From Logos to the Metaverse. Approach to the Concept of Existence in Education

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Abstract

Defining existence has long been an epistemological conflict that has kept disciplines at odds. In the field of education specifically, the ages of knowledge have superimposed a significant weight that has not collaborated with the uniform conceptual dialogic, but rather, on the contrary, has increased the gap that today, more than ever, distances the subject from the assumption of absolute truth. Thus, for example, the transition from myth to logos allows existence to be described as mythological in ancient times, later surpassed by existence as divine in the medieval age, until reaching the biological conception of the term (modern age). This paper seeks to reflect on the conception of existence today and within which the concept of education is inscribed. Its purpose is to interpret a conceptual assumption of education and its fabrics of social coexistence where corporality is not a sine qua non requirement. As a finding, it stands out that the metaverse in education is the systematization of immersive experiences mediated by technologies that promote autonomous and leading learning of and among students without the weight of space and distance as conventional restrictions to grow.

Keywords: Existence, Education, Virtuality, Metaverse.

Introduction

Synthesizing in a few paragraphs the theories that support existence is a titanic and unfinished task if one considers that its literature dates from the ancient age of knowledge, and its references as a philosophical movement precede even the most canonical work of all: The Bible, in addition to the fact that there have been many modern philosophers and researchers who have also proposed theoretical assumptions in this regard.

Of these, the proposal by (Martínez Silva, 2004) stands out in terms of Nietzsche; as one of the

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main representatives of the movement. His thought is described as nihilism, beginning by capturing the symptoms of the decadence of his time. He notices the emergence of a new will to exist, beginning by considering that God has died and with this he supposes a historical interpretation of the situation of man in modern society, where he starts from nothing and builds his own world or interpretation of reality.

The purpose of this work is to interpret a conceptual presupposition of education and its fabrics of social coexistence where corporeality is not a *sine qua non* requirement, that is, it seeks to reflect on the conception of existence today and within which the concept of education is inscribed. Meanwhile, the study is inscribed in the interpretative paradigm, based on the qualitative approach from the vision of constitutive ontology of Martin Heidegger, for whom the interpretation that man makes of his reality is anchored to the facts and acquires meaning when he interacts socially with the phenomenon or the subjects involved.

In this sense, the teleological aspect of work is to hypothesize a concept of existence in education and its imbrication in the metaverse. Hence, the study is structured in three thematic axes: (a) Existence and its conception from the Mithrus; (b) The existence and its conception from the Logos and (c) the conceptual approach of the metaverse in education.

The discourse that is developed as the foundation of the work is dichotomous, that is, it raises the thematic topics and views of authors either affirming or criticizing the theoretical essence of the topic, which is then contrasted with the position of the researchers. Likewise, this dichotomous dilemma that describes existentialism dialogues with what Gadamer (2002) maintains: "In the current philosophical discussion, existentialism is spoken of as if it were something almost evident and, on the other hand, quite diverse things are understood under this term, although they do not lack a common denominator..." (p. 67).

Existence and its Conception from the Myth

For researchers, existence is the product of the ontological interpretation inherited from the schools of knowledge, while its bases are not only historical, but also philosophical, epistemological and even ideological. In this regard, González (1980) argues that: "The first philosophers of ancient Greece began their ramblings with the concern about the existence of being, of the cosmos, they were essentially ontic; the Pre-Socratic schools, among which are the Ionic, Atomistic and Pythagorean, believed that the origin of all beings was to be found in the elements: water, air, fire and earth". In this way, and to phrase the author, the study of the existence of being is as old as the first thinkers.

On this occasion, existence through the ages of knowledge is described from the implications of eclecticism as a current of historical interpretation that produced the mutation of this philosophical movement, being the Ancient and Medieval ages the ones that proliferated existential meanings from the mythological and divine. Thus, in ancient philosophy, philosophers such as Socrates, Plato, and Aristotle addressed the existence and nature of being. According to González-Varela (2020), Plato maintained that true existence is found in an ideal and abstract world of "Forms or Ideas". Aristotle, on the other hand, emphasized the concrete existence and observation of the physical world, and developed his philosophy through logic and metaphysics.

In this context and paraphrasing De Nigris (2012), it was Aristotle who specified the elements of being, making distinctions between essence and existence; essence refers to what a being is, existence is so. The Greeks distinguished between real, potential, possible, reasonable, or logical

being and non-being.

The Patristic Philosophy, in the time of St. Augustine, gave special importance to being a person, and thus man is the most transcendent being as the son of God that he is. Years later, Scholasticism once again considered the human person as the center of Christian concern. The essence and presence of the rational being who intellectually knows his end and who orients himself to it by making use of his faculties is then studied.

Many centuries later and with the advent of the Middle Ages, the conception of existence was strongly influenced by Christian thought and theology. Existence was closely linked with religious faith and belief in God as the creator of the universe and the ultimate source of existence.

As a substantive contribution of these sections, it is highlighted that long before the emergence of systematic philosophy and rational reflection on being, humanity interpreted its existence through myth. This primitive, but profound, form of knowledge was not based on abstract concepts, but on images, symbols and stories that gave meaning to the life, environment and destiny of human beings. From this perspective, myth does not explain existence: it embodies, represents and celebrates it.

As a contribution of the work, existence, in the mythical context, is not a question or a doubt, but a certainty lived within the framework of a sacred totality. The human being is not conceived as an isolated entity or as a subject that questions himself, but as part of an order that transcends him. Birth, living and dying are integrated into a larger story that gives meaning and purpose to each action and event. To exist, therefore, is to participate in a cosmic drama that is constantly actualized through rite, the sacred word and the image.

From these philosophies of knowledge (ancient and middle), education is understood as an initiatory and ritual process by which individuals are integrated into that symbolic order. It was not a matter of acquiring information, but of being led through myth, dance, art, orality and ceremony, towards the knowledge of the meaning of life. To educate, in its original form, was to remember the place of being in the world, and to transmit the stories that ensured the continuity of existence as part of a totality. In this regard, Virosta (2024) warns

Pedagogical training is one of the main concerns shared by both Latin and scholastic teachers in medieval times and whose basis was the transmission of intellectual knowledge, especially to the ruling class and the clergy, which translated into an understanding of the main knowledge that constituted the basis for all subsequent knowledge. namely: reading and writing, in the first place, and Philosophy, Law and Theology later Virosta (2024, p. 136).

However, since classical antiquity, education was conceived as a tool for integral formation aimed at civic life and the moral improvement of the individual. In Ancient Greece, the educational model focused on the cultivation of the mind and body, articulated around a curriculum that integrated letters, arithmetic, rhetoric, music and physical education. As Kibuuka (2022) states, Greek education was an essential condition for citizenship, structured in formative levels that accompanied young people from seven to twenty-one years of age, including ephebia as military and civic training. In turn, authors such as Navarro González (2017) and Chaverra Fernández (2013) underline the value of the arts and physical activity as complementary elements of an education that aimed to develop the human being in a harmonious and balanced way, an ideal that was blurred with the progressive technification of knowledge, according to Díaz Lavado (2002).

In the Roman context, education inherited and systematized Greek principles under a more pragmatic and structured approach. Marcus Fabius Quintilian, in his work De Institutione Oratoria, proposes a pedagogical model that integrates intellectual, moral and labor dimensions, reflecting a clear concern for the formation of the orator as a virtuous and effective citizen. Novillo López (2016) highlights that progressive learning in Rome was divided into three grades: elementary, middle and higher, the last being reserved for training in rhetoric, philosophy and politics. This system, according to Meulder (2016), not only prepared young people for public life, but also articulated an elitist formation aimed at reproducing the ruling classes of the Empire. Through a pedagogy based on repetition, memorization and practice, the consolidation of knowledge as a mechanism of social and political control was guaranteed.

With the fall of the Roman Empire and the rise of Christianity, the Middle Ages reorganized the educational system under the influence of the Church, without completely eliminating the classical heritage. According to García and García (1987), medieval education maintained the structure of the liberal arts, the trivium and the quadrivium, as the core of the curriculum, allowing continuity with the Greco-Roman tradition. The monastic, palatine and cathedral schools became the main centres of learning, as evidenced by the role of figures such as Alcuin of York in the Carolingian Renaissance (Solorana Cabezuela, 2006). On the other hand, the testimony of Sargatal (2000) allows us to observe how the exclusivity and isolation of these schools gave way to more open institutions, especially in the cities, where urban and communal schools partially democratized access to knowledge, opening the way to the subsequent creation of universities.

The consolidation of universities marked a milestone in the institutionalization of knowledge during the Late Middle Ages. Centres such as the University of Bologna specialised in the teaching of law, promoting the legal renaissance through the systematic study of the Corpus Iuris Civilis. According to Cebreiros Álvarez (2004), obtaining a doctorate implied a long and rigorous training process that integrated theory and practice, reinforcing the academic authority of the teacher. In this framework, the bond between the teacher and his disciple acquired an integral formative character, as Guyot (1998) points out, who considers that the figure of the medieval teacher not only transmitted knowledge, but also modeled the subjectivity of the student. This pedagogical relationship, exemplified in literary works such as The Name of the Rose, represented an educational ideal where learning was inseparable from the ethical and spiritual growth of the individual.

Aspect	Ancient Age	Middle Ages
Essence	Integral formation of the citizen (mind and body), with an ideal of virtue (areté).	Religious and moral formation; subordination of knowledge to faith.
Meaning	Education as a means to achieve human and civic excellence.	Education as a path to divine truth and the salvation of the soul.
Contributions	Classical philosophy, science, art, civics.	Preservation of ancient knowledge, development of scholasticism, birth of universities.
Educational system	Private (Greek paideia) or state (in Rome) education; elitist and differentiated.	Controlled by the Church; linked to monasteries, cathedrals and then universities.

Target audience	Free men, citizens; women, slaves and foreigners were excluded.	Clerics, nobles; limited access for peasants, women and social marginalized people.
Theme	Philosophy, rhetoric, mathematics, astronomy, music, ethics, gymnastics.	Trivium (grammar, logic, rhetoric) and quadrivium (arithmetic, geometry, music, astronomy); theology.
Educational agents	Philosophers, sophists, tutors, public institutions (in Rome).	Monks, priests, ecclesiastical teachers.
Methodology	Socratic method (dialogue, maieutics), observation, physical exercises and debates.	Lectio (reading), meditatio (reflection), disputatio (formal discussion), memorization of texts.
Teaching method	Dialectical and practical; based on example, dialogue and rational reflection.	Authoritarian and theocentric; transmission of knowledge through sacred texts and dogmas.
Learning method	Participative (in philosophy), repetitive (in rhetoric); emphasis on comprehension and argumentation.	Memoristic, repetitive and passive; absolute respect for intellectual and religious authority.
Restrictions	Exclusion by class, sex and social status; Knowledge was a privilege.	Ecclesiastical control of knowledge; censorship of ideas contrary to doctrine.
Limitations	Lack of universal access; dependence on guardians or elitist institutions.	Low general literacy; education focused on dogmas; little stimulus to free research.
Purpose	To form virtuous, rational and active citizens in public life.	Mold souls obedient to Christian doctrine, oriented toward eternal life.

Table 1. Constructive dialectic of the concept of education in the Ancient and Middle Ages.

Source: Authors.

Existence and its Conception from the Logos

In this context, we proceed to describe the essence of existentialism and its discussion as an epistemological critical knot when moving from myth to logos. In this regard, Jean-Paul Sartre (1905-1980) emphasized the idea that existence precedes essence. For him, the individual is born first and then defines his essence through his choices and actions. Contrary to him, Simone de Beauvoir (1908-1986) resorts to gender and not essence to describe existence as a masculine term that conceives of women as "the other", while connoting the existentialism of her time as an exclusive philosophical current. For his part, Albert Camus (1913-1960) breaks the conception of his peers by defining existentialism as a human construction, that is, he introduces, highlights the term humanism to refer to being and existence to give meaning to the world.

Although his philosophy is often considered a precursor to existentialism, Martin Heidegger (1889-1976) in his work "Being and Time", explores the idea of "Dasein", which refers to the human being as a being in the world, immersed in his existence and concerned with his own being and authenticity. Heidegger's position is undoubtedly one of the most weakening of mythological conceptions, especially Sartre's, in that he affirms that the meaning of existence

does not obey transcendental essentialities, but is constituted by the human being himself interacting in the world from objectivity.

No less important in this expert referencing of existentialism is Friedrich Nietzsche (1844-1900). Although he did not identify as an existentialist, his ideas had a profound influence on the development of existentialism. He proclaimed the death of God and criticized traditional values, advocating the creation of new values and the search for individual authenticity. In opposition to his colleagues, he based existence on two dogmas: nihilism (inability to have an absolute creative power) and Aristotelian vitalism (construction of what is from human creation).

However, after the Middle Ages, the arrival of the Renaissance and the Enlightenment empowered their own concepts of education and existence, namely:

Since the Renaissance, Western thought has begun to focus its attention on the human being as a free, rational subject capable of self-determination. Existence ceases to be subordinated to a theological vision and is conceived as an open possibility, worthy of being explored through knowledge and experience. Philosophers such as Pico della Mirandola, Descartes and Kant laid the foundations for a new understanding of the human being: autonomous, free and perfectible. This new conception also transforms education, which goes from being a process aimed exclusively at religious salvation to becoming a tool for the rational, moral and social development of the individual.

In the nineteenth and twentieth centuries, existentialist thought deepened the subjective vision of existence. Kierkegaard argues that the human being is responsible for his or her life choice, while Nietzsche advocates an education that frees the individual from imposed values so that he or she can create his or her own. Heidegger and Sartre, later on, insist that human existence is a constant construction, an openness to the world and to freedom. From this perspective, education cannot be a mere technical or intellectual instruction, but must accompany the subject in the understanding and realization of his or her own being.

Thus, the joint evolution of the concepts of existence and education shows a close relationship: as the understanding of what it means to be human deepens, education is redefined as a process of self-construction, freedom and meaning. Educating, then, is not only transmitting knowledge, but offering the individual the tools to interpret his or her existence, make free decisions and build an authentic life project.

Now, what does the researcher think about existentialism today with respect to the philosophical proposals of its greatest representatives?

It is indicated in the first place that much of what is defined as real in education is mediated by the digital and technological, moreover, since the beginnings of computing, software or programs have become indispensable tools for development in all areas of action of the human being and education is no exception (Acosta Herrera, Martínez Vázquez, Salazar Sánchez, Sánchez Soto & Albán Navarro, 2018). Likewise, digital tools in education can be defined as the set of applications and platforms that can help both teachers and students in their academic work, facilitating the teaching-learning process, the search and management of relevant information, and digital media for educational purposes (Martínez, Aguilar, García & Aguilar, 2016).

Thus, the vast majority of education professionals today have had to adapt to the use of digital tools to the extent that they need and have them, which has allowed them to constitute a new

concept of existence where corporeality is not an indispensable requirement.

In short, for researchers in the digital age, existence is understood as the cultural and etiological representations with which human beings accept to define their capacity to build human relationships with others, overcoming the boundaries of time, space and the function of corporeality to weave, from any latitude, nodes of coexistence without undermining any technological or demographic effect.

Aspect	Renaissance Age	Modern Age
Essence	Humanism: the human being as the center of knowledge and the measure of all things.	Rationalism and Enlightenment: reason and science as foundations of existence and progress.
Meaning	Education as a means of human improvement and the discovery of individual potential.	Education as an instrument of intellectual emancipation, scientific development and citizenship training.
Contributions	Rediscovery of the Greco-Latin classics, promotion of the arts and sciences, appearance of secular universities.	Consolidation of national education systems, modern pedagogy (Comenius, Rousseau, Pestalozzi, Kant).
System	Education centered on the individual, although still restricted to elites.	More structured systems, emergence of progressive public schooling.
Target audience	Cultured elites, artists, scientists and nobles; gradually it expanded to include the enlightened bourgeoisie.	Mostly middle and popular classes, especially in countries with enlightened movements.
Theme	Liberal arts, classical literature, philosophy, emerging natural sciences, languages.	Science, Enlightenment philosophy, mathematics, techniques, history, moral and civic education.
Restrictions	Access limited by social class and gender; ecclesiastical influence still present.	Persistence of social and gender barriers, although public education is expanding; progressive secularization.
Limitations	Lack of educational structures accessible to all; dependence on patrons and the Church.	Slow implementation of universal policies; Tensions between public and private education.
Teaching method	Study of the classics, Socratic dialogue, rhetoric, art as a way of knowledge.	Scientific method, active learning, graded teaching, textbooks, inductive and rational method.
Learning method	Memorization and debate, observation, imitation of classical models, individual study.	Critical reasoning, experimentation, problem-based and project-based learning.
Other aspects	The ideal of the 'universal man' (homo universalis) is promoted; emergence of individualistic thought.	Development of human rights, notion of the enlightened citizen, education as a social right.

Table 2. Constructive Dialectic of the Concept of Education in the Renaissance and Modern Ages

 Source: Authors.

Conceptual Approach to Existence and Education in the Metaverse: Postmodernity.

Exploring the conceptual approaches to teaching and learning in the context of the digital age is a turn towards overcoming traditional theoretical models that, by inheritance and custom, have been pillars of the educational task. This transformation implies questioning and rethinking the foundations on which the act of educating has historically been built, to give way to new perspectives that actively and protagonistically integrate technological resources. In this sense, digital and virtual are no longer simple accessory tools to become key and complementary components in teaching and training processes, redefining not only the means, but also the educational purposes and methods.

Meanwhile, to talk about digital teaching and learning, García-Aretio's (2003) concept was used: "simply as a distance education format based on digital supports and networks" (2). With this statement, the teaching and learning process in virtual environments is currently important.

However, researchers agree that with the global pandemic , the interruption of the world as we knew it occurred, but in no case did the educational machinery and its infrastructure stop, since virtualization was one of the most widely used resolution practices to replace the modes and structures of coexistence, taking a giant step forward in concepts and theories that at that time were utopian such as the metaverse, but that today its theoretical tangibility has gained strength.

Although the metaverse is not exactly a new term, the review of specialized literature shows that since the last century its contextual derivations had only been strongly established in the explanations of the literary and cinematographic world with an eminently visual non-immersive nuance; however, currently devices aligned with virtual reality, augmented reality, Artificial intelligence, human-robotic simulation and other advances in the virtual world, in different disciplines have budgeted modest attempts that surface explanations of human existence where the real is not, where the motor is imaginary and where social relations exist and develop without corporeality being a sine qua non requirement. That is: virtual existence.

The metaverse is a term that has been gaining importance in recent years due to its potential to transform the educational field. It refers to an online virtual space where users can interact and participate in a variety of activities, such as gaming, shopping, and socializing.

But how could the metaverse be used in education and what are the challenges it presents?

In instrumental terms, the metaverse in education can be conceptualized as the systematization of immersive experiences mediated by groups of technologies that promote autonomous and protagonist learning of and among students without the weight of space and distance as conventional constraints to advance in life.

In this context, the social and public nature of the metaverse as an innovation that advances in the planetary wake projects changes in organization and ways of life not only in people, but also in governments, formal structures, political schemes, economic systems, companies, institutions, schools and other collective spaces.

Hence, the metaverse could offer a new way of learning, allowing students to participate in interactive virtual experiences that complement or even replace traditional and physical learning activities. Students could explore virtual worlds to learn about history, science, or technology in

a more visual and interactive way. This could improve their understanding and retention of information, as well as encourage interest and curiosity about the topic, giving a new nuance of audience to curricular training instruments (Sánchez, 2022).

As a substantive contribution to the work, the authors postulate the following proposal as a conceptual introduction to the metaverse: representation of the intangible and existing world at the same time, which transcends the ultimate goal of any discipline, not dependent on a technology, but rather linked to the immersive benefits of a group of these, which gives philosophical and teleological validity to transhumanism to define the capacity of people and their performance in all spheres of social coexistence, without the need for bodily action and the utilitarian dependence on time and space as organizing and restrictive aspects of social consciousness.

In a nutshell, in the postmodern era, characterized by the dissolution of ontological certainties and the reconfiguration of classical epistemological frameworks, the concept of existence is restated in more fluid, dematerialized, and multiple terms. The metaverse, as an immersive and persistent digital environment, bursts forth as a platform where the being is no longer defined by its corporeality or physical location, but by its symbolic presence, its sensory interaction and its capacity for agency in virtual spaces. This new ontology of the digital self implies that human existence extends and projects beyond the tangible world, allowing ways of being and being that subvert the historical limits of the real. In this context, existence ceases to be only a biological or metaphysical phenomenon to become a techno-experiential construction, in which the subject is simultaneously real, represented and recreated.

At the same time, education in the metaverse is emerging as a process that goes beyond the sequential and unidirectional logic of the traditional educational paradigm. Instead of focusing on the transfer of predefined content, it is oriented towards the construction of personalized, gamified and multisensory experiences that stimulate autonomous exploration and meaningful learning. The educational act is no longer limited to a classroom or a fixed schedule, but manifests itself as a ubiquitous, mutable and constantly expanding experience. In this ecosystem, educators assume the role of designers of experiential environments, while learners are configured as explorers of knowledge in digital territories, where error, simulation and symbolic interaction are integrated as legitimate methods of apprehending the world.

Thus, the metaverse is not only an educational tool or a technological evolution, but a paradigmatic rupture that condenses the spirit of postmodernity: the fragmentation of unique narratives, the emergence of new symbolic languages and the expansion of what is possible in training processes. Education, conceived from this perspective, becomes an art of coexistence between human and artificial intelligences, between physical and virtual spaces, between embodied memories and predictive algorithms. In this scenario, knowledge is no longer transmitted or accumulated; it is inhabited, co-created and transformed, elevating the educational experience to a philosophical dimension where knowledge is confused with being, and being with its projection in the digital world.

Methodology

The research is based on the interpretative paradigm, which is based on the assumption that reality is a symbolic and intersubjective construction, and not an objective and universal entity. Under this premise, a qualitative approach is adopted that allows us to understand the deep and complex meanings that emerge around the concepts of existence and education in the context of

the metaverse, without trying to reduce them to rigid categories or general laws. This choice responds to the need to explore how these notions are constructed and resignified based on contemporary philosophical discourses, technological transformations and emerging educational experiences in virtual environments.

The method used is hermeneutical, due to its ability to interpret texts, discourses and conceptual frameworks from a circular logic between the whole and the parts, between tradition and innovation, between the previous horizon of the researcher and the object of study. This perspective recognizes that every act of understanding is conditioned by historical, linguistic, and cultural contexts, which is especially relevant when it comes to analyzing existence in its digital dimension. From this point of view, interpreting is not only explaining, but also understanding the educational phenomenon as a field of meaning in permanent reconfiguration, in which the corporeal, the symbolic and the technological are intertwined to give rise to new ways of being and learning.

To do this, in-depth research techniques were used, such as the critical documentary analysis of contemporary and classical theoretical sources on education, virtuality, philosophy of being and immersive technologies. An intensive search strategy was used on academic bases, prioritizing texts that offer a postmodern vision of knowledge, and an intentional theoretical sampling was applied, selecting those documents that provide significant categories to interpret the subject's experience in the metaverse. Through critical reading, hermeneutical codification and intertextual dialogue, a solid interpretative narrative was constructed that allows education to be approached not only as an instrumental practice, but as a field of existential realization, in which the human being projects and constructs meaning beyond the limits of time, space and corporeality.

Finds

The first relevant finding indicates that the notion of existence in education has overcome traditional conceptions anchored in biological, theological or metaphysical frameworks, to become a techno-symbolic construction in which corporeality is no longer an essential requirement. The hermeneutical analysis of the different ages of knowledge shows that the passage from myth to logos, and from the latter to virtuality, configures a profound mutation of being in its relationship with knowledge. In this transition, education is no longer understood only as a process of formation of the rational subject, but as a practice of meaning and presence that can be deployed in completely digitized environments, where interaction is not determined by matter, but by sensory immersion and symbolic performativity.

Secondly, it is found that the metaverse does not represent a mere didactic tool, but an emerging ontological scenario that reconfigures the conditions of possibility of the educational act. Existence, in this new environment, is actualized as a way of being that is expressed, related and formed through avatars, simulated environments and artificial intelligences, generating a type of expanded subjectivity that questions conventional pedagogical frameworks. The central question of the work: how is existence redefined in the context of the metaverse and what does this imply for education? It finds an answer in the observation that subjects no longer only learn in digital contexts, but also exist in them, and therefore, the educational act moves towards new forms of experience, cohabitation and creation of meaning.

Finally, it is argued that the novelty of the knowledge produced in this research lies in offering a philosophical and educational interpretation of the metaverse as a platform of existence, and

not only as an instrumental resource. This shift implies considering education as a technocultural praxis in which actors not only exchange information, but also configure identities, construct realities and project possible worlds. Thus, a field of research and action opens up that redefines the ends, means and meanings of educating, placing existence at the center of the contemporary pedagogical debate, not from biology, nor from metaphysical dogmatics, but from the immersive, symbolic and transhuman interaction that characterizes the postmodern digital era.

Conclusions

The first concluding section indicates that the acceleration of virtualization processes in teaching and learning environments requires the knowledge and characterization of users in a dimension that was already populated by uncertainty around several criteria: from the availability of the resources of the target population to connect to the network and interact in a digital environment, through the well-known and diminished skills to manage in a non-face-to-face context, to the sensitive emotional response to the dynamics generated by virtual communication.

The metaverse is a term that has been gaining importance in recent years due to its potential to transform the educational field. It refers to an online virtual space where users can interact and participate in a variety of activities, such as gaming, shopping, and socializing. But how could the metaverse be used in education and what are the challenges it presents?

In instrumental terms, the metaverse in education can be conceptualized as the systematization of immersive experiences mediated by groups of technologies that promote autonomous and protagonist learning of and among students without the weight of space and distance as conventional constraints to advance in life.

In this context, the social and public nature of the metaverse as an innovation that advances in the planetary wake, projects changes in organization and ways of life not only in people, but also in governments, formal structures, political schemes, economic systems, companies, institutions, schools and other collective spaces, so in the following lines we will delve into it.

In summary, it is concluded that existence in the educational context transcended the semantics of all its historical conceptions, both philosophical and knowledge, since it is defined in the light of the metaverse as the personal experience of building realities and virtual worlds adapted to the individual needs of educational actors, who assume as universal truth their narrative mediated and replicated through technology. Meanwhile, the metaverse has great potential in the educational field to provide new and exciting learning opportunities for students. However, it is important to keep in mind the important challenges and considerations when implementing this technology in education. With careful planning and execution, the metaverse could be a valuable and exciting tool for enhancing the learning experience for students.

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