

# 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, Cypher, 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 transcendents 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 illusory 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>1</sup>However, this model relied heavily 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

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<sup>1</sup> Feng Junfeng, Rural Revitalization and Rural Governance, Southwest University of Finance and Economics Press, 2017, p. 24

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, Zizek, 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 earthiness 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>2</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>3</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

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<sup>2</sup> Badiou, *The Little Pantheon*, translated by Lan Jiang, Nanjing University Press, 2019

<sup>3</sup> Id.

thought that I was still too far behind in my work. 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.