

Meta-Universe from the Perspective of Historical Materialism: Formation Mechanism, Critical Dimension and Reconstruction Path

Xian Xu

School of Marxism, Zhejiang Normal University, Jinhua, Zhejiang, China

Abstract: The meta-universe is an object world in which reality and virtuality are linked by science and technology. The meta-universe originated from philosophers' questioning of the universe and was driven by the modernity of capitalism. It realizes the threefold satisfaction in the philosophical sense, but hinders the all-round and free development of human beings, promotes the instrumental rationality but weakens the value rationality. To reconstruct the value of the meta-universe in the socialist context, we must adhere to the path of scientific and technological innovation oriented by people's interests. Consolidate the position of Marxism and accelerate the establishment of anti-monopoly system in digital world governance.

Keywords: Historical materialism, Yuan of the universe, Capitalism.

1. Introduction

The metaverse concept was first proposed in 1992 by American writer Neil Stephenson, who created a world called the Metaverse in his novel *Avalanche*. It is parallel to the real world and closely connected with the real society. It has an independent value system and a closed-loop economic order, with multi-dimensional attributes such as culture, economy and politics. The "meta-universe" is the product of artificial intelligence, virtual currency, blockchain and other emerging technologies, and is regarded by many groups as the wind of the post-industrial era. To reconstruct the essence and value of the meta-universe from the perspective of historical materialism is helpful for us to better grasp its essential characteristics so as to give play to its real value of The Times, and better serve the construction of a socialist scientific and technological power and the realization of the vital interests of the people.

2. It Originated from Philosophers' Questioning of The Universe Since Ancient Times

What is the universe? Since the axial age, the ancient philosophers of the West have initiated the inquiry of the universe primordial body, thinking about the meta-universe from the ontology to explore its source. In an attempt to unravel its mystery, the concept of "universe" has since planted a seed of curiosity in people's minds.

(1) a major turn of western cosmology: simplicity to theology

What is the cosmological specification? With such simple questions, philosophers began to ask about the infinite universe, and their answers gradually turned from simple to illusory theology. Thales believed that water was the source of the universe; Heraclitus thought that the essence of the world was a perpetual burning fire and defined the fire of reason as logos. Plato used pantheism to explain the primordial nature of the universe and believed that the craftsman god created the universe. In scholasticism Aquinas thought that the supreme entity of the universe was God; In

the doctrinaire period Descartes believed that "God" was the real perfect being; Spinoza proposed that nature is God, pushing cosmology to pantheism.

(2) The double turn of western cosmology: theology to materialism

Theology dominated cosmology, which changed briefly until the Enlightenment. In classical philosophy, theology was relegated to the background of idealism, and cosmology was not placed on the foundation of practical materialism until the emergence of practical philosophy. Voltaire thought that God was the driving force of material movement; The encyclopedias completely rejected creationism and moved towards mechanistic materialism. In the period of classical philosophy, Kant put forward the concept of thing in itself and defined objective consciousness as a transcendental idea. The Hegelian system turns the absolute spirit into the law that governs the universe; Feuerbach brought idealistic theology back to earth. Marx and Engels established the philosophy of practice and pointed out that the unity of the world lies in its materiality, "The true unity of the world lies in its materiality, and this materiality is proved not by a few words of a magician, but by the long and continuous development of philosophy and natural science."

3. Modernity Driven by Contemporary Capitalism

Contemporary capitalism refers to the capitalism since the Second World War, also known as "global monopoly capitalism", "digital capitalism". Modernity is a philosophical category with rich connotations. Marx explained the development and demise of capitalism by placing capitalist modernity in the historical materialist perspective. Contemporary capitalist modernity is rooted in the mode of production of capitalism, and technology alienation is the symbol of its modernity.

(1) The capitalist mode of production

The capitalist mode of production drives capital accumulation, "The bourgeoisie, in its less than a hundred years of class rule, has produced more and greater productive forces than all previous generations have produced in their entirety." [1] Marx affirmed that the capitalist mode of

production has greatly improved the ability of human beings to use and transform the material world, and also promoted the political and economic exchanges of globalization, which initiated the modern history, but also caused huge tearing problems.

Caused a tear between man and nature. People's material life data acquisition is first derived from nature, nature and human labor constitute the source of wealth, naturally became the plundering object of capitalist production without restraint, with this pair of profit-driven capital hand grab capitalists needed from nature, and capital's desires are endless, the human social showed the colonization of the "natural", Makes the relationship between man and nature from harmonious symbiosis to antagonism.

It creates a class divide."The more the worker occupies the external world, the perceptual world, through his Labour, the more he loses the means of living in two ways: first, the perceptual external world becomes less and less the object of his Labour, the means of living for his Labour. Second, the sensual external world increasingly offers him no means of living in the immediate sense, that is, the means of sustaining the worker's physical existence"[2] Capitalists enslaved workers living, free of workers' surplus value, the more work the more enslaved workers, the workers to work hard but only meagre wages, capitalists are increasingly rich, the capitalist mode of production led to led to the destruction of the humanitarian, finally completely enslave the proletariat, intensified the class antagonisms.

Capitalism has oppressed peoples from all over the world. For the vast number of colonial countries, the invasion of capitalism has indeed become the root of all suffering, but the disintegration of traditional society and the development of capitalist production relations have also made the possibility of socialist revolution appear in the vast number of backward countries and regions. As Marx pointed out in reference to British colonial rule in India, is it possible for Asian societies to achieve a fundamental transformation without the invasion of capitalism? If not, Britain, whatever its crimes, is an involuntary tool of history. The worldwide colonization of capitalism not only changed the structure of eastern society, but also made eastern society capitalization-the inherent contradiction of capitalism itself also became the inevitable problem facing eastern society. While the proletarian revolution in the Eastern society dissolves the colonial system of the capitalist world, it will also promote the solution of the internal contradictions in the developed capitalist countries. Although the bourgeoisie undertakes the historical mission of creating material conditions for the new century, on the one hand, it should turn material production into a scientific control over the forces of nature through the development of productive forces; On the other hand, modern means of transportation and communication should be created to form universal communication based on the interdependence of all mankind. But mankind can truly reap the positive fruits of capitalist development "only when the great social revolutions dominate the fruits of the bourgeois era, dominate the world market and modern productive forces, and subject all this to the joint supervision of the most advanced nations."[3]

Capitalism can disorient all kinds of fields without bottom line, and the meta-universe is its emerging capital game. To see its driving force clearly is the "sober up agent" for us to understand the meta-universe.

(2) Alienated development of science and technology

The alienation of science and technology is the representation of the development of capitalist mode of production, and the starting point of historical materialism is the realistic individual. The alienation of science and technology just distorts the "realistic individual".

Technology has alienated human nature. Man is first of all the product of the long-term development of nature, which is the basis of man's existence and "the inorganic body of man". From the point of view of nature, man is first of all the natural existence of sensibility, which is the unity of initiative and passivity. The essential characteristics of human beings are that they can give full play to their initiative and initiative in creative practice and transform the external world according to their own thoughts and consciousness. This process is from inside to outside and from subjective thoughts to objective reality. The alienation of network technology enables people to directly enjoy the various services provided by the network, so that people's various needs can be satisfied without people's creation, processing, sorting and analysis, and people are not easy to produce higher level needs. This process follows a logical order from outside to inside, from objective information to subjective acceptance. In front of the Network, people become passive tools, people's needs and thinking are controlled by the network, people's subjectivity is missing, and people's ability to transform nature, society and themselves is weakened. People break away from the intuitive and realistic natural practice, immerse themselves in the network environment for a long time, and are "soaked" by network information, which will lead to poor accumulation of perceptual experience and unable to stimulate their enthusiasm, initiative and creativity. This is the alienation of human nature. As Engels said, "We should not be overly intoxicated with the victory of human beings over nature. For every such victory, nature takes revenge on us. The influence of science and technology alienation on human nature is the most intuitive and realistic expression of science and technology alienation. From the social attribute "[4]

From the perspective of social attributes."the essence of man is not single person inherent abstraction, in reality, it is the sum of all social relations"[5] the feeling of people in a society, knowledge with practice and produce, and with the development of the practice and development, gradually formed the higher level, the abstract theoretical level, become "theorists" level of senior level. Therefore, the natural existence of human beings must be examined in the context of social relations and practiced in the context of social reality, so as to enable human beings to realize their own value. Human sociality is manifested through realistic social relations and intuitively presented in the form of social communication. Therefore, man is a man in the society, who is in a certain objective environment, engaged in practical activities and exists in a certain social relationship. People should first be the real people, through the real communication to obtain material and spiritual needs, but the network reduces people's social communication ability, can not effectively deal with the contradictions and conflicts in the real society, resulting in the dislocation of network communication and real communication. Network communication degenerates the social characteristics of people's perceptual organs, reduces people's practical social communication ability, lacks communication psychology, and reduces people's feeling, cognitive ability and rational thinking ability. In the environment of alienation of science and technology, the essence of human society cannot be fully

reflected, and science and technology "dilute" and weaken the realistic communication of human beings, resulting in the reduction of human social attributes.

Technological alienation distorts people from consumption. Convenient our life science and technology, in the modern society, in all sorts of billboards, commercial street, TV, computer, public transportation, and other media can be seen everywhere on the ads, they tend to have a star endorsement, with exquisite packaging and exaggerated propaganda slogan to attract customers, people often cheated by making and mass psychology, hollowed out wallet last bought useless things, only to find that While alipay and other mobile carriers have created a more convenient form of consumption but also become an accomplice of disorderly consumption.

Alienation technology often has distinct ideology and distorts people ideologically. Yuan universe is a western colonial concept, intention to make virtual colonial globalization, let the people indulge in the capital of carnival, buy is to earn, earn is pleasure, amplify the hedonism, western ideology also negate the socialist ideology, to guide people in science and technology only enjoys a virtual life and the pursuit of material, obscuring the real life of equality and freedom. Zuckerberg changed the name of Apple inc. to promote the meta-universe, and major international enterprises made use of these conditions to play the "meta-universe" brand. If the consciousness erosion caused by technological alienation is not taken seriously and solved in time, it will have endless problems.

4. The Realization of Triple Satisfaction but Hindered the Free and Comprehensive Development of People

al philosophy to transform illusory imagination into real human experience to satisfy the happiness of this shore. Philosophy thus produces three needs: one is the material needs, the basic needs of maintaining material life; The second is existential demand, the unique existence of human beings in this world and the essence of natural laws; Second, social needs, such as love, respect, value and so on. The meta-universe realizes the threefold needs of man in the philosophical sense, but it hinders the development of man's overall freedom.

The first is that the metasomes satisfy man's material needs. Material needs originate from practice, and the meta-universe partially transfers material needs to virtual practice. Real individuals realize the virtual embodiment of the objectification of human nature, and people realize virtual interaction through various intermediaries such as servers and VR. People can carry out virtual trading, social production and other production activities in the meta-universe, replacing part of material satisfaction, effectively reducing costs and improving output efficiency. Second, the meta-universe opens the reality of human life, to meet the needs of existence. "The Outline on Feuerbach" clearly states that the transformation of subject and object in practice is mutual. In virtual practice, the agent is transforming the virtual world and the real individual at the same time, because there is infinity in virtual practice. For example, if the middle-aged and elderly are allowed to enter the meta-universe, they can choose the role of youth again and experience a youthful life beyond the real cost and cost. The feeling experience of

"youth" is projected to the subject, which rejuvenates the class essence of the middle-aged and the elderly and satisfies their existential needs. Third, the meta-universe satisfies people's desire for social needs. In the meta-universe, we are no longer limited to reality. In the meta-universe, everyone has the opportunity to be a "star". When a "hero", a marginal person in reality may become a "big star" after entering the virtual world, he will have social love, recognition and respect.

The meta-universe eliminates the possibility of man's free and comprehensive development. First, the free and comprehensive development of human beings is not the same concept as freedom and individuality in civil society, and the meta-universe is a false concept of capital bondage in the context of capital. The free and comprehensive development of human beings is based on the highly developed social material and the disappearance of classes. Real individuals are no longer bound by the logic of capital, and they are really engaged in free and conscious labor. "I might do one thing today, another tomorrow, hunt in the morning, fish in the afternoon, raise cattle in the evening, and criticize after supper." [6] "An all-round and free man" It can only be realized in the context of communism that eliminates division of labor. The meta-universe defines human existence by "virtuality". Marx returned life to earth, and the meta-universe sent life activities to heaven. "Under the modern civilization of capitalism, science, philosophy and daily thought are unidirectional" [7] The final result of the disorderly development of the universe is that the main proletariat is bound by one-way capital, and eventually loses its independence and realistic development. Second, the metasomes alienate the "real individual" and the real production. The "man" Marx refers to is not unconditional "all people", "man" does not include lazy people and other people who get things without work, but those who engage in material production and create a happy life in reality. Yuan universe though it has a closed loop system of economy, can convert virtual capital into real assets, but essentially is the control of the game, monopoly capital and the individual indulge once, for a long time not only damage the spirit also make the cost of their assets in the capital of the game, yuan virtually eliminate the universe and the individual attention to the practical production, only pay attention to see not happiness, Ignore worldly happiness through labor.

5. Promote the Progress of Instrumental Rationality but Weaken the Value Rationality

Value rationality contains the ultimate concern of humanity while instrumental rationality is the problem of implication efficiency and rationalism. Weber unifies instrumental rationality and value rationality into purpose and means, ideal and reality, process and value goal. Capitalism under the magnifying glass of historical materialism has torn the glue between instrumental rationality and value rationality.

In the dimension of instrumental rationality. First, in the economic dimension. The introduction of the meta-universe is undoubtedly conducive to injecting new vitality into the global broad vision and historical depth, and the interactive investment of capital can also become a new driving force for the development of socialist countries. Second, in the cultural dimension, the meta-universe is conducive to the construction of spiritual civilization. On the way to common prosperity, spiritual problems cannot be ignored. The interaction of

information between agents and real individuals in the meta-universe greatly meets the spiritual needs of individuals. Third, in the dimension of science and technology. China attaches great importance to opening up new frontiers on some important issues in basic research such as the structure of matter, the evolution of the universe and the origin of life, attaches great importance to technological innovation in the development of a new generation of new energy, space and ocean, and extends the chain of scientific and technological innovation. The meta-universe can provide this opportunity.

In the dimension of value rationality, the meta-universe covers the value goal of science and technology and weakens its educational function. The value goal of the development of science and technology lies in the pursuit of the ultimate value ideal of mankind. Marx believed that the value of science and technology is the perfect embodiment of man's essential power and the objectification of "truth, goodness and beauty". However, in the meta-universe, the profit-seeking nature of capital occupies the value space. For economic interests, capitalists can do anything to discredit themselves or even break through the bottom line of the market, and the results of their behaviors cover up the brilliance of the original value of science and technology.

The educational function of science and technology lies in humanistic education. The most important thing is to develop a correct outlook on life. "Science can not only indirectly improve the outlook on life by promoting material civilization, but also directly produce all kinds of high outlook on life through education and training." [8] But modern technology imperceptibly transmits Western values and distorts teenagers' outlook on life. The virtual universe is full of negative values such as deception, pornography and violence, and the metasomes have such characteristics that immature youth may distort their three views if they indulge in it.

6. Adhering to the Path of Scientific and Technological Innovation in The Interests of The People

Historical materialism points out the decisive power of social change by the masses of the people. The problems mentioned above, including alienation of science and technology, make us think about whom science and technology serves. As a socialist country across the "Kaftin Valley", China has gained the greatest experience in the process of constantly promoting scientific and technological undertakings, which is to adhere to scientific and technological innovation oriented by the interests of the people.

First, scientific and technological innovation should be rooted in serving the people. The fifth Plenary Session of the 19th Central Committee of the COMMUNIST Party of China (CPC) pointed out that "We should adhere to the core position of innovation in China's overall modernization drive, and take self-reliance and self-improvement through science and technology as the strategic support for national development." China can make full use of the virtual space advantages of the meta-universe to push public services to the extreme of humanization. The meta-universe allows people to freely interact with each other in a fully immersive way through virtual avatars, and they can get the same physical and mental feelings as real communication and interaction. For example, people's suggestions and

suggestions were previously limited to the government affairs platform or public account or telephone and email, which affected the construction of political efficiency and political closeness of the masses. Through the metauniverse, people can visit the virtual government affairs office places such as the city hall, and then mobilize the people's active sense of political participation.

Second, upholding the value of a community with a shared future for mankind is the guide of scientific and technological innovation. The fifth Plenary Session of the 19th CPC Central Committee pointed out that "a new round of scientific and technological revolution and industrial transformation are deepening, the international balance of power is undergoing profound adjustment, peace and development remain the theme of our times, and the concept of a community with a shared future for mankind has won widespread support." As is the case with the community, so is the cause of scientific and technological innovation. China's scientific and technological innovation is win-win. In the diplomatic stage, we can establish a north-south cooperation yuan of the universe, in the outbreak period for international communication is no longer limited to the video conference, and can make the leaders in the virtual space center central exchange, discuss the global peace and development, realize the "virtual community" human destiny, to fight against hegemonism and unilateralism.

7. Consolidate the Position of Marxism And Accelerate the Establishment of An Anti-Monopoly System for The Governance of The Digital World

China is the main front for marxism, and no matter what form capitalism may take and how it may shake us, we should stick to Marxism. From "digital tax" to "anti-monopoly", the game of digital economy has become increasingly fierce. The current situation requires that China must accelerate the establishment of the anti-monopoly system in the digital world.

Consolidate the marxist position. First, we should adhere to local thinking. Combine Marxism with Chinese local characteristics to construct "Chinese Marx". At present, the ideological impact on the meta-universe must follow the path of Localization of Marxism.

Second, adhere to the people as the main body of innovative thinking. Mao Zedong pointed out: "What is popularization? It means that the thoughts and feelings of our literary and artistic workers are in harmony with those of the workers, peasants and soldiers. And want to become one, should earnestly study the language of the masses." [9] Popularization is to mass innovation, Marx localized innovation power is from the mass practice, "against the book doctrine" pointed out that the investigation is to go down to the masses to listen to the voice of the masses, now is to absorb the people's new ideas.

To accelerate the establishment of the anti-monopoly system in the digital world, one is to accelerate the construction of China's local governance experience and system in the digital world. Governance in China has a lot of time spirit, emphasis on ability, experiment and development of the orders from top to bottom, from bottom to top of the response of the system, especially in the era of "national chess" after the outbreak, the rule of China's advantages, the Chinese government can in 5 to 10 years of long cycle around

this governance model and capacity, repeated experiment and upgrade, This is impossible in the Western countries, and all these experiences can be moved to the meta-cosmic world to construct a virtual meta-cosmic system of "Governance of China".

Second, anti-monopoly, to control the virtual economic discourse power in China's own hands. First, we must adhere to a virtuous cycle of virtual economy. We will use innovative technologies to push forward the task of tackling advanced, sophisticated and advanced technologies, guide small and micro enterprises to cautiously join the meta-universe, do a good job of incremental and quality improvement, and make them the main body of enterprise vitality in innovation. The second is to continue to adhere to the "two unwavering" in the world of the meta-universe. We should correctly guide capital to play a role in the meta-universe, give full play to the role of capital as a financial pillar in the meta-universe, further improve the risk monitoring and early warning system, and strengthen the role of the sharp knife of virtual economy inspection. We will maintain high pressure on administrative penalties and effectively raise the cost of financial violations. The third is to build a "meta-universe" that extends China's infrastructure. Capital monopoly usually occurs first in basic construction, such as transportation, education, finance, medical and health care, etc. China has long been known as the fiend of infrastructure construction, and there is much to be done in the construction of "China communication Meta-universe", "China Medical meta-universe", "China

education Meta-universe" and so on.

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