

REVIEW ARTICLE

Has the Metaverse caused the rupture of humanity?

Feng Wang

Department of Chinese, East China Normal University, Shanghai 200241, China. E-mail: wang99feng@126.com

ABSTRACT

In 2021, the rapid rise of the Metaverse caused a lot of cultural and humanistic concerns. Some people believe that the Metaverse challenged the humanistic connotation of existing culture and caused humanistic rupture. This concern is not unreasonable, but there are also misunderstandings. The connotation of humanity should be defined as various aspects of humanity, that is, humanity should not be regarded as a whole, but as various aspects with both fluidity and imbalance. From the existing technology-based culture to the meta cosmic culture, the humanities have changed successively, forming a form of topological change. All aspects of humanity always present themselves in challenges and changes, and there is no rigid solidification of the whole of humanity. The Metaverse will shape new humanistic values and connotations. It is not an involution of human self-consumption. Therefore, the “rupture” of the humanistic aspects of the Metaverse is not a fact, but an idea imagination. The “Reconstruction” of the humanistic aspects is a form of the combination of fact promotion and the elimination of misleading ideas, and its mechanism is a topological migration.

Keywords: humanities; humanistic connotation; metaverse topology remodeling

1. Introduction

As an emerging technology, metauniverse has quickly attracted the attention of all aspects of society. The rapid follow-up of leading Internet companies has boosted the development speed of metauniverse, as if it were swarming towards us, and its momentum is unstoppable. This caused a strong shock to the whole social culture. This social response has its roots in the past 30 years, with the rapid development of the Internet, earth shaking changes have taken place in social structure, political form, humanistic thinking, economic system and people’s psychology. We have reason to believe that the Metaverse as an

upgraded version of the Internet will reshape society and human life will undergo great changes in the next 20 or 30 years. Although for the time being, the Metaverse only adds the item of full truth interaction on the Internet, this new dimension has brought a series of major changes, such as the transfer of human social reality, the change of social communication mode, the connection of economic system, the rearrangement of material, the reconfiguration of capital, and the overall change of people’s conceptual form, etc. These aspects are closely combined to strengthen the changes in the above aspects. This paper mainly considers the changes in humanities. The use of the word “various aspects of Humanities” means that the humanistic system is not monolithic.

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The reason why we have established a humanistic system is to sort out various previous thoughts on. Humanistic forms and arrange understandable humanistic forms. This arrangement includes past factors, present factors and possible future factors undoubtedly, among all the factors, the present factor accounts for the largest proportion, the past factor and the future factor must appear in a way that serves the realistic factor, and the humanistic aspects happen to be the form of staggered accumulation in the past experience. Future imagination and current practice humanity is a kind of practice, and it is at the practical level that we can better understand the significance of the Metaverse to the humanistic system. The term “various aspects of humanity” expresses the problem consciousness of how the humanistic system in the Metaverse stage produces new changes based on new remote media, and how the traditional humanities will be transformed into the new humanistic form created by the Metaverse.

2. “Meta” of the Metaverse

Literally, the Metaverse refers to the original state of things or the deep state on the back of things. When we mention the Metaverse, it implies a certain transcendence of the current natural universe. We try to achieve a certain transcendence of the natural universe through a technical Metaverse construction. The word “Yuan” contains the meaning of exploring the truth and exploring the deep truth of things. In this way, we will be led to a seemingly profound thinking by the term “Metaverse”, which assumes a special imperfection of the natural universe. The Metaverse will lead us to explore a special truth beyond the natural universe. However, the Metaverse comes from practical technology, which creates a plausible and illusory situation for us. It looks like the world, but just like the “world”, and the “world” is just a special object. From this point of view, film, as the creation method of the world, is the real predecessor of the Metaverse. Carville said that film is the automatic projection of a series of worlds^[1]. The screen is a barrier. The projected

world is a world that does not exist (now), which is the only difference between it and reality^[1]. “Of course, the Metaverse is not limited to this. Virtual reality, Internet of things and socio-economic system constitute all aspects of the Metaverse. All aspects of the Metaverse come not only from the continuation of the natural universe, such as economic system, games, images, physical objects, activity places, etc., but also from the change of natural things by technology. Various specific forms of continuation and change let us discover the various meanings of the “Yuan” of the Metaverse, and find that its source is extremely complex.

Further, we find that the Metaverse is not a form equal to the natural universe. It is a general technology platform. The surface layer of this platform is corporate operation, but its particularity is that it creates new social entities across all parts of society that cannot be integrated into one, such as material system, conceptual system, economic system, activity space, time creation and so on. From the grand perspective of the natural universe, these social parts are just a fragment of the natural universe, but they constitute the basis of human social significance. The name of the Metaverse implies its relationship with the natural universe, but this is just a word hint. Its actual position is not so. It forms a metaphorical contradictory tension relationship with the actual universe. It is in this relationship that we find the complexity of the “meta” of the Metaverse. It does not have transcendental meaning in the general philosophical sense. On the contrary, it expresses a simulation and change of the natural universe in digital form, to achieve integration with the natural universe. It is in this sense that the “Meta” of the Metaverse has been promoted in practice

The concept of Metaverse completes a special shape of the concept of natural universe. In the concept of nature, the universe indicates the territory in which human beings are located. This territory itself is a demarcation, but this demarcation is only conceptual. Although it

includes all human practical exploration, it expresses a special limitation, that is, we can only be in it, not beyond it. Even gods are also in such a wide universe, but gods are in the upper part of the universe and humans are in the lower part of the universe. Such a position shows the configuration relationship in the concept of natural universe. In such a configuration relationship, the universe seems to be safe as before. Therefore, we assume that the universe remains unchanged and all things in the universe change. However, the word “Metaverse” has changed the form of the universe. The universe has changed from an unbounded space that can accommodate all human beings and their lives to a space element that can be accessed like a place. Currently, the universe becomes a special residence. Of course, such residence is not the house we usually face, but an abstract form of time and space. It is a special place beyond the speed of light this brings us to a new aspect of existence: we can find the trace of the universe in a special material existence, which is based on the speed of light and has a special material nature. This new aspect cannot exist in the previous technology and cultural tradition. In the case of the new technology of the Metaverse, it shows a state like reality and forms a strange echo relationship with the whole Utopian literary fantasy and artistic concept.

The face of the Metaverse is so changeable, which not only comes from the traditional concept of the universe, but also includes the new face shaped by technology. We must find its changeable connotation in the connection between the new face and the traditional face. If we stick to any kind of aspect, we may lose the special practical significance contained in this “element”.

3. Humanity of the universe

Our vision is broader, starting from the understanding of the concept of “universe”. We can see that in the traditional concept, the sun, moon, mountains and rivers can be regarded as the literature of the universe. Liu Xie’s “Wen Xin Diao

Long yuan Dao” said:

It is great to regard literature as virtue. Who lives with heaven and earth? The husband is dark yellow and mixed, with a square and round body. The sun and moon overlap on the wall, which looks like a beautiful sky, beautiful mountains and rivers in the form of paving the ground. This is also the text of the road.

The so-called “text of Tao” is the grain and mark of the universe. The human literature is more complex, “the yuan of humanity originates from Tai Chi” (Wen Xin Diao Long Yuan Dao) therefore, humanity is not only the mark of heaven and earth, but also the mark of human activities. This is humanity in a broad sense the narrow sense of humanities takes the relationship between man and the universe as the thinking object. It establishes man as the subject and the universe as the object. Bullock reminds us, “generally speaking, Western thought looks at man and the universe in three different modes. The first mode is beyond nature, that is, beyond the universe. It focuses on God and regards man as a part of God’s creation. The second mode is natural, that is, the scientific mode, which focuses on nature and regards man as a part of the natural order, just like other organisms. The third mode is the humanistic mode, which focuses on people and takes human experience as the starting point for people to understand themselves, God and nature^[2]. The thinking object of humanities is a certain relationship between man and the universe.

If we think about the meaning of Metaverse from the perspective of humanities, we must talk about the cosmic situation it faces. The natural universe is the survival matrix of human beings, and the word “universe” itself has a unique meaning. According to the traditional Chinese concept, the text of heaven and earth is an emerging pattern and the basic state of the universe itself. If there is no such pattern, the universe is one of chaos. For example, Xu Zheng in the Three Kingdoms period said in the third five calendar:

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“the world is as chaotic as a chicken, and Pangu lives in it.” Zhuangzi personified the universe, “the emperor of the South China Sea is Shu, the emperor of the North China Sea is Hu, and the emperor of the center is chaos. Chaos treats chaos well when it meets chaos. The virtue of seeking to repay chaos, said: everyone has seven orifices, eating and breathing through audio-visual, which is unique. Try to chisel it One day, one hole, seven days, chaos and death “(Zhuangzi Ying emperor) humanity is also a mark of heaven and earth. If there are only sun, moon, mountains and rivers in heaven and earth, then the heaven and earth itself has no vitality. Only people move in mountains and rivers can form a real universe. The universe is space and the universe is time. Mountains and rivers only have the meaning of space, and only when someone is in them can they have the meaning of time. Therefore, universe and universe are the integrity produced by human activities in them. Humanity is the mark that people make for the universe by carrying out various activities between heaven and earth. This is humanity in a broad sense.

In a narrow sense, humanity takes man himself as its special purpose, and the universe is just the time and space achieved by the main activities of this life. Relatively speaking, humanities in the broad sense is a description of the objective position of humanities, while humanities in the narrow sense focuses on human actions. In the modern discipline system, humanities in the narrow sense is further reduced to a discipline with more definite boundaries, humanities. We find people’s unique thinking about the universe in the humanities in the modern world, human activities are becoming more and more specific and standardized. Humanities happens to be the reverse force of such concretization and standardization. It is not a confrontation, but a necessary force in social activities. It takes the relationship between human activities as a whole and the world as the object of thinking, while other disciplines take specific fields as the research object along the direction of science. This is the way we see the

narrow sense of humanity.

Since modern times, there has always been tension between humanities and science. Science has been advancing rapidly, and humanities has been declining in the face of scientific development, which has almost become a typical modern situation. However, such a “retreat” does not mean that humanistic thinking is worthless and meaningless. It only means that due to the thinking from the existing world, humanistic thinking, driven by new science, new system and new technology, continues to dissociate from the existing world, forming a special image of separation, which shows the interweaving of new and old, as well as the opposition between science and humanities. Such a contradictory appearance contains the expectation of new world creation, and is inevitably branded with the old traditional concept. Therefore, we must face such a conflicting appearance and constantly adjust our understanding of tradition. This seems to be a concession for adaptation but humanistic concession is always an adjustment. In the tension conflict with science, the new humanistic aspect is constantly emerging and taking shape. At first, this new humanistic aspect is still relatively close to science and technology. From the perspective of discipline, it has not been quickly transformed into humanistic connotation, which gives people the impression that the humanistic connotation has been impacted. However, this impression is rigid. Humanistic ideas and thinking are constantly scattered into new science and technology disciplines become a part of them, and get new development. We can gradually separate them from specific disciplines and become the content of holistic and universal humanistic thinking by thinking about the stable parts of various disciplines.

4. Cracks in the concept of humanistic universe

In terms of contemporary human development, the Metaverse is not sudden. There is

no doubt that its technological predecessor, the Internet, has caused cracks in the whole human face. The Internet brings the whole world into remote interconnection, a global village, and people's perception extends infinitely. These changes are new to the previous humanistic world, and great changes have taken place in social behavior, ethical attitude, cultural concept, literary and artistic mode, etc. At first, it was regarded as a challenge to the traditional humanistic concept because the traditional humanistic concept took the existing whole universe as the object, but this whole universe did not include the Internet. At the beginning of the metauniverse, it was also regarded as a challenge to humanistic values and a force of dissidence. This is not far from being learned however, due to the promotion of technology, this alien force is widely used in life, rooted in people's specific life and shaping a new face of people's life. However, this new face has not entered the overall humanistic concept for the time being, so it forms a temporary opposition with it, which is regarded as an injury to humanity and is strongly questioned ethically. This kind of questioning is not only a humanistic attitude, but also a self-defense way of humanistic concept. We must not forget that before the emergence of new technology, humanistic concept effectively guaranteed the operation of the whole society. The strong impact caused by new technology will naturally lead to ethical attack on it, and this attack undoubtedly has a strong willingness to maintain it in the early stage of the overall crack of humanistic concept. Once the process of technological development becomes clear, we will find that those attacks will gradually subside in life, because once technology has established a new state of life, this state can no longer be separated from human activities. Although it seems to be a kind of ideological dissident force, this dissident force has become a specific detail of life. It is impossible for us to completely peel off the specific details of life, such as completely rejecting the Internet, because in that way, the whole society will return to a backward social form. Only under the organization of

extremely conservative religious ideas can we complete this big step and retreat. However powerful a society that rejects the development of modern technology in a short period of time, it will always fail in the face of new technology.

Therefore, the so-called rupture of humanistic concept must be viewed from two perspectives: first, the initial stage of a new technology will inevitably impact the social culture and cause cracks to some extent; second, because this new technology is deeply embedded in people's specific life, and the humanistic concept is nothing more than a reflection on people's specific life. Once the human concept placed in such a specific life and the surrounding situation change with the new technology, such a short-term opposition will eventually reach mutual compromise through the adjustment of humanistic concept.

5. The whole and phases of humanity

Recently, we have heard such concerns that the Metaverse has caused the rupture of social and cultural forms. Human beings moving towards the Metaverse is moving towards the inner tomb, and such a concept appears in the mouth of excellent science fiction writers such as Liu. However, such a view is likely to regard the humanities, or even a piece of iron. In fact, the humanistic form is composed of different parts. Before the rise of the Metaverse, we even found that the human form is not completely coordinated, some parts conflict and contradict each other, and various staggered and miscellaneous faces are bonded together in various smooth or conflicting ways. Therefore, more accurately, the human form is the human forms. However, the emergence of the concept of the Metaverse has caused a wonderful effect. The humanistic phases (in a certain concept) have formed a holistic attitude of resistance. We hear such an expression: because (the Metaverse) has impacted the whole social concept, we must defend. If we think that drawing a gap between the traditional society and the Metaverse is caused by

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the force of nature, in fact, we observe the overall change of the Metaverse from the traditional social and humanistic concept. In such a change, we establish the stability of the traditional society, while the Metaverse obviously does not have such stability. It is the actual change of life. We must see that here may not be talking about a fact of humanistic fracture, but showing the maladjustment of humanistic concept itself to the development of Metaverse. This is completely understandable, because the existing humanistic concepts are gradually developed in the traditional social and cultural conditions. Even if there are contradictions, we can still regard them as one. However, great changes have taken place in the new cultural situation. Rosa believes that human society has entered an accelerated society. "The result of the development of the time structure of modern society is that acceleration is the primary feature. The acceleration of processes and events is the basic principle of modern society^[4]. "Post asserted: "the novelty of the Internet as a medium is that it is a machine, a thing in the world and an object in space - in short, as another new technical device, it has not yet obtained enough certainty."^[4] However, his words are not far away, and the upgraded version of the Metaverse comes over and over again.

This trend brings us a strong sense of oppression, which is the natural response of the whole social and cultural mentality after the rise of the new technological culture, and the humanistic concept is the most conservative and self-identity aspect of this response. Rosa also reminds us that "the acceleration thrust of technology brings almost inevitable acceleration and deceleration discussions. The call for deceleration and the nostalgic desire for the lost 'slow world', the slowness in the slow world suddenly reminds people of completely different characteristics, which usually surpasses the excitement of winning speed"^[5]. From the perspective of society, technology must be advancing by leaps and bounds, but this situation requires humanistic intervention, because technology must be screened by the

society in order to continuously adapt to the society. Humanistic concept is the necessary defense means in the screening process. If a society suppresses humanistic ideas and abandons humanistic reflection for short-term interests, then this society is dangerous. Therefore, humanistic defense is both conservative and positive. Its conservatism is that it resists the desire of the whole society to make rapid progress in new technology in a short time. The positive point is that it protects the rights of society and people who do not adapt to the development of new technology in the long term. At the same time, it also preserves the traditional cultural face of losing step by step in the face of new technology invasion.

Humanistic development cannot be described only in the way of binary opposition between advanced and backward. The whole social culture is divided into thousands of layers. Some of them are always adapted to the development of new technology, while others are not adapted to the development of new technology. We must draw some fields to preserve those unsuitable parts. The society must be protected, and humanistic concept is such an essential form of protection. The society should maintain vitality, but also avoid shock. The whole society cannot operate in turbulence, which will only lead to the collapse of the society. Therefore, we must consider the value and significance of the old culture. In fact, at the initial stage of the development of new technology and new culture, only a small number of (sub)cultural groups can get the cutting-edge position to adapt to the development of new technology, such as new technology researchers, new technology users in big cities, business elites, etc. Metauniverse is just a link in the process of digital society. It is a new stage of the Internet revolution we have experienced. The planar Internet has gradually become a three-dimensional internet. This three-dimensional internet includes not only images and videos, but also the integration of surrounding things into the Internet, forming a linkage state of quasi real images between people and things Interconnection, whether for people or

things, will be a standard based way, and the Metaverse will continue to open up roads in this direction. Undoubtedly, the development of the Metaverse is still on the way, and its initial development process may be similar to the whole development process of the Internet, but according to the law of technological acceleration, the development cycle of the Metaverse may be shorter than that of the Internet, and even we can speculate on the prospect of further upgrading of the Metaverse in the future.

Social culture and humanistic care have irreplaceable values, but we must not presuppose the overall consistency of humanistic values, and then replace an individual model of resisting oppression into the relationship between humanistic values and the Metaverse. This way of treating humanistic values and the Metaverse as diametrically opposed things hurts society and people themselves. We cannot presuppose that humanistic values are fixed. A more appropriate approach may be to regard the social humanistic form as a broad social puzzle, and regard the aspects of humanity as a mixture of various phases. There may be some conflicts within it, but this is not important. What is important is that the whole social humanistic situation is moving and constantly replaced we cannot presuppose the overall leap of social and humanistic forms, which is a romantic fantasy. Social and cultural forms are always changing, and their changes are closely related to various political, technical, epidemic, ethnic, cultural and other actual situations, both conflict and integration. In the whole social cultural landscape, there are always some aspects that collide with the development of new technology and have to take the form of change. This change may be regarded as a deviation from the old humanities. However, such deviation is not completely broken. On the contrary, it will still maintain a kind of elasticity, involve the relevant humanities to move forward to the new technology, and form an increasing joint force to continuously stretch the humanities in all directions. If we extend the time horizon to about a hundred years, we may

find an overall change, but for contemporary people, of course, what is more meaningful is not a hundred years later, but how it evolves now. From a century long macro perspective to the current micro perspective, we will see that the staggered changes of various phases of humanities are the actual situation we have experienced, and this is also the specific focus of our investigation on this issue.

Therefore, when we put forward the rupture of humanistic phases, its direction is not a kind of actual existence, but a concept under the representation of facts, and there is a contradictory tension between the representation of facts and the basis of ideas. The mode of thinking about the overall rupture of the human situation is problematic, which establishes a binary and discrete confrontation state pointing out the contradiction between the representation of facts and the basis of ideas is to show that this may not be a problem of reconstruction, because nothing is broken, and breaking itself is a dualist assumption. The reconstruction of the various phases of humanity is not a reconstruction after the fragmentation of the various phases, but a clear theoretical strategy to show the irrationality of the factual representation, to disintegrate this opposition and achieve a tortuous reconstruction. In this way, under the guidance of the spirit of sublation of dialectics, we can point out the disharmony and irrationality in the concept of binary opposition, abandon such opposition, and thus achieve the shaping of new humanity, which is nothing more than the combination of new technology and old human and cultural aspects, and even the connection, so that they look like patchwork clothes. In such a humanistic change, we find the internal conflict, but it is precisely in such internal conflict that we find the flexibility and vitality of the humanistic form, give up the humanistic concept of binary opposition, so as to embrace the continuous integration and reconstruction of the humanistic phases and form a new unified form. In this way, the Metaverse will no longer be regarded as a dissident force of human

interests, but will be included in all human life. In fact, it is already in it and acts in this way.

6. Metaverse: Topological remodeling

The Metaverse and the natural universe form an interrelated relationship. Out of habit, we will think that the natural universe is the basic form of the universe, and other cosmic forms are imitation or supplement to the natural universe. This concept undoubtedly has strong rationality we live in a natural universe and produce various practical activities. These practical activities open the scope of the universe, form various conscious, themed or unconscious, non-themed universe explorations, and form a pluralistic and complex universe concept. The integrity of the universe is just reflected in this concept form of multiverse. We believe that all forms of the multiverse are based on the natural universe, which contains the basic belief that the world is complete and harmonious. However, from the perspective of accelerating the development of technology, such a cosmic concept is a slow cultural concept based on slow technology. The acceleration technology is represented by remote communication and forms a remote interactive culture on this basis. Under the impact of this acceleration technology, the concept of the natural universe has undergone great changes, so that we have to reverse the viewing angle of the concept of the universe. It should be emphasized here that the view of the universe must be a conceptual view, in which the concept of the natural universe undoubtedly lies. If we look for the technical basis for the concept of the universe, then the Metaverse technology based on the new Internet technology, as an upgraded version of the simulated Internet, brings the direct conceptual consequence that we must reverse the viewing perspective of the universe. Although the word “Metaverse” seems to be a discourse strategy, it has shown a new stage in the development of new technology after all. The “universe” has become the theme of technology shaping, and this theme

will reverse the mode of “natural universe and its substitutes” and form a new viewing angle.

The concept of natural universe exists in various aspects of humanity. The addition of Metaverse will inevitably lead to the collision of two kinds of cosmic concepts. The description of this situation is never objective. If we try to observe the development of Humanities from the perspective of Metaverse, we will find a new way to connect humanities and technology. It is possible for us to regard the Metaverse as a part of the whole universe and a part that can become the subject object. In this way, we may find a cross misplaced cosmic form. This is not the overall transformation from the humanistic phases of the natural universe to the humanistic phases of the Metaverse, but the change of the humanistic state in the mutual rotation of a holistic humanistic phases. “The ‘world’ is’ from the outside to the inside ‘(the material world appears in the virtual world), while the Metaverse is from the inside to the outside’ (the virtual controlled sensor is penetrating into the material world)”^[6]. At this time, there is no diametrically opposed overall humanistic conflict. On the contrary, among the two kinds of humanistic aspects, we find the cross correlation of different humanistic clues. These different clues may have different ablation rates. Some human faces fuse more rapidly, and some faces may show opposition, and the blending is not obvious. In any case, we can see the mixed changes of various aspects of humanities. This is a kind of topological migration, which not only produces different associations, but also may retreat to some extent, and even form sharp opposition in some parts, so it is impossible to reach a compromise. Observing the development of the human aspects from the perspective of the Metaverse, we can see that the human aspects of some natural universes extend, while the human aspects of some natural universes will remain in place and maintain a questioning attitude towards the Metaverse, which is exactly the real state of the Humanities: we must maintain a whole world, question and coexist with each other, and the humanities itself does not

emphasize a decisive unity. On the contrary, the direct meaning of humanity is diversity. The universe we live in is expanded, and different cosmological concepts form multiple connections: confrontation, mutual integration or others this is the new form of humanity brought to us by the Metaverse.

Therefore, we have not given up the humanistic value in the Metaverse, but the humanistic connotation of some natural universes has not been fully absorbed into the Metaverse. This is a pity. We can judge whether the development of specific details is appropriate through detailed discussion, but it is hasty to assert that the Metaverse is an overall harm to the humanistic value. After the Metaverse, the new humanities may be endowed with new meaning by the Metaverse. These values are linked with all aspects of the previous natural universe, and we can even regard it as a rebirth of humanistic values. Therefore, in the development of the Metaverse, we are not afraid of the loss of humanistic value and significance. What we fear is that some people only see the loss of some parts or even extremely narrow parts of the humanistic aspects of the natural universe, but assert as the spokesperson of the humanistic whole.

The new humanistic significance and value occupy the leading part of life with a more and more powerful face in the technological wave of the Metaverse, and shape a new humanistic state. From the perspective of transformation form, this is a topological change. Villillo proposed that the speed of light technology provides a display of racing science, and traditional things must be revalued above the speed of light. "Social space, political space and military space are shaped by the transmission speed of vectors of motion and these mobile media on a decisive and basic level"^[7]. We may be used to the speed of light life, but we ignore the occurrence of the traditional revaluation based on the speed of light technology, because the traditional things reappear in the form of light, such as the comprehensive reconstruction of

existing knowledge by the Internet. This reconstruction is a kind of reconstruction of remote topology, which brings the old face back to us. We feel relieved after recognizing some familiar faces, but we don't realize that its connotation has been completely transformed. The topological reconstruction of the Metaverse includes a new perspective from the Metaverse, that is, the previous slow technical basis of the natural universe must be replaced with a fast technical basis under ultra-long-distance light speed transmission. This new concept of the universe must include the accelerating nature of technology, and it is a revaluation of the value to re-converge the human phases formed in the previously slow universe on the basis of a speed of light. In such a revaluation, we have to admit that the Metaverse, as a new representative of the speed of light technology, will inevitably gain conceptual priority. Although the humanistic aspects of the natural universe still have strong inertia in the whole life, this inertia force will become weaker and weaker in the accelerating technological changes. We must see the topological evolution of human beings and find a new value foothold, otherwise we can only face the various developments of the Metaverse with a conservative attitude of a slow world.

7. Conclusions: Metaverse, seemingly evolutive expansion

Maybe the Metaverse does not have the so-called "evil" nature. Instead, it is a way for us to train ourselves to face the "space epic" that may be born in the future. The realization of "space epic" cannot only rely on the rapid development of technology, and the whole social culture must be trained as necessary. This social and cultural training does not rely on publicity or the indoctrination of the overall concept. It must enter bit by bit life and become an experiential form of life, although this experiential form is not completed through factual training, but through virtual action training. The "space epic" cannot be experienced by human beings now. Ordinary

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people just use some kind of performance experience, hypothetical experience and establish a special form of experience through astronauts, but it cannot have a deep impact on the overall social mentality of human beings. The Metaverse puts us in a compressed space, which makes us feel a certain state beyond the surface of the earth, so we form a certain correlation of special situations. We find that in such a new technological universe, human perception can be newly shaped, and can also exceed the original surface on some levels. The so-called original surface is just created by slow technology, which is composed of farming technology materials and technical methods such as cattle, plow, sickle and bucket. Now with photoelectric based remote technology, we can bring the original surface and distant stars and seas into remote communication in advance, form remote communication and viewing based on photoelectric media, and experience the happiness of communicating with friends far away, we can also experience the happiness of interstellar exploration hundreds of millions of light-years away. The experience of all forms will be our valuable experience. When Liu concluded that the Metaverse is a sad inner volume, they did not see the value of the Metaverse as human experience training, which we must pay attention to.

Of course, we also know that technological progress may have nothing to do with the enhancement of human well-being, but it has changed the way we perceive the world and the form of value and meaning formed by watching the world. "If the door to the metauniverse and a new online existence has been opened, their time is not long, and their opening will not be a smooth and elegant series of steps, but a product of a rough and ambiguous combination of chaotic events and conflicts. For those in it, these events are both

shocking, exciting and often frightening^[8]. However, if we regard the development of technology as a new form of human life in the past, it will also hurt our soul as a new form of human life. However, if we continue to take this technology into the past, it will also hurt our soul? We ignore the mobility of life itself. We must observe the flow of life. A little sentimentality may be beneficial. It protects some values and meanings, but it is harmful because it ignores the observation of real life.

Conflict of interest

The author declares no conflict of interest.

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