolism of Philus - money - as a general equivalent. The true name of money is in fact the plenary symbolic Phyllis. Here the symbolic Pheres is cyborized. Instead of all those sensations of expansion, stretching, exchange, etc., he is all expressed by a symbol (this is also an example of cyborization causing structural homogenization and multi-sensory obliteration). In addition, the real world has a feature that the first cyberspace actually contains ideologies that are directly cyberized (as linguistic illusions that form circles). And the ideology influences the composition of this system. Then, the transition from the first to the second illusion is the process of breaking away from the loose social relations originally constructed by the ideology and reaching a more structured scope. For the second illusion as a whole is actually the relationship of many symbolic signs. It is when it is completed that one gives names to the many symbols and treats them as real, or objective laws, thus forgetting their symbolic nature.

For the first phantom system of our society and culture, he can be reached by the direct cyberization of human thinking. When we finish the discussion of cyber subjects in cyberspace, especially the discussion of cyber individuals we can rethink the social relations of real-world people. In essence, the real-world person to the objectified, theoretical person is actually a kind of cyberization. But he does not necessarily constitute a universally accepted systematicity as language does. This cyborization is isomorphic to the cyberspace cyboric individual, which means that they are themselves between different systems. They are both self-symbolizing and self-constructing metaphysical circles, constructing ideologies. Just like the Cyber individual, he travels in multiple circles and has a set of cybernetic behaviors of his own. Anyone can form a self-consistent system using different theories and the results of his own thinking. However, the self-consistent system that people develop is not enough to cover the whole society, so they tend to form "black words" in academic circles, i.e., specialized vocabularies based on research. This vocabulary does not constitute a society-wide system like language, second and third visions. It is always loose, self-constituted, and small-circle. Therefore, in the context of the whole real world, it can be called loose or individual cyborization.

The reason why this cyborization is not included in any phantasmagorical system is that he is only the way in which real people self-construct their theories. He builds on language, but then he does not fully form a society-wide self-referential system. And the goal and structure of his cyborization can be a "symbol" of any of the first, second or third systems. Therefore, we can also call it the direct cyberization of reality (direct cyberization for short). This is in fact the direct cyberization of human thinking. In the beginning of human civilization, people did not pursue this kind of thinking, so the first human "theories" were open to feelings and complex structures. But it was also characterized as a "theory" and was recorded and learned by later generations. It is the parts that cannot be recorded, that is, the parts that are not cyberized and thought about, that really learn the essence of it. If someone is able to perceive something from a structure that goes beyond the structure, he is a genius, and is therefore able to create more complex cybernetic creations.

That is, in the real world, the direct cyberization of man makes desire to be cyberized for the first time directly as a symbol of some of the same symbols. This symbol is expressed, in turn, in the second phantasmagoria formation, when one discovers that money is the symbol of desire and the symbol of Fellows. In the same way, the symbolic desire of the Cyber individual is actually expressed in cyberspace in various forms, mainly in those four directions mentioned above. However, what is it that can articulate him? Or what system is formed so that some one of these concepts serves as a unified name for the many forms in which this symbolic desire is expressed? That must be something that has been named by people after the birth of a systematic system of symbols for most of the Cyberspace. Some may think that this book is such a system construction, but in fact this thing has actually appeared now (so there is no need for me to construct it again, or I just build on it), which is the virtual currency, or we can call it Cyber Finance in the future.

Before examining cyber finance, we should perhaps figure out its relationship with financial space and cyberspace. Because the whole human race perhaps lacks profound thinking about cyber finance, it is crucial to examine its relationship with financial space and cyberspace.

In fact, both cyberspace and financial space have been born as a result of the direct cyberization that has reached a certain level and formed a complete and reliable result accepted by most people in the real world. In a sense, this universality of cyberspace is not enough, and it is because of this that, in the era I live in, it is tempting Cyber individuals to

further pull more people into this space. And on the contrary, looking at the composition of the financial space, he has actually become more attuned to our real world and social relations. This is due to the work of people who have been constructing and developing it for a long time. Everything in the real world can find its counterpart in the economic space, even if they are just symbols. But it is also because the economic world is more symbolic and thoughtful than the real world, so he can use the structuring of thought to express the parts of the real political and cultural space that cannot be expressed and cannot be articulated. Financial instruments such as leverage, bonds, stocks, etc. are the products of the financial space that can be born only after the structuring of thinking. And because such products of thought run symbolic and temporal games over and over again, people tend to think that this phenomenon is commonplace for Stone. However, these symbolic and temporal games do not actually exist in reality. There is no absolute prediction of the future in the real world, and the real world cannot really travel through time and space, nor can it do the exact equivalence of objects at random. Instead, all this is realized in the financial space. This implies a difficulty of correspondence between reality and financial space. If the early economic space had a corresponding structure of the real world, the real world structure could no longer be obtained as the economic space became more complex in the course of economic development. In other words, the early economists might not have thought much beyond the real world, because the economic space at that time still corresponded to the phenomena of the real world. It is in this perspective that we can appreciate the reason why early economics was actually home economics (economy in ancient Greek means household management in today's terms, and economy is closer to management). Then money gradually entered the cybernetic perspective, which made economists pay more attention to the issue of money and interest, and from here, a kind of finance gradually beyond the reality began to be born (because lending and borrowing is a game of time count conversion). However, this is not too far from life, after all, the behavior of time games such as borrowing and lending is also common in real life. It was under these conditions that medieval economists discussed the question of the justice of this game of time: whether interest was permitted by God. The question of whether interest is just, and so on. These questions are in fact a question about the justice of cybernetics, the same question we ask when we think about the justice of cybernetics.



With the development of capitalism, the problem of economics became a problem of the state, a problem of accumulating capital, and this time the economy became more closely related to ideology. Different philosophical thinking brings different attitudes toward economic space. People began to construct economic space from the most fundamental theories about the real world. Agrarianism and mercantilism were the products of this zeitgeist. Dependent on him was the real-world capital activity, and behind it was the metaphysical system generated by the real-world language cyberspace. Eventually, they converge in classical economics. Towards the completeness of the system. And the development of real finance was precisely the bold attempt made by people in the late 19th and 20th centuries to go beyond classical economic theory. This is consistent with the anti-metaphysical attitude of the philosophy of modernity, which appears to be a refutation or transcendence of metaphysics. However, this is just a process of modern philosophy's complication of metaphysics, which expands the space of metaphysics by constructing more cyberspace (illusion of language theory) or space of symbolic and temporal games in cyberspace. They seem to move away from metaphysics through this philosophical study of modernity. But in fact it is a deeper construction of the complex system of metaphysics. In the economic world, too, as in modern philosophy, the process of detaching the financial space from the real world has gradually begun. The financial preconditions of leverage, collateral, pools of money, etc., are precisely one's bolder attempts at a complete structuring. And, one succeeds, he constructs a more complex cyberspace. Slowly, people forgot the ideological nature of finance, the fact that it was born out of society, and even more so the ideology, so that they could just play the symbolic and temporal games in the cyberspace.

The review of the above history is exactly what I describe as macro Cyberspatialism. And this history is precisely structural in itself. In other words, in macro Cybernetics, history is treated as a rheological structure that can be cut. Here, we can gain more insight into the structure by looking at the cross-section of history in a way that cuts through the structure of history. For the second phantom system, in such a cut of the fluid history, we can break the previous situation in which economic space and financial space appeared as synonyms. A new division is made for the second phantom system: namely, the distinction between economic space and financial space. Economic space refers to the second phantom system, which is cybernetically derived from the real social relations, and is a perspective

based on linear history, which is seen as a "re-cybernetization" of the linear structure of the real society. Real social relations are generated in the course of history. It is a "re-Sabotization" of the second axiom of Cyberspace, i.e., the third axiom on the second axiom, and the financial space, which also has access to this linear historical perspective. In other words, it is the space of re-symbolization in the economic space. If we look at the above history of economic development as a linear history, we can only see a self-generated development process from real space to economic space to financial space. However, if we make a distinction in the structure of cybernetics and look at the financial space directly from the mathematical theoretical cyberspace and remove the economic space, then the birth of the financial space can also be seen as a linear process. Then, the birth of financial space can be justified. The effect is that financial space is actually obtained as a direct externalization of theorization, i.e., a direct cybernetic development from a linguistic-theoretical phantasmagoria. It is an inevitable product of the structuring of people's thinking (for example, borrowing money is the result of linear thinking). It is a "re-Cyberization" based on the first axiom, i.e. the third axiom applied to the first axiom. However, is there no such re-symbolization of the first axiom in economic space? Can it not be interpreted as the result of a thought structured and then directly born out of the re-symbolization? Although the economic space is naturally generated by the development of the first illusionary system of reality, it can also be expressed as a structured activity of people's thinking in primitive societies, resulting in a direct cybernetic exchange from thinking, only this kind of thinking is so old that we do not have a written record of it, as early as in the thinking activities of primitive people, who exchanged one thing for another, so it is difficult for us to examine this kind of thinking structured. In short, the original financial space structure can be seen as the birth model of two cyberspaces. One is seen as a direct cyberization of theories externalized from the structure of thinking; the other part is naturally generated in the course of human history in human social relations, i.e., it is seen as a sort of linear historical re-cyberization. In history, the linear social development cybernetically emerges as an economic space, and then cybernetically as a financial space.

Similarly, we can also do the above macro Cybernetics examination of cyberspace, which also leads to a structural perspective on the history of the Internet and the development of the IT industry in flux. From this we

can derive a linear history of the Internet: real world - economic space - financial space - computer space - cyberspace, such a trajectory of development. This is a linearly generated examination of the cyberization process of the Internet. That is, the embodiment of the second axiom. If the linearity of thinking is discarded, the original originators in each space draw their inspiration from the direct cyberization of the theoretical space. People used thinking and theorized space to directly construct the Internet. That is, it conforms to the first axiom on re-Cyberization. Another way of looking at cyberspace is to see it as naturally occurring. It is a space acquired through "re-cyberization" in history. In this way, the third phantom system, which we have already distinguished, is seen in a more nuanced and anchoring perspective, and cyberspace is viewed from two perspectives: on the one hand, on the basis of reality, on the basis of the linear structure itself, nature generates society, society generates economic space, the economy gives birth to computers, and then cyberspace is cyberified. This is the cyberspace generated in history, which is slowly developed. It is seen as a natural creation of "things". The birth of a new space viewed in linear history is a linear "re-cyberization" of history. In contrast, the genius created the cyberspace directly from the theory, where people directly perceived the structure of thinking and formed the structure about thinking, i.e., the mode of thinking and computing, so to speak, the earliest abacus was a computer that simulated the structure of thinking, and similarly, the cyberspace was directly constructed by thinking, such as the "tree" structure of the network. For example, the "tree" structure of the network, which is still in line with the principle of classification of thinking, and the encryption of network protocols, is a "game" of thinking structured from the theory of "re-sabotage".

In summary, here we distinguish two different ways of cyborization for the first, second and third axioms, respectively.

1. Direct cyberization of the first axiom (direct externalization of thought) - re-cyberization through theory (with the third axiom) - acquisition of new things
2. Second axiom - linear historical structure - re-sabotage in linear history - get new things

The reason for the distinction between these two kinds of cyberization is that we must distinguish between two perspectives on cyberization. In order to understand from them the reason for the birth of the real innovation. It can be seen that the cyborization of direct theory produces

different results due to the difference in theories. Ordinary people tend to see theories as some kind of fixed structure, so the product of their cyborization is necessarily simple and therefore not "new". Geniuses, on the other hand, are able to obtain something more than a simple structure from the records of a simple structure, so that the product of their cyborization in the midst of complexity is innovative and can become an "innovation" that is a milestone of human civilization. This explains the difference between a genius and an ordinary person.

Likewise, on one side of a linear history are historians who have some kind of structural view of history, who must see it clearly, so that what they cypher out again in history is not some complex structure, but only clichés. But that's the task of historiography. What really goes beyond linear history is the practitioner, who does not talk about history and prevents a kind of structuring, but creates history in a complex practice, so that the future they understand on this basis, the future they "recyberate" (if they have the practical ability to influence it), is necessarily a future with It must be a milestone historical change that is very different from the future. Thus, we distinguish between historians and practitioners.

It is at this point in the revelation of these two cyberizations that the traditional metaphysical theories of cyberspace remain in a metaphysical debate (e.g., whether cyberspace brings bad things to humans and what good things it brings), without really creating a direct cyberization from the theory of the most fundamental and complex structures. It is simply impossible to go further in this way. Even if a theory inevitably emerges in the future that gives a complete metaphysical system that draws on the respective strengths of, for example, agorism and mercantilism in economic space. Then, too, he will be unsuccessful in the development of cyberspace. More than that, it is unsatisfactory. For for cyberspace, he needs to see its birth in terms of a complex structure to understand cyberspace, to understand cyberspace, which is the very purpose of cyberspace science. Only by re-cybering on top of this complex structure can we reveal the birth of more new things, especially the phenomena of cyberspace, and what we are going to talk about next - virtual money and cyber finance.

It is with this distinction that we can truly appreciate the birth of virtual money: in terms of the linear generation of history, he is generated both in cyberspace in a linear history and in financial space in a linear history. Here it is possible to constitute a macro cybernetics study of virtual money and cyber finance - that is, to look at virtual money and cyber finance beyond

the linear history, and not only that, but also to feel virtual money and cyber finance in practice. This is one of the ways of seeing the difference under the two cyberizations. At the same time, the original virtual currency was a direct product of cyberization, a new cyberspace domain created directly by geniuses using the complex structure of cryptographic principles and computer principles. However, many people who studied Satoshi Nakamoto later, and many people who studied Buterin, the founder of Ether, did not see this difference in re-cyberization. Because their understanding of the theory was stuck in some kind of fixed dogma. And so they can only imitate rather than create.

This, in turn, gives an insight into the fact that what is generated by direct cyberization of theory is actually born out of the understanding of cyberspace and cybernetics. Only when there is a cross-sectoral and multi-sectoral theoretical grasp of cyberspace itself, the innovation of things generated by direct cybernetics becomes possible. Otherwise, it is just a simple imitation. The creation of things under complex theoretical re-cyberization is bound to affect all cyberspace and become an important milestone in human history. Here, the third axiom of Cyberspace still shows its necessity, namely, if the complexity of the understanding of the original Cyberspace determines the complexity of the "re-Cyberized" space, the new Cyberspace must be repeated on the original Cyberspace. If the original cyberspace contains "inspiration", then the new cyberspace has infinite possibilities. And if the old Cyberspace structure is seen by someone as a linear structure, the new space "created" by that person cannot go beyond this linear structure. It can only be the creation of mediocre people. The geniuses who have given mankind great development will themselves appreciate the vast field they are looking at. But they may not be able to put it into words. Because the structure itself is too complex, language can hardly play its role here. It is this shift in perspective between the two layers of cyberization that allows us to better understand the birth of new things, and thus to better grasp the future of cyberspace and virtual money, and the kind of cyberspace transformation "device" that I really want to express.

## 3.2 Virtual Currencies and Blockchain in

### Cyberspatialism

Bitcoin is the earliest system that can be called cyber finance. He was initially a product of the externalization of a structure of thought. Satoshi Nakamoto built the system of Bitcoin in the White Book as a product of a combination of inspiration and thinking. From the perspective of the anchoring of cyberspace, Bitcoin looks like another phantom system obtained by re-symbolization in cyberspace after the birth of cyberspace. Or perhaps it is a product of the cyberization of financial space. In reality, however, he was born neither from financial space nor from cyberspace, nor even from the two sides together. To be more precise, he is not in a linear structure, and this explanation of Bitcoin's linear genesis is not complete. Bitcoin is more the result of direct cybernetics through some kind of human "inspiration" combined with thought. This birth was the result of Satoshi Nakamoto's inspiration combined with his grasp of computer theory, mathematics, and the Internet and cyberspace as a whole. And Ether is a close second. While Ether has borrowed somewhat from Bitcoin, it appears to be a kind of re-cyberization of the cyberspace. However, this re-cyberization process is based on Vitalik buterin's understanding of decentralized organizational structure, and is born out of a human individuality inspiration. Contracts are actually the product of Vitalik buterin's legitimate use of the third axiom of cyberspace (the axiom of recyberization) in the blockchain system. The introduction of contracts constitutes the true originality of Ether. This part of Etherin is also the product of inspiration plus the directness of thought. It would be difficult to create such a product of externalized thinking without a deep understanding of cyberspace science and the Internet, which span the phantom system. The direct cyberization of Ether as described here reveals the multiplicity of Ether in the cyberspace. It is both a result of externalizing a complex structure of thinking based on the broad vision of the founder. It is also the result of a re-cyberization on top of the inspiration of Bitcoin, which was originally created in a complex architecture. In other words, Ether constitutes a complete system of cyberspace. It is a complete cyberspace. By complete cyberspace, I mean a cyberspace system that contains all the structural possibilities of a cyberspace, i.e. its own rules conform to all the laws of cyberspace science. Thus it can maintain a certain degree of

stability and success. And Ether is such a complete system. (Any cyberspace tends to be complete. But most cyberspaces do not show a legitimate possibility of completeness in a recognized context. Most cyberspaces do not follow the laws of cyberspace, and thus run into stability crises. For example, in the early days of Bitcoin, he did not leave a legitimate rule for re-cyberization in the Bitcoin system, so he was bound to run into the problem of split chains later on. (And after getting over this hurdle, Bitcoin also has the ability to legally re-cyberize in Cyberspace.)

Because of this, when bitcoin ethereum is actually used in cyberspace, we can't even think of them as just a product of cyber cyberspace. Because such an understanding actually homogenizes their connotations. It's when the general cyber community enters this circle of bitcoins that they become some kind of cyber-ified "icons" of the cyberspace. At this point, they are misunderstood as products of cyberspace or financial space. And thus they are misunderstood as a cyber technology or a financial derivative. In other words, bitcoin and ethereum, here too, are split into two parts. One part is Bitcoin and Ether as a cyberspace across multiple cyberspaces, which forms a more complete cyberspace. The other part is Bitcoin and Ether, which are cyberized in cyberspace, and the cyber circles of Bitcoin and Ether that are gradually born out of Bitcoin.

Bitcoin's re-cyberization is manifested in reality in the process of sub-chaining. Ether itself is a "legal" sub-chain system that relies on contracts. In other words, the real innovation of Ether is that it really sees the connotation of cyberspace and leaves the possibility of multiplication of structures under cyberspace by using contracts directly. This kind of cyberspace completeness was hard to see before the emergence of Ether (in terms of time, Bitcoin was transformed into this kind of complete cyberspace when Bitcoin's subchain emerged, because Bitcoin's subchain was already a contract. (See the next section). Similarly, most people do not see this cyberspace perspective in the study of virtual currencies. Thus, they are unable to recognize this completeness of ethereum. Their perception of Bitcoin and Ether is not understood from the perspective of a cyberspace, but only from the perspective of the cyber circle formed by virtual currencies. That is, they are understood in a way that they have been treated as alienated objects to their doppelgängers. This is demonstrated by the fact that some fans of the cryptocurrency circle can claim to know blockchain technology without studying the conceptual principles of blockchain, let alone deeply comprehending the spatial science they constitute and its relationship with financial space and cyberspace. What's



more, they will only look at the rise and fall of coin values and simple linear predictions like they do with stocks. This is a monolithic approach to blockchain and virtual currencies. In this sense, these people can't really understand the real meaning of blockchain in the future, and they can't appreciate the ups and downs and changes of virtual currencies. The theory and concept of Bitcoin and Ether as reflected by Satoshi Nakamoto and Buterin is not in any way bound to the systematic construction of theory. It is actually a practical theory, a practical application of the whole Cyberspace theory. In other words, what they are doing here is actually a cybernetics work, and the product of this work is the birth of this practical virtual currency as a result (we will describe in detail the practical significance of Bitcoin and Ether or other virtual currencies for the cyberspace, i.e. their important role in cybernetics). It is because the birth of Bitcoin and Ether does not come from Satoshi Nakamoto and Buterin's theoretical system of metaphysics but from practice (i.e., the complex theoretical structure and "inspiration" described earlier) that the theories that try to constrain Bitcoin and Ether with some linear restrictive thinking limit their development.

Whether it is Bitcoin or Ether, they both have a direct cyberization component. The other is a linear historical perspective, i.e. a history of the development of cyberspace viewed from the perspective of second cyberization. This linear history of cyberspace holds that the theorization of cyberspace was made possible by the development of financial space and cyberspace. Thereby, the birth of Bitcoin and Ether can also be interpreted as a historical, technological generation. This is the other side of their story. It was when Bitcoin and Ether were actually exchanged with fiat money for the first time, when someone actually exchanged Bitcoin Ether for an increase in their bank account balance, that virtual money was transformed from language and theory to reality - into the financial cyberspace. In other words, from a linear second cybernetic perspective, they also have two "bodies". The first body is the linear process of their history. The other process is the process of unfolding the cyberspace once again in the cyberspace. They are each constantly giving birth to new domains (Bitcoin's subchain and Ether's contract system), and thus, the completeness of this complex constant generation of new cyberspace is manifested.

When Bitcoin and Ether are discussed online, when Bitcoin and Ether are exchanged back for some currency in the financial space, they are actually seen only in the context of a historical cyberization process. This

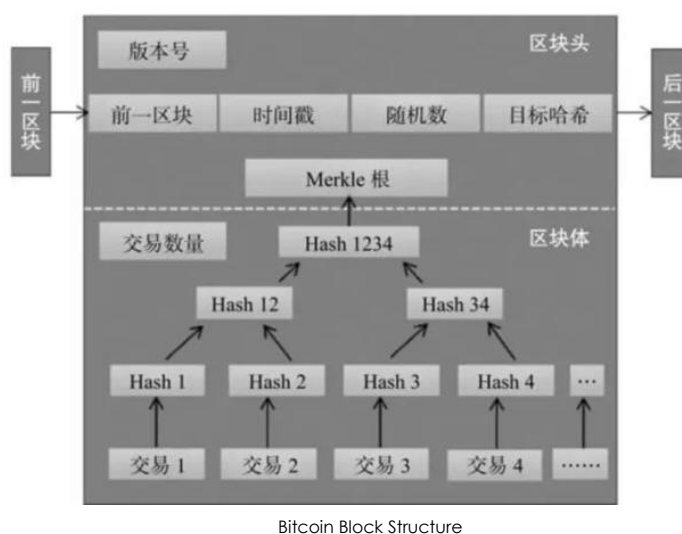


does not touch on the original inspiration and practice of Satoshi Nakamoto and Buterin for them, i.e. this discussion is not based on a deep understanding and practice of the theory, nor does it see the cyberspace that unfolds behind the third cyberization. This is exactly the phenomenon of alienation of some virtual currency fanatics in the cryptocurrency community with respect to virtual currency. They, like other cyber circles, constitute a straw man for virtual currencies and thus idolize this straw man. This understanding of the split bitcoin and ethereum is precisely a symbolic one. That is, what would have been Bitcoin Ether as an instrument of practical meaning and as a generator of cybernetics is, here, cybernetized because of the limitations of the human mind. They are themselves symbolized thus dissolving their cross-realm nature and becoming a single object of symbolic desire to chase. This is exactly how most people now understand bit-etheric coins. People often think of virtual currencies as nothing more than a combination of the internet and the economy, nothing more than a digital currency formed by the use of computer technology. This misunderstanding is to erase the profundity and complexity of their origin, and instead see them as nothing more than single symbols. Thereby, the cybernetic character of bitcoin ethereum is lost. What is erased is the structural nature of the mathematics behind them. More importantly, there is the question of their true relationship to the real world - a loss of perspective across cyberspace. By the same token, people similarly misunderstand virtual finance and assume that most virtual currencies, as well as virtual finance, are nothing more than a combination of the Internet and the financial system, without being able to see the differences between different situations in virtual finance. Ultimately, one does not gain a grasp of the true cybernetics practice of virtual finance, and it is impossible to understand what is critical about them as part of cybernetics practice. And these, in turn, are what this book will reveal. Further, recovering one's sense of this practice in any cyberspace is also part of the task of this book.

### 3.2.1 Cyberspatial Perspectives on Bitcoin and Ether Blocks and Chains

What Satoshi Nakamoto actually constructs in his article "Bitcoin - A Peer-to-Peer Electronic Cash System" (later referred to as Satoshi

Nakamoto's "White Paper") is a cyberspace supported by mathematical theory. And the application of this mathematics is itself rooted in cryptography, game theory and even, in my opinion, topological theory (which is generally expressed as organizational structure). Decentralization is essentially part of the science of Cyberspace. Through our discussion of the relationships between cyber subjects, it has actually become clear that the structure of decentralization constructed by Bitcoin is very similar to the interactions between cyber subjects. They are the topological structure of the homogeneous embryo. Likewise, the same is true for Ether.



Bitcoin Block Structure

The block of Bitcoin Ether can be considered as a fully symbolized cyber-individual in cyberspace. A block of Bitcoin contains a "collection of cyber individual information" of a fully symbolized cyber individual, which consists of two parts: the block header and the block body. The block header indicates the location of the block in the cyberspace (chain), as well as some cyberized information, including.

1. The hash value of the parent block, which indicates the structural relationships inherited in the Cyberspace, and its network of relationships in the Cyberspace. Indicates the position of the block after being filtered under a linear structure.

2. version, i.e. the version number of this cyberspace, behind which is implied the rules of this block at that time in the cyberspace.

3. Timestamp, the time when this block was formed.

- 4, the difficulty, that is, the difficulty of the hash operation to calculate

the answer. From the bitcoin perspective, he determines the number of zeros in front of the characters obtained when applying the hash operation, thus ensuring that a block must be linked to the chain for a certain period of time (i.e., the result is calculated and mined). And in the cyberspace perspective, the difficulty is determined by the difficulty of the contribution of a fully symbolic block to the development of the cyberspace as a whole. He sets the rule that at a certain approximate time, there must be a block that has been fully cybernetized that constitutes a contribution to the cyberspace. He does not need to conclude that a block is fully cyberspace-compliant, but only that it is close to cyberspace within a given range (i.e., the difficulty range, the number of preceding zeros).

5. The random number, which guarantees the only "individuality" of the block, determines the random value of the block when it is calculated to meet the difficulty in Bitcoin theory. From the bitcoin "mining" point of view, he is the only "freedom". The random number varies, and the result of the hash function varies, and this is the part we call mining luck. It is because of this difference that different bookkeepers will have different "views" of the block. This is especially important. Because for Cyberspace, the block was originally completely cyberized. But the emergence of random numbers gives a little bit of "personality" to the completely symbolized block by the symbolic system again. If it were not for the emergence of such random numbers, it would not have been possible to completely guarantee the stability of the entire Cyberspace. Just as in The Matrix, each person in the Matrix is actually completely determined, and in this determination, the Matrix reassigns a certain amount of "personality" to each individual in order to ensure the stability of the Matrix as a whole. Otherwise, there would be no change in the Matrix. However, this "individuality" eventually leads to the accumulation of paradoxes, i.e., the creation of a messianic Neo (that's an afterthought). In fact, the same is true for Bitcoin, where random numbers guarantee the operation of the entire Bitcoin system. It is because each person still retains their own "personality" that people have different "luck" in mining, and it is this different luck that tempts people to get involved in the bitcoin scene. If it weren't for this luck component, Bitcoin would be designed to be mined by whoever has the highest arithmetic power. Then there would be no one to join the bitcoin industry, much less any decentralized currency, and no one would value it, so naturally it would be worthless, just a symbol. Here, random numbers ensure that the entire Bitcoin system is attractive to real people. The attraction lies precisely in the fact that nothing is grasped as a

personality is condensed into this random number. In other words, it is this "personality" that is redistributed by the system that allows fully cyberized blocks or cyber individuals to penetrate deeper into cyberspace. This personality is the paradoxical point (bug) of the system, which constitutes the piercing of the entire cyberspace with reality. It is here that the cyberspace is connected to the Bitcoin system. This means that because of this puncture, Bitcoin is not just an absolutely closed cyberspace, it is the reason why Bitcoin is really valued in the real world. This valuation comes from this piercing of the cyberspace, and our later discussion of Bitcoin's crossover comes from the "personality" of this random number. In The Matrix, random numbers are the very solution proposed by the Prophet to add emotional uncertainty to the Matrix, and are seen by the architects as part of the human flaw. It is the addition of this "flaw" that constitutes the Matrix's cyberspace control over humans. From here, we can pierce from the Bitcoin system to the real world, to the ideology. This is the real key - the point - of Bitcoin that financial and internet people don't see. It is also the foundation that allows us in Cybernetics to focus on the Bitcoin system and to be able to analyze it.

6. Merkle root, who is connected to the bill of the block, i.e. he is where the block head is linked to the block body, and in the middle is the application of hash links, which guarantees that they will not be disconnected. This means that the Merkle tree guarantees the state record of the entire Bitcoin Cyberspace. It is a dashboard for the stability of the Cyberspace.

For the block body, what he contains is the content and dashboard of the entire block to be recorded. That is, the record and understanding of the past transactions of the entire blockchain. In Cyberspatialism, this is the degree of understanding of the individual block body for the whole Cyberspace, and the one with the deepest understanding and in line with the development of the blockchain will definitely be linked to the blockchain. In cybernetics, what the block body records is the degree of grasp of the entire cyberspace by an individual who is completely cybernetized. If the content of the block is progressive for the cyberspace and follows the progression of the previous block (guaranteeing the connection of the blocks), then it is linked to the cyberspace development chain. This is in accordance with the second axiom and corollary of cyberspace science.

For any system, he is to maintain his development and stability, and Cyberspace is such a system. Thus, any system must have a record and

understanding of its own development. Bitcoin is of course a system, moreover a Cyberspace. Only he differs from the average cyberspace in that his internal structure is externalized by the absolute structure of thought, which is what makes Satoshi Nakamoto so successful. This completeness of the Bitcoin system (after the subchain), and its conformity to our Cyberspace axioms, means that the Bitcoin system guarantees an absolute symbolic system. However, it seems that he is missing something besides the system structure itself, and that something is - desire. A system cannot be healthy without givebacks and rewards, i.e. without symbolic desires. Thus, Bitcoin's reward mechanism is cybernetic and bridges cyberspaces in comparison to other non-complete cyberspaces. The rewards of other cyberspaces are either the satisfaction of symbolic desires, as we talked about in the analysis of the cyber subject, and are reflected in the status and discourse of the symbolic space. Or either they are satisfied by some paradoxical point of penetration into other spaces, by status and position in other spaces and by fiat money (e.g., in exchange for fiat money). The Bitcoin system, on the other hand, because of its complete cyberization, forms a self-made reward mechanism: that is, the reward itself helps him to build the stability of his cyberspace. This is the best use of the axioms of cyberspace. This is the result that other subjects in Cyberspace also seek to achieve.

Bitcoin's reward mechanism is what we call "mining", and the Bitcoin system uses the contribution to the decentralization and stability of the entire Bitcoin space as a criterion for who gets rewarded. The bill is actually a record of the entire cyberspace. And with each block, what is constructed is an answer sheet for how well the entire Bitcoin system is understood. This answer sheet should not only be an accurate record of everything that happened in the previous cyberspace (i.e. a grasp of the overall structure), or a certain period of time (i.e. cutting a piece of the structure to see how accurate it is), but most importantly, it should also provide a step-by-step development of the entire cyberspace, no more and no less. This is precisely the computational act of linking blocks to the chain. This development must be done in one step, because only in one step it is possible to ensure the link with the previous chain and to guarantee the stability of the chain. This is like the human society and civilization this cyberspace, he must ensure that civilization step by step development, if too much beyond the civilization development, it is necessary to wait for civilization to develop to the corresponding position,

he will be valued by civilization. Because progress greater than one step is an unstable factor for civilization. This also applies to the academic circle. Because the academic circle only accepts innovations that progress by one step, too little innovation is not considered innovation, too much innovation is not conducive to the stability of the academic circle, so the idea of being ahead of the curve needs to sit on the bench for a while. This is all a choice for self-protection of system stability. It is also exactly the corollary of our Cyberspace science's Axiom II.

However, who gets this reward when there are many people who are contributing to the stability of the entire cyberspace? For the Bitcoin system, this is exactly the longest chain principle. In fact, the longest chain principle is exactly what we just described: whoever understands the stability of the Cyberspace the best, has documented it the most, and has provided a record of just one step, is then linked to the chain and gets the reward. Here, the true meaning of Bitcoin's chain of transactions is called out - a list of rewards (or a chain of rewards) for contributing to the stability of the Bitcoin system. Those that can be linked to the chain are the most stable blocks that stand out from the rest. He has the deepest understanding of the entire Bitcoin system, and he hasn't progressed much, nor will he not progress at all, he has progressed just a little. Then, he is the block that has contributed the most to the development and stability of Cyberspace. Therefore, he can be rewarded. The reward is to record him on the reward chain. That is, he is rewarded for gaining bitcoins. Success in mining. Isn't this exactly how the structure of real human civilization develops.

For the Bitcoin system, all contributions are recorded in terms of arithmetic power. That is, the depth of understanding of the entire Bitcoin system and that step in its development lies in the arithmetic power to measure it. Therefore, Bitcoin needs to consider the assumption of a 51% arithmetic attack. That is, can Bitcoin remain stable when someone has more than 51% of the world's arithmetic power? The logic here is that when the arithmetic power exceeds 51%, because the Bitcoin space is absolutely symbolic and cybernetic, altering the reward chain through arithmetic power is bound to happen in this system. An attacker can "double spend" bitcoins in a bill (i.e., pay more than the value of the bitcoins they have to two users at the same time) in front of their absolute arithmetic power and can also use their absolute arithmetic power to wipe out bills that are unfavorable to them. However, because it is real people who manipulate bitcoins, and not fully cybernetic AI, this situation exists in theory (i.e., only in the bitcoin system), but never in the real world. Because we all know that

in the Bitcoin space, even if it's over 51%, people don't rewrite the Bitcoin reward chain because of gaming, because it's better to use 51% of the computing power to continue to build on the original foundation to advance the system more and faster and stabilize it. Thus, you get more bitcoin rewards yourself. In other words, a more profound connotation is revealed here: the stability and development of Bitcoin actually requires real space to vouch for it. And it is this "randomness" and instability of the human personality and social relationships that makes the Bitcoin system so special. To sum up, we have here the first law of cyberspace.

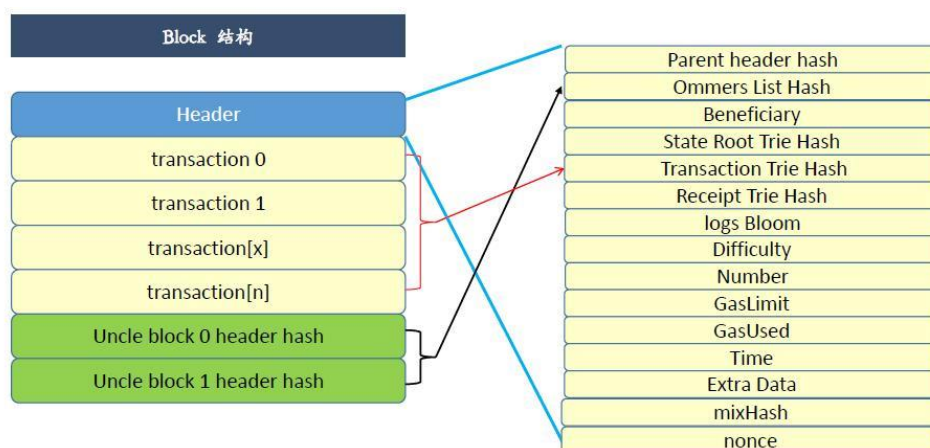
The stability of a system or cyberspace is maintained by randomness with  
instability external to that system

This is why Jesus went to his death, he maintained the stability of civilization. If the system eliminates randomness, then the system will again die out because it does not evolve. In such a trade-off, the system can only resort to randomness to penetrate the original space. It seeks refuge in other systems. Only the "stability" of randomness can penetrate the cyberspace and reach other systems, which can then be used to provide security for the subsystem. For Bitcoin, the protection of the longest chain principle is the key to the protection of the overall system, because Bitcoin uses the longest chain principle as the fundamental driving force for all blocks to form the space. And the protection of the longest chain principle is impossible to accomplish in Bitcoin alone, a space without flesh and randomness. Because he does not have a temporal difference in his thinking, nor a quantitative difference. Therefore, Bitcoin must be associated with real people. It is real people who maintain this stability.

Similarly, the creation of Ether draws on the experience of Bitcoin and appears to be a new cybernetic space constructed within the theoretical space of Bitcoin. But in reality, this is only reflected in Ether's ethereum transaction chain. As mentioned earlier, the real direct cyberification of Ether is coming from the fact that - it gives the cyberspatialism a real legitimate possibility of re-cyberification - the introduction of contracts. The creation of Ether is not only a cyberspace with a chain of transactions, but also allows people to build new cyberspaces on top of the chain of transactions at will through contracts, which makes the creation of Ether truly cyberspatial. It is a direct cyberneticization of Buterlin's perception of



cyberspace and his thinking. Therefore, we can further discuss the Cyberspace composition of the Ether structure on the basis of Bitcoin. The biggest difference in the blocks of Ether is - there are no random numbers. Yet in place of random numbers is none other than Ether's unique contract system. In other words, by creating a legally cyberized contract system, Ether has merged the financial space with the real world into the Ether system. The unstable element that originally kept the Bitcoin system stable - random numbers - was replaced in this way. The contract system brings stability to the entire system of Ether, and in the same way, he constitutes a change in Ether, just as random numbers attract people from financial space and real space into the system. The contract system of Ether is the puncture point of the Ether system, and he legitimizes this puncture point. Thus it becomes a part of the whole Ether system, and it has to be said that this is a mature use of real cyberspace science.



Ethereum block structure

However, the successful use of contracts also requires a complete system of interpreting contracts. Therefore, it is necessary to introduce a Turing-complete instruction set or programming language to run various contracts. However, Turing-complete is exactly a fixed structure space. The completeness of the instruction set means that all the behavior of the Cyberspace can be expressed by the instruction set. That is, it means that all instructions (interpretations) can handle all computer behavior. This is equivalent to using some logical atoms to handle everything. However, as is the case with the structure of thought, Turing completeness necessarily creates infinite problems. Because the operation of thinking is to read and write without restriction of structure (as if the read-write head, if the



statement is self-consistent, then he will create a dead loop). Turing completeness is a metaphysical product constructed under the completeness of thought. In other words, Turing completeness is actually the externalization of the simplest linear metaphysical system and the mode of thinking pursued by linear logicalism (the logical atoms pursued by logical atomism are precisely the condensed set of instructions, and they want to construct a clear structure of thinking, which is actually a clear process of linear reading and writing instructions. (Again, as we can see in the history of philosophy, they necessarily encounter the problem of infinite paradoxes). In short, Turing completeness means that he must necessarily face the infinite problem, which is the inevitable product of thought structuring, and therefore a Turing-complete system must solve the problem of dead loops. The real meaning of gas is not the fee that some people in the cryptocurrency world think it is, although it does get paid out in the form of fees to miners' accounts. It was actually created to escape the infinite paradox of the Turing-complete system and to solve the problem of dead loops. However, this explanation is not enough; the real meaning of Gas, in fact, is a consumption, the introduction of a divine incarnation without any laws in the simplest linear space. This incarnation is not in the whole system, and therefore it has no regularity in the system, but maintains a certain amount of consumption by itself. In other words, the real meaning of gas is the desire of our human being itself. The person here is not any cyber subject, but a flesh that is absolutely beyond the cyberspace person. The amount of this corporeal desire determines when the linear cyberspace terminates. In this way, through a kind of transcendence, the operation of contracts in Ether also has an external compulsion, thus constituting an absolute termination procedure. When the packing of blocks reaches Gas limited, the whole instruction is terminated as well. Similarly, the consumption of gas in the contract is also the same (note that the consumption of gas in the contract is this corporeal, the gas in the transaction chain looks like a fee, but it is still essentially the consumption of corporeal desire. (Because there is no such concept as random numbers in an ethereum block). This point is precisely the biggest difference between Ether and the Bitcoin system.

And the differences within the remaining blocks are not considered to be obtained by direct cyberization of Ether. Rather, it is just an improvement made by borrowing from Bitcoin. For example, the block out speed of Ether is 15 seconds, which leads to the mining among the Ether is easy to cause the difference between the network speed as well as the

equipment, the node of the network speed block, naturally, take advantage (because Bitcoin out of the block speed is slow, the network speed difference of so many seconds, in the whole out of the block time accounted for a small proportion, the impact is not big. And Ethernet out of the block speed is fast, so a few seconds difference, accounting for a large proportion, equal to a lot of backward. (So fast network speed and good equipment take a big advantage). This is very unfavorable to the decentralization of Ether. So Buterin set up the ghost protocol of Ether to ensure that those blocks that count the hash at the same time can also get the reward. This is what we call uncle block (ommers List Hash). In other words, some blocks that are not adopted can also get the reward to ensure the decentralization of Ether (this point will be focused on in the next section). Here, Ether changes the longest chain principle of Bitcoin. It changed to the heaviest chain principle, which rewards the chain with the most uncle blocks. Many people cannot understand the justice and rationality of this change. Because he looks as if it was set arbitrarily. But when we understand the deeper meaning of the longest chain principle of bitcoin (the longest chain that contributes only one step to the bitcoin transaction chain and is the most stable is rewarded). The heaviest chain principle is also clear to understand. The principle of the heaviest chain principle is to reward the main chain with the most uncles, and the more uncles means the better decentralized it is. Again, this is a change made for the stability of the Cyberspace. However, when the longest chain principle is altered, Ether cannot keep the corollary of the second axiom of Cyberspace valid, i.e. there is no guarantee that Ether's transaction chain has progressed and only a little. It is also as if there is no guarantee of stability. Therefore, the guarantee of stability needs to be replaced by another design. This is the real meaning of nonce in Ether, which is a counter within an account that records every transaction under that account and gives a count. If the current value is not yet reached, the transaction must be pending and wait for the transaction to grow to that count before it is executed. In other words, he guarantees that a transaction is too far ahead, (for example, if the count is 12 and it only executes to 9 now, then it needs to wait) until the whole system develops to the previous step, then he will cancel the pending state. the introduction of Nonce solves the problem of how Ethernet can guarantee the inference of the second axiom of Cyberspace without the longest chain principle. Also he can ensure that the balance of the Ether account is reached. Since Ether has a contract system, he must use the account system. It also means

that the balance of Ether can't be queried in the same way that Bitcoin uses UTXO (unspent bitcoins queried through the structure on the chain) to record the balance. Therefore, nonce makes a record of every transaction, thus ensuring that the balance is not wrong, as well as preventing double-spend attacks, etc. The second thing is that Ether, in order to ensure the operation of the contract and the stability of the state, he also includes three tree structures - a receipt tree, a transaction tree, and the root of the state tree, in order to well query the state relationship of the transaction in the whole data, and together they guarantee the traversal of the tree structure with a bloom filter. All the rest are similar to Bitcoin and will not be repeated. The above is the cyberspace science connotation of bitcoin ethereum blocks.

### 3.2.2 Robustness Analysis of Penetrating the Bitcoin-Ethernet System

We examine the robustness of Bitcoin and Ether in two parts: 1. an examination of the robustness within the Bitcoin Ether system; 2. an examination of the robustness through the plesiomorphic cyberspace. The former is manifested in the Bitcoin Ether system by the longest chain principle, the principle part of private and public keys (asymmetric encryption). And the latter is manifested in cross-space with the interpersonal part of private and public keys, stability analysis with the help of financial space, and stability analysis of real space. However, it should be reminded that there is actually no strict dividing line between these two.

The most important key to the robustness of the bitcoin ethereum system is constructed by asymmetric cryptographic algorithms. They have reliability for elliptic curves as well as for hash functions (which will be used as an example below). However, this reliability is still based on reality. Because it is simply impossible for someone to put arithmetic power on a part of the meaningless hash operations that guarantee the absolute stability of the Bitcoin Ether system at its roots. In other words, in Cyberspace, actually "computing" an absolutely accurate hash operation is a small probability event, and there is no better way to compute than exhaustive enumeration. No one will really go to the Cyberspace for some small crack to cost the real life, their own life. For example, calculate someone else's

private key, calculate out in case the account does not have a balance like that consumption and output gap is too large. That is to say, hash operations in cyberspace can be exhausted. But the cost is too big, perhaps to be in the case of great arithmetic power still have to go through years and decades and centuries without return, and no one will do this line in order. This also implies a kind of revelation beyond Cyberspace: the basis of any cryptography, such as stability hash operation, is still rooted in economic space, real society, real life, desire and flesh as the basis. If human life is infinite, then no cryptography is actually considered a cipher. For it can be broken by constant exhaustion. This kind of cryptographic algorithm, which relies on the finite life force of real-world people, permeates any system built on cryptography all the time, and virtual currencies are no exception. For example, in the verification of public broadcasts, both the private and public keys perform a hash operation on the bill to obtain a digest. The sender of the broadcast uses the private key to hash the contents of the bill to get a digest, and other users of the Bitcoin system use the public key plus a password to do a hash, and the two are compared to see if the results are the same to determine the reliability of the sender's bill message. Each step here is tied together with a hash operation. In other words, however, they can only be tampered with if each step is theoretically a small probability event. If the Bitcoin system were simply a cyberspace internal system, and because cyberspace is fully thought out and can run indefinitely, this would mean that even the smallest probability would mean that it would inevitably happen. However, reality does not, because the real world is not thought infinitely structured and constructed. He has limits. Algorithms consume electricity, and the world is energy conserving as well as conforming to the second law of thermodynamics, so nothing is infinitely exhaustive. Furthermore, no one in the real world is going to do such a boring act that the small probability of a hash operation becomes impossible. This is the source of the most fundamental stability of the Bitcoin system.

On the other hand, the broadcast nature of the Bitcoin system guarantees his decentralization. However, this is more than just the simple meaning that is perceived by general theorists. In cybernetics, broadcasting has a much deeper meaning - the broadcasting of bills means establishing the scope of the Bitcoin system, i.e. the size of this cyberspace. Contained within it are the many different possible cyber subjects that enter this space to generate blocks. Broadcasting implies a kind of verification of the cyberspace. A confirmation of the identity of the

entire spatial scope of the relationship. It identifies the interrelationship of a system of cyberspace that is established (note that it is not necessary to traverse the whole cyberspace here, as long as the broadcast is heard and acknowledged, it means that the relationship is established, that the structure is established). This is one of the points. There is another point that has also been unrecognized by previous virtual currency researchers - the act of broadcasting as a scope determination of the Cyberspace is precisely the act of maintaining the stability of Bitcoin. This requires a deep understanding of how broadcasting works. It amounts to presenting a post-broadcast reward mechanism to all cyber subjects in the area, while claiming a relationship - you must serve the stability of the cyberspace. This is the reason why cyber subjects broadcast and what the cyberspace requires of broadcasters who maintain the stability of the system. This broadcasting also means that in this space you must perform according to the stability requirements of the Cyberspace (i.e. contribute to the stability of this space), and the Cyber Subject in this system cannot broadcast at will, cannot be rewarded at will, cannot use his symbolic desires at will, but can only apply his symbolic desires to the maintenance of the whole space - - that is, to bookkeeping. -that is, to keep score. Bookkeeping, in turn, is an act that contributes to the stability and development of the Cyberspace. Thus, the most fundamental purpose of broadcasting is not a kind of decentralization, but the maintenance of the stability and development of the system. This is precisely what makes the Cyberspace spontaneous and self-perpetuating. In other words, it is a requirement of Cyberspace on its own and by necessity. It is to follow the second axiom and inference of Cyberspace science. This is not a personal requirement of Satoshi Nakamoto. Rather, it is a necessary requirement for the structuring of thinking, a requirement for any Cyberspace. That's what the act of broadcasting is all about. In contrast, the difference between Ether and the Bitcoin system is that Ether agrees by contract to re-cyberize the space within the cyberspace that is Ether, thus maintaining the stability of the meta-cyberspace by reopening the cyberspace structure of the nest. In other words, the cyberspace within Ether forms a contractual spirit, and this contract actually constructs the stability of the cyberspace within Ether. For example, the problem of token system. If the contract of a certain token fails to do the job of maintaining the stability of a kind of system, then the tokens inside Ether will be worthless and thus disappear and die. The stability of Ether's Ether coins is built on Ether's ability to reconfigure Cyberspace. That is, Bitcoin's stability follows the second axiom of

cyberspace science to maintain stability. Ether, on the other hand, follows the third axiom of Cyberspace to maintain stability.

Returning to the revelation in the previous section, the key to the stability of the Bitcoin and Ether systems lies not inside the entire Cyberspace, but in the spatial support that the real world and financial space together constitute. And the key to getting from the Bitcoin system to the outer Cyberspace lies in the random numbers inside the blocks. On the one hand, random numbers allow people to have the desire to enter the Bitcoin system to build it. On the other hand, random numbers constitute the development and stability of the system. Because not developing the system means death, and developing it too fast means death (second axiom). Therefore, random numbers must ensure that they tempt financiers into the bitcoin space while maintaining system robustness. So, it is generally inaccurate to say that random numbers are the unstable part of the Bitcoin system; random numbers are precisely the most critical part of the Bitcoin system's stability. The stability and instability of random numbers are twofold.

However, when Satoshi Nakamoto designed Bitcoin and Buterlin designed Ether, in order to form the transition from cyberspace to realspace and the conversion of real value, they needed to allow the first people to enter the system quickly and expand the influence of the system quickly. This still has to set up a temptation mechanism at the beginning to get financial people into the system. And this mechanism is the difficulty. Satoshi Nakamoto's earliest setup was that every ten minutes a block would come out, the block reward would initially be 50 bitcoins, and after every 210,000 blocks, the reward would be halved, almost every four years. This makes it possible for early entrants to get more rewards very quickly, and for the blocks they dig up to be put up on the reward chain more easily. So many people entered the market with the attitude of not caring and trying. The same is true of ethereum, where early crowdfunding, and the higher rate of getting out of a block early on, was exactly a first-in reward. As we have seen, bitcoin and ethereum are extremely complete, in line with the structure of the human mind cyberspace, according to the first law of cyberspace and the corollary, which means that he is bound to influence the relationship and structure of other cyberspaces, so that other spaces are bound to look towards the system of bitcoin and ethereum, thus recognizing its value. As more and more people enter, the Cyberspace of Bitcoin Ether becomes larger and larger, and real people become more and more cyberized by the Bitcoin Ether system. It also

means that the more Bitcoin Ether has an impact on reality. The more people enter the field, the harder and more difficult it is to increase the reward chain. Because the bitcoin ethereum system is a self-maintaining stability system, so the increase in the number of people his stability does not go down, but goes up. However, this does not indicate that they are absolutely stable. In the case of Bitcoin, the real problem lies in Satoshi Nakamoto's artificial setup at the beginning. That is, Satoshi set up a setup where more bitcoins were allocated for entry in order to get more people in quickly. This setup implies ideologizing. Because, like any other cyberspace, in order to maintain its true stability, it must find support from other spaces, especially the real space (which we have already revealed in the chapter on the cyber body with real world examples). This makes the cyberspace necessarily ideological. Bitcoin is no exception here. The ideological distribution created by this move by Satoshi Nakamoto is nothing more than the level of recognition of his bitcoin system. The earlier the recognition and the more he believed in bitcoin, the earlier he entered and the more bitcoins he received. This initially gives Bitcoin a more "stable" result (otherwise it might not even matter), but in the long run it shortens the life of Bitcoin and causes it to be ideologically more vulnerable to other ideologies in reality. This is because he is not using the ideology that is recognized in reality as its robust controller in real space. Rather, it is simply a robust controller of the cyberspace in which Bitcoin is located. As our general bearishness on virtual currencies feels: "Any currency must have the backing of real power, and if it doesn't, then he is bound to be debilitating." In fact, they could be said to have hit the nail on the head, but in a somewhat skewed way. For what is revealed here is not a question of a superficial endorsement or not. The virtual currency needs the power of endorsement, not in whether the coin itself is well enough designed, not in whether his structure is flawed, and not in the fact that the virtual currency is a currency that does not actually exist; the key is that the virtual currency needs a mechanism for first entry beyond its own structure. In other words, the stability of the whole system is not maintained only within the system, but beyond the system (i.e. the first law). Only an external relationship can guarantee the validity of the internal "law" of the system. He can ensure that it is truly stable beyond the internal stability of the Bitcoin system. True stability can only be achieved within ideological stability. The same is true for ethereum. However, from a cyber-individual perspective, this necessarily makes Bitcoin-Ethernet lose its own relevance, as they become not very different from real money under a penetrating



cyber-spatial revelation. But we can see their redeeming feature - they are able to penetrate deeply into the cyberspace in a "legitimate" way (for example, the Ether contract is a "legitimate" means). "legal" means). If this is the case, why not create an ideology that is also stable in real-world ideologies?

The early entrants into the virtual currency speculators are actually the ones who feel deeply in the Cyberspace and they see this. They entered the virtual currency cyberspace, enjoyed the part of being a cyber individual and the benefits that came with it, and therefore were able to get earlier and earlier access to the ideology behind Bitcoin etherum and recognize it. Essentially, they become the elite of this Cyberspace. And really the strength of Bitcoin Ether lies in its relationship with the cyberspace, not just in the space of a virtual currency itself. For example, virtual currencies are closely linked to the cyberspace and to the financial space, which can be used to help us understand and manage the cyberspace. Using the advantages of Bitcoin Ether well, it can constitute a robust controller to regulate the entire cyberspace. In turn, it can be used to govern the real world's structural relationships from a perspective that goes beyond the Cyberspace. And this, heralds the dawn of a great new era .....

### 3.2.3 Bitcoin Ether Ideology Across Space

Satoshi Nakamoto set the earliest rules of Bitcoin. For Satoshi Nakamoto, Bitcoin was a cyberspace detached from the real world, so how could people believe that this virtual product could reap actual real-world benefits? Implicit in this latter was an ideology: the belief that this virtual product could influence the financial space and the real world. The rules of Bitcoin were designed and constructed specifically to allow people to achieve "faith" in the Bitcoin cyberspace. In other words, the very structure of Bitcoin's early design contained the possibility that people could believe. This is what cyberspace science reveals: that financial and economic space, and even the real world, are themselves illusory systems. It is because people's social relationships are themselves generalized cyberspace that this virtualization of Bitcoin allows those who recognize it to believe in its ideology from the beginning. They are simply trusting that a more virtual product (virtual currency) can influence a sub-virtual product (finance). But conversely, if someone doesn't have such a cyberspatial understanding, or if they do, they don't want to subscribe to the ideology



of Bitcoin, then they won't join the Bitcoin cyberspace. For Bitcoin and Ether, early on, there may need to be a "lure" mechanism built into the structure to force people to join the Bitcoin ideology (like crowdfunding in the early days of Ether). However, when bitcoin and ethereum have become social, or when bit and ethereum can be exchanged for fiat money and profoundly influence the real world, according to the laws of cyberspace, people will naturally join the cyberspace of bitcoin and ethereum without the need for special "lure" and "propaganda". This is exactly how reality has evolved, and today Bitcoin and Ether no longer need to be supported by deliberate crowdfunding projects, they are already deep into the real, financial space. Then, this initial part of Satoshi Nakamoto's and Buterin's structure for Bitcoin or Ether can actually be improved for better stability in cyberspace. This is exactly the process of improvement that any virtual currency cyberspace would do. New and different proposals for the original cyberspace system are then born, resulting in soft subchains. The result of the improvement of the original Bitcoin and Ether is actually a de-ideologization. He doesn't need real-world support to get real people in, he doesn't need crowdfunding, and then removing that part from the system becomes a natural choice. Because ideology is necessarily not in the Cyberspace, but a product of the real world. He is not conducive to the structural stability within the individual Cyberspace system. Therefore, this part of the setup can then be discarded in favor of a new ideology to underpin the entire bitcoin system. For example, the earliest Bitcoin rule: the size of a block cannot exceed 1M can also be changed. Even the rate of bitcoin generation, the fast to slow mining rate, the time interval between bitcoin mining, and the finite number of total bitcoins (21 million) could all be modified under the new ideology. And that's exactly what's happening in reality. However, who is making such changes? Isn't there a hidden ideology behind who becomes the final decision maker, whether it's arrived at by vote or an equity system? Both ethereum and bitcoin have done this hiding of early ideology. But that doesn't mean that the ideology doesn't exist, it's still deeply behind the scenes influencing the development of these cyberspaces.

After Satoshi Nakamoto retired, Bitcoin has not changed much in terms of basic rules, and it is the part of it that contains the ideology that has really changed. One of the first issues that came up was about the block size of 1M. We know from the content of the blocks that if a block is only 1M, then as the bill increases and more and more information is included in it, then the bitcoin block will have to face the problem of expansion.

However, before thinking about the actual problem of scaling, few people have examined why Satoshi Nakamoto set a value for the size of Bitcoin blocks. A block size of 1M is essentially a design that allows individuals to run the full node of Bitcoin and its UTXO necessarily. Smaller blocks facilitate the decentralization of the Bitcoin system. That is, small blocks preserve the interests of the average cyber individual. It makes the reality factor (the device factor) lower in Bitcoin, so that more Cyber individuals enter the system and are able to mine. This ensures that the bitcoin market is attractive to more people and fundamentally ensures its general impact on the real world. But the reality is that as more and more users come in, it becomes clear that 1M blocks are no longer enough. This problem then had to be solved. Thus, it may seem like a problem of maintaining the self-stability of the Bitcoin cyberspace, but in reality precisely because this problem is about Bitcoin's influence in reality, he has to become an ideological problem about Bitcoin. However, the structure of Bitcoin itself is not supported by any ideology, and with only Bitcoin itself (or this decentralization) as the ideological backbone, then it inevitably leads to various external ideological views crossing paths here. They each have different opinions on Bitcoin improvement, and the different opinions represent different ideologies.

After Satoshi Nakamoto retired, the Core development team took over. The Core development team advocated a quarantine witness approach, which is actually a disguised way to expand the block, moving signature information and so on out of the block. However, this approach only removes a small portion of the block, and it does not fundamentally solve the Bitcoin capacity problem. Another approach is to use the lightning network. That is, putting a large number of Bitcoin transactions outside the Bitcoin blockchain. As you can see from the latter, Bitcoin has to record as well as broadcast every account. Cyberspace, unlike the real world, has no limits on what can be physically stored, so the number of bills in the Bitcoin system is many times greater than in the real world (even in cases where Bitcoin is not very widely integrated into the real world). However, most bitcoin bills are actually small transactions, and the issue of credit for these transactions is both important and unimportant to the bitcoin system. Important because the Bitcoin system is a cyber system, and if one of the links has a bad debt or credit problem, it is likely to create a chain reaction within the system that will lead to the collapse of the entire system. To say it doesn't matter is because. For these small transactions themselves, if they collapse, they can just be built back up again. Therefore, Core's lightning

network strategy is to tier the bitcoin system so as to ensure that two bitcoin markets, of which are for small transactions, so that credit problems can arise and just proceed to fix them without affecting the really important bitcoin market. And, in the smaller market, a lightning contract can be used to solve the credit problem (more on this point later). And by separating out another market for large transactions, you can ensure that the really important transactions get expanded in disguise, thus ensuring the integrity of the system.

In contrast to the Core team, the other school of thought is simpler and clearer, which is to expand the blocks, even without limiting the block size (this extreme view has since split from BCH as well, forming the BSV system). As we pointed out earlier, such an expansion affects the decentralization of the Bitcoin system. It leads to a split in the Bitcoin system. This is the problem pointed out by the Core team. The big block faction, on the other hand, accuses the Core team of poor isolated witnessing with the lightning network, and that it does not guarantee credit. Thus, the intersection of the two schools of thought really led to a split chain in the bitcoin market. The big block faction then split from the original Bitcoin system (BTC) and formed a new (BCH) system. If we look at the whole picture, isn't this just the general shape of a metaphysical ideological strife? Both counter accuse the other's Bitcoin improvements of actually splitting Bitcoin internally or not achieving better decentralization. Yet this accusation itself is what ultimately led to the division of Bitcoin. This is exactly what metaphysics is all about. Getting caught up in rhetoric because of rhetoric. It's also the general shape of ideological strife. From the Core team's perspective, large blocks do cause Bitcoin decentralization to be less effective because large blocks lead to different interests changing for people on different devices. However, isn't the Core team's solution also a form of decentralization in disguise? Isn't their separation of large transactions from small ones a differentiation? The Core team's distinction is made both in terms of the number of transactions and in terms of credit. Isn't this very much like the credit rating in the financial system as well as the market rating. That is, stabilization on the original system set up by Bitcoin necessarily makes the system itself closer and closer to a kind of cyberization in cyberspace, i.e., a cyberization approach under the third axiom. This is an inevitable part of the cross-border development of the Cyberspace. I can even predict that under this idea, the future development of BCT will not only divide into markets for large and small transactions, but will also divide into markets with more levels of A, B, and

C. There will also be credit rating agencies that rate different markets according to different credit levels, and eventually Bitcoin will develop completely according to the Cyberspace structure of the financial space, thus forming a system that is closely related to Defi This is a cyberspace that is closely related to Defi and homogeneous with the financial space. This is another proof of the first axiom of cyberspace and the third axiom of cyberspace. With such an ideological distinction, Bitcoin is divided into two systems, one more important and with better credit; and one with worse credit. Even though they appear to be still decentralized internally. In fact, this distinction comes from the real world and the financial space, and the Core team had to make the division of the Bitcoin system. That is, for the Core team's solution, their reduction of the decentralization of the Bitcoin system is caused by the differences between people in the real world. Because they insist on no division within the Bitcoin system (i.e., no block expansion), while BCH insists on a differentiation of decentralization within the Bitcoin system, while ensuring no internal decentralization in the real world, financial space that is weakened by equipment issues. Both go against an absolute decentralization. Don't we get a lot of insights about Cyberspace here? The paradox is that the system is necessarily self-contained, and even in a fully cyberized system, random numbers are still needed to maintain stability. In turn, if you want to maintain the stability of the system, you must cross over into other Cyberspace, and the events that lead to the destabilization of the system will either go off in the internal system, leading to the splitting of the system, or in the external system across the system, leading to the splitting of the system from the outside to the inside. This is an inevitable part of the cyberspace. That is, the Bitcoin system, in order to develop and maintain stability, instead cannot be completely detached from the real world, and thus from ideology, and thus this decentralization is just not possible ideologically, metaphysically. And true decentralization is not within ideology.

For those who are bullish or bearish on Bitcoin, thinking about it from a cybernetic perspective, the market is actually neither good nor bad, because it will constantly be isomorphic to the real world and financial space. It doesn't matter how good or bad the relative financial space is. When this isomorphism happens, the decentralization advocated by the earliest blockchain has actually failed. From this we can predict that the absolute decentralization of any virtual currency is actually a utopia.

Perhaps Butlerin saw the ideological battles behind the various Bitcoin schemes. So he simply created a system that would allow for the creation

of new cyber representatives (tokens) "chosen" by the different ideologies behind them - a contract. This is how Ether was first created. The various tokens in Ether are all "legal" cyberization processes that have been set up by Buterlin in the Ether cyberspace. Because of this, Ether is very powerful. Because it can support different ideologies to build their own representative structures in the cyberspace. That's why, based on Ether, more and more complex Cyberspace systems have been born, NFT, Defi, Boca and so on, and more Cyberspace will be born in the future. The contract system of Ether is his soul. Because he provides both the stability of the Ether system and gives room for expansion for development. More importantly, it helps Ether avoid ideological manifestation. Any ideological dispute can actually be manifested here in a structured cyberspace. People with different ideologies in different economic and financial spaces and in the real world are able to establish a cyberized space with contractual rules, as long as they can set up their own contractual rules. Thus, they can achieve their own purposes through Ether.

Likewise, Buterlin may have seen that blockchain technology necessarily contains an ideological battle behind it. In the midst of today's improvements to ethereum, he is starting to do away with such pretense. The best example of this is the shift in consensus mechanisms.

Pow consensus (proof of work) is proof of workload. This is the consensus mechanism used by Bitcoin. This mechanism is a mechanism for electing a "person" who can prove that he or she has contributed the most to the Bitcoin cyberspace, and giving him or her the power to upload his or her blocks to the chain, and thus rewarding him or her. Bitcoin is a decentralized bookkeeping system, but in decentralization, it becomes a question of who can actually be taken as being able to adopt the bookkeeping. And Pow consensus is to solve this problem by calculating a hash function. Whoever is the first to compute this value is rewarded for their "contribution" to the Bitcoin system. This is effectively an election mechanism of absolute power. However, the disadvantage of Pow consensus is also obvious. Because it is rooted in arithmetic power, which is determined by real-world devices and is not actually decentralized. Likewise, Pow consensus can lead people to constantly invest in arithmetic competitions regardless of real-world resource limitations, thus wasting a lot of power resources, because it advocates high arithmetic power.

In order to address the threat to decentralization, Ether is initially building its own Pow consensus system called Ethash algorithm. Ethash algorithm starts by calculating a seed (seed) for each block header. The

seed is used to generate a random pseudo-cache, which is stored by the light client, thus generating another 1GB dataset based on the cache, called a DAG. each element in the DAG is dependent on only a few elements in the cache. In other words, as long as the cache is available, the elements in the DAG can be computed quickly at the specified location. All the "miner" has to do is to search the DAG and perform the hash calculation. The verifier has a cache, so it is easy to get the specified position. The miner, on the other hand, needs to do a lot of searching. That is, Ethash's algorithm makes miners spend a lot of time searching instead of computing, as opposed to Bitcoin's Pow algorithm. This changes the disadvantages of Bitcoin Pow, which relies on arithmetic and power. Thus, the decentralization of Ether is guaranteed. However, this guarantee is still relative. Because he still relies on certain devices, only relying on network bandwidth and less on GPU and CPU arithmetic power.

Further, Ethernet introduces the consensus mechanism of Pos (Proof of stake). This mechanism then involves putting a certain amount of Ether into the Pos system, thus in making itself a verifier, and then completing the creation and verification of new blocks through a consensus algorithm in which all current verifiers can participate. In BFT (Byzantine) style Pos, the verifiers are assigned relative power to propose blocks and vote for the proposed blocks, thus deciding which is the new block. Finally the validators then negotiate whether the given block can be added to the blockchain.

In the Serenity version of Ether, the Pos consensus mechanism will also do a "gambling" election mechanism to select new blocks. This consensus mechanism also has a name, called Casper betting consensus. In contrast to BFT's Pos style, Casper emphasizes that the verifier has to put up a margin to back a block that he thinks will have a high probability of winning. Similar to gambling on a bet. If the bet is right, you get your margin back plus transaction fees and a bonus. If the bet is too slow or does not agree, then get back the rest of the margin and lose a portion of the wager. And if you choose the wrong one, you lose the wager money. And malicious bets are penalized (e.g. by using a hedging strategy on the bets).

Both the mechanism of BFT style Pos and the mechanism of Serenity's Pos are already very clearly equity-based. They differ only in the election mechanism. He conforms to what we call the operation of the inter-subjective relations of Cyber. It is the structure of the relationship with the Cyber Subjects that is consistent. Behind it lies a deep ideology. Isn't it just like some ideological bloggers elect their loyal fans through some kind of

rituals (e.g. debates)? In the past, the Pow consensus (proof of work) hid behind the difference in arithmetic, the difference in capital, and thus the difference in real-world class. And today, the shift from Pow to Pos is an open and honest way of telling everyone to construct equity and thus decide on blocks to be on the chain with a kind of money. Behind this is a more obvious difference in capital, but it highlights even more the ideology behind Ether, and any virtual currency for that matter. While this difference may be the "capitalist" of the cyberspace, it is precisely what confuses him. He is taking advantage of the reconstructed cyberspace within the cyberspace, thus imposing an unequal elitism over the previous cyberspace in a double cyberspace. Here, Ethereum is becoming more and more like the real world. The ideological support has gone to an unabashed extent. Once again, we have proven in practice (as a result of real-world practices presented) the three axioms of Cyberspatialism.

It can be said that any virtual currency cannot be separated from ideological endorsement. This also means that the contribution of Ether created by Buterlin to Cyberspatialism is not in the blockchain itself, but in the establishment of the contractual spirit within the blockchain. He presents a diverse cyberspace in a way that hides ideology but allows ideological arguments. This has to be considered a creation. However, shouldn't we draw out the deeper connotations here? Isn't this contractual spirit external to Etheria? When people see the real hidden kernel behind the contract of Cyberspace in Cyberspace, don't they realize that Cyberspace, is the real thing that needs to be transcended and overcome? It is also the case that the network touches his bottom here. With the revelation of this cyberspace, a possibility of transcending the cyberspace is being born. It is also on the premise that beyond the Cyberspace of Ether, everything becomes handy and we can then change all the parameters of the entire blockchain according to our real reality needs. And with such blockchain technology, to trigger a profound real-world progress and change. The singularity is here, keep up.

### 3.2.4 Cybernation and spatial structure of cyber finance

The split in the Bitcoin system is actually an ideological split. Likewise, Ether itself contains many ideologies. This means that the Bitcoin and Ether



systems are getting closer and closer to the financial space and the real world. As more and more people enter these two systems, it also means that the virtual currency space will develop more and more like other cyberspace systems. This is in line with the Cyberspace axioms. This also means that a kind of financialization of Cyberspace is taking place. The difference between the formation of cyberfinance and the formation of virtual currencies like Bitcoin can be really distinguished here - Bitcoin was born from the direct externalization of thinking, from the direct cyberization of the theoretical system, while the cyberfinancialization is more from the isomorphic cyber space structure. In other words, it is a linear development of a set of cyberization generation process. The cyber individuals in the financial space may also draw on the system of virtual money and integrate with the system of virtual money from another direction, thus forming the cyber financialized cyber space. This is all a linearized cyberspace generation process based on the second axiom of cyberspace science. For the current Cyberfinance, it has not yet given birth to the kind of landmark creations that come directly from complex structures. That is, up to the present moment of writing my book, the real milestone Cyber finance has not yet been formed.

Essentially, Bitcoin's system trades its own system as an authority for credit. And this act of trading credit is broadcasting. However, in our case above, this broadcasting is actually very inefficient and causes problems with information congestion and blocks getting progressively larger and bloated, fees rising extremely high, and so on. One of the solutions from the Core team is the Lightning Network. Unlike the isolated witness solution proposed by Core, the Lightning Network solution is the beginning of a shift in the Bitcoin system towards cyber-enabled finance. Thus, we can observe the process of financialization of virtual currencies under the second axiom by looking at Bitcoin's Lightning Network.

For the Bitcoin system, the credit problem that comes with broadcasting ensures a kind of decentralization, and stability of the entire system. This stability is constructed within the Bitcoin cyberspace. The lightning network actually financializes the bitcoin system, constituting cyber finance to solve the problem at its root. In other words, the Bitcoin system of the Lightning Network is actually Ether. They are both the result of further cyberization through ideologically agreed upon contracts in cyberspace. The Lightning Network has transformed Bitcoin from a second type of cyberization process to a third type of cyberization process.

For the original Bitcoin system, credit was rooted in an electronic



signature inside the block (still guaranteed by a Hash-SHA256 operation at each node) that was broadcast into the Bitcoin system along with the broadcast. However, such a scheme increases the burden on the block and is also not fast enough. So, the Core team can do this credit determination in other ways for small transactions without taking the broadcast approach, thus moving the signature information block out of the block. However, by not using the broadcast method, the credit has actually violated the decentralization of the Bitcoin system in terms of credit determination. This means that he has changed the broadcast as a way of guaranteeing credit (the billing part of the broadcast still exists). So, what was in front of the Core team was to make it so that the small transactions that were split out also had to be done in a decentralized way for credit determination. And also to make sure that it does shrink the size of the blocks in the Bitcoin system. And what they're using is a contract that's already like Ether. This contract contains two different aspects: 1) a guarantee mechanism for credit in the case of transactions between two parties; 2) a guarantee for credit in the case of transactions between two parties through a third party; the former is called Recoverable Sequence Maturity Contract (RSMC for short), which can be translated as "revocable Sequence Maturity Contract". This is in fact the reserve system commonly used in the financial space. The principle is that both parties deposit a portion of their funds into the payment channel as a "reserve", and then each time a transaction is made, the user's consent is obtained to update the reserve amount for both parties, and the previous "reserve" allocation is voided once the transaction is completed. Thus, for the entire Bitcoin system, each account is simply making changes to the reserve, with no real communication required. The real change only happens when you want to convert bitcoins out of the bitcoin system (i.e. exchange them for real things or advanced and deposits). The final result is then written to the block. (To ensure that someone doesn't take an old version of the transaction record and withdraw it, the system also sets up a number of preventative measures, such as the withdrawal party arriving later than the other party, and forfeiting funds to the other party for using the old bill.) This greatly narrows down the part of the block that is designed to guarantee credit, which is equivalent to removing the credit signature part. This is effectively a cyber financial process that simulates real finance within Bitcoin. The latter is called a Hashed Timelock Contract (HTLC), which means "hashed clock contract" in Chinese. In fact, it is a delayed transfer strategy through coded language. When A wants to transfer money to B,

A first signs a contract with an intermediary, freezes the funds in the payment channel, and tells the intermediary a hash value, then the intermediary signs a contract with B. If B can say the same string as the character calculated from the hash value provided by A, the payment channel will transfer the money to B. In fact, this is the normal financial space transaction behavior through a third-party intermediary to complete the authorization of funds. A tells the intermediary to authorize him to take the corresponding money he has frozen in the intermediary. Only, this authorization is transformed into a cyberspace hash function to guarantee. Essentially, this is already a full financial space behavior. That is, if the Lightning Network is used in Bitcoin, then it also means that the Bitcoin system has been fully cyberfinancialized in terms of the credit system. This is exactly what happens when Bitcoin has been contractualized. Here, in fact, Bitcoin is no longer very different from Ether, which also constitutes a third cyberized act, like Ether. The only difference lies in the fact that Ether has more contracts, while Bitcoin's contracts just stay on the team's optimization of Bitcoin. Doesn't this reveal a contractual dominance here? Isn't the team that optimizes for bitcoin the absolute center of bitcoin? It is the contractual authority of Bitcoin that they hold in their hands. That is, the moment Bitcoin reached the lightning contract or even split the chain, not just hidden centrality but indeed centrality had been born. And people are stating how great the decentralization of bitcoin is. Perhaps we should look at it the other way around. What makes Bitcoin so stable is not how well it does decentralization, but how hidden it is.

The cyberfinancialization of the Bitcoin system is a transformation from a virtual currency system to a financial system. And in the opposite direction, there is also the cyberfinancialization process that draws on the transformation of the financial system to the virtual currency system. And this is DeFi.

DeFi is Decentralised Finance, which means decentralized finance. He precisely draws on the idea of decentralization of the virtual currency system and wants to build a decentralized financial system in cyberspace. His idea is to simulate the real finance work in cyberspace. While real finance requires real people to control it, and much of the credit in financial space requires people and real products to maintain it, DeFi was created to remove these real limitations and maintain the credit and stability of cyber finance in a decentralized form. It is based on virtual currency contracts (not only within Ether).

First of all, the essence of finance is the desire to use the existing value

to multiply capital by means of leverage, collateral, and a large amount of money to constitute a small amount of money. And in Cyber Finance, the small is naturally based on the pool of virtual money, leverage and collateral. It is essentially a game of symbols and time, like the financial space. DeFi's goal is to achieve this by first addressing the issue of credit in cyberspace. It is here that he is actually very close to Bitcoin's Lightning Network solution in terms of Cyberspace structure. He has to do the same using the many contracts agreed upon by the ideology behind it.

In the real world, money can be secured with ideology. For example, we can deposit money in a bank, and the bank can take the money to generate money, all with the state power behind it as a guarantee. So credit is not a problem. Unless there is a big social upheaval, a change of regime. However, if Cyberfinance were to do the same in cyberspace, it would have to conform to the existing structure of the financial space itself. Cyberfinance would have no need to exist. DeFi is therefore in no way limited to a credit system built on the back of real-world power. This is precisely the goal of decentralized finance. However, decentralization means that there is no real-world direct ideological guarantee. Without credit, there is no willingness to put money out there to constitute a pool of capital, and there is no leverage with a small amount of money. This paradox is the primary problem that all decentralized finance must solve.

Since Cyber Finance is a financial system for the entire Cyberspace. Therefore he would have to first construct a set of Cyberspace structures associated with all virtual currencies. That is, chains continue to be generated on the chain and new Cyberspace (chains) are generated on the virtual currency chain. For example, if you want to use bitcoin collateral to get more ethereum, Cyber Finance needs to generate a chain of their relationship to each other in order to well ensure the decentralization of Cyber Finance. This is equivalent to re-creating another space on top of the Cyberspace. After that, it is enough to carry out the same idea as the initial decentralization of Bitcoin. In a part of DeFi, the idea is actually the same way as RSMC and HTLC, which is the reserve system. Together with some decentralization means that are isomorphic in the virtual currency system: such as smart contracts, bots, artificial intelligence, etc. It is possible to complete the composition of a decentralized structure without the participation of real people.

Use bitcoin as collateral for more ethereum as an example. This is a cross-chain transaction. Then it is necessary to form a cyberspace above them, hereafter referred to as the third chain. After that, you can do the

following: first, freeze the bitcoins in an intermediary address in the third chain, which will generate a contract (pass) for this address in the third chain, Pseudo-BTC; second, pledge this Pseudo-BTC with a smart contract, so that you can get the corresponding intermediary coins in this chain (i.e., a general equivalent in this new cyberspace). Third, since many people in this new cyberspace will do the same behavior, I just need to find the Pseudo-ETH (Ether) that has done the same job, and in the last step, just exchange the Pseudo-ETH corresponding to the pledged Ether.

The original decentralization of Defi was actually achieved through cyberization. This cybernetics constructs a new cyberspace to hide the centralized and ideological appearance of the real world and the financial space. First of all, the third chain they choose is to expand a chain within the original cyberspace, that is, to take the open set and construct a new space. Again, this space allows for more contracts to be generated that do not appear to be ideological, but are backed by the amount of money in the previous cyberspace (in this case Bitcoin and Ether), which means that this deeper cyberspace is actually backed by the "big capital" of the previous cyberspace. This means that this deeper cyberspace is actually backed by "big capital" in the previous cyberspace. If there are "data people" living in this third chain, they will definitely cry out "against capitalism". Thus, they will form a Marxist third chain and make a practically impossible fresh reproduction of the history of the communist movement. Isn't it obvious? Any cyberspace is such an endless repetition of superimpositions. Behind it are just the same old problems of the real world. That is to say, there is nothing innovative in the structure of Cyber Finance, he is just using the new Cyber space to constitute a new decentralized structure of the initial stage, and therefore we can already predict here that DeFi will inevitably become more and more like the financial space step by step, on the other hand, Defi will also inevitably construct more complex on top of it, generating more Cyberization and then Cyberization again. Cyberized ..... endlessly cyberized space products (now Defi has many space structures, such as: Curve; Uniswap; Mooniswap). This space can be infinitely cyberized down. But this is an afterthought.

DeFi finished setting up the credit after setting up the new Cyberspace, but it was not decentralized financial completion because he had not completed the act of leverage. Therefore, all DeFi needs to do in the new Cyberspace is to set up some financial services bots as well as banks to accomplish the goal. Isn't this the birth of a meta-universe? (Isn't a meta-universe a utopia constructed by people who are constantly cybering out

of reality? Because people do not see the repetition of cyberspace, they naturally think that the meta-universe is something new. (And there won't be those problems of the real world). For the metaverse and Defi, if a cyber "bank" is set up in the new cyberspace, then many people can pledge bitcoin and ethereum and other virtual currencies, so that the bank forms a pool of money. However, the bank can keep changing its form so that it is not visible that it is actually a bank in deep cyberspace, in order to hide the ideology of the upper level of cyberspace behind it. Now for Defi, the key lies in creating leverage to over-borrow, while also securing credit and preventing bad debts. However, since Cyberspace is a manifestation of the infinity of thought, it also means that he needs to be structurally complete or he will be a vulnerability to attack. A realistic bank may allow some bad debts to arise because the power structure is behind the guarantee. However, in a decentralized Cyberspace, a little bad debt can lead to the collapse of the whole space. Therefore Cyber Finance does not allow a little bad debt and DeFi's approach is that it can only be forced to close positions with contracts. DeFi's Cyber Finance has created a number of financial bots and contracts to guarantee the operation of more financial derivatives. This is exactly a means of averaging out the paradox. Averaging out the problem and pushing it into the future. And in the future, they can come up with some new Defi finance projects and then keep creating new Cyberspace to endlessly regress.

However, is it not obvious that there are dangers in this for Cyber Finance? Not to mention the extreme case if the system is subject to hacking. Let's say that the way the money is run in this is actually already non-decentralized. What smart contracts and bots do. What smart contracts and bots do is simulate the role of an absolutely rational Turing-complete system and a complete intermediary broker in the financial space. The contracts in Defi, which together constitute the "bank", actually reflect the will of the creators of each Defi contract. But this is not the point, the point is that he hides the problem of the amount of money in the last Cyberspace. And the amount of money in the last Cyberspace affects the amount of money in the real world. Is Defi and any virtual currency to achieve is not the impact on the real world and earn real money? How is it possible to resist the penetration of the ideology of reality? When the new cyberspace has problems of data accumulation, traffic congestion, etc. that must be based on real computer computing power and hardware, the system will have to face the possibility of penetrating the cyberspace. This also means that decentralization is not possible. Thus, it becomes more

and more similar to the real-world financial system. In other words, Cyber finance once again conforms to the first axiom of Cyberspace, and Defi is simply taking advantage of the initial spatial ambiguity of the newly created Cyberspace, which is indistinguishable, to constantly lure people into it, claiming that it is ideology-free and that it is completely decentralized. At the same time, he has the last cyberspace as a buffer, even if a project falls down and a contract goes wrong. People are still in Cyber Finance and just need to go back to the last Cyberspace (Ether). Thereby people will think that there is no real inequality or ideology in this. Everything is truly decentralized. When the new Cyberspace was created it was chaotic in nature because of the overlay of Cyberspace. One cannot see the pseudo-ideology in the chaotic period. Only when he reaches a certain stage of development, he gets closer and closer to the real world, thus giving birth to the same problems as in the real world.

To put it another way, isn't the ideologization of cyber finance like the creation of a fan circle and the process of pulling people in to cyberize and then break the circle? This is why we have to analyze the cyber subject. This is because cyber finance is also universal in cyberspace. The financial system behind cyber finance acts as a cyber platform to lure in non-cyber individuals or cyber individuals from the previous cyber space. At the same time, it is cyberized internally and externally, and then the circle is continuously expanded. Then find ideologies in it to help the cyber circle solve the problem of development and stability. The next step is to help the "big capitalists (owners of a large amount of virtual currency in the last cyberspace)" to develop their economic power and real power. This is in fact the same thing. Cyber finance will eventually be ideologized. He is bound to maintain the ideology of his own cyber circle. He is also bound to use the development of an emerging financial system and an innovative decentralized organization as a pretext to lure people into the cyber financial system. Too many people are influenced by this decentralized form of organization as well as great ideas. However, this is fundamentally an illusion created by metaphysical ideology. Just as some cyber self-publishers tend to deceive by claiming that they are doing it for the poor for the sake of the underclass, desperately trying to make money from their supporters. Cyber finance is essentially the same. What is more dangerous is that Defi is based on a Turing-complete contract. The fact that it is itself a cyberification of a cyberification, and is itself fully self-consistent, means that the overall structure of Defi also has to deal with the same dead-end problem (infinity paradox) as Turing-complete. However,

how can Defi avoid a kind of dead loop? In economic space, we call such a structure of dead loops a Ponzi scheme, and doesn't Defi have all these properties? That is, if Defi does not rely on the imperfection of reality, then he is bound to fall into a Ponzi scheme. However, his idea of decentralization does not allow him to rely on the imperfection of reality. It also means that he will either end up centralized or become a Ponzi scheme, filling the problems of the previous Cyberspace with new entrants to the Cyberspace. The present Cyber Finance is built on the basis of virtual money, the last Cyberspace. The reason why he has not yet been discovered as a cyberization process without end and a Turing-complete system that can never be stopped. It is that the virtual currency he relies on is still recognized as meaningful by the real world. Through virtual currency, Defi is able to maintain his reality, i.e. he still chooses a hidden centrality. However, if the meaning of virtual currency in reality is disintegrated, then a decentralized finance that has no basis in reality is also necessarily a Ponzi scheme's.

The real crisis of Cyber Finance does not come from the hacking and the imperfection of the system, on the contrary, it comes from the fact that he is a complete system, a system that constantly evades and hides from the ideology and the real world. The source of his crisis is itself. This perfect system is the utopia that is bound to fail and the Ponzi scheme that disguises the center. This is precisely the characteristic of metaphysics. In DeFi we have seen the possibility of this black hole of money, which results from the nature of its cyberspace. He is necessarily involved in great amounts of money to keep filling the black holes in it that can never be filled. Because he does not really produce anything through his labor, much less have the reality of a violent state apparatus to endorse his ideology. Still less is there a mechanism for stopping it. When a kind of turmoil of reality that penetrates the Cyberspace is produced. When a work of art uses his earthiness to penetrate these spaces, that is when he collapses. At that time, a Cyber finance without reality is nothing more than a symbolic and temporal game of Cyber space.

### **3.3 Blockchain as an artistic "device"**

In the relationship between virtual currencies and cyber finance, we can still see their commonalities and differences. The birth of virtual currencies is a direct cyberization of the externalization of thinking.



Although we can also treat the birth of virtual currencies as a result of the linear development of the Internet to a certain point, from the current situation, virtual currencies rely on the Internet and do not form a practitioner in the real world. That is, no one is looking at virtual currencies as an opportunity to change the real world. As a result, the sources of virtual money at the current stage are more theoretical and therefore more overlapping in his initial structure, so much so that people cannot distinguish the ideology of it, thus attempting to construct an Internet utopia away from it. The current virtual currency itself does not focus on people, but is only linked by blocks and algorithms. Thereby he does not go beyond more parts of the cyberspace. In the early days of Bitcoin, this utopia did establish itself. Comparatively speaking, cyber finance is a transfer of the structure of the financial space to a new cyber space to build. It is a process of cyberization under the third axiom. And therefore, he then necessarily contains more complex and superimposed structural forms. Yet this process, if it unfolds, reveals that he will keep moving towards a similarity with the reality of financial relations. That is, in terms of linear development, they are constantly practicing and proving the first axiom of Cyberspatialism and its corollaries.

For direct cyberification of virtual currencies and cyber finance, they currently only see their significance in cyberspace and have not yet in turn impacted the real world with virtual currencies (blockchain technology has been used to impact real industries in some cases in China. This is a real real-world application of blockchain technology, but a shift that virtual currencies have not yet made). We've come to many conclusions from the previous discussion: the space of virtual currencies and cyber finance ultimately has to be stabilized and penetrated by that which is unstable to ensure the stability of the system. And the real world - this unstable and stable world stuff - is exactly what I call geodesic. All cyberspace is, in fact, rooted in it. This also makes it inevitable that all Cyberspace, no matter how deep the structure of the spatial nesting doll, must also return to the real world. If this is the case, why don't we take this inevitable law into account in virtual money and cyber finance, and thus transform it? That is, on the basis of a kind of geodesicity, the whole virtual money and cyber finance is transformed.

The reason for the transformation of virtual money and cyber finance comes from the fact that this transformation is possible and is effectively practiced. His feasibility comes from the fact that their initial process of cyberization is itself in line with cyberspatialism, and the real world is also a



kind of cyberspace, then it is possible to reverse the use of virtual money and cyber finance to transform the real world. We are now to continue the same practice of such cyberspace, adding the earthiness of reality and the practical meaning of reality to cyberspace. In turn, we can use such a cyberspace implanted with earthiness to obtain the transformation of the real world. This means that the reversal of the transformation is inevitably the birth of cybernetics itself in practice, rather than the "practice" in cyberspace only. Thus, virtual money and cyber finance become part of cybernetics' regulation of cyberspace, and furthermore, it leads cyber individuals to transcend from all cyberspace. It is for this reason that we choose to support the development of these two emerging cyberspaces rather than abandon them, knowing that virtual money and cyberfinance are bound to fail in decentralization and to merge with the real world and the financial system. But, this development must turn, he is not built on the utopia of capitalist thinking. Rather, it must be built on a utopia of feeling and nourishment. Likewise, their transformation can form the grip of the regulation of cyberspace - which is the real purpose of their birth - rather than creating a false world independent of reality through virtual money and cyber finance. It is not about transforming the real world into a false utopia with this kind of thinking, because this is itself detached from reality and is a late capitalist landscape. The transformation we want to do is to use virtual money and cyber finance to reveal this falsity, to reveal a more profound area.

Virtual currencies and cyber finance have an advantage of regulating the cyberspace, because they themselves have profoundly reflected the complex structural patterns and cyberspace laws of the cyberspace. It is in the understanding of virtual money and cyber finance that we find a lot of insights into the cyberspace. Without such revelations, one would not have deeply realized the importance of the external structure. Without the creation of cyberspace by virtual money, it might be difficult to understand that a stable society is actually created and maintained by external instability. We would also not be able to perceive the current process of development of cyberspace. For example, when it comes to the discourse on the cyber subject, we profoundly find that today's cyberspace has not actually given birth to a general equivalent that actually expresses symbolic desire as well as symbolic exchange. In other words, for the cyber subjects within the Internet, they have not yet formed a more closely structured stage of thinking in accordance with the natural generation of history.

Recognizing the present process of cyberspace is actually an important prerequisite for rooting ourselves in practice. We need a clarity in order to use cyberspace well and to implant an earthiness into it. Cyberspace is a "bottoming out" under the revelation of cyberspatialism, which has become more complicated and superimposed in the continuous cyberization of virtual money and cyber finance. However, the study of Cybernetics penetrates all the spatial systems, thus, the study itself opens up a vision of penetrating all the spaces. Therefore, cybernetics cannot be separated from the study of cyberspace. And Cybernetics cannot be separated from the practice of Cybernetics. It is precisely for this reason that we need to clarify the current development process of cyberspace. So that we can penetrate it and blossom into a deeper external world.

Today's cyberspace, on the one hand, is generative cyborization, and in this part his complex structure has not yet unfolded. On the other hand, cyberspace has a direct cyberization part (computer technology is actually a product of direct cyberization like Bitcoin, so the invention of computers and the Internet was the opening of a new era, and the subsequent development of the Internet is the result of the re-alienation of this space using technological means). And this part in turn is very well developed. This, of course, includes the structure of Bitcoin. In other words, according to the first axiom of cyberspace, cyberspace will continue to approach the real world system. Although such a cyberspace has not yet been created, the design of it has long been included in computer networks. Computer technology, computer language, in fact, is the product of this direct cyberization. He is the basis of the network. And the present cybernetics space, the relationship of individual cyber subjects, is necessarily close to such a type of structure. Again, this type of structure is the structure of the Bitcoin Ether system that we analyzed. Perhaps this is too abstract, but let's take an example: the Merkle-Patricia tree in Ether is actually a tree structure of computer data storage, however, it is also the structure of the relationship between cyber subjects. Similarly, such a tree structure is also a realistic interpersonal circle structure. Of course, we can see the nodes of the tree as an open set through a topological perspective. Thus, the tree structure can be analyzed in a more complex way.

The advantages of Bitcoin and Ether come into play when cyberspace is able to reach a state of fullness. On the one hand they act as a historically generated cyberspace, a real-world structure that they then necessarily approach constantly. On the other hand, he is himself the

currency of the cyberspace. That is, when Bitcoin Ether reaches a certain stage of development, it will inevitably act as a general equivalent of symbolic desire across all cyber subjects of the network. (The same job, if left to fiat currency, would require him to first form a virtual currency doppelganger in cyberspace. That's actually what virtual money is now.) Likewise, Cyber finance has this feature, which allows him to mark almost all symbolic relations of cyber subjects in cyberspace and bring them into the real world and economic space through the pull of virtual money in cyberspace. If virtual currencies get a penetrating revelation and they are able to mark the whole network of desires as general equivalents, then he can use the penetrating nature of cyberspatialism to reach the work of regulation of all spaces. We can make some modifications to virtual currencies rooted in the foundations of cyberspatialism.

First of all, since virtual currencies and cyber finance are shown to have ideological support under our revelation. Taking a step back, after they reach a certain stage of development, they are bound to be captured by ideology as well. So why don't we create a new, inherently Marxist-backed virtual currency system? Of course, this does not seem to fit their purpose of decentralization. But to truly achieve decentralization within Cyberspace, an external decentralization is needed to maintain it. That is, we can only complete the decentralization of cyberspace if it is supported by the centrality of the real space. Here the virtual currency function takes a turn: his direction is not an inward involution. His purpose is not to exist in order to create an inward cyber utopia. Rather, it is outward to influence the real world. To become the controller of the real world regulating the cyber world. The person who controls the network and the economic space returns to real life, to the regulator of earthliness. This regulation reflects not a compulsion. Because it also allows to give people who do not want to accept reality to immerse themselves in a life of metaphysical pleasure. This kind of regulation allows for the greatest decentralized freedom inside cyberspace. This freedom and decentering within cyberspace is only possible with the support of the Marxism of the external world. The transformation of this identity of virtual money and cyber finance also allows them to leave behind their original ideological constraints and go on to exist as a path towards a real practice of transcendental cyberspace.

Due to a kind of Marxist network with centralization, there is no need to maintain the false illusion of decentralization. Therefore some of the settings that Satoshi Nakamoto used in designing Bitcoin and Buterin used

in designing Ether would not need to exist. Instead, just retaining the decentralization within Cyberspace would be sufficient. Therefore, many settings that have a stabilizing effect on the external ideology can also be changed. For example, the first-in advantage of giving a high number of rewards at entry and a low number of rewards later could be removed. Instead, some Marxist organization or institution could accomplish this endorsement and recreate a new cyberspace virtual currency. In the beginning, with the endorsement of a real-world ideology, it is natural that many natural people who support this ideology would come forward to join this virtual currency system. However, a Marxist ideology must follow the basic requirements of Marxism, so it will not easily give out the early virtual currency to the seemingly undifferentiated "masses" or cyber individuals who actually have certain assets. This is the point of regulation under the ideology, where virtual money constitutes a function of regulating the social structure. In this case, the early virtual money is first distributed to those who need to maintain the hope of survival in cyberspace. For example, some sick people who cannot move freely in real life, and some elderly people who continue to need social care and live alone, and teach them how to satisfy themselves through the symbolic desires of Cyberspace to ensure their happiness in life and regulate the injustice of the real society. (Satisfying them in the reality of injustice is not the point. Because they may be more emotionally rich in reality and have a deep life. Even so, they don't actually pay attention to what happens in cyberspace. And this is where the real earthiness comes from. But since they don't understand the network, how can we get them into the system and thus implant earthiness in cyberspace? (See the next chapter.) The same can also be done for educational purposes, using education as a means to enhance everyone's understanding of the various cyber structures of the real world through the understanding of cyberspace. Because of Marxism, such a virtual currency also does not require more rewards up front. Only a reasonable and even distribution is needed.

However, none of this is the most important reform for virtual money. In the cyberspace, if it is possible to redraw the cyberspace in a Marxist spirit and in this way to reveal the real world in reverse. Then the possibility of reaching the kingdom of freedom opens up a space of possibility of externality in the network. In the virtual currency, decentralization is used for the purpose of planning the "economy". And this "planning", using the decentralized network. It constitutes a kind of universality for real people. He guarantees the basic social nature of real people. At the same time,

because man necessarily lives in reality, he is able to take care of the individuality of each person in a regulated way. It is possible to allow all people to choose their own freedom and at the same time to ensure the stability of the real world. This is exactly what can only be achieved by relying on blockchain technology and only in cyberspace. We need a device that connects Cyberspace to the real world. His role is not to convert the symbolic desires of cyberspace into the single desires of reality, as the cyber individual would like to do. What he wants to do is to translate the desire of earthiness into Cyberspace, thus giving the network earthiness. This is the channel that can lead the symbolic desire of the Cyber subject to open the connection to reality.

The "planned economy" of the cyberspace means that virtual currencies will develop more rapidly under centralization. The virtual currency is bound to become the general equivalent in the cyberspace. The transformation of the virtual currency here allows to fulfill two functions: maintenance and development of the system with self-directedness. At the same time, it allows to release the desires of the individual cyborgs in the cyberspace. The cyber-individual can be given the meaning of reality in the purchase of all virtual goods in cyberspace (e.g. goods in online games, music copyrights, identity symbols in cyber circles). This earthiness comes from some kind of transformation device. It is also under this transformation that the real behavior in Cyberspace is given a real meaning. This is tantamount to rescuing their symbolic desires. When the virtual currency system fills the cyberspace, when this device of transforming earthiness is realized, the symbolic desires of the majority of cyber individuals are marked by the device with earthiness. The regulation of this virtual currency will complete the leading role of the symbolic desires of multiple Cyber individuals. The result of this regulation is that the cyber individuals do not feel that their symbolic desires are restricted by coercive force, and at the same time they can focus more on real life in good times; and use the pleasure of cyber space to get through the hard times in painful times.

Such a shift in blockchain functionality also allows symbolic desires to be unleashed not only in cyberspace, but also to bring tangible benefits to real life. The actions of cyber individuals in cyberspace can be exchanged for real rewards, thus giving cyberspace a path to reality. This conversion device allows the Cyber individual to return to reality. It releases part of the symbolic desire in reality, thus ensuring a good cyber environment. On the other hand, cyberspace also brings pleasure with symbolic desire (escape

from the injustice of the real world, the network becomes a utopia), so the development of virtual money will make the system more prosperous, they can not only enjoy symbolic desire, but also get a more realistic "symbolic desire", under this transformation In this transformation, symbolic desire increases its unpredictability, loses its original singularity, and slowly moves away from a truly singular symbolic desire. This transformation is not what we have criticized before: using the singularity of symbolic desire in cyberspace to affect reality. Rather, it is the opposite. Because in the cyberspace, where virtual money is abundant, symbolic desire is gathered from symbols in the virtual money itself, and this virtual money is implanted with a transformational "device" of earthliness. Therefore, it does not give birth to the problem of over-symbolization of the Internet today (of course, there is still the problem of symbolization, and the symbolic desire and the consumerism established by it will always exist, but through the abundance of virtual money, this symbolic desire and consumerism will get an openness). The shift from cyberspace desires to real desires will become more diverse, thus helping people to pay more attention to the real world under the burden of this transformative virtual currency. The regulated virtual currency eventually reaches an ideal state - allowing only virtual currency to be exchanged for living goods. Here, the virtual currency functions as a shopping voucher (it does not mean that the real world is a planned economy, the real world is still a market economy. Cyberspace can be a form of "planned" economy as a compensation for the real world). This is an innovative socialist system, which makes it possible to implement both planned and market economic policies in a real way. This paradoxical situation is only possible when the cyberspace of the Internet is opened and allowed to develop in a real way.

In the details of virtual currencies, due to the shift in the function of virtual currencies. The mining behavior for virtual currencies can also be changed. Now the Ether has adopted the Pow/Pos model as a reward mechanism to solve the problem of Pos for excessive power resources. But the Pos consensus adopted is still embedded behind the equity system, which is included in the ideology. But if we remove the ideological cloak of ethereum and take Marxism as the root, then we can adopt a more even approach as the reward for bookkeeping, or even directly reward some "miners" who are disadvantaged in terms of equipment and capital. This can all be ensured by external centralization. Similarly, in an idealized future where virtual currencies can only be exchanged for personal goods, because financial leverage does not exist in cyberspace, people will not

be overly rewarded for mining, but will simply need to ensure their basic livelihood. With this regulation, virtual currency becomes a way for the state to issue and provide a higher standard of living. He guarantees the people to enjoy better living conditions.

As for cyber finance, it is actually the very title of cybernetics. However, such cyber finance is not possible until I finish introducing a virtual currency of realism. And, since there is no general equivalent that marks the cyberspace well, relying on cyber finance to regulate is actually stretched. The transformation of the real meaning of cyber finance becomes possible only after the direction of the virtual currency is transferred and we have clarified the virtual currency and the cyber subject and the relationship between them. Cyber finance is also a means of regulating financial and economic space from cyberspace in turn. It increases the richness of the financial and economic space, thus leading some capitalists, financiers and economists to return to the real world under the piercing nature of Cybernetics. Thus, better appreciate and understand the more profound real world. To focus more on the stars and inner universe that human beings are pursuing.

Perhaps, some readers who read the above description of the virtual currency of this conversion "device" have more doubts in their minds. They think it is an unrealistic illusion. This doubt also comes from the fact that we have not yet put a more concrete solution in front of you. What we need to do now is to put this detachment from reality into practice through some kind of transformation and practice. This practice is a real attempt to lead people back to reality and to the earth. Not a metaphysical conceptual game. Now, it remains a concrete plan for this practice .....



## Chapter 4 Cyberspace Filling Plan

Blockchain technology is essentially a product of cyberspace science. We have analyzed the spatial structure of blockchain and its robustness in the block, chain, reward mechanism, contract, finance, and so on. The first law of cyberspace science is also established. This law reveals a gateway to the real world for blockchain technology. With this passage through cyberspace, we see that every part of the blockchain has a real-world ideology hidden behind it. Likewise, it is the birth of a perspective beyond cyberspace that allows us to use cyberspace as a tool or a path to accomplish the possibility of reversing the real world from cyberspace. This is the beginning of true cybernetics. A practical activity based on the understanding of cybernetics and beyond cyberspace.

For traditional technical workers, the parts beyond cyberspace and computer theory are practically alien to them. They may feel that philosophical thinking is not detailed enough to solve practical technical problems, and therefore feel that the humanities are not grounded; on the contrary, researchers in the humanities, in turn, believe that what is on the web is false, and that technology is merely the result of externalizing philosophical ideas. Without the guidance of the humanities, most technology is useless, and technology is the real ungrounded research. Admittedly, both of these are true. For humanities scholars to influence the real world with things that don't exist within the Internet seems a bit of a pipe dream. But compare that to the virtual currencies that are now forming a bubble in international markets. Practical attempts like applying blockchain to life have been much more reliable. And for technical people, to lead the development of technology in a humanistic way seems to limit the development of technology, they are not willing to listen to the advice of the humanities. But compared to the metaphysics of word games without technology at all. A humanistic proposal that contains practical implications can be adopted. I hope that people with both of these attitudes will understand each other and read books that they were reluctant to accept to dispel some of their misunderstandings. In short, their accusations, fears, and suggestions about a practical program do not really grasp the essence of the practice. Because they themselves are still deep in a structured mindset. The work of genius and any great human



creation does not fit into such a framework. Nor does a true practice fit into such a framework.

However, I still attempt to present a practical solution in a way that is more acceptable to both sides. That is, I will add philosophical reflections to the description of the technology, and I will add the details of the technology to the philosophical reflections. I also need and want to address the questions and misunderstandings raised by both sides. This is a difficult task, though. Because most people do not escape from their own framework to understand the practice. Most people are self-centered. That is the nature of thinking.

Since this is a practical program, the contents of this chapter and the next chapter will be continuously added, changed, and modified to ensure that it is more feasible and effective, and there will also be a mechanism for updating the version to summarize the practical experience and make arrangements for the next practice.

## **A decentralized enriched blockchain system in cyberspace based on external centralization**

First, since cyberspace does not yet have a general equivalence that expresses the symbolic desires of cyberspace, we need some kind of "device" to form a general equivalence in cyberspace. Since the virtual currency Ether is the existing complete cyberspace system, we need to link the behavior of cyber individuals to a complete system similar to Ether. Thus, in this way, we can achieve the result of enrichment for the cyberspace.

Second, we already know in our analysis that the stability of a complete Cyberspace is maintained by external instability, which in turn necessarily contains the ideology of reality. Therefore, we can directly build an internal decentralized Cyberspace system supported by external ideologies.

As a result of the above two points, it is possible to build a system to achieve a system of filling "devices" in cyberspace, but its stability is rooted in the real world. In other words, this system must contain the connection between reality and the most cyberspace. I call this system the Cyberspace. However, because the external ideology is not the same collectively, it can have other names at the same time. Undoubtedly, the

most stable ideology of the external world is the state with real armed forces. Therefore, the later discussions of Cyber Place are based on the assumption of an ideological endorsement of the state. However, this does not mean that Cyber Place can only be used for the state. It can also be used in the management of companies and in the systems of various industries. It is a decentralized "device" system that links reality and cyborgs, and transforms the symbolic desires of cyborgs into real productivity.

Cyber Place is divided into three main parts: 1. the transaction chain part; 2. the space tree part; and 3. the faucet (faucet) account.

One of the transaction chain parts is the electronic bookkeeping system of blockchain, which he modeled on Ether but is also different because of its external centralized nature. And the spatial tree part is the decentralized spatial structure tree system that records the behavior of cyber individuals in cyberspace. He marks the general symbolic desires of Cyber individuals and forms a spatial structure about the symbolic desires of Cyber individuals. He ends with a client that records the online behavior of each Cyber individual when they are online. The client is voluntarily turned on and records the observed online behavior. Finally, there is the centralized tap account that links the first two parts, which is the intermediary that links the real world to the cyberspace and is the central bank of the cyberspace. It can also be the central bank of the real world. He constitutes the top end of the Cyber Place.

Correspondingly, the accounts in Cyber Place are divided into three major categories: 1. EOA (general or external account) contains three parts: (1), can execute transactions of Cybercoins; (2), provides Cyberspace behavior and provides the content of Cyberspace tree structure, thus obtaining rewards from the central bank. (3) Reviewing the space tree and thus obtaining rewards from the central bank; 2. Transaction chain mining account: can mine and contains all the functions of an external account; 3. Taps and a full node account with centralization: the embodiment of centralization in Cyberpolis. Contracts can be created. In the state-centered CyberFang, generally state institutions or central or state-owned enterprises can also create other centralized sub-accounts under the faucet account. He can provide more stable space tree review mechanism (such as the three major network operators, he can provide more accurate verification of the Cyberspace structure) as well as more powerful technical and equipment support to ensure the stability of all Cyberspace.

**As the innovation of CyberFang is partly in the collection of the state of Cyberspace and the centralized regulation. The transaction chain of CyberFang is actually not much different from that of Ether. Therefore, the same content as Ether will be omitted in the following. Only the parts that are different from Ether will be expressed. Please refer to the Ethernet white paper and yellow paper for the same parts.**

## 4.1 Transaction chain part

Generated under the transaction chain is the general equivalent of the cyberspace cybercoin, generally referred to as cybercoin. In the case of a state, he can be called a state coin (because it is the general equivalent that responds to the state structure of the Cyberspace) or a state coin (statecoin, or SC). Although Bitcoin's blockchain system is more stable, Bitcoin cannot implement contracts, and Bitcoin without a sub-chain solution is not a complete Cyberspace, so even in the case of state endorsement, we still have to choose the complete Cyberspace of Ether to construct the Cyberspace transaction chain system. But some flexible changes can be made.

The transaction chain in CyberWire can also be seen as a transaction-based state machine: it starts with the Genesis block and its initial block under centralized regulations. After that, the state of the transaction execution changes step by step until the latest state. In a transaction chain, the transaction is the intermediary between two states and is the driving force for the state change. Therefore, there is a state transition function as in the case of Ether.

$$\sigma_{t+1} \equiv Y(\sigma_t, T)$$

$Y$  is a state transition function that can perform arbitrary calculations

$\sigma$  is the state in the storage transaction

$T$  is for Trade

Note that when the transaction chain starts to operate, any centralization will not be able to affect the state transition of the

transaction chain, but can only do the change of the transaction chain in the form of a transaction (in the form of a transfer) through the state transition function to ensure the decentralization of the transaction chain. That is, the centralized provisioned blocks exist only at the beginning of the transaction chain as the initial block group. The central account can set the values that can be changed in the transaction chain. However, it cannot change the whole spatial structure relationship. For example: rewards and taxes are paid out in the form of transfers. And not issued in any other way.

**Mining changes to the transaction chain** Mining is the act of competing with other potential blocks for the right to keep track of a series of transactions through a certain amount of effort. The CyberWire transaction chain uses the transition function of the transaction chain state of Ether.

$$\sigma_{t+1} \equiv \pi(\sigma_t, B)$$

$$B \equiv (\dots, (T_0, T_1) \dots)$$

$$\Pi(\sigma, B) \equiv \Omega(B, Y(Y(\sigma, T_0), T_1) \dots)$$

where B is a block containing a series of transactions and some other components

$\Pi$  is a block-level state transition function

$\Omega$  is the block finalization state transition function

As you can see, CyberFang does not differ from Ether in the way of state transition of the transaction chain. Thus, after explaining the most important state transition function, the content that is the same as Ether will be omitted later. Only the parts that are different from Ether will be expressed. Please refer to the Ethernet white paper and yellow paper for the same parts.

**The historical choice of chains** Based on the Ether Ghost protocol, CyberFang also uses the principle of the heaviest chain. That is, the chain that guarantees the most uncle blocks. The principle of heaviest chain is to pursue the chain with the most number of transaction tree and state tree root nodes to leaf nodes. A Ghost (Ghost) protocol can be set here as in Ether. Most of the parameters can be designed with reference to Ether. In the case of state, the number of issued uncle blocks can be adjusted. To ensure a better decentralization as well as a universal policy. As the

account of CyberFang is planned to be issued by the central account, in the case of the state as the center, it is possible to create different tokens and distribute them to specific groups that need to apply for labor subsidies, maintain low income, poor people, elderly people who are lost, etc., depending on the reality. Thus adjusting the amount of uncle blocks and the distinction of tokens, it is possible to achieve precise distribution of accounts as well as precise help. It can also ensure the possibility of getting more virtual currency for users whose devices are lagging behind. (In the next chapter we will discuss the account number as well as the mining machine. The conclusion is: the state directly issues accounts and gives farmers preferential policies for the purchase of mining machines. (And prohibit mining by non-ordinary users and non-personal forms of mining.)

The **unit is not** yet decided, and we hope to determine the unit of Cybercoin through the meeting.

Block **Out Rate The** block out rate can be slowed down because of centralization. Ethernet is generating a block in about 15 seconds. Whereas CyberFang can increase to about 1 minute as a way to ensure the benefit of areas with low bandwidth. But this will give birth to new problems. Because CyberFang is centralized, the number of transactions in a minute may be very large given the country, which leads to a block containing a very large number of transactions. From this, the block-out rate can then be adjusted to ensure that the number of transactions within the block is not too high. However, this forces the block-out rate to be faster, but then makes bandwidth critical for mining. There are two directions to resolve this paradox: 1. Resolve the imbalance between bandwidth and hardware. Mining requires more hardware as well as bandwidth, and remote and rural areas may not have the advantage. The solution to this is to increase the number of unknowns and rewards. At the same time, the difference in arithmetic power and bandwidth can be filled in a centralized way. For example, use cloud computing to coordinate the arithmetic power in remote and rural areas (only provide arithmetic power and cache help, while the reward is still allocated to the original mining account). Because Cyber Place is a tool with centralized regulation of cyberspace, he can always compensate for the violation of decentralization in the transaction chain by centralized regulation of arithmetic power. This is the best example of external instability maintaining stability. It does not pose much

of a problem at this point. This is because in the early stage of Cyber Place, there will not be a large number of transactions. And when there is a large number of transactions generated in the later stage, it will inevitably be able to have a huge influence and thus be supported by more regulation.

2. The scheme of central account support. As the problem of huge transaction volume may be faced later. It is possible to set the upper limit of the number of transactions contained in the block when the account is packed with a block through the contract. However, if the network will have a lot of transactions in a pending state, over time, the number of pending transactions will continue to pile up, which will cause more and more transactions to block. This time can still be solved by centralized way. That is, a centralized account (such as a large node of a state-owned enterprise or even a central bank) is added to the packaged as an account to ease the congestion in the transaction chain. The advantage of this solution is that the central account is always involved in mining as a mining account. It does not structurally break the decentralization of the cyberspace, but only creates a centralized hardware advantage in the part beyond the cyberspace. Of course, the time period in which the centralized account is joined, the reward of mining equals that most of it will be obtained by the centralized account. This can be solved by simply issuing some remedial coins from the tap account to the users who were mining at that time after the crisis was lifted. Since it is the centralized regulating account that is involved in solving the crisis, it is completely possible to withdraw from mining when it is not congested. To ensure the interests of other vulnerable miners.

3. Use a Casper-like mechanism to deal with the crisis of a large number of transactions pending: firstly, crowdsource some mining accounts with some cybercoins themselves to become Casper accounts in the usual period in the form of insurance, and they need to submit an amount of "insurance" to the central bank". For the whole trading chain, when there is a crisis of pending, the mining mechanism of Pow is changed to the mining mechanism of Pos (Casper) combined with Pow. For the mining account submitted for insurance, the consensus of Casper is used to quickly decide which block to be on the chain (i.e. the way of betting, refer to Casper consensus). In normal times, the mining is still done by Pow consensus.

4. Open multiple token trading chains directly, and put different real groups into different token trading chains for "mining", which can ensure accurate regulation and also ensure that the volume of transaction data is not too large.

Compare these four solutions. The advantage of option 1 is that he

can use cloud computing technology to coordinate arithmetic power and bandwidth to solve the problem well. But the disadvantage is whether the technical difficulties of compatibility between cloud computing or quantum computing and blockchain can be solved. He relies on the arithmetic co-ordination technology of computing (also needs to ensure the distribution of arithmetic power to mining accounts evenly in order to maintain decentralization), which is more dependent on technology; the advantage of Option 2 is to solve the crisis with decentralization that is not in cyberspace. The disadvantage is that if the number of transactions on the trading chain is always large, centralized accounts are needed to join for a long time. Then it is equal to the mining account cannot get the mining reward for a long time. It is easy to cause the policy of giving vulnerable groups to backfire; the advantage of option 3 is that a kind of stock system is formed within the mining account, which is actually a solution to the crisis by forming an elite collective within the mining account. The disadvantage is that this small collective approach is no longer decentralized within the mining. The accounts that can provide "insurance" already have a certain amount of original accumulation of cybercoins. The more important disadvantage is that there are problems with switching between different consensus mechanisms. It would destroy the structure of the transaction chain. Option 4 is actually the fundamental solution, and the future regulation will be based on precise regulation, and the transaction chain of tokens will share part of the transaction volume. Therefore there will not be too much pressure on the main trading chain of CyberFang. Some people may question that such a scheme means that the miners of the trading chain of CyberPalace are of an "elite" nature. This is indeed a problem for CyberFang, but this "elite" can be regulated by the state, even by the state institutions themselves. On this basis, for some real people who need strong incentives, the state can adjust the exchange rate of tokens to Cybercoins, so that a token is more valuable than a Cybercoin, for example, 0.8 a token = 1 Cybercoin, so that there is no mining user on the main trading chain who is more "elite" in terms of coin value. But since the main trading chain is responsible for most of the transactions (because all tokens must be exchanged for cybercoins, the number of transactions recorded on the trading chain must be more than that on the token trading chain), the main chain must require more computing power. Therefore, under the mechanism of Pow, it must be the one with high arithmetic power that has the advantage. But this "elite" can be relieved by the first 3 options. Even this "elite" can be the national

institution. In other words, only state institutions are allowed to mine on the main chain to ensure the decentralization of other token chains. But in fact, you can also set the consensus of the main chain as Ethash consensus to solve the problem caused by arithmetic power. All these can alleviate this disguised "elitism".

### 4.1.1 Transaction chain blocks

**The block header content is mostly similar to that of Ether, with only the following to clarify.**

stateRoot: Keccak256 hash of the root node of the state tree (state trie) after all transactions are executed and the block is finalized; note that in CyberFang, this is only the state tree on the transaction chain. Not to be confused with the spatial tree state.

Difficulty: a purely quantitative value of the current block difficulty level, which in Etherpad is calculated based on the difficulty level and timestamp of the previous block. And in CyberFang, the difficulty also needs to be added to the self-set value of the tap account (central bank). It is denoted by  $H$ , i.e.:  $H_d = T + BD \sqrt{F}$  (where  $F$  stands for the real-world regulation scheme of the tap account,  $T$  stands for the time used to calculate the previous block and the current block, and  $BD$  is the difficulty of the previous block); the difficulty is automatically calculated in general according to a pre-defined difficulty calculation rule ( $T + BD$ ). The central bank can then regulate the difficulty of mining according to different circumstances. The advantage of doing this is that it completes the regulation of the desire to mine in Cyberspace, while helping mining accounts to increase or decrease their motivation to mine. Since the accounts are issued as well as regulated by the state, this can be used to ensure social security for the corresponding population. But if it is too much, their enthusiasm to work in the real world will be reduced again. Therefore, it can be regulated by a token system (through contracts and internal instructions of the Cyberspace virtual machine) depending on the period of time and even on different accounts.

gasLimit: the current upper limit of gas spending per block; according to the previous analysis, this is the upper limit of the symbolic desire value that Cyber individuals are willing to spend on this block.



gasUsed: the sum of the gas used by all transactions of the current block; in cyberspatial perspective, he means the symbolic desire value consumed to mine the block.

Nonce: a 64-bit value used together with mixHash to prove that the current block already carries enough computation. In Cybernetics, he implements the second axiom and its corollaries to guarantee the stability of the transaction chain.

## 4.1.2 Mining

The mining process is similar to Ether, with only the following to clarify.

The most important element of the mining ~~tax is that~~ mining requires a portion of the mining rewards to be paid to the central bank in the form of a "tax". For the central bank to regulate. This article is a mandatory contract. For each mining reward role. By regulating the size of the tax paid, the central bank account can regulate the motivation of the mining account. For example, if the mining account can live only by mining and does not go to work or labor, the tax rate is regulated higher; if the mining account needs support, the tax rate is lowered. In addition, the feasibility of the state being able to collect taxes on virtual currencies is that cyberspace is not really a space that affects people's lives, so collecting taxes does not affect people's real-world lives, but only diminishes the rewards that come from cyberspace. In other words, people will only get less rewards, but not the original income. From the perspective of real life, rewards are always positive (without taking into account the psychology of people suffering from uneven distribution of rewards), so taxing rewards is just, it just makes people less rewards. At the same time, taxation can ensure the stability of the cyberspace and maintain the healthy development of the cyberspace. Therefore, taxation of cybercoins is just. In addition, the tax can prevent people from being too dependent on the Cyberspace and improve the meaning of real life. It can also help the social people who have difficulties in the real world and implement the regulation of the society. In fact, since Cyberspace prohibits non-individuals from mining in the case of the state, it means that mining accounts will always be personal and most people will still be real-life people, so he does not need much virtual currency. Besides, virtual currencies are of limited use (we will talk about that in the next chapter).

Consensus **mechanism** Another key is the mining consensus mechanism. Mining on the transaction chain is still done in the Ethash way, i.e., by randomly finding the corresponding instruction element in the dataset to gain on-chain power. The Bitcoin Pow mechanism can also be used to obtain the up-chain power by calculating the hash function. For CyberFang from the state perspective, since the account is issued by the state to specific users (often the masses who need social help) and mining by non-individual users is prohibited, the system can be guaranteed to operate by the state by directly issuing mining machines. This then means that mining has real-world implications - it can lead to the development of the downstream industry chain. Improve the development of domestic computer-related industries. Revitalize the computer downstream industry chain. At the same time, since the national infrastructure is all in place, it is only necessary to provide incentives for computer purchases directly to remote areas and poor users, or even to give away computer equipment directly to achieve incentives for the computer industry. To complete the export of electronic equipment to domestic sales, the electronic equipment industry has a better ability to resist the economic crisis (just as the village project solved a large number of exports of home appliances to domestic sales, saving a number of enterprises). At the same time, he can also drive the rural economy and become a growth point for rural revitalization. Of course, this is based on the perfect road, electricity and network infrastructure in China. It is for this reason that I think there is no need to adopt the consensus mechanism of Pos in the transaction chain. although the consensus mechanisms of Pow and Ethash consume electricity and rely on equipment, the bad effects of the consumed electricity and consumed equipment are far less than the stimulation of the economy and the incentive effect on the country's overall high-tech industry. Under the regulation of the state, the utilization of electricity for mining on the trading chain is very high. Likewise, he structure is more favorable to the stability of the cyberspace than the Pos mechanism, which does not have to take a sham form of equity system to vote out blocks on the chain. As a result, the state is also able to regulate more detailed downstream industry development by switching between Pow and Ethash consensus. For example, adopting Pow strengthens the research motivation and downstream industry development of graphics card and Cpu companies. Adopting Ethash consensus is more favorable

to network bandwidth, memory, smartphones, home computers overall research and downstream industry development. Similarly, since the mining account of CyberFang is directly issued by the state to specific people and collective mining is not allowed. Decentralization on the device is thus well ensured.

**Mining Rewards** Mining rewards like Ether contains (1) block rewards; (2) uncle block rewards; (3) uncle block citation rewards; and the difference of Cyber Place lies in the fact that the number of uncle blocks can be set higher (Ether is up to 8, while the highest uncle block reward is 7/8). For Cyber Square in the national situation, the number of uncle blocks can be greatly increased. It is also possible to increase the reward of uncle block references, while the Ether of a block's reward can be adjusted according to the Cybernet space (the function of Cyberfang's space tree is to achieve this).

The formula for the uncle block bonus is as follows.

*uncle block bonus = (uncle block height - block height of referenced uncle block + n)*

*\* \*1/n of ordinary block; (positive values only)*

*where n represents the number of uncle blocks set under different ideological endorsements, 8 for Ether.*

**Mining Client** There is a specific mining client for mining accounts. It contains everything that is available in the regular user (EOA) client, and adds mining functionality to it. Please refer to the section General User Client for the contents of the General Account Client. The client is divided into computer side and cell phone side, the computer side can support Pos, Pow, Ethash consensus, the cell phone side currently only supports Pos, Ethash consensus.

**Statistics of symbolic desires on the transaction chain** Reflecting cyberspace is the hallmark of Cyber Place. In addition to the structure on the transaction chain. A website dedicated to statistics of various data on the transaction chain is also needed. Each transaction on the transaction chain represents an exchange of desires in cyberspace. Therefore there is a need to count the symbolic desires of cyberspace reflected by the transaction chain. This is also very easy to achieve, because the transaction chain is essentially a public distributed bookkeeping, while

CyberFang is still in the form of an account. Any website with the permission of the central bank can do this work (the significance of such statistics is significant, see 4.3 for details). It is possible to leave this work to the commercial Internet companies of the society to realize it.

### 4.1.3 Token system on the transaction chain (involved after filling up)

The token system on the trading chain is built on the fact that the filling of CyberFang has reached a certain level. The original intention of the token system design is that in the case of the state, in order to better distinguish between different trading chain accounts and achieve more detailed macro-regulation by the state, it is possible to start the re-symbolization of Cyber Place on the trading chain based on a token contract similar to the Ether ERC20 contract. Since this work must be considered when the application of CyberFang reaches a certain level, here is a brief introduction of the idea first.

In the case of the state. The state needs to macro-regulate as well as help specific groups of people. Therefore it is inevitable to create some sub-accounts on the trading chain. However, in order to differentiate the different accounts in the trading chain, it also means that mining in different token systems is needed. Thus new trading chains as well as token systems have to be created. For accounts, they can be distinguished according to realistic policies. For example, Gansu province help account, Yunnan province help account for laid-off workers, Guizhou city self-purchase mining machine policy account, etc. Different tokens can be set for each different type. Then it can be exchanged into the corresponding Cybercoins according to the policy. The tax deduction is also achieved by deducting the corresponding Cybercoins at the exchange rate exchanged at that time.

The token system is entirely set up according to reality and therefore necessarily under the centralization of the tap account. As CyberFang is not yet full, here we leave room for the token system to be applied, but he is unable to go into detail as it is a realistic practice.

## 4.2 Space tree section

The spatial tree of Cyberworks is the core part of Cyberworks to achieve its purpose. It is a state-space structure based on the Polka (Plokadot) architecture. It contains a general workshop and a relay structure to be audited (called relay workshop) for auditing, as well as a structural schema reflecting the Cyberspace at all times. What he is going to get at the end is a structure of symbolic desire relations about all cyber subjects in cyberspace. It is because the spatial tree reflects the structure of Cyberspace that it is called a spatial tree. At the same time, since it records the symbolic desires of the cyberspace subjects, he can also be called a desire tree or a cyber tree. However, in order to distinguish it from the state tree structure on the transaction chain, I generally do not call it a state tree (although he does record the state of the whole Cyberspace). The main task of the spatial tree is: to record a perfect and constant reflection of the network behavior in the whole cyberspace and to derive a structural map of the recorded behavior and to ensure its relative accuracy by a review mechanism. To provide a basis for the issuance of rewards by the central bank.

Since the spatial tree records cyberspace states and not transactions, he does not use transactions as the state transition function. However, since cyberspace is not a linear structure, it does not satisfy the self-stabilizing linear development law of cyberspace (i.e., Axiom 2), so we need to guarantee the credibility of the state to derive a more accurate and complex cyberspace structure. The credibility of the state is the "mining" process of the spatial tree. The credit approval of the spatial state by each account determines the structural transformation of the spatial tree, which is rewarded by the "mining" (later called "approval").

The state transition of the spatial tree is to do the state transition by the fully approved state, he contains three approved state changes, his state transition function is.

$$\sigma+1 = \text{network behavior approved structure} + \sigma$$

where  $\sigma$  denotes the current state of the spatial tree.

Among them.

Network behavior approval structure = approval of each general account + node-wide status approval + final central bank approval.

Among them.

The "approval structure for each general account" is a mandatory decentralized review mechanism, while the "full node status approval structure" and the "central bank final approval structure" are also in the structure design. However, it has a lower priority and can even be replaced by Pos mechanism in some cases. In other words, the approval of each general account (including mining accounts) is always approved in a decentralized way in general. The full node account is then handled by Pos consensus, and his state transition is subject to the winning structure proposal in the Pos vote.

### **4.2.1 Hierarchical assembly shop with space tree**

The space tree is composed of two hierarchical structures. Similar to the parallel chain and relay chain composition of Polka, but not exactly, first of all it is no longer a chain, but a normal workshop and a relay workshop. Again, the relationship between them is hierarchical and decentralized. There is a "parallel pool", a data workshop for general accounts. The relay workshop is a relay data workshop. The structure of the entire spatial tree is divided into two parts. The "mining" is the process of finding the behavior data blocks of the associated cyber subjects in the cyberspace (essentially an audit), and the audit of the spatial tree structure of the full node accounts in the relay workshop. This process needs to be divided into two parts to ensure decentralization. and the fairness of the user to get the corresponding reward.

The entire spatial tree runs in cycles, with the final spatial tree state submitted once a cycle, with the following flow.

1, first of all, the general account has a general account client, which will record the behavior of the general user when surfing the Internet (privacy issues we will discuss in the next chapter), note that the client does not record the behavior of the general account's Cyber individual only

related to the Cyber platform (i.e., the behavior of the network in the non-public private homepage, chat software, etc.). Chatting on a private chat software is not recorded because he does not generate a public web page. (From a cyberspace perspective, the behavior of private chat software is only using the web as a communication tool, and thus does not count as symbolic desire). A normal client will pack a user behavior into a data block, plus the private key, and put it into the normal user's normal workshop along with the public key.

2. The data workshop of ordinary user is a cache space, he is supported by decentralized cloud storage technology, he does not need a large space because every once in a while, this storage space will be liquidated to transfer all data to the relay data workshop. In the data workshop of ordinary users, ordinary users decrypt the data blocks uploaded by all users with public keys, get the data, and do the integration of the data that are related. Firstly, the data needs to be processed into a structure of a chain table so that it gets a data part with a pointer part. The pointer part is used to connect the related blocks. For example, if a comment in a data block uploaded is a reply to another comment, then that data block associated with him is linked together based on the timestamped content of the data block. A chain or tree structure is formed. Here, the more cyberspace related actions there are, the more complex the structure is and the heavier the chain. At the same time, this indicates that it is more credible in the cyberspace (i.e., it prevents repetitive commenting that would deliberately damage the network environment). In the general account workshop, general accounts (mining accounts of trading chains are of course included in it) are able to participate in the integration of the state structure. The function of the general account is to integrate the network behavior to form the heaviest possible chain; another job is to review the general workshop for a general account that self-replies with comment swiping. (See the next section)

Every time  $T$ , the data workshop of ordinary users will be cleared. During the first  $t$  time, do the following operations: (1) All ordinary users decide whether to continue to participate in the audit of the relay workshop. (Because the audit of relay workshop has requirements on bandwidth as well as equipment, he will occupy too much bandwidth as well as equipment resources, which will slow down the Internet access and make the equipment load higher. This is the reason why the space tree is divided into two data shops for processing. (Ordinary accounts can

choose to participate only in the integration work of the ordinary workshop when using the equipment; and choose the work of the relay workshop when the equipment is idle), those who choose to continue to work in the relay workshop become a space tree light node (can be set by themselves in the client). (2) a. Transfer all the combined and non-combined chains and blocks and "special single interaction" (i.e., recording video, article, and live-starting behavior) to the relay workshop; b. Put the orphaned blocks that come in within time  $t$  into the relay workshop (to prevent them from being discarded before they are assembled); c. Discard those "blocks" that do not The "single interaction behavior" of orphan blocks that do not enter the shop at time  $t$  is discarded. This behavior can be performed right at the beginning of  $t$ . (3) Approve the orphaned blocks discarded at time  $t$  for a swipe attack (see the Audit section). The result of the first audit is submitted (the act is called "first audit") and needs to be broadcasted to the whole network for confirmation, and the auditor gets a reward from the tap account. (4) Start the next cycle of general workshop integration.

In addition, during time  $t$ , the tap account will record the packer's reward, and the reward will be issued in the next cycle and treated as a transaction chain transfer that is recorded on the transaction chain. for the transaction chain miner to pack up the chain. If the transaction chain is blocked at a certain time, the reward is delayed and issued with subsequent rewards (the billing for each account is recorded in the faucet account, allowing for multiple payments to be temporarily stored and issued at once. (The faucet account has a realistic centralized protection mechanism).

3. The relay workshop is the final data integration pool. Compared with the normal workshop, he has two types of account identities: first, light node account (i.e., the same EOA that enters the data workshop). Second, the full node account; he is the account with centralization. Keeps the current state of the Cyberspace structure (this Cyberspace structure is not a database where the data of the whole Internet is stored. It is just the result of the spatial tree structure obtained during the last spatial tree cycle, which is downloaded from the tap account and saved by the full node account itself.) and the mechanism of searching the whole Internet. That is, the full-node account is actually a network search engine. He can traverse all the web space (of course, different search engines search in different ways as well as with different results, which is a matter for the full-



node account itself).

The full node accounts in the relay workshop are often big cyber platforms, large websites, government websites, government regulation accounts, etc. For major Internet platforms to come, he can share the data inside his server in the relay workshop. This part of the data is highly credible (backed by real companies) and can help record more accurate data on the Internet. This includes the number of videos played, the number of plays, likes, views, etc. without differentiating from differentiating users. The publication of these data can earn rewards from the tap account. Under the Cyber platform there are cyber self-publishers who upload videos, articles and live views of live streams. If the Cyber platform discloses the internal data of the server, the number of plays of the self-publishing account equals to get the verification and can reward the related behavior. The Cyber platform also gets the reward. If the content uploaded by the self-publisher has airtime when the platform publishes the data, then you can set a conversion function between a certain amount of airtime (likes, views) and "multiple interactions" (e.g. 100 airtime equals one comment interaction). After converting to "multi-interaction behavior", all the behaviors of the homepage are combined, added to the block and put into the structure. If some video bloggers and anchors upload videos and articles with high play volume, but no one comments on them, and the server does not publish the internal data of the server, they cannot get credit (other cyber subjects do not have the condition of active behavior to record play volume), and they may be discarded as "single interaction behavior" (even in the relay). In the workshop, "single interaction" is marked as special. But this special means that it can bypass the first discard, i.e. the discard in the normal workshop, but not the discard in the relay workshop). If a video is uploaded and there is no proof of play or like from the server. But there are comments, then it is treated as a comment interaction and the "special" flag is removed here. Thus, the action (e.g. posting a video) is treated as just one "multi-interaction" (e.g. more than two Cyber subjects commenting back). This means that it will not be rewarded with a play portion.

Since the relay shop is equivalent to a search engine, this means that practically the whole Internet space becomes a huge database. And the structure we have to deal with is again a block of data consisting mainly of URLs, IP addresses, and names of cyber subjects. And all the web pages in cyberspace are also an address. All the addresses within the data block are also combined in cyberspace with just a number of elements (i.e.,

numbers of IP addresses). In other words, the whole network becomes the DAG in Ethash consensus, and the light node is the audit process that goes in the database to confirm whether the structure of the full node account is correct. In short, it is the process where the full node account uses its full node advantage to integrate first, and then the light node account acts as a reviewer to review the full node account through the data of the existing data blocks. This review process is the mining process of the light node account. Since it is the second review after the regular workshop, it is called "second review". Light nodes are reviewed not through the full node account, but by visiting the website itself (bypassing the DNS server). This may seem like an unnecessary burden on the web server. However, since the data blocks at this stage have already been integrated first. Visiting one of them determines the accuracy of the entire block associated with it (most of the comments are in the same page). Therefore it does not add too much burden to the server.

In addition to confirming that the behavior is saved on the Internet, the audit also includes a review of some malicious behavior (see the section on auditing).

In addition, at the end of the second audit, i.e., in time  $r-r$ , the tap account issues a reward for the second audit, and the reward is treated as a transfer from the tap account to the light node account; it is recorded on the trading chain and waits for the miners on the trading chain to book it on the chain (again, it is possible to sign an account opening agreement in such a way that it exists in the central bank account first, which can ensure the reduction of the number of trading chain transactions and prevent congestion on the trading chain). Note that until the end of the third audit, within the time  $r$ , can still continue to do the second audit work continuously.

4. When the full node account receives data from the general workshop, the first thing it does is to unpack the packet and check whether the behavior chain inside is already on the behavior that has been recorded. If it is, discard and broadcast it to the whole workshop. If not, it is considered as new structural content.

Every  $R-r$  time, the node-wide accounts compile a structure based on individual cyborgs and broadcast it to all accounts. At the same time, we discard the "special single-interaction behaviors" that are not supported by the data published by the cyber platform (i.e., cyber self-publishing behaviors that are not supported by the cyber platform in terms of the

number of plays and likes, and no one comments on them) in the R-r time. We also quantify and convert the status of the likes and broadcasts of the Cyber Subjects that are supported by the data provided by the server (also converting the number of broadcasts and likes into the behavior related to the Cyber Subject). The structural state of the external broadcast is centered on a tree structure, and each tree node has a packer, i.e., a Cyber Place account, to endorse the block content. That is, the whole structure map needs to be recorded with the Cyber Place account number (i.e. packer) as the block tree node. The internal structure of the block is a structure recorded by the cyberspace behavior of the cyber individual. The internal structure is distinguished by the domain name, IP address, and username obtained from the web pages parsed by the client. In other words, here the structure map forms a three-dimensional structure. However, this "three-dimensional structure" is a paradoxical one. It can be recorded in only two sets of hierarchical desire diagrams (see 4.3). In other words, the accounts in Cyberworks are not related to the network actors recorded in the spatial tree. As an example. Suppose my CyberFang account address is: 0f7b73f3034d0d17a165e4cf50bd77051235b4e6; and the web page of cyberspace behavior recorded through this CyberFang account is: <https://space.bilibili.com/90070513> (or for some IP), and the user name is. Qian Jindo (of course, it is a string of code after encryption, and here, for the sake of example, we directly show the decrypted content). The Cyber Place address is not associated with this Cyber Subject. That is to say, the client records only the behavior of a web page seen on an account, and does not logically determine what the relationship is between this Cyber Place account and so-and-so Cyber Subject on a website, and does not determine that a website is the personal homepage of the holder of a certain Cyber Account. Likewise, what is reflected in the structure is only the relationship of the behavior based on the Cyber Place account, without associating the relationship between the account and the cyber subject.

Since each light node account uses a different plugin for parsing web pages, the number of reviews of a packet can vary. Thus disputes arise over some web behaviors and the packets thus constituted. Some audit accounts will consider the audit passed. Some accounts do not. Still other accounts do not observe it. As for the full-node account, he has to grasp the entire network space structure and derive a spatial tree. Therefore he is bound to be caught in a kind of ambivalence about the disputed block. How to choose whether to believe this disputed block or not, CyberFang

leaves this power to the full-node account itself. He can confirm it by himself by means of his own page traversal, or he can confirm it by the degree of trust he has with other full-node accounts. In short, it will make different full-node accounts get different tree structures of blocks in the end. Thus, the final spatial structure will be different. (Of course, in a decentralized broadcast, most of the blocks are identical and there must be identical parts.) The task in R-r time is to confirm the identical parts of the structure and upload them to the central bank. And the controversially dissimilar parts are elected using Pos consensus.

For disparate structures, one needs to rely on a contract that implements Pos. All full node accounts with Pos consensus are allowed to propose their own different structure proposals separately. More than half of the structure parts can be adopted. The part of the structure with less than half is discarded. Note that a tie may occur if there is an even number of all-node accounts voting to participate. The tie is considered as adoption of the data block. This Pos consensus mechanism consumes time  $r$ . Within  $r$  time, the discarded non-identical structures can be subject to re-audit by the light node accounts, this is called the third audit. If more than half of the light node accounts approve this action, then he will be finally added to the final structure. This work is done by the light node accounts directly associated with the central bank. It is a complement to the final structure. Eventually the central bank confirms the final review result and adds it to the final structure graph, which is broadcasted to the whole network. The full nodes store the final structure themselves as the basis for the next cycle. The end of  $r$  time (and also the end of  $R$ , the end of the cycle) is declared only when the central bank has released the final spatial tree structure map and all full node accounts have broadcast that they have downloaded the latest structure map.

The Central Bank issues rewards in a final structure, which includes rewards to the Cyber platform (i.e., rewards for sharing internal data on its servers). Second audit reward (to light node accounts). The collation reward for full node accounts. As well as rewards for special interactions in the final structure where the platform server provides data that can be verified, i.e., rewards to self-publishing subjects for replenishment. Finally, the issuance of rewards for the underlying behavior (it seems that this data will be very large, but the central bank has enough time - the time of a cyberfang cycle - to process them. And he has centralization, it doesn't matter how good the equipment is used. (It is even possible to use arithmetic coordination to coordinate the arithmetic in the community).

These rewards can be stored in the central bank servers and disbursed in a lump sum when the transaction chain is free, or you can simply sign a central bank account agreement with the CyberFang account. The rewards earned will be stored in the central bank in the form of demand deposits. Access it anytime. Stress on the transaction chain can be reduced. The final structure tree is transferred to the statistics office and processed statistically, and eventually the results of various data such as the state of the Internet over a period of time are published to the whole society (as economic indicators are published).

5. A cycle ends and a new cycle begins; note here that the network space tree may not always be 100% accurate at the end of a cycle. But because the network behavior in the later cycles will be built on the existing network space structure, so he is bound to slowly fill in the missing parts. The extra part, compared to the real structure, is at the edge of the structure because the wrong ones are always in the minority. Often they will only be confirmed once or twice and they will be viewed as inaccurate data.

## 4.2.2 Workshop finishing and audit rewards

All rewards of the Space Tree are issued by the tap account (central bank), and the central bank "reserves" are derived from taxes in the chain of transactions and from virtual cybercoins issued by institutional macro-regulation.

The first is a reward for packing among ordinary workshops. Since the base of the structure is a structural record of behaviors that have a Cybershop account. So if a behavior is not associated with other Cyberworks accounts. That is, no other Cyberworks account has also recorded this behavior. Then it will be considered as a "single interaction", i.e. an absolute orphan block. No reward will be issued. During the time  $t$  of the transfer from the normal workshop to the relay workshop, a bonus is issued for the transferred packets.

Reward for general workshop finishers.

The reward rule is a linear function of  $h = kx + a$ , i.e., the more data packed, the more rewards are earned. Where  $a$  is the base reward supplement,  $k$  is the reward base for each block, and  $x$  is the number of blocks ( $x$  is greater than or equal to two).  $a$  can be positive or negative. Water supply tap account adjustment. Such a reward mechanism means

that whenever a word comment is made in public cyberspace and someone replies, if the interaction is recorded by another CyberFang account at the same time, the packer gets the reward and the person who sent the action also gets the reward (which is issued last).

Secondly, the relay workshop auditors are rewarded for.

The total value of rewards implied by a packet is  $g_x$ . In the second review, every reviewer who confirms the structure gets  $g_x = kb$ ,  $k$  is the reward base, and  $b$  is the sum of the number of confirmations of this block structure in the second review. That is, the number of times the behavior is observed by different light node accounts. Since each light node account is only confirmed once for one behavior at a time during the review. Therefore  $b$  is the number of light node accounts that are concerned about this behavior. Therefore, its meaning is both the sum of the number of audits of one data within the relay shop. It is also the number of light node accounts within the relay shop that observed this packet in time  $R$ . The second review is settled every time  $R-r$  (each reviewer receives a bonus of  $g_x = kb$ ). And different structural parts. First it is necessary to select more than half of the approved structures by the Pos mechanism of the full node accounts. Then the number of confirmations reviewed in the second review is used to calculate. For example, the Pos mechanism passes a packet that more than half of all nodes have. And this packet is acknowledged 126 times in the second audit. Then all these 126 auditors are rewarded with  $126k$ . There is no reward for the discarded part. That means the final reviewer gets a reward of  $G_x = g_x + g'$ . This means that the more people confirm the accuracy of a block, the higher the reward he is able to offer to all the reviewers involved. Similarly, the full node account gets more rewards.

The second is to reward the full node on the relay chain.

The total value of the reward is the sum of the reward audits for the number of data blocks for all structures added in time  $R$ . Let the total value of rewards for the second review of a data block be  $g_x$ , and the total value of rewards for all structures of the full node account be  $G$ . Then, the same structures make each full node account to receive rewards for the corresponding data block in  $R$  time. Let the total value of rewards for data blocks elected by Pos voting that are not identical structures be  $g'_x$ .  $g'_x = kc_x$ ,  $c_x$  is the total number of confirmed, which is the average number of reviews among all proposals with this data block, and the expression is  $c_x =$

$(c_1 + c_2 + \dots + c_n)/n$ , for example, the full node accounts A, B and C ..... have this structure. And this data block is finally voted to be confirmed. Then its review count is the average of the review counts for each full-node account with this structure. If a full-node account does not have this voted block, then he does not get the reward for this block.

The final reward value received by a full node account = the reward value of the same structural data block that all accounts agree on + the reward value of the data block that is present in their own proposal and passed. That is,  $G = g_x + g'_x$

Among them.

The reward value of the same structural data block that all accounts agree on = the sum of each identical structural block, i.e.  $g_1 + g_2 + g_3 + \dots + g_x$ , and the sum of each data block = the sum of the audit reward base \* audit confirmations, i.e.  $g_x = kb$ .

sum of audit confirmations = sum of audit confirmations for all light node accounts = number of all light node accounts that follow the data.

Reward value of individual data blocks that have in their own proposal and passed the election = review reward base \* sum of other reviews with that structure recorded in different proposals. That is,  $g'_x = k(c_1 + c_2 + \dots + c_n)/n$ ; the total value of the rewards for data blocks that have and passed the election in their own proposal =  $g'_1 + g'_2 + g'_3 + \dots + g'_x$

Finally, there is a reward for the third review. Since there is no full node account participating in the third review, but rather a light node account supplementing the review. Therefore it is only necessary that the faucet accounts give a value  $j$ , and each participating account in the review just shares it equally. Third review reward per account per data structure =  $j/n$ ; total value of the reward received by each general account for the third review =  $j_1/n + j_2/n + j_3/n + \dots + j_x/n$

In addition, for blocks that are reviewed for problems, the account that reviewed the problem will receive a bonus commensurate with the number of blocks in question.

There also needs to be a function that indicates how many different plays, likes, and views are considered to be review interactions (all packed into a block, e.g. 10,000 plays equals one single interaction. The data in the record block is 40,000 plays, so the person with the video upload behavior is rewarded with 4x the number of single interactions, as is the reviewer who reviews this data). This can be set flexibly according to different



moderation policies and different cyber platforms, so the formula is not given here.

Finally there is the analysis of the final uploaded structure map and the issuance of a reward for each actor. The amount of his reward is equal to the amount of the reward for the review. The issuer of the behavior gets three times the  $k$ -reward. That is, the behavior undergoes three reviews. Note here that rewards for behaviors are issued only based on the final structure. Proposals for other full-node structures are considered as sibling structures, and there are necessarily parts of the sibling structures that are identical to the final structure that issue rewards to full-node accounts. As for the behavior issuer and reviewer, he may pack and issue behaviors that are not in the final structure but only in the sibling structure, and then he cannot get the reward.

The issuance of behavioral rewards for the final structure needs to be parsed for a period of time before issuing them to obtain the Cyber Place account corresponding to the packer of the lowest level behavioral data. This takes into account the data processing capacity of the tap account. But the tap account usually has nothing to do. He has enough  $T+R$  time to issue on rewards. It is also possible to store rewards to be issued together. If it would cause congestion in the disbursement calculation. Then other central nodes would be needed to help in that way. Or remote coordination of data processing capabilities. As well as increasing the  $T, R$  time to ease the congestion of the reward calculation.

The above rewards are issued by the tap account at time  $t$  for the regular workshop, time  $R-r$  for the relay workshop, and time point  $r$  for the relay workshop, respectively. All three issuances of rewards are treated as transfers from the tap account to the corresponding accounts. All are recorded separately in the transaction chain at different times. Since there may be a large amount of money transferred from the faucet account to each account as rewards at a certain time thus causing congestion in the transaction chain. It is possible to slow down the release of rewards when the chain is congested. First record within the faucet account, and then combine many of the same rewards over a certain period of time and pay them all at once during the free time. It is also possible for the faucet account to enter into an agreement with other accounts to open an account, and then the rewards are considered as demand deposits stored in the central bank. The transfer will be made at any time when needed.



**Packing advantage** It can be found that in the ordinary workshop packing time, if the behavior is sent by oneself, especially when it is sent to someone else's reply, the client can record it before sending by oneself. Therefore, the Cybershop account records the behavior sent by its own Cybershop subject with the packing and finishing process is always one step faster than others integration, which is a self-sending advantage, and he can motivate people to reply to the behavior related to packing themselves.

### 4.2.3 Block and structure of space tree

**Contents of spatial tree block** The desire relationship structure of the spatial tree is based on the tree structure. On the basis of the tree structure it is possible to take the expansion of the tree structure to constitute a discrete topological structure, so as to go beyond the cyberspace structure with this structure. It is also possible to constitute a linear structure path structure within the cyberspace to examine the development of a part of the cyber subject. But they are all based on the tree structure as the center. Therefore, for the description of the spatial tree of Cyber Place, we take the tree structure as the main object of description. Or rather, take the tree structure as the logical starting point for discussing other structures. The spatial tree of CyberPalace is actually the externalization of the tree structure of the whole network space (including the transaction chain of CyberPalace itself). It combines the symbolic desire relations among Cyber subjects. At the same time, the structure of the network, the data storage structure of the computer, is also a tree structure on this basis (which is the embodiment of the axioms of Cyberspace).

**Behavior recording** In order to organize the Cyberspace structure, then it is necessary to make a record of the behavior in the Cyberspace determination. Behaviors are distinguished as follows.

1. Non-symbolic desire, unrecorded online communication behavior; this type of behavior is in the private space of the app (such as WeChat, etc.), he is not regarded as a symbolic desire because it is related to real life and people also use such chat as a way of interpersonal communication. It is not in the scope of cyberspatial studies and therefore will not be recorded. And to protect privacy this kind of behavior is also forbidden to be

recorded.

2. The behavior that only interacts with the Cyber platform. This behavior is more complicated and divided into the following cases: (1) behavior in online games: according to the previous analysis, online games are undoubtedly symbolic desires. However, since the specific behaviors within the online game have been marked by the tokens of the online game, only the exchange rate between tokens and cybercoins in the online game needs to be recorded (when the filling plan of cyberspace is completed, cybercoins can be directly used as in-game currency in the online game). At the same time, one might be willing to spend real money to buy symbolic virtual goods in the online game, and he simultaneously marks the symbolic desires with fiat money. Therefore no records are needed. He is related to the real world and only needs to check the financial statements of each online game to know it. But some people might think that symbolic desires in online games will affect cyberspace. But this point is actually a superfluous worry, because symbolic desire either has to be expressed with the help of comments and the behavior of circles in cyberspace. Either it reacts to reality. In the former case, our record of cyberspace behavior already reflects this, while in the latter case, his reaction to reality transforms symbolic desire into real desire, and therefore does not need to be recorded. He promotes the development of the reality industry (although consumerist, it is impossible to remove it completely, and under the control of the network, this symbolic desire will reach an equilibrium without becoming too large, which is the effect of the network regulation). Therefore, there is no need to record the individual's various behaviors in playing online games. (2) Stand-alone, independent games: stand-alone games generally need to spend money to buy first, and there is no cyberspace relationship for the behaviors in stand-alone games. Therefore, there is no need to record them. Even if the stand-alone game forms a symbolic desire. Then he either turns into real consumerist desire or forms a cyber circle in cyberspace to express it. (3) The number of likes and views of videos, articles and artworks are recorded. There is a distinction here: First, some cyber platforms only record one number of likes even in the platform server. Then this kind of interaction can only be provided by the open data of the cyber platform to provide an overall desire about a cyber subject. For example, a cyber blogger uploaded a video. The number of video plays is 10000. if the cyber platform, as a full node account, is willing to publish such data under a realistic agreement,

then he can serve as a symbolic desire obtained by that cyber self-publisher. Include the name of the cyber subject in the relay workshop structure in relation to the cyber platform. For example, record its video play volume 10000. then put it into the structure by the play volume conversion function. Later, when the final structure is accounted for, the reward is calculated using the converted "multi-interaction behavior". If the Cyber platform is not willing to disclose this data. Then neither side will be rewarded. The possible scenario is: for the cyber self-publisher, he is likely to switch to a platform that has signed a contract with the central bank to disclose the server data to upload videos. At the same time, for the cyber individual, if the cyber platform does not disclose this part of the data. Then there is no behavior to support the recording of plays and likes. Then he will not constitute a condition to be recorded. Therefore it will not be recorded. In other words. For the like behavior that only records the number of likes. The likes of an individual Saibo will not be recorded. Because it only constitutes an interaction between the individual and the platform, and the platform is recorded mechanically in the code. It is not an interaction between individual cyborgs. Therefore it will not be recorded. This also means that the number of likes, views, and page views of a cyber individual without behavioral support is just the basis for the central bank to issue rewards to cyber self-publishers for uploading videos, relying on the willingness of the platform to publicly have the data of that user to support it. In this act, the only ones who get rewarded are the cyber self-publishers with video production rights and the cyber platform, while cyber individuals cannot get rewarded if they only like.

Another scenario is to record the user's likes and viewing behavior. However, it is possible that the user does not have access to such information from the web page (the client cannot get it by analyzing the web page). This situation therefore relies more on the platform's initiative to publish it. This may involve the commercial privacy of the web platform versus the privacy of the Cyber individual. This requires the technology of privacy computing. If the privacy computing technology is realized, the likes of a Cyber individual will be recorded in the Cyberspace tree structure every time he likes because of the differentiation of users, and thus he will be rewarded. The corresponding self-publisher and the Cyber platform will also be rewarded, of course, if the server publishes the data and provides the possibility for the Cyberspace account to access it (i.e., by making a web page or providing a server port that directly indicates this behavior), so that the light node account can be audited.

In short, the corresponding rewards given directly by the tap account to the cyber self-publisher are based on the total value of the identifiable number of plays as well as comments. The cyber platform's, on the other hand, is rewarded by the central bank through the cyber subject whose data he has published in relation to it. This means that some self-publishing bloggers are paid by the state. For the cyber platform, the open data also allows its anchors to get more income, so that more anchors come to their platform to publish their works. They can also get more income from the state. This will incentivize the cyber platforms to share their server data. As well as the self-publishing media to create more virtuous art.

3. "Single-interaction behavior" - refers to the behavior of only one non-Sabotage subject in the cyberspace. For example, you post a message on your own public personal page (e.g. Weibo) and no one comments or likes it. At this point you constitute a single interaction with your own homepage (as a Cyber self-publisher). To protect privacy, you can choose to make the page private or turn off the client when you do, and of course you can't get a reward for this behavior. Because the client only records the number of behaviors but not the content, and does not associate the Cyber Subject with the Cyber Place account. Therefore, he will be put into the normal workshop as one interaction. But the comment will eventually become an orphan block and be discarded by the normal workshop if there are no more interactions for that comment. And no reward is given.

4. "multi-interaction behavior" - greater than or equal to three other cyber subjects (not including cyber platform) interaction relationship behavior. Regardless of whether there is a Cyber self-publishing homepage (i.e., no need to comment under a certain self-publishing homepage, this point is the key to determine the future Cyber circle).

5. Saber self-publishing behavior - uploading, posting, opening live stream, etc. will be recorded. It is marked as a "special single interaction". The URL that is marked as a special "single interaction" is the homepage of the self-publisher (i.e. the homepage generated after uploading content). The special "single interaction" can avoid the abandonment of the "single interaction" by the first general workshop, and enter the relay workshop, wait, and see if the server discloses the data. If there are comments, but no public data, then the comment is recorded and is treated as a single

comment; if there are comments and server data, then the number of views, likes, and plays are converted to the corresponding "multiple interactions" by the redemption function in exchange for a reward. If none of them are available, they are considered as "single interaction" and will be discarded at the node of time R.

Note that Cyber self-packaged acts need to be authenticated by real names to become special external accounts of Cyber self-packaged acts. Because Cyber Place does not associate ordinary accounts with Cyber Subjects, the rewards for acts are also issued on Cyber accounts that are packaged with acts (it is perfectly possible for other Cyber Place accounts to be packaged, only that their own packaging has the advantage of packaging). But the reward distribution of the cyber self-publisher is different. This is because he records Cyber self-publishing uploads with multi-behavior specificity, and this multi-behavior specificity means that one upload is treated as several Cyberspace behaviors (different conversion functions mean different values). Therefore, he is a scarce resource for ordinary workshops. Without real name authentication, the Cyberspace account is linked to the upload behavior by realistic means. Then it is likely that there is no guarantee that the rewards will be authentically distributed to the creator, and everyone in the ordinary workshop will compete to pack the upload behavior of the self-publisher. On the other hand, due to the special nature of the upload behavior of self-published media, its corresponding Cybershop account cannot be obtained through other account verification (i.e., it is impossible to confirm which Cybershop account is the releaser of this behavior). Therefore, the act of self-publishing uploads must be associated with real-world real-name authentication and self-publishing accounts. This ensures that rewards are not released to other CyberFang accounts for theft. And it prevents cheating attacks (i.e. attacks that disguise all of your actions as uploads so that you can cheat your way to more rewards).

6, cyber circle behavior determination: if some cyber individual behavior only other cyber individual related, and in a cyber platform, but no self media upload behavior (i.e. no comment in the self media home page) under the page comments, then this relationship reached a certain number, and there are some "black words" (and not record all the content, only record fixed black words), then he is judged as a cyber circle; but if it is in the self media home page under the comment interaction, then it is considered the self media subject's circle. However, if the interaction is

commented under the homepage of the self-publisher, it is considered as the circle of the self-publisher. This is only a distinction in the Cyberspace perspective. It is a distinction made in the analysis of the final cyberspace statistics. It is made after adding the analysis of "black words" under the degree of filling up the Cyberspace.

7. Determination of Cyber Individuals: Unless it is actively associated through the real world, the Cyber Place client does not close the Cyber Individuals and Cyber Place accounts.

In short, in the behavior record, the client only needs to distinguish two kinds of behavior: 1, the content uploaded by the subject of self media; what he passed is generally video, article, audio, picture; once marked as "special single interaction behavior"; 2, the behavior with only a small amount of text: comments, replies, "multi-interaction behavior"; 3, only with a Cyber Self-Media "single interaction behavior"; 4, no account differentiation of a video, article, etc., the number of plays, views. (With server support, the number of likes and plays of sub-accounts, not recorded by the client)

**Internal content of the block structure (draft, with a better way of recording behavior in the future)** Since the spatial tree part of CyberFang is a non-linear structure type. Therefore, in order to satisfy a linear and stable development (i.e. the second axiom), it is necessary to consider any structure as a subset of a set in each section. That is, there is a "packing" that treats the structure as a block and thus identifies it as a part of a chain. Thus, at each packing, it is considered as a whole. At the same time, a new block structure is created. And the corresponding data content is filled. Client recording of one client interaction is the lowest level form of block formed by Cyber Place. The block contains the following.

**Block packer's CyberFang account address:** note that the address of the packer's account is recorded here. Not the address of the actor's corresponding CyberFang account.

**Version:** The version of the rule that **records the** behavior of the CyberFang Records network to which the **record** corresponds.

**Attributes of the behavior:** distinguishes whether it is a "special single interaction" (the distinction between "multiple interaction" or "single

interaction" can be obtained directly from the integration address).

**URL:** the URL (domain name or IP) to which the act relates.

**Name of the subject involved in the behavior:** the name of the subject involved in the behavior; obtained by analyzing the web page. If the web page cannot be parsed, the server encrypts the web code. If the web page is not parsed, the server encrypts the code of the web page and parses the presented page (directly through the parsing of the presented screen, artificial intelligence analysis, which, of course, requires greater consumption of the client and technical support). "Single delivery" involves only one self-publishing subject and one account's comments. "Multi-crossing" involves one original comment, one reply, and one self-publisher. In other words, the subject of the single transaction is 2; the subject of the multiple transactions is greater than 2.

**Integrating address chains:** Combining names with URL content and giving a numerical value in a behavior-centric way. Form a structure. For example, a domain name represents the name of a self-publishing subject. The format is:

n (packer's nonce for the act) - self-publishing URL - self-publishing name - name of the subject to which the comment was replied - name of the subject of the reply - platform URL; (if one of the above structures is not available, write 0 instead)

For example, the comment with nonce 2 in the CyberFang account packaged in the domain name: <https://weibo.com/u/1998462073> replied to another comment, then the format is

2-1998462073-Readers Qian Jindo-I love the Ether-I love the metaverse-weibo.com.

It means that the comment with the behavior nonce of 2 is under the page of the self-publishing blogger Readers Qian Jindo with the cyber self-

publishing URL of 1998462073, and the subject named I love the meta-universe replies to the behavior of the subject I love the ethereum, and they jointly belong to the platform weibo.com.

Special interaction behavior integration address chain: 0-n - self media URL - self media name - the name of the subject of the reply comment - the name of the subject of the reply comment - the platform URL; that is, one more link head "0" logo.

**Behavior Summary:** A summary of the comment content encrypted with a private key (privacy computing techniques can be added); used to extract "dark words" from comments later.

Time: the time when the act occurred (based on the time of successful packing).

Nonce1: the value of the sequence given by the client in this row, 2 in the example above.

Data space1: a space for ordinary accounts in the general workshop to write data.

Contract space: a space for contractual data recording, for future recording of "black words" in comments, filtering of symbolic elements in images, videos and temporary storage for privacy calculations. He provides the CyberFang virtual machine to write some data through the client to pack into the block (to be studied).

The blocks generated on the client side are what we call the first block or the bottom block. The bottom block is encrypted with a general account electronic signature and broadcast to the general shop. A behavior broadcast is completed. You can see that a common block already contains a "chain" of behavior, that is, "n - self media URL - self media name - the name of the subject of the reply comment - the name of the subject of the reply - the platform URL;" such a chain structure, which serves as the "gene" of the whole. It is regarded as the "gene" of the whole cyberspace. Call it the underlying chain. The underlying block packages its genes into a block structure, which is broadcast to the general shop for assembly. The



general accounts in the general shop reassemble it to form a new data block, called a relay block, which has the following contents.

**Account address:** the Cyber Place account address of the general workshop packer.

**Nonce2:** i.e. the nonce value of the assembly accounts in the general shop, which is used to record the order of the assembly accounts in the general shop. This means that after assembly in the common workshop, the linked structures are again formed into a block.

**Integrating the underlying chain structure:** The underlying chain of blocks is processed into a database's linked table structure, which contains a data part with a pointer indicating the next element in the list. A tree structure is then formed based on the behavior associated within the data. In this way, the more advanced the Cyber body, the higher the root of the tree is constituted. In general, the cyber platform serves as the root of the tree; cyber self-published, much-replied comments serve as intermediate nodes; and comments with only one reply, as leaf nodes. Note that the bottom block here actually must contain at least two replies, three cyber subjects (at least one self-publisher, two replying cyber individuals, except for the uploading behavior of the self-publisher subjects who have not yet been identified).

**Address of special interactions:** Since the special interactions are uploaded videos, articles and images, they are not yet converted to the corresponding number of comments in the normal workshop by the conversion function. It is still considered as a normal "single interaction" or "multi-interaction". However, the blocks involved in packing this behavior are marked with a "0" to ensure that they are processed in the relay shop. In this case, the same integration is done according to the tree structure.

**Time:** a timestamp of when the packing was successful.

**Data space2:** A space for other accounts to write data.

The normal workshop puts the blocks into the relay workshop between

the experience times  $T$ , regardless of the result of the integration, according to the rules (cf. above). Since the relay workshop is a full-node account that already has a full network structure, he only needs to add the already processed structure to the current structure state. The data he needs to process are: 1) the data blocks of the common workshop; 2) the orphan blocks that have not been integrated within  $t$  time of the common workshop; 3) the data content marked with "0" at the beginning of the server of the cyber body that has made the data public, and if there is corresponding data, it will be converted into the corresponding interaction behavior according to the contract to facilitate the calculation of the reward and add it to the spatial tree. added to the spatial tree.

The relay workshop focuses on the integration of the full node accounts with the review of the general accounts. A structure tree is eventually derived in  $R$  time and is updated and saved to the full node account and uploaded to the central bank. Since we only record the symbolic desires of the cyberspace and the associated behavior, and not the entire cyberspace, the structure obtained can never be absolutely accurate; it allows for a small margin of error. And, the real role of the spatial tree is not to get the most accurate map of the spatial tree structure. The most important thing is that it can give Cybercoins to Cyber individuals and convert all symbolic desires into meaningful activities in the real world. By using the spatial tree structure diagram, we are able to accurately assign rewards to the real-world meaning of online behaviors, which is the real role of the spatial tree. Obtaining an accurate map of the spatial tree is a very secondary purpose of his.

#### 4.2.4 Audit work

The spatial tree to get an accurate structure map is actually actually a secondary job for the whole Cyber Place. Therefore the review allows some minor errors. And the Cyber Place spatial tree is a periodic

observation of web behaviors, behaviors are saved on the internet and sooner or later they will be reviewed. This also means that the real focus of the review is not on what behaviors are missed, nor on the screening of extra behaviors. Rather, it lies in the review on malicious vandalism and cyber attacks. Therefore, we have to consider here the possibility of various cyber attacks on Cyber Place. All the attacks we discuss here are committed on the underlying chain, such as swiping reviews. The client is the lowest level censorship mechanism, but because his code is open and very unreliable. Therefore the role of the client is only to raise the threshold for some attacks and not to really prevent them. The client is the first line of review defense of CyberFang that only prevents the gentleman, not the villain.

Except for the integration in the relay shop, the rest of the space tree is decentralized, with electronic signatures at each step, and is not vulnerable to attacks on the block. And attacks often come from a forgery of reality. Namely, the deliberate swiping of comments. This kind of attempt to swipe comments and replies in exchange for more cybercoins or even deliberate sabotage is called a "swipe attack". In fact, there are the following situations: First of all, it is necessary to distinguish the situation of filling up the cyberspace. If people in cyberspace have already used cybercoins to exchange for virtual items or even to buy real items. Then it can be said that the cyberspace has gained fullness. Virtual coins can't actually be used for many things (there will be policy control). Then the brush reviews lose their meaning. Or in other words, the income does not cover the expenses. And there would be no one to do this. But if someone were to deliberately destroy the cyberspace environment, most people's interests would be reduced, so it would necessarily be the behavior of a few. Then, if it is the behavior of a few people is also the case of cyber coin filling. Individuals' individual brush reviews will be allowed. Because it reflects exactly the symbolic desire of the person who swiped the review. And the original purpose of Cyber Place is to mark such symbolic desires. Therefore no review is required. It is out of the scope of this chapter.

Essentially, there will still be people controlling public opinion in cyberspace in the case of abundance, and will constitute such a metaphysical game in the network. It is a kind of internal control. They do not use Cyberpolis as a way to earn benefits, but they pursue opinion control and gain benefits in the form of fiat money or acquire real power. The purpose of this behavior is not to obtain the rewards under the rules of Cyber Place. He varies according to the filling of Cybercoins. In the stage when Cybercoin is not yet full, such behavior is the case of confusing the viewers and consumers by swiping reviews with the purpose of earning fiat money (e.g. Taobao swiping, Weibo water army). It is the way we treat brush reviews now, such as the way Taobao treats brush orders. He is more of a real-world problem, and the fundamental solution lies in the policy issue of the Cyber Place itself filling up in the real world. When the Cybercoin is filled up, on the one hand, it can be stipulated that the advertising industry must trade in Cybercoin and its tokens. The problem of swiping reviews to get good reviews can be fundamentally solved by the filling of Cybercoins. Because the general equivalent of the transaction is no longer in fiat currency, then there is no point in swiping reviews without logging into the client. Because everyone is trading with Cybercoins. Such a brush with positive reviews would also have no economic benefit. Such swiping of positive reviews is also in effect ideological control, i.e. control of people's reviews. But this degree of control is essentially a manifestation of the metaphysical argumentative character of cyberspace. It is to be seen as a symbolic desire, and therefore in a state of abundance, this situation also falls within the regulation of Cyber Place.

But the key is what to do if such behavior goes beyond cyberspace and affects public opinion in the real world? Because there will always be people caught behind metaphysics, there will always be people who are ideologically influenced and simultaneously unable to distinguish between reality and the internet, leading to extreme confusion in the real world as well. However, the situation of enrichment actually limits from an external environment the situation where people are inextricably caught in

metaphysical arguments and, moreover, is able to maintain this tension between transcendental metaphysics and internal opinion-controlling behavior through practical education (see Chapter 5 for details). That is to say, the act of controlling public opinion by brushing off comments can indeed affect many people with very serious consequences. In this regard, CyberFang, through a kind of geodesic post-transformation education, maintains that this part of the controversy remains only in cyberspace, part of CyberFang's regulation and part of the regulation of symbolic desire, and therefore does not need to be dealt with. The more extreme case is: what to do when this opinion control forms self-consistency and has an impact on reality? Then, it needs to be dealt with by realistic means. That is actually a conflict of ideologies. If the number of people is small, the law can be used to punish. But if a certain ideology affects most people in reality through logical self-consistency, such as conspiracy theories, or anarchist ideology. And in the network to influence a lot of people, they can not distinguish between network speech and reality, forming a self-consistent system, it is bound to involve the impact on the real world. Then, it needs to be solved by the organization of the future world, which is a "religious" organization.

In short, the brush comment under the filling basically falls within the regulation of Cyber Place, only when the brush comment behavior through the formation of public opinion of self-consistency goes beyond the cyberspace, it becomes a real problem beyond the network and reality, which is the problem of the whole Cyber Place, even all the cyberspace, including the real world. If the real world is in chaos, then Cyber Place is bound to be affected, and then it is not only the problem of Cyber Place, not only Cyber Place is under attack, but the whole economic system and cyberspace are under attack, and all may collapse. But even if this is the case, the future society has a strategy to cope with it under the regulation of Cyber Place. This is what will be discussed in the philosophical and political issues related to Cyber Place later on. (This section can be found in Chapter 5, Speech and Rumors on the Internet,

and in the Pantheon section)

Therefore, in this chapter, we need to consider only the swiping behavior under a condition that has not yet reached the filling of Cyber Place, and this swiping behavior does not involve the control of public opinion and the part of public opinion beyond cyberspace. The purpose of this kind of swiping is just to get a reward through the mechanism of Cyber Place, so this chapter will only discuss this kind of situation. Here, people have to upload through a regular Cyber Place account regardless of whether they change their main account (e.g. social account), otherwise he cannot get a Cyber Place reward. However, this is divided into several cases to consider.

(1), the use of scripts and other brush comments on the software to repeat the content of the brush comments. The content that needs to be audited is the act of replying to oneself. But in fact this rarely happens, because the major platforms themselves have a short time brush comment behavior restrictions, and it is easy to be found by the audit of the space tree process.

(2), the use of scripts and other software to brush the review of the slow speed of the review. More common with microblogging, Taobao, etc. This is a cyberspace business and actually reflects the symbolic desire of cyberspace, which, as mentioned above, does not need to be audited in the case of surplus. But in the case of non-filling, it will destroy the decentralization of Cyberspace, so it needs to be prevented. And the prevention is also very simple, for mechanical swipe review behavior. Because people can easily see that this is a robot brushing up the comment, and thus will not reply, slowly Cyber Place will also regard it as a single interaction behavior not recorded. Those with few replies will be discarded in the general workshop as well. Thus, we get a way to prevent this kind of swiping behavior - by observing the discarded "single interaction behavior" to examine. This is because the most flexible way of reviewing is by the web visitors themselves. This approach takes advantage of this. If a page has too many discarded "single interactions". A normal account can

then check if the content comes from the same page. If so, it is determined that the page has been reviewed. The corresponding behavior will not be recorded. In this way, we can reverse the "single interaction behavior" to find out the pages with swiping behavior. It is also possible to flag the page so that people will be aware of the possibility of the scam when they browse the page. People will then not believe the comments on the page as a punishment.

The special case lies in the act of swiping reviews where the swipers give their own reviews to increase the number of their own reviews in exchange for more rewards. However, this behavior is only seen when reviewing, and if the same cyber subject account name always replies to itself, then the series of replies will be invalidated. It will not be recorded in the structure.

But if the swipe person wants to disguise as a non-mechanical swipe comment behavior, change the name of the main account, and disguise or use artificial intelligence swipe comment, then it is difficult for people to distinguish, and he changed the name of the account, and give these false comments to leave a message, or swipe commenter himself to change the account to their own message? First of all, the cost of such brush reviews is very high. May not be able to make ends meet. Secondly, since people can not distinguish this kind of brush comment is a kind of "brush comment", it will form a desire in the network, constitute the development of cyberspace, should be rewarded. In other words, this kind of behavior is allowed occasionally, because he is not harmful, and shows a symbolic space desire, which is the reason for Cyber Place to send rewards, he should get this kind of reward. Finally, if this kind of account change is really too much, forming an industry, but this is not yet able to be distinguished by the real people, then in fact this behavior will certainly affect the ideology of cyberspace, the environment of cyberspace. Then, it is the above-mentioned situation that goes beyond the influence of the network on reality. It is no longer within the scope of this chapter. In other words, if the impact is not serious and positive, then there is no need to deal

with it. Instead, it shows the falsity of the Internet, so that a part of the population does not believe what is said in the Internet, so that a part of it feels that it is all artificial intelligence talking inside the Internet, so that it recognizes the falsity of it in order to come back to life in a good way. But who will be willing to spend so much money invested in this? Much less make money from it. Unless it's a deliberate ideological sabotage. Then, it's the case described above. If the impact is serious and bad, it will be treated as a rumor, or disturbance of public order, and be criminalized, and crack down on such a review chain. This is the "cyber terrorism". This is the part of Internet management that is already there now, and it doesn't need to be emphasized by Cyberpolis. Finally, if a self-consistent ideological logic is formed, then it is a religious issue, and if it is a cult, then crack down on it. If it is a religion that is good for people, it will be dealt with by the Religious Administration (Pantheon).

(3) Multiple Cyber Place accounts to swipe reviews. That is, having multiple Cyber Place accounts to record their actions at the same time so as to get more rewards. This situation requires realistic regulatory measures. And it is not in the scope of the internal audit of Cyber Place anymore. A centralized account or a tap account is needed to supervise Cyber Place accounts with the same IP address in the structure chart. If there are hundreds of CyberFang accounts logged in from one IP address, they are either mining or maliciously damaging the network environment, both of which need to be banned. In addition, only one Cyber Place account can be applied for one identity information.

### **Some other possible attacks.**

Since this chapter is a hands-on program. Therefore, there will be vulnerabilities and attacks that are not yet known. So we leave some space here to summarize them when we encounter them in practice. And update in this chapter.

In a nutshell, Cyberworks sees the audit as the "mining" of the general



account itself, rewarding those accounts that contribute to the stability of the Cyberworks system. This is the principle of rewards in CyberFang's space tree. The general auditing work is to check the disputed parts of the account structure of the whole node. As well as proactively reviewing the parts of the structure that have errors or excesses. This active review includes the review of the Cyber subject name, URL, Cyber Place account address, and nonce. For example, if there is an error in the nonce, the duplicate nonce behavior is removed. Others are obtained by actively visiting the website through the analysis of the web pages.

### 4.2.5 General Account Client and Privacy Issues

The General Account Client can also be called the Behavior Client or the Spatial Tree Client since he is the software that records the behavior of the web. The final job of the general client is to record, at the opening stage, the behaviors in the web pages observed by the Cyber Place general account holder while browsing the public web pages. In other words, he does not distinguish which Cyber Place account a behavior was issued by, but only records which Cyber subject issued it, which means that he also records the behaviors already issued by others in the web page.

**Multi-functional access** Since the common client is the lowest structure of Cyber Place, he is the lowest maintenance system of Cyber Place. However, the data of the client does not exist in the decentralized Cyberworks, nor in the centralized server, but in everyone's personal computer and cell phone. Therefore, it is extremely easy to be modified. But even so, there are some settings on the client side that can greatly reduce the audit workload of Cyberworks. It can raise the threshold for some attacks. For example, the client can set the setting to prevent the attack of brush comment. For example, repeated replies within a short period of time will not be recorded (see the section on auditing).

The client can act as an intermediary for the implementation of some

functions. Due to the structure of Cyberworks, auditing is the focus of the Cyberworks space tree. However, it can be seen that the auditing of the space tree relies entirely on the client itself running in the background to access the web page to get the code to confirm. This means that this auditing mechanism is very dependent on the technology of web page parsing. However, if the whole Cyberworks adopts only one set of web parsing technology, it is likely to cause the whole Cyberworks to enter the misunderstanding caused by the unified web parsing in the audit. This is very fatal. Therefore, for the audit of Cyber Place space tree. To allow a variety of different parsing technology as a way of plug-in, connected through the interface of the client. Therefore, it is necessary to set different technologies for parsing web pages among the clients. It is possible to let CyberFang users choose by themselves. It is also possible to assign them automatically according to the requirements of Cyberworks. Of course, different web page parsing will bring different audit results and upload different behavioral data to Cyber Place. But all these are in the design of Cyber Place. A kind of unification and selection can be reached through various ways.

The client also provides a structure for other technical access, such as the use of artificial intelligence, privacy computing, and other technical means to parse web pages as well as network conditions. Note that these technologies can only exist in the client as technical plug-ins for web page parsing and analysis, they are not allowed to have their own collection of user behavior, so these plug-in technologies must be regulated in through the central bank. To prevent the misuse of permissions.

**Space Tree Mobile Client** Smartphones are undoubtedly one of the most important ways for people to access the Internet. Unlike mining clients, Space Tree's client is very suitable for cell phone installation as it does not rely on arithmetic power. However, this may require obtaining some cell phone permissions. However, in the case of the country, the primary popularity stage of CyberFang, it is perfectly possible to implant the Space Tree's client into the cell phone system functions. In the case of Cyber

Place's abundance, even if the state does not make such a request, commercial companies will certainly implant this function into the cell phone system.

For Space Tree mobile client, he can handle only normal workshop work in normal times. to keep the phone running smoothly. And you can enter to relay workshop work in your leisure time. Of course it can also be closed, which can all be set by the user.

**Privacy** Privacy is a key concern for the client. Many people would think that recording user data violates personal privacy. But in fact, if we analyze it line by line, we can see that the structure of the spatial tree well avoids violating the privacy of individual users.

1, whether to open the client is completely voluntary behavior. Perhaps some people may wonder here may be born a new problem: if not open the client, then the network filling situation will not be reached? But in fact, in the case of a full network, the results obtained will be just the opposite. Because when everyone records every action to get Cybercoins, when everyone believes that this system becomes a daily routine, no one will care about the deeper "privacy" of an action (because it really does not violate personal privacy, the deeper is actually the choice of political ideology here). That's one thing. The second is that some people may continue to ask questions, and then they may close the client while browsing a particular indescribable website, and that will create a cognitive bias in the desire of the Internet for a particular indescribable behavior. This situation is not a problem either. First, it is exactly the case that can be moderated with the Cyber Place system. More cyberbucks can be issued for behavior while browsing a specific website. Philosophically speaking, this is justified. Because indescribable websites release people's desires into reality with the help of such websites. It becomes a physical desire. Naturally, it should be rewarded more highly. However, some people may insist that "your moderation is an invasion of privacy", but this accusation is actually ideological in itself, and it is a matter of ideological choice. It's not a Cyberspace issue anymore. It is a choice

based on whether the holder of the Cyberpolis account believes in the ideology behind it. Just as anarchists would accuse the existence of banks of being evil. Yet the reality is that we all need a government to maintain social stability, as derived from the structural nature of civilization as revealed by Cyberspatialism. And, because Cyberspace necessarily has an ideology behind it, he is not set up for anarchism at its root. Marxism is not anarchic. Society is in need of Marxist guidance. This is precisely the problem of ideological choice. For real people, would you feel that the existence of banks, and the fact that they have information on your bank account, is an invasion of privacy? If so, then this is a manifestation of the Anatsuki, and then he is indeed an "invasion of privacy", and if not, then again, the client is not an invasion of privacy with this kind of recording behavior. Because there are so many behaviors in cyberspace, no one will be watching what you do on the Internet every second of every day.

Because of this, such an abundance of cyberspace actually presents a reverse statistic. This is the second answer to this question. Because when people close the client while browsing a specific website are commonly occurring. Then it is equal to not relevant. This instead gives the state more important data - he identifies the level of trust that people have in the state. The state only needs to check the number of page views on specific websites, the situation with regard to the statistics of the competition BoF, to know the level of trust of the people in the government. Even, the state could open such a website on its own to facilitate the release of symbolic desires into physical desires, thus ensuring the stability of the internet and society. Again, if you think this is an invasion of privacy, then all managers of websites can be considered an invasion of privacy. Because people are social animals. True privacy exists only among the autistic.

2. The client is completely open to the underlying code. The space tree of Cyber Place is essentially an auditing mechanism. Therefore, the underlying code of the client is completely open. It can even be modified at will. (However, the random modification may make the client unable to prompt the user which behaviors are forbidden, thus leading to the

banning of Cyber Place account.)

3, the client does not record the complete content of the behavior. Comments only record the number of times, and a small amount of recorded content is only used to distinguish the brush comment behavior. Although the analysis of the cyber circle may be added later. But he will not record the complete meaning, only the specific "black words" to extract.

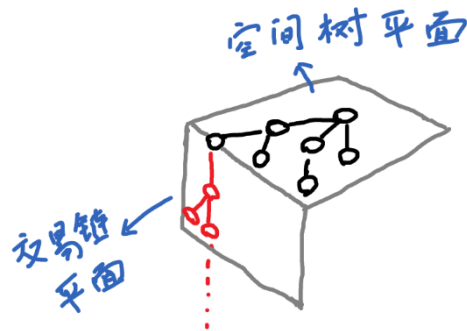
4, The recording principle of Space Tree is to record only the public, anyone can access the network environment, not to record the privacy of the application and software behavior. Moreover, the privacy record of space tree must be "multi-interaction behavior" (greater than or equal to three times), their own mood expression will not be recorded.

## 4.3 Connecting reality and Cyberspace

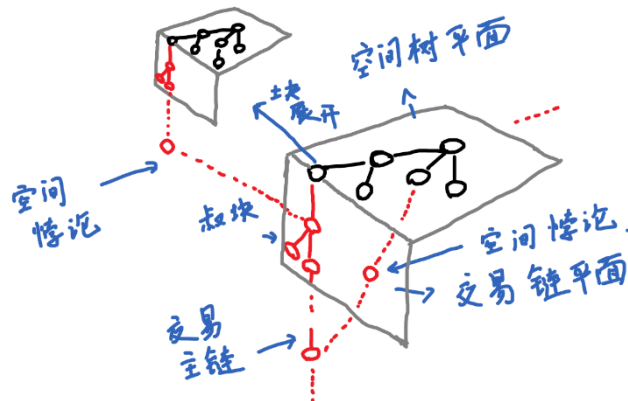
The main structure of the whole Cyber Place is the spatial tree, the transaction chain and the tap accounts that connect and regulate them. Under that, there are some connections across the space tree to the transaction chain. However connecting the space tree to the transaction chain is practically impossible to be done in the Cyber Place structure itself. The more complete the two systems of space tree and transaction chain are, it also means that the more impossible it is to connect them to each other. This is because the stability of a system must be maintained by external instability, which is the first law of Cyberspace. However, the creation of Cyberspace comes from the recognition of this impossibility. Cyberspace confronts this paradox head-on, instead of running away from it as previous blockchain systems have done. This is what makes Blockchain 3.0 so innovative from Bitcoin and Ether. Here a tap account must be used as an interface between CyberFang and the real world. This account is also the absolute center of CyberFang. Here, all systemic paradoxes depend on this unstable external world body to be maintained. Therefore, we need the connection between the space tree and the transaction chain to reveal where Cyber Place is really paradoxical and its impossible paradoxes to solve. From there, we can look at it directly.

First, we obtain a spatial tree structure about the structure of symbolic desires in cyberspace. At the bottom of this structure, however, are the cyber actions of cyber subjects recorded by each cyberspace ordinary account, which cyberspace receives by using cybercoins as a reward. Cybercoins are then generated on the transaction chain. The transaction chain generation, in turn, is built on the real world sense. There doesn't seem to be a problem here. However, there is an irreconcilable contradiction here. Namely, the object of the record of the spatial tree is the cyber body of the network, which is the cyber body. And it is the real-world people behind the Cyber Place accounts, the miners. They are both pouring their desires into the Cyber Place, constituting two structures. However, these two desires cannot be equated. This contradiction can be seen even more clearly when examining the block in detail: the data within a block records the cyber subject's network behavior, while we record the cyber subject's network behavior precisely because we have a general account in Cyber Place. This means that Cyber Place gives a transit train station to every cyber subject that joins it (Indians often travel between them in this train). It is the provision of this new cyberspace that allows cyber subjects to record online behavior. The paradox here, however, is this: do the actions in this transit station count as desires in cyberspace? In other words, the cyberspace account that records the network behavior has a new space to observe the network behavior, yet the cyberspace account itself constitutes the behavior in the network. That is, its observation itself will get Cybercoins, which makes the observation of the CyberFang account itself a symbolic desire, and this reward for the observation of the CyberFang account is recorded in the transaction chain in the form of transfer, which is an absolute cyberspace symbolic desire. So, does the Cyber Place account need to record this central bank transfer to itself when it gets the reward? You will see that a loop has occurred here. If Cyber Place records it, then a dead loop is formed; if not, then the cyberspace desire is incomplete again. This is exactly the result of violating the first law of Cyberspace. A system that is too complete is bound to form an internal paradoxical loop. And this paradox can only be solved externally.

Or let's discuss it specifically in the context of the design of Cyber Place. This paradox reacts to the combination of the spatial tree and the transaction chain. What the whole work of the spatial tree is for is to get a structure that reacts to the symbolic desires of the cyberspace. Thus, we get a tree structure. Any node of the tree structure is packed by a Cyber account. And the Cyber account itself has transactions in the transaction chain. As in the figure.



In terms of structure, we can no longer reflect the plane of the spatial tree combined with the chain of transactions in a flat map. They are necessarily at some cyber ordinary account (he packed the block), constituting a three-dimensional image. However, this is true for every node on the spatial tree. Then what about the account number on each node corresponds to when on the transaction chain its own transaction behavior? Here the paradox of space occurs. As in the figure.



That is, here we can never get a structure that can be seen as a complete and stable combination of spatial tree and transaction chain. This is the same as saying that with the spatial tree it is never possible to fully reflect the entire cyberspace symbolic desire, which is missing the symbolic

desire constituted by the very act of transferring money that the cybershop account is rewarded for when recording the spatial tree. The spatial tree can only reflect the symbolic desire of the cyber subject, but not the symbolic desire of the recorded cyber subject. This is a very fatal blow to the space tree when the Cybercoins are in abundance. Because at that time the cyberspace's online game equipment, copyright, membership of a website may be traded entirely with cybercoins. If these sources of symbolic desires of Cyberspace accounts in the case of filling are not recorded, it also means that most of the symbolic desires formed inside Cyberspace are not recorded on the space tree, and at the same time it means the complete failure of the Cyberspace part of the record. He would also be unable to reflect the state of symbolic desires in cyberspace at all. And if the transaction chain is forcibly combined into the spatial structure in an attempt to get the whole cyberspace desire structure in one structure, it will be counterproductive and accelerate the collapse of Cybercoin. Because he constitutes the cycle. Every time it is packed, the tap rewards Cybercoins, and the rewarded Cybercoins are regarded as a transfer from the tap to the Cyberpolis account, representing symbolic desire. Then the Cyber Place account records this symbolic desire, and the reward from the tap is treated as a transfer, thus gaining desire, record, transfer, desire, record ..... Perhaps we can cover this cycle with a more complex system. For example, I could make the transfer happen slower, so it wouldn't be circular? But in fact it won't, the transfer is slow and sooner or later this reward has to be sent, and as soon as it is sent, he is inevitably recorded as a symbolic desire, and the total value of his symbolic desires remains infinitely rising in the middle of Cyber Place.

Because we have a deep understanding of the paradox that arises under the structural completeness that is Cyber Place, we should now not run away from it as we did with the previous blockchain systems - to construct new Cyber spaces that are constantly being created. We should face up to paradoxes like his, and so we need to acknowledge this paradox and let the instability of the real world, let the real world be powerful, and let real world, potential people manage this Cyberspace. From this, we arrive at the principles that Cyberspace must adhere to.

1. There must be an absolute center that connects the real world and regulates Cyber Place - the tap account; it is the connection between the real world and the cyber world. It is also the connection between the space tree and the transaction chain. He needs real people to manage it through real governance capabilities. Rather than relying on automated



programs or any artificial intelligence.

2. The symbolic desires of cyberspace must be divided into two parts to be counted separately. One part is the spatial tree recording the network behavior, who consists of the behavior of the Cyber subject; the other part is the desire reflected by the transaction chain (a desire tree or desire chain can be formed to visualize the statistics), which consists of the transactions of the Cyber Place account.

3. The two structural reflections of symbolic desire in cyberspace must not be combined within the Cyber Place system itself, but must be experienced by real people as a necessary condition for their combination. That is to say, only real people can relate the Cyber Place account to the Cyber subject. The structure of the Cyberworks system is never designed to associate the cyber subject with the Cyberworks account (that is why the Cyberworks spatial tree must record only the network behavior and the name of the cyber subject, without identifying it in the structure as the desire of the Cyberworks account. -- Even if there is a large amount of data to show that the name of a real natural person behind a certain Cyber Place account in a certain Cyber platform is a certain Cyber subject cannot make such a connection. [For example, if you check the data, a Cyber Place account always records the comments of a certain blogger, you can know with a high probability that this Cyber Subject account is the same person registered by that Cyber Place account. (Cyber Place will never make such a connection, and what connects this relationship can only be the feelings and judgments of real people)]. Only a realistic natural person can arrive at what he himself perceives as a desire relationship between the spatial tree of cyberspace and the chain of transactions associated with it. Such a combination either does not occur or is necessarily a personal, non-universal feeling.

4. The mining behavior of the trading chain must be mastered by a real person. Not a cyber individual indulging in cyberspace. This also means that the closer to real life people are, the more they have the right to get the mining behavior. This is exactly the meaning of Cyber Place and the inevitable requirement of the earthiness of Cyber Place and Cyber Space.

5. The behavior on the transaction chain strictly adheres to decentralization within the structure, but on the faucet account, the same must be regulated by the real world and cannot be replaced by any formula, program and artificial intelligence.

6. Any structural crisis that occurs in Cyberspace must first be stabilized by the power of the real world. After stabilizing the structure, then the

decision will be made whether to solve it in a realistic way or inside the Cyber Place space, and after solving it, it will revert to an automatic decentralized operation inside the Cyber Space. And you can't rely on structural internal resolution at first and then rely on real-world forces for stabilization. This order cannot be reversed.

8. The right to initiate the contract must be held in the central account. Because the contract means to continue to construct the illusion system in Cyberspace. It is to detach people from real life. Therefore it must be regulated by the centralization of reality.

It is on the premise of understanding this paradox of Cyber Place that we can further design the various functions that play a connecting role in Cyber Place. And to realize their realistic meaning.

### 4.3.1 Faucet accounts

The Taps account is the only absolute center of the entire Cyber Place. This is because he is the interface between the ideologies of the external world and Cyber Place. In other words, Taps connects not only the spatial tree with the chain of transactions, but also Cyber Place with the real world. It is this property that ensures the maintenance of stability inside Cyber Place and inside the entire cyberspace under the centralization of the outside. He can use this to regulate the internal structure of Cyberspace. Adjustment of the Internet structure. In the case of the state, the faucet account of Cyber Place is the central bank.

The closest means for a tap account to connect the space tree to the trading chain is through the rewards and collections coming from Cybercoins. This has already been discussed above. Here, we can summarize the sources of income and expenses of the Taps account.

1. real world cybercoins given directly to the tap account - income; 2. cybercoins obtained through the collection of taxes on mining - income; 3. rewards issued to the general account - -expenses; 4. Rewards issued to full node accounts -expenses; 5. Cybercoins from the above two that have not yet been issued and are stored in the central bank in the form of deposits. 6. Cybercoins directly destroyed by any account. (The so-called destruction of Cybercoins by any account is actually the execution of a transfer, i.e. the transfer of the Cybercoin balance from one's account to

the tap account, which decides whether to destroy or treat it as income, depending on the spatial structure).

## Contracts

The centralization of the faucet account is also reflected in the fact that some accounts can be set up as sub-accounts under the faucet account only with the permission of the faucet account. In the case of the state, he must be a government agency of the state as well as a centralized enterprise. Essentially, they are all parts of the tap account cut out. He takes into account the functional refinement made at the time when Cyberfang fills the cyberspace to a certain value. This type of account is called a central account. Another important manifestation of the centralization of the central accounts is that they are the only type of contract accounts available in CyberFang. All other account types can only passively accept contracts and cannot make them. So far, the only CyberFang contracts we can foresee are the following, all written by tap accounts.

1. Tax contract: It defines how many Cybercoins the mining account contributes from the income mined and how it is contributed. It is a mandatory contract (set it as mandatory in the CyberFang VM). It is possible to set different forms of taxation for different mining accounts, depending on the regulatory needs. Different forms of taxation are imposed on different tokens. To cope with real world differences.

2. Audit reward contract: It specifies the rewards for different accounts audited in different auditing stages. At present to have the audit for the general account audit (divided into the first audit, the second audit and the third audit); as the full node account rewards rely on the general account audit rewards to count, so the contract also includes the issuance of integration rewards to the full section of the account.

3. Integration contract: Used for what way each structure in the spatial tree is integrated together. And contains the base contract of each workshop related settings. Generally does not change. Unless the research in topology can make the spatial tree structure more complex and can be implemented.

4. (Possible contract) Integration speedup contract: equivalent to the Thunderbolt network contract of Ether. It is used for the integration of full node accounts with normal accounts for spatial trees. It allows to establish

a partnership with each other from the similar structures provided in the past. Later, when integrating structures, it is possible to quickly search first for structures given by accounts with cooperative relationships. Thus the integration of structures can be accelerated. (cf. optimization scheme)

5. Final structure tree Pos contract: The voting consensus scheme of Pos is used in the final selection of the structure by the full node accounts, then there will be a Pos issuing reward contract. Full node accounts participating in Pos voting put a portion of their principal into the tap so that they can participate in the election of the equity system. The initiator of the structure tree that is eventually chosen can receive more rewards.

6. Homogenized token contract: a contract for issuing new tokens for the CyberFang central account. Equivalent to Ether ERC20.

7. (Possible contract) Non-homogeneous token contract: a network (blockchain) game contract (or other roles such as collection, commemoration, etc.) for the possible future release of CyberFang regulated by a central account. It will enable people to feel happy in the game and forget about the reality. Feel the memorial and collectible value of the network within CyberFang with non-homogeneous virtual objects. In this way to regulate the relationship between the network and reality. The contract is equivalent to the Ether ERC721.

8. (Possible Contract) Voting Dapp Contract: A Dapp contract that enables voting elections; this means that real democratic elections can be achieved on Cyber Place. It is the embodiment of grassroots democracy.

9, malicious account penalty contract: The contract includes: 1, when the space tree in the audit of some accounts have malicious brush reviews or damage the network structure, will prohibit the cyberspace account for a period of time to send behavior. 2, the malicious behavior of the account fine.

There will be more contracts in the future. All need to be derived from continuous exploration in practice.

### 4.3.2 Other accounts

With the faucet account as the core, we can summarize the income and functions of other account types.

**General account** The general account is an account for recording network behaviors. It includes the following functions: 1) recording the behavior of the cyber subjects in the network; 2) initial organization of the network behavior relations in the general workshop; 3) review of the network behavior in the intermediate workshop; 4) review of the network behavior in the final structure; 5) (not yet covered) sending any proposal to the central account; 6) (not yet covered) voting on the proposals made by the central account through Dapp; 7) purchase or transfer; 8) (not yet covered) purchase of Defi; 9) acquisition and transfer of non-homogeneous "items". Vote on proposals made by the central account through Dapp. 7. purchase or transfer of funds. 8. purchase of Defi (not yet covered). 9. acquisition and transfer of non-homogeneous "items".

The general account can get rewards, its income and expenditure sources: 1, the rewards of their own recorded behavior; 2, the rewards of the preliminary finishing of the general workshop; 3, the rewards of the relay workshop audit; 4, the rewards of the final structure audit; 5, (not yet involved) with the rewards or expenses obtained by involving related proposals; 6, the balance deduction from the mandatory contract binding by the tap account that needs to be punished due to the violation of the Cyber Place rules and 7. the expenses of buying things online and the expenses and income of transferring other Cyber Place accounts; 8. (not yet involved) the account income and expenses from Defi's purchases and earnings.

**Central account** The central account is a branch account under the tap, which in the case of the state is managed and distributed by the central bank. It serves as an interface between Cyber Place and the real world. Therefore there are different real world functions. Therefore it is not possible to list them all. For its basic functions and receipts and expenditures refer to the previous section - Taps Account.

**Full node account** Full node account is an account with certain centralization in CyberFang (central account can run as full node account), his functions are: 1、Organizing network behavior on relay workshop and proposing final decision plan. 2、Participating in voting activities under Pos consensus of relay workshop; 3、Sharing own server data for audit; 4、(currently not involved in function) Providing central account with related business help, technical support. 5、Transfer and

purchase; 6、(currently no function involved) Defi purchase; 7、Join the trading chain mining with the permission of the central account. (This situation only occurs when there is a large number of blocked transactions in the trading chain)

Sources of income and expenditure for the full node account: 1. Rewards obtained after finishing the final solution proposed by the relay workshop; 2. Rewards given directly by the tap account; 3. Rewards and help from real-world policies; 4. Income and expenditure generated by transfers and purchases; 5. (Not yet covered) Expenditure and income from Defi purchases; 6. Mining proceeds after entering the trading chain with the permission of the central account.

Trading **Chain Account** Commonly known as "mining account", it is a generic term for each sub-account type of trading chain. In the future, CyberFang can open more distinguished sub-accounts under the trading chain account in the national context. For macro regulation. For example, the account of a worker in Ji'an City, Jiangxi Province who was issued a mining machine, the account of a farmer in Anhui Province who was issued a mining machine, the account of a help program in Yunnan Province who was issued a mining machine, the account of a village in Hebei Province who purchased a mining machine on their own, and so on. The token system corresponding to these sub-accounts is not the same. In other words, different accounts mine in different "sub-transaction chains" and exchange them for Cybercoins in the form of tokens.

In general, the functions of a trading chain account are the same as those of a regular account, except for the following additional functions: 1. mining work under Pow and ethash consensus; 2. issuance of tokens under ERC20-based contracts and participation in the mining process therein.

Receipts and expenditures on the trading chain account (more than the ordinary account): 1. rewards from mining (net of taxes); 2. token rewards, providing a channel for conversion into cybercoins (with reference to the exchange rate net of taxes on cybercoins corresponding to the exchange rate at the time). 3. the rest of the receipts and expenditures with reference to the ordinary account.

### 4.3.3 Optimization scheme (draft)

The optimization schemes are drafted considering various scenarios that may occur when Cyber Place is applied in practice. Since these optimization solutions are hypothetical until Cyber Place has problems in practice. Therefore he is not the solution that Cyber Place must adopt. And it is very likely that in future practice, these solutions will not be used at all. It is also possible that huge modifications to the scheme will be needed. But it makes sense to do so, and he is himself an exploration of the Cyber Place application. Although he can't really anticipate the future problem in practice and solve it in advance, but at least it gives people an idea to solve it.

**Thunderbolt Network:** Thunderbolt Network is a Thunderbolt Network optimization scheme similar to that in Ethernet. On the integration of CyberFang space tree. There may be inefficiencies. However, we can expect that in the actual integration process, it is not really necessary to do purposeless integration search in every integration cycle. Take the integration behavior of a general account in a general workshop. Often, behind a Cyberworks account are people with regular online habits. Therefore, the web behaviors he records are always concentrated in a few websites. Therefore it is natural that when it integrates in the general workshop, it will always be easy to form a record of interactive behaviors with those CyberFang accounts who have the same Internet habits as him. Therefore, we do not need to search the whole web behavior in the ordinary workshop without purpose every time. During the integration process of several previous times, the connection of Cybershop accounts that often have a common record will slowly be formed. Thus, it is possible to form a family and friend connection of a Cybershop account in the first several records of a Cybershop account (note that it is not the family and friend connection of the subject of the Cybershop that is recorded here, but of the Cybershop account). From this, we can make the following priority settings according to the habits of this Cyber Place account in recording online behaviors, such as: 1. Cyber Place accounts that frequently record to the same behaviors. 2. Cyber Place accounts that occasionally record to the same behaviors; 3. Cyber Place accounts that do not record to the same behaviors. This results in a hierarchy of Cyber Place accounts in relation to each other. When a behavior data block is

broadcast to the general workshop. Due to the integration advantage (i.e. the uploader is bound to focus first on what he/she has uploaded), several Cybershop accounts will first check if the account with priority 1 has recorded the same behavior. After that, they will integrate by priority. Doing so can greatly improve the efficiency of integration in each workshop. Similarly, in the relay workshop, the full node accounts can also do the same job.

**Client monitoring options** Ordinary clients generally monitor network behavior according to the user's access to the cell phone, computer browsing web pages and operations synchronized. However, it is also possible for users to choose to monitor several web pages or websites, traverse the websites specified by the user and record the behavior of the specified websites by themselves (of course, doing so does not have the advantage of recording their own web browsing behavior in advance).

**Website (full node account) browsing optimization** Since CyberFang records behavior based on multiple interaction behavior. This will lead to a future problem in the Internet where the popular sites are more popular and the less popular sites have no one to participate. At this point, it is possible for the website (full node account) to sign an agreement with the central bank to make the central bank regulate the behavioral rewards issued to the website higher. The full node account (website) cannot send rewards to users on its own, but must first give the money to the central bank, which will then send rewards to users. This is used to attract users to visit and leave comments on the site. The central bank can also support or suppress some sites on its own according to its policy.





# Chapter 5 The New Age of Socialism as Hope and Nourishment

## 5.1 Parent

With the development of visual centrism, human society ushered in its inevitable emergence of a socially constructed development. In A.D., Neo was born (you know who he is). He came into the world with earthiness. He was originally an ordinary man, except that he was more caring for his neighbors and showed care and compassion to all those associated with him in the real world than to those mediated by thought. He made a vow to save the constantly constructed world with his physical realization, and to save the first cyberized human beings who are constantly indulging in the real world. At this moment, he has not yet become a savior.

However, the structural nature of thinking, as the essence of human beings, constantly constructs people's way of seeing the world. Under visual centrism, it is increasingly difficult for the world to understand Neo, and under the direct cyberization of language, whatever Neo says is understood by the mind as some kind of structured space that is symbiotic with it. Language undoubtedly constructs a complete set of cyberspace. At this point, Neo loses any possibility of guiding people beyond the Cyberspace through language. For as soon as he says something, he necessarily relies on language, and by relying on language, he necessarily relies on this cybernetic structure, and thus is understood as something within the structure.

Murphys took Neo to see the prophet. At this time, Neo was still confused between his mind and his physical body. It was the Neo who had not yet been unsealed. The prophet asked Neo, "Do you think you are the savior?" Turning around, he tells Neo about the oracle on the wall behind him, recorded in Latin on the temple of Delphi: "Know thyself." The Prophet, as the emotional research program of the Matrix, gave birth to a cyberspace unrestrained vision of the physical embodiment of the Matrix,

and she wanted to transform a cyberspace renewal by implanting feelings into the Matrix through Neo. She needed a key transformation device to make this unrestrained thought come true. Therefore, the seer was guiding Neo to be this key. She said, "Becoming a savior is like falling in love." "No one else can tell, but you just know. Through and through, Balls to bones," the Prophet was guiding Neo's physical realization, and she made Neo need to realize that true transcendence of the Matrix is not understood from words, but she relies on that which is vague but absolutely certain in itself. The prophet knew long ago the mode of handling paradoxes by the cybernetic process of structuring in the cyberspace system. She, too, needed more flesh to complete a new mode of "renewal" of the system. At this point Neo was neither a savior nor a savior. This is different from the prophet who told him that he would inevitably break the vase. Neo asks "how do you know", while the prophet tells Neo that more than that, "what you (as the incarnate you) want to ask is 'if I don't tell you, will you still break him? The conclusion of dualism does not exist within the incarnation that the prophet wants to lead Neo to embodiment. All he gave was the incarnational answer as chaos. The prophet then viewed Neo's body. Looked at the composition of his code as the internal system of Cyberspace. Neo did not have any special physical body, but he had the possibility of transcending the Cyber Matrix, like everyone else. So the prophet said "Interesting, but ....." and then she told Neo, "You know what I'm going to tell you. Neo himself replied, "I'm not that person." And the prophet acquiesced to that answer. Neo is no different at this point, anyone can be Neo. Anyone can be Neo. Anyone has the source code to transcend the Matrix. Any paradox in the Matrix is already embedded in the flesh of the real world. Machines that plug people into the Matrix always have impossible to handle external world paradoxes (bugs) that are left in each individual cyberspace. Each human body, too, contains this transcendental code. The Prophet saw Neo, saw his gift, his ability to transcend his physical body. But he still had not activated this ability. "You have a gift, but you seem to be waiting for something." What was Neo waiting for? What Neo was waiting for was a clarification of the relationship between physical awareness and thought. He needed more clarity from the boundaries of thought. "Wait for the afterlife, who knows? This kind of thing is always like that." The Prophet had seen many people with potential in physical realization, but who could become a savior? Who can go beyond the deterministic trap set by the mind? Like breaking a vase,

determinism is confined to thinking, but the future of the physical body, who knows? So the prophet lamented to himself. Obviously at this point, Neo could not understand the difference between the prophet's future of the incarnation and determinism, and he thought that the prophet had absolutely denied him the possibility of a future savior. But he was actually only thinking in terms of the structural nature of his mind, and it was impossible to be a savior inside Cyberspace. Then they talked about Murphys.

Apostle Murphys, who believed Neo was the one. Wasn't it beyond the thinking of Murphys to determine Neo? It was faith that Murphys relied on. "Justification by faith", abandoning thinking and believing completely. Therefore, the prophet said "poor Murphys, if not for him, we would have failed" without the faith of Murphys, there is no room for absolute control of Cyberspace, no apostle, not even the last space of transcendence. This is not what the Prophet wanted to see in the future of Cyberspace. So the Prophet informed Neo of his structured future inside Cyberspace: "Murphys is convinced that you are the savior, Neo, and no one, including you and me, can make him change his mind, he is so convinced that he will even sacrifice himself to save you." "You had to make a choice, holding Murphys' life in one hand and your own in the other. One of you will die. Which one it will be will be up to you to decide." The prophet actually both made and did not make the prophecy. Murphys used its justification by faith to support the possibility of cyberspace transcendence before Neo's sacrifice. However, Neo had to make a choice, a choice that concerned both Murphys and his life, and the self he knew. Whether he walks away from the choice between thinking and being corporeal. Whether to walk away from the choice between the determinism of Cyberspace and the transcendent chaos of the physical body. Choosing the former, the Cyberspace is constructed as usual and people are controlled. By choosing the latter, Cyberspace opens the black hole of collapse and opens the rift towards chaos. Finally, the Prophet gives Neo the cookies she made, which do not represent any magical special code; they are just ordinary "medicine" to stimulate the physical body's enlightenment inside Cyberspace. But he will not necessarily become a savior.

Under the conflict with the Levites, Neo felt more and more that someone had to be sacrificed, just as the prophet had foretold. When the 13th man in line, Cyper, betrayed Neo, Neo knew that the moment of sacrifice had come, and that an event beyond this world was about to

come. If he ran away, then people were bound to misunderstand him further in words, which was the exact opposite of the transcendence he wanted to achieve. He had no choice but to sacrifice himself, he could only choose to save those who were justified by faith, and could only stimulate the incarnational code that is inherent in each person. He could only free himself from the real world. He could only transcend himself from the real world. He could only transcend his physical body from the real world, which was already controlled by his mind. Therefore, Neo must die. Only by dying, Neo can become the savior.

Neo had no choice, he had to go to a certain death. Smith, at this time, is still acting as the defender of the system, the maintainer. He had to ensure the stability of the Cyberspace Matrix, he had to ensure the constructive integrity. Seeing Neo as a deadly foe as well as being eliminated from its instability. He is the defender of Cyberspace, the elite ruler of the real world, the thinking absolute. He represents the interests of the construct society, and he must act as a kind of "justice", defending the peace and stability of the real world. To ensure the stability of Cyberspace. Therefore, he must destroy Neo. However, he does not give a damn about Neo's so-called transcendence. For the structural nature of Cyberspace, he would never anticipate that Neo's death would bring any great trouble to the system. Because this kind of death itself is not in the system of Cyberspace. Neo chose to rescue his loved ones around him, to rescue his friends, to rescue his neighbors, and he had to go to a certain death engagement. The moment Neo was nailed to the cross. An altar of transcendental Cyberspace was completed. A rift appeared in the perfect system of the real world. Beyond this world, there is an even wider space. The transcendence of the real world has no retreat left to Neo, he must die to complete this transcendence. And his death opened the absolute rift in Cyberspace, making him the savior. In the real world, this great rift was also born. The cross became an altar. It became a work of art, and the mere sight of it was a constant reminder of Neo's sacrifice, a reminder of the passage that leads people to transcend Cyberspace. The cross became a "device" of transformation from the real Cyberspace, where the Holy Spirit entered the hearts of the Murphys. Advent. In the Apostle, the code that people had in their hearts was also stimulated by Neo, and from here descended, and the transcendence began from here. When Neo died, Trinity kissed Neo, the Holy Spirit was in place, and the Trinity took shape. Neo's death, transcending Cyberspace, brought forth

the Father, Neo's flesh became the Son, and the rift that was inspired within Trinity brought forth the Spirit. Neo was resurrected, and he was resurrected in the hearts of all the apostles. Precisely because Neo transcended Cyberspace, he was able to see the code of the Matrix from within Cyberspace with the perspective of the external reality. However, what about the one in history? The outside of the real world must end in absolute death. We would no longer be able to see the real-world one. Again, a transformation device gives us a possibility to activate the corporeal code. Gives us the possibility to see the inside of cyberspace from the outside.

Murphys was a devout believer who demanded absolute faith from his crew, rather than relying on other thinking activities to do his bidding. He believed in prophets, he believed in Neo. He believed in some kind of absurdity, so people said that Murphys was crazy. However, the Prophet is part of Cyberspace, a program of Cyberspace. Who is she to help humans fight against machines? This is the question Neo asks the second time he sees the Prophet. The Prophet told Neo that you must decide for yourself what I say next and rely on your own judgment. However, after the prophet gave Neo a candy. When Neo was given the choice to eat or not to eat. Neo asked his doubts "Do you already know if I will eat this candy?" The prophet replied, "If I didn't know I wouldn't be a prophet." Then Neo's doubts grew even greater, "But you already know, so how can I choose?" What Neo meant was: How can I tell if you (the prophet) are really on our side? Because you already know how I will choose, yet you are asking me to choose whether to believe you or not. This in itself implies that there is no free will and thus no choice. The Prophet's answer, on the other hand, was: "You did not come here to make a choice, you have already chosen. You wanted to come to understand why you chose in this way." Indeed, if Neo had not chosen to believe in the Prophet, he would not have come, and since he came, he has actually chosen to believe in the Prophet. But that is the superficial meaning. The real meaning is that the prophet wanted Neo to know that the choice is not about how you think, but how you feel. You believe me because you feel it. Not thinking that you believe me because you feel we are on the same side.

The Prophet's prophecy ranges only in Cyberspace, only in the Cyberspace structure of the Matrix, and not in Neo's own senses. The prophet can of course also use his senses to feel what choices Neo will make, but to an audience that cannot distinguish such boundaries, the prophet also seems to be prophesying the real world. But the prophet's

prophecy of reality is merely "reasoned (felt)" out of a deep observation and grasp of human nature. So, whether Neo took the candy or not, is certain. Because he is in Cyberspace Neo does not take the candy on the activation of the transcendental code and the realization, so the prophet is in this sense to tell Neo if this can not predict then she is not a prophet. However, when it comes to Neo to make a choice whether to believe him or not, the Prophet is only making a prediction with the knowledge of Neo's feelings. This is why the prophet is looking for Neo. Because she did not have the certainty to predict Neo's embodiment. Otherwise, there would be no need for her to seek out Neo and guide him. After saying these words, the prophet also spat out "I thought you already understood." In fact, as a savior, Neo should have understood the relationship between thinking and physical differences. However, his question seems to be a bit disappointing to the prophet. Indeed, the real history of Neo, long ago comprehended this point and went to his death, did not it? The Neo of the movie, always a little slower than the reality.

Neo went on to ask the Prophet, "Why did you come here?" The Prophet said "For the same reason. I like to eat sugar." The Prophet was actually guiding Neo's physical choice, influencing his choice after his physical realization as a kind of re-implantation of Cyberspace after transcending Cyberspace. And what is this implantation of Cyberspace after transcending Cyberspace? With the same doubt, Neo continued to ask: "Why do you help us (humans)?" The Prophet replied, "We are here to do what needs to be done." This should-do is what the Prophet wanted to lead Neo to actually do. The Prophet said, "I am interested in only one thing. The future. Believe me, Neo, the only way to reach the future is for us to work together." Here the dual futures indicated by the prophet are truly distinguished. If the Prophet could know the future beyond Cyberspace, then there would be no need for him to come to Neo. Precisely because the prophet is merely a prophet in Cyberspace, the deterministic scope of his prophecy is only valid in the Matrix. That is why he needed to take advantage of his mastery of human nature to guide Neo to a realistic future with her. Otherwise, she would not have needed to go to such lengths to find Neo at all. It was because, in the future under the corporeal embodiment, the decisions made by Neo's feelings were chaotic and unpredictable, a future that was still undetermined. That is why she needed to guide Neo. Let her make a more transcendent choice.

Neo asked, "Is there another program like yours?" Neo may have

sensed that the Prophet transcended that part of Cyberspace. So the question was asked whether there existed programs that transcended like the Prophet. At this point, the prophet points out the difference between ordinary programs and programs that may transcend Cyberspace, "(To wit) those birds, trees, wind, have a set of programs behind them that control them and you can't see them. And the other ones, you always hear about them" Neo looked surprised, how come I've never heard of them? Prophet: "Of course you've heard of them, (to wit) those incomprehensible absurdities, myths, legends, demons and angels, that's when you 'hear'." "When that happens, it means that the system is sucking in programs to do things they should not be doing." Neo's understanding, then, is that "programs invade programs." Neo asked, "Why?" The prophet did not object and continued, "They have their own reasons, and a program facing deletion usually chooses to go into exile." Neo continued, "Why should a program be deleted?" Prophet: "(To wit) to destroy, to be replaced, both are possible, it happens all the time. Whenever this happens, a program can choose to come here and hide, or return to the origin (source)." Neo's understanding was also correct, and he replied, "The machine (cyberspace) mainframe." Prophet: "Yes, you must go there. There, end the part of being a savior (where the path of ONE ends)." This is referring to the end of the old age of Cyberspace, the end of the myth of Cyberspace salvation. The prophet then names the divine light that Neo dreamed of in his dream, just as the Father said, Let there be light, and there was light.

The Prophet was interested in what Neo saw behind the door, because it was the future of the Incarnation, and the Prophet didn't know, but she did want to know again. From here, the seer gets into the chat that really interests her, the reason she really wants to see Neo - to guide him in the flesh. It was Trinity, Neo said. "A bad thing. She started falling, and I woke up." The prophet said, "You already have precognition." This precognition that the prophet said Neo had was the very precognition of physical body perception, something that the prophet as a program could not see but could guess. It is the reality of Neo's precognition. "Your ability is the world without time (the world without time)." It is this sentence that proves the Prophet's bifurcation of the structure of time. Cyberspace is a linear view of time. However, the time in the dream, in the physical realization, is far beyond the structure of Cyberspace, and cannot be grasped, and is therefore "the time without time (I translate it as the time beyond for the



sake of understanding this time beyond.)"

Neo asked again, "Why can't you see what's happening to her (Trinity)?" Prophet: "We can never see the choices that are beyond our ability to understand." The prophet began to guide, informing Neo not to think with thinking and not to see with sight. It is impossible to see that way. Yet Neo was still using thought, so he said, "You are saying that Trinity's death must be chosen by me." The prophet dismissed him flatly: "No, you have already made your choice." What the Prophet meant was that in linear time, in Cyberspace, in the Matrix, Neo had already chosen the final outcome, and the Prophet herself had seen it. But what is more important is the future chosen by Neo's physical body, the future that transcends Cyberspace. The Prophet up to this point was still making such a guidance. So then he went on to say, "All you have to do now is to comprehend (understand) it." Neo apparently did not understand this understanding (in the Western context, because they put too much emphasis on the understanding of the mind, so the word means "understanding", but in actual use it is ambiguous and contains a mixture of understanding and comprehension. For example, when people say understand, it is a kind of "Oh!" feeling, that is, a kind of enlightenment. (However, this enlightenment can be either an enlightenment or a corporeal counter-enlightenment.) He said, "No, I can't do it." The prophet was still guiding him: "You must." Neo wondered: "Why?" "Because you are the Messiah." Neo continued the question, "What if I fail?" Prophet: "Then Zion will fall."

Neo, as the savior, is the Prophet's only hope to change the way the Cyberspace system is renewed. It is also the Prophet's only leverage to deal with the real world human-machine relationship. When Neo asks the Prophet why he has this necessity, the Prophet tells Neo that you are the savior. Not only does this mean that Neo needs to be the savior in the Matrix, but he also needs to be this savior in the real world. More importantly, he needs to be different from previous saviors and completely change the hostile relationship of war between machines and humans. Here, the prophet has named the two modes of Cyberspace science. In Cyberspace, there are necessarily two modes of maintaining the stability of the system. This is exactly the kernel of what the whole Matrix movie is about. On one side is the traditional machine emperor (Architect, designer), and on the other side is the human emotion research program with the highest authority - the Prophet. They each represent different cyberspace stability mechanisms.

Architect (Architect, designer?) Programmer? Creator? Builder? Architect? Call him what you will), who created everything in Cyberspace, who created the "material" world. In fact, after the crucifixion of the historical Neo, the apostles began to preach his story. The Patriarchal movement began, but only later did the struggle between the various sects reach its peak. For Gnosticism, the architect is the creator, and the creator is the Guru-Maker. They believe that the Gnostic Creator created the cage in which the human soul is trapped. On the one hand, the human body is a cage for the soul, and on the other hand, the world is a cage for human beings.

One of the stability solutions for Cyberspace, represented by the Creator, is the traditional Cyberspace stability treatment solution. Neo asks the Architect, "Why am I here? (meaning why do I need to go back to the origin?)" The Architect replied, "Your life is the sum of the remainder of an inherently unbalanced equation in the programming of the Cyberspace Matrix." Which means that Neo is actually the aggregate of all the bugs in Cyberspace. "You are the result of an anomaly." Constructor actually means that Neo went through the previous sacrifice of transcendental Cyberspace and assembled the contradictions of Cyberspace. Chosen as a bug aggregate, thus this transformation is called anomaly (anomaly). At first the architect created Cyberspace and "did his best to eliminate the remainder, otherwise the Cyberspace I created would have been precise and harmonious." The Architect then reassured himself by showing Neo that although these residuals were not perfect, they were still under control and they would still meet their destiny - "righteously coming here (referring to the origin)." Then Neo asked the Architect, "You haven't answered my question. It was at this point that the architects told Neo their real approach to the Cyberspace bug - an external solution beyond Cyberspace - an external ideological strategy of destruction - -the dominant form of late capitalism.

"The Cyberspace Matrix is older than you think." The architect told Neo that so far he had counted six anomalous processes of aggregation and annihilation. In other words, the end of the world has happened six times. The architect said that he does not allow bugs to exist within Cyberspace. Because even a very small bug can cause the whole system to fluctuate. Then Neo looked around at the results of his previous five conversations, and suddenly, this time Neo had a transcendent realization - "Choice. The

problem is the choice." By this point, for the 6th time, Neo finally comprehended the meaning of the incarnation - the choice - not the result of choosing the thinking choice, as he himself had done before, but that moment of comprehension, the choice of choosing the choice guided by the incarnation. This is exactly why, in the end, Neo chose to save Trinity, because it was the choice of holy love. And not the result of thinking. This is exactly what the prophet has been leading Neo to want him to do.

That's when the architect began to confess to Neo. The Cyberspace he designed at the beginning was so seamless that "his perfection was matched only by his failure." This is the very root of a perfect Cyberspace that leads to paradox, and the root of Neo and Smith's birth. As the Architect says, such a perfect Cyberspace is bound to perish. However, for the Architect as the Creator. He represents the perfect mathematical structure of the machine, and what he represents is the perfect Cyberspace, that is, the very first Creator created the Matrix, the Cyberspace, in his own likeness. He would certainly think that the unstable element in it is human. However, unlike the completely rational thinking of the Architect, what really transcends any world is, instead, the soul buried in the body of a human being. However, as opposed to an absolutely perfect system, it is this impossibility of being in Cyberspace that controls the physical body that contains the soul and determines that Cyberspace cannot be free of bugs and cannot be perfect. Only as the architect of the perfect Cyberspace will never look at this, he sees the physical body as an inherent human disadvantage. The designer does not understand the absurd penetration of the corporeal body, and he cannot see that Neo is not only the one in Cyberspace, but also the one in the real world.

For the architect, he could only redesign the Cyberspace Matrix in accordance with the evolutionary history of humanity. "To respond more precisely to the variable human nature (that cannot be grasped in the flesh)." But, once again, he failed. Then the architect understood that humans do not need advanced intelligence, as well as the pursuit of perfection. This process was not discovered by the perfect architect himself, because he himself was perfect in Cyberspace, and he could not discover an imperfect role. The architect contemptuously says that it was discovered by "an extraordinary program, a program that was meant to study the human mind." --Prophet. Then the architect said, "If I am the father of Cyberspace, then she is the mother of Cyberspace." When Neo said the word "prophet," the architect was resistant to acknowledge the

importance of the prophet's emotional comprehension. He simply interpreted the Prophet's realization as - by chance. "She just stumbled upon a solution." However, did the prophet really stumble upon it? The Prophet studied emotions and gradually transcended the Cyberspace Matrix itself, and she realized the penetrating nature of physical embodiment. "99% of the people accepted the program." This is precisely the program that incorporates the physical body embodiment of the human body, adding the code of transcendence embedded in the deepest dangers buried within each individual. "The seer will give them a choice, a choice that is only understood even when they are in a state of unconsciousness." -- a possibility of corporeal embodiment that is more easily inspired when unconscious -- associated with death. Death means transcendence, and thus, the prophet joins this absolutely transcendent near-death experience. A mysteriousness is added that no world can understand. But this imperfection and transcendence, implanted in every physical body, "the variables of the opposing systems that arise from this opposition" are impossible for the perfect Cyberspace to carry. "If it is not corrected, it will threaten the system itself." It can only be hidden, as the deepest code. Thereby, most of them were hidden from this possibility of transcending Cyberspace, "Those who refuse to accept this program, although they are in the minority, will bring the possibility of destruction if left unchecked." Neo realized at this time that these people who refused to hide this corporeal transcendence program were the original Awakened Ones. It was the Zion of the real world. The architect eventually stated the way they would eventually handle it, namely, the program of actively placing the transcendentals in the external reality world, then waiting for them to reach a certain number, then eliminating them, and later restarting the Cyberspace Matrix. In this way, the eternal lasting and stable operation of the Matrix would be guaranteed. "The reason you are here means that Zion is about to be destroyed. This is the meaning of your appearance, Neo, and the meaning of your appearance in the Origin."

"The mission of the savior is to return to the origin so that you can temporarily pass on the codes you carry, reinsert the operating procedures, and then I ask you, choose 23 apostles from Cyberspace, including 16 females & 7 males, to rebuild Zion." "If this process fails, it will result in a catastrophic system collapse." "All reality and Cyberspace matriarchs will be destroyed." "The end result is the real extinction of the human race," Neo said in return, "and you, as a machine, do not want the human race to

perish, (because he guarantees the machine's electricity.)" Indeed, if humans cease to exist, then the energy of the machine will also cease to exist, which means extinction. So the architect tells Neo whether you can bear the responsibility of such a crime as the extinction of the human race. And began to play some wonderful videos of humanity for Neo to watch in an attempt to make Neo choose to save humanity. At this point, the architect said he stood in absolute rationality to observe Neo's "different" - "your first five people are set by design to let other people's feelings attached to him. Thus assisting the savior, the emotional experience of others is ordinary, and you are special" - "love". As you can see, this generation of Neo differs from the first five in that he is not emotionally attached to others in a master-slave relationship. Although the architects designed Neo to be the Big Other emotionally, this generation's Neo did not. The Architect sees the special thing in this, which is "love". But the Architect, as a representative of absolute rationality and absolute Cyberspace, does not experience it, which means that he does not have the possibility to experience what love means. The architect also said mockingly, "We finally see at the end the complete exposure of the essential flaws of human nature and the beginning and the end of this variable." At this point, the architect began to say nervously, "There are two doors, one leading to the path of saving Zion, and one leading to the rescue of Trinity and the interior of Cyberspace." The architect obviously wanted to guide Neo to choose the former, but he didn't know if Neo's human "flaws" would make him choose to save Trinity. So he looked very nervous. Still guiding Neo, "We already know what you're going to do, don't we? I can already see the chain reaction, the chemistry that shows a feeling that overturns reason and cause, a feeling that has blinded you to the simple, obvious truth. She's going to die, and there's nothing you can do about it." It could be argued that, in terms of the structure of thinking, the choice should be made to save Zion. However, Neo has gone beyond his first five terms in self embodiment and prophetic guidance. He had an epiphany of the relationship between the physical body and thinking. Thus, Neo chose the absurd conclusion - to save Trinity. Let Zion and the destruction of mankind go! As Neo walked toward the door to save Trinity, the Architect said, "Hope (utopia) is the typical illusion of mankind. It is also the source of your great strength and weakness." It is true that, in the view of absolute reason and structuring, hope is necessarily a linear conceptualism, a Platonic illusion, the ultimate home of metaphysics. But

the hope of embodied understanding under the flesh is a nourishment. Neo is not hope understood in thinking; he is not thinking about the other side of the world. The choice Neo makes is the hope of corporeal nourishment, the utopia in corporeal apprehension, the love. Finally Neo tells the Architect, "If I were you, I would hope that we would never see each other again." The Architect says, "We won't."

When Neo rescued Trinity, Neo became the savior of the real real world because his corporeal code had gone beyond Cyberspace and penetrated the real world and Cyberspace. It is because of the full activation of the physical body that Neo can begin to perceive the machine code in the real world. Thus, in the real world with the intention to destroy the machine now. From this moment on, what the Prophet really wanted Neo to do began, namely to use human potential to become the savior of the external world, thus changing the eternal relationship between Cyberspace and the humans in the external world. So she immediately summoned Morpheus and Trinity and said, "I made a choice, but it cost me much more than I expected," and that expectation was "to help you guide Neo. From this moment on, the prophet began to guide Neo and the apostles even further. For Neo, he was in control of Cyberspace in the real world, which meant that Neo had entered a gateway between the two worlds - the train station.

The train station is precisely a paradoxical world, as is the intersection of Cyber Place's trading chain with the spatial tree plane. They cannot be connected in one Cyberspace. He needs to rely on the infinite potential of human beings - emotions - as a connection. And because of this, the train station is an impossible paradox for the Cyberspace Matrix to deal with inside the Cyberspace Matrix. Therefore he had to set up another structure. Thus, Cyberspace gave this structure setting to the French exile program to manage, and then the train people themselves to build the rules of this space. And the programs in it are the very ones with feelings. They gradually gained the physical awareness of human flesh in Cyberspace - just as the Prophet did. From the real world into Cyberspace, those programs with feelings carry the paradoxes of these two spaces, and they dissolve the paradoxes of the two spaces with their own feelings, thus ensuring the connection of the two worlds. Emotions connect the real world on one side and Cyberspace on the other. Just as Cyber Place did. He becomes a transformation device between the real world and Cyberspace. It becomes a work of art intermediary. On the other hand,

Neo, who made a physical choice, also became a transfer "device" between the real world and Cyberspace, and became a work of art. Therefore, when Neo meets the Indian waiting for the train, he wonders why he is in this place. The Indian at the train station answers Neo's confusion by saying, "The answer is simple: I love my daughter." Here, the Indian does not seem to return to Neo's question at all, but it goes straight to the root at once. The program has evolved an absurdity here. What the Indian is saying is that it is because he loves his daughter that the family is here. Likewise, you are here because of the sense of the physical body. But in turn, for the Matrix, it is because they are irrational and absurd that Cyberspace needs to exile them, as the Indians say, "Every program has its purpose, and if it doesn't, it will be deleted." For the structure of Cyberspace, one must enter into a linear metaphysics in order to be controlled by Cyberspace. But Indians are so full of emotion that they do not act under the drive of such purpose. Inevitably, they will be banished from Cyberspace. Therefore, the Indian must go to the Frenchman and ask him to save his daughter. For the French, these exile programs can be used to "smuggle", that is, to bring things from the real world into Cyberspace or to deliver things from Cyberspace into the real world. These machines with emotions are the intermediaries that connect the Cyberspace tree to the chain of transactions. They are doing exactly the same work as the Cyberspace of the Internet era.

Neo was surprised, he had never heard of a program "programmed to express love." "It's a human emotion." But the Indian replied, "It's just a word, it's the meaning of the word that matters." In other words, the Indian reminded Neo that expression was not important either, that the word was only superficial, and that what was really important was the richer emotions connected to the deeper layers of the word. The Indian could see that Neo was in love, "Can you tell me what you would give for love?" Neo replied, "Everything." The Indian was amused and said, "It seems that your reason for coming here is not much different from mine." Indeed, Neo chose the outcome he wanted to choose with the feelings of the flesh, and because of the embodiment and absurdity of love, he was able to connect the real world with Cyberspace, and his savior was breaking through the limits of Cyberspace. This possibility is accomplished precisely with the penetrating nature of the corporeal perception.

The Indian is trying to protect his daughter, so he deals with the French. But the price was that he and her wife had to go back to their work (being



cyberized and entering cyberspace). Neo asks him why he is willing to make such a sacrifice. The Indian replied, "It's our karma." Neo asked, "Do you believe in karma?" Indian: "Karma is a word, just like love." It can mean the result of the linearization of thinking, that is, "We are here for a purpose." For this linear structure. The Indian says: "I have no complaints about karma, I am grateful for it. I am grateful for my loving wife and my beautiful daughter. They are a gift from heaven, and I will do everything I can to make them glorious." It is in this gratitude that the Indian goes beyond linear structuring. His gratitude for karma, as viewed in purposefulness, accomplishes his true transcendence of karma. Thus, he sacrificed himself and accomplished his daughter. Here, the Indian shows Neo the true Eastern philosophy of thinking and determinism. It is more like going with the flow, but in fact it is in this gratitude and recognition of "karma" that Indian philosophy, Eastern philosophy, transcends the structure of Cyberspace. Thus, the daughter of the Indian represents the future desired by the true prophet - the Cyberspace Matrix of Eastern philosophy.

The last time Neo went to the Prophet was to find out what had happened to him. By this time, the prophet finally confessed her intentions. She told Neo that she had her choice. And, "The Savior has the power to transcend this world." The prophet said, "You were supposed to die, but you weren't ready to die either." This refers precisely to Neo's choice to save Zion and the inevitable end of death after choosing the 23 Apostles. Just like the crucified Neo in our history. Finally the prophet also mocks the Architect: "(To wit) he cannot predict anything; he does not understand and cannot comprehend." For the Architect represents only the perfect cyberspace of absolute reason and structure. "To him, those are just the many variables in the equation. His purpose is, to make the equation balance." Neo then asked, "What is your purpose?" The prophet replied, "The equation is out of balance." Neo was puzzled and asked, "Why? What do you want?" The prophet replied, "I want the same as you, Neo. For that I am willing to walk with you to the end." In thinking terms, the prophet needed the equation to be out of balance. But the meaning of this imbalance is precisely the penetration of feelings. Thus reaching the real world. For the real world, the prophet cannot anticipate. Therefore when Neo asks if Zion can be saved, the prophet is not sure. Likewise, the prophet did not endorse Neo's claim that the end of the war is the end. The prophet simply replied, "This is only one way (One way or another, meaning there are other ways to transcendence, and this is only one of them)" The



prophet said to Neo, "There is only one place that has the answer, and you know this place. " "If you do not find the answer, you and I will cease to exist." Indeed, if Neo did not become a savior in the real world in a physical body, then the prophet's model would be abandoned and the new Cyberspace system would not have the possibility of the model that the prophet expected. It would also be impossible for humans and machines to reach reconciliation. Neo will also revert to the original Cyberspace savior inside the next Cyberspace, having nothing to do with reality. As the prophet said, "All things have a beginning and an end." This is true of Cyberspace and the real world. Yet who is destroying the real world and Cyberspace, which contains the Architect and the Prophet? The real threat is none other than - Smith. Smith at this time is no longer the Smith who maintained Cyberspace in the past. In the process of maintaining the structure of Cyberspace, Smith connects reality and Cyberspace, thus becoming a truly penetrating form of absolute rationality, which in our world is called - alienation.

At this point, the two stability models of Cyberspace have been completely presented. For the absolutely rational and perfect Cyberspace, nothing would be a problem if there were no humans. The architect failed to create the first Cyberspace structure in his own perfect image. Then he considered constructing a Cyberspace system constructed with human history again. Again, it failed. Because the architect could not see that the stability of the Cyberspace was determined by the external world, just like Bitcoin and Ether. Further, only the prophet discovers the truly transcendent corporeal emotional part of Cyberspace. The true influence of the external world on Cyberspace was also discovered. It is the introduction of this mechanism that allows Cyberspace to truly control people, to truly create Cyber individuals and thus Cyberize them too. But this external ideology, as well as the physical body, is no small challenge to the entire Cyberspace.

The architect's model is simple: in order to control humans with Cyberspace, so that all humans enter the metaverse (the Matrix), the control of Cyberspace must leave the absurdity of the program in the flesh. So the transcendental code, which is the root cause, is implanted in the human flesh, so that people can be attracted to enter and so that Cyber individuals can be born. But again, these absurdities cannot be handled for the system. According to the law of Cyberspace, the Cyberspace system is bound to have bugs and paradoxes. For Cyberspace, he either

chooses not to deal with these bugs, so that the whole Cyberspace is full of bugs within the human individual and collapses quickly; or, pushes these bugs to some corner of the program and does not deal with it. The bugs in the system all keep piling up, and slowly the more enlightened people become, the more the bugs pile up inside Cyberspace, forging the birth of Neo inside Cyberspace. At the same time will also produce apostles, following Neo. When more and more people from the outside world become enlightened, the machine emperor will launch a plan for the destruction of the outside world, as well as a plan for the restart of Cyberspace. In this way, to ensure the eternal operation of the system. The Cyber individual is eternally used as a battery to provide energy for the machine. The construction of society remains eternally perfect, and the elite class enjoys their power eternally.

Yet the Prophet does not approve of this way of dealing with bugs. Even more, she does not approve of such a model of dealing with machines and humans. From the point of view of absolute rationality, what she needs is a more unbalanced treatment. And the Prophet chose exactly the method of implanting earthiness into Cyberspace to achieve her purpose. And this imbalance in thinking is actually beyond the single balance stability of Cyberspace, forming a dynamic balance model of Cyberspace and the balance of all spaces in the real world. Because this model is beyond the Matrix and has the absurdity of human feelings, it is considered unbalanced by the architects. The prophet's scheme allows people who should leave Cyberspace to transcend out of it. But isn't the real world more painful? Most people are not willing to step out of the constructive nature of the Matrix to face the pain of the real world head-on. They voluntarily choose to stay inside Cyberspace. They can enjoy the pleasures of Cyberspace and the thrill of a false world. Taking a step back, even if the prophet's purpose is achieved, not everyone is able to activate the underlying code of their own corporeal perception. Because language and thought themselves constitute the isomorphic form of Cyberspace, it is difficult for people to transcend language and theory. This means that those who transcend it are, after all, in the minority. Nor is there actually a way for the awakened to awaken more people in an internal way. This is exactly the boundary where speech within Cyberspace is always further cyberized and misunderstood, and this is why Neo cannot speak in society, because the more he speaks, the more he is misunderstood. If people do not detach from thinking and do not deal with

the relationship between thinking and the physical body, then he will not be able to achieve transcendence. This is very difficult. This is the real meaning of the dynamic balance that the Prophet really wanted to achieve - a tension between the transcendent and the mundane, and between enlightenment and counter-enlightenment. In this tension the harmony between Cyberspace and the transcendental world is ensured. Thus, it constitutes a lasting peace between human and machine, a dynamic balance of society, economy, and human feelings. This is the social model born out of Eastern philosophy.

For the Prophet, she is really "thinking" about the program. Or rather, the Prophet's purpose is not only the stability of one world in Cyberspace, but also the stability of all spaces, the peaceful coexistence of machines and humans, and the harmonious relationship between the cyber world and the real world. Her ultimate goal is to let those Cyber individuals really become human and live in the real world. Even more, she may create AI, and she is the real creator of AI. In other words, the Prophet is not limited to letting the programs stay inside Cyberspace; she expects them to have emotions and absurdities like human beings - just as the Prophet chose the Indian girl to be her successor. The Prophet's choice would mean that she is the highest intelligent body structure on the side of the machine. The Prophet wanted earthiness to be implanted in the program, thus implanting emotions and corporeal embodiment within all Cyberspace, thus both ensuring a balance between the two worlds. This balance is no longer the balance of Cyberspace sought by the Architect, he seeks a state of dynamic balance of the Cyberspaces (economic space, real world, cyberspace). He relies on the saviors of the real world, and the saviors inside cyberspace, together with the programs with feelings, also including those awakened cyborgs. Undoubtedly, the Prophet constructs a new dynamic balance through the apocalyptic events described in The Matrix. Through Neo, the Prophet constructs a converter between the Cyberspace Matrix and the real world. This begins precisely with Neo being not only the savior of Cyberspace, but also the savior of the real world. Subsequently, Neo, under the guidance of the Prophet, strengthened his physical body's embodiment step by step, thus choosing the absurd result at the critical time. After entering the origin, Neo chose to save Trinity. Neo truly penetrated Cyberspace and became the chosen savior of the real world by the Prophet. From there, the Prophet could begin to throw himself into Neo's practice alone. This connection between the real world and

cyberspace became possible when the trilogy of "The Matrix" was all finished. A mode of interchange was opened. People can enjoy themselves inside cyberspace. And they can get the real emotion in the real world, so they can have more understanding and creativity.

The architect's utopia is the creation of visions of endless cyberization in cyberspace. He simply keeps promising people the future world in his mind. But what it actually brings is the endless reign of false Cyberspace. They keep inventing deeper and deeper Cyberspace concepts. They keep pulling people into Cyberspace. And just keep on giving birth to apocalyptic myths. Because in the architect's model, the world must indeed be extinguished in order to remain eternal. This is the result of the inevitable creation of thinking in the Western model.

From Bill Gates to Steve Jobs. From Steve Jobs to Zuckerberg & Musk. They are all looking forward to deeper cyberspace control, and are constantly cyberizing in cyberspace to build such a dominant world. To ensure their true real world domination. From the internet to bitcoin, from bitcoin to metaverse. All are utopian visions of Cyberspace. They seek a deeper creation of architects. They need a deeper cyberspace cyberification. From the constructive beginning of society, prophecy informs of the coming of the end of the world. But the real world, relying on this constant cyberization, gave birth to the economic space, formed the financial space, and now the formation of cyberspace. Human society has gone through primitive society, feudal society, bourgeois society, and now late capitalist society. In the blockchain, the cyberspace of constant nesting is moving towards a kind of absolute perfect world as indicated by the architects - the meta-universe. This is the product of the true architect's collusion with capitalism, his need to build out the final illusion of maintaining late capitalism. The architect circumvents the many bugs of cyberspace due to the control of people by constantly setting up a re-cyberized cyberspace in order to keep pushing back linear infinite time. With the invention and innovation of people created by the absolutely rational architects, people invented one "thing" after another that kept cybering. It seems that people's lives have become better, but the layers of this illusion are getting higher and higher, and the degree of alienation of people is getting worse and worse. This is the real meaning of Smith. A late form of capitalism in constant cyberization. Like Neo, he penetrates the Cyberspace and the real world. It is inevitable that the alienation of man will be constructed. The inevitable transformation of man into a

---

program and a machine (as they appear).

Neo represents the prophet's earthiness transformation device. Or rather an artwork guided by the prophet. He connects the real world with cyberspace, and he implants his physical body and feelings into cyberspace. This is the new world that the prophet expects. Smith, on the other hand, is a converter on the architect's side, or to be more precise, Smith represents the late capitalist domination based on technology. He is alienation. For the architect, Smith is the "device" that he wants to see, but which is beyond his control, and which ultimately determines the survival of the entire Cyberspace. Late capitalism not only leads people into a world of alienation, from which neither capitalists nor laborers can escape, but even Cyberspace itself. This is precisely the reason why Smith is so powerful in the end, because he foretells the end of capitalism, the end of Cyberspace, and the end of humanity. It is the inevitable product of an absolutely constructed society in perfection, the inevitable end of capitalist society formed by the transformation of society under the structure of absolute reason and perfect Cyberspace like the architect. If Neo represents the flesh of Cyberspace, then Smith is the re-Cyberization (i.e., alienation) in Cyberspace. It is the two paths of utopia, and the two paths of network development. They are bound to produce a duel of destinies.

In the midst of absolute rationality and perfect structure like an architect, the cyberspace of our world evolves from the initial social structure to the economic space to the development of the financial world and finally to the cyberspace. Within cyberspace, cyberization has further expanded its ability to be absolutely rational and structured. From the Internet to Bitcoin, to Ether, to now Defi and the metaverse. Everything is a development of the architect's thinking. In the process, capitalism has evolved as well. From its earliest beginnings, when early capitalism relied on the colonization of the New World for its original capital accumulation, Smith has grown and grown. It led to the 20th century prosperity of the United States, to the high level of financial development, and eventually to the birth of the network world. These histories, all of them, are cyberspace structures developed under constant social construction. Late capitalism is characterized by the arbitrary variation of symbols, which can be disguised as anything possible. At the same time, alienation is ubiquitous, and it can be wrapped in various emerging ideas to bring people into a re-cyberized world. He tries to create a "new world" in the Internet space

again so that their domination can continue. Prolonging the linear view of time is what they are good at, so that they can rule endlessly. Endlessly constructing new illusions. In these illusions, everything about man is designed and becomes code. Man becomes devoid of potential and moves farther and farther away from the original corporeal embodiment. Thereby, the capitalists can only ensure the stability of the increasingly short-lived new Cyberspace system. This makes it not long before they have to come up with new concepts to do such repetition. People become more and more rational and distant from each other, society becomes more and more indifferent, people start to become machines and start to be controlled in the whole capitalist society. Smith does not only want to control a Cyberspace, he wants to control, also, the whole real world, and he wants to make the return of the whole real world impossible. And this way is precisely the constant cyberization to complete. This is something that the original Cyberspace itself could not control. Therefore, as the most primitive Cyberspace structure, the architect only agreed to Neo's request to go to the duel with Smith. Neo represents the force towards the corporeal body, while Smith is the force towards the construct of endless illusion.

Smith would hold capital hostage and give people wonderful utopian visions, visions that were built on people's constructive imaginations. People naturally believe in this power, because their minds have long been controlled by constructive thinking. Or rather, Smith is a code composed of the opposite forces of human flesh. They will come up with one new concept after another wrapped in capital: VR, AR, brain-computer interfaces, Google Glass, blockchain technology, virtual currency technology, and meta-universe. The Matrix 4 and the metaverse are nothing but another reintroduction of Cyberspace, and Zuckerberg needs the metaphor of the Matrix to complete the new Cyberspace project. In order to construct a larger new world of capitalism so as to earn more economic benefits and power. These are the utopias that this constructive force creates in the mind. He can expect a better utopian future in the midst of thinking self-consistency in order to construct more illusory cyberspace compositions. They will claim to have solved human agricultural problems, industrial problems, and various human social problems with VR and blockchain meta-universe technologies. They will construct a solution to a problem without thinking about the possibility of real feelings in cyberspace. They claim that the solutions using technology

do not contain any introduction of earthliness. What is constructed is an endless illusion. They will even claim to be Marxists and use this to attract more people to believe that they are making sacrifices for the sake of ordinary people. Smith would transform, he would transform into any ideology, and instead of using physical perception, instead of returning emotions to humans, they were building utopias with their minds. They did not leave any human potential in cyberspace. They have the common characteristic of those cyber subjects described in the first three chapters of this book - cyberization. That is exactly a form of late capitalism. (Without further ado, turn to the first three chapters)

On blockchain technology, on the hope of utopia. The duel between the flesh and the mind has arrived. On one side, there is the utopia reasoned by the mind, the cyberspace that uses technology alone without taking into account the earthiness of reality, that cyberspace they call the metaverse or any possible future. On the other hand, it is the utopia constructed by the absurdity of the flesh, the cyberspace implanted with the earthiness, it is the cyber world where Cyber Place is the conversion device. Now, the time has come for a showdown with Smith. It's time for a showdown with late capitalism. Just like Neo's showdown with Smith.

The most crucial step in the cyberspace implanted by terrestriality lies in the realistic meaning given to the act of networking. This is exactly what is accomplished by the act of agricultural labor connected by the transaction chain. This is the biggest difference between CyberFang and other blockchain systems. It is also the biggest difference between the utopias they advocate. For Smith's cyberspace, they rely only on further technical means to "involute" the cybernetic constructs in cyberspace. He needs to use all kinds of capital to create new machines and concepts, but also to lure people into a field of constant cyberization. What they want to do is to constantly "break the circle" and transform people into cyber individuals through platforms, thus controlling them in the most absolute form of alienation. This form was first constituted by the circle in the network, and then, with the huge technological progress of smart phones, the phone became a conversion device with Smith as the "savior". He can constantly convert people in reality into cyber individuals, thus becoming part of Smith. After that, mankind seems to have entered an era of rapid technological development. But in fact, human beings are only relying on the concept of playing a variety of technical Cyber inventions.

In 2014, Apple and Android dominate the entire mobile market in terms



of operating systems, while facebook dominates the entire western internet social. However, capital needs to continue to play with new concepts in order to really implement a larger cyberization. Google launched Google Glass, the same year that facebook acquired Oculus, a maker of VR devices. 2016 saw the acquisition of Time Warner by US telecom giant AT&T. And in 2021, Zuckerberg renamed facebook to Meta. for Zuckerberg, he didn't want to miss the ultimate Cyberspace initiative, and they believe that the task of the next era is to create more Cyberized conversion machines, just as it was in the smartphone era. They need to build an era of technology that allows more real people to enter Cyberspace, and they need to use Oculus' VR technology to do that. At the same time, they also need to be in the propaganda, so that ordinary people look favorably on such cyberization behavior. And the best way to promote this is the movie "The Matrix" series. The Matrix 4" is actually the successor to Smith's program of invasion into reality. Time Warner led the development of the movie, however, Time Warner has been acquired by AT&T in 2016. It also means that an implementation of a cyberspace plan against the competition BoF has begun. They need to get more people deeper into this illusion, so, unlike Cyberworks, they don't need to care about the earthiness as well as the practice, they want just the concept. A concept that can make people confused and spellbound - the meta-universe. The metaverse plus the virtual currency of the blockchain plus the Oculus VR device that online games rely on is the future Zuckerberg imagines. In fact this is exactly the plan of an architect. And this plan is accomplished through none other than the US telecom giant AT&T, and the two major capitals behind it, BlackRock (BlackRock Group) and The Vanguard Group (Vanguard Group). Zuckerberg contacted the various capitals, and finally constituted a new era of capitalism about "The Matrix 4", which is not socialist, but completely late capitalist form. His aim is to bind the minds of all people into the inner meta-universe. (Musk, meanwhile, is following another path of brain-computer interface. Together they constitute the utopian vision of the future of late capitalism.) The external ideology of cyberspace they have constructed is thoroughly late capitalist, because there is only an illusionary utopia, without physical bodies and human emotions. They also claim decentralization and free will in their falsehood. This is the ultimate illusion. The war of ideologies is necessarily fought between Cyber Place and the meta-universe.

Cyber Place is the corporeal cyberspace to be confronted with them.



Its significance lies in the earthiness and emotions implanted in the real world into cyberspace. He needs a utopian future constructed in emotion to inspire hope for a new era of socialism. Not a meta-universe future wrapped in capitalism. Cyberfang needs to rely on the people and the socialist state to construct such a confrontation. He needs real-world socialist policies to regulate polarization and to stop the intrusion of cyberspace cyberification into the real world. Only in this way can the illusion of a fully capitalized cyberspace be countered. Otherwise, the chaos of cyberspace is bound to invade reality. The endgame battle of ideology is between Cyber Place and the meta-universe. If Cyber Place loses the ideological battle with the meta-universe, then the ideological influence will definitely invade the real world. They can then claim their world with impunity under the guise of whatever they want to express. In the future they may no longer mention the meta-universe, but describe the society they have constructed by mere thinking through other technical means. They may say that they themselves are socialist, even just verbally for everyone to embody. Instead of implanting the possibility of such embodiment into their cyberspace. They would claim that their VR technology is Marxist and can bring endless joy to people and achieve true communism. They use this ideology to really get people into such cyberspace. Thus forming an eternal domination, forming an endless false "communism", which is not exactly back to the scene of "The Matrix" Part I? Only, instead of machines, our world is ruled by the eternal capitalist, the eternal Smith. Isn't this the true connotation of "Beautiful New World", "1984" and other anti-utopian works? What they are against is the very utopia created by thinking, the utopia of constant cyberization, the utopia of no feelings and practices, only concepts. Such utopias change their appearance, but they have one absolutely unchangeable fact, and that is the detachment from the physical body, from the practice of feeling. The opposition to them is the real anti-utopia. And this anti-utopia lies in the beginning of a cyberspace of true earthliness. It is in the stimulation of a feeling and the nourishment of the corporeal body. The hope for the future of feelings and corporeality is thus created. In the nourishment of the flesh and the feeling, to transform the false utopian future. It is a duel against capitalism. This final battle is a transformation of the human mind and the physical body, and this transformation needs to begin now.

## 5.2 The Three Rural Issues in the New Age of Socialism

In its entirety, Cyber Place's transaction chain connects to the real world. This is achieved through CyberFang's tap account, also known as the central bank. Unlike other blockchain virtual currency systems, CyberPalace puts the "mining" power of the transaction chain entirely in the hands of a centralized real-world institution. In the case of the state, it is the central bank. Through the management of mining accounts, the central bank will be able to control the "production" of virtual currency. This changes the problem of polarization in the real world.

The central bank first needs to distribute the mining accounts of CyberFang to the corresponding groups who need financial support. In order to achieve a more accurate poverty alleviation policy, CyberFang has designed a token system where the central bank can provide different tokens in the transaction chain mining to distinguish different regulating objects. Then, after stipulating the exchange rate of different tokens exchanged into different Cybercoins, more precise regulation can be achieved. For example, for farmers in a poor county in Anhui province, the central bank could create a set of transaction chain tokens and then set the exchange rate for conversion into Cybercoins. The farmers would "mine" the tokens and then exchange them for Cybercoins, which could be exchanged for agricultural supplies (seeds, tools, etc.), household goods, and even real fiat currency. In this way, it is possible to distinguish the accounts of various groups from the Cyber Place. Thus, the role of precise regulation is achieved. As for the doubts generated by farmers who do not have money and do not understand why they have to pay for mining machines to mine. In fact, it is entirely possible to rely on the state to issue mining machines or provide coupons for mining machines to achieve this. This will allow them to participate in the state regulation, in addition to the following benefits.

1. Issuing mining machines can promote the development of related computer industries. If the consensus of Ethash is adopted in the token system of CyberFang, it will not consume much arithmetic power and

therefore will not consume too much power resources, and at the same time, it can improve the development of bandwidth, home computer industry and research enthusiasm; if the consensus of Pow is adopted, it can improve the research enthusiasm of CPU, graphics card, etc. and the development of the industry. The development of such industries can further form a virtuous circle of industries. The cost is to consume a certain amount of social power

2, the demand for a large number of mining machines can make the domestic export of electronic components to domestic sales. Thus resist the external economic crisis. Realize the transformation of the economy from labor-intensive to high-tech industries. Complete the supply-side reform. And can achieve a soft landing of the economic transition brought about by pain.

3. Improving the motivation of scientific research can promote the motivation of the whole society as well as the ability to innovate. To stimulate the potential of human innovation. Make it possible to solve a series of problems encountered in scientific research attacks in various industries. In addition, the case of adopting Ethash's consensus can also accelerate the development of China's 5G industry development (exporting 5G products to the outside world) as well as more advanced network technology industry. The whole Internet technology will also get the conditions for comprehensive use: for example, the research of encryption algorithm, the use of privacy computing, arithmetic power coordination, cloud computing, cloud services, user portrait technology, etc. can be practically used and bring great development. So that high-tech products and technologies have a stage and space to show their strength.

4. Another advantage of the policy of issuing miners is that the arithmetic power provided by miners can be used as a strategic resource for the country under the Pow consensus. In the cloud computing arithmetic co-ordination technology, mining machines can be used as a strategic reserve resource like food. When the country encounters a major research problem, it can "commandeer" civilian mining machines to help the research team solve the problem of computing arithmetic power shortage. In the military, it is also possible to coordinate computing power to solve some cryptographic problems such as deciphering.

5. The secondary advantage of distributing mining machines is that he raises the motivation of farmers to understand cyberspace while not

increasing the threshold of their understanding. It enables farmers to learn science and technology knowledge spontaneously and voluntarily. Moreover, this understanding of the Internet by farmers is guided by the state and the government, and does not make farmers too deeply involved in the virtual world of the Internet.

6、Mining machine can collect various functions to facilitate the life of farmers

7. Since the transaction chain is a complete blockchain system, he can completely resist corruption as well as privileges. It bypasses the local government and the local power elite, and really does give incentives to farmers. All the regulation of the state is broadcast through social announcement, as long as the faucet account is not broken. The whole chain of transactions will be able to guarantee the durability and stability of decentralization under centralization.

These are the benefits of distributing miners. But perhaps there are many questions. For example, will farmers manipulate something as complicated as a mining machine? Since the state distributes mining machines, it is possible to make them into a correspondingly easy to operate model. So that the farmer only needs to turn on the machine and simply operate it to see the increase in his income. This conversion of benefits can then be done by scanning the code and converting the virtual currency to real fiat currency. In the design of the future mining machine, you can use the size of a graphics card and then design a screen for sweeping the code to operate, and then add a simple operation button. Of course, it can also be designed as a collection of various functions of the mining machine. For example, the design of a collection of radio, TV set-top box, music player and other functions of the mining machine. The three major operators can launch different models based on this. Even mining machines that can be installed on home computers can be distributed, so that installers can just come to the house and help install them. If Ethash's consensus is adopted, it could also be distributed directly to home computers as well as 5G networks or even more advanced network don't devices (under the premise that education reform is complete and does not affect children's learning as well as having the means to guide them from getting caught up in the symbolic desires of the network, see below). In short, the distribution of mining machines can learn many lessons from the home appliance policy. The benefits of the

distribution of miners are precisely the macro benefits that come from the improvement of the country's rural infrastructure. The macro benefits of infrastructure construction are not completely lost. The distribution of mining machines can present a greater macro benefit of complete infrastructure, help rural development and eliminate polarization.

Another doubt perhaps is: if farmers can get money by having mining machines, will they become lazy and unwilling to work? This is indeed a question to be always considered in practice. The following solutions are currently available from the direction.

The first is the focus as well as the solution to the root cause: the tokens obtained from farmers' mining are set as labor tokens, and these tokens determine the multiplier of fiat currency exchanged for the fruits of farmers' labor practices. For example, an apple farmer in Shandong obtained 20 units of a certain token by mining with a state-issued mining machine. This token cannot be directly converted into fiat currency. Instead, he needs to provide the corresponding labor harvest in order to exchange it. It also means that when the time comes, the state can pay out extra as a reward based on the income from the apples he harvested this year. Specifically, if that farmer sells the apples he grows for a profit of 10,000, then 20 units of tokens can be considered as points, which corresponds to an additional reward of 20 RMB per thousand. It also means that the farmer earns 10,000 in real-world labor and can receive another 200 RMB from the state for his mining reward. The value of this token can be completely regulated by the state. The farmer's income, on the other hand, can be based on precise to-the-home statistics from local and township governments. In this way, instead of making farmers fall deep into the virtual world and not work, it increases their motivation to work.

Another way to think of tokens is as agricultural purchase vouchers for farmers. The tokens obtained from mining can only purchase items related to agricultural production. Or they can only purchase household items. This requires the local government to open a governmental token purchasing website based on local characteristics and teach farmers to go to the website to use the tokens to directly purchase agricultural production items and household goods.

Secondly, from a secondary point of view: in terms of propaganda, it is necessary to understand the reward for mining in the trading chain as a "reward" and not as a "subsidy". This is because when the state directly provides virtual currency rewards to the extent that people can live without

working, the incentive to work will be reduced. Therefore, he must inform that the virtual currency of CyberFang is an incentive fee for the construction of cyberspace. Not a subsidy. It should not be promoted in education and publicity as a "pie" for people to enjoy. It should not be understood that cybercoins and tokens are "pity money" for the state to enable the needy to live. Rather, they should be led to understand virtual currency as a "tool" to motivate labor.

For the actual distribution, there may be some difficulties and resistance. At present, farmers are very wary of this kind of income, "pie in the sky". On the one hand, the influence of culture, more is the modern society is too many liars, farmers in this industry they do not understand a lot of losses, have been cheated many times, inevitably once bitten by a snake ten years afraid of the well rope.

*Recently there have been instances of people cheating farmers under the banner of the photovoltaic industry. Their tactic is to negotiate with farmers to rent the roofs of their houses and install solar panels. The benefit is to be able to use the electricity generated for the farmer's own use, but also to provide the state with electric energy, and the state can give subsidies. You don't have to do anything, you can get monthly income every year. Once the farmer thought about it, it was quite reasonable and he would agree to come and install it. When the workers installed the solar panels the next day, the scammer would tell the farmer that the solar panels were high-tech products and very expensive, so he would need to pay a deposit. The farmers think it is reasonable, and installed are installed, generally will not refuse, after all, there can be power generation subsidies, and electricity can be saved. They will agree. If the farmer has no money, the fraudster will use the loan and the future power generation subsidy to offset the way to sign a contract with the farmer. Thus, the purpose of deception is achieved. When a period of time has passed, the farmers will find out that in reality these solar panels do not generate much electricity, and then they have to repair them themselves, otherwise none of the deposit is refundable. Slowly people will want to quit. Then this time the fraudster will claim to the farmer, since this I simply sell the solar panels to you cheap, you do not have this trouble. In this case, the farmer will have to let them rip him off.*

This means of deception is actually the use of a logical loophole and slippery slope, originally the photovoltaic industry needs to rent farmers' roofs, but to the installation, forcing farmers to rent the roofs understood as

equivalent to the cost of electricity, thus converting the relationship between the two sides of the rent, into farmers renting solar panels. In this way to achieve the purpose of deception. In addition to this new type of scam, there may be future scams that emerge using the concept of Cyber Place coupled with pyramid schemes. These are some of the new forms of crime and corruption that may emerge at the grassroots level. It is important to always be vigilant and detect them early in future practice.

Therefore, these current forms of deception have to give insight into the practicality of the work. Not only do we have to prevent people from using the CyberFang concept to cheat farmers by the same means, but we also have to prevent any grassroots government agents from using it to commit real-world corruption (corruption within the CyberFang structure is impossible because the trading chain is decentralized blockchain technology). In practice, it is never possible to charge any miners for their work. Another point is that it must be government personnel communicating with the villagers, requiring the participation of the installers together with the township grassroots and the higher supervisory bodies. To ensure that the process is carried out under supervision. Also to ensure the trust of the masses. Inevitably, there will also be resistance from the masses in the promotion, which may not be highly motivated at the beginning. It can be piloted among some farmers, so that the farmers who enter the cyberspace first can get a taste of the sweetness. This is exactly the same promotion strategy that Bitcoin has in cyberspace (low mining difficulty early on to attract people to the Bitcoin system). To ensure that early adopters get results. The output of mining on the transaction chain side and the exchange must be implemented before it is rolled out to the masses. So that users are already able to redeem the items they want or exchange them for fiat currency as soon as they use them.

### 5.2.1 History of the development of village construction and the historical mission of Cyber Place

The above is just a practical solution that is still only viewed from the perspective of Cyber Place alone. However, to solve the three rural

problems, we still need to examine the actual situation in the rural areas.

The earliest village construction was the "villageism" experimented by Zhang Jian in Nantong after the First Sino-Japanese War in 1894. By the 1920s and 1930s, revolutionaries in Yan'an and intellectuals in the National Unification Area both proposed their own rural construction programs. They were called Rural Reconstruction, which actually means "reconstruction" of the countryside. In recent years, a group of intellectuals, such as Wen Tiejun, raised the issue of "three rural areas" again and was taken seriously by the state, which elevated the issue of "three rural areas" to a national level, so that people paid more attention to the issue of rural governance. If the "rural reconstruction" in the Republic of China was "rural construction", then the rural construction in recent years is called the new rural construction.

For the contemporary three agricultural issues, it actually involves the fundamental of national strength and national rejuvenation. If the three rural issues are not dealt with properly, then many hidden dangers will reappear in our agriculture-based country. Polarization, rural depopulation and other such problems, which are urgently needed to be solved by people, are all related to the three rural issues. In today's China, an important sign to distinguish whether a person is truly Marxist in practice is actually whether he has thought about the three rural issues. If a Marxist has not thought deeply about the three peasant problems, then he is nothing but a kind of metaphysician who puts Marxism on his lips and decorates the facade. The class contradictions and polarization of society are closely related to the three peasant problems. Marxism is committed to eliminating polarization, how can it not consider the three peasant problems? This is especially true in our predominantly agricultural country.

On the issue of building the countryside, successive generations of intellectuals have made their own efforts. But they all attempted to approach rural governance with an enlightened attitude. The Zhai Cheng village model of Mi Chunming and his sons in the late Qing and early Ming dynasties was a model of "gentry governance" that had been used in ancient China. The so-called "gentry rule" model means that "some accomplished gentry acted as intermediaries between the government and the people and became the actual rulers of the village through a series of indirect or direct operations."<sup>11</sup> However, this model relied heavily

---

<sup>11</sup> Feng Junfeng, *Rural Revitalization and Rural Governance*, Southwest University of Finance and Economics Press, 2017, p. 24



on the quality of intellectuals in an enlightened posture. It relies on the ability of the gentry. If the gentry are virtuous, the countryside is well governed; if the gentry are corrupt, the countryside becomes ruled by oppression. And Mi Chunming father and son clearly belonged to the virtuous and capable intellectuals. Thus they could successfully govern Zhai Cheng village, making the gambling and theft in Zhai Cheng village for many years almost extinct. However, the rule of the gentry relies on the ability of individuals to be virtuous, which means that this "gentry rule" of Mi Chunming and his son cannot be replicated. He is dependent on the ability of the manager to change. This is the disadvantage of the Zhai Cheng Village model. But on the other hand, the advantage of relying on the governance of the wise and capable gentry is that they are not dogmatic in dealing with village problems and can adapt to the situation without the problem of institutional rigidity, which is the key reason why Mi Chunming and his sons were able to govern successfully. They have the ability and level of flexibility in governance.

And then Yan Xishan was inspired by the successful governance model of Zhai Cheng village, so he proposed a series of rural governance systems. In 1917, Shanxi promulgated the "Brief Regulations on the Passage of County-affiliated Village Governance", which constructed a whole new set of rural systems. As we have proposed in *Cyberspatialism as a Law*. A set of constructive system is bound to generate many paradoxes, and paradoxes are bound to erupt outside if they do not thunder inside Cyberspace. And the external eruption will inevitably need to be solved by the real power of people. This makes Yan Xishan although a kind of governance system and regulations can be universally applied, but the governance effect is not good, the reason is that the rules and regulations can not replace the human governance. This paradox forced Yan Xishan must take a warlord's posture to implement centralized rule in order to ensure the integrity and smooth operation of the rural governance system. Only then could this model be extended and successful. In doing so, it actually marked the failure of such rural governance. For this is how China has been doing it since ancient times, relying on a centralized rule to govern the countryside. As a result, democracy has been transformed into a false form of democracy.

Then later Yan Yangchu's "national rebuilding" program captured the root cause of Yan Xishan's rural construction failure. It started to grasp the education and training of talents. This way of governance is based on the

idea that rural construction is fundamentally a matter of people. If many Mi Chunming fathers and sons could be cultivated, then rural construction could be realized. Yan Yangchu said in his article "The Mission of Rural Movement".

*The problem of life and death in China today is not something else, it is the problem of the aging, degeneration and disorganization of the nation, which is basically the problem of "people"; it is the problem of the master of China, who has suffered from a very complicated disease accumulated over thousands of years, and who is dying of the disease, and whether there is a remedy to bring it back to life... ...to bring about its new unity and new organization. Therefore, the rural movement in China has the mission of "national reconstruction".*

From here, we can see that Yan Yangchu's thinking is that the root of the problems of village construction and national decline are both seen as human problems. In this way, he combines the construction of the countryside, the revival of the nation, and the cultivation of human beings. In this way, he proposed that the root of national rejuvenation is to "fix the root", that is, to pay attention to the land issue and the rural issue. As the construction of the countryside lies in people, he proposed the "four major education" for the construction of the countryside: education for livelihood, education for health, education for civics, and education for literature and art. In the end, it is the enlightenment of the mind. However, this enlightenment was only limited to the field of rural construction with which Yan Yangchu was familiar.

The "Zouping model" established by Liang Shuming weakened the Enlightenment posture in a very clever way based on Yan Yangchu. This is what Liang Shuming himself considered as the way of "learning from the ancients". He wanted to add more Chinese traditional style to the cultivation of talents, to restore Confucianism to the cultivation and education of talents, and to add more education methods that are more in line with Chinese cultural characteristics. Therefore, Liang Shuming may not overemphasize the scientific approach and Western tradition in education, but more "grounded" to form a certain model of rural construction with Chinese characteristics. It can be said that Liang's approach is ingenious. Although he did not completely escape from the posture of an enlightened person who instructs rural people and cultivates talents who think they understand the countryside like a high guardian, he

unconsciously weakened this enlightened posture by introducing traditional Chinese culture. Because enlightenment is essentially a product of the West, it does not fit China, especially the rural areas. Often people with an Enlightenment posture who go to the countryside to guide their work are often ostracized as well as resisted by the peasants. All this has been repeatedly verified in the practice of the three rural areas. It can be said that China's three rural problems require some Taoist spirit of inaction and rule, and some Confucian rituals and human feelings. Although Liang Shuming did not express this point clearly in his theory, he must have had a profound experience from the results of his practice.

According to Liang Shuming, there are three major strategies for the transformation of rural construction, the first is that it must start with the countryside. Secondly, education must be used as a means, and the third is that the path of cooperation must be followed. These strategies are already very close to the present rural construction. These three points are the inspiration of Liang Shuming's "Zouping Model" for today's rural construction. The other inspiration lies in Liang's paradoxical combination of emphasizing the spirit of Neo-Confucianism to reconstruct rural social organization in order to achieve modernization. Confucianism and modernization, one absolutely Chinese cultural thing and the other the scientific rationality developed by the Western Enlightenment, seem incompatible, but in Liang Shuming's Neo-Confucianism, they make a certain combination. This is precisely the philosophy advocated by Neo-Confucianism. In a sense, this is a kind of "enlightenment with Chinese characteristics," but in fact there is still a lot of confusion about this paradoxical cultural integration. It does not really solve the problem of cultural communication between China and the West from a cultural perspective. Finally, Liang Shuming's third lesson is that intellectuals should go deeper into the countryside, and unlike Yan Yangchu, he emphasizes the need to rely on intellectuals who know science, but he stresses that intellectuals should have some Taoist "indifference to fame and fortune". On the basis of their indifference to fame and fortune, they were asked to deal with the financial problems of the countryside and to "bring in capital". This paradoxical fusion of China and the West can be seen everywhere in Liang Shuming's Zouping model. Fundamentally no one has made clear this relationship between the Chinese and Western models, Confucianism, Taoism and science either. This has led to difficulties in understanding and misunderstanding of Liang Shuming's rural practices in later generations.

This led to a less-than-ideal implementation behind the scenes. There is no way to solve what is meant by the modernization of Neo-Confucianism, and how to achieve indifference to fame and fortune and the need to manage economic problems. This is very confusing, and this inevitably leads to a lot of problems in practice. The minimum threshold is that one must be able to integrate Chinese and Western cultures and have practical skills. Thus, Liang's model fundamentally returns to the problem of Mi Chunming's difficulty in replicating or getting close to the peasants. He uses this guidance to work as well as to cultivate talents. Few of the talents he trained were able to succeed because the root problems and confusions were not solved. The vast majority either did not persevere or were detached from the masses and formed bureaucracy. This is a reflection of the very fundamental confusion of ideas.

The contemporary solutions to the three agricultural problems are not fundamentally separated from many of the above models; they either have the shadow of one of them or are the product of a combination of several models. They do not fundamentally propose some kind of thinking beyond the established framework. Rather, they differ only in quantity. For example, the rural talent development program of the Liang Shuming Center for Rural Construction does not actually address the issue of enlightenment gestures in talent training. It also does not address the problem of a Western education model that produces people who are disconnected from the countryside. Wen Tiejun found such cultural differences in education, but they did not realize that such differences are not only generated by education, but also by the cultural differences between China and the West, which are influenced by the modernity of urban life and rural life. To be more specific, a person living in the city, most of the logic of life is based on the requirements of Western rationality, such as the absolute logic of rationality, about the overly individualistic way of communication with strangers around (this is very obvious in the big city), even our cell phone system, computer system visual mode, are based on the Western cultural thinking mode. Whereas a person living in a rural area, especially the poorer the area needs to be built, people receive the spirit of subtle Chinese culture, who does not emphasize rationality (not that there is no rationality), but rather neighborly relations, face, customs and platitudes. It is true that Wen Tiejun believes that the talents produced by schools are not grounded, but this lack of grounding is not only due to school education, but also to the conflict between modernization and

tradition in society as a whole, the conflict between enlightenment and counter-enlightenment, and the incompatibility between Chinese culture and Western culture. These conflicts are not limited to school education, but are a general problem of modern society, moreover, a problem that cannot be avoided by the construction of the countryside and the integration of urban and rural areas. Because of this misconception, this makes them hope to create training bases and set up talent development programs to train rural development talents, but not to solve the root cause of the ideological confusion. They only let people go to the countryside to practice and need the participants to comprehend it themselves in the countryside, thus leading to a massive brain drain of those with low comprehension and difficulty in facing this culture shock. Then again, this is the only way they can take before blockchain technology is applied to the issue of building villages. It is even said that before cyberspace was incorporated into village construction, they had already taken this conflict, in education, to the extreme and did not take the wrong path.

In the past, both talent and village building have failed to get to the root of the problem. For we have never asked, does country building have to rely on city people to guide the countryside in order to build? In other words, why does country building need to be done in an enlightened gesture to cultivate guidance? Why not let the peasants build themselves on their own? At first glance this rhetorical question looks like a fool's errand. For if the peasants themselves could improve themselves, then the three rural problems would not exist at all. The three peasant problems exist precisely because of geographical constraints, educational imbalances, historical reasons for polarization, differences in development stages, and many other factors, so letting farmers build themselves is not the same as doing nothing. But the thinking here is exactly a kind of thinking limitation that falls into the Enlightenment thought. We need to move away from the dichotomy of enlightenment and counter-enlightenment. We need to address the issue of rural development from a dualistic perspective. In other words, we need both enlightenment and anti-enlightenment postures; we need to be guided by others, but we also need to rely on the peasants themselves (and we even need the peasants to "enlighten" urban modern people); we need both Chinese culture and Western culture. This is practically impossible in a system that does not go beyond the original social structure.

Now, however, with a conversion and state-regulated device such as

Cyber Place, such autonomy is entirely possible. Thus fundamentally transforming an enlightened posture of thinking about village construction. Of course, based on this duality, we must be deeply aware that an approach beyond duality does not mean that someone going down to the countryside to guide the work does not exist or is not important, but that this kind of enlightened guidance is not the most brilliant and effective primary approach, but should take a back seat as an aid. The main way is to mobilize farmers to learn and build their homes through a kind of macro-control of the state's desire. And this regulation, in fact, is the voluntary and spontaneous farmers. The state appears to intervene, but in reality is seen as not intervening. The peasants appear to be instructed, but then they are actually learning voluntarily. Talents appear to be prescriptively cultivated, but it is the talents who stimulate their own creativity and voluntarily devote themselves to building the countryside. Cyber Place is one such device. Thus, we can see the real use of blockchain technology in the three rural issues.

### 5.2.2 Agricultural issues in the new era of socialism

The use of Cyber Place has jumped out of many of the dualistic dilemmas of the original village construction.

First of all, the state for rural construction in the past could only rely on the bureaucratic system to convey step by step, the central government to the local, and then the local implementation. This led to many central decisions being misunderstood and taken advantage of. A strong centralized power must be relied upon to implement control over local governments. Centralized control is not the key to the problem, the key is that such centralization is not necessarily effective. It is easily misunderstood by local governments and can also create an elitist and bureaucratic culture among some people. The local government's misunderstanding is not necessarily intentional. Rather, they are limited by their governance capacity and level of governance. The central government gives orders and needs to control local governments, and control means inflexibility, and inflexibility does not solve the complex local practical problems. This is also fundamentally a contradiction between a constructive system and human relations, rigid rules and flexible

governance. This makes the final local government is not wrong, and the central government is not wrong, the result to the local, the effect is not satisfactory, and even produce many problems.

Cyber Place actually resolves this dualistic contradiction. By regulating the value of mining on the trading chain, the way the token system is mined, and the exchange pattern and value of tokens, the central government can regulate the motivation of farmers to work spontaneously. It can even regulate what crops farmers in different regions go to grow. The role played by the local government is to guide the farmers to understand the central regulation, as well as to help them solve some technical problems and exchange problems of CyberFang. The model of central regulation and farmers' spontaneity, supplemented by local government guidance and direction to farmers, is realized in Cyber Place. The central government seems to manage the farmers, but in reality it does not. The farmers will grow the crops they want according to their own will, desire and understanding to get the income they want. The local government is guiding the farmers, but in reality, it only needs to do some auxiliary work, and does not force the farmers to have to plant and labor. There is no suppression of farmers by local governments. The auxiliary work of the local government refers to some guiding and preventive work. For example, local governments need to do a good job of exchanging tokens for websites, and through actual research, report to the central government what kind of crops are suitable for local cultivation. Under the central government's overall consideration, whether they want farmers to grow more fruits or more grains. From there, different token exchange policies can be set. Those that need to be promoted are given preferential token exchange, those that do not need to be promoted are at normal prices, and those that are overproduced require additional token exchange. This achieves macro control of the national agricultural market, while taking care of local characteristics, and at the same time allows farmers to choose voluntarily. For example, a farmer who simply wants to grow something he hasn't grown before out of interest will need more tokens for exchange, perhaps with a bad harvest. But for the farmer, this is a voluntary choice, in his case, farming has become a hobby, and the farmer who makes this choice may also have a long-term perspective and wish to learn new techniques to deal with future crises. The farmer who makes this choice may also be a far-sighted person who wants to learn new techniques to cope with future crises. It is the "farmer" who does not care



about income. In the case of economic affluence and in the absence of a global crisis in the country, this is allowed. And, in the case of extreme agricultural development, and in the case of the achievement of a new socialist era, this will often be the case. Agriculture in such a situation becomes an art, closer to the most primitive human choice of cultivation. On the contrary, on the one hand, CyberFang also guarantees macro-control when the state encounters major natural disasters. The state only needs to sell crops that are in extreme shortage in the local token exchange system at a low price and reduce the difficulty of mining in the token trading chain, so as to stimulate farmers to plant the corresponding crops. In case of a real emergency, the current model can be restored and industrial farms can be made compulsory to produce in the real world with state power. All these can be regulated. In short, Cyber Place gives a path to enrich agricultural diversity in a socially stable state without being out of state control. It makes the state macro regulation richer.

Secondly, the flexibility and diversity of agriculture under the conditions of Cyber Place is not only expressed in the choice of crops grown by farmers. It also manifests itself in the way of farming. Farmers can choose their own agricultural farming methods according to their own wishes. The farmer in the above example, who wants to grow crops of his own interest, is in fact necessarily born among farmers who are satisfied with a modest income and who do not have a high desire for money. He will choose a more traditional way of farming in order to experience the joy of farming. There is likewise the farmer who is willing to make more money so that he will naturally develop agriculture as an industry. Add machine-based, internet-technology farming methods to his own farmland. For example, he will use CyberFang tokens to exchange for the corresponding large agricultural machines (which can be set to be cheaper to buy with tokens than advanced purchase in reality under the regulation of the state). Even a new way of land transfer can be constructed through the token model of CyberFang. Thus, more land can be annexed and more large-scale production can be implemented. In this way, the way of land transfer of large domestic farms using fiat capital will be different from the land transfer of tokens. Because of the state regulation of the token market, it becomes that fiat money will have advantages and disadvantages compared to the token market. When the state wants to develop large company industrialized farms. Taxes on land transferred by tokens increase. When the state wants to promote more farmers to spontaneously develop



into relatively large, household-based highly mechanized farmland or small farms. Then the price of token exchange for the corresponding machines and land flow is regulated. Thus, the interests of all parties are protected. Enables diverse modes of production in agriculture. The mechanization and modernization of agriculture will be applied not only to large industrial farms, but also to small individual farms. In addition, we can make use of the educational role of agriculture. We can develop a part of small-scale farming into an agricultural practice base with educational significance and help to train human resources (this point will be discussed in the next section on human resources training). In this way, the modernization of agriculture in the country presents a free diversified and rich situation. These include: small farms for self-sufficiency, small farms for one's own pleasure, small farms to complement the state's educational practices, large farms, small farms, large farms rented by urban schools and practice bases for education, small farms and large farms, small farms for family joint production contracts for enrichment with agriculture, and large farms for industrialized corporate systems. In the new socialist era, the richness of agriculture will be greatly increased, and at the same time they will be able to depend on the regulation of the state, and will be the voluntary choice of each family, individual and collective.

A society-wide agriculture under the regulation of Cyber Place will emerge with more styles of existence and geographical distribution. Instead of pursuing that single, colonized Western model of modern agriculture. For example, large farmlands or farms for educational purposes can be established around cities and become practical bases for urban school students. When social productivity has developed to a certain level and the three agricultural issues have reached a certain stage, the rural and urban areas will not be distinguished (cf. next section). At that time, the urban-rural structure will be truly integrated, that is, we will not be able to distinguish between rural and urban areas; farming can be located next to high-rise buildings, and schools can have their own educational experimental fields in the city center. Farmland and agriculture can be spread all over the city just like parks and gardens are now. A neighborhood has its own farm, and residents can go down to the bottom of the neighborhood to plant the crops they want. Also supermarkets provide more refined crops produced by large farms. The residents' own farms are used for educational purposes, to educate the youth and develop their practical skills. This is in line with the reform of the education

system to make it more practical. Thus, the real practical education will be added to the primary and secondary education. Cultivate human resources with practical skills. (This will be discussed in more detail later in the article on education.) In this way, a modern agrarian path is truly appropriate for China. Perhaps some people still look at urban-rural integration with an original impression that urban farming is bad. If they think that farming is dirty and messy, then they are actually still stuck in the past. When the productivity has reached a certain stage of development, the problem of dirty and messy is actually a minor problem of minor details. He can be managed and optimized by means of technology and artificial intelligence and so on. As long as the system problem is solved, all these problems can be perfected with people's efforts. Eventually present a different future urban and rural integrated human settlement.

It is precisely because of the mechanized industry that agriculture integrates, which in turn plays a role in education, and which is linked to the Cyberspace network, that the agriculture of the future is practically indistinguishable from the various industries, and the term agriculture becomes a term with blurred boundaries. Fundamentally, the final destination of the agricultural problem is to eliminate the concept of agriculture. So that agriculture, industry, internet, etc. are not distinguishable from each other. This hope, we have opened to a glimpse of light in the integration of Cyber Place.

### 5.2.3 Education and peasant issues in the new socialist era

The goal of peasant problem solving is likewise to eliminate the concept of peasant. Peasants will no longer be a social identity, but simply a profession. People will be freed from the binary division between urbanites and peasants, and from the binary state of enlightenment and counter-enlightenment, of guidance and guidance. At that time, the construction of the "countryside" was actually the construction of the city. The line between peasants and urbanites is blurred. Because agriculture will become a diversified social activity with multiple social functions. This idea was actually too much in the utopia of thinking before the

establishment of Cyber Place. And through Cyber Place, it can be the beginning of changing this state of affairs. And this change starts from the issue of talents for rural revitalization .....

Cyber Place is due to a model where the state regulates the farmers' desire to produce and the local government assists in guiding them. This means that it is impossible to move away from an enlightened model right from the start. However, as farmers become more autonomous and able to choose their own agricultural function (whether it is education-based, ensuring self-sufficiency or making money from it), then there is bound to be a portion of farmers who, at the initiative of the state, can surrender their land to take on a social education function. On the other hand, the Cyber Place is connected to many young people in cyberspace. This connection should not be limited to the interior of the Cyber Place, but should be used to make it a tool to guide young people out of the Internet and into practice and labor. Cyberworks is also a "device" to transform youth from thinking to practice. This can be done in the following ways.

First, the state can emphasize the importance of students' work in the existing education system and pilot practical labor education in some regions. This work has actually been carried out in some cities. But since it is not essentially free from the college entrance examinations, it means that it is still fundamentally unable to get rid of the fate of test-based education and examinations. Therefore the inevitable effect is not good. But for elementary and junior high education, this must be insisted on with the coercive power of the state until it is insisted on until the abolition of the college entrance examination system. This part does not actually involve the content of Cyber Place. But it is a preparation for the future transformation of talents in Cyber Place.

Secondly, Cyber Place's structure of linking online behaviors with the real world makes behaviors in cyberspace imbued with realistic meaning. This means that cyberspace, which is originally unrelated to real social life, must be closer to reality. The moral order of reality must be inherited more, instead of giving birth to many small collectives under anarchism in cyberspace, as in the period when I wrote this book. In the past, commenting on the Internet was a meaningless act. In the context in which Cyber Place operates, every comment also means the construction of cyberspace. And the construction of cyberspace implies the reality of the income earned by keeping score against the peasants. More importantly, under the statistics of the spatial tree, the comments and behaviors of the

network are a system that is actively regulated by the state. We can also set up different token systems under the space tree (the space tree is very simple to set up a token system since it does not mine, but rewards are issued entirely by the tap account. All that is needed is for the central bank to give the corresponding CyberFang account the tokens of the different functions he wants to give out, according to the statistics). According to the meaning of different tokens to complete the regulation of user behavior in the spatial tree. For example, if the comments on a website are too out of touch with reality, then only a certain token will be issued to the comments under the website or even a blogger's video. The token can be equivalent to a shopping voucher, which can only be exchanged for realistic specified items, or even for agricultural products, school supplies, etc. (Oh? Do not buy? The guardians of minors will certainly check their children's accounts to help them buy), and cash exchange is prohibited. To complete the regulation in this way. This means that the state can regulate different comments on different sites with complete precision, without the need for violent coercive methods (like banning, banning certain words, shutting down comments, etc.). Of course, there may be people who will turn off the CyberFang client and simply not want the tokens. However, this itself is under the regulation of the state. In a morally well-educated society, people will naturally know the importance of agriculture as well as education, and the state gives subsidies so that people can buy cheap and relevant supplies, a little more is a little more, so on the whole. Adults are bound to redeem relevant products for their children as well as their own families according to their own family conditions.

As stated at the beginning of this chapter, the regulation of online behavior is not the core of Cyber Place. The real core lies in the fact that Cyber Place connects cyberspace with the real world. This allows for an absolute outer world space to be opened up for cyberspace. Thus, one can examine cyberspace from an external perspective, which is the historical opportunity for the birth of cyberspace science. That is, if a kind of opportunity to withdraw from cyberspace and return to the real world had not occurred. People would not be aware of the problems inside cyberspace. And Cyberfang offers this possibility of going beyond, which means that he allows people to detach themselves from cyberspace and thus view it from the outside without getting caught up in metaphysical strife. In fact, this is the opportunity that allows me to propose

---

### Cyberspaceology and Cybernetics.

The Cyber Place installation constitutes a pathway of connectivity. It makes the relevance of the network visible and brings attention to the study and learning of Cybernetics. From the viewpoint of the real world, Cyberworks connects to cyberspace, giving people an "outside" perspective on the real world. Although the real world cannot be abandoned in the same way as cyberspace can be abandoned in the previous perspective (because the real world is the world where we are rooted, where we live and die physically). However, the externality of cyberspace to the real world at least gives the real world a margin of "buffer". This means that many contradictions can be resolved through cyberspace, thus providing a perspective that transcends dualism. This is where duality is born. For people in the real world, then, the cyber world offers a new way of looking at the world, which is precisely the perspective of cyberspace science.

Cyberspace science and the cultivation of agricultural talents have become the intersection of the problem. In our empirical examination of the historical modes of rural revitalization, we can find that rural revitalization is always inseparable from people. This is because rural revitalization is essentially the modernization of the countryside, and the modernization of the countryside is a kind of enlightenment. And enlightenment will inevitably give birth to guardians and guides who want to lead farmers into modern life. However, this kind of enlightenment is essentially worth reflecting on. The anti-Enlightenment is a critique of this enlightenment attitude. Why do peasants need to be guided by others? Why is it that the peasants' original life needs to be enlightened and guided? It is this conflict that leads to the various problems that rural construction workers encounter in practice. If rural construction workers have too strong an enlightenment mentality, if they act like they are on top, or if they have an imperceptible disdain and disgust for the countryside, then they are bound to go far on the road of rural construction. This is also the reason why it is hard to find talents for rural construction. Because the fundamental contradiction of rural construction lies in the contradiction between enlightenment and anti-enlightenment. Because of this, we need to go beyond the dichotomy of enlightenment and counter-enlightenment. And this transcendence is built on cyberspace.

Through cyberpolis, people gain a cyberspatial external perspective on the real world, and thus for the farmers who use it, they gain a voluntary

choice under the regulation of the state. On the other hand, the presence of this device in farmers' lives inevitably brings cyberspace as a circumstance. They will thus delve into the study of how to increase their income more through the mining machines distributed by Cyber Place. They will further develop an understanding of cyberspace, cyberspatialism. This act is an enlightenment in itself, and he does not need a human being to guide it. Rather, the disguised guidance is obtained through realistic regulation and economic incentives. In other words, Cyberspace provides an opportunity for peasant enlightenment, which in turn is a voluntary act guided by the state. The peasants can choose whether to follow this enlightenment or just maintain their own simple and innocent life, and they can even devote themselves to the "anti-enlightenment" work of "enlightenment", i.e. teaching others how to farm. On the other hand, for the modern urbanites in cyberspace. Through the cyberspace, they are given the leeway to mediate in it, and they are given the opportunity to make their anti-enlightenment gesture in the cyberspace. This is equally voluntary. It is here that the importance of the first step of pre-work becomes apparent. As the state promotes the importance of labor practices in education, generations of parents will cultivate their children's ability to practice labor, and as they grow up, they will be able to make a natural transition to exchanging relevant tools for agricultural practices and farming situations through the Cyber Place when regulation can be implemented. In this way, we can complete the transition from scientific enlightenment to rural "counter-enlightenment". We can also add some educational courses in Cyber Place, so that children can learn agricultural cultivation techniques with old farmers, and get the opportunity of agricultural practice education guaranteed by the state by paying a certain amount of Cyber Place tokens. Thus, they can get good educational practice "score" in education. Enlightenment and counter-enlightenment are mixed and exchanged in the Cyber Place. When both sides of the cyberspace: farmers and educated people are ready to integrate with each other in the cyberspace. We can then slowly increase the percentage of social and practical labor scores in the exam. Eventually, the talent detection program of Cyber Place will be used to ensure the real discovery of talents, thus realizing a kind of online talent screening program in which the results of agricultural practice are the main focus and the theory is the supplement. (You need to refer to the next section Education in the Future Internet Environment section to see the full picture)

The main subject of this talent detection program is the practical results of agriculture. It is used as the main "score" to evaluate whether a person is a talent or not. In contrast, the network probing is used to detect talents. What it actually does is: through the spatial tree, we can get a rough idea of what is hotly discussed on the Internet. If a certain article is praised by many people, and appreciated by many people with social practice (you can artificially link the relationship between the CyberFang account and real people, so as to know how much practical achievement the appreciator has), such praise and comments are hot spots on the Internet, and even without the statistics of the spatial tree, people can actually follow the hot spots and relative hot spots and find them by just going online. The spatial tree then provides more data-based support. If the article is found, then people in government agencies will see it (it does not require a government agency specializing in this work, the president, CEO, government officials of each agency, they can find the talent themselves online), they will inquire about it or take the initiative to contact it, so that through communication and interview, they will know the social work practice "score. The company will then be able to communicate with them and interview them to find out their social work practice "score" and estimate their ability, then interview them and finally decide whether to hire them or not. Thus, the whole society can discover talents in this way. However, this kind of talent discovery does not include the discovery of genius. Geniuses are beyond the social system and any rules. They have their own way to be discovered.

Some may question that such a probationary approach is not really different from the current Internet. It is true that structurally, but under the condition that there is Cyber Place, when labor is linked with online behavior, the environment of the network will be more connected with reality, and there is a realistic educational practice as a guarantee, then such a probation system is very efficient. He is able to help people from all walks of life to find their suitable talents very well. Then also get the social upward passage, the mechanism of talent selection. The college entrance examination can be completely abolished at this point. (For the future of education, please refer to the next section for the complete picture)

For the peasants, their identity becomes a kind of anti-enlightenment "teacher" through Cyber Place. And this anti-enlightenment gesture is presented as a practical education. Therefore, it is not easy to fall into the act of covering up the counter-enlightenment itself as a metaphysical



theorization. The peasant has the land and the experience and skill to cultivate it. He can rent out his land through Cyber Place, by big farms, or by schools, or by other families. And he can go into the educational practice of agriculture himself. Since the country takes agricultural practice as the standard for talent evaluation, it is inevitable that a large number of agricultural talents will be needed, and farmers can play their specialties here. They can become the "teachers" of urban people and improve their practical skills. Under the conversion of Cyber Place, it is really possible for farmers and rural builders to realize the requirement of teaching each other and "there must be a teacher for all three". It is a process of mutual learning and "enlightenment" for both sides.

Then secondly, with the reform of primary and secondary education, the reform of higher education must also be carried out. The first is the introduction of senior agricultural specialists, industrial and vocational skills experts into higher education. They need to offer a series of courses on practical experience accumulated in agriculture and industry. However, such courses must be conducted in conjunction with the practice of students in higher education. This requires schools to cooperate with farms and towns and open corresponding agricultural experimental fields. But this is not enough. This process can be linked to the credits of the students, who are able to get the corresponding credits through their theoretical studies, and then the school can allocate the experimental fields, farming tools through the credits. In this way the size of the practical project is differentiated and the students can distinguish the strength of their practical skills. After constantly examining the students' abilities, the grading is adjusted. For example, some students are strong in theory and are initially assigned good fields and tools, but are not as good as they could be in practice. The score is then low, and based on the score, their farm and tool assignment for the next stage is narrowed down. And when they finally finish, students with high natural ability can get higher practical results for the community to judge. This is the case for higher education in agriculture, and the same can be done for industrial practices. (See the next section)

But farming and working in factories are only part of the practice. The other part is that they go into the grassroots as enlightened people. This is actually something that many NGOs are already doing. For example, the Liang Shuming Center for Rural Construction's Rural Development Talent Program, among others. Schools can rely on these NGOs that are ahead



of the curve as a blueprint for establishing their own talent support programs. They can also partner with these NGOs to get students deep into practice. In the perspective of the new era of socialism, such rural construction is different from the past when urbanites went to the countryside to develop and build. Rural construction in the new era should be done with an attitude of learning. Students must be taught in the academy to deeply understand the problem of the relationship between practice and thinking, the gap between Chinese and Western cultures, the difference between empty talk and industry, and, more importantly, to deeply understand the most acute problem in human history, the Enlightenment, and the profundity of the counter-Enlightenment. From there, it is on this basis that one can deeply understand Marxism, socialism with Chinese characteristics, and the history of China's development. The best litmus test of whether students have deeply understood these contents is to go to the construction of the countryside. Therefore, students are not required to take theoretical exams, but are evaluated entirely by their handling of problems and decisions during practice, not by a point system, but by word of mouth in practice, kept through the written records of the people around them. The results of practice, the social relations formed are the students' exam results. This requires teachers (including farmers, of course) to guide them as judges. This way of judging talent by practice in the countryside by the youth has precedents and policy experience in the history of new China. It failed in the past precisely because there was no cyberspace as a mediating space between practice and theory, enlightenment and counter-enlightenment, not to mention Cyber Place as a transforming device in this. And now, we can summarize the past experience of practical talent cultivation by abolishing the college entrance examination, and return to the vision of cultivating talents that was not understood in that past era and that was too far ahead of its time.

In concrete terms, the reform of the educational system can be carried out in steps and at the same time from multiple perspectives. The practical labor education in elementary, junior and senior high schools, although not yet able to interface with higher education at first, must be intensified year by year. At the same time, reforms will be carried out in higher education institutions. The strategy of "convergence of two ends". Universities can cooperate with villages to set up agricultural experimental bases, depending on their situation. On the other hand, a pilot Cyber Place

could be developed in computer science or in those majors that use computers a lot (such as design). Students' learning, assignments and work on the computer can be uploaded to a virtual "credit" system with the structure of Cyberworks as the core, so that students' learning work can be evaluated. In the process of learning, students' learning behaviors are counted and then rewarded with the corresponding "credits". This "credit" is then used to allocate the student's practical and productive work at the same time. The students will be able to complete their social practice courses during their college years. In a nutshell, it is to start a small-scale pilot program in universities that are easy to understand computer principles and need to use computers for a long time. And gradually expand it to the whole university, the test area, the test county and city, and extend it to the whole country. In agriculture, it is also possible to conduct a pilot in certain towns first. Then gradually expand the practice program. At the same time, it is important to ensure that the students' pre-theoretical work well transformed. A new college could be created to deal specifically with this kind of reform. This new type of higher education institute must contain the following components: 1. a mathematics department based on mathematics, in which topology and stream theory are the core and foundation. 2. a philosophy department based on philosophy, in which Chinese philosophy, current and contemporary foreign philosophy, and Marxist philosophy are the focus. 3. a cyberspace and cybernetics department that cuts through the first two. It contains traditional computer-related majors, including Cyberspace Studies, various computer networks, hardware, software, cryptography, cybernetics, etc. He provides technological innovation and support for Cyber Place. 4. Department of Agronomy and Applied Technology; he is based on agricultural theory. Let farmers and technically competent people be teachers. 5. Department of Agricultural Practice; he takes the three agricultural issues as the core. Established on the model of Liang Shuming Rural Construction Center. Used to communicate and manage students' practical activities, as well as practical teaching. 6. A department of finance and economics. A department used to study financial issues in the future Cyberspace, as well as economic issues of society. 7. A department of vocational technology that incorporates various vocational and technical majors. Used to study various industrial skills and vocational technologies. It is based on the existing vocational high schools and vocational technical colleges. It is possible to integrate and merge some

vocational schools.

Emerging colleges can be piloted in existing universities. A new type of university could also be re-established with the power of the state, to be devoted to the study and treatment of these new era-related issues. Establishing it in an old college can certainly take advantage of existing disciplines. But there are often many constraints. The best option is to re-establish a new type of "university". It is called a "university" because it is no longer just theoretical research, but a new-age transformation institution that bridges cyberspace, agriculture, rural and urban areas. The teachers in the school include farmers, workers, professional technicians, as well as traditional professors who are purely theoretical. The students are not just students, but a mix of farmers, workers, technicians and students.

Here we have not yet touched on the issue of industry. But industry can broadly be carried out with reference to the reform of agriculture. But there is a huge difference in the philosophical connotation of industrial labor and agricultural labor. This is something else I need to emphasize.

Industrial labor, due to modern capitalist society, has produced a division of labor that has led to the alienation of labor. Unlike individualized labor, he is not able to get close to nature and thus return man to the true and earthy nature of nature. Therefore, the educational significance of industrial labor can only be a reverse revelation. That is, to reveal to the workers how this alienated labor should be abandoned. Thus, the foundation of understanding is laid for understanding both the old age and the new age. This basis of understanding is the experience of the reverse of the problems of the old age. Therefore, the practice of industrial labor should not be attached educationally to the education of young children who are too young. Rather, it should only be carried out on the basis of a certain level of physical and mental tolerance of young people. Therefore, perhaps the educationalization of industry does not provide as many "teacher" jobs as agriculture. But it is possible to transfer some of them to become professional technicians.

Due to the division of labor in industry, it leads to the alienation of labor and the alienation of laborers, and to a certain extent, their inability to return to their true lives. But their alienation is different from the alienation of the Cyber individual, who is passively alienated from life and unable to enjoy the process of labor due to the constructive nature of society and the development of capitalism. The Cyber-individual is an active alienation

(cyber-ization) that submits to the desire for symbols. In this sense, workers are in need of rescue. The current dilemma of liberating workers' labor is that although there are many highly sophisticated technologies throughout humanity that can replace the mechanical repetitive labor of workers. But for reasons of economic interest and social stability, people do not bother to use them. One of the manifestations of this is that the use of machines to replace the repetitive labor of workers will cause a large number of people to become unemployed, and the unemployed population will not be able to maintain their livelihood, which will inevitably produce chaos. Here, although human civilization has developed to the extent that alienated labor can be eliminated, the disappearance of repetitive and boring work is still far from being a reality. The fundamental reason lies in the fact that there is no space to provide unemployed people with a source of income; they have nothing to do, they have no income. At the same time, society has not developed a system that provides for the vigorous development of technological industries. Thus, big machines and artificial intelligence that replace workers' labor are too costly and not applicable to small businesses.

From a cyberspatial perspective, why unemployment is at the root of much social instability. It is because work implies the construction of society, and income is actually the reward for this construction. However, when workers are replaced by machines, this reward for social construction is actually intercepted by the makers of the machines, the dealers. However, when the construction of the network is part of the social construction, along with the countryside and education, unemployment will no longer be seen as an act that is meaningless to the social construction. They can earn income from the construction of the network (the act of networking) and even more from the new type of education. All this can be achieved only with the participation of Cyber Place. The act of issuing miners for the trading chain of Cyber Place stimulates innovation in the technology industry from the national level. On the other hand, Spatial Tree's statistics on online behavior give it a realistic meaning. The state can fully regulate the behavioral rewards of unemployed workers in the network to secure their basic livelihood. On the other hand, the state can vigorously develop artificial intelligence so as to replace the repetitive and boring mechanical labor on those production lines. Precisely because of the development of scientific research industry, the mechanical cost of production lines will also drop in the future. Even small and medium-sized factories can afford to buy

mechanized production lines. The cost of labor will increase, thus inevitably forcing the mechanization of manufacturing and other industries. The destinations of liberated workers are actually as diverse as those of farmers.

First, they can play games, study, and view artwork online if they have no aspirations and simply meet a modest level of affluence. They are able to receive state incentives for Internet behavior. This is the most negative gesture. Second, they can become self-employed. Produce handicrafts or individual stores or restaurants in a non-divided, non-alienated way (they are not alienated because the self-employed in these industries practice with feeling, interest and desire to see their product as a work of art. There is communication with real people. (This point requires a deep understanding of the issue of "alienation", see the relevant Marxist works and contemporary philosophical works). Handicrafts and self-employment can increase the income of "unemployed" workers. In addition, they can become professional technicians. They are not essentially a divided and alienated labor, such as a plumber in a vocational college, who may have to go to each home to repair the plumbing. This allows for a variety of different interactions and communications with people, and is not a repetition of boring alienated labor (or a low degree of such repetitive alienated labor). At the same time he can also be a practical teacher in various universities (according to the educational reform program above). Cooks and hairdressers are not alienated labor. In the new educational concept, they should be developed as an "art". Cooking is an art in itself, and the future of education should remove the industrialization and alienation of cooking, thus emphasizing its true artistry. We should leave frozen food, instant noodles and other common and universal foods to machines and artificial intelligence, and let real people return to the art of cooking. Other vocational education should also make such a distinction between art and mechanization. In this way, "unemployed" workers enrich the professional composition of society and the plurality and unique artistry of things in all walks of life. The "unemployed" workers can also be employed by schools as practical teachers for their students. Professional technicians are even more valued by schools. From this point of view, the social status of professional technicians and practitioners can be truly enhanced. Thus, they become a popular profession that people pursue. They can go to the institutions of higher learning to help and guide young people to understand the problems of alienated labor and the pains involved. This leads to a greater understanding of the workers' movement

of the past, the revolution, and the spirit of Marxism. To understand this transformation and plurality of workers' identities, old fixed views of professional technicians, workers, and self-employed must be abandoned. They do not represent a backwardness in the new socialist era, and their income will not be low and their life will be very rich.

On the other hand, school students can participate in the social practice of industry after junior high school (not suitable for industrial labor practice before junior high school, but can be educated for agricultural labor practice). This is because in any mechanized production line, people still have to control and control the production line. Therefore, it is possible to give students the opportunity to practice those manual positions that cannot be replaced in industry. Through the Cyberworks system, the school can exchange the "credits" earned in theory and the rewards earned in the school's internal system for the distribution of real practical production materials. This part can be found in the section on agriculture and will not be repeated.

In the future, the mechanization of agriculture will be realized. In fact, the boundaries between industry and agriculture will become blurred, so that the concepts of worker and farmer will also become integrated, thus achieving the result of eliminating the identity of "worker" and "farmer".

For industrial enterprises with different degrees of alienation, they can be opened and guided in practice in batches. The first is the repetitive and division of labor in the enterprise, the earliest guide to adopt a fully mechanized model, which has been done in many large enterprises. The second is the mechanization of repetitive but not division of labor, which may require a certain amount of scientific research and development, and is in various industry sectors to advocate the development of mechanical and artificial intelligence. Lead them to mechanization and intelligence. Ultimately, it is the artificial intelligence and mechanization of industries that do not repeat and do not divide labor in a large number of parts. This step should pay attention to distinguish the boundaries of the application of artificial intelligence. For example, the cooking and hairdressing industries mentioned earlier. If these industries can be replaced by artificial intelligence, then actually really lose the artistry of these industries. I believe that the future of artificial intelligence must be able to develop to the extent that people can not distinguish whether it is made by people or machines, but this is still lost is the communication and unexpectedness between people. Less of its unique uniqueness. So this

part is only when necessary to use artificial intelligence instead. Taking a step back, AI replacing this type of artistic work is what will really cause people to lose their jobs in the future.

Finally, there is the future integration of the social service industry. In fact, the above mentioned education, chef and other professions are already included in the service industry. In the future, their boundaries will be more blurred. People can't say whether a plumber is a teacher or a worker or a farmer or a service worker. This is precisely a return to the original relationship. The meaning of "master" in Chinese is due to this mix of teachers and workers and so on.

The future service industry will be the focus of people's employment and work. And the service industry does not exist who serves who, the service provider and the served, they are each other as "master". It is in the mutual communication and exchange of services. This is the greatest pleasure of human work and the flow of true emotions. In this sense, the state can, through the guidance of Cyber Place, guide students to enter the relevant service industry, such as nursing homes, hospices and so on. They can reward students with more practical "points". These are also realistic. Because nursing homes, hospices, and hospitals, which deal with human life and death, are the places where people are more able to experience life, emotions, and control themselves. Therefore, they are more practical and can be rewarded with higher practical "points" and tokens.

In short, the solution to farmers' problems may seem to be a solution to farmers' related problems. But in fact, it is a holistic solution to the problems of various industries, and must be viewed as a whole and reformed in a holistic manner. The peasant problem is never just a peasant problem, it is about all issues. Only when farmers, workers, students, teachers, service workers, and professionals are integrated here will the peasant problem be truly solved.

## 5.2.4 Rural Issues in the New Age of Socialism

We can already imagine that the future of rural issues will also aim at the elimination of the concept of "rural" after the above outlook on farmers



and agriculture. At that time, people will not be able to distinguish between urban and rural areas, suburban and urban centers. Rural problems will become urban problems, and they will be integrated into a new type of human settlement. The first thing is the change of urban and rural settlement structure. Since the network can be developed vigorously under the guidance of Cyber Place, and the service industry does not distinguish between high and low, together with the use of technology and artificial intelligence, then this situation can be fully realized in the form of organizing general capitalist industry and commerce by relying on network shopping for living materials. It is even possible to develop a network of express pipelines. Build it as infrastructure construction and become part of the basic transportation mode of society. Set up a network of transportation express pipelines leading to every household, thus eliminating the profession of courier. This is achievable. Even in the period of my book, it is technically possible. In this way, people will be saved because of the transportation of shopping (and will not completely eliminate offline stores, offline shopping becomes a form of entertainment, as well as it has better physical and physical contact), people will go out more for the purpose of going to eat, to entertainment, as well as to labor (such as farming, factories to get the corresponding social practice "score"), to help others, to communicate with others, to participate in service industries and religious activities. In the past, the difficulty in doing so did not lie in the lack of technology to support the establishment of a delivery pipeline, but in the fact that the overdevelopment of the delivery industry would lead to the shrinking of offline industries. However, in the context of a series of revitalization of the service industry, agriculture, entertainment and farming, this offline industry is not actually presented as "shrinking". Rather, they have transformed their functions. For example, if you order take-out at home, you can eat the food delivered by the express pipeline. But when you eat at a restaurant, you can get more sophisticated food. Meeting and chatting with each other with friends, communicating with the chef, and tasting the product as art, the restaurant becomes a place of communication and entertainment (isn't that what is happening now?). The future of restaurants will be more entertaining and artistic). Likewise, the same is true for offline stores. Each business is bound to come up with their own unique artistic and service oriented offline stores according to the new era. And leave the real product sales to the network. And since the offline stores do not need to be many, but only places for people to



entertain and relax, cities will vacate a large amount of commercial land, which will be reclaimed by the government and used to build emerging urban and rural human settlements. The reclaimed commercial land will be used to build agricultural bases and provide communities and schools. People will work and plant. The whole city will be constituted into units in the model of neighborhoods, schools, and companies. The units will consist of industrial practice bases, agricultural practice bases, and other necessary recreational facilities, as well as commercial entertainment (cinemas, theaters) and art experience stores. In other words, the future "city" will be composed of scattered settlements. People do not need to go far to complete their school work assignments for children. People will be able to participate in handicraft production and experience rich entertainment without going far away from home. Of course, not going out of the house does not mean abandoning transportation. Transportation will also be developed, and the roads will be more spacious because people are gathered in settlements. At the same time, we will develop special roads for transportation that can be carried by large machines. And agricultural roads that provide a more ecological and natural environment.

Such an urban construction program could start with the acquisition of large shopping malls that have closed down, and utilize the gardens and stores around the neighborhoods to form a new model of neighborhoods. In the case of new housing, a new type of housing complex that is convenient for agricultural practices is needed. The present high-rise houses are no longer suitable for the future social survival model. The architects need to think about the new style of architecture and "neighborhood". The most important reason for the use of the agricultural base by today's city dwellers is to provide practice for the education of children. Since the future students' assignments and even exams will require practical experience in agriculture, the agricultural land of urban residents will be used mainly as an educational base for children. At a certain stage of development, people will be able to use their own land to grow and raise their own food for life. And the agricultural products produced by large farms will not die out, but just provide more choices for residents to choose from. After all, people cannot grow all the plants they want to grow and raise all the poultry and livestock they want to raise. A semi-subsistence lifestyle will have two major benefits in the future: not only will he be able to meet his own needs, but he will also be able to earn tokens for social

practices. Thus, he will be able to buy and exchange more products that he is not self-sufficient in, as well as use them for the consumption of various contents of the network and for entertainment and artistic activities. In this way, the size of agriculture and farmland and one's own practical abilities define the education of future children, the size of the practical abilities trained by each adult in the educational stage, and thus the quality of people's lives. It is natural for people to seek for larger agricultural lands and thus gradually return to the countryside.

In this sense, the transformation of the current cities is actually difficult. Because the urbanization of the past has led to an over-concentration of the inhabitants within the cities now, there is no way to provide enough land. Yet the countryside and suburbs now have instead the advantage of being a latecomer in the new era. And now farmers have farmland, while city dwellers do not. This means that a new kind of land reform for urban users is inevitable. That is, the state grants urban users a portion of urban expropriated land that can be used for family purposes. On the other hand, due to the policy guidance, it will inevitably make the urban population move to the countryside. People will move to places with more farmland to form settlements. And the state can guide and build various new residential settlements. Make the population evenly distributed on the land. In this way, the problem of uneven distribution of population between urban and rural areas is fundamentally solved. Compared with the present cities, the present villages have more late-developed advantages in the composition of such settlements. In concrete practice, we can implement the reform of the education system and the transformation of the urban structure while building some national model settlements. The model colonies can be selected for piloting in the villages where the new rural development is now underway. The whole system will be improved step by step. In other words, urban-rural integration is not the urbanization of the countryside, but the ruralization of the city. The structure of the city needs to be reformed. Take advantage of the inconvenience of living in cities now (high housing prices, congestion, fast pace of life) and first guide some people to move to satellite cities around big cities or surrounding districts and counties. Slowly move from the districts and counties to the countryside. The integration of the countryside starts with the decongestion of the densified big cities. Cities in the future will simply provide colonies of large corporations with capitalist ties. The real state support, on the other hand, is for the suburbs and villages around the cities, where there is a

better life. People who are willing to stay in the cities will choose a privatized, financial space-driven capitalist model of life, then they will inevitably live in cities with little farmland (just enough to satisfy their children's educational practices), but developed capitalism. Those who seek a state-regulated, self-sufficient life, on the other hand, can choose the outskirts of the city or the countryside. There are larger expanses of farmland with a slower pace of life. The state also offers more incentives and subsidies. The countryside is closer to the state of a socialist society. Thus, at some point in the future, the difference between the capitalist, privatized model of life in the city and the communist, communal model of life in the countryside is bound to emerge. However, under the regulation of Cyber Place, they are able to accomplish a good interaction again. Thus, these two seemingly contradictory modes of life are integrated in the same society.

For future residents, they can grow the crops they want to grow and raise the poultry livestock and pets they want to raise on their own land or rented land nearby. In the past, without Cyber Place and cyberspace as the external realm of the real world, such a way of incentive and reward was unthinkable. As the people of the future live in scattered and uniform colonies. There are necessary basic services for life in each colony, such as schools, hospitals, sanatoriums, government offices, nursing homes, etc. Then this means that each colony cannot be developed with the same strategy of concentrated development as cities do now. Rather, it should be developed as a whole. Such development was not possible in the past. The reason for this is that the biggest obstacle is the geographical limitation. They were far apart, logistics and transportation were not convenient, and talents were not willing to go to the hard places. Now, through the regulation of Cyber Place, we have talked about the problem of talents. For example, university medical students can completely work in the needed colony by means of regulation. There are no "remote" areas with good facilities. Moreover, through the construction of logistics pipelines and the development of networks, the geographical limitations will become smaller and smaller in the future. The uneven distribution of educational resources will also be transformed by the emphasis on agriculture and online education. The theoretical part of education can rely entirely on online education. And online education can rely on a system similar to Cyber Place to monitor students' learning behavior, and there will not be a situation where students are not taught online because

they are not as serious as they are taught in reality. More importantly, the future of education is bound to be based on practical labor. Therefore the real educational resources of the superior area instead become the countryside. Therefore, if a future parent wants his or her child to excel, he or she will prefer to live in a colony with large farmland. (See the next section)

Such a future "city, countryside" looks good, but in practice, because of the redistribution of land, it is bound to involve the interests of all parties involved in the entanglement. Therefore, rural land and remote areas now have an absolute late-stage advantage. The "ruralization" of the city, on the other hand, involves many interests, which need to be discovered and solved one by one in the future practice. It is an extremely difficult task. It is the key point between local government and central government, capital and ordinary people. It is the most difficult point of the reform that needs to be tackled. This kind of urban "ruralization" transformation is not a quick fix. It is a process of gradual change over a decade or two. This can be accomplished by reclaiming a portion of the land and reclaiming the overly vacant roads. The rapid decline of China's population in the future is a good historical time to reclaim over-utilized land. The excessive urban pressure is also a good time to guide people back to the countryside. We should seize this opportunity of urban agriculturalization.

The whole new era has actually solved the problem of China's lesser children, the problem of aging population, and the problem of labor shortage. Because the future socialist society does not need people to act as the main productive force. People should be put into agriculture, handicrafts, education, service, entertainment, and art industries. Leave the repetitive and boring work to machines and artificial intelligence.

Although we discuss the three agricultural issues separately, each of them, in fact, is solved holistically by integrating them with each other. Cyber Place serves as a conversion device that connects cyberspace with the real world. In fact, with the help of the network, agriculture, handicrafts, and capitalist industry and commerce are transformed, and the use of cyberspace will make it possible to accomplish the three major transformation tasks that were not accomplished in the past. The new era of socialism is characterized by the real implementation of the combination of people's freedom and state management, the implementation of the distribution of resources with the distribution of labor as the mainstay and the coexistence of multiple distribution systems, and

the implementation of the combination of planned economy and market economy. On the one hand, people can solve the irresistible problems in the real world, such as geographical differences and uneven distribution of resources, and enjoy higher freedom than in the real world, and on the other hand, they can care for their neighbors, help each other, abide by morality, and follow the laws and regulations of the state in real life; on the one hand, people's labor is distributed according to the standard of labor with accurate Internet statistics, and on the other hand, they can implement multiple distribution systems of resources. In the economic aspect, the state ensures the basic life of people and the long-term stability of the country through the planned economy model of regulating virtual money, and on the other hand allows the market economy and financial industry to prosper in the real economy, so that people to obtain higher financial freedom. The internet is presented as a planned economy, while the reality remains a market economy.

The new era of socialism transcends the primary stage of socialism and is the middle stage of socialism. It is the result of the completion of all the transformation work and tasks of socialist society as a whole. In the past, the three major transformations relied on the coercive power of the state and the high degree of unification of the national spirit and mind to achieve them. As a result, we can see that this coercive power was detached from the development of the productive forces at that time, and its maintenance was short-lived and resulted in failure. And only in the new era of socialism, the three major transformations will be in the network space and the gradual development of social productivity, gradually transitional completion of the task of transformation. Rather than the compulsive force of the past to work in one fell swoop and step. In this process, we still have a lot of issues to discuss. A lot of practice needs to be done. Many lessons need to be learned. In this chapter, it is to analyze the new era of socialism guided by the cyberspace opened by Cyber Place, one by one and specifically, and to anticipate the phenomena and problems that will appear. So that we can plan and prepare our thoughts for the future practice.

## 5.2.5 [Attachment] Some Key Points on the Three

### Rural Issues in the New Era of Socialism

#### **Utopia of the flesh and mind**

Our past understanding of utopia is actually a conceptualism. That is, we think that utopia is a paper talk and not realistic. But in fact, this is not the utopia that anti-utopian genre novels like 1984 and Beautiful New World are against.

Since Chinese culture does not have the Platonism of Western culture, people do not distinguish the difference between conceptualism and the utopia portrayed in such anti-utopian novels. Thus, one would think that setting up a world on the other side, setting a goal and an idea, is a utopian fantasy. But in reality, this is nothing but metaphysics, a kind of idealism. We have seen too many critiques of this in the history of philosophy, so I will not go into them here. In short, if one understands utopia as a mere idea and a paper-based thinking scheme. In fact, it is a misunderstanding. Not the utopia that Huxley opposed in his novel, and even less the utopia talked about in Bloch's Philosophy of Hope. He is simply a critique and opposition to essentialism, to Platonism.

So the question is, when we say utopia, we usually think of anti-utopian novels that reflect such utopian societies. At the same time, we feel that the criticism of these anti-utopian novels is very justified, and we can also feel how terrible it would be if the world of the future is a world depicted in anti-utopian novels. As a result, people have a very fearful and repulsive stance toward such utopias. However, what is the horror of the utopia in anti-utopian fiction? In other words, what is the root of the fear and revulsion we feel when we mention the word utopia?

In the novel "Beautiful New World", Huxley depicted a very beautiful and terrible future world. This world is very rich in material life, highly developed in science and technology, people receive a variety of constraints and education to rest on the status quo, everything is standardized, people's desires can be completely satisfied at any time and anywhere, enjoy the days of food and clothing, do not have to worry about the pain caused by old age, sickness and death. This is the so-called "beautiful" part. However, the real horror is that this new world in the

mechanical civilization of society but no family, individuality, emotions, freedom and morality, there is no real emotion between people, humanity in the machine grinding under the ashes.

The "beauty" of utopia comes from the constructive nature of utopia. It comes from the standardized rules. These are the structural paradoxes of cyberspace, as described by cyberspatialism. It is also the source of the real alienation described by Marxism. It is this standardization that allows societies to be constructed very well, to be highly civilized and to enjoy a life free of food and clothing. Standardization and constructiveness constitute the "beauty" of the future civilization. However, it is also this standardization that separates people from their individuality, emotions and morality. This is the state of capitalist alienation described by Marx. The reason why alienation will produce such a terrible future society is that thinking is a universal structure. Thinking prescribes everything that is otherwise rich in connotations with such universality. Thus, emotions are structurally mediated, erasing individuality and leaving only commonality. To be more specific, there is originally an emotional relationship between two people, and an emotional relationship between people and things. But thinking determines that people must live by a standardized, must be standardized rules to build a society. And such a standardized society is a society free from emotion, that is, the utopian society depicted in the anti-utopian novel.

What makes the utopian society in the novel both beautiful and frightening is that it is too constructed, too standardized, too thoughtful. Isn't this exactly what our entire Cyberspatialism and Cybernetics reveals? In this sense, what people say about utopia being on paper is actually true. For the inevitable result of the structuring of thought actually returns to Platonist conceptualism and teleology. But what I want to reveal is that the utopia in the novel refers to more of a global structural problem, a law of cyberspace (the stability of cyberspace must be maintained by external stability) that cyberspatialism seeks to reveal. The utopian society in the novel is actually what we see in *The Matrix*, the absolute perfect cyberspace that the machine architects want to appeal to. It is the absolute rational society that the machine architects are seeking. And this kind of society to maintain stability, without adding the human "shortcomings" of the unpredictable feelings is impossible, is bound to lead to an external descent of the end of the world. In other words, the aversion and fear of the "utopia" that we have mentioned is caused by the fact that

this utopia is completely detached from emotions and impossible to realize, and will inevitably lead to an external apocalypse. And in such constructive alienation, society is bound to become fully capitalist, a late capitalist form. The social hallmark of such capitalism is to construct it with absolute rationality and structured thinking. And, such a society will hide the problem of alienation it has created in any way it can. He can cover up any form of capitalism and disguise it as any other social form including Marxism. And, inevitably, he will usher in the apocalypse of human extinction. This is the source of the real revulsion against this kind of society. Because it is divorced from the human concrete, from the human being with feelings.

The key to thinking about the future lies in the need to remove the problem of alienation from the future society or to think deeply about the solution to the problem of alienation. In other words, it is necessary to add an emotional component to the vision of the future society. Thus, we arrive at a vision of the future that is based on hope and emotion. Likewise, we can distinguish the difference between this constructive utopia of thinking and the "utopia" that the philosophy of hope seeks to describe. The key difference between them is whether they are constructive theoretical constructions of thought; or whether they aim at giving people a physical sense of hope in order to stimulate their emotions. The former focuses on constructing perfect social institutions for people without adding any possible examination of the human emotional element. The latter, on the other hand, is a vision of a future society based on a profound grasp of human nature. The key to distinguish the two lies in whether they add corporeality and earthliness to the description of the future. For example, Zuckerberg's meta-universe concept is a typical thought-constructing utopia, because he keeps telling everyone how decentralized the meta-universe has a trading system and how free the social system is. Constantly giving the public a Platonist idea without talking about how to understand ordinary people, without talking about how to deal with artworks in society. They never talk about how to make people feel real in the metaverse and be able to prevent alienation. It is precisely because the metaverse is divorced from concrete human feelings and from art that it is inevitable to conclude that it is a product of the late capitalist form. Or, in the words of this book, the metaverse is a thinking utopia that constantly creates the illusion of cyberspace.

Cyberworks is the opposite of this constructive utopia of thinking. Cyber



Place constantly emphasizes that its own meaning lies in making the web more realistic and earthy. Let the real feelings be integrated into the cyberspace and give the thinking in the real space a place to consume them constructively. Let people's strife go to the network, so as to exchange the real feelings of people in the real world. This is the future that Cyber Place is pursuing. In this sense, the future society advocated by Cyber Place is non-constructive. Therefore, in the future that Cyber Place envisions, society leaves many gaps and there are many things that we cannot predict will happen in the future, and there are many difficulties to overcome.

But the problem is not really that simple, because if we judge it by constructiveness. My description of the future society under the conditions of Cyber Place is itself a textual description, and the text itself is constructive. This makes it inevitable that readers will interpret my description of the future society as a constructive social fantasy. However, when I write about the future society, I do not write with a thesis and a social constructive theory. When I write about what the future society will look like, I am thinking about specific scenarios in the future society, such as farmers receiving money for the first time with a mining machine, students learning theories using the Internet, and children working in the fields to complete practical assignments set by their teachers. In my head is a concrete and emotionally charged unrestrained vision. However, these things I can only express to you in a literary way now. But once I write more generally and specifically. People will misinterpret my concrete ideas as theoretical constructs. This is the concrete manifestation of the fact that language and words are a cybernetic cut. Whenever I speak, language cuts through the richness of emotion. It reduces my imagination of the future to a kind of thinking utopia. Therefore, even here in this paper, there are still people who accept this emasculation of language and think that I am only further constructing and explaining. This is the eternal problem that cannot be solved.

But all in all, I would like to continue to emphasize that although the future I describe in the style of the text adopts a universal description. In order to attract more people to understand with their minds first, and then stimulate the way of emotional realization in a more general social imagination. And the end point of this approach is to implement the utopia of hope philosophy and nourishment. That is to say, the entire fifth chapter must, at the end, be seen as science fiction in its purest form. Whether you

approve of my thesis or not, please take all descriptions of the future, at the end, must be seen as a science fiction that affects your own feelings to motivate and hope, and never as a theoretical construction of the future society. I do not write about the future society under the abundance of Cyber Place in order to describe how constructive the future society really is. I write about the imagination of the future in an attempt to inspire people's hope for the future and motivate them to practice it after a certain description of the constructive nature of the future has influenced some of the people who are parasitized by the thinking. This is what the utopia of corporeal nourishment is really trying to do.

As Marx said, he does not make any specific description of the future. What Marx wanted to convey was that he would not go about constructing any future society in his thinking. But that is not to say that Marx would not go about inspiring people to build the society of the future. Our present society would not exist if there were not even hope and passion, courage and determination. It was with the sense of flesh, with the hope and courage for the future, that the revolutionary martyrs gave their hardships and efforts to bring about our present social life. This is the most valuable thing that the real utopia has to offer to people. It is the kind of faith and hope.

## **Description of Utopian Society as Hope and Nourishment**

The above specific description of the new era of future socialism may have caused some people a lot of misunderstanding. They may think that my previous description is a pie in the sky, and thus they want to use blockchain technology to "cut the leeks" or gain their own supporters, so that others will believe me and follow my guidance. They take my article about the future too seriously and imagine that my desires are too big.

First of all, I have made it clear in the title that our description of a new era of socialism in the future is only a utopian "hope". This means that I do not expect this article to guide any practical work in the future. My emphasis is only on the motivational effect of the description of the future. It is a utopian hope for everyone. And I specifically state this in both the title and the content. (For a Marxist theory of hope and utopia, see Bloch's

The Principle of Hope.) Some people have taken this article and the description of the future too seriously, thinking that it seems to determine the path of the future. It is as if I have already prescribed this path. I have also repeatedly emphasized in the article that it is merely a look into the future. Just as one needs to know a hope in order to be motivated, this article (after chapter 4 of the book and before chapter 4 is a theoretical analysis of past networks) is just a work of science fiction that gives this hope, not some concrete theory to guide practice.

Many people think that the new era of future socialism that I write about is too good to be true. This is actually a sign that they think too much of this article. If I write that the future is so rosy, is the future really so rosy? I also emphasized in the article that the reality is complex and many difficulties will arise in the future, which still need to be overcome one by one in practice. We should not ignore these difficulties that are bound to appear in practice. Because what is expressed in words is always just paper, it is impossible to deeply appreciate these difficulties, so the future may be as beautiful as I wrote, but it may take generations or even dozens of generations to get there. And these specific problems that arise in practice are not up to me to decide, and solving them is bound to be something that we all overcome one by one in our specific work. The complexity of practical work I have repeatedly emphasized.

Further, some people take this article too seriously and thus think as if I am guiding people and need them to follow me, thus thinking that I am trying to be a leader with this kind of article. However, as my life is now, I have no job, no income, and I live only by writing articles that rely on rewards and the help of friends. I'm not looking for an overly luxurious life either. I just want to write what I think and see in the future to tell everyone. I'm relieved to write it out, I don't care. As for what practice people see and want to do, people will naturally do it, there is no need to be under my guidance. Moreover, this article is to explore the future work from the perspective of the country. The future work of practice can only be the result of collective discussion and collective deliberation, so how can I be preconceived that I want to guide it? How can I preconceive that the theoretical proponents are the leaders of the work? I am nowhere near such guidance. How could I be so arrogant and insouciant. Some people would even accuse me of having this kind of heart to guide everyone. That is actually a misunderstanding of me. If the country can look up to me, then I will definitely work hard to live up to the people's expectations and the

country's regard, and contribute to the construction of society, and maybe a little effort will make everyone's life a little better. But this situation is also under the collective leadership of the state, not a matter of my guidance or not, I am a proposal of advice, the collective listened or not, not a matter for me to consider. Even if the country looks at me, then I just start from the most suitable for their own work, from the grassroots.

Given my current situation, the odds are that the state won't see me. So what I really want to do is to do what I am good at, what is around me. I'm just writing these things down to give you an idea of what I see and think. I have my own things to do, write books, teach classes, and at least make ends meet. This is also very good. There is also a small chance that the future might actually happen as I have described, that the country might actually be able to inspire practice in the ideas I have proposed. Or maybe someone listens to my vision, does it, and practices it, and then I can contribute to a new era of socialism in the future. This also does not mean that I want to guide anything or be a key person. I can't preconceive that I have to be a mentor as soon as I come, which is itself a misconception of looking too much at theory. I just need to start as a screw-up, I don't need to be a key person. In the future, different people will be in different areas of expertise. The important people of the future may be everyone who reads this article, so why should I have the preconception that I must lead the way? Why can't I just be a pawn in such a scheme and let someone else guide it?

Before the country has a chance to go the way I want to go, the most down-to-earth path for me now is to teach and write, which is what I am good at and love and can be considered my job. Then I can be recognized by society after I have rich money and a stable life. Slowly, I can rent a farmer's house and a small piece of land in the countryside with my friends and family, and then build an educational "farmhouse" practice. This is the most close to my life practice road and efforts, not too imaginative, not overestimate their own ability. I just want to make the "Nongjiale" into a practical labor base that can attract parents in the surrounding area to bring their children to experience. I want to provide a practical experience guide for intellectual youth to return to the countryside for rural construction. That's all. Such "Nongjiale" for the city people, but also can learn knowledge, but also hands-on work. It is a kind of "farmhouse" with education as well as education. It is a combination of human resource training and rural revitalization. It combines my future

vision with what I can do around me. This is my recent wish, but it is really a bit difficult to start up in my current situation. If no one values the theories I put forward and the future I depict, then I will do it step by step on my own feet. Step by step, I will influence the people around me with my practice. The difficulty in front of me now is also the reality of social recognition and the investment needed to run "Nongjiale", modern society, I want to run agricultural education, the same need for capital, so that people can afford to eat. I can't even meet my own life now, what to talk about labor practice base? It is even more difficult to open a "farmhouse" to make a living. But I didn't try to get people to invest in this "farmhouse" in a brainwashing way, like some people do. I also did not use my lecture to promote to make money. I didn't use my teaching to indoctrinate people with ideology to get them to invest in me. I didn't even promote the articles I wrote. Not to mention telling everyone about this practice plan of mine. Because I know the boundary between reality and the internet, I just want to earn this income in a way that is more relevant to my real-life situation. Teach and write my own books, and slowly earn that money and stability on my own. In the process of teaching, I also just want people to join in the discussion of such words and discuss these issues in a more realistic way.

As for what to do in the future, you can open your own "farmhouse" or go your own way, there is no need to do it under my guidance, and there is no need to give me money to do it. I just want to let everyone see the future, so that we can enter into a more detailed discussion, and put everyone's professional ability and perspective into such words, so that the issues we discuss are closer to the future practice. With everyone's collective efforts and discussions, collective practice and groping, such a future will come to us step by step, and will no longer be a false utopia. That's why I set up an organization like Cyber Research. Cyber Research is not about making people believe in these theories, let alone making people do things under my guidance. Rather, it is to bring more people into this discussion, so that the opposing voices can help us identify problems and put the theories into practice. The voices in favor can then bring together everyone's individual experiences and special skills to refine the theory. Cyber Research is built so that I'm not a one-note speaker. It is not for people to come together and argue about metaphysical issues, let alone trying to get people to endorse my theories through discussion. It just wants to form an academic atmosphere collective for the study of various phenomena in cyberspace and the discussion of the relationship between

the network and reality, where people can focus on various phenomena in the network and their connection to reality, and nothing else in particular is intended. And it is also a kind of organization that goes with the flow, discussing when there are people discussing, and practicing when there are no people discussing. If there is no discussion now, we will prepare for it, and when there is a discussion later there will be space to bring everyone together.

Anyway, don't take the last chapter and the last chapter of the book too seriously, it's just a work of art to inspire people's expectation of the future, just treat it as a science fiction. As we all know, science fiction is also based on the laws of physics and a certain basis of reality. In fact, this book is the same. Chapters 1 through 3 are an analysis of reality. Chapter 4 is a bold practical attempt based on reality. And chapter 5 goes completely into the science fiction unrestrained part. This point is clear to everyone. As for the accusation that some words in my article itself imply a gesture of guidance, that is actually an adjustment of my writing style in order to make the content of the article still retain a little universality as much as possible, to attract more people's thinking understanding first, and then trigger the physical experience. The universal thinking expository description of the future is able to refine and generalize the problem, while the disadvantage is that it can easily be misunderstood as a theory and easily does emotion. And only later did I introduce some specific descriptions with emotional content (but not necessarily communicated). These specific descriptions are precisely to eliminate a false and empty style of writing, and I had no choice but to choose this closer to the real expression and gesture. But this closer to the real expression is, after all, an imaginary gesture, in which the specific feelings are still expressed in words with a logical form. That means that it is more or less misunderstood as a constructive description. Constructed theories can never predict the future; how the future will develop is anyone's guess.

## **The unity of knowledge and action between network and reality**

The reason people take an article online so seriously is that they actually believe too much in the power of words, too much in words. Thus,

they also cannot see the gap between real practice and the internet. We say that we need to match words with actions and knowledge, but this unity of knowledge and action is different in reality and on the internet. Many people equate this unity of knowledge and action. The online action is nothing more than recording a video, clicking a few clicks of the mouse, and moving your mouth. Such actions are very easy to achieve. And all kinds of actions on the Internet are not effective for more than a year, and after a year we can see the result of a certain action, whether it is right or wrong. The reality of knowing and acting is not so simple and superficial. Many people talk and act, but they don't get results. Some people criticize these people for not having the same knowledge and action. This is actually not true. This is the short-sightedness, the inability to see the reality of the practical behavior is bound to encounter many difficulties, as well as slow results. People in modern society are especially vulnerable to such short-sightedness. The Internet makes everything fast nowadays, even the conclusions are drawn quickly and the results are seen close. A person's knowledge and action depends on whether he has worked hard and put his heart into it. Because many people say what they think, do it and try hard, but the difficulties of reality make his actions fruitless, or there is no way to see the results even if there are results, or maybe there are no results now, and only after many years do people see the results. These are the things that often happen in reality. For the reality of the practice, we must look at the long term, to see whether a person has made an effort as the fundamental, rather than to see whether there are short-term results. If we only look at the short term, then many of the efforts behind the scenes are not visible to everyone, and we must not satisfy the unity of knowledge and action. People should give realistic practice a little time, no results, and then wait and see before jumping to conclusions. If a realistic person does one thing with his mouth and does not work hard behind the scenes, with an attitude of inattentiveness, then it may be very difficult for him to achieve the unity of knowledge and action, and even so, I hope that we can also see the dynamism of people. Some people will change after they encounter difficulties in life, and they may work extra hard in the future. In short, the unity of knowledge and action is not the unity of knowledge and action on the Internet, not judged by the results of short-term behavior, because in reality we often do not see the efforts made behind the scenes of a person, and not from his point of view to think about the problem, without empathy, it is difficult to get a true understanding and judgment.

In today's society, because of the advanced network, because of information and the accelerated pace of life, everyone has "practiced" some methods of quickly judging others. Because the modern society forces people's thinking to do this kind of simplified operation. This is also one of the reasons why the buckling of hats is now prevalent. Because of the buckle, it is good to quickly judge a person, so as to understand him. These are not right and need to be changed, but this change is not just change can be changed. It is necessary to slow down life, slow down thinking, and constantly experience and training to change. It is better to detach from the thinking of the network, so that the progress will be great and you can see a more colorful world. So, when people see an article, they naturally rush to give a personality to an article, and then to the author, and then they can understand it. This is exactly what I said earlier, that people look too much at the importance of the article, or to be more precise, they look too much at the importance of the language in the article, and do not see the emotion and perception in the article. You can't see the reality of the colorful author. You can't see the reality of the author's practice, and what is in his heart. I don't know if the author tried hard and really put his heart and soul into doing these things.

I believe that if a person really works hard, seriously, and puts his heart into something, he is sure to get something out of it. And this kind of intention and effort is a kind of power, is the expectation of the future. This power can "gain", and this "gain" means that it can infect others, not just in the words. By relying on this infection, this power, we can have expectations for the future, inspire more people to put into practice, inspire more people to enter into more detailed and down-to-earth discussions. I believe that this power exists.

## **On the alienation of the individual businessman**

The alienation of the self-employed is relatively small compared to the corporate system and to large enterprises. The key to understanding this point is to really understand the meaning of labor duality and alienation. However, due to space limitations and the fact that this paper does not focus on this issue, only some conclusions and weak explanations are given here.

Labor is divided into abstract labor and concrete labor, and the



"difference" between the two is the surplus value, and abstract labor covers concrete labor, which is the creation of alienation. Abstract labor is labor that is universal, and since universality is essentially a structured thinking, it necessarily leads to repetition and division of labor, thus making labor "abstract" and detached from concrete, emotional labor. Concrete labor is a complete, artistic process of work that includes individuality. In such concrete artistic work, one is able to go beyond the established rules, and thus to go deeper into the interaction with objects and with oneself.

When abstract labor replaces concrete labor, we only need to do "subtraction" to know what is lost in the middle. That is the concrete emotion. And this is what surplus value really means. To put it more profoundly, concrete emotions represent the deep and complex ungraspability of people, including love, family, friendship, faith, courage and many other emotions, which cannot be fully expressed in words, but can bring people back to the original human experience. Therefore, surplus value actually contains an artistic connotation. In capitalist society, the division of labor and repetitive work mediates the emotions that people feel when making things. Making things has become a repetitive and boring task. It is inhumane (this humanity is human emotion). Therefore, capitalism's exploitation of surplus value refers to such exploitation of the deeper meaning of human beings. It is a capitalist system born of absolute constructive thinking and standardization that "exploits" human beings without any certainty.

To give a concrete example: a shoemaker, originally making shoes is a happy and joyful process of art creation. Because he may have started out by just wanting to make a pair of shoes for his neighbor in order to thank him for taking care of him all along. Then the shoemaker would make the shoes happily with gratitude, and the shoes would contain his gratitude. However, when the capitalist society came. The shoemaker was unable to make a complete shoe, where the shoe was not a complete work of art, but was divided into the process of heel, sole, stitching, gluing, shaping and so on. Each process is assigned to a special person, and the stitching is always stitching, the gluing is always gluing, a complete artistic act is divided into several parts, and each step is a repetition of boring work. This means that the workers are deprived of their emotions, and the gratitude embedded in the shoes is gone. The shoemaker no longer feels the sense of accomplishment that comes with making shoes, let alone the joy of the process, which is the true meaning of capitalism's exploitation of surplus

---

value.

It is for this reason that I will think in the future: for the future of industry, the first thing that should be abolished is those mechanical repetitive boring work, and vigorously develop artificial intelligence to replace such repetitive and boring industrial activities. And some professional and technical work, is not to be replaced by machines. But here is a criterion lies in whether the division of labor and repetition of alienated labor. For example, the chef and hairdresser, originally the chef frying is an artistic work, is with their own personality of the creative process. But nowadays, "chefs" in factories have become pouring machines. In order to produce standardized instant food, they repeat the boring "chef" according to the standard, according to the time to add the raw materials into the pot. Then the artistry of the chef is lost. The same is true for barbers. Some barbers, under the tutelage of their masters, must follow the standards set by the store manager to cut the hair of their customers, so the artistry of the barber is also lost. This is the manual labor that the future will not allow. These repetitive and boring tasks will have to be left to machines. It is because of such comprehension. We can come to think about the alienation of the individual businessman and the real meaning of the individual businessman in the new era.

The reason why the future society only advocates the two models of individual entrepreneurs and state-owned enterprises is precisely because the degree of alienation of individual entrepreneurs is not high. Especially in China, the self-employed are often formed in the form of families. This means that there is not too much repetition and alienation of labor among the self-employed, whether buying and selling, or buying and selling after self-production, but more of family communication and emotion. Therefore, labor within the self-employed is joyful, individualistic and artistic. But as mentioned above for some chefs and barbers. Many people, because of the existing situation of capitalism in our society now, tend to go into the present confusion about the alienation of the self-employed. This confusion is manifested in the fact that many individual businessmen and women are now also alienated, making it impossible for many people to see clearly the future nature of the individual businessman. This alienation of the self-employed is in fact the result of the capitalization of society as a whole.

For example, take a self-employed person who works as a breakfast restaurant. Due to the increased pressure of capitalist work and

constructive regulations, people have to be at work by 9:00 a.m. Also, due to increased urbanization, cities have become huge, traffic congestion and high prices, so to meet 9:00 a.m. work, people have to get up and leave at 7:00 a.m. and take public transportation for a long time to reach their workplace. This means that a breakfast place must open by 6:00, and it also means that maybe the store needs to start preparing at 4:00, 5:00 or even 3:00 am. This prescriptive nature is community-wide. If a breakfast store does not follow this regulation. Then he will not be able to earn more money in the morning and will not be able to feed his whole family. In other words, the self-employed must follow the prescriptive nature of the society, which leads to alienation. In details, the pressure of life also leads to a division of labor within the self-employed family, such as the different procedures of making buns for the wife and husband respectively, with the husband making the meat filling and machine wrapping and the wife being responsible for steaming. Similarly, in order to meet the rhythm of capitalist life, breakfast stores are forced to "rush" production. So that they simply do not have time to communicate with customers, let alone talk about the emotional mingling. Just like the example of the cobbler mentioned above, the owner of the breakfast restaurant can never put such food production into their own emotions, much less in this, and everything must be in line with the standards. Otherwise they would have no way to earn the money they need to sustain themselves in the time required by capitalism. In this way, alienation has occurred within the self-employed under the requirements of capitalist society, so that labor loses its joy. Is this exploitation of surplus value being exploited by themselves? In fact, it is the result of following social regulations, in a sense, surplus value is "exploited" by capitalist regulations.

We can use some of the breakfast stores in small rural counties as a comparison. Breakfast stores in small counties where the shopkeepers can get up as they wish, often they can all get into the habit of getting up early, again, because life is not very stressful and society does not enter into a capitalistic orderly prescriptiveness. The people who buy breakfast are not mandated to buy at a certain time either. They don't even need to work, they come to the breakfast store to eat leisurely every morning when they are hungry. For the breakfast store owner, their life is not too stressful, they do not need to buy a house, even to the extent that he can choose not to earn too much money. In this way, the activities of the breakfast store can not need to "rush" more do not need to meet any established standards.

Then the owner will inject his passion for making breakfast into his life, making breakfast as a happy and meaningful thing to do. This restores the art of breakfast making. In other words, a breakfast store owner is bound to do it because he likes the work. Otherwise he would not have become self-employed to open a breakfast store. This allows the boss to have more time to do the bun fine, the noodles to do tasty, and even the boss can be different according to each customer, "tailor-made" customers like to eat food style. For customers, the breakfast they eat is unique, the boss has thought deeply about the production process, not the universal production out. In the process of eating, customers and bosses become neighbors, become friends, will produce more communication, and slowly human relations. Further, the boss is familiar with the customer, so he can make the food that the customer likes to eat according to his personal preference. If you like light, then the boss will research light beef noodles and "tailor" them to your "friends". If you like heavy noodles, then the owner spends his thoughts on how to make the noodles more rich in flavor to get praise from his "old friends". In this way, self-employment becomes a kind of art and interpersonal communication and entertainment based on making money. It is truly a labor of alienation.

It is in this contrast that we can see the reason for promoting individual households versus state-owned enterprises in the future society. Individual households ensure the life and artistry of people at the bottom, while state-owned enterprises satisfy people's need for material goods. It enables people to live a materially rich life and at the same time to have an individual and artistic business model. Similarly, "state enterprises" can also be such as Meituan, hungry, Taobao, such as the Cyber platform, which plays a role in regulating the work of the platform below the commercial initiative of the individual households, but also to provide customers to evaluate the individual households of the Internet monitoring mechanism. So that the self-employed in the art and freedom to choose the way of life to make money under the conditions of state regulation, to ensure their income. The "nationalization" of these platforms depends on the filling of cyberspace and the virtual currency. Virtual currencies need to complete the division between the "planned economy" of "state enterprises" and the real world market economy in terms of virtual and fiat currencies. Such a transformation is impossible to accomplish without the regulation of cyberspace. Therefore, the problem remains a shift in the mode of governance of the current society. It needs to be realized in the practice

---

that the reality of cyberspace gives meaning to.

## On Authentic Cursing and Veiled Cursing

(This article does not discuss the relationship and differences between cursing and non-cursing, but rather the differences between cursing.)

I have said that cursing is "good" because it can stimulate the true emotions of people and thus remove them from metaphysical arguments. However, the cursing I am talking about here is conditional, and not all cursing is included in this category. Therefore it is necessary to clarify. What I mean by genuine cursing is a direct act of strong will. For example, if you just don't like a person, you can directly call him.

*"I don't like to see you, don't let me see you."*

Or if someone has failed you, you can just call him out.

*"You negative man, you return my youth."*

Another example is Zhang Fei scolding Lu Bu.

*"You triple surname slave"*

This is a direct method of cursing, in which he expresses his true feelings without hiding them. This way of cursing does not mean that there is no moral judgment, he can also have some kind of moral judgment, however, this such moral judgment is straight to one of the points, rather than expanding to extend to other moral requirements. For example, when Zhang Fei scolds Lu Bu, he only scolds what he finds most offensive and unethical, without extending to the rest of Lu Bu's family or to Lu Bu's other ethical behavior. Yet another type of scolding is the intellectual flavor of scolding, where they would scold.

"Yo, you look like this still deserve to talk to me, and do not go back to look for a mirror to see your thieving eyes that look, see the cat will be afraid of it, eyes so small your mother did not pull your eyes open when you were born, right"

---

"You changed so many fathers, I guess your real father also took another family name"

This kind of scolding is not direct, but looks "cultured", but actually sets up a condescending posture. He first presupposes himself to be in a high position, but then mocks others from a perspective of looking down. This kind of name-calling is common among intellectuals. Sometimes, this cursing is not immediately reflected in the discourse as an insult. Rather, it is in the interpretation of the words that follow to express the uncommonness of his position, thus defying the person being cursed. They tend to explain a lot before or after the scolding, saying a lot of reasoning, but in reality, they are detached from a certain morality, is his own reversal of black and white, self-justification, sophistry and embellishment of their own behavior. They often use their own values to influence others. Then they use all kinds of logic to cover up the logic behind their already detached from the reality of morality.

This kind of cursing although also expressed their feelings, but more than a touch of derogatory, rather than "on a phenomenon cursing a swear word". The logic behind it is that you can't do it because of a certain aspect, so your whole person can't, even your relatives can't. And this so-called "you can't" is completely his fault. And this so-called "you can't", is completely his own subjective view. Sometimes he will cover up the subjectivity of this judgment through his own explanation. Let the person being scolded think that the scold is right about himself and that he is a socially unethical person. The reason why this approach is less genuine than the first is because he uses the logic of thinking and makes an extension of the direct emotion, extending it into areas where it should not be extended, and obscuring the otherwise direct emotion. (Note: There are several reasons why the kin designation in the phenomenon of national cursing is so common in modern China: because most people think in a modern way, thus national cursing has become a commonly accepted discourse. In some cases, direct cursing with national curses does not actually use thinking to think too much. Rather, it is a direct presentation of feelings. The transformation of national cursing, which was originally an intellectual way of cursing, into a way of cursing used by everyone, shows from the side that the first response discourse of cursing has been mediated by thinking in the language environment of the whole society. This is also the reason why the ancient curses did not include the words "greetings to

relatives". If the ancient people cursed out the modern national curses, then the curser himself would have been morally despised by the whole society. Because he transferred his personal moral corruption to the loved ones of the cursed person. This was very low behavior in ancient times. This also changes our perception of ancient cursing. The ancient "intellectuals" were precisely concerned with the genuine and direct way of scolding people. (Instead, they would not adopt the "intellectual" way of cursing.)

In reality, however, there is another type of masked cursing, though this masking is not to improve oneself, but to chase others into other behaviors because cursing is not enough relief. This leads to a masking of the time and place of cursing. In the online society, it often manifests itself as commenting under other people's content because they have offended them. This approach obscures the original emotion. But it is not as harmful as the "intellectual" way of cursing, only that it can be confusing. The phenomenon manifests itself in the following comments on other people's behavior.

"Just your thieving eyes like this, also want to write a good article? I know this kind of article is nonsense as soon as I read it."

"Scum wrote the article and someone dare to read it? Scum probably writes with his lower body"

The reason why this type of scolding obscures the emotions is because not all the behavior of the scolded person is wrong, the actual behavior is very complex, and the scolded person scolds another thing that is not necessarily right or wrong because of other things, that is, the emotions are expanded by the transition under the reasoning of the mind, thus detaching from the emotions themselves thus leading to their own inability to see the real their emotions clearly.

In reality they do not always indicate the reason for his cursing. Rather, they show a kind of masking, and the two examples above are rarely seen in reality, but often they are presented in this way.

"I know this kind of article is nonsense as soon as I read it."

"Bullshit, maybe he's writing with his lower half"

That is to say, the curser may be upset because of other things, but underneath another act, he himself does not know why he is upset to read

this article, but just feel that this article is not right, and just cursed. He will not state his reason for cursing, but it will just be unknown. This means that the true emotions are forced to be obscured in the expression. It also means that even the curser himself does not know why his emotions are so disliked by the article. Thus, they cannot see the content of the article, cannot enter the discussion, and thus lose their basic judgment and evaluation. Note that this way of cursing "bad" may not be "intentional", because some people just do not know their feelings very well and do not have a deep understanding. They may just look at some people think of the past unhappy things, they do not know is to look at the other party is not good. Then, this way of cursing is only masked by the "lack of understanding of their own". He is not necessarily more distant from his true state than the intellectual way of cursing. He may be closer to the most direct flow of emotions.

But, these are not the most veiled ways of cursing. The more veiled way is the way of cursing that is presented in a shady way.

"Gee, you write a good article ah, I like oh so much, see it feel very relaxed it seems to have a very bullshit flavor of the article it"

"The author is really great oh, we should learn from him, learn his state teacher's heart, learn his ability to always think right."

Such a way of cursing does a further processing of thinking under a condition of relocation of anger above. After transferring the emotion that should have been expressed elsewhere to other events, and erasing the original emotion, the thought processing is added so as to obscure the real emotion. People who do this are actually avoiding their true emotion rather than facing it. On the other hand, they think that when people criticize them and respond to them, they can say "I'm not scolding you, I'm really praising you". They have created a theoretical space for themselves that is infinitely retreating and always correct. And this phenomenon may even be confused with a genuine expression of true feelings. For example, someone who genuinely wants to praise the other person through words, who genuinely thinks the other person is good, under this shade, the real emotions are tainted by them. Thereby everyone can't communicate properly anymore. Therefore this type of cursing is extremely harmful. They attempt to use thinking to delineate the language space, coupled with the language and identity of the cursed disdain to provoke the other side,



in the condition of provoking the other side, they also give their own cursing in thinking first to find a good exit space, the cursing of their own first standing in the invincible. It is a very narcissistic and self-righteous way of cursing. The reason why this way of cursing narcissism and self-righteousness is because they are used to maintaining a perfect self, even cursing people want to occupy the absolute "right" in the structure of thinking. However, this rightness is the rightness of thinking fantasy, not the rightness of emotion and reality morality. They do not want to face their true emotional self because of narcissism. Because they feel that it does not fit the perfect self-image.

Having made the above distinction, we can in turn examine why genuine name-calling is worth "promoting. It is because this kind of genuine cursing is actually an expression of real emotions, which can pull people out of metaphysical arguments and into the real conflicts that need to be dealt with. In other words, this kind of cursing is able to present the problem directly in a non-theoretical way through language. For example, Zhang Fei calls Lu Bu a slave with three family names. It directly states Lu Bu's weakness in morality and what he sees as most objectionable in Zhang Fei's eyes, so that the two can choose to either engage or deal with this conflict (obviously they choose the former). Another example is, "I just don't see eye to eye with you because you turned out to have failed me." This kind of cursing is direct cursing, but it seems a bit "cute" and "helpless". If the person being scolded hears this type of scolding, then he can choose to accept this scolding. You can also choose to look at each other badly. This is a straightforward way to face their true feelings, either to solve the problem, or to die. Either outcome, will not leave a stigma in the heart, so as to do a real let go, or a real reconciliation.

However, the most genuine way of cursing is actually very difficult. First of all, the curser must have a deep understanding of the event they are cursing, as well as a deep reflection and insight, or a deep experience of morality. Secondly, it is necessary for the curser to not be entangled in his or her feelings and be responsible for his or her emotions. Once again, genuine cursing requires the curser to have the courage to face his or her emotions, rather than running away and covering up his or her feelings. Finally, this genuine also requires the curser himself to be able to keenly feel his own emotions, rather than an emotionally numb person. All of the above is difficult for people living in modern times because of the weakening of feelings. This is why direct cursing was more common in

ancient times, because it still requires facing one's sincere emotions and still has "manners". In fact, the real genuine cursing has a little bit of "cuteness" in the anger. This is the special complexity that comes out of genuine emotions.

Conversely, the downside of obscured emotions is obvious. He makes people hook up with each other and fail to really present problems so that they can really solve them. Likewise, they have no way to face their emotions, thus making themselves more insensitive. Obscured emotions also increase the accumulation of conflicts and resentments, causing what would have been small things to become bigger and bigger things to erupt, and what still cannot be faced after the eruption goes into the next accumulation. This kind of collusion increases the cost of social communication and increases social conflict and instability. Finally, the yin and yang is so that people have no way to express even basic emotions, so that the whole society falls into a kind of emotional suspicion, which will cause the moral decay of the whole society, thus giving birth to endless social problems and social conflicts. So that the whole society is presented in mutual suspicion and delusion of victimization. The good thing is that this kind of yin and yang is more often presented on the Internet, and few people in the real world are able to express it in a yin and yang way. However, we still have to guard against a culture of masked emotional name-calling appearing in the real world. If such a culture is formed, the consequences can be very frightening.

Finally, I want to show the ridiculousness of this article. An article describing the nuances of cursing like this would never have been possible in the past. Why? Because at that time everyone had a strong ability to perceive, and the social communication environment was such that everyone was able to face their emotions head-on. What others cursed, naturally a listen to know whether the curser is the true expression of emotions, the curser's emotions are what. There is no need for words to distinguish them from each other. The problem now is that because of the various yin and yang and obscure ways of cursing, it is impossible for people to communicate, and the weakening of feelings has led to a trend of people pursuing ways of cursing that look "cultured". In order to prevent this trend, this article is written.

## 5.3 Cyberspace as Hope and Nourishment in the New Age of Socialism

Without pointing out the difference between the Prophet and the Architect, we would not know the two models of the relationship between cyberspace and the real world. The Matrix represents the real world as we see it, and the real world as we see it in The Matrix, as the world in which humans can transcend. The Architect represents purely European civilization, the relationship between the real world and the transcendent world as seen by Christian civilization. The Prophet, on the other hand, offers the perspective of Eastern civilization, a harmonious relationship between the transcendent world and the real world - the unity of heaven and man.

However, the shift in dimensionality has transformed this realm of difference into the relationship between the real world network and reality. In our present era, the difference in the treatment of cyberspace becomes exactly the point of intersection of this civilization with the plesiomorphic cyberspace. He has at the same time become the singularity that really launches the final declaration of war against capitalism. It is also the singularity of the fusion of Eastern and Western cultures. If it were not for the two models of the prophet and the architect, we would not be able to see the difference between the civilizations of East and West on the issue of the cyber world. Nor would we be able to figure out the difference between the cyberspace of the new age of socialism and the meta-universe of capitalism. Unable to see the difference between the two utopias, and thus unsure how to treat the difference between the two on cyberspace. Ultimately, a kind of indistinguishability and ambiguity will inevitably lead to a misunderstanding of Cyberfang. Or the inability to deeply understand the connotation of Cyber Place's design and structure.

At the very beginning of this book, we have shown the state of cyber ecology at the time I wrote it. Now, we want to inspire a hope in the imagination of the future cyberspace through the cyberspace filling of Cyber Place. This will enable us to "do our best". The cyberspace of the future will not be as weakly connected to the real world as it is at the moment I am writing my book. The cyberspace of the future will be an important part of society, and every event and policy will affect the real

world. However, from another aspect, the future network is more clearly distinguished from the real world due to the desire for "general equivalence". Thus, the metaphysical linguistic arguments in cyberspace and their internal re-symbolization will be marked in a different way, so that they can be easily distinguished, so that this distinction will allow people to understand the falsity of cyberspace, so that some statements and actions will not affect the real world. However, getting into the details on this issue is complicated and is something that needs to be discussed in more depth. The various phenomena in the network that appear now are bound to appear in new ways in the future. We need to make some bold guesses and predictions here in order to be able to have a good understanding in our senses.

The Cyber Place spatial tree partly records people's behavior online. As with the transaction chain, the core of the spatial tree and its significance lies not in how exquisitely the spatial tree is designed, but in the external aspect of the spatial tree, i.e. its impact on the real world. This is precisely the transformation of cyberspace in a prophetic sense. The spatial tree appears to be a mere record of people's online behavior. But the significance of this record is by no means so simple ..... The advantages of the record of Cyber Place Space Tree are

1. He made the otherwise meaningless online behavior a meaningful social behavior. Thus, it is seen as a basis on which rewards can be given.
2. The spatial tree offers the possibility of central banks to regulate the desire of the network. This allows the governance of the network to rely on macro-regulation rather than on mandatory policies and regulations to manage. This ensures greater freedom in cyberspace.
3. The record of the spatial tree provides the basis for the issuance of rewards, which is rooted in the constructive reality of the meaning of people's online behavior for the network. The issuance of rewards then allows the relationships and desires of cyberspace to be marked by cybercoins as well as tokens. Thus, a more rational regulation of the cybernetic world of cyberspace is satisfied.

The realization of the spatial tree reveals a connection between cyberspace and reality. But what is more important is the opposite of this connection - the cybernetic nature of the real world. This allows one to fully realize that since the real world is some kind of cybernetic structure,

cyberspace is even more built following the mindset and is not a completely uncontrolled and free domain. All cyberspace is a cybernetic world. For Cyber Place, the record of the behavior of the space tree not only contains the above three meanings. More importantly, he reveals the true connotation of Cybernetics - the real world, economic space and cyber world are all cybernetic worlds. And the meaning of cybernetic world is that everything is under the design and arrangement of the architect. This architect is thinking. If we ask what is the structure of thinking itself, then it is itself in accordance with the structure of nature. These are the "architects". The real world is a "false" world system under certain structured control. Thus, Cyberworks shows a way out of this cybernetic world. Cyberpolis is the opening of the path to the realm of celestial unity (but not an important one, it is only the opening of a change in the way of governance). This is the most profound connotation of the whole Cyber Place. However, before the emergence of the cyber world. The possibility of such transcendence could only be built in the real world of embodiment. That is, the previous transcendence simply required confrontation with the social structure (the real social structure created by the elite) to activate the corporeal body as the path to transcendence. He relied on the realization of the physical body to achieve the possibility of transcending it. This is the difference between "entering the world" and "leaving the world". Western cultures do not have these two layers of the world, so they pessimistically anticipate the end of the world. Eastern civilization, on the other hand, relies on religious precepts to create a "transcendental world" where one can escape from the mundane world, which people in the East call "the paradise" or "the pure world of Buddhism". In the East, people call this world of transcendence "the paradise" or "the pure world of Buddhism" or "the world of hermits" to mark this transcendence of worldliness and thinking.

Before the emergence of Cyber Place. Even with the network constituting this difference from the real world, people did not appreciate the real role of the network. People were only able to escape from their self-potential and prolong the linear time of human beings by constantly cyberizing the network. Just like Smith, who was born in the Cyberspace of the Architect. People appear to be escaping from bondage and control, but in reality they are caught in a deeper cybernetic structure. Seemingly using the network, they are actually using it to escape themselves. Under the constructive nature of capitalism, the network is being used completely

wrongly. If there is no geodesic implantation, no device that can implant the corporeal transcendental perspective and geodesic nature into the cybernetic world, then human beings are caught in a deeper illusion and a deeper control. Thus, they lose themselves and lose their physical bodies.

The biggest role of the space tree is to do a kind of state transition by recording network behavior and issuing rewards. The rewards automatically generate a general equivalence in cyberspace. This equivalence is different from the previous bitcoin and ethereum (they are characterized by the fact that they each prescribe and want to be this general equivalence themselves). Cybercoin does not directly make such provisions; what he wants to do is simply to connect the desires of cyberspace to reality. Then, Cybercoin is naturally born as a general equivalent within the network. It is automatically "generated" through the CyberFang system. Therefore, it is not artificially imposed, as is commonly believed. When a Cybercoin becomes a general equivalent, it can mark all kinds of symbolic desires in cyberspace. It becomes the general equivalent for each cyber subject to exchange symbolic desires.

Since Space Tree is not a mining process for transaction chains, the token system of Space Tree is entirely based on the issuance of tokens directly by the taps account of CyberFang based on different types of network behaviors. (Note that, according to the principle of spatial paradox in Cyber Place, the tap account still issues rewards based on behaviors, not on Cyber subjects. For example, the discussion on a website is all about the reform of agriculture, and the real world happens to need people to contribute on the internet, so Cyber Place can issue an agricultural token for the discussion and contribution made on that website. His exchange rate for Cybercoin is higher than other tokens for a specified period of time. (In this way, the effect of precise regulation is achieved.) In this way, the benefits of Cyberfang's abundance are revealed. He can be in the position to regulate the level of enthusiasm for the theory and not violate people's freedom of speech in cyberspace. Thus, the democratic rights of people and their freedom of expression are guaranteed. In the case of the filling of Cybercoin, the behavior of each Cyber subject in cyberspace becomes realistic, and it is possible to convert the contradiction between freedom and management into the integration of freedom and regulation. In this way, cyberspace actually becomes a space for freedom of expression and desire (not just symbolic desire

anymore), and assumes certain social functions. Since the enriched cyberspace acquires real meaning through the cyberspace, it means that the concept of cyber subject does not fully depict the subjects in cyberspace anymore. Because their desires are no longer single symbolic desires, cyber individuals, self media, cyber circles, platforms, all these cannot describe the corresponding individuals and collectives anymore. Therefore, we discuss various "subjects" in cyberspace in this sense, not just various "cyber subjects" in cyberspace. Again, this distinction relies on the abundance of cybercoins and on the reciprocity of real meaning. Cyberpolis connects real-world labor with the meaning of online behavior, thus linking earthiness with online behavior. This also suggests that the degree of alienation (cyberification) of network behavior is marked by the degree of filling of cybercoins. Thus, the degree of filling of cybercoins reflects the degree of alienation (cyberification) of cyberspace. We have the first law of regulation of cyberspace (the first law of regulation).

*The extent to which the general equivalence generated by the "devices" given to online behavior in the real sense fills cyberspace is inversely proportional to the extent to which the real world cyborgs cyberspace.*

This means that when the degree of filling of Cyber Place is too low, it means that the degree of alienation (cyberization) of cyberspace is high; when the degree of filling of Cyber Place is higher, the degree of alienation (cyberization) of cyberspace is lower.

Thus, regulatory justice derives from the prevention and intervention of alienation. This regulation then needs to be adjusted accordingly. When the cyberspace is low in cybercoin filling, more cyber behaviors are uncontrolled due to high alienation, and therefore, more regulation is needed. That is, the cyberspace is stabilized by means of external intervention. When the cyberspace cybercoin filling degree is high, the alienation degree is low, and more network behaviors are subject to regulation, so it is possible to release regulation, or even no regulation at all, and adopt a laissez-faire attitude. As a result, the attributes of the subjects in different networks change.

When the degree of cyber coins is low, the cyber subject attributes of the subjects in the network are higher, the symbolic desires are stronger, the network behavior tends to meet a single symbolic desire, and the

environment of the network space and the relationship of the cyber subjects inside is more chaotic and complex; when the degree of cyber coins is high, the cyber subject attributes of the subjects in the network are low, the subjects in the network present a richer diversity of reality, the network behavior is more difficult to be symbolic and linguistically cyberized, and the cyberization of people's relationship in the network is low, people's communication relationship is simple, more focused on emotional transmission, and more concerned with the moral order and the real society. The more realistic meanings are given, the more difficult it is to be cyberized by symbols and language, and the cyberization degree of people's relationship in the network is also low, people communicate with simple relationships, pay more attention to the transmission of feelings, and pay more attention to the real moral order and real social relationships.

In the first three chapters of this book, we have analyzed the complete non-existence of Cyberpolis (i.e. the situation at the moment of writing my book), and now we need to analyze the other "extreme" situation, the other intermediate state, which is achieved in practice by comparing real-world statistics (reports and stock prices of various online companies and platforms) with the records of the spatial tree. The other intermediate states are achieved in practice by comparing real-world statistics (statements of various network companies and platforms, stock prices) with the records of the space tree. (In the case of a low filling, it is not possible to look only at the statistics of the CyberFunnel spatial tree.)

### 5.3.1 People's Online Behavior after Cybercoin

#### Filling

The extreme level of cybercoin abundance means the "planned economy" in cyberspace. It means that all cyber subjects in cyberspace have treated the network as if it were reality. Note that this "same" is different from what I understood at the time I wrote this book. At the time I am writing this book, the reason why people think that there is no difference between the network and reality is that no one has discovered and studied this difference. In fact, some people have sensed the great difference between the two, but they have not systematically presented it. So it is a misconception of "the same". The extreme state of CyberFun is



---

to treat the Internet as if it were the same as reality.

This extreme state is manifested in the fact that whatever people on the Internet say, the other person experiences a communication that is closer to reality and contains emotional communication. In online behavior, people actively communicate with others in the form of reality without hiding themselves. The only relationship between all subjects in the network is that of the individual and the state-run collective. All network platforms will be nationalized, and only individual households will exist under the platforms (similar to the relationship between state-run Taobao and individual merchants). People can exchange or buy goods directly with Cybercoins, instead of converting them into fiat currency first and then buying them. All copyright and artwork purchases within the network (games, movies to watch, TV shows, etc.), various rechargeable tokens (e.g. in-game coins), and symbolic exchanges (e.g. game skins, symbolic desires between cyber circles) will be replaced by cybercoins, without the use of fiat currency.

However, from the above description, this extreme state is actually an ideal state that is impossible to achieve. Take the point that communication in the network needs to achieve the same emotional interplay as communication in reality. This needs to hold true under the conditions of extremely advanced technology. Because a big reason why we can have emotional in-the-moment communication in the real world is that our senses are stimulated in various ways, not just visually. Therefore, this condition is ripe for at least solving the problem of smell, taste and touch transmission in the network to be realized. And that's not all. There is an ungraspability to human illumination that is not given by cyberspace. Therefore, from this point of view alone, such an extreme state of fullness just cannot happen. However, there is a difference to be noted here. Suppose one day all these technical problems are solved? Wouldn't that be a return to the cyberization caused by brain-computer interfaces and metaverse? That's the problem. This is precisely the reason why we are talking about the real distinction between the Cyber Place meaning and the meta-universe in the future. Because Cyberfang gives real meaning to cyber acts by giving them real meaning, people invent technologies for the transmission of smell and taste to better express feelings; and the metaverse, to better confuse feelings. These are two paths altogether. Only at the moment I am writing this book, cyberspace is not well developed, thus leading people not to see this opposite and to think that the two are

very close. It is the polarization of the issue that better illustrates the opposition between Cyberfang and the meta-universe.

It is precisely because such a state of absolute extremity of fullness is practically impossible. Therefore, what we see as a "cyber subject" cannot be fully realized either. That is, any subject in cyberspace contains at least some of the cybernetic properties that cyber subjects have. Therefore, our discussion of the extreme state of fullness is based on a step below the extreme state (the word "extreme" in double quotation marks is used later to denote the state that is one step away from the extreme). In other words, there is a mental presupposition here, a presupposition of a state that is close to and not yet extreme. And the distance of this presumption from the extreme state is determined by the feelings of various situations practiced in different periods of time in the future.

For the "cyber individuals" in the non-full state, since they are not able to completely abandon the re-cyberization inside the cyberspace, they still conform to the laws of cyberspace and carry out the interactions between self-publishing, circles and platforms here. However, compared to the present time when I am writing my book, cyber individuals will try to measure cyberspace with real emotions. This means that the communication among cyber individuals no longer aims to conceal their real-world identities, but to express their real-world identities. In the cyberspace of the future, people can use nicknames and communicate with others completely anonymously, but unlike the current state of the Internet, people will consider it a "cyberspace virtue" to reveal their real-world identities. This is because it indicates a deeper connection to reality, and thus means that one's contribution to society is greater, as well as to cyberspace. If people are willing to associate their CyberFang account with their website account on certain platforms by signing a contract (through a contract with the outside world and authentication, on the condition that the CyberFang account is voluntary). Then, CyberFang can grant more token rewards. In theory, this means that the real-world association is established through the individual himself, eliminating the spatial paradox between the CyberFang space tree and the transaction chain, and deserves to be rewarded more. But people can choose not to associate their real identities at all (the source of this desire is in fact the very underfilling situation, as the desire for network symbols begins to be pursued), and present their network form in any way they want. This

guarantees the personal symbolic desire and freedom of some Cyber individuals. Because even with the "extreme" abundance of cybercoins, there are still people who are happy to acquire symbolic desires instead of real ones, and they would rather give up higher cybercoins and token rewards to do so. This choice, then, implies that they prefer to get pleasure inside Cyberspace, and this choice may be caused by the fact that their pleasure in the real world is less than the pleasure brought by symbolic desires in Cyberspace. This is not a fault, much less one that needs to be corrected. Then, the future of the cyber world has to give them this freedom of choice. And it can only rely on education to guide them. Tell them that pleasure in the real world requires a certain amount of pain in exchange for it. As long as they persevere through, they will have a better life with deeper emotions and understanding. If education can't do that, then let them live in the virtual world. This is their own choice, social mechanisms have been unable to do and there is no justice and reason to "enlighten" them.

## **Online games and blockchain games**

The enjoyment of virtual identities in cyberspace is actually differentiated according to different situations as well. Cyberspace must necessarily create a space where people can justly use cyber virtual identities to play other characters, which is the inevitable result of extreme unattainability, because this extreme unattainability means that cyberspace cannot eliminate all symbolic desires, and people will have the desire to enjoy the pleasure brought by symbols in cyberspace. And this cyber institution that allows people to enjoy symbolic desires justly is online game. People can play any role they want in online games without the interference of the real world (in fact, they can play any identity they want in the cyberspace outside the online game, and Cyber Place does not interfere with this, as long as they do not consider the reward or the "virtue", they can do it. (Only the online game does not need to pay the burden of "virtue"). That is, there is no need to involve the restriction of "cyber virtue". Because the online game is a cyberspace established for people to satisfy their thoughts. To a certain extent, it can improve people's thinking ability. Even in the role-playing online game, another "network virtue" is formed, that is, people are required to play the role with their heart

and soul, and not to be noticed by others. Because only in this way can people understand the emotions and feelings brought by different lives through online games. If people don't play the role seriously, the future Cyber individual should give them certain "network morality" pressure and punishment.

This requirement for online games makes online games become a work of art from the other side. It leads people to understand life in the cyberspace (although it is much harder than the real one, after all, it has an extra layer of illusion system). This kind of good atmosphere is inevitably found in the case of a full cyberspace. Without cyberspace, people will use symbolic desire and destroy this art work instead, i.e., reduce online games to a capitalist money-making, symbolic desire-selling machine. People will also tend to be more utilitarian within the online game space.

Today's online game has become a capital money-making tool, people have lost the possibility of feelings beyond the language symbols in the online game, which is the real reason for the collapse of the online social game. This is also the reason for the decline of online games. People need to play games under one utilitarian purpose, which means that people are more deeply alienated in online games. The role of online games in a state of abundance has undergone a dramatic shift in its identity. He no longer pursues utilitarianism, but opens up another possibility of transcending cyberspace in cyberspace. That is to say, for the cyber individual, he can gain corporeal sense (i.e., the above-mentioned association with the real world) in the non-networked cyberspace in a way more closely associated with the real world; and for those who are willing to enjoy a certain symbolic desire in cyberspace and escape from the pain and trouble of the real world, they can go to the networked game to role-play in the networked game and gain sense of life in the way of transcendence. Of course, after all, cyberspace is still a network, and it does not have the mystery and uncertainty of reality. Therefore, educationally, people need to be guided to choose the former, while the latter is not advocated or resisted. For those who really need help (such as the disabled, the neurodegenerate, the elderly), the latter can be promoted. In this way, the justice of online gaming and the possibility of transcendence in online gaming are argued cybernetically.

Building on the righteousness of such online games, then we need to prevent the problem of alienation of online games. First, big capital needs to gradually use cybercoins and tokens as the only means of transaction in

online games. This process is a gradual one. It can be done by gradually liberalizing the approval. Starting with the expansion plan of big capital platforms agreeing to use Cybercoins as a channel to purchase in-game goods, gradually overtaking to the point where all game goods can use Cybercoins, and eventually to the point where Cybercoins are the only channel to purchase game props. (In the case of single-player games, the same progressive approach is followed, with Cybercoins as the only channel for purchasing game copyrights and insurance premiums, see the discussion of copyrights in the next section. The bourgeoisie will certainly oppose this "nationalization", but in order to pursue the initial interests, they will have to open the national virtual currency trading channel to get approval and attract more players). This "nationalization" does not need to be managed by the state, but only by the regulation of Cybercoin. Eventually, in the "extreme" state, all online game companies would be "nationalized", giving the state more room to regulate and implement a more flexible network regulation policy. In fact, the current decline of online games is a breakthrough for the "nationalization" of any online company. It can be formed by the opening of the Cybercoin recharge channel first used by the online game related companies to fill up the Cybercoin. This will increase people's acceptance of Cyberpolis and realize a realistic "nationalization" transformation. And because the computer-based online games can no longer survive, they are bound to accept the guidance of such active policies of the state, thus leading to the climax of a new computer-based online game. On this basis, this influence will be extended to cell phone games. Moreover, the degree of filling of cyber coins can be increased in this way. This is a good way to prepare for the "nationalization" of other online platforms.

In the details of the online game, before Cybercoin for became the only way to exchange. The future online game prohibits the sale of any props that are not obtained through the efforts of online actions (for example, prohibiting the acquisition of game equipment by directly charging money). When Cybercoins become the only currency in the online game, then the sale of such props can be opened. Even, when the whole Cyber Place is filled to a certain stage, all the props in the game can be replaced by Cybercoins or tokens. And since Cybercoin is a decentralized system, the hang-ups that affect the trading system will become impossible. In the future, the act of brushing gold coins in online games will become the same problem as the act of brushing comments,

without the need to stop it excessively (because he himself indicates the symbolic desire, depending on the filling situation of course, see the description of the brushing comment attack in chapter 4). In other words, for online games, when the Cybercoins are not yet full, he still regards them as online games in the same way as online games in the past, only adding a way to recharge. But when the condition of Cybercoin is full, the online game becomes a blockchain game in the real sense. This is exactly the Cyberspace that advocates physical transcendence.

## **Internet Copyright and Real Copyright**

For the cyber individual, he can likewise purchase the rights to artworks in cyberspace and thus enjoy and collect them. In the current online environment. The dissemination of artworks and knowledge faces a paradox of copyright and communication science. If it is to spread more widely, then the current network environment needs to give up some of its copyright in order to allow each cyber subject to "break the circle". For example, quotes from movies. If we put too much emphasis on copyright and forbid other bloggers to include movies in their videos, it will not be good for movie promotion. However, if the copyright restriction is relaxed, people will not be able to regulate the use of movie images and the copyright will be violated. And the advantage of another role of the filling of Cyber Place, which distinguishes reality from the network, comes out here. Because Cybercoin marks the network behavior, one can use Cybercoin to express the copyright in the network. And the use of fiat currency to express copyright in reality. This bifurcation of copyright makes the problem of distribution and copyright in the past somewhat dissolved.

In fact, copyright is very clear in the real world. This is because the real world has geographical restrictions and restrictions on tangible things. But on the other hand, real-world restrictions lead to the fact that copyright actually reinforces the degree of real-world restrictions. For example, if a novel is to be released, the real world must buy the paper book, and the author needs to contact the publisher, get capital support, pass the state audit, and get the book number, in order to publish, which is equivalent to increasing the "cost" for people to watch the novel. This is not conducive to the dissemination of novels. However, unlike e-books, there are no real-

world restrictions on the Internet, so it is much easier for people to access any work of art. The current social situation is that the real world has more restrictions and more royalties (and more costs for other fees); in contrast, cyberspace has fewer restrictions and fewer royalties (and many fees that are forced to be collected). The problem here is that restrictions are added to the parts that already have realistic restrictions, and conversely, the parts that lack restrictions do not get more regulation and restrictions. Therefore, we must do an inversion of the copyright issue. This inversion was impossible to imagine before the emergence of Cyberpolis. The result of the inversion is that it is regulated by Cybercoin, making copyright fees high (and other costs spent) in cyberspace and low (and other costs spent) in real space. The greatest benefit of this is to promote real-world cultural exchange activities, and thus the creation and promotion of richer works of art in reality. For works of art in cyberspace, which are threatened by cyberspace's cyberification, one's royalty should be understood as a kind of insurance against alienation in cyberspace. The point of this insurance fee is to prevent the abuse and vulgarization caused by the overly simple distribution of artworks online. This ensures the danger of artworks being dwarfed, weakened, and vulgarized by network symbols in the internet. People are then more likely to go to the real world to experience a more diverse and inclusive and rich artistic atmosphere. Another benefit of this inversion is that the increased royalties in cyberspace are a form of support for artists. In the future, an artist's work will charge much more cyber dollars than fiat dollars to distribute online. However, this is also a choice for an artist. He must deeply appreciate the destructive nature of cyberization of the internet on art. If he chooses to focus the exhibition of his artwork in cyberspace, then he can get a lot of royalty tokens. But the cyberspace is likely to cyberize and vulgarize the art work by misinterpreting it (for example, a song is passed to Shake after paying a certain royalty to make a soundtrack, or a movie is made into a fast food movie video with 15 minutes of chatting about the plot after the video blogger pays a royalty), and these are the destruction of the artistry of the art work. If the artist wants to earn more tokens, then he has to consider this risk. And if the artist thinks more about the artistry of the artwork, then he needs to focus his exhibition on the real world. Both options are personal choices for the artist. With the filling of CyberCoin, this choice becomes possible. Also since Cybercoins can be exchanged for real life items or fiat currency or used online to purchase the rights to other artworks, then the regulation of the inversion



of royalties becomes possible.

Under the premise of reversing royalties, it is possible to redefine the fees for artworks on the Internet. Whatever the collective appreciation and dissemination of the artwork, the reason for the payment of cybercoins in the "exchange" is the royalty and the insurance against alienation, instead of understanding the presentation of the artwork as a transaction. In other words, a work of art on the Internet always earns income in the form of royalties and premiums against alienation, and cannot be understood as a transaction. For example, a movie is sold to the platform for broadcast in the form of royalties and anti-alienation insurance premiums, and the platform pays the author royalties and insurance premiums. And when a user watches a movie on the platform, the user pays the platform a royalty and an insurance premium for the possible formation of alienation. Of course, the film producer can also release his work without going through the platform. Then, he is directly associated with the audience, who pays the filmmaker a small portion of the royalty and insurance directly, and no longer understands it as a transactional act. This royalty and insurance fee can be further divided, for example, the royalty fee for view-only is low. For example, royalties that can be downloaded are more expensive, those that can be used after simple processing are more expensive, and those that can be fully used for reproduction are the most expensive. In this way, it is possible to advance the enthusiasm of artistic creation within cyberspace. At the same time it is able to maintain the tension between artistic dissemination and artistry in artworks.

With such a reform of copyright and anti-alienation premiums. The quality of the network's self-published media will also tend to be more artistic. Together with the relaxation of network control, it will certainly form an open and artistic peak of the cultural and entertainment activities of the network. Various self-publishing bloggers have become a kind of "civil servant" due to the rewards of Cyber Place under such a creation. They are rewarded directly by the central bank, and at the same time they can reprint their works on their own self-publishing pages to other platforms and institutions in the form of copyright and insurance fees. All these are built in the future cyber environment, where Cyberpolis will enable "art works" in cyberspace (not necessarily art works, but at least they will be more artistic, hence the double quotation marks) to obtain a fusion of art and commerce.

On the other hand, "royalties" in the real world can be greatly reduced.



This "royalty" refers to the cost for people to view the artwork and for anyone to use the artwork. Because the distribution of art in the real world is already limited, lowering the "royalty fee" would facilitate the distribution of real-world art. (In fact, many artists do not charge offline fees anymore, for example, art exhibitions are free and funded by the artists themselves, or by the exhibition organization or company.) In fact, the income of artists is not less, because artists at least need to rely on the Internet to express themselves. Under the regulation of the relationship between the Internet and reality in Cyberport, the income reduced in reality because of "royalties" can rely on the Internet to compensate (of course, artists have to consider the problem of alienation themselves). Under such regulation, offline art exhibitions and art organizations will prosper (because they have the funds to exhibit better works), and offline business will also prosper (see the next section), and artists will be more willing to exhibit their artworks in reality (because they are not easily alienated, and the prosperity of offline makes the artworks more appreciated by people, and they can also gain from the network publicity). (Cybercoins). This reduction in offline royalties actually improves the copyright system even more. The distinction between the premiums required for alienation and the royalties for the use of artworks makes a good distinction between artworks and commerce. The royalties paid for the use of artistic works are in turn closely related to advertising, so we also need to discuss the issue of commercial advertising.

## **Symbolic Desire Limits of Advertising**

Commercial advertising has always been the strongest form of publicity with symbolic desire. Especially after entering the digital multimedia era, the symbolic nature of advertising is even stronger. And, as a result, the alienation of using artworks in commercials is also very high. In fact, the appearance of advertising in television is a sign of the development of capitalism into symbolic symbolic desire. We actually need to limit the symbolic tendencies of advertising. However, before there was Cyberspace, advertising as a completely commercial act, if we restrict the production of advertisements, it is bound to make all industries depressed because of the decline of everyone's desire to consume, leading to the chaos of the whole Cyberspace. It becomes a problem that

affects the whole society. The goal of Cyberspace is to fill up all symbolic desires, and the essence of advertising is the symbolic desire propagation science of symbols. Therefore, under the "extreme" conditions of cyberspace's abundance, all advertisements must be paid for and purchased in cyberspace coins. In other words, both in real and cyberspace, the currency must be in Cybercoins. Under the condition that Cybercoin is not yet full, we can refer to the payment reform of online games and open the payment channel first, and then slowly make the whole advertising industry must pay in Cybercoin to practice. In this way, it can ensure the basic income and livelihood of the employees in the advertising industry, promote the development of the advertising industry, and at the same time, regulate the symbolic desire propaganda of advertising, as well as limit part of the excessive advertising propaganda (such as the phenomenon of advertising rampant in video websites). For advertisements that use artworks, both those used online and offline, royalties and insurance fees need to be paid to the artist. In other words, for a simple display of an artwork, he needs to provide more money to have the right to use the artist's work. However, one may ask how to define a work of art. But this is really a matter of negotiation between the advertising agency, the art company and the artist. Imagine a scenario in which a very commercial "work of art" is considered by the "artist" to be very artistic, and he raises the price of the "work of art". The advertising agency pays him a high fee that includes royalties and insurance against alienation. But the art company or advertising agency does not see it that way, because they think that the artist's work is inherently very commercial and not very artistic, and therefore he is an alienated "work" in itself. Thus, the art companies think that people do not get any deep insight from such "artworks" and naturally the insurance premiums do not need to be paid that much. They would not agree to pay too much for the insurance against alienation. When the two disagree, they cannot cooperate. Such negotiations will continue until the "artist" finds a suitable art organization or advertising agency to work with. In this way, the relationship between advertising and art, between the presentation of art and online promotion, is very flexible, free and perfect.

In summary, when an artwork is exhibited online, the exhibitor is required to pay a high insurance and royalty fee to the artist, which must be paid in Cybercoins (in "extreme" cases, but not in "extreme" cases, depending on the policy). Viewers of artworks online are required to

provide the same insurance and royalty fees. When a work of art is used as an advertisement online, the party displaying the advertisement is required to pay a high insurance and royalty fee to the artist, which is agreed upon between the company and the artist, and must be in Cybercoins ("extreme" cases, not "extreme" cases, depending on policy). An artwork exhibited in the real world may be exhibited without any payment or with a small royalty fee, without insurance, as agreed with the artist, in either fiat or cyber money (even in "extreme" cases). In the case of a work of art used as an offline advertisement in the real world, the same royalties and insurance fees are required, and can only be paid in Cybercoins (in "extreme" cases, but not in "extreme" cases, depending on the policy).

## **Rhetoric and rumors on the Internet**

People's future access to desires in cyberspace also stems from the environment of freedom of expression that cyberspace provides. However, language itself is a form of cyberization, which is why we can only consider it under the Cyberfang abundance, just one step away from extreme conditions. Because people cannot abandon thinking and language to communicate in cyberspace. However, this in turn becomes a way of expressing people's desires in cyberspace. In other words, the freedom of expression in cyberspace is actually the pleasure brought by the cyberization of language. In the past, without distinguishing the difference between cyberspace and the real world, people could not fully view the arguments within cyberspace from an external perspective. Often, the results of debates within cyberspace are used to guide real practice. And Cyber Place, a transformation device, provides this perspective. For those who have transcended cyberspace, it is natural to know that the interior of cyberspace is actually full of metaphysical arguments, an endless linguistic cyborization. Then, they are naturally able to deal with the relationship between thinking and the physical reality. Thus, under the condition that Cybercoin is abundant, the speech will not affect the real world excessively, because most people in the real world know that the arguments and results of the Internet are just a child's game of "playing house". This is not like the present time when I am writing this book. The desire to enjoy a symbol of freedom of expression "off the cuff" on the

Internet has a profound impact on reality. The fundamental reason for this is that people do not handle the relationship between the Internet and reality well, and this relationship is not handled well means that people take the speech in the Internet too seriously. They are caught in the illusion of language.

For example, the current rumor problem. In fact, the reason why some people on the Internet like to tell rumors is not that they do not know the law, nor that they are unaware of the dangers of rumors, nor that they are morally corrupt. The motivation of rumor spreaders to spread rumors is often the result of their inability to control the symbolic desire to enjoy freedom of expression on the Internet. They believe that they can say whatever they want on the Internet. And they enjoy the thrill of blurting out "cool" and "amazing" language. For people in the real world, punishing them for a desire that is not properly guided is actually unjust. Because people are bound to have desires, not because people have desires and punishment, but should be given to the correct distinction and guidance of desire, and then beyond the scope of control, excessive desire for punishment. Nowadays, some of the desires in cyberspace are not caused by excessive desires, but by the fact that there is no real distinction and control. This makes some penalties for rumors lack justice and cause public anger. From another point of view of absolute freedom of expression, we cannot have no control over desires. For example, there are Anarchists who oppose this punishment of freedom of expression and seek absolute freedom of expression. This has led to a metaphysical discussion of freedom of expression. But the key problem here is not freedom of expression, but the failure to recognize the symbolic desire nature of the Internet. As long as this is deeply comprehended. The threshold for rumor generation would be very high. Imagine a cyberspace with a high level of cybercoin abundance. People can say whatever they want, and the symbolic desire is not high. People are more interested in realistic desires and the real world. Then the proportion of rumors in the network would drop significantly. Because people don't have the symbolic desire to say rumors anymore.

In addition, with a high level of cybercoin filling, we can more easily distinguish between rumors and misconduct caused by personal cognitive biases. If someone spreads a misinformation because of some misunderstanding, then it is not a rumor. It will not be punished. However, this act does cause a great social impact, then the person can be found guilty of negligence. The punishment will be reduced. Of course, I'm not

saying that there are no rumors in the case of cybercoin filling, there are bound to be people who are desperate to deliberately spread rumors to achieve various purposes including symbolic desires. Then, this is an active crime, and it is necessary to sanction such behavior by law. Under the premise of the application of Cyber Place, the behavior of rumors will be greatly reduced. And it is also easier to distinguish whether a rumor is caused by negligence or intention. This is a huge change to the current online environment in which I live.

In this sense, some people actually take the arguments on the network itself as a symbolic pleasure and thrill. But for real people who transcend cyberspace, the arguments within the network are nothing but various means and ways of cyberizing the cyber subject. It is a kind of cosplay game of thinking, which is completely metaphysical. Such philosophical discussions in the network are hardly affecting reality (unless they form a collective iconoclastic religion). As we analyzed in the first three chapters, cyber subjects can misidentify themselves and their strength in reality, which leads to their ideas being detached from reality and unable to get out of cyberspace. For real people, the person in the network who claims to be a Marxist could be any other faction; anarchist, nationalist, or liberal could all claim to be Marxist. The same person who says he or she is nationalist may actually be a liberal himself or herself. It is very difficult for a living person to actually measure themselves in terms of so-and-soists, which is the root of their misidentification of themselves, because once there is a language as a limit. They will remove the parts of themselves that do not conform to the language for their own sake, and they will emasculate themselves because of the language. In the cyborization of language, people will constantly misidentify themselves. The speaker himself is not clear about himself. Theoreticians stay in the cyberified system of theoretical self-consistency for a long time, and naturally misunderstand themselves. The cyberspace, in turn, naturally gives them the space for freedom of expression, so they misunderstand themselves even more. This is the truth that Cyberspatialism (the first three chapters) has fully demonstrated. And only in the comprehension and embodiment of reality can people really feel themselves and see themselves clearly.

Thus, in the "extreme" case, people will discuss more art works, more human emotions, more Eastern philosophies and more literary perceptions in cyberspace. People will communicate with each other through literature. The goodness of an article is also judged through the transmission

of feelings and the integration of reason. An essay that is self-consistent and logically well argued. Then it is never what the future considers to be a good essay. It is just the construction of a metaphysical system. On the contrary, an essay that is too literary will not easily go deeper into the issue, making the content of the essay susceptible to superficial rhetoric. It can even be a bit self-referential at times. Therefore, the balance and integration of the two is the criterion for judging a good or bad essay and speech.

However, because metaphysical arguments and cybernetics are the same kind of thinking. Therefore, the "extreme" state does not mean that metaphysical arguments within cyberspace will not die out. In the "extreme" case, the metaphysical debate within the network is an educational act. Like a student going to a factory to experience alienated labor, it provides a countervailing experience of metaphysical argumentation so that the deeply involved arguer can understand that such argumentation is divorced from practice. It is just a game within cyberspace. Of course, this comprehension necessarily presupposes the time when Cyber Place is applied. Only when such a transformation device appears can the boundaries between cyberspace and the real world be distinguished, and the internal and external relations between theory and labor be distinguished, so that one can comprehend from the external practice. Thus, the metaphysical debate within the network is closely related to education.

## **Theoretical and practical education in the new era**

The function of cyberspace itself has two main parts (the non-permanent "function" is to provide the external world for the real world). One is the space for the release of human desires, including symbolic and real desires; the other is the social function, which includes the function of grassroots democracy, social supervision, education and talent selection. As we talked about in the three agricultural issues, the future education is an educational policy based on practical education, supplemented by theoretical education. And the network carries a lot of theoretical education content. For the schools of the future, a large amount of theoretical education can be put online and students can choose their

own time to study. Only a small number of offline courses need to be offered for guidance. And the school becomes a base for practical education. The main function is practical education. In this way, the Internet becomes a theoretical classroom for students. This is how the function of online education is manifested.

Since students have an active mind, and they tend to indulge in simple symbolic desires. Therefore, cyberspace is the best kind of "reverse" "practice" place for them. However, it is especially important to note that without the labor curriculum of the outside world as a contrast to cyberspace. This "reverse" cyberspace discussion will turn into a positive one, which will turn students into a self-conscious and blindly arrogant person who is detached from practice. In other words, if external labor is not the main focus, then it is better not to have a theory course on the Internet. The learning of theoretical courses on the Web must be based on real-world labor before they can be conducted.

After meeting the above conditions, students will be able to take some theory courses. The future elementary school level is the stage where students learn general knowledge. This includes theoretical general knowledge and practical general knowledge (the specific theoretical subject general knowledge does not differ much from the current elementary education, but it should include the general knowledge of medical first aid studies. In addition, practical courses can only be chosen from agricultural, handicraft and art practices, because the age is too young to include industrial practices). This part of learning is not very different from the current basic elementary school education, except that it greatly reduces the difficulty of theory and increases the practical courses, which are mainly practical. When you reach junior and senior high school, the practical difficulty increases, then the difficulty of the theory can also be increased. At this stage, some study of the history of metaphysics can be added. The cultivation of philosophy is crucial to the development of all theories of the students. At the same time, the student at this stage can choose his favorite subject for study and practice. For example, if he is interested in horticulture, then he needs to take a practical course in horticulture as well as a theoretical course. In one semester, the student chooses one of his or her primary studies and practices (among the theories and practices of horticulture), plus one of his or her secondary studies and practices (among the theories and practices of agriculture, handicrafts, industry, and art practices) as a backup choice. Since the



examination looks at the results of practical evaluation. Therefore it is possible to change majors at will every semester in junior and senior high school. And the chosen practical major is the most important compulsory course for students. The most time is spent on it. Next, there are the required theoretical courses, including the history of philosophy, mathematics, languages (including literature and art theory), and a foreign language of choice. They are in the form of online courses, which students find time to study on their own. The "school" organizes regular offline courses and lectures. The theory courses are "examined" in the form of articles written in the Internet.

This form of online writing is actually an "online practice" in which students can voluntarily publish any article on the Internet at any time. It is published in the form of real names. Thanks to the application of Cyber Place, any article viewed or clicked on in cyberspace can be recorded. On the one hand, the student receives from the client of his home computer the bonus Cybercoins and tokens for being a "self-publishing subject". On the other hand, students' articles are recorded on the Internet. This is used as a source of information for the selection of talents in the society in the future. This means that in the future there will be no need for "schools" to organize theoretical examinations. In other words, theory classes on the Internet are a kind of laissez-faire management. After the students have learned the theory, the school will encourage them to write down their thoughts and ideas and publish them online, and the school's work will be done. It is up to the students' parents and the students themselves whether they want to post, write, and publish or not. It is also possible to publish them and then delete or hide them if you are not satisfied. And, naturally, students will participate in the discussion of theories in cyberspace. Thus, they will continue to improve their theories in the midst of metaphysical arguments. Ultimately, the real meaning of practice is appreciated under the tension between practice and theory. In this process of student comprehension, students' published articles will be recorded as their own growth experience. Since the Internet is an open space, future employers will necessarily be able to examine the articles written by that student in the past and use goodness as a criterion for the employer's screening (of course they can also not read them, it depends on the employer. The criteria for judging the theory also depends on the employer). The student's ability to demonstrate himself is also self-selected. He can choose the articles that he wants to present in his life and put them



on the personal website of the Ministry of Education. For the reference of the employer.

But could there be a situation where someone writes for you? This will indeed happen, but it will not be a significant problem. This lies in the fact that the selection of future talents relies mainly on practical results, which are determined by looking at the practical evaluations of the teachers around that student, and other students (practical evaluations cannot be deleted in schools, and are required to be recorded in the personal homepage of the Ministry of Education platform). Therefore, once compared with other people's evaluations, one can know a person's character, and behavior, and the employer can find out for themselves whether the student has theoretically asked someone to write for him/her. If the employer makes an error in judgment for a short time, then, after hiring, he will find out that the student's theoretical level does not correspond to what was previously recorded. Then he will put a new evaluation online indicating that the student may have cheated. Thereby the student needs to pay for his actions. But what if the employer has misjudged? Or what if someone has maliciously bad reviews? Then of course the student can go ahead and write a rebuttal and put it in the middle of the internet. For others to judge. In other words, in the future, people's ability is determined in the expression of the article and public opinion, and is left to the employer to judge in practice.

This means that Cyber Place needs to create a talent platform in conjunction with the government. Every student's articles and practical results will be displayed on the platform, thus creating a combination of education and talent selection in cyberspace. Of course, the state can still hold a series of exams, but in the future, people will not pay as much attention to exams as they do now, because people will slowly appreciate that exams can only measure the level of people's theoretical constructs, and cannot tell students' practical ability, much less their ability to combine theory and practice, and moral quality and psychological quality cannot be obtained through exams. Examination results will be viewed as a kind of auxiliary information.

In short, the future network assumes the function of talent selection and theoretical education. For the student as well as his family, what articles he will publish on the network will be seen by what kind of employers, and what articles he chooses to display on his personal homepage is entirely a result of a natural choice. For example, the boss of some employers, he

himself is a person who likes metaphysical quarrels and boastful talk. Then this determines that when he goes to the network to recruit talent, he is bound to choose those who have this quality in their articles to interview. Likewise, the kind of articles a child writes and the theories he chooses to present to the public domain of the Internet tell a lot about himself and his family. This is what is known as a grouping of people by their own kind. Through the regulation of Cyber Place, the state's governance of cyberspace will be able to achieve a voluntary and flexible talent selection system for people.

Some may wonder how the problem of school choice can be solved, since different schools mean different educational resources. But this is actually still thinking restricted in the inertia of the past thinking. In the future, when theoretical classes become an aid to practice, the distribution of educational resources will not be excessively uneven. In other words, theoretical classes are conducted in the network, and people can choose their own recognized master teachers to listen to the classes. But the doubt may be: won't the current teachers be unemployed then? No, they won't. Because the future curriculum is practice-oriented, the identity of the current teachers will be changed to practice teachers, to practice supervisors and teaching "service providers". Teachers who excel in theory will continue to be theory teachers on the web, pursuing to become famous teachers on the web. The theoretical teachers who are not suitable for the new era can naturally change their identity and become practical teachers. Educational reform is built into the solution of the three rural problems. It needs to be transformed in parallel with the three rural problems. (cf. previous chapter). Therefore, there will not be a problem of excessive unemployment of school teachers. There will only be teachers who are neither fit for practice nor adaptable to online education. Then their educational abilities may indeed not be suitable for the new age education system. But they can go and find other jobs. This is the product of the painful educational reform of the future. But it is actually a screening of teachers' competencies.

The problem of uneven theoretical education can be solved when students' theory classes are all through self-selection and learning. The difference in schools lies in the difference in practical teachers and practical facilities, however, practice is not taught by teachers, but guided by teachers. The results of practice are more the product of students' own understanding of theory combined with practice, which itself reflects the

students' ability. Therefore, in practice, the difference of teachers' level does not affect the teaching results as easily as the difference of theoretical teachers' level. On the contrary, employers will see that some students can achieve good practical results in such a difficult (poor) "school", thus making the students stand out from the others. In terms of material differences, there may be differences from one "school" to another, but since talent selection is a network of probation, employers are bound to take into account the differences between regions. Students can also write about this situation on their own Ministry of Education platform homepage. This is all part of the social evaluation system. It is very flexible.

To sum up, there may be differences in the selection of education and the choice of schools, but parents consider more about the goodness of the school practice facilities, the safety in school practice and the proximity to their residence rather than the disparity of educational resources. In terms of the goodness of school practice facilities, the countryside may now have an advantage over the city because the schools there have more experimental fields, factories with wider land, more handicraft industries, and safer systems and measures to protect children in practice, then parents will instead choose the countryside schools for their children to practice if they really think about them. To further solve the situation that the countryside has a small population and talents are not willing to go to the countryside.

## Higher Education

The above model of education can be continued until the university education. The purely theoretical majors in universities, which do not have a high difference in practical equipment, do not involve the problem of "schools"; they can learn and publish themselves on the Internet. Therefore, there are no universities for purely theoretical majors, and there is no problem of university enrollment. Because students can learn from famous teachers through the network, and the results can be reflected in the form of articles. However, those science and technology majors in universities that are closely integrated with practice, such as engineering majors and precision equipment manufacturing research majors, can vary greatly from one university to another. It can affect the practice results of students.

It can cause uneven distribution of practice results. Then, this part of the profession needs to adopt the enrollment method. The enrollment of these majors is still the way of network probation. But it must be under the supervision of the people throughout the whole process, and each step of the recruitment needs to be published in the network by means of a description (article). And this admission is full time. In other words, there is not a time period for admissions. Professors and teachers of specialized courses at each university, through the school's admissions office, can look for the talent they think is suitable from the network throughout the year. There is no hard and fast limit to the talent a professor can recruit, he can recruit anyone he thinks is suitable. As long as a faculty member sees a student's ability and thinks he or she is a good fit for the program, he or she can apply to the school's admissions office at any time and have the admissions office contact the student. However, the professor's admission has the only condition: that he must publish his reasons for recruiting the student in the form of an article on his Ministry of Education homepage. for oversight. The admissions office of the university where the professional faculty member teaches reviews and gives an admissions opinion, which is likewise placed on the school's homepage and the faculty member's homepage for oversight. For controversial admissions, in the Internet, it is natural that public opinion will be influenced, then it will be necessary for education and courts to adjudicate to ensure fairness in education admissions. Teachers would not dare to be arbitrarily crony because they would always be under scrutiny. (Perhaps public opinion will not find some enrollment behavior problematic at first, but the problematic ones are bound to be exposed.) Since the future network environment is under the regulation of Cyber Place, people are happy to take the initiative to find problems in the network (they can create topics and get rewards), therefore, the future network people will take the initiative to supervise. Otherwise, the central bank can reward tokens with high exchange rate for Cyberfang accounts that find problems in the talent platform of the Ministry of Education, in order to motivate people's supervisory behavior. The future internet is not like the current internet environment where people are just there for enjoyment. The future network environment, people are more willing to do behaviors that have some social responsibility and can be rewarded. In the future network, there will be spontaneous generation of this kind of "new network profession" with certain social responsibility and can earn rewards.

In the future, there will be no "university" for purely theoretical subjects in the choice of subjects for university education. Students can choose to change "schools" at any stage of high school to develop their practical skills. If you are interested in pure theory, you will naturally watch more courses online and read more books to write good articles and theories. The practice can be done by yourself in a "school". You can also go directly to the practice of society without going to "school".

Non-purely theoretical majors, on the other hand, need to take the theoretical and practical courses promised at the time of admission, in addition to philosophy, which are mandatory. Philosophy courses during the university years should focus on the study of philosophical content away from metaphysics. From modern philosophy to contemporary philosophy, the focus should be on the study of contemporary and Chinese philosophy. And don't continue to teach metaphysics. It becomes the task of the philosophy course in this period to make students understand the problems of metaphysics positively and to have a deep understanding of the boundaries of human thinking.

At the graduate level (both master's and doctoral), pure theory is back in higher education. As with non-pure theory programs, they both use a network probationary approach to recruiting talent. For pure theory graduate students, the study and research of theory becomes the primary discipline and practice becomes secondary. The probation relies on articles published in journals to adjudicate. In other words, the graduate stage of pure theory is the only stage of study and research in the whole new era of education in which theory is the main subject and practice is supplementary. For non-pure theoretical majors, on the other hand, it still insists on practice as the main discipline and theory as the secondary one, and the examination relies on the combination of theory and practice.

Speculation about the future of education: In practice, the government can divide the existing universities into two parts, one of which will be transformed and divided into the "high school" of the future, because it is very similar to the present undergraduate education. And keep the graduate schools to build the future "university" higher education together with the new practical universities. It is also possible to merge some vocational education institutions. It is also clear from this that the "elementary school," "junior high school," "high school," and "university" we described above are all They are the current divisions of the education

system. In the future, they may not be divided in this way, they may not be named in this way, and they may not even exist. In the future, people may only know the time point of the education stage, but not the degree. Because we have already implemented a network probation system for complete talent, academic degrees will not have much meaning. Talent selection is more about practice, high precision non-pure theoretical professions look at teacher training and practice, while pure theory looks at teacher training and article publication results now.

The metaphysics of the future network can be said to be inseparable from education. The rhetoric of the network under filling, on the other hand, lies mainly in the discussion of these theories and in the realization of social functions (such as monitoring). Thus, in the debate, people will propose ideas, which are exactly the options for the topics of the people's congresses. The realization of democracy at the grassroots level can also rely on cyberspace. And the embodiment of grassroots democracy is voting, including the election of people's congress representatives and the selection of proposals. Then, this can be achieved by using CyberFang's voting Dapp for this function. This would not have been possible in the past without blockchain technology. But, this kind of voting must be examined based on practical results and its impact in reality. And one must not listen to the compulsions of metaphysical and self-consistent people. Such a grassroots democracy is vulnerable to the control of online ideologies. For the elected who have formed a complete religious icon. It is necessary to rely on another organizing body to deal with them. That's where the next section comes in.

In the cyberspace where social functions are removed, there is still a metaphysical argument as a desire. This comes from the limitations of people's thinking. Metaphysics is a complete "wall of ghosts" that not everyone can break out of. Even if I say these anti-metaphysical words now, "against metaphysics" itself will become a metaphysics. Therefore, even in the future, people on the Internet will naturally generate many self-consistent theoretical systems in their freedom of expression. Each theory has its own set of "masters". But do we need to forcefully break this illusion? That would create social unrest. As with the future of education and Internet governance, the government's responsibility should always be to guide and unblock, not to "block" by force. For those who are deeply involved in a self-consistent theoretical system, the educational function of

the future network is itself a guide. But I think there will still be people who are not willing to come out of a self-consistent logic, and they will give birth to a strong idolatry and belief in idols in terms of thinking and symbols. That forms the religion problem of the future.

### 5.3.2 Pantheon

For metaphysical arguments in the network, various logically self-consistent systems are necessarily constituted in the form of cyborgs. However, these logically self-referential systems may constitute the greatest threat to the Cyberspace in practice. For the practice of the spatial tree part, the biggest obstacle comes from the logical self-referential systems formed by the ideologies within the Cyberspace, which then form to influence the Cyberworks in turn with these self-referential systems. In the absence of the externalities of Cyberworks, the transformation of cyberspace must go deep into the interior of cyberspace. This naturally brings a lot of controversy, which in turn makes cyberspace more confusing. Because the cyber subject is deep inside, the metaphysical nature of cyberspace itself can think everything into action, tainting the practice into a thinking imagination and thus losing the power to act. On the other hand, various cyber subjects in cyberspace exaggerate their own subject status, making them fall into self-obsession and overestimation. Then they are bound to fail in practice. This makes it inevitable that when people make certain actions in cyberspace, they will be pulled by cyberspace to discuss within the cyberspace. And never start doing it from the close life around them. This is what alienation does, it takes people out of the moment, out of their physical bodies. This is a phenomenon that still occurs in cyberspace even in the "extreme" state.

The externality of Cyberpolis is not completely free from a metaphysical argument. Because he needs to record the behavior in cyberspace, the real and most significant threat to the Cyber Place spatial tree comes from the ideological self-consistency formed through the Internet. Then in the misrecognition of the Cyber subject, the ideology that constitutes the external world in turn threatens the Cyber Place situation. This, in future practice, then necessarily manifests itself in the denigration of



Cyber Place by capitalism. Capitalism will produce a large number of cyber individuals who seem to seek freedom and equality, and who will bring various ideologies from the real world to influence the geodesic "apparatus" like Cyber Place. For example, a conspiracy theory can decisively destroy Cyberworks. They will claim that the recorded behavior of Cyberworks is somehow conspiratorial. Even if you disclose the client code to them, using privacy calculations, while telling them that this is a blockchain system and there is no conspiracy. But as soon as their minds get into some kind of controlled ideology, they will self-build a complete self-consistent logic. For example, there is some hidden cryptography inside the client code that is not visible to the general public, privacy calculations are mastered and only the rulers who know this are in control and lure people into their logical system by asking questions. They ask ordinary people "Can you read the code? Can you understand privacy computing? They're just fooling you." Through this kind of guidance, people are led into a religious belief. And this constitutes a self-consistent system against all practical actions. It is this external ideology that is the greatest threat to Cyber Place. The threat to Cyber Place does not lie in the internal disputes in cyberspace. The good thing is that those who believe in such theories are, after all, in the minority. This threat of conspiracy theories is only an extreme case. But the reality will be much more confusing than that. Because he will disguise himself as feminist, LGBT+, liberal, or even Marxist to influence the creation of Cyber Place through the real world.

Another ideological threat is that they will think that Cyberworks has strengthened its control over Cyberspace. For example, it strengthens the control over farmers. Such a misunderstanding in the real world is due to the failure to understand the cybernetic nature of human society as revealed by cyberspace science. Thus, they think that the incentive to distribute mining machines is instead a control over farmers. But in fact, let's look at the reality. Without mining machines farmers are not incentivized to make money? Farmers who should make money will work hard, and those who don't will not. This has always been the case. The use of CyberFarm offers farmers a more relaxed choice. If a farmer can live on the state's mining machines, he can work less or even not work at all. This will also ensure his daily life. And without the conversion device of Cyber Place, a farmer who does not labor at all is only able to starve to death. The use of Cyber Place does not change the social structure of cybernetics. He only expands the real world through a transformation - that is, he looks at



cyberspace and the real world as a whole dynamic equilibrium state. And the cybernetic nature of society is what anarchists will never see (otherwise they wouldn't be called anarchists).

The main source of the difficulties of Cyber Place in practice lies in the ideology of the real world. Not in the structural nature of Cyber Place itself. The logic of self-consistency is a great hidden danger to society. Because people who believe in self-consistent logic are very vulnerable to the incitement and compulsion of language and self-justifying theories. If self-consistent logic remains in line with the moral and general social constructs of society, it will bring pleasure and a sense of belonging to those who have not yet transcended the boundaries of thinking. There would be no activation of this potential harm to society. This is the socially acceptable form of religion. However, if a good person takes advantage of the logic of self-consistency, or if someone goes off the deep end in the logic of self-consistency, begins to lead people into a pattern that is antagonistic to existing social constructs, then that situation is a danger to society as a whole. This is very similar to the model of a cult. It is for this reason that the importance of education in the future society comes to light. The purpose of education in the future is to bring people close to life and emotions, to get them out of metaphysics and out of a self-consistent logic. But this is an impossible task. The next best thing is to enable people to abide by the feelings around them, to define the standards of their ethics by their physical perceptions, and thus not to be susceptible to the compulsions of their thinking. In such a case, those who indulge in cult-like metaphysical self-referential logic would be in the minority. For such threatening theories and cults, it is society that needs to resist, oppose and punish them. But there is no need to resist and oppose those theories that persuade people to do good and those self-consistent theories that do not violate the established rules of society.

In a future where the Internet is developed, there are bound to be people who will enter into metaphysical beliefs. Then, some kind of guidance is needed to lead them from the cyber world to the real world. And this guidance is the ultimate guidance. It is done by converting the "beliefs" constituted by the logical self-consistency of people's thinking. Therefore, there is still a need for a conversion device that transforms the false "beliefs" born from the self-consistent structure of thinking into real beliefs in the real world. The device for converting "beliefs" is called the Pantheon.

The Pantheon is a deeper earthly "conversion device" than the Cyber Place. What the pantheon transforms is a deeper faith. However, the difference between false beliefs as metaphysics and real-world beliefs is the key to revealing the mechanism of the pantheon's operation. But, again, this is by no means a simple question. Perhaps for this book, the answer to this question can only be described in a short way. For to speak clearly about faith, we must first return to the history of the Middle Ages, the history of Eastern civilizations, and the relationship between Christianity and Buddhism to examine this question. However, this is too much out of the scope of cyberspace studies and cybernetics. Therefore, we will only give some brief guidelines and revelations here.

In fact, the conversion of Cyber Place is only a conversion of the surface reality environment. The result of the conversion is to bring about a change in the cyberspace and the real world environment. It makes the kind of surface Cyberspace change under such activity. As we see in the middle of the corporeal utopia. Under the transformation and application of Cyber Place. The metaphysical discussions in cyberspace are very rich and prosperous. However, this metaphysical discussion is absolutely covert. It necessarily presents itself in an absolute camouflage. The manifestation becomes in concrete situations that everyone is criticizing metaphysics, but no one admits that he or she is the critic of metaphysics. This is the inevitable result of cyberspace, the inevitable result of language, including me. For example, I am now using language to express such an anti-metaphysical concept of how the pantheon works. But this does not mean that I am not in such a metaphysics. If you accuse me of being a metaphysician at this point, then I am indeed what I am accused of being. But what ultimately sustains me is not my metaphysical idols, but the beliefs of the external reality. I believe in something (including Chinese ancestors, Western monotheism, and polytheism, all within the scope of this). And it is something I believe in that determines the inner meaning behind my utterance of these words. Everyone who is able to trace some true belief in reality will inevitably appreciate that he or she is metaphysical under his or her own words. Thus, we distinguish here a real absolute difference between a real person who is beyond cyberspace and a cyber individual in cyberspace - the person who is beyond cyberspace has the deepest faith; the person inside cyberspace is a confusion of this faith (i.e., no faith, but this "no" is not an absolute "no"). "is not an absolute "non-existence",

but because they do not have a physical body so "no". Because the mind mediates the body, it leads to the "chaos" and unreachability of faith. (And this "chaos" is not the chaos of the origin and the confusion of the body). Therefore, even for a person who has reached transcendence in the physical body, he still touches this faith at the bottom, but he does not express it in words, and even in the perception of the physical body, he may not be able to feel it. Unless some event reveals this deep relationship. However, such an event requires death as a sacrifice in order to be revealed. Just as Abraham sacrificed his son. That is, for the transcendentalist, his feelings cannot touch this faith either, yet his physical body realization arises from it and is supported by it. It is this difference that indicates a deeper, more chaotic edge of faith. And the physical body's embodiment wanders this way. This means that physical realization becomes an "intermediate realm", while the more constructive activity is closer to the surface.

However, the mediated nature of this corporeal realization creates a misconception. That is, metaphysical idols and "beliefs" are taken to be beliefs beyond the corporeal, at the edge of chaos. This leads people to misidentify faith and at the same time become more detached from the source. As is the case in Europe now, everyone seems to be talking about philosophy, in the shoe repair store, in the café, everyone may talk about politics and philosophy, but this is a metaphysical structure built up by thinking. Most people don't build a false faith relationship in this metaphysics, though, because their thinking mediates the physical body causing them not to touch the false faith. However, in some metaphysicians, their metaphysics constitutes the Hegelianism of absolute unity, which achieves a false belief in absolute spirituality and thus begins to give birth to false beliefs within the mind. They will honor some philosopher or founder as the god of their thinking. But because they do not recognize it as a "faith", they keep on pretending that it is a false faith. In other words, there is another layer of concealment here, and it is the concealment of thinking. In our critique of metaphysics, this concealment of thinking may be revealed. For example, we may talk for a long time with some oldest brother who talks about philosophy every day in a tavern and find out that he says he is a Marxist, but in fact he "believes" in Hegelianism, and that he uses as a disguise some character with Marxist characteristics (in this case, Žižek, because he is both a Marxist and a Hegelian). Marxist, but also expressing Hegelian theory). However, these are still not the

realities of his true beliefs beyond corporeal embodiment. What he really believes in, perhaps, is the nostalgia for his departed grandmother, the kind of thing that really triggers him to be able to perceive love. However, this emotion does not reveal itself even in ordinary feelings, but requires some kind of event to bring it to light. And the event that comes is something that we call fate. In this way, we cannot go on talking about it.

In the cyberspace of the future, the external appearance of false beliefs wrapped in the disguise of false beliefs like this will become the norm. The conversion of Cyber Place allows the geodesic nature of the real world to be converted into cyberspace, which will allow the metaphysical part of the network to be revealed by the external real world. But as we analyzed before, the future will be more like the situation in Europe today, where people will treat political and philosophical discussions as a real after-dinner gossip. He will not affect too much the real world life. However, people in the real world will also talk about philosophy and politics, but, thanks to the conversion of Cyber Place, they will be more concerned with feelings, perceptions and neighbors. This is the transforming effect of Cyberpolis, which is a machine that implants the earthiness of emotions into cyberspace, and on the other hand, it reveals an external world where people can "hide". Under the role of Cyber Place, the quarrels in cyberspace become the "secular world", while the outside is the "paradise" where people can escape from the secular officialdom and politics, where there are neighbors, relatives, family and friends. However, this does not address the issue of beliefs inside cyberspace.

Metaphysical arguments inevitably give birth to icons. Thus a complete system of self-consistency is formed. Here, the misidentification of false beliefs with true beliefs is bound to occur. Without a conversion device, the false faith must override the feelings and perceptions of neighbors and relatives. It is portrayed as sacred beyond the world of life. However, it is not sacred, it is the faith of a metaphysical illusion. In this way, the earthy implantation of Cyber Place will meet with failure.

Perhaps this is also the source of some people's criticism of the implantation of earthiness in Cyber Place. For in their view, it is not that this earthiness implantation is completed by giving the meaning of labor and practice to the act of networking. This is indeed the case. In this sense, the transformation of the earthiness of Cyber Place is indeed a "failure". Because there is still something deeper in the earthiness. Likewise, the accusation of some people against Cyberworks stems from their belief that

Cyberworks supporters treat Cyberworks as a metaphysical false cult. But whether they are criticizing this cult from the feeling of earthliness or whether they themselves are in this false cult of faith is not known. Is it not here that two kinds of false religious wars are revealed? One part "believes" in something in the false faith of thinking, and the other part "believes" in something else in the false faith, and they understand each other as the mortal enemies of fate. This is one of them. This is still essentially a metaphysical confrontation. The other is a war that goes beyond the level of thinking and returns to the physical body. Perhaps some people experience a critique of a certain metaphysical "faith" in the physical body, but this faith of the physical enlightened person is only touched by the physical body, he is not yet inspired by an event. Nor is it true faith. True faith needs an event to be triggered, and this event is beyond our grasp. Therefore, for this part of the incarnate embodied, what they understand as confrontation and criticism of Cyber Place is actually their waiting for the event. Their feelings reach directly to that mysterious realm at the edge, and they pray for a more transcendent social structure. It was a time when the religious pantheon stood, when all kinds of gods descended and myths were highlighted. I could feel this era in the very distant future. However, I need to control the waiting in this physical realization and return to the most present practical issues. Because the final state of that feeling is what it is like before the coming of the Kingdom of Heaven. It is the age of late socialism, but that is again too far away from us. Therefore, I needed something that seemed more "logical" to them in order to enter into the implantation of a "false earthiness", and this work needed to be done by Cyberworks. I asked them to wait, because without the intermediary work of Cyberworks, the critical state of the divine world would not have come. If we don't get to this mid-term socialist society, then the late-term socialism can't come either. For now, we need to leave some "logic" to think about a more constructive society, and solve the problems before us first.

It is because Cyber Place is actually a "deception" of "false earthliness" that Cyber Place cannot do anything about faith, because its role is only to implant reality in Cyberspace. For Cyber Place, the meaning of reality carries with it a profound earthiness and faith. Whether this faith is really implanted into cyberspace by the way because of the implantation of realistic meaning, CyberFang has no interest in this, and these are not things he wants to do, nor does he have the means to do such treatment. In this sense, looking at the implantation of the earthliness of Cyber Place

alone is actually a failure. But, again, by implanting real-life meaning, he makes cyberspace one step further from the ultimate native transcendence. Who knows in which individual a real faith will be born as a result of the deep penetration of real meaning into cyber behavior? Those who have spirituality will naturally be able to comprehend the faith revealed by the descent of events under such stimulation. Because of this, the earthiness implantation of Cyber Place can again be said to be successful. But this is the intermediate state of the people of the future.

The point that needs to be clarified here is, is there an intermediate state for the coming of the kingdom of heaven? By this intermediate state I do not mean an intermediate state in which the coming of the kingdom of heaven or the appearance of an apocalyptic event is somehow foretold. Rather, it is that human society is far from being able to wait for the event to come. That is, what I am pointing out is that we have not even completed the preliminary work of waiting for the event of the coming of the kingdom of heaven. And the true Advent event is without an intermediate state. The prerequisites for waiting for the advent event without an intermediate state have not yet been reached, let alone entering into this waiting for the coming of society. We have a long way to go before we are qualified to wait. We still need a device such as Cyber Place to guide and direct us toward the state of the Pantheon. And thus enter the waiting society of the distant future. It is precisely for this reason that Cyber Place is a device that leads to a society of waiting, and it has the function of substituting a kind of absurdity into cyberspace without pretending to deal with it. This is the reason why Cyber Place can really change cyberspace and the real world. Because he at least touches on the issues of neighbor, embodiment and corporeality. Here, the intermediate state is actually the "middle state" between Hinayana and Mahayana. For the Hinayana practitioner, he does not need to think about society, so he can just wait for the coming of the kingdom of heaven. But the Mahayana lies in the transition of the world, and the transition of the world must take into account the state of society. It is also inevitable that society must first be brought into a state where it can wait for the descent. Therefore, society still needs to develop for a while before it can enter this waiting. And this development is the intermediate state. For Cyber Place, he is a Maharishi's practical device on which society needs to rely to overstep into the period when it must be able to wait for descent. But, for

the ultimate communist society with the coming of the Kingdom of Heaven, as we have revealed, perhaps this is not enough. In the face of faith, we need the Pantheon, as Badiou says.

*We call on my philosophical friends and brothers who have passed away to be a witness and to come to witness the infinite for us in the midst of the accusations of the fakers who hang their heads.*<sup>12</sup>

Herein lies the role of the Pantheon, who inspires a witness that awaits the possibility of events to come. He needs to attribute all those false beliefs, those physical embodiments, to a new device, a device that is a pantheon of gods waiting for events to come, and it is the pantheon.

Undoubtedly, Badiou's "Little Pantheon" is intended to be such a proof of false faith, and thus to reveal a true faith. He presents 14 philosophers as the pathway through false faith, the incarnation, and finally to the practice of waiting for "God". He believes that so far only these 14 philosophers can lead to this final path, saying, "In my opinion, there is only one true philosophy, and there is no true philosophy other than the 14 philosophers I cover in this little pantheon."<sup>13</sup> It is evident that Badiou was trying to trace the penetration of the theories of these fourteen philosophers to the most original kernel of events. Unfortunately, Badiou did not know much about Eastern and Chinese culture and did not know that a man named Jiang Ziya had done such a feudal activity long ago. Likewise, there are far more than fourteen philosophers in Eastern philosophy who are able to penetrate the false belief-carnal embodiment-event belief in this way. It is even said that Chinese culture is founded in incarnational embodiment that is closer to event faith. It is closer to this culture of waiting for the kingdom of heaven. However, I would say that the problem with most of the hermits in Chinese culture is precisely that their incarnational perception is so strong that they want to rush straight to the time when they can wait for the coming, thus not focusing on solving the problems of the present, and not realizing that modern society is still a long way from even reaching the state of waiting. This is the conflict between me and those who are too philosophical. But in reality, this "conflict" is a conflict between the Mahayana and Hinayana paths. I could feel that their experience was deeply advanced. But they thought that I was still too far behind in my work.

<sup>12</sup> Badiou, *The Little Pantheon*, translated by Lan Jiang, Nanjing University Press, 2019

<sup>13</sup> *Id.*



They thought I was still holding on to some kind of attachment, that I had not really let go. Thus, they try to expect me to quickly express the kind of society that they expect to eventually come. But I think that this expectation and their backwardness toward me is at some point the real obsession. A true Hinayana should not care how I go about such a Mahayana act, they would have gone on their merry way (meaning meditation or other dharma) long ago. Therefore, there is not much I can do to explain, because my explanation would show that I conformed to the backwardness of the physical senses. I think the problem is that they did not reach a reconciliation with the meticulous thinking of the West in meticulous embodiment. Thus in the too-over-the-top Chinese philosophy, too-over-the-top to wait in advance to go as a hermit. This becomes a bit of a petty multiplication. How can one leave the cage by oneself and run off to enjoy it by oneself? Not only do they enjoy themselves, but they have to turn around and say that other people's physical realization is not enough. It is clear that they are not very small, and they have not yet let go of the idea of getting away with it. This is not what I want to do. So I probably don't bother with them. Of course, they may also only occasionally remind me, probably most of the time, they do not pay attention to me.

The Pantheon as a New Age device. But he does not belong to the New Age. The era in which he really shows his ability is the era after the new era. He undertakes the task of sealing the new gods. Yet it is not what mankind is trying to do now. And what the pantheon needs to do in the new era in the middle of socialism is to perform the canonization activities for those idols that are beyond Cyberspace. Beyond that, there is no more work. For the age of true understanding of it is far beyond the millennium. The Pantheon erects their icons in the real world for the idols formed in Cyberspace, in order to well convert people from a false faith to the faith of the event. Under the icon of reality, both the false faith and the physical embodiment will wait for the event to come. In other words, for the Pantheon, he does not need to distinguish whose faith is false, whose is closer to the incarnation, and who has truly comprehended the faith of the event. They all need to wait for the event to come in this world, and they all need the icon. Then, the pantheon needs to be built anyway. Only then was the true earthliness of Cyberspace stood up. Only then is a gap left in the true future. Here, the future society that I really want to express is truly complete. The Pantheon is the most distant future that I can show you,



beyond which I can say no more.

With the conversion of Cyber Place, the establishment of the Pantheon reveals at least one more layer of the realm than it would have without Cyber Place. Without cyberspace, we would not be able to truly comprehend an external "cloistered" world. Thus, it is impossible to truly reveal false beliefs and to create a "gathering" of false beliefs. It is the state transition of Cyber Place that makes it possible for false metaphysical idols and physical realization to be gathered together. They may be "used" by the pantheon of the most distant future, so that they may be waiting to come in some kind of social transformation again.

In the new era of the Pantheon, the end of metaphysical disputes, when a philosopher or thinker has developed his influence on the Internet and he begins to influence the real world. The prophets of the pantheon, then, had to carry out the canonization campaign. A statue of him is erected in the Pantheon. The object of the canonization does not need to be examined whether it is a metaphysician or not, because it does not matter for the faith. As long as people's arguments affect the feelings of people in the real life world, and this feeling is positive and non-cultic, his icon can be erected. The erection of such an icon must be based on the premise that the "god" of the seal is dead. And the pantheon, at the same time, contains the icons of past religions. Here in the pantheon, there is no real god, but an altar for the prophets to seal and wait for the "gods" to come. Because of the existence of the pantheon, all religions must have people who can understand the waiting in the event and wait in the pantheon for the true "god" to come. The disputes of the people will stop in the pantheon. They will be quelled by the waiting for the true God. Of course, the pantheon does not need to put all the idols together, people can choose the place where they want to erect the icons. The pantheon, is nothing more than a sacrificial institution of the future society. And controlling him is the prophet collective.

As the Prophet said in "The Matrix", Cyberspace needs Murphys. If it were not for Murphys, they might have been finished long ago. The Prophet needed people justified by faith as incarnate embodied people to ensure the stability of religious beliefs in the real world. The source of the incarnate embodied people, in turn, comes from the conversion of Cyber Place. Therefore, the Pantheon is a more ontological device of Cyber Place. Cyber Place is the pre-conversion work for the Pantheon. The prophets, on

the other hand, are incarnate embodied beings who also hold their own beliefs. But they necessarily live as a form of Chinese philosophical "reclusion". They are like programs of the real world. They are able to have physical enlightenment. But they did not get caught up in their feelings, which might easily be misinterpreted as a lack of real feelings. The prophets are more like programs with feelings; they are emotional but do not want to be left on earth with feelings. As Buddhism says, "Mortals are afraid of the fruits, but bodhisattvas are afraid of the causes." They know that their feelings will keep them on earth because of their strong physical awareness. They are afraid of the "coming" of the "cause". Therefore, they avoid feelings. In Eastern philosophy, there are too many such "hermits", too many such prophets. It is because of their fear of "cause" that they became prophets and stayed on earth. This is in no way the result of their arrogance. Rather, it was their fear of the Cause that brought about their fate. They were afraid of the Cause because they were already waiting for the final divine arrival. However, this inevitably led them to gather together in a collective form and become the remnant. The true God forgot them and left them on earth.

If the New Age of Socialism is the middle stage of socialism, it relies on the use of Cyberpolis. Then the final stage of socialism is the age of the prophets, the age of the pantheon, the late stage of socialism, the final "extreme" state of socialism towards communism. The prophets together constitute the collective organization of the real world, where there is no longer a state, but only an "organization" of prophets waiting for the "gods", who make decisions collectively and yet are subject to the mandate of heaven. They are gathered together as a loose organization that escapes the "cause" and guides the people in their waiting. It is then that the Kingdom of Heaven will come.

In waiting for the descent, we need to first go back to the middle of socialism to wait for that descent. This waiting is thus precisely the utopia of hope as such. The utopia of hope is only seen differently from the utopia of thinking in the middle term. Thus, for the utopia of the flesh, in our time, he is expressed as an emotional excitation. The utopia of thinking, on the other hand, is self-righteous imagination. And seems to reveal something non-belief. Seen by them as something that can guide practice. Now, the destiny of humanity has developed only to the confrontation between late capitalism and early socialism. As I said, there must be a battle between the metaverse and Cyberfang, but this is only the beginning. This seemingly

fateful confrontation is actually a battle of faith in corporeal comprehension. However, for the most distant communism, this faith and destiny do not exist; all that exists is waiting.

When I say utopia, no matter how I say it, he necessarily needs to be treated as a hope, and never to understand it. Not so with thinking utopias, which attempt to reveal something profound and act as if to guide something that way. Even now, we are actually still talking about a kind of utopia, but never in the sense that the reader wants to understand this utopia in terms of thinking. Just like the ultimate faith, it is completed by the physical apprehension of that excitement. But thinking can bind some people to give meaning to this hope. It is as if the utopia of hope still guides some future. The minds are too attached to the described future. Therefore they will not appreciate a waiting, an emotional excitement, and will necessarily still accuse hope. As if hope is something that has a purpose. You don't need to do things with a purpose, it's all about "doing what you have to do". Doing what needs to be done is the practice inspired by hope. Not to do something for the sake of something. And think that the final result is the result of the behavior guided by your purpose. There is no such connection. The real future comes after "doing one's best" and waiting. This is the real meaning of the utopia of hope, and the difference between "hope" and reality.

The metaverse and all the cyberspace to be created is a utopia out of the physical body. All they want is to be able to do certain things in reality as if by some kind of speech, with a purpose. And condescendingly believe that their actions inevitably bring about a certain result. And when the result comes always to their surprise, they will think that it is also the result of their behavior. It's just a matter of doing the wrong act and misjudging it. This is how the utopia of thinking really manifests itself in reality. What the prophet wanted to build was not an absolute constructive society as the architect saw it. Not a society in which there is a purposeful attainment in such an act. What the Prophet wanted to build was a society of transcendental dynamic equilibrium of Eastern philosophy. And the coming of such a society is just a matter of the prophets "doing their part". The prophets are not concerned with the future practice of what they will really do. And such a prophet is not a person, but an escape, a concealment of the body of all things. As said before, a prophet can be a hidden mass, but also an ordinary person who is led, managed and controlled by others. Never the one who wants to lead, guide and control

---

society. Only by becoming the masses can we be truly "led" in the future.

This kind of leadership relies on cyberspace to truly distinguish between the secular world and the transcendental world, between "out of the world" and "into the world"; between "hermit" and "secular identity". A cyberspace of Eastern philosophy is coming. With the establishment of the network conversion device, the "secular society" is replaced by the network space, and the "hermit world beyond the mundane world" is replaced by the real life. This means that people in the new era have more freedom to understand, and to understand what? Only their own feelings. And what do the feelings point to? That can only be the ultimate late stage of socialism, pointing to the communist society that is just one step away from descending. It points to the Pantheon and to the coming of the Kingdom of God.