

Application of Free Space in Social Interaction

Xiangzhen Shi*

Department of International Affairs and International Relations, Jinan University, Guangzhou,
510632, China

*Corresponding author: shixiangzhen@stu2020.jnu.edu.cn

Abstract. The resources available on Earth are both scarce and limited. Therefore, under the premise that the population continues to expand or shrink and the market remains functioning, resource allocation cannot satisfy everyone. The limitation of such resources can also refer to the limitation of space when people communicate with each other, that is, the limitation of Free Space. At present, whether it is the communication between people in the society or the communication between China and countries in the international community, the frequency of conflicts is higher than before. This article hopes to provide a perspective on the peaceful coexistence of individuals within groups and between different communities for reference by other scholars. This article refers to Schopenhauer's "Hedgehog Effect", "The Wealth of Nations", "Game Theory" and the arguments of different scholars, thus integrating and creating the concept of "Free Space", and explaining how Free Space is applied to interactive society, and the separation and integration effects of Free Space in an interactive society. In social interaction, a "buffer area" is needed to satisfy the differences between individuals or groups, so as to avoid wars.

Keywords: Hedgehog Dilemma, Repeated Game, causal reincarnation, Disciplinary Power.

1. Introduction

The concept of "Free Space" was inspired by Schopenhauer's idea of "Hedgehog Dilemma" [1]. The main purpose of the proposed Free Space is to provide a buffer zone for conflicts to prevent conflicts and avoid direct conflicts between conflicting objects. Under globalization, conflicts between people and countries are affected by the limited resources, the perfection of human exploration of the earth's territory, the convenience of transportation, and the progress of science and technology. Furthermore, the frequency and exposure of conflicts increases for these reasons. Before the discovery of the New World, conflicts of interest within countries in Europe, Central Asia, or Asia could be resolved through colonization and territorial expansion. Once the unexplored territory is limited by a clear framework, it also means that the scarcity of land resources is defined. Then this scarcity may cause panic in human society:

Taking territory as an example, Toft W.D.'s integrative study of intrinsic worth arguments puts forward the reflection: "Does territory contain infrastructure or valuable industries? Does it have room to expand the population or arable land to support the expanded population? Does it contain concentrated minerals or natural resources? If the loss of disputed territory could undermine the security or economic survival of an actor, that actor may resort to force [2]."

Because human exploration of the territory on the surface of the earth and the division of sovereignty within the territory have been largely completed, the land owned by a country is limited by the international order shaped by the international community, and the way a country expands its national territory is not as simple as before the Age of Exploration. Because before the Age of Discovery, human cognition of the territory outside the country was limited by traffic or geography, and it was not clear how much land in the world could be conquered or existed in addition to the territory of their own country. But when the resource of territory has been divided and presented to everyone objectively and clearly, a country's desire for territory can only be satisfied by invading the regions of other countries.

The theoretical relevance of the intrinsic value argument is confirmed by a study by Hensel, in which he reported that when more valuable territory is threatened, action is most likely to be taken against territorial claims [3]. If valuable territory is threatened, it also proves that there are other

countries that want and need that land, and that the existing land is limited, especially for those rich in resources, so that another country can only obtain the territory they want through territorial transactions or invasions, and then conflict and even war arise. (For example, since 2014, Russia has invaded Ukraine)

This phenomenon is like people may have optimistic illusions or doubts when the number of unknown items is not clearly determined, but if this illusion is shattered by reality and people realize the scarcity of resources, which makes them panic about the limited resources they can have, it may lead to resource competition or conflict because people want to occupy more of the existing limited resources, such as Iraq's invasion of Kuwait.

Just as in East Asia, in elementary or junior high school, when there is no clear understanding of university enrollment limits, the competitive mentality among classmates may not be obvious; but after high school, it is mandatory or voluntary to know the university enrollment number. When the number of students is limited, the atmosphere of competition among the students is very fierce, and the competition is for the places to enter the higher education institutions. So when most of the resources that human beings can explore on the earth are listed, people realize the scarcity of different resources, which leads to competition and conflict. This scarcity includes not only objects that can be touched and directly observed, but also the space where people get along with each other, that is, the scarcity of Free Space.

Therefore, when most of the resources that humans can explore on the earth are listed in a calculable list, people realize the scarcity of different resources, which may cause competition and conflict. This kind of scarcity does not only include objects that can be touched and directly observed, but also includes the space between individuals, the space between individuals and groups, and the space between groups and groups, which is the scarcity of Free Space.

Under globalization, it is easier for groups to obtain information than in ancient times, accepting the diversity of information and promoting the development of individual thought. Countries still have a common ideology with certain characteristics. Even under the common ideology, people's views on events are no longer single, but diversified. Even if the information accepted by the group can be designed by other groups (the information seen by the group may be designed information), but under the same group of characteristics, the difference in group thought within the group is also accepted by the individual or group due to their preference. The richness and diversity of different information makes conflicts easier to observe and the frequency of conflicts is increasing.

The transparency of information promotes the development of group or individual cognition, accompanied by differentiation within the group. Taking a group as an example, it is like in kindergarten, when classmates are playing and playing, there is no cognition of hierarchy and awareness of personal positioning. But as children's ability to accept information increases and the amount of information they receive increases, they accept family information, personal financial information, etc. of other children who were playing with them at that time. When they meet their playmates in kindergarten in the future, it will not be like in kindergarten. They may obtain information during or outside of communication, realize the position of the group in plural groups, and subconsciously create a sense of class division. And this kind of cognition has more or less affected people's behavior in getting along, and systematically differentiated the group when the information is not yet transparent. With the development of information technology, the number of groups has increased, and transportation and information exchange have become easier. Individuals or groups have an increasing demand for Free Space. Due to the diversity of information received by individuals, their thoughts gradually diverge, and behavior orientation nor are they subject to information and orders from group leaders or authorities.

When the individual's emotions or thoughts cannot be vented in the group, the group's demands for Free Space cannot be satisfied. Even if the individual is embedded in the group due to the same characteristics, the individual's behavior is subject to the group's behavior, and the group's thoughts and desires cannot be resolved. Satisfied within the group, then the group thinking and group common

consciousness may evolve into a hidden or direct conflict due to the increasing psychological repression.

Free Space is also suitable for observing the international community and countries. A single international organization provides one or more common features or interests for its participants, and maintaining the common features and interests within the organization is one of the reasons for establishing an international organization. However, a country needs other organizations or alliances other than an international organization to vent its demands from different aspects of the country. When an international organization cannot meet the needs of various groups in the organization, and the requirements of a country cannot be met within the organization, conflicts or cracks may arise between a country and an international organization. With the participation of a single country in globalization, the basic information between countries has become more transparent, and the hidden classes in the international community have become more transparent due to the increased exchanges between countries, thus forming the class division of the international community under the table. The simplest international social strata are divided into developed countries, developing countries and undeveloped countries [4]. Countries of different classes have different needs for their future development. Countries of the same class have different expectations for their future development due to geography, talent and technology or strategic resource reserves. The consortium in the form of international organizations still cannot meet the unique development needs of all members of the consortium.

In order to meet the minimum expectations of members of the organization, countries and international organizations need free space to meet the needs of different countries, maintain the maintenance and commonality of international organizations, and ultimately maintain the harmony and order of specific international society. When free space cannot meet the requirements of groups within the group, international organizations with less free space may be split and dissolved due to the reduction of the space for the group to accommodate the unique demands of member countries. The emergence of this free space also means that groups within a group express ideas that transcend the common consciousness of the group, and self-expression maximizes the private desire of individuals or groups to share space with larger groups.

Even if all individuals are integrated into a group, the nature of free space also has the nature of separation, which is different from the nature of group public space. There is still a risk of division within the group.

2. Free Space in Social Interaction

2.1 The Embodiment of Free Space under Social Interaction

In Figure 1, the outermost rectangle is the boundary involved in a group, and within this boundary is all the space contained in a circle. Society consists of plural individuals. The English numbers in the figure represent different individuals. There is such a "wall" between a single individual and every foreign individual. This "wall" may be produced by factors such as geography, transportation, language, economy, policy, culture, education and so on. This invisible "wall" exists in the interaction between multiple individuals and individuals. In Figure 1, the "wall" is represented by a black straight line. The outermost rectangle is the boundary of the group, and the space within the rectangle is the range involved or influenced by the group.

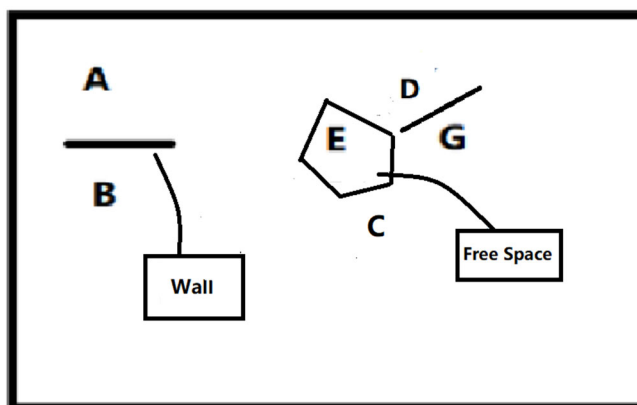


Fig. 1 Composition of Free Space i

Taking schools as an example, the amount of social space a group formed by Apple Secondary School can involve is limited by factors such as the size of the school, academic achievement, and the number of teachers and students. The influence of the school does not have a particularly substantial impact on individuals outside the school, and individuals outside the Apple Secondary School do not belong to the Apple Secondary School group. When students in Apple Secondary School are in the space within this group, that is, after entering the school, the students are within the school limits. During the period under the school limits, the space they enjoy is limited by the space that the school can accommodate. restricted. In order to avoid the risks of close or direct contact with other people, individuals will erect invisible "walls" between themselves and other students. This wall erected between individuals and other individuals is represented in the form depicted in Figure 1 between individuals A and B.

The most fundamental reason for the role of this "wall" is the self-protection mechanism that human beings generate to protect their own interests, physical or psychological safety, etc. The "hedgehog self-protection mechanism" produced by the protection of human beings for their own survival interests, when the hedgehog encounters danger, it will shrink its head into the thorns and curl its body into a round thorn ball. When humans encounter external stimuli or possible negative risks, they also form a wall to protect themselves from direct external harm.

When the number of other different students increases, it also means that the number of "walls" increases. When facing other different students, students have different attitudes and habits towards different students. If they prefer another, the time is also different, different other students are also different, and the other students who are required are lower may form a similar situation. In the figure, E is surrounded by complex numbers, the number of walls erected by E between individuals, the number of complex numbers and increase, "the number of appearances has increased, and a different surface is formed with the main body as the center", the three intermediate individuals are surrounded by multiple "walls", and a space is formed that does not appear in natural disasters; of course there are parts Individuals are trained to take precautions; even if there are other individuals, there will still be "unique walls" erected due to psychological points.

When individuals exist within a smaller group circle. For example, in families and classes, the private space of a single individual in this smaller circle will be bounded by the appearance of other individuals. When an individual exists in a social group, and the individual faces hundreds or even thousands of other individuals, the number of "walls" gradually increases, and at the same time, the number of "edges" of the polygon also increases, and the individual goes from Polygons also tend to be infinitely more circular as families or schools develop wider social circles.

Free Space is a space centered on the individual, pushed by the surrounding "walls". Just as a boxer wears gloves when boxing, it can prevent the boxer from being seriously injured, and it can not only protect the individual from the psychological burden caused by too much damage to the opponent, or the inconvenience caused by the negligent injury caused to the opponent [5]. Necessary troubles, such

as public accusations or legal punishment; at the same time, gloves can protect the bones of one's hands from being broken or injured by the impact of the blow. The boxer's trap is also a Free Space.

In Figure 2, the entire graph is under a large rectangle, which represents a country, a specific region, an alliance, or the entire human society. Inside the rectangle, there are two circles: the space inside the circle of individual A and individual B (surrounded by the "wall") is Free Space. The circular side is the "wall" in the previous description. The space inside the cuboid and outside the circle (outside the Free Space) is the shared space of members of the group.

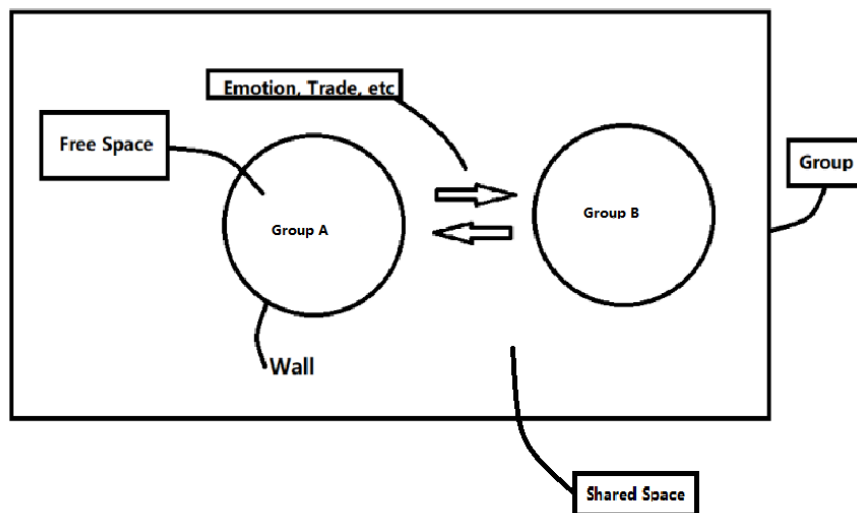


Fig. 2 Composition of Free Space ii

In Figure 2, when group A communicates with group B, when the information of individual A and B is output and input, the information needs to pass through the "wall" of both parties, and then output from individual A or individual B after a process similar to filtering, or be accepted by both parties. When information is output from the Free Space, it also means that the information is extracted from the unique Free Space of individual A, and wanders in the shared space of the group. The state of dissociating in the group space is affected by the monitoring effect. When extracted, there may be differences in the information inside and outside the wall, because the output information is monitored by Foucault's normative benefit. Before outputting information, people need to pay attention to the legitimacy and rationality of the output information and whether it conforms to the group's moral principles, so they need to go through the filtering of the "wall".

2.2 The Characteristics of Free Space

Free Space has two properties: first, it is intermediary, and has the characteristics of blocking direct inner communication between individuals; second, in a group, the Free Space when communicating between individuals has the property of privacy space. This intermediary role cannot be directly observed by humans, but protects our individual expectations and emotions in an invisible way (see Fig.2). Third, the Free Space has the characteristics of attachment and separation to the group space.

2.2.1 Intermediary properties of free space using currency analogy

Money is also an intermediary in nature, according to "The Wealth of Nations": Money is maintained through a certain amount of fine labor and valuable materials (gold and silver). Of course, oil or other expensive resources may also be used as materials to maintain the operation mechanism of "money". While money acts as an intermediary, other commodities endow it with exchange value and applicable value, and transactions endow it with monetary value [6]. And communication endows the value of Free Space, and this value also means that it has its own limitation. Whether it is money or Free Space, value endows them with meaning. In other words, if there is no need for transactions or communication between people, then money and Free Space have no meaning to exist. And when a thing is endowed with meaning by other factors, the upper and lower limits of their value depend

on changes in other variables: For example, currency will appreciate or depreciate due to changes in the value of expensive materials such as gold, silver or oil, or changes in other factors ; The Free Space is limited by the number of other members and the size of the overall group space, and at the same time, the Free Space is affected by the shared space in the overall group space.

In addition to currency, take diamonds as an example: diamonds are used as a means of expressing love between lovers. For ordinary families, diamonds have no substantial role in daily life. For ordinary people, it is more of an ornamental function. Although natural diamonds are formed from carbon in a high-pressure environment and are very rare, in essence, a diamond is just a diamond. Why can a ring that is only for viewing in daily life be so valuable? The value of diamonds is not only due to its rare nature, but also because people voluntarily buy them. Diamonds are valuable because people give them value and meaning. According to the description of the meaning of diamonds by De Beers: "The word diamond comes from the Greek word "adamas", which means indestructible or invincible.", "adamare" is similar to the Latin "adamare", which means blazing love . In addition, the ring has become a token of public marriage contract between men and women in the Roman era. The ring originally implies life and eternity. After that, setting the diamond on the ring has a more extraordinary meaning. So far, diamonds still symbolize faithful and pure love, and the implication represented by diamonds has become the main motivation for people to buy it.

As a token of love between lovers, diamonds play an intermediary role, and the meanings represented by diamonds endow diamonds with market value. It can be said that diamonds are just one of the manifestations of Free Space.

2.2.2 The dependence of free space on groups

The Free Space is attached to the group, but it is free from the group, the space other than the shared space of the group members. In Figure 3, the Free Space is attached to the outside of the group, but it is closely connected with the group, which means that although the Free Space is free from the shared space of the group, the creator of this Free Space (ie, the group members) is still attached to the group. Within the group, although the nature of the Free Space is different from the nature of the group shared space and is more private, it is still attached to the overall space of the group.

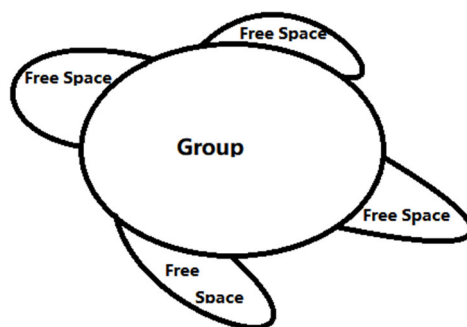


Fig. 3 Free Space in Group

2.2.3 Take the repeated game in Game Theory as an example to illustrate the dependence of free space

If an individual is born in a region or country, the thinking and behavior of the individual in the group tends to be a repetitive game rather than a one-time game (excluding immigrants or other factors that leave the place of birth), and the behavior of the individual in the group is influenced by Constrained by the normative effect of long-term interests, people's behavior is constrained by the normative effect (community convention or common value), and the behavior is influenced by a third party [7]. The Free Space accommodates the individual or plural group members in the group for the common value or the unique value expectation recognized by individuals outside the community convention or the common value expectation recognized by the plural group members (different from the value of the whole group).

For example, Ming was born in country A, he does not have a clear immigration plan, and the number of times he needs to communicate with other individuals in country A is also unclear. Therefore, if Ming needs to live in country A for a long time, then Ming needs to consider the consequences of breaking the community convention or violating the common values of the group. In order to prevent the negative effects that Ming may face in the future due to retaliatory, destructive, fraudulent and other behaviors, he needs to compromise with the common values and norms of the group. Even though he may have an orientation different from the community's common values, he will still abide by the community's common value and community conventions. Therefore, in order to protect Ming's long-term personal interests, Ming will choose to abide by the normative effect of the community, but Ming may retain personal preferences different from group values, and such preferences and expectations constitute a dissociation from the community's common values or community conventions. space, but the individual is still attached to the group.

2.2.4 The mediating nature of free space and Foucault's disciplinary power

On the emotional side, the discipline power promotes the generation of Free Space [8]. In love, both parties who are pursuing love may worry about the other party's evaluation of themselves, show their better side to the other half, or act to please the other party, or take care of the other party's feelings, and change their behavior. In addition, a couple may also deliberately appear sweeter than they actually are in front of other people because they care about the evaluation or gaze of the outside world. This mental state of minding the feelings of the other party or the outside world is the discipline effect that silently controls the behavior of both partners. Because of caring about the eyes of the outside world, the behaviors made subconsciously go beyond the usual behavior habits of individuals. As long as couples start to take care of each other's feelings, they will be invisibly monitored by "love", and their behavior will become abnormal, wandering in the state of the individual's original behavior when they are alone, which is the embodiment of Free Space. A masked performance, restrained by disciplinary power from one's own dirty habits or bad behavior, might as well not place the individual in a space outside the self, expecting to be applauded or protected.

As a result, the Free Space emotionally avoids the emotional conflicts that may occur when people get along directly; it also provides a buffer between the self and the outside world, and protects the self from possible emotional damage to varying degrees.

2.2.5 The mediating nature of free space and Schopenhauer's "Hedgehog Dilemma"

The Free Space can also be applied to the range covered by the spines on the hedgehog's body in Schopenhauer's "Hedgehog Dilemma" [1]. It is necessary to maintain a certain distance between people to protect themselves from being hurt emotionally; if the relationship between people is too close, they may also inadvertently hurt each other due to unconscious behavior. Just as the public is curious about the emotional lives of public figures, people are always curious about the privacy of others, and thus want to get closer to each other. Emotionally, it is also like a relationship between a couple. While getting to know each other deeply, they may hurt each other unconsciously.

The more the two sides understand each other, the deeper the hedgehog's thorns may pierce, and both parties may eventually break up [9]. People yearn to walk in the deepest part of the inner world of other individuals, but they may feel disappointed and sad because of their misconduct, or unintentionally stab the other party's hidden pain in the outside world, but they also hope that other individuals can be free from people's hearts. The deepest part of the world, but people always have their own secrets or unspeakable secrets. If we don't want to hurt or hurt others, then we can only avoid the "hedgehog's thorn" pointed out by Schopenhauer piercing into the other's body, and the distance between this "thorn" and the other's body is the distance of Free Space.

3. Integration of Different Groups and Application of Free Space

In the process of contact or fusion between two groups, the Free Space acts as a buffer zone for the two-sided groups, which can help the two-sided groups to test the harmony and compatibility of

the fusion process. In Figure 4, as shown in the left panel, the Free Space of region A is in contact with region B, while the shared spaces of region A and region B are not in direct contact. Even if region A and region B do not blend in, the conflicts generated during the blending process are mainly concentrated in the Free Space, and there will not be large-scale frontal conflicts with the common space of region A or region B, which will affect bilateral groups. Various levels of damage caused by internal members. Examples: Total War, Mass Brawl, Cultural Deterrence, etc.

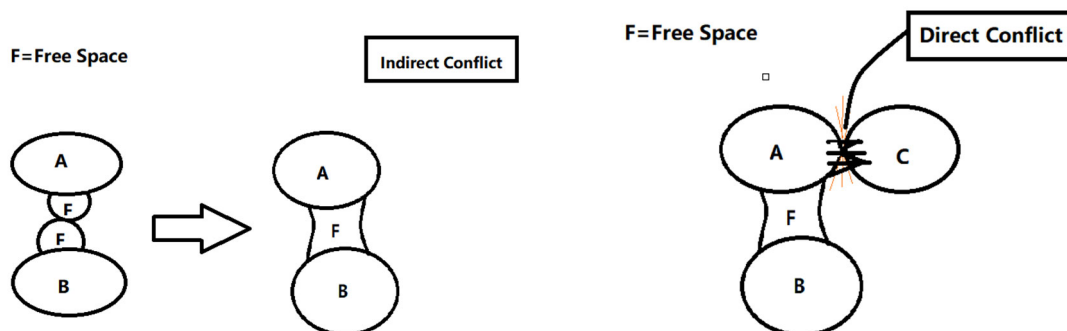


Fig. 4 The embodiment of Free Space under social integration

Group integration is a long process. In addition to geographical and economic obstacles, cultural differences are the deepest level of integration between groups and the most difficult obstacle to overcome in the short term.

According to a literature review by Toft, M.D., "The most extensive tests of borders and locations arose in the 1970s, when Harvey Starr and Benjamin Mosts published papers testing the number of shared borders and proximity between countries [2]. Does it lead to states' propensity for war. The articles conceptualize this as a limitation on the opportunities for states to interact. Following this conceptualization, border states are more likely to be involved in wars simply because of the ease of interaction. Wars only occur when states can engage with each other occur." These studies have also confirmed that when the opportunities for direct contact between groups increase, even if a group has no direct interest in another group, it may be indirectly involved in the interaction of the group because of the increased contact opportunities. If a Free Space is provided during the integration process of groups and groups, then the number of interactions generated by direct contact between groups can be reduced, and the frequency of group interaction can be reduced, thereby reducing conflicts between groups due to direct contact.

On the contrary, if group A is in direct contact with group C, just like two spheres colliding, rubbing, and forcibly breaking the "wall" established by the two groups, then the main body of group A and group C, that is, the community space of the two will be If there is direct contact, the conflict also occurs directly in the communities of the two groups. Because the overall community space enjoyed by the members of the group is affected, all members of the group will be affected by the direct conflict.

Taking the immigration issue as an example, immigrant groups try to directly integrate into the local community space, which may compress the public space that local community members should enjoy, such as community welfare, community safety and community resources. Therefore, even if members have no interest in immigrant groups, because the public space that members should enjoy has changed due to the direct invasion of immigrant groups, members may also be indirectly affected by the entry of immigrant groups and have to participate in the communication between their own groups and foreign groups. Conflict in order to maintain the original interests.

Immigrant groups are directly integrated into local communities, which means that the number of interactions between immigrants and local residents increases, and the increase in the number of interactions also increases the conflicts caused by the interaction. If the government gives these immigrants a space for transition: for example, education and training or a special area to

accommodate immigrants to help them adapt to the local social culture. Compared with immigrants directly embedding in a local community, setting up a "buffer zone" can indeed reduce the conflicts caused by cultural differences or behavioral differences when different ethnic groups come into contact.

3.1 Free Space in Foucault's "Disciplinary Power" and Conflict

To analyze Foucault's Disciplinary Power from the perspective of Free Space: it is not only conducive to resolving conflicts between individuals, but also may promote the emergence of conflicts.

Evidence of disciplinary authority with Free Space can resolve conflicts between individuals. As shown in Figure 5, disciplinary authority plays a role outside the Free Space in the group. When individual A wants to convey information to individual B, the information passes through the Free Space, and then is filtered by the "wall", and finally reaches the group space (The space where disciplinary authority plays a role), in this space, individual A's behavioral awareness is influenced and constrained by disciplinary authority. This disciplinary authority can be the laws or values that the group abides by, or it can be the shared space of the group. The space is under the collective supervision of everyone in the group. When individual A and individual B are in contact, both parties will jump out of their own space because the information will be stuck in the monitored space. Individual A conceives the information that he wants to exchange in his self-space, and it is the process of converting the information from the first person to the third person that conforms to moral or community value standards. In addition, individuals are influenced by supervision to regulate their behavior, and their respective thinking jumps from the "self" space to the "common" space outside the Free Space of individual A or B. This "common" space covers all "Others" outside the self need to be more considerate of others during the communication. Under the influence of disciplinary power, the information of individual A or B also changes from "selfishness" to "standardization/commonization". In fact, to describe the situation in simple words: words that are not thought through and blurted out, just thinking about oneself can irritate the other party and lead to disputes, while disciplinary authority makes people think twice before exchanging information Row.

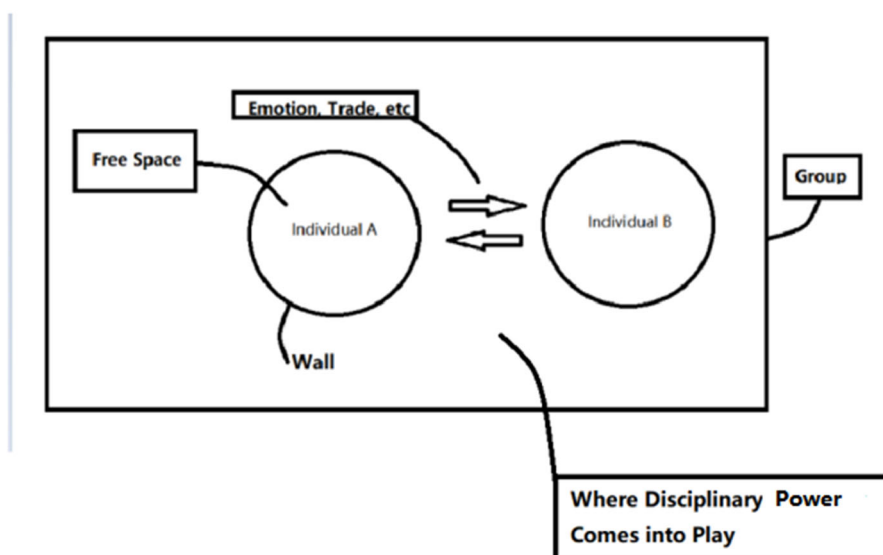


Fig. 5 Free Space (Individual) and Disciplinary Power

Conversely, as shown in Figures 5 and 6, if the conflict does not occur in the Free Space, then the conflict will occur in the shared space that is co-monitored. Why might too much disciplinary power lead to conflict? In Figure 6, I describe how the Free Space will shrink, because the space of the entire human community is limited (at least currently limited to the solar system and the total population), if the shared space under surveillance is larger, then it represents the Free Space is relatively reduced.

If the Free Space shrinks to the point where it can no longer provide information with the function of the conversion process from the first person to the third person, the information output by the individual will also become "selfish", and conflicts will break out in the self-centeredness of each individual, and it will not be possible in the Free Space of the self. In the end, the conflict can not be alleviated, and finally the conflict is exposed in the collective space. Excessive surveillance power means that the public surveillance space is larger, and at the same time, it means that the "self" space is placed in the "collective" space for a higher exposure. The advancement of information technology has indeed made the Free Space that modern people enjoyed in ancient times easier to be monitored or exposed to the public, and the Free Space has become smaller, for example, surveillance cameras in the community, social distancing (people living distances have become closer), so conflict occurs in a shared space, which also means more frequent direct exposure to the group's common space rather than Free Space.

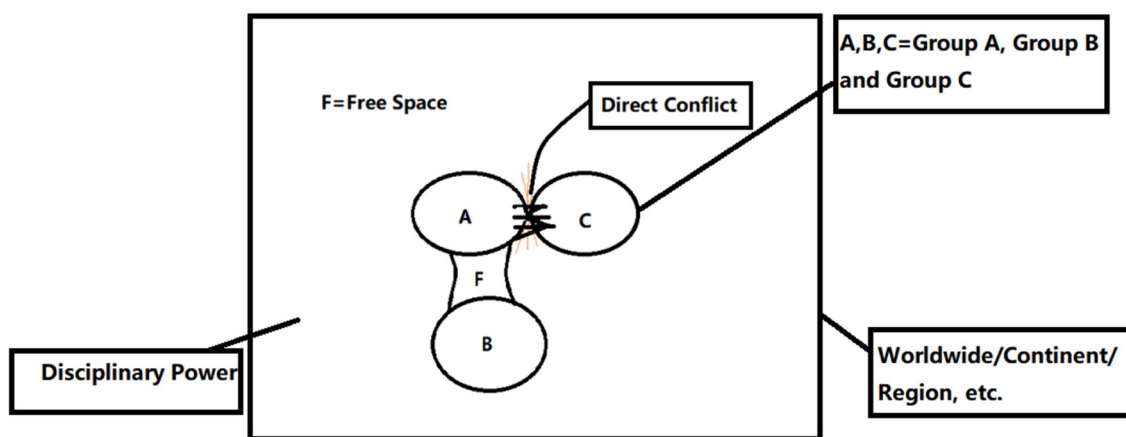


Fig. 6 Free Space (Group) and Disciplinary Power

3.2 Application of Free Space in Group Splitting

In Figure 7, the nature and size of the Free Space varies from group members to things other than the group's common value. For example, in a society dominated by the love view of couples being men and women, when some boys or girls have different love values from the society they live in, they may do the following three behaviors: First, they need the society to provide them with Additional space to satisfy their hobbies of the same sex or other things, individuals continue to be attached to the group; secondly, they actively seek to establish a space in line with their own love values to satisfy their hobbies of the same sex or other things, individuals seek to be able to Other communities that embrace their own love values or build new ones; third, hide their own hobbies and endure in a society that is inconsistent with their own love values until death. If the individual keeps shrinking the size of the Free Space in the group in the long-term patience, after reaching the limit space that the individual thinks, he may seek the first and second options. In Figure 8, the schematic diagram on the left, the Free Space of individual S is attached to the shared space of area A, and the individual S is attached to area A and is still a part of the community, which is the expression of the attachment of Free Space; in the schematic diagram on the right, the individual The Free Space S of the area voluntarily or passively tries to integrate into the shared space of the area A. The "wall" between region A and individual S is disappearing, which means that the Free Space of individual A is being assimilated or absorbed by the shared space of the group, the "wall" between the individual and the group is disappearing, and the will of individual S is gradually becoming the same as that of region A. The state of assimilation of the will, or the "wall" between the Free Space of individual S and the shared space of area A is forcibly broken, and the state of personalization is being replaced by commonization. This kind of mutualization has the possibility of success, but it is extremely challenging (if the mutualization can be successful, the existence of Free Space will be challenged).

For example, in the existing international society, it is not realistic for countries to sacrifice their own culture or interests in exchange for a high degree of international integration.

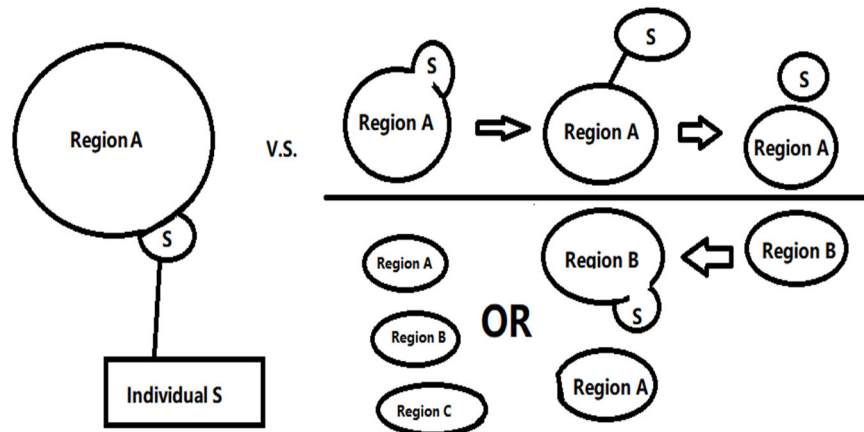


Fig. 7 Attachment and detachment performance of dissociated groups

In addition to being absorbed, individual S may intentionally leave area A due to the oppression of area A. This section of observations is inspired by Foucault's overall content on disciplinary power and sovereignty. If the power of surveillance is too great, then individuals have to sacrifice their private space to meet the requirements of the community and attach more to the shared space of the community, while the individual's Free Space is reduced due to the expansion of the shared space under the surveillance effect. Since the group space is determined by the number of people in the group, the group space is limited by the number of people in the group, and the Free Space is essentially the product of parasitism in the group space (see Figure 2 for a schematic diagram). On the other hand, if a person does not join any organization or group, the Free Space he enjoys is infinite, because the space he enjoys is not limited by the existence of other individuals, and he can truly reach the level of self. Carefree. Therefore, referring to Figure 2, in a given and limited space, the increase of shared space within the group reduces the area of the Free Space in disguise.

When region A oppresses individual B's Free Space or fails to share the space, individual S may be psychologically alert, dissatisfied or conflicted with region A. Although individual S's Free Space is still attached to the sharing of region A, this This kind of attachment relationship is more fragile than before, and there is a risk that the individual may break away from the group at any time.

For example, when an organization cannot meet the private demands of some members of the organization, and at the same time, the advocates of the organization call on other members of the organization to sacrifice the private interests of members of the organization for the common value of the organization, and require it to maintain consistency with the organization, then Members may remain within the organization, but no longer care and value the tasks and developments posted within the organization.

4. Causality in Free Space under Interactive Social Interaction

First, observe the detailed table in the upper left corner of Figure 8. The shared space of group members and the Free Space of individuals in the group maintain a relatively appropriate value. Then, clockwise to the fine table in the upper right corner, this step is "Pimple Squeeze Mode". The shared space of the group expands, and the proportion of the Free Space of individuals A, B, C, and D in the entire group space is reduced. Just like people popping pimples, the Free Space of individuals B and D who are incompatible with the common values of the group is being squeezed out of the group space. If individuals A, B, C, and D are withdrawn from the group space, it also means that they are in a state of being withdrawn from the group. In addition, in this detailed list, although the Free Space

of individuals A and C is reduced, they still remain in the group space. This may be because individuals A and C are more tolerant of the common value of the whole group or the public space. At the same time, because individual A and individual C have the same preferences and characteristics as the group's common value, when the individual's Free Space is integrated with the group's shared space, it will not lead them to have a negative attitude towards the group, on the contrary, their attitude towards the group is relatively more optimistic, and their mood is more stable.

Furthermore, in the detailed table in the lower right corner, in the Free Space extruded from the group space, individual B may form a new group with other unknown individuals who have the same properties or preferences, and at the same time, may also be separated from the group. Other members, such as individual D, form new groups. Since the member configuration in this new group is not fixed, the unknown members are represented by X in the figure. The old group may have two states: first, the Free Space of individual A and individual C still exists in the old group space; second, the Free Space of individual A and individual C disappears, and individual A and individual C Fully integrated into the group shared space. The performance of the second state is more inclined to a utopian group composition. Everyone agrees with the common value of the group, and there is no longer a distinction between self and group cognition, and the values or interests of individuals and groups are consistent. This state is also similar to "unity of man and nature", except that the former emphasizes the relationship between nature and people, while the state here observes the relationship between groups and individuals, which is "the integration of groups and individuals as one". It is more inclined to the state of "The world of Datong(Great Harmony in the World)", and people in the group have a vague understanding of distinguishing between you and me [10].

Finally, in the detail table in the lower left corner, the individual Y in the figure represents an unknown independent individual, or other individuals drawn from the old group, or other groups. Individuals extracted from the old group may form a new group with other unknown independent individuals and other members extracted from the original group, and may also join other new groups, thus forming the state of the upper left corner table again, starting A new round of reincarnation, until the Free Space of all individuals almost disappeared, and they merged into a group.

Even if all individuals are integrated into a group, the nature of the Free Space has the nature of separation, which is not the same as the nature of the common space of the group, and there is still the risk of division within the group.

4.1 Different Results of Causal Reincarnation Produced by Free Space under Social Interaction

If individual A and individual C remain in the original group after going through the "Pimple Popping" stage, then A and C may have two different results. First, individual will may be integrated into the entire group space. According to Figure 8, individuals A and C are surrounded by the overall group space. This situation is like the advanced stage of communist society: there are no more classes, different countries, and different governments in the society, and the members of the group are highly Developed spirit of collectivism [11]. Second, due to the departure of individual Y and individual D, the community size that originally held four people is now shared by individual A and individual C. Even though the shared space remains the same size as when individual Y and individual D were squeezed out of the group, due to the departure of individual Y (including individual A or others) and individual D, the space of individual A and C is relatively increased due to their departure.

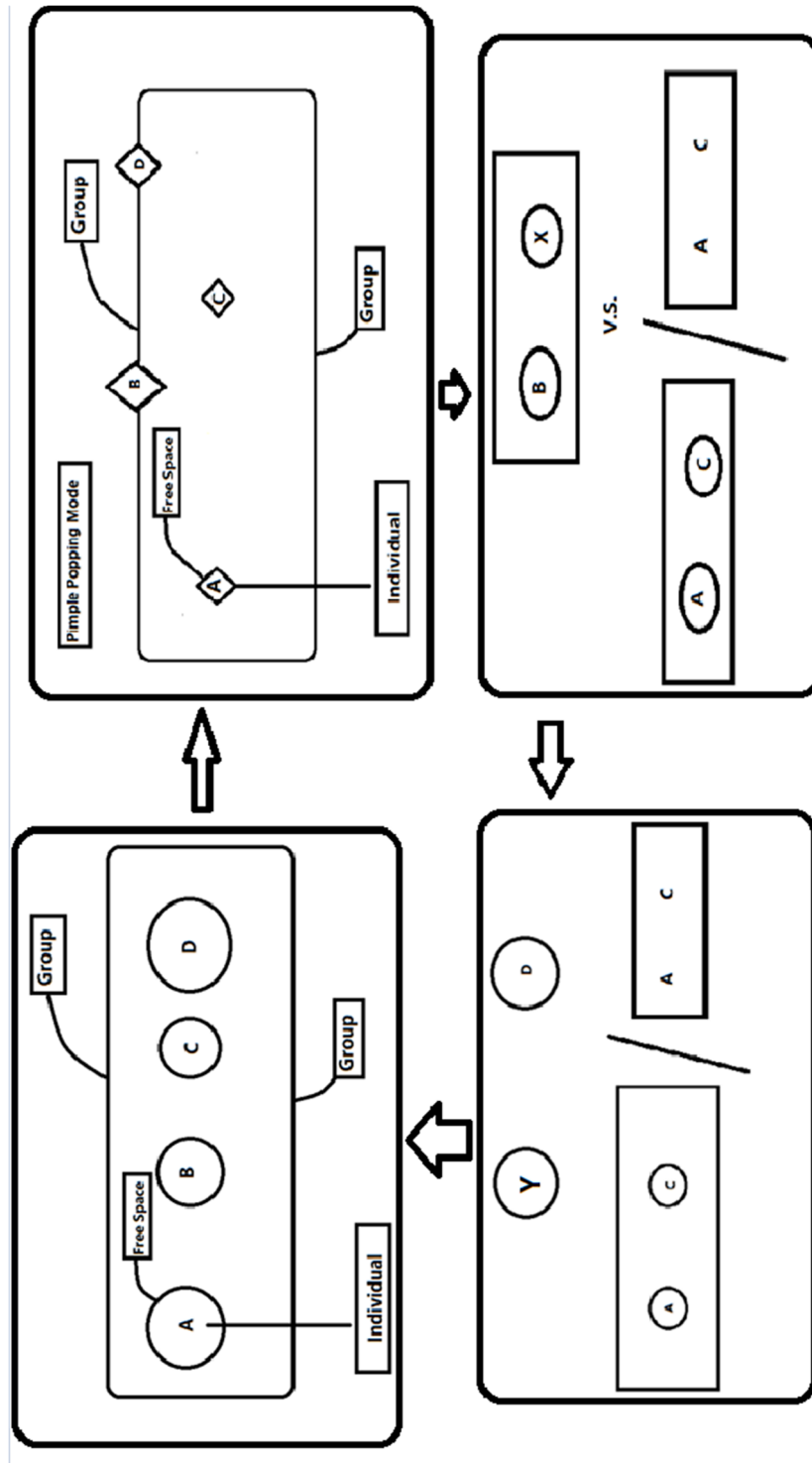


Fig. 8 Causal cycle of Free Space under social interaction

In addition, individuals Y (including individuals A or others) and D who left the group during the "acne squeezing" stage may reorganize into a new group with other individuals with the same values or preferences. Then individual households will repeat the process of group composition, selection of group members within the group, elimination of group members within the group, and independence of group members within the group from outside the group. In addition, if the individual will of individual A and individual C still exists, they will constantly witness and experience the process of group reformation, re-screening of members in the group, elimination of members in the group, and independence of members in the group from outside the group because of the addition of new individuals.

The above is the paper produced when the individual will is embedded into the group will. The background of the next stage of this cycle is the process of different smaller groups embedding into larger groups. This process requires that all group members in a certain number of groups are like the first outcome of individual A and individual C: if the individual's will in the group is integrated into a small group, then the group's will is the individual's will, Individuals are willing to contribute wholeheartedly to the whole community, no longer caring about personal gains and losses, desires or causes of death. That is to say, when individual A and individual C have been integrated with the whole group space, the whole group space is the shared space of all group members. Therefore, we can regard individual A and individual C as a new individual (single subject), and then repeat the composition and establishment of larger groups (communities, countries and international organizations, etc.), larger groups (communities, countries and international organizations, etc.) carry out natural screening for internal smaller "individual households", and smaller "individual households" are (temporarily) difficult to embed into larger groups (communities, countries and international organizations), Repeat the steps in Figure 8.

5. Summary

The main purpose proposed by Free Space is to provide a buffer for conflict, avoid direct conflict between the parties (groups and groups), and provide a new idea for assisting other scholars to explore the characteristics of social communication. In addition, the concept of Free Space can be applied as a simple concept to immigration issues, psychology, sociology, international relations, philosophy, etc. Under globalization, conflicts between people and between countries are affected by limited resources and the perfection of human exploration of the earth's territory. Before the discovery of the New World, conflicts of interest between European, Central Asian or Asian countries could be resolved by colonizing and exploiting territories. Once undeveloped territory is restricted by a clear framework, it also means that the scarcity of land resources increases. This phenomenon is similar to the fact that people may have optimistic fantasies or doubts when the number of unknown items is not clearly determined, but if this fantasy is shattered by reality, people become aware of the scarcity of resources, thus making them panic about themselves with limited resources that may lead to contention or conflict.

In order to avoid the frequency of conflicts intensifying or even deteriorating into wars, we need to explore the nature and characteristics of modern conflicts in order to avoid larger social confrontations or wars.

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