

Construction of the emotional environment and media

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Abstract – The article addresses the society problem of the perception of individual loneliness in the cohort of elderly people. The researchers conducted empirical research by recorded interviewing a cohort of female and male people between the age of 65 and 99. The researchers postulate that the feeling of solitude is an opportunity to reveal the relational needs of individuals. They question the opportunity of a technical mediation in an emotional situation. Is it possible to consider approaches that are not limited to functional aspects? This work is integrated in the field of anthropology communication as defined by F. Martin-Juchat and B. Galinon- Méléneç. These approaches consider the body as a medium. The studies focus on the singular message that it leaves in its environment. The researchers highlight the unique aspects of communicative experience. The research method examines the interactions including the use of social networks on the web and the significations. The researchers postulate that relational developments correlate to certain life events, e.g., war, death, retirement. Their investigative work focuses on the elderly with the collection of—autobiographical testimonies. They have formalized an interpretative grid from an extended approach of the "situational and interactionist semiotics" developed by A. Mucchielli. This grid was used as a tool of analyze. The relationship to the other people brings a sense of material and emotional security. They have shown that the construction of the relational environment includes a strategic and creative dimension. They concentrated their investigations on the mediation of relational creativity. They rely on works on the biography of C. Delory Momberger and they established a model of mediation. They propose a model called "relational biography". This approach highlights the way the person builds its relational environment. It highlights the emotional and bibliographic part of the action. It takes into account the experience lived in its fictional dimension. This research highlights a relational mode with the object which contributes to the inscription of the person in the reality and participate in the relational feeling of satisfaction. In the situation studied by ageing, it allows to establish the necessity of taking into account the creative dimension of the relation as the esthetics of the everyday life. The old age is marked by breaks in the route of life that accompany intense phases of identity reorganization. The researchers suggest developing a bibliographic approach from the object as a media of evocation. The fictional object favors the conditions of the reorganization of the relational environment. The media like digital networks is integrated in the model like an extension of human being and relational space. It is a research in-progress.

Keywords - *loneliness; strategy of relations; emotional social network; age; friendly.*

I. BACKGROUND AND PURPOSE

A. *Felling lonely and infrastructure*

The article takes back the communication “Loneliness and Relational Biography-Affective communication” [1].

The medico-social sector is subject to numerous changes and problems. In this context, there are two aspects that we wish to explore and connect, even though they seem unrelated at first. On one hand, the health sector, led by the goals of streamlining services to the population, explores the development of individualized and modeled benefits, provided remotely through digital technologies in the context of the e-health with the approach of patients’ pathways. On the other hand, the social sector whose demand is increasing in terms of compliance with standards of hygiene, safety and care, is moved by the increasing isolation situations that mainly affect marginalized people, because of their health status, their age, or their social status. It appears that the infrastructure that offers many opportunities for communication and security cannot resolve the development of a feeling of loneliness for a growing part of the population. The paradoxical aspect of this situation raises issues pertaining to the humanities. It seems conducive to questions that fall within the field of social innovation in terms of communication sciences. The suffering caused by loneliness disturbs. It emerges in a society characterized by the diversity of its technological possibilities of communication: mobile phones, digital social networking, mails, Web 2.0, etc. and by its individualism, according to P. Flichy and the “connected individualism” [2].

It challenges the institutions. Indeed, E. Durkheim [3] demonstrated the consequences of the transition from a traditional to a modern society. In a traditional society, the family ensures the protection of individual. In modern society, the concept of family disappears and the State may support or not the vulnerable individual's protection according to common standards. According to S. Paugam [4], the institutions contribute in reality to the emergence of this loneliness. They use intervention models that tend to

dehumanize the relational practices perceived only as "services".

B. *Socialisation and relational tensions*

The question of the loneliness is for the society the opportunity to wonder about the relational needs for the individuals and the possibilities of answering it through approaches that are not limited to functional and pragmatic aspects. These questioning require to take into account the components from the relation to the other one in its active dimension "as experience of the communication" to resume the terminology of Louis Quéré [5], by integrating his emotional and emotional forms. Norbert Elias [6], demonstrates the interdependence between the individual and the community. He underlines the necessity for the man to communicate to assure his survival through the collective. He highlights the physiological and biological potentialities of the man such as the word that allow him to strengthen his relation with others and his survival. Through the relation of the man with the other one is formed a report of membership in the collective underlined by A. Honneth [7]. The other one is perceived as an object of the social. He offers the opportunity to the individual to experiment its relation to the collective and to negotiate the report between his identity peculiarity and the cultural standards of the community to be integrated. The construction of the relation can be considered as a social knowledge. This knowledge is the object of a learning of psychic nature that according to D.W. Winnicott [8] develops from the childhood in a natural process of detachment between the baby and her mother. The tension led by the distance allows the child to become aware of his intimate being and to consider in the same movement her mother as a subject and not an object at his disposal. D.W. Winnicott underlines the importance of solitary times that offer to the child then the adult the opportunity of return on himself and the desire of new meetings. The emotional sharing is an essential component of the relation. Its biological nature dresses a vital importance for A. Damasio [9]. He describes a process of emotional regulation that allows the individual to react to his environment. In the description of a behavioral adjustment of the individual in real situation, A. Damasio adds a description of the internal processes of regulation that participate in the self-awareness. It emerges from the report between the emotion and the feeling. It ends in an awareness that develops through a double movement of identity reorganization. It pulls an identity transformation that allows to answer the biological and psychic necessity of a preservation of one. The relation in the other one generates a psychic energy that finds its origins in the biological body and pass by a process of awareness of the feelings. These feelings depend on the sociocultural environment of the person and on its history. The constructed dimension from the relation to the other one fluctuates between need and desire. It is established in a duality between autonomy and dependence that expresses itself for P. Ricoeur [10] and P.

Malrieu [11] through the narrative of its life. Through the narrative account of oneself, the person highlights its questioning in the way she invests the reality. C. Delory Mombberger [12] observes the increase of the narrative of its life in the modern society in particular by means of the digital social networks. She considers that this behavior testifies of the solitude of the people confronted only with multiple social questions. Her approach is shared by B. Spiegler [13] and M. Maffesoli [14]. They hypothesize that a new sociability is made visible by networks. The use of the digital social networks compensate for the absence of recognition of the emotion in the modern society.

C. *Communication and relational engagement*

In the field of the sciences of the information and the communication, the question is a matter of the ethics. According to E. Illouz [15], the modern society considers communications tools as opportunities of economic development and leans on the mass media as the media of promotion. Nevertheless, the digital social networks let appear behavior of exchanges that give great emphasis to the personal expression. A. Casilli [16] observes that the social networks develop social learnings and that their use is considered as a "continuum" of the everyday life. He specifies that the digital social use of networks does not seem either to increase the feeling of solitude or to reduce it. The limits of networks live for M. Doueili [17] in the modelling of the exchanges. For M. Doueilhi, the socialization of networks is restricted to the social roles. It joins in a logic of capitalization of the resources that does not take into account the emotional part of the relations. G Simmel [18] demonstrated by means of the structural sociology that the composition of the relational environments reveals distinctive forms among that the relations for two, "dyades", are next to community circles. For C. Bidart [19], these forms testify of the importance of the emotional relation. The individuals make choices and categories in their relations. They constitute a distinction between the relations of group and affective relations as the friendship. M. Mauss [20] considers the friendly relation as a "complete social relationship". She is freely chosen and mixes social gratitude and emotional commitment. O. Renault [21] underlines that Aristote observes from the Antiquity, the moral value of the friendship. According to P. Ricoeur, it allows man to recompose his understanding of his environment through a phenomenology of desire. P. Ricoeur distinguishes a permanent form of personality, "selfhood", around that are developed changing identities. P. Ricoeur emphasizes man's anxiety in front of these continual identity changes. He needs to reassure himself by searching for clues of permanence. According to P. Ricoeur, friendship is "a promise in time of a self-preservation."

The relational theories show the necessity for the individual to compose a relational environment. It develops in a report of desire and need that involves identical and emotional aspects. It tells a search for safety and for assertion of one in the relation to the other one. It is built on the basis of distinctions. They build themselves gradually

and end in an emotional commitment. It rests on the confidence and passes by modes of emotional exchanges. The relation develops little by little through transformations of life and the identities in evolution underlined by C. Bidart. Within the framework of our reflection, we wish to envisage approaches that can take into account the emotional part from the relation to the other one. It is a factor of satisfaction, in the sense of the "flow" described by M. Csikszentmihalyi [22]. He considers it as a psychic energy that results from a balance between the current action and the potentialities of the actor. We are particularly interested in the phases of transformations that reveal tensions and relational imbalance. Our objective is to rest the question of the mediation such as she is invested by the sciences of information and communication under the angle of the intervention of a technical device to envisage a model adapted to our observations.

II. METHODOLOGICAL FRAMEWORK

In the field of Information and Communication Sciences, our approach is in the course of the anthropology of communication and in particular with reference to the emotional communication as defined by F. Martin-Juchat [23]. She perceives the emotional body as "moved" by the emotion. F. Martin-Juchat highlights the lack of studies on this emotional dimension, in the field of science of information and communication that is shared between two conceptual approaches. The first concerns the question of the interpersonal relationship and considers the body in terms of signs verbal and nonverbal. This approach refers to the work of F. Saussure and of the Invisible College of Palo Alto. The second highlights the manipulative attempts of mass media. In both cases, the receiver is not considered in its ability to act as if he had not feelings. According F. Martin-Juchat, the receiver's action must be considered as a media. She proposes to put the "emotional body" in the heart of the communication device like a media.

The current of the anthropology of communication highlights the paradigm of "man-trace" that B. Galinon-Mélénc [24] defines as follows: "the human is an anthropologically man-trace in the sense that it is both a trace builder and a trace producer." She questions herself on action of communication highlighted by Habermas (1987). She considers the verbal expression (speech, writing) as an indicator of the "meaning" of the communication action in its dialectical dimension between internalization and externalization. The central issue of the approach revolves around the objectification of human thought and body. The body is perceived in the community. It is designed sensorily. The separation between the body and the reality is an artifact because the body lives in its reality and his reality is constituted by the body. B. Galinon-Mélénc writes: "When the body lives, he smells, he sees, he moves even when it is stationary. The flesh constantly is tested by the interactions of man with his environment. The

separations between inside and out, emotional and cognitive, are artifacts. "The interpretation of the "meaning" of the footprints or traces, verbal or non-verbal left by man's actions in reality gives him the opportunity to access the understanding of his action. The individual is seen in his etymological dimension (from the Latin "individuum", "what is indivisible") of uniqueness. The report to another is established in a process of objectification and the confrontation with the other builds the identity of the individual. The unity of the subject is "still on trial" through interaction and involves regular work of reconstruction and transformation. The body is seen as "a way to exist," it is studied by searcher from his footsteps. These traces are left in real or virtual spaces. Sung do Kim [24] highlights the mediation dimension of places that organize the flow of material and immaterial exchanges. The methodological issue stressed by B. Galinon-Mélénc involves taking into account the analog dimension of the interpretative work of traces. Our approach takes as reference the paradigm of "engaging communication" to the meaning of F. Bernard [25]. The concept of commitment is used to demonstrate the link between the action and the meaning given to action. The commitment depends on the situation. The "engaging communication" is based on the action as a mean of change. The identification is integrated in the processing of change through the action.

These theoretical approaches orientate our research method. We consider communication actions as singular productions of the person in reality. They become relational objects used as expressive media. They reveal the human inscription modes into reality. The media in this sense is seen as an additional space that reveals the communication actions. Mediation is used as awareness means and supports the exploratory process.

III. RELATIONAL INVESTIGATIONS

The researchers highlighted the existential challenge of relating to others. They want to study how the person asserts his existence through the relationship to another. They established three questions. With the first question they have attempted to theoretically clarify how individuals build their relational environment. Their second question concerns the meaning that the person gives to its communication activities. Indeed, they consider the person as the driving element of the relation that is established. Their third question deals with the transformation and is particularly relevant with regard to their subject. The question is to identify the impact of the changes in the relationship and the uses of reorganization of the relational environment.

From those questions, they studied the relational dynamics of the elderly in order to highlight their mode of action, the uniqueness of their subjective experience and confirm temporal and spatial changes. The ageing is a stage of life that seems to reactivate interrogations about the relationship to another.

A. Relational dynamics characteristics in old age

Building on the contributions of sociologists and gerontologists, the researchers find that the old age - estimated at the retirement age - is a period marked by many transitions and changes. V. Caradec [26] and P. Pitaud [27] observe that the elderly person is faced with a multiplicity of events and breaks. These changes are due to recurrent affective losses, changes in material and economic living conditions, a decline in physical abilities, often affecting motor skills and the initial conditions of life. The old age is a particularly intense period of identity reorganization. The life changes impact the modes of socialization of the person. C. Bidart emphasizes socialization change with age with a tendency to build proximity links and to keep more distance in the relation. She notes the need to more moments of intimacy. For gerontologist M. Billé [28], these times of intimacy and relational distancing correspond to the need for "interior narrative work." The elderly need to remember the past to ensure a temporal continuity at their life and preserve a consistent and positive image of their life. The collected items highlight the intensity for the elderly from an internal contradiction between autonomy claimed as singularity and social integration as assimilation and dependency. The researchers understand through the transformations described that during the retirement are developing events. Those events can be felt as an accumulation of loss and grief. The activity of the elderly is not an economical necessity normalized by the job. It depends on a determination that seems related to the desire to assert its autonomy, to assert them as active and alive. The aim is to remove the scary specter of the final dependence.

B. Method of collecting and interpreting data

The researchers chose to proceed by biographical interviews. The biographical interview allows the collection of data revealing the subjectivity of relational experience. It can be used as a means to train the person to take action. The approach that they consider analytic allows us to focus on the speech of the person. As stated by C. Delory-Momberger, the biography enables a work on the self images that precede action. The researchers agree with this approach that considers the individual as an agent of his own socialization by the action. This method of data collection takes into account the "emotional body". C. Delory-Momberger notes that it is the place of biographical investment. The researchers have collected 15 hours of recording stories of friendship of fifteen women and men, aged 65 to 99 years. As researchers, their goal was to highlight the words collected. Didier Demazière and Claude Dubar [29] observe that the empirical research work that uses the interview must use a method of analysis. It is necessary to establish comparative tables and explain its translation procedures. Thus the word becomes knowledge. The emerging theory should not be a simple data formatting, but must be the result of the comparison of these data. The aim is to highlight a process common to several behavioral phenomena and accompany them with information. This approach encourages reflection through a data aggregation

and translation through explicated categories. The categories are "a structured symbolic world" that tells the speech. The analysis involves exceeding these categories and concepts by theoretical tools described by the researcher. Thus, analytical posture passes successively by several categories, natural, emerging, conceptual and abstract. To analyze the biographies, the researchers used categorization method proposed by A. Mucchielli [30] through situational and interactionist semiotics. A. Mucchielli raises the question of social identification. He writes: "Identify the other is a judgement for define him in a specific context. Identify others is a means to give a meaning to my "being" situated also in a context." This method allowed us to establish a frame of reference from a categorization that we have defined. These categories form "interpretive frameworks" of intentions and needs of the actor, its reference standards, its positioning in relation to other actors, quality of relationships in a historic, temporal and sensory setting. The meaning is defined in a constructivist perspective and shows a schematic representation of the operation of the phenomena studied.

C. Results

The following table shows an extract of the interpretative grid. The researchers highlight three aspects common to all the interviews. They find that relational environment evolves according to life events. Relationships are always built on the same pattern. This pattern is established from emotional factors related to values and beliefs. It shows the specific needs of each person and his way of composing relations through the choice of communication spaces and rhythms of interactions. The researchers established a grid from distinctions between the components of the relationship and the relational modes of action that we have identified. The grid looks like the model below.

BOARD I: EXTRACT INTERPRETATIVE GRID

	Categorizations		
	<i>Biographical frame</i>	<i>characterization of the relationship</i>	<i>Methods activation</i>
D.	Boarding school Work Marriage Death	Compensatory mode and selective strongly linked to the stages of change and emotional traumas	favors the communal group activity
A.	Childhood Studies Work Travels Marriage Death	Adaptive mode and links marked by complicity situational Links with family friends Friendship is a family value	friend and ritualized moments : New Year's Day / birthday / holiday
N.	War/Childhood (holocaust)	Selective mode	search for help, support,

	Categorizations		
	Biographical frame	characterization of the relationship	Methods activation
	Marriage Accident (vision loss)	marked by mistrust, emotional distancing, sharing the difficulty, Classification of friends by period	taking account of disability

Using this method, the researchers have defined the criteria for analysis. They compare the action patterns of people and their interpretation. The action patterns are defined by how they use the resources of their environment, and the spaces in that they organize their time. The study reveals identity and biographical aspects.

D. Determinations of the congruence of factors in the composition of relations to others

All the evidence confirms a match between the emotional state and the manner that the persons build their relationships. Loneliness appears in stages of life related to an upheaval. Some have experienced affective breaks (or professional breaks, but most have experienced a feeling of loneliness from events related to advancing age, retirement, deaths of spouses and health problems. The reorganization of the social environment is common to all. It comes along with a strong determination expressed in a very voluntary way. Most of the time, the collective brings protection and validation. The contribution to the collective is imperative. The elective friendships often stemming from these collectives do not exceed 2 or 3 people. The meeting becomes established in an empathic way. The particular attraction for a person is expressed through personality's elements dependent on qualities such as the beauty, the kindness, the intelligence, etc. The relation is strengthened through exchanges based on the friendly listening, the shared gaiety, the common activities. They are perceived as gifts. The notion of gift seems different between the sexes. The men express the values that they bring to the other one: transmit, allow other one to develop, to protect. The women express an expectation of mutual protection or conceive the exchange from shared values. The sharing of centers of common interests or common values is determining. Finally, the anchoring in the territory is essential. He expresses himself in a recurring way. The relation in the territory is identity, bibliographic and relational. The district is particularly quoted by the Parisian. Age is quoted most of the time. He expresses himself by a consciousness of time and of the life story and the anticipation of the losses of physical abilities.

E. Relational strategy and relational creativity

This work shows two components of the experience of communication that it can be distinguishing in terms of

relational strategy and relational creativity. Those distinctions design a model of mediation adapted to the relational needs for the individuals. The researches observe that the person builds its relation through plans of actions that pass by an operational effectiveness in the reality and are common to all. These actions obey a relational strategy. The relational strategy leans on real or virtual spaces of mediation. They define the relational strategy as a construction of relations leaning on the resources of the reality. The relational creativity depends on the sense that the person gives to its actions. It transfigures the reality. These elements of creativity depend on a personal relational history that gives a coherence to the current relation. The relational creativity is of the interpretation by the person of its relations. It has a nature of identification and idealized image of one according to values. It integrates a symbolic perception of the reality. The reality establishes breaks that put in tension the person. The reorganizations are lived in an identity way. They participate in an emotional regulation and generate a feeling of satisfaction. The researchers perceive dependence between the events of life and the appearance of new relationships. The person builds its relation in time. The events impact on his relational environment. Therefore, there is a relational biography. Each phase change appears to activate a clean relationship strategy to each person and builds on perennial patterns

The relational strategy and the relational creativity are closely imbricated. The person makes a classification and tells for example: "my friends from before" according to his report with his history and to the way he perceives his old age: it concerns the disappearance of friendships: "of my generation has disappeared ...", "we were ten friends... we are no more than two". It expresses itself by the regret of the bonds of the past by comparison with those present: "Yes I have had really good friends, it was great ... today, it is different." It indicates a feeling of loneliness evoked on the mode of a battle to fight, "for not to be alone, you have to go out! ". Classifications depend on elements of identification established on the basis of emotional elements and of elements of social standardization through values such as the value placed on friendship, beliefs and expectations. They direct the sympathies or antipathies. They provide data on the image that the person has of itself in an idealized form. The relational choices appear homogeneous, standardized, selective based on distinguishing elements of social status, age, etc. The interactions are located in social contexts and spaces that have a symbolic value as: schools, companies, unions, associations of hikers, etc. They reinforce the value of belonging.

The relational commitment is linked to an idealized image of one but it is established according to the immediate needs for each. The emotional factors determine the level of commitment in the relationship ex. "When they suffer, I suffer." They compose an imaginary of the relationship: "I wanted to have news from him because it was my first love". The person creates, in this case, an ideal relational environment that is considered like a game. This is particularly noticeable when the person uses digital communication media. "I am in relation to a community of

artists". The exchanges are organized according to temporality of pragmatic order, as the definition of a date of meeting, but also symbolic. It takes the form of ritualized interactions whose rhythm varies among individuals: annual exchange of holidays wishes, weekly meal, evening conversations on Skype, etc. They take singular forms appropriate to the needs of the person such as sharing of activities or friendly moments, or its values: "to give is my life ..." etc.

The information collected shows activation of affects in the implementation of the social network and the importance of biographical and identity work that is developed. The experience through the implementation of the relationship strategy own to everyone and the relational creativity appears as the essential element of identity's reorganization.

The relation in the other one does not have a harmless nature. It coincides with a stage of life and takes sense for the person through an event. The relation in the other one is lived as an effective registration of one in the reality. It is about a reality perceived through the subjectivity. It consists of objects, spaces and temporality to that the person gives sense through its personal history. Other one acquires a status of object in this composition of the reality. The relation is a creative expression of one in the reality through the otherness. The search underlines that it is not so much the way we communicate with the other who matters but the way the other one confirms our existence. That is why the hypothesis is to grant a singular place to the relational creativity and to envisage the opportunity of a mediation of it. The objective would be to facilitate the imaginative report towards the other one.

IV. THE NOTION OF FICTIONAL OBJECT

The difficulty of the questioning is to determine a way of highlighting the subjective part from the relation to the other one. Is it possible to show what belongs to the domain of the close friend? How to envisage a mediation of the imaginary part of the relation?

It is important for the researchers to define the imaginative process that is established in the relation with the other one. The put in perspective of this process appears through the elaboration of a relation that they described the characteristics and that they identified through an interpretative bar.

A. *The fictional creativity in the relation to the other one*

They lean on surrounding areas of G. Bachelard [31], J. Schaeffer [32] and G. Simondon [33] to study the relation in its report of sensitive immediacy with the object.

G. Simondon postulates that a person can be considered as an object. The object in its materiality and corporeality interests us as object of exploration and object of dialogue with the reality. According to G. Simondon, the object is the opportunity for the person of an imaginary and driving

exploration that is of the playful and generates of the inventiveness. This exploration answers a need to solve a problem posed by the reality.

The person finds in this action the opportunity to reveal and strengthen its feeling of one, to assert its desire and to express an intuition as a life force. The imagination allows the individual, as J. Schaeffer demonstrates it, to negotiate its report in the reality to transform it as one pleases. The imagination is a skill.

G. Bachelard highlights the epistemic value of the imagination and J. Schaeffer considers it as a fictional skill. G Bachelard describes a relational experience elaborated through the interiorized image revealed in the contact of the object.

G. Simondon and J. M. Schaeffer show that the imaginative function is borrow of myths transmitted socially. They facilitate the dumping in the reality. G Simondon introduces a distinction into the process of elaboration with the objective reality between the symbol, the image and the imago. It considers the imago as an intermediate stage that allows the individual to act in the reality to transform it in a creative way.

The relational creativity bases on the constitution of an object that possesses in him a fictional dimension because it is perceived through the imagination of the person. This imagination is fed by the history of the person. The momentariness of the relation with the object of election is possible through symbols and feelings. The otherness adds to this subjective projection the division of common feelings.

The relation develops in the time and corresponds to the perception of the friendship evoked by F. Guattari [34] as one "a weaving" that he qualifies as "Third World". The relation passes by a singular approach of co-elaboration and joins in a history built for two. The fiction is fed in a joint way by the reality and its interpretation and develops by a temporal and spatial process that strengthens it. We hold two aspects of this composition, the dumping and the exploration.

On one hand, the object calls out. It generates an internal dialogue made up of images and symbols stemming from the imagination and nourishing of cultural references. The person seems friendly through common affinities that are like "idem".

On the other hand, the person is perceived in a way distanced as an object of the reality with that a communication makes a commitment in an exploratory way on the basis of a subjectivity mixture of images and intimate and socialized symbols. In this relation, the reality is transformed.

The relation takes sense in its biographic dimension. This story builds itself from two movements. These mental movements correspond to two times. We observe a movement of exploration and a movement of immediate apprehension. First engages a work of transformation, the second activates a sensation.

The following board distinguishes these two aspects:

BOARD II : FICTIONAL COMPOSITION

OBJECT	
Exploration (transformation of the reality and construction of the relationship) shared image	Immersion (questioning at the time of the meeting and the dialogue) symbol one/other
SUBJECT	

The fictional composition leans on a strategy of anchoring in the reality but rests on a creativity that amplifies the relational experience lived between two people. The relation in the other one acquires a density through the shared fiction. This fictional dimension develops around three complementary elements, the historicity, the imagination and the inventiveness. The imagination feeds on shared symbolism, on identification, on idealized image, on identical evolutions. It assures an office of one and seals the relation. The feeling of solitude appears when the relation loses its creative meaning. The object of election does not fill any more its role of emotional questioning and the relation does not have the means any more to be invested in an exploratory way. The fiction diminishes and loses its capacity of "tonic effect".

B. The relation in the other one as the experience of the body

The fictional dimension from the relation to the other who develops in a dialogue between subjectivity and reality is of a process of immediacy. In the field of the communication, O. Galibert [35] uses the term "relational anthropology" to indicate the relation to the other one in subjectivity. The notion of identity is studied through the dialogue that develops on the basis of a reciprocity. He suggests using the term of "person" as the one who appears in the relation to the other one. The self-awareness does not precede the communicative activity, it is the result. The relational anthropology does not distinguish the subjectivity, the otherness and the relation but considers them as a whole. In reference to E. Levinas [36], O. Galibert considers that the experience of others passes by the body and writes: "The presence in the other one calls out to me". Other one is arrested not in a reflexive way but as experience. This experience calls an "ethical" responsibility because contrary to the relation in the thing, the vulnerability of other one moves me in "native way". Our work of bibliographic collection highlights a dialectic of the relation. In a functionalist way, J. Caune [37] describes this dialectic as a "sensitive mediation". It passes by the institution of a "captivating" word fed by shared references and by common experiences. J. Caune defines the relation as a "breach" that is as an interstitial space that gives way to the perception subjective as experience of one and sensitive experience for

the understanding of the social standards. He distinguishes this space, of the "contact" the stake in that is the balance between the closeness and the distance and of the "link" as the participation in the community by material, symbolic and imaginary links. We consider that the link testifies in its material dimension of the relation. C. Delory Momberger observes in the narratives of life the emergence of the "faces of one" in "the action" within spaces defined by their materiality and invest by the interpretation of the subject.

C. Materiality and relational creativity: the object of dialogue

In its fictional dimension, the presence of other one can pass in transit by a realized object. G. Simondon tells that the intermediate space allows explorations through concrete objects that D.W. Winnicott considers as "transitional objects" universal. In this notion of object of exploration, G. Simondon adds "the intermediate object" perceived through the memories. G. Bachelard describes the intimate perception of the object in the place of residence. He underlines that the imagination generates a feeling of happiness from the harmless. The process is short-lived and orders. It develops through the subjectivities fed by the history of the subject. It is about a story in movement that implies transformations and fixations revealed by G. Bachelard. He underlines the historic density concentrated in the contact of the object. We observe that the elderly continue to maintain strong relations with people died in a silent dialogue and through objects. The object establishes a particularly perceptible shared dialogue through the work of art. J. Schaeffer demonstrates the implicit understanding of emotional and symbolic nature that develops between the creator and the receiver by means of the object of art. The pleasure is into a symbolic and poetic complicity shared by common cultural references or by feelings. N Alter [38] underlines that the object is a symbolic gift that consolidates the relation. J.M. Schaeffer distinguishes three aspects of the fiction, the "mimesis", the "representation of volitional states" and the creativity. He defines the mimesis as "a learning by modelling" that allows the individual to shape his behavior to that of the group for a better cohesion. The representation of volitional states corresponds to the way the individual is going to adapt himself to the reality while the inventiveness and the creation, on the contrary, adapts the world from an interiorized representation. In the process of communication that develops by means of the work of art, the creator gives a shape to the object on the mode of the mimesis while the receiver perceives the object in a creative way in an immediate echo. R Barthes [39] underlines that without the imaginative contribution, the photography could have that a morbid effect in its temporal fixedness. According to him, the photo testifies of a reality but through a painful fixedness of last moment. The photo livens up only through the emotional projections of the receiver.

This movement of perception corresponds to the immersion. The person is invaded by an emotion activated

by the object. This emotion depends of its personal story of life. The object is perceived as a "bait" in the sense of G. Bachelard, that generates and amplifies, according to J.M. Schaeffer, our "emotional skills."

D. *Mediation of the relational biography*

The consideration of the singular relational creativity pulls a modification of the mediation. The objective of the mediation would be to participate in the highlighting of the fictional object. G Simondon underlines that the project always proceeds of a simplification of the initial imaginative moose. He considers that the intervention of an object of dialogue between the transmitter and the receiver is a relational structure "tertiary sector". The intervention of the third as mediator always reduces the imaginative dimension. As such, C. Delory Momberger considers that the support by the biography proceeds of a "shaping" by the word of the reality lived by the narrator and the "direction" of this reality told by the practitioner. For G. Simondon the relational inventiveness is already a mediation in itself and she can thus lean on an "instrumental mediation". The tool is perceived in its anthropological dimension such as defined by A. Leroi Gourhan [40] as a display of the human capacities. B. Spiegler underlines that he participates in a reification of moment. He names: "tertiary retention" this status of object of the media that keeps the registration of a gesture. In this context, the realization ensures the continuity of the idea. The technique the limits of that we identified by the modelling possesses intrinsically this arrangement in the repetition and in the memory if only in his conception. The project spreads through the possibilities of the technical system. This registration is perceived as a track that can give rise to the interpretation in an understandable way. Within the framework of paradigm of the man-track, the track of the relational gesture passes by an object or by a space. For B. Galinon-Méléneq, the object considered as a track acquires a value of indication. For Sung do Kim [24], the track is a way for the individual "to mark" its space and to establish a membership. He underlines new practices of writings "situated and located" that he considers as private and public scriptural tracks. They express a new relation to the memory because each is a "cultural producer". According to him, all these tracks make up one "ambient commons" or "ambient consciousness" that participates in the constitution of an increased "reality". The space is increased by the imaginary interpretations of each through the flows of information and by exchanges. P. Lévy [41] underlines that spaces are invested in a way abstracted through the expression of movements. The space is not a decoration but it is established through the human experience. According to A. Cassili, the interpersonal media make visible a set of dialogues and of relations perceived as a "continuum" of the everyday life. The interpersonal media compromise for P. Levy the "fourth space" of exploration and exchanges that train a "cosmopédie". P Lévy considers that the cyberspace exists only through the interactions. The cyberspace is

topographic and kinetic. This space, according to P. Lévy, tells a singular creativity that questions the model of the mediation through the expert. For P. Lévy, the relations in this space are an immanence because each is responsible for it. P. Lévy considers that the human sciences have to take into account the multiplicity of the processes of interpretation generated by these interactions.

The bibliographic approach perceives the track in its projective dimension. The moment is registered in the unique and singular route. The biography that we name "relational" takes for track "rundowns" of the gesture relational as anchor point in the reality and the subscriber in a temporal continuity. The relational biography is interested in the emotional echo of the track in the "real-life" body. It strengthens the relational creativity through an interpretation of the action in the reality perceived through the fictional and subjective dimension. It has for objective to offer the conditions of an elaboration of a relational environment piloted by the subject. The goal is to be capable of taking into account the creative dimension of the elaboration from the relation to the other one in its emotional dimension. It would be a question then of developing the objective outlines of a dynamic scenario of the relation as the "history in movement".

V. CONCLUSION AND PERSPECTIVES

This research concerns loneliness in the relationship to another. The researchers question the appropriateness of technical mediation in situations of loneliness. They search highlighted reveal two crucial needs for the human being related to safety and self-awareness. These needs are expressed through communication with the external environment composed of other people. This constitutes the means for a person to validate their existence through recognition and to strengthen their feeling of protection. The relation that takes shape in the form of mutual identical projections is transformed into attachment when the reliable feeling evolves and strengthens. This reliable feeling comes along with the certainty of a common cultural belonging that expresses itself through shared activities and symbolic exchanges. This process consolidates the commitment in the relationship.

The experience of communication is perceived as a construction. It develops on the basis of choice and of classifications that the structural sociology highlighted. Every relation corresponds to a level of commitment. It is defined according to identical stakes on that depends the self-awareness. The strong links contributes to strengthen a positive self-awareness based on the mutual identification. The aspects of identity are expressed through emotions and feelings. The self-awareness answers a desire of self-idealization through values that direct the emotions.

The feelings are the mainspring of the composition of the relational environment because they play beforehand a role in the choice of selected people.

The theoretical contributions of the sociology and the psychology, allowed us to adapt to our subject of search our interpretative railing. The study of the bibliographic testimonies of the elderly highlighted the way the person recomposes its relational environment in a phase of transformation further to a break in its life. The researchers emphasized the friendly relation considered as a symbolic relation of the report between the peculiarity and the standard. They observe that the relational composition depends on actions in the reality. They have a strategic dimension and a creative dimension. The relationship strategy composed of the elements highlighted in our study shows the importance of the building of the relationship as a sensitive experience level. The relational creativity develops in the meeting with the other one perceived as an object of stimulation. The history of the relation participates in this creativity. The relation evolves during the relational process between the people. It constitutes a story made up of events of that the meeting with the person is a part, and is characterized by the importance of the moments and shared activities. From this point of view, the story of the relation can be the object of a biography characterized by the ascendancy of its emotional contents. The experience of the communication reveals a fictional dimension. The fictional dimension depends on the imagination. The imagination allows the individual to accommodate the reality to its expectations. It contributes to the inventiveness. The communication stimulates the creativity. Other one is perceived as an object with that to enter into a relationship generates a tension. The relational balance requires the appeal to the personal imagination. A. Damasio demonstrated how the perception of the object pulls a process of internal consciousness likened to a social knowledge. The fiction is objectified in the reality. She can move on an object perceived as transitional support or as object of dialogue. Within the framework of a question about opportunity of a mediation, the researchers are confronted with the questioning of B. Spiegler and G. Simondon on the simplifying dimension of the media as the "tertiary retention" in its transposition of a polymorphic reality. They observe that the object through the feeling that it inspires to the person contributes to a validation of its existence in the present reality. So, the capacity of reification of the present moment of the technical mediation observed by B. Spiegler can contribute to underline this capacity of the man to register his intimate history in the present real-life experience. From the functional approaches but also in reference to the phenomenological approaches, the researchers propose a model. They qualified it as "relational biography". The relational biography consists of a work of specific singular interpretation of the actions and the meanings in the context from the relation to the other one. The media is perceived as a space of mediation. It is used in its dimension of memorization of the track perceived as relational gesture and the shaping of the relational environment. The track and the shape are "baits" of the experience of the communication. The mediation appears as a way to strengthen the experience of communication as

assertion of one and registration in an "increased" reality that participates in the "history in movement".

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