Mobility and Inter-cultural Exchanges Commit Everyone in Relationship Interactions and Transactions Within Contexts Conveying Valuable Resources

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Abstract. A human and working experience involving each of the actors of the accompanying system involved for rupture in Middle-Atlas is reported in this work. From observations and analyzes of the discourses produced by participants, it is postulated that physical mobility induces psychic mobility. The articulation of these conjugate mobilities induces processes of changes for the adults: a new availability of the other for the young people, an acceleration of the sociabilities leading to a better self-esteem and a possible projection towards the construction of a project. The dimension of inter-culturalism participates in these processes through the authenticity of relational links, access to the knowledge of other values and a relationship to temporality adjusted to the present of the other, shifting determinisms. My theoretical propositions are based on the work of Philippe Malrieu of the processes of personalization. This double posture of involvement in the intervention and of research component positions this writing in the research action.

Results and Discussion

Active processes favor dynamics of change enabling the development of personality-making as defined by Malrieu in the continuous actions to build oneself. This permanence can be found in the significations the actions and more particularly through the exchanges with others.

Innovative practices and permanent optimization of the contextual resources are the main points which characterize this type of breakaway stay.

We suggest to share a human experience presented by the Social Workers of Dakar National School during the symposium in March 2015, concerning Children Welfare.

Let me take advantage of this opportunity to thank all my colleagues from Senegal for their warm welcome towards the participants.

The proximity of our wonderings on the social matter and the relation to the other one transcend the borders while keeping their specificities.

This sharing approach combines two postures: a field of interventions and the proposal of an analysis with its tenets.

This process involves two aspects as well: practice sharing and the supervision in a situation of Mobility.

First, let me briefly introduce the different participants involved and the environmental context:
- Five adolescents in deep social and family trouble.
- A dedicated educative team (working for an association in charge of Child Welfare)
This team includes a skilled educator responsible for Social Work and a qualified sport instructor.
Stakeholders from the host country come in support of the educative team: a housewife, a shepherd and Berber families. They change according to the different sites during the stay.
As a psychologist, I am here to reinforce the group and interfere with ad hoc interventions.
The background of my intervention consists in supervising this educative team in mobility in the Middle-Atlas. This to accompany them, first with an individual supervision followed by two collegial meetings to analyze the Practices and coordinate the team schedule.

I will say more about the readjustments of my practice impacted by this specific context of the participants’ mobility.

Indeed, my analysis develops the idea that the participants’ movement stimulates creativity and the capacity for innovation.

So, hardly all the social workers’ talks revealed a continuous availability which can be characterized as intense and unique.

In this context the time spent with young people is permanent although offset as regard to classical rhythms of working period and free-time period. This is why the supervision demand is necessary.

This long-term intensive presence is an opportunity for the adolescent to benefit from a personalized service without disruptions which might affect him/her in what he or she is up to.

This interactive momentum between the adolescent and the different adults chosen according to the context or the proximity will come true either with the educative team or with the host country people identified as a reliable presence.

The intercultural relationship inputs are the results of high quality bonds with the host country people.

For example: a young person says “When I feel I am getting nervous and fidgety, I just decide to help the shepherd and learn how to look after the animals. I cool down and learn how to repair the barn.” or “He taught me some excellent recipes, I’ll share them and test them during my cooking training session or at home”.

This intercultural dimension is the discovery of a wide–open world on the different ways of living; they compare, they wonder, they admire.

Everybody knows how ambivalent the relationship between adolescents and adults is: they are distanced from them in order to experiment their independence but they also look for reliable and comforting people as well.

Searching for independence depends on a helpful environmental context with opportunities such as training sessions, activities, exchanges, through which they will experiment positive actions to free them from determinism or negative occurrences. These new contexts will enable them to develop new competences and capacities.

Discovering oneself stands on these new capacities and on the high quality of the links between available adults and teenagers been given limits.

All these combined factors will help youth build self-esteem.

My theoretical tenet proposal considers these active interaction processes as boosters of constructive sociability.

We identify the various levels of the participants’ mobility, the intercultural exchanges as enabling their capacity to innovate.

These interactions and active transactions among all the parties in this specific context favor a momentum for change.

In this way, youth will be able to achieve a training session to discover new skills as well as experiment his physical abilities through the practice of sport in the Middle-Atlas (hiking, kayak, canyoning). They will be able to apply for apprenticeship-training to discover various jobs (mechanics, nursery)

These interactions and exchanges with reliable adults will allow them to achieve and take part in a favorable momentum for change in the process of personal achievement.

This process is the illustration of Malrieu’s [1] development model, thus building up upon Wallon’s [2] works. These active processes suggest real good efforts of the Subject to give his life a meaning especially during exceedances of conflicts, bringing him back to unity and coherence allowing him to avoid division.

This process is active in the support youth find with adults, a self- dialogue, available because approved by the others.
This model considers a permanent identity building process all life long, more intense during the period of crisis, ruptures, or changing times.

As for the youth accompanied in this process, social and family difficulties are in addition to the “classical” crisis; thus this momentum for change, which I think favorable to identity construction is a necessity in such a context.

These bases would be structured as active interaction support where qualitative exchanges allow youth to better integrate the actions and experiments tested making sense or providing them with meanings.

This momentum for change helps young people to recover from life’s wounds and to think new plans possible.

Philippe Malrieu thinks that making sense of the different steps of life, with values and efforts, will allow integrating the conflict, to achieve his status as a person.

But only thanks to the attentive permanent presence of the other one, will youth achieve to build their identity.

As a matter of fact the self-dialogue needs the support of a benevolent person to help the Subject integrate the lifelong events.

We can talk of a mediator function, a benevolent qualitative exchange.

Telling one’s story to a benevolent person helps them to succeed in hearing it accurately.

Since everyone is impacted by this momentum for change, youth will recreate their practice inventing it confronted and compared to the resources and opportunities offered by the environment, though they will preserve their habits and behavior in relation with professional skills.

As an example, I will briefly share the results concerning my own practice, so this will be added to this intervention, the unexpectedness and how to cope with it, especially in this context.

During the whole stay, one or even several youth asked if I could listen to them. “May I come and have a talk with you as the educators do?”

This demand was accepted after a co-concertation and a co-decision “You could meet him, they seldom ask, he doesn’t feel well”.

Being aware of the fact that most of them never wanted to consult a “psy” up to this moment: what they told me later on. This change comes from the fact their educators accompany them with a psychologist in a context of mobility, totally different from the “classical” interview in an office behind a desk.

In any case would I say it is impossible to work in an office, which is “more professional”?

I just note these adolescents in rupture feel freer to establish links and proximity with people in different places.

Mobility is not a gap from a clinical attitude.

Indeed, staying in another building away from the youth and the educative team, I suggested meeting and exchanging with them from time to time.

In the same way, the individual meeting used to take place out of the spot they used to live, according to the type of stay, the context, a restaurant terrace to preserve privacy.

I will end up this part specifying that in order to protect the young people, I used to set up a time-frame telling them: “We meet for the second or third time, but you must be aware that when you are back to Europe, I will not see you again. So if you wish to go on with a psychologist, you will have to meet another colleague”. This situation was the case for several of them as notified in the return debriefing.

Similarly I gave the youth a synthesis of these different interviews in order to bring them concrete elements of what they talked about, what I had listened to and what they could understand of it.

During one of my stays a young girl told me she would include it in the file she had to give to the judge.

I develop the part concerning my sharing practice since I will not give any detailed account of the social workers’ comments that, however, showed remarkable abilities to innovate and this on a daily basis.
Indeed, since these meetings were part of individual supervision, I have to protect their privacy. Though I must say the educators offered us a permanent optimization of their capacities thanks to the contexts.

And thus, while talking, I learn that his neighbor has a woodwork shop. “We shall go and see it since X is interested in it, which could lead to a training-session to eventually plan a new project”.

If not specifically linked to the “Stay for a break” this work can be available in other timelines on the part of the youth’s investment in building his project.

The value of trial, experiment and permanent optimization of the contexts they have to cope with, is here put in light.

During the individual or group meeting they always pointed out the working period and the free-time period, with the plan to integrate this experience in the process of a professional and personal course.

This will give the opportunity to propose hypothesis on the youth’s attitudes to think together on the way the relationship with him can be established or the opposite leads to nothing but a dead-end, what the possible echoes in his own story.

But still, the temporalities can be considered in terms of boosters, even though the temporal rhythms paradoxically seem slower.

Moreover, sometimes, crossed situations, their impact added to the fact they are away from their relatives, allow these supervisions to be a pause, a kind of recovery, a re-elaboration and redefinition of the sense given to their various activities...

A “Being part of a team” will stand either between “loneliness” acting as a degree of freedom or at other times more closely spaced collaborative solidarities leading to a more or less intense informal communication, without forgetting the institutional links, the distance of which does not exclude the symbolic representations.

Here again, every communication will be more distinctive and oriented.

I would add that an institutional dimension as frequently brought by the social workers in a most internationalized aspect. It would act both as a guidance, though intervention and a stronger ability in the taking of initiatives, creativity in the acts.

Every actor involved in this device will find himself invested in this momentum for inter-exchanges and permanent transactions with the others and the environment and what is possible to organize inside it.

As a matter of fact, if we observe what the youth can say of the transformation in their personality, in the same way, the social workers will report their own changes in their working situation and exchanges.

The stakeholders of the host country will reckon other significant changes. Thus, the housewife’s testimony: “I understand she just directly goes from childhood, she wonders what she is going to do now at her age, and I was married and mummy.”

Furthermore, through these inter-cultural exchanges I note this dimension of comparison arises a great change in people’s mind: “Did you know this 6 year old boy walks 6 km to school every day?”

This matter brought by the discovery allows a greater attention towards one’s close environment and a more limited use of cell phone and its applications.

“This neighbor makes the tiles of his house this way, he invited me tomorrow to go and visit him if the educator agrees”

Here I develop the idea that the momentum process involves all the participants round the notion of Mobility.

This interactive dynamics of qualitative exchanges stands on both territorial and psychic movement. The inter-cultural factor is part of these processes. They induce the evolving aptitude to innovate and reflect an intensive availability.

These processes cause of momentum for change favor the development of the personalizing process.

Focusing on the benefits for the youth, every adult being actively part of the process receives the same “transformation”.
Indeed most of the social workers’ speeches prove this experience to be worth 10 years work in institution on an educator’s CV.

Everyone agrees on the intense and powerful dimension of this experience as being a human adventure.

We cannot avoid thinking about the limits of such devices, especially the gap between the efforts accomplished by the youth with the induced transformations and the return to reality with unchanged situations.

This is why an intermediate place such as a foster family, an institute or a foster home would be profitable to the youth.

If not, does it mean we would have to give their families more accompanying measures to strengthen the support to families when they are present so as to reduce the gap?

These issues have been raised and thought over during the stay. What will happen next?

I note that several social educators, especially those of the host country, would like to use these tools experimented during this “stay for a break” to benefit to the host country’s children.

It shows how privileged the individualized answers are and how important this accompaniment is.

To end up with this brief experience sharing and draw up proposal on the analysis, it has no mark-to model but a testimony on the possible consequences induced by active processes which involve everyone in a dynamic of exchanges between the youth and the stakeholders.

This device puts in light the active participation of people in their environment.

It should be noted that mobility and inter-cultural relationship combined enhance the personal development of young people.

References
