

Differentiation and Conflict of the Network Absence Space

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Abstract—With the development of information technology, the Network Society has gradually infiltrated the traditional social structure, and the social space has been divided. The presence space and the absent space are gradually rooted in people's lives with different forms of existence and operational content. With the differentiation of space, complex conflicts between two different spaces began to emerge, and the social movements in which the network has played a key role in aggravating the problem. The absent space with Internet technology as a carrier is a kind of flowing space, and its essence is the flow of information. Under the new social conditions, it is important to understand two different social spaces and deal with the social conflicts caused by spatial differentiation. Starting from the origin of the absent space and the presence space, this paper analyzes the value of spatial research, and deeply interprets the network absent space and its conflicts. It has certain reference value significance for the differentiation and conflict of network absence space.

Keywords: *network society, differentiation and conflict, absent space*

I. INTRODUCTION

With the rapid development of Internet information technology, the spatial differentiation of Network Society has occurred subtly and has rapidly changed people's lives. The social structure of the space, the mode of production practice, and the logic of operation have been qualitatively different from the era of the presence of industrial society in the past. The conflicts and oppositions of the two different spaces that are followed - the presence space and the absent space - also make the whole The world has felt the rapid changes of the times[1]. The power order structure that is formed by the industrial society and represented by the law, the police, and the bureaucracy is being eroded by the "flowing power" in the absent space created by information technology. This scope is broad, rich in content and continues. The extended field space not only avoids the inevitable effect on the presence space because of the absent communication, transmission experience and social identity, but also the field space also defines, limits

and supports the absent space with its resource environment and entity power. The coexistence of the absent space and the presence space not only caused the horizontal differentiation of social space, but also triggered a wide range of social and even social conflicts[2]. Faced with these new visions and challenges, the social sciences should break through the original analysis limitations of the presence space and actively turn to focus on the contradictions and conflicts in the current network absent space, enabling us to better meet the opportunities and challenges under the new social form.

II. THE VALUE OF SPATIAL ANALYSIS

A. *The Rise of the Network Society*

With the development of Internet technology, the world has entered the Internet age, and a Network Society has arrived. Taking China as an example, since China officially connected to the Internet in 1994, China's Internet industry has shown a trend of accelerating development. After entering the new century, it has shown a spurt of development. On January 22, 2015, China Internet Network Information Center released the "37th Statistical Report on Internet Development in China". As of December 2015, the number of Chinese netizens reached 688 million, and a total of 39.51 million new netizens were added throughout the year. The Internet penetration rate was 50.3%, an increase of 2.4 percentage points from the end of 2014. The number of mobile phone users in China reached 620 million, an increase of 63.03 million compared with the end of 2014. The proportion of Internet users using mobile phones has increased from 85.8% in 2014 to 90.1%. Among the netizens in China, the proportion of rural netizens is 28.4%, with a scale of 195 million. More than 50% of the Internet penetration rate, and nearly 30% of rural netizens, indicates that Chinese social life has entered the era of Internet information age, and the network society has risen[3].

Before the social life networked, the operational logic, production practice, and organizational structure of traditional society still depended on the presence space. Whether it is the

intensive cultivation of the agricultural society in the pre-industrial era or the large-scale production of the modern industrial society, it essentially depends on a specific field, and people directly practice through social action and contact through the senses. Therefore, traditional social space is a place where people can enter and feels can face, and its form and content are directly specific[4].

Different from the traditional society, the networked online space is the absent space that people's bodies can't enter, and they don't develop in a specific place. The absent space is the information flow space, which is expressed in the form of language communication, information transmission and symbolic display; its content is meaning pursuit, value requirement and social identity; its operation mode is the boundaryless flow of uncertainty; its power relationship has been Breaking through the power structure of traditional society, discourse power, information power and civil identity have grown into powerful social forces in network activities, exerting a major power effect that affects social action and social order.

Before the era of networking, social spatial differentiation also took place, including population migration, armed separation, and urban-rural opposition. The most extensive spatial differentiation is the representational space of paradise and Eden displayed by religion. Although there is also a description and construction of ideal society, it is not a realistic social space, but a space of consciousness constructed by logical means. The rise of the network society has not only changed our daily lifestyle, but also fundamentally changed the logic of the traditional society.

B. The Network Absent Space : A Realistic Social Space

The information technology relied on by the network society is not a "Utopia" that exists in the future and illusion, but a "heterotopia" that is closely related to social practice. Castel uses "flowing space" to describe the virtual space formed by the Internet. He believes that space is a reflection of society rather than a copy, and space is society. Our society is built around mobility: capital flows, information flows, technology flows, the flow of organizational interactions, the flow of sounds, influences, and symbols. Mobility dominates our economic, political, and symbolic life processes. Cyberspace is not virtual, but puts all material carriers in the background and organizes and constructs them through flowing information. In the current social media of China and China, the micro-blog, WeChat, QQ and other network platforms formed by relying on the network are not only a node that connects weak relationships, but also a position that stimulates social recognition and enhances social participation. The social events are surrounded by netizens, participation, solidarity, expressing their views and embodying their own values. It can be said that the networked virtual space is not "virtual", which is a real absent space that stands side by side with the presence space. The study of network absent space is not only a deconstruction of a new social form, but also an exploration of the future world. This is what we should pay attention to.

III. THE IN-DEPTH INTERPRETATION OF NETWORK ABSENT SPACE

For a long time, time and space have always been regarded as a natural fact of a social phenomenon, space is static, and time is linear. Since the 1960s, space criticism has gradually become an important discourse of modernity criticism because of the spatial nature of social life. This is a cultural transformation related to modernity, and countless masters have outlined the discourse landscape of "space turn". Although there are some differences in the understanding of space from different theoretical perspectives, they are basically consistent at many key points. They all emphasize the sociality of space. Space is not a reflection of society, but a manifestation of society[2]. More importantly, they all consider space as a production discourse, emphasizing the social nature of space and the spatial representation of power and capital. When space breaks through the limitations of the original natural space-time view, then for the humanities and social sciences, there is a new degree of analysis. The emergence and development of the absent space has important research significance.

A. From Lefebvre to Foucault: the Forerunner of Space Criticism

In the many critical discourses of "space turn", Lefebvre and Foucault can be said to be the two pioneers of postmodern space theory. The representative achievement of Lefebvre is "production of space". Foucault's masterpiece is *Discipline and Punishment*. The former focuses on the critical paradigm of political economics in space, while the latter focuses on the micro-political paradigm of political economy. Both of them are concerned about space practice, especially the production practice of social space[5].

Lefebvre believes that the essence of social space is actually social relations. Space is filled with various social relationships, and social relations produce space. In other words, space is the space of society. The construction, operation and practice of social relations not only constructs space, but also constantly presents the existence of space and its reproduction. Around the main line of social construction of space, Lefebvre's "social-space" dialectic connects the framework of space issues with the survival of capitalism and directly links the capitalist space with the social reproduction of various production relations in society[6]. Power or capital is committed to creating a stable spatial structure with re-productivity, a spatial form that is interpreted by administrative planning, interest chains, or ethical relationships. The relationship that Lefebvre interprets here has a clear vein and is a stable, firm, and easily disassembled relationship structure [7]. Lefebvre also explained the complex interaction between space and society through his famous spatial ternary theory. The spatial ternary theory consists of three dimensions. First, spatial practice, that is, the process of social space is discussed from the practice of daily life [8]. Second, the representation of space, that is, the conceptual form or mental state of social space development, the collective representation of social shared ideas or social representation [9]. Third, the representational space, the daily activity that is carried out under the control of perceptual awareness activities. Lefebvre

is concerned with the practice of daily life. The social space is essentially the unfolding form of social space, and this is the essence of his space theory.

Unlike Lefebvre, Foucault's spatial thoughts focus on spatial discipline, and from micropolitics to think about the mode of operation of power in spatial orientation. Foucault believes that space is not only the material place of power struggle, but also the medium of implementation of power operation. Power is controlled by society through the exquisite design and monitoring of space. These ideas are mainly concentrated in the "Discipline and Punishment" published in 1975. In the book, Foucault tries to explore how power can monitor members of society through a series of technical means in a dark space, and borrows "panoramic prison". To describe the spatialization of power. In the "Panorama Prison", the monitor is on the center's observatory, surrounded by a prisoner's circular transparent cell, and the monitor can see the watchdog's every move. It is a model for the placement of the body in space, the distribution of personnel according to their relationship, the organization of personnel in a hierarchical system, the arrangement of central points and channels of power, and the means and means of determining power intervention. The power finally completes the discipline and production of the new subject form with its simple monitoring approach[10].

In fact, regardless of Lefebvre or Foucault, their spatial perspectives and dimensions are rooted in the 60s and 70s of the last century, and we need to re-contextualize them, but the spatial theories of both still need us to study carefully. Lefebvre's daily life practice and space production theory opened the door to spatial dimension analysis, and Foucault's "panoramic prison" is more realistic. Modern society has established a huge "surveillance network". The closedness and concealment of the original presence space have been broken, and the openness and extensiveness of the networked out-of-field space have allowed the individual to show naked. Satellite maps, security surveillance systems, surveillance cameras, identity verification, and real-name network authentication all make individuals invisible. Social space has been designed as a surveillance system that can be monitored and controlled. The public sphere continues to expand and the personal sector continues to shrink. The absence of space actually creates a "repression" state for people. "Everyone under the pressure of this kind of gaze sleeps and gradually becomes a self-conscious monitor, so that they can achieve self-imprisonment." The virtual world creates a real control and restraint for the individual. Social space causes a conscious and continuous visible state of society, thus ensuring that power automatically works[11]. And this is a new interpretation of the spatial theory dimension after "re-contextualization."

B. New Types of Space in the Network Society: Flowing Space

In *The Rise of the Network Society*, Castells studied the "network society" as a new social form. Castel believes that the society in which we live is undergoing a fundamental revolution. The most fundamental driving force behind this revolution is information technology. With the development of information technology, information technology will

eventually sweep across the globe and eventually form a network society. As a social form different from industrial society, information society and other factors construct new spatial types by acting on nodes interacting with networks.

Castells believes that the Internet society is different from any previous society. Castells divides the concept of "space" into "flow space" and "geographic space", which is the absence space and presence space discussed above. "Regional space" is a space associated with places and places under natural time and space, such as airports and residential areas in reality. Information technology frees the concept of geography from cultural, historical and geographical significance, and is reorganized into a fragmented functional network. The past, present and future can be embedded in the same information for interaction. The sequential order of chaotic events makes the events coexist at the same time, thus eliminating time and becoming "timeless time". "Flowing space" is organized and reconstructed in "timeless time". The flow space shares time through information flow, information technology changes the space, separates the physical space, and makes it interactive. Therefore, information technology organizes different spaces into one form. It also includes the process of centralization and decentralization. However, the geographical space is not disappearing, people's experience and mutual interaction still depend on the life they live in. The real world is carried out in their specific behaviors, and specific experiences are always linked to their specific places.

In short, Castells gives space a new meaning, which is different from the spatial critical dimension of Lefebvre and Foucault, but explains a new space, a new social state. The significance of circulation space is that space is the expression of society rather than the reflection of society. The essence of space is society. Castel abandoned the previous view of natural time and space, negated the view that space is fixed, attached to society and time, regarded space as fluid and change, and its changes will directly affect society.

IV. THE CONFLICT UNDER THE NETWORK ABSENT SPACE

A. Globalization

At the end of the 20th century, with the support of information technology and communication technology, and the deregulation and liberalization policies implemented by governments and international institutions, the world economy has finally entered the era of globalization. Global capitalism has begun to emerge. Castel believes that the new economy is a continuation of industrial economic development. It originated in the United States but spread rapidly to Europe, Japan, the Asia-Pacific region, and specific developing regions around the world. Technologies such as computers, the Internet, and mobile communications have replaced machines in industrial societies as the most advanced production technology. Globalization has changed the process of labor and the structure of labor, and has greatly expanded the market. There is a new economy that emerged on a global scale in the last quarter of the 20th century[2]. I call it an informational, networked, global economy that identifies its basic and unique characteristics and emphasizes the intertwined connections between features. Informationization is the operational content

of the new economy, globalization is the extension of the new economy, and networking is the social organization of the new economy. This is a new form of capitalism, which is very different from classical capitalism and Keynesian capitalism. For the first time in history, capital has been operating 24 hours a day in a globally integrated financial market. New communication systems and information technology have enabled funds to travel between economies in an instant, and global financial flows are therefore in quantity, speed, complexity and relevance. On the sexual side, there has been an amazing increase[2].

The new economic form brought about by global capitalism is the basic economic form of the network society. The expansion of globalization has changed the original ecology in the original space of the network society. The industrial economy relying on large-scale production of machines has been hit by the Internet economy. The old industrial foundation has been broken and a new economic model is being established. Its main feature is that The globalization of economic behavior, the networking of organizational forms, the individualization of working methods, and the polarization of professional structure. Due to the long-term dependence on the export of farmland primary products for the development of machinery and industrial products, the Bentham region is constantly restricted by the core countries, both in terms of capital and production technology. It can be said that neo-colonialism has begun to rise. The developed countries rely on this information for the great information advantage brought by informatization. Under the background of global network, the capital of developed countries no longer uses the ship's cannon. Using the huge liquidity of the information in the network society to re-expand the capitalist market, the production potential of networked enterprises has been maximized.

In addition, after studying the economies of the United States, East Asia, the European Union and other regions, Castells believes that the formation of the global economy is not just the independent development of entrepreneurs. The real key lies in the government, since the last century. Since the beginning of the decade, the governments of the richest countries in the world, the seven major industrial countries and their affiliated international institutions, such as the International Monetary Fund, the World Bank and the World Trade Organization, have jointly promoted the globalization of the economy. There are three interrelated policies that create the foundations of globalization: deregulation of domestic economic activity (from financial markets); liberalization of international trade and investment; and privatization of state-owned enterprises (usually sold to foreign investors) [2]. Economic globalization can only be achieved through direct government policy support.

In the end, more and more countries have joined the big wave of globalization, and countries outside the free economic system (such as China and the former Soviet Union) are increasingly unable to follow their own independent development path. When these countries are unable to withstand the big wave of economic globalization, they can only self-destruct (the Soviet Union disintegrated) or transform (China's reform and opening up) to achieve their own survival and development. The rise of the information-based global

economy has exceeded the imagination of all, the globalization of information, the development of Internet technology, the emergence of Internet enterprises as the main economic organization of the information society, and the employment structure and labor relations of society have taken place. The huge changes, the virtuality of cyberspace becomes real, the flowing space and the regional space stand side by side, and time becomes timeless. Under the global network economy, the network society has begun to rise. Complex conflicts and contradictions have transcended history and geography, and they are uncovered in the face of the world. With the advent of a Network Society, the "Great Revolution" kicked off.

B. Great Revolution

The new social form brought about by the spatial differentiation of the internetization, like all major social changes in history, may lead to conflicts and contradictions. The urban-rural opposition and the labor-management confrontation caused by the industrial society have led to a series of conflicts and contradictions. Both the proletarian revolution and the wars waged by the industrial countries for the colonies and the colonial independence movements are contradictory manifestations. However, the difference is that the network society may not be in conflict for the survival of industrial society. The conflict of the internetization may be more concealed, the purpose is more clear, and it is more universal and diffusive. The combustion-supporting role of the Internet can bring together people who are not in the same geographical area and at the same time, thus exploding tremendous power. Castel believes that this power is the expression of the formation of fast-rooted network communication or information communication by members of the grassroots society. Power, value evaluation power, and public opinion power are social information powers from the grassroots level that have a broad and solid foundation.

The social information power expressed by social identity is in various social movements. Whether it is neoliberalism or social democracy, the government has always been unable to represent the broadest range of democratic power. The government's claim to protect the rights and interests of the people and achieve the most thorough democracy is ultimately an unachievable "utopia". The government uses strong (various forms). Violent institutions) to achieve maximum possession of social resources. The information technology represented by the network society provides people with a network absence space associated with the regional space in the presence. Citizens form a common understanding and common value pursuit in information exchange and network communication, and unite the individual independent power. In the social movement to change the social order they face.

Social movements initiated through information technology directly test the governments and organizations that actually exist in the space. Social movements that were not serious may have alienated under the guise of the Internet and ultimately achieve a subversive subversion of the government. A series of anti-government campaigns on the theme of "democracy" and "economy" in the Arab countries of North Africa and West Asia and other countries in the end of 2010, and the lead of these anti-government movements is the self-immolation

incident in Tunisia. The cause was a conflict between city management law enforcement officers and street vendors. Through the networking of social media people began to gather and launched a small-scale social movement, but it eventually led to a “Great Revolution” that changed the world. The movement has spread to countries such as Tunisia, Egypt, Libya, Yemen, and Syria. Many leaders have stepped down. The depth of influence, the scope of the explosion, the sudden outbreak, and the rapid momentum have never been seen. After the addition of extensive participation in the Western world, the movement continued to ferment. As of December 2012, this Arab revolution has overthrown four state powers. Affected by this, anti-government demonstrations broke out in Syria in 2011. President Bashar hoped to negotiate with the opposition but was rejected. Then armed conflict broke out. Until today, the Syrian war continues, and tens of millions of refugees Ten thousand casualties are shocking. Taking this opportunity, the “Islamic State” (ISIS) began to expand. This extremist force relied on the Internet for fundraising, military operations, mobilization and recruitment. The war spread all the way to the Chinese border. ISIS launched a series of terrorist attacks, including The attack on Paris, France. It can be said that most of the participating members of the “Arab Spring” are part of the social grassroots. Through the mobilization and convening of the Internet, subversive social movements are used to achieve subversion of a country.

In addition, the US “occupation movement”, Taiwan’s “anti-service trade” movement, the wave of strikes between Britain and France, are all connected through the Internet. The beginning of these social movements is the exchange and expression of members of the society in the absence of space. This absent space exceeds the general geographical and cultural restrictions. The concepts of “freedom”, “welfare” and “fairness” transcend geographical restrictions. Widespread dissemination, members of society accept a variety of information and value principles with a global vision, use these values and principles to evaluate the social facts they face, and more clearly see where they are in reality and the dilemma. Authenticity expresses the suppression of emotions and the continued dissatisfaction with social reality, which makes the recognition of the government and the state of all members of society more and more reduced. On the one hand, the government’s policies cannot be comprehensive and meet the needs of all members of society; on the other hand, the expectations of members of society for the government are getting higher and higher. Members of society use a message and value principle from “Utopia” to constantly deny reality and expect the realization of personal interests. Through the Internet, once there are some fuses, there will be a huge social force to change the current order. From the “Guo Meimei Incident” to the “Great Emperor’s Expedition”, it is a manifestation of social power.

Castells believes that the social identity constructed in different cultural backgrounds clearly reflects the power relationship. Castells divides cultural identity into three categories: the first is legal identity, which is the identification or regulation of the social system. It is actually a kind of identity under the control of the ruler; the second is resistance. Identity is the recognition of the social members at the bottom

of the society against the existing social system; the third is planning identity, which is the recognition of members of society to re-establish their status, to fulfill their own requirements, to construct a system, and to seek social transformation. In a Network Society, social movements are mainly the main way for citizens to express their resistance to identity. The foundation of civil society is the identification of legality, the recognition of social systems or regulations by citizens, the spatial differentiation caused by Network Society, the pursuit of “Utopia” by citizens in the absent space and the resistance of resistance. Various social movements and various social organizations have already demonstrated the challenges of the new social form to the legitimacy of the state and the government. John Barlow’s *Cyber Declaration* expresses the persistence of cyber freedom in the rise of the Internet society [12]. The victory of the war destroyed the physical resistance of a country, and all kinds of social movements were spiritual complete destruction. The destruction of the Soviet empire in the 1990s has already sounded the bell for the latecomers. The rapid disintegration of the Soviet Union, a social movement in the field indicates the destruction of an empire. Modern and modern countries If it is a nation-state, nationalism and nation-states have their own lives and are independent of state entities [13]. The former Soviet Union has integrated more than 100 ethnic groups by joining the Republic, but it still cannot change the cultural traditions and ethnic groups of each nation. The sense of identity finally fell apart in a very short period of time. After thousands of years of decline, China’s domestic melee or foreign aggression cannot change the cultural identity of the Chinese nation, especially the Han nationality. Chinatown, which is spread all over the world, reflects the culture. A sense of identity.

However, even if the nation-state has a strong sense of nationality, it cannot guarantee that the society is stable. As mentioned above, the social movement expresses the social information power of citizens, and under the conditions of spatialized social space differentiation, the presence and absence of space Space coexists. The nation-state is based on a relatively defined local space with clear boundaries, and the Network Society is based on a flowing flow of information. The nation-states rooted in the industrial society have far less control over the space in the past. The social information power that citizens have in the network society has already formed a strong challenge to the government in the geographical space. With the development of information technology, citizens can publish information, express opinions and attack the society at any time and place. They have effective ways to use information power. The social events happening at any place can be commented on by the whole country and even the whole world. The original monopoly of information on the government is broken. People scattered throughout the country express their demands through a series of platforms on the Internet. This is a citizen. The powerful social forces, the way the government treats this power will determine whether the government can continue to exercise their executive power, and the “great revolution” is in the forefront [14].

V. CONCLUSIONS

The differentiation of space of the internetization is the trend of social development. The fact that the space between the presence space and the absent space is unchangeable is also impossible. Economic globalization has brought the whole world together, and the global cooperation between countries and the global flow of capital have all revealed the birth of a new world. The huge social information power possessed by the broad masses of people in the network absent space and the power structure change of the government's administrative power in the space are all problems that need time to solve. Besides, social movements, global terrorism, and nationalism have added uncertainty to the world. The affluence and advancement of the core countries, the poverty and backwardness of the border countries, and the huge imbalance have increased the contradictions between the countries. How to solve this series of problems, how to make this world full of uncertainty become better, is the problem that the humanities and social sciences should solve in this era.

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