

Resocialization and Metaphor of Social Networks

Co-construct with the user relevance of relational technologies

Treton Cécile

Paris Est University

Paris, France

e-mail: Cecile.treton@paris.fr

Bourret Christian

DICEN IDF/-CNAM – UPEM (Paris Est University Marne-la-Vallée)

Paris, France

e-mail: bourret@u-pem.fr

Abstract— The subject of this publication focuses on the isolation problem. This can be considered a health and social problem since it has adverse health consequences to seniors. The objective of this research is to identify the relational patterns of the elderly in order to help recreate a network of relationships suited to their unique needs. The research method questions relationship dynamics, which include interactions with for example, alliances and desalliances, common points and affinities, meeting places including the use of social networks on the web. We study the new relational technologies around the notion of situation, described by Alex Mucchielli. The proposed work will rely on observation methods and interviews with isolated elderly. We want create a model of intervention which uses narrative methods for understand how the person built its social network.

Keywords- ICT; social networks; isolated elderly; situation; frames; life stories; empathy; relational technologies

I. INTRODUCTION

The heat wave of 2003 and its consequences, 15 000 deaths, revealed in France as well as in Europe the problem of the loneliness of the elderly in our urban societies.

Social networks based on Information and communications technologies (ICT) can perhaps offer the means to rebuild a new social relation with the seniors, their entourage and their caregivers (actual or potential) to fight against loneliness.

This is the central hypothesis of a work in progress and the major axis of a doctoral thesis that we would like to present in this paper. Our theoretical context of research uses Alex Mucchielli [1] theory about “situational semiotic” and the principles of “engaging communication” described by Françoise Bernard [2]. The text is composed of five parts: position and method, definition of the problem, and axis of research declined through three chapters: empathy, networks and socialization and forms of socialization.

II. POSITION AND METHOD

This work is in the field of Science of Information and Communication (SIC), as proposed by Françoise Bernard [2], which revolves around questions of meaning, relationships, knowledge and action. We have adopted a constructivist approach with reference to Jean-Louis Le

Moigne [3] that considers social reality as constructed by the actors involved, with questions about social representations and interactions.

We propose an approach of resocialization of isolated people, particularly the elderly, with the new relational technologies around the notion of situation, describe by Alex Mucchielli [1] like “situational and interactional semiotics”. Motivation for the action of an individual is built around different settings and contexts. We use narratives methods to understand how the elderly conceive friendly relationship. In order to facilitate the analysis, we will design a board with various criteria to define. A. Mucchielli proposed breaking down this situation, for background interpretation, into “frames”.

These frameworks are defined intentions and perceived stakes by actors, culture and standards of reference (values and representations), their positioning in relation to other actors, the quality of relationships maintained, historical and current framework, sensory part. Previously, all different actors have been identified.

Jean Jouet [4] explains that ICT change the social relationships and question of the planned, desired ICT uses while questioning the logic of diversion or unforeseen uses.

Our position of researchers is that defined by Nathalie Heinrich [5] “commitment by neutrality”: “engage in neutrality, produce action - not just knowledge - by highlighting coherence, logic, links, which, beyond the conflicts, make possible on at least a dialogue, and perhaps result in an inventive acceptable compromise (analytical-descriptive perception). This work is also aimed at professionals and volunteers. The principles of “engaging communication” described by Françoise Bernard [2] can help us to describe a method for changing perceptions.

III. ISOLATION, A SOCIAL PROBLEM

A study of the Fondation de France [6], points out a decline in the integrative capacity of family, friends and neighborhood networks. It focuses on increasing situations of loneliness, which affect the entire population, especially the elderly. Between 2010 and 2013, the share of individual isolation increased from 20% to 23%. The study considers a person to be isolated when she has little or no social relations

with any of five following social networks: family, professional, friendship, and territorial affinities. Loneliness is expressed by a feeling of boredom, loss of meaning of life and uselessness. If loneliness can affect people with healthy relationships (4.1%), it is felt most when the person is alone (11.5%).

Health experts point out that loneliness has consequences on the health of the person since it creates depression, hygiene problems, various somatic diseases.

In response to this problem, public and private sectors focus on two types of intervention. The public sector focuses on the implementation of an organization that relies on communities of professionals or volunteers in a pre-determined, organized manners. The conclusions of Monalisa report [7] to Michelle Delaunay, Minister Delegate to the Minister of Social Affairs and Health, in charge of the elderly and autonomy in France, reflect this approach. It recommends a regular schedule of visits to old people by teams of local volunteers. The private sector develops technology solutions and telecommunication security, installed in the person's home. These are designed from the geolocation techniques and objects identification and telecommunications. These facilitate the transmission of messages and detect unusual movements (falls, etc.). Robotics, in the form of androids, are now being added to these technologies; they look similar to humans in order to facilitate human interaction. They reproduce the behavior and expressions, vocal inflections, and even are able to move hands, etc.

Both of these approaches are limited by their inability to take into account the complexity of the relationship, even if they can generate a network of solidarity and caregivers for the person alone or enhance interactions and alertness.

Monalisa Report [7] states: "To overcome the lack of family relationships, friends or neighbors, people with loss of autonomy and who feel lonely, try to forge friendships with caregivers and housekeepers they did not choose and who must adopt professionals' postures. This emotional dependence is rarely satisfactory and difficult to live on both sides".

Sometimes, the accumulation of interventions triggers the feeling of loneliness. Catherine Audibert [8] criticizes the services organization characterized by: "The fragmentation of cares" that "... not only does not permit therapeutic projection to a person of choice but keeps the patient in distress of loneliness."

The organizational and technological can only formulate programmed models. They are limited they cannot adapt on a variety of cultural and social contexts, life stories and ruptures biographical, emotions and motivations of personal life.

It appears that these models could be integrated into a more comprehensive approach, which reinstates the centrality of the individual. It seems necessary to ask about the problem of relational dynamics itself. From social ties to the emergence of friendly cooperation, it is question to build a relationship with expectations, needs, and values of the person.

IV. OF FRIENDSHIPS TO EMPATHY

The study of the forms of friendship not only reveals a kaleidoscope of elements but also and especially its vital necessity for humans. Claire Bidart [9] who studied the structuring contexts of friendship emphasizes the important role of identity projection in friendship: "The network of friends would reflect the multiple identities of being, in which relations can play their ambivalences, their identities ambiguities."

Friendship appears as a space of self-reflexion that allows us to exist in the eyes of others and gives us the opportunity to fully experience our intimate part. Catherine Audibert [8] highlights how emotional and elective relationship with a chosen person allows a "serene solitude" that is to say, freedom to "grow its own solitary garden."

Friendship raises the relationship to oneself, through the other, as a participant in self-estimate. The self-awareness with that part of intimacy, never revealed, is developed through the other one. It allows us to experience ourselves as existing in our uniqueness.

Finally, Serge Tisseron [10] emphasizes the comforting aspect of friendship. He notes: "The more we move away from what we look like to go to what is different from us, the more psychological stability is testing."

Friendship generates awareness of each other and by extension the sensation of an external world, with which one exist because, as Merleau Ponty [11] writes: "The world is not a subject, which I have the law of the constitution, it is the natural place and scope of all my thoughts and all my explicit perceptions (...) the man lives in the world, it is in the world he knows himself. "

Perceive the other is to understand and feel him. The relationship with the other enhances the emotional, affective and cognitive abilities. Serge Tisseron [10] says this empathetic knowledge is composed of four dimensions: "The ability to feel the emotions of others, the ability to have a mental representation of its thoughts, the tendency to imagine oneself as different characters reals or fictionnals, concern for the other, which mobilizes support behaviors."

From these initial observations, the approach would be to establish the basis for a reflection on the possibilities of reconstruction of relational models around the elderly.

Older people are not without of these desires to communicate, but they prefer "elective" relations [8] in the sense that they are centered primarily on common affinities. About the needs of the elderly, Genevieve Arfeux-Vaucher, Director of Research at the National Foundation for Gerontology Paris, notes that: "It is more appropriate to speak of a social role rather than social ties".

V. CONTRIBUTION OF SOCIAL NETWORKS TO SOCIALIZATION

We note the singular coincidence between the wishes of the elderly and those of websocial users. For Bernard Spiegler [12], the success of social networks (Facebook, Google +, web 2.0, sharing sites, etc.), shows relationships lacking in a highly individualized and fragmented society. Social networks are a necessary socializing invention. By

Leroi-Gourhan, Bernard Spiegler considers that the technology is anticipating needs.

McLuhan [13] wrote: "Any extension of human faculties is the reaction to irritation caused by the environment and comes in the form of requirements (...) The new medium is a drug for the sake in the social balance. »

Bernard Spiegler [12] highlights how "relational technologies" answer inherent need for everybody to participate in the class. Philosopher Gilbert Simondon [14] considers that each individual part is connected to a "collective individuation," because "The unity of life is the whole group and not the isolated individual."

Technologies are often perceived as a factor of dissolution of social ties. This common perception is included in the Monalisa [7], which reports: "these precarious relationships are a (...) phenomenon associated with the rise of individualized behavior, (...), the role played by television Internet and at the expense of direct social relations ...".

Instead, Web 2.0 becomes vector relationships and interactions empathic level. Jeremy Rifkin [15] writes that through the mass use of social networks "... we learn that human nature is not to seek independence (...) but rather company, affection, and privacy. » He added: "The empathic approach is the existential awareness of the vulnerability we all share."

VI. REDEFINING FORMS OF SOCIALIZATION

We seek to redefine forms of resocialization of the elderly according to the individual requirement, personal relationships, taking into account their physical disabilities (loss of hearing, sight, the mobility, etc.) and their levels of vulnerability.

I would be possible to consider a complementary approach based on formalization of social networks.

It means to recognize the limits of the distance introduced by virtual communication but also to know its potential. Pierre Boutinet [16], with reference to Lucien Sfez [17] asks: "With communication, contrary to what happens in interpersonal relationships, finally the most important is the technical medium, which separate as it unites. This medium has a connected function tends to build screen playing fascination mirror game that transmitter and receiver each to his own loneliness. "

This function makes necessary an analytical approach to direct and indirect relational modes in order to consider the degrees of relational opportunities depending on the chosen media and contexts observed.

Bernard Stiegler [12] notes that social networks do not rely on deep friendships but increase the "relationships" or "vectors reputation", multiple "weak links" made public in a "declarative". They obey specific relational rules. In this context, the need for elective affinities should be reconsidered.

VII. CONCLUSION

The objective of the paper is to consider scenarios of communication and interaction through social spaces defined by Catherine Delory-Momberger [18] "as spaces of growing together", which could be virtual and face to face. In the first case, the use of relational technologies may be required but appropriately integrating a set of elements related to lifestyle. In sum, our hypothesis is not so much to consider about the elderly a network of solidarity but to convince them to develop their own emotional network and reconstruct a comfortable community, around their. Collecting data with narrative methods and analyzing it with tables based on different criteria can contribute to thinking of another way to consider the treatment of loneliness.

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