Going beyond Social Maternage.
The Principle of Brotherhood in the Community Psychology's Intervention

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Abstract—The aim of this paper is to study in depth some methodological aspects of social interventation, focusing on desirable passage from social maternage method to peer advocacy method. For this purpose, we intend analyze social and organizative components, that affect operator's professional action and that are part of his psychological environment, besides the physical and social one. In fact, operator's interventation should not be limited to a pure supply of techniques, nor to take shape as improvised action, but "full of good purposes".

Keywords—Advocacy, Education, Relationship, Social Mandate.

I. INTRODUCTION

IN social operator, as in every other professional figure who uses interpersonal relationship as distinctive feature, becomes involved in any context in which he is working, his intimate and personal size, so he is forced to constantly put into question and to discuss his professionalism. The professional size is, then, deeply linked to personal dimension [1] and, as these two dimensions are heard as antithetical, the more the operator could go from one extreme to another, from the tendency that is to become involved personally and emotionally in the relationship with users, propensity opposite, which leads him instead to resort to theoretical and technical braces forgetting the uniqueness of the subject. If, therefore, a large part of the intervention can not be limited to only providing technical, the other it can not be regarded as improvised action but "full of good intentions". What then defines the social worker a "good trader"?

On that question, intent of this text is to provide a depth of the complexity of professional social, which not only spends in connection with the user, but which shall include the organizational and social components, which are part of the psychological as well as physical and social environment. Often forgotten is that the action is linked to the professional organizational and social context within which there is the question of professional intervention, and we will lose in connection with the user, "who need my help". The operator may, in fact, find the meaning of his work solely in the report

help, in the feedback, maybe just emotional type, which comes from the "needy", the so-called recipient of his professional activity.

Professional action is always linked to organizing and social context in which professional's interventention demand arises.

Generally, the demand is the act through that we can know someone what we wish to obtain from him [2]. Therefore, the demand takes to look to the intervention as an answer to a request that has been previously expressed from a purchaser in a particular context.

The relationship with the professional is instituted from the moment in which the demand is expressed by one ore more subjects, who expose difficulties they would see resolved or projects they wish to realize with the same professional man's help [3].

II. SIGNIFICANCE OF MANDATE

From these preliminary remarks derives that operator's professional action is strictly related to three kinds of mandate: social, institutional and professional.

The first is linked to the enlarged social context, where the demand grows up, for which, at this level, mass media have a relevant role that, at the same time, express and spread what is considered favourable and what not. Therefore, the social mandate concerns social operator's professional image in not-operators population: sociosymbolic construction of the image of this profession depends only a bit on scientific knowledge concerning the professional function, its aims and methodologies, because it is related to world perspective and to people's representation.

Institutional mandate grows from the user's demand, better from the subject, group, organization or body that may ask the intervention. Institutional mandate connects to the organizing in which the intervention performs, for example school, penitentiary institute, etc.; institution expresses its request that is based on a specific organizing culture, constructed in time, to be known in its inner elements not only explicit but implicit too [4].

Finally, it is required to consider professional mandate that is usually less considered by the operator, because it goes through the same operator, with his models and his reference values. Professional mandate carries what the community of professionals needs to do, on the base of theoric-methodological reference issues. Professional mandate is not only constituted by functional elements, that is repertory of scientific knowledge and technical skills, but it gains

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substance in terms of symbolic models, that is "attributional forms of sense to mission/identity/professional action" [5].

These symbolic models, according to Montesarchio and Venuleo [6] have got a relevant role in orienting professional praxis, because they are a kind of cognitive meta-models that arrange the settlement of professional goals and manners to improve technical skills.

The three levels of mandate (institutional, social and professional) need to be considered and analyzed, in order to set an effective intervention and to comprehend the context in which projects to realize put.

Wishing to make an example referring to a field where we are as committed, juvenile justice, in this case we need to focus both on evolutionary paths of suspected/accused of a crime or arrested minors (institutional mandate) and the exigencies of communities that are "offended" by these actions (social mandate), as well as on professional models reference (professional mandate).

In this sense, the threefold mandate requires connect, according to the epistemology of complexity, different sizes and different aspects. The complexity of the work in juvenile justice is linked to the fact that all the organizational system hinges on the criminal proceedings, while the social work, having a different value, focuses on child's development and aging, producing a difficult and constantly looking for connections between education and sanction, support and punishment.

If institutional mandate bases on a linear model (guilt-punishment- rehabilitation), tha connotation of social intervention is, on the contrary, based on a complex model, which goes over an "orthopedic" statement ("to correct minor"), in order to reach development and adaptation in the context [7].

So far, we faced the field of institutional mandate as clear as explicit. In effect, we can note the coexistence of an explicit form with an implicit one. The first faces with institutional mission and the expressed request of user to professional; the second concerns the sphere of unexpressed and unconscious needs.

If the mandate is not clear, it will be more difficult to realize limits and borders of social intervention, to which will be attributed the capacity of a magic change and of keeping balance, in accordance with the linearity of orthopaedic interventions; implicit institutional mandate, in other terms, reproduces the social maternage.

III. THE SOCIAL MATERNAGE MODEL

In social work there is always the danger of a personal implication: in fact, generally, if the idea of professionalism is linked to possession of a wealth of knowledge and mastery in the use of techniques and tools, specifically social intervention comes into play, more so than in other professions, an absolutely singular know how. This means a knowledge that concerns the real experience of the person who performs produces affection [8], non-transferable and not due to a technic, because it concerns the meeting with the other, the heart of their practice, the passion and enthusiasm in professional action. So the operator, in the emotional

relationship with the user, offers caring, playes with him, gives an educational and authoritative model, a secure and infallible benchmark for him. In other words, the operator realizes, in his professional practice, the traits of maternage.

Maternage is a French term that points to the whole of functions that concern mother role. The expression *social maternage* refers to the transposition of this role, with is related skills, to the social intervention. In the application of mother functions in social context, the risk that typical traits of social maternage evidently degenerate in their negative side (see table 1). Maternage is made up of several traits that settle it: nursing, education, relationship, authoritativeness, recreation.

Thanks to the *nursing*, we take care of people who need, answering with dedication to needs of people in filial position. But, if who exercises nursing skill does not fully recognize the other one's resources, then he reduces the autonomy and makes him remains in a condition of "deprivation" and "reduction". In social sphere, nursing may have the appearance of welfarism and, getting distance from fundamental component of taking care, can favourite users' dependence. These, in fact, aren't considered active consumers of intervention, but they simply represent receivers.

Education, which consists in intellectual and moral formation on the basis of determinant principles, is a basilar skill of the family, because it supports orientation of sons, addressing them towards right and adequate choices. This orientative aspect can change in advantage of an hypercontrol, that limits individual freedom of people. In social context, educational aspect, in its orientative valence, is indispensable but strong is the risk of its degeneration, highlighted in professional's attitude who knows what is right and what is wrong, who has competences and knowledge and who, in this case, exercises his rule on users. This is the aspect that, over all, replies to professional's narcissistic needs, who feels himself encouraged by his superiority in comparison with the user.

Relationship embraces all the affective components and it is the base in mother-son connection. It also represents the same instrument to obtain change in help professions. Relationship implies emotional exchange, that must be monitored and recognized by the professional, both in its transferal and controtransferal components. However relationship shows side effects: emotional exchange could become a moral blackmail, from the professional to the user, when the first expects to be repaid by the second subject. The operator needs affect too and he looks forward to a mutual lovingness ("they look like my children").

Authoritativeness is an essential trait that characterizes the mother-son relationship (so as the professional-user too), that is an asymmetrical, where the subject set in "up" position, represents a model, that is an example to follow for subject set in "down" position. It's important to offer some example but this point can become bitter, increasing distance between actors in relationship, with a growing fantasy of modelling towards an ideal person, who may address to a dependence attitude and, so, to a low level of perceived autonomy. This point is strictly related to educational component, with which

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it shares the reply to operator's narcisistic needs and the users' arising dependence.

Recreation, finally, represents ludic element in mother-daughter relationship and in social interventation. The play put out to the risk that mothers become friends, losing their role. In social context, operators have to encourage ludic activities, in order to develop creativity and to reach specific aims of the project, leaving put their professional role. The ludic component of social interventation is opposite to the authoritativeness one, because the first cancels distances of different roles, the second increases them.

The prevailing social maternage inside services took to several failures and to void intervention too. With regards to nursing area, the one who is considered needy and probably doesn't perceive it, he finally takes advantage by offered "care" in order to receive and claim assistance. The blackmailed person becomes blackmailer. Welfare systems, with their repairing planning damaging promotion intervention, increased expenses, without producing remarkable benefits [9].

With regard to educational sphere, imposition of determined rules takes to user's "assault of identity", who doesn't recognize operator's genitorial authority and comes into conflict with the same.

With reference to relationship area, operator, who shows and lavishes his excessive affection, waits a strong emotional expectation, destined to be inevitably disappointed by unaffective attitude, who will stiffen operator, exposing him to burn out risk.

Referring to authoritativeness area, the matter arises when the operators' proposed/imposed model doesn't take account of reference models that the user has and that derive from his background. This takes to not recognizing the difference between owned models and those to offer, generating incomprehension of reasons that leads subject to not follow the professional's example.

Finally, with regard to ludic point, it happens that professional group recognizes the game utility and of reactive activities, trying to obtain a repaly besides simple amusement, while user plays only for play, without catching any added value.

Social maternage is connected to work addiction, in particular to the form of work addiction typical of help professions: "careaholic" is a work addicted, disguised as noble intentions; he does not feel good if he doesn't take care of needy people [10], thinking and acting as if he were all-powerful and could take care of all problems.

We don't argue that relationship is negative and dangerous for professional but, on the contrary, narcissistic attention upon himself is an obstacle to the empathetic proximity, when the operator is prompted by a personal need to help others, namely the need to see in others the disease, not recognizing his own limitations.

In front of needy person, one's own superiority arises; if you are able to help other people, you feel gratified in a narcissistic way. In the relationship between operator and subject, the up and down aspect is easily detectable in authoritativeness dimension and education one; but it remains in a concealed form, in nursing, relationship and recreation

traits. Operator doesn't recognize the resources of the other, so the user persists in a position of disease, needy and disadvantaged.

IV. THE PRINCIPLE OF BROTHERHOOD IN SOCIAL INTERVENTION

If we continue to consider the French revolution a watershed of the centrality of the recognized rights and subjectivity (freedom and equality), we should also ask ourselves what happened to the fundamental importance of solidarity among equals (brotherhood). It seems that nobody wants to invest in it, and nobody takes care of educating to it, being both brothers in the family or in a social brotherhood that fails to grasp the aspect of support, growth, development solidarity. With brothers we learn to manage conflict, to monitor the envy, to build alliance and solidarity, to support, beyond maternage.

The brotherhood is the first application of a "mutual empathy": an evolutionary need, which is not limited only in being understood (need of empathy), but in being empathic with others. The brotherhood makes us understand, therefore, that to achieve the full evolutionary development, and the full expression of own identity, each individual needs to experience a dynamic relationship, which allows him to move from logic of Me to the logic of the We and become a whole person through the gift of self.

In the relationship with the brothers, each of us finds to be "source", a place of emotional and gift exchange. This report is not only dynamic and reciprocal, it must therefore also not recognize each other as the enemy, non-me or only a tool to achieve the objective. This is more like me, even in its diversity (note the importance of the principle of *differentiation*), is a person with his own identity. The other is a Being that has a nature, desires, same needs as mine. The other is *other from* me, but is similar to me.

Human relationships are of different types: love and hatred, cooperation and conflict; the other can be nice or not, pleasant and virtuous or vicious and rough; then I can also choose to ignore the other. But, my inner attitude or my behavior do not change the reality; whatever form it is of concrete, the other is a person like me. Living with the other I realize myself: encouraging others I promote myself. In this sense the other is a gift for me and I represent a gift for him. It is in my conscious give to another that I can overcome my adolescence (and especially his need to receive) and exit from my state of existential poverty: you have only what is given, Mounier would have said [11]. A person reaches full maturity living his daily reports, so he learns to leave him to go to the other with an attitude of openness, acceptance, understanding and acceptance, looking at the same time to feed further growth and integration, but also to control its destructive applications. This happens in relations with the same building relations of brotherhood. Families and communities grow to the extent that progressively replace maternal and paternal codes with brothers ones, the code of equal, sometime in conflict, but also in mutual recognition.

To grow the community we must get rid of shadow of the conflict between Cain and Abel and injury that has given it: the idea that her brother is only destructive.

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A step backwards. Among the possible indicators of measurement of social capital, together with the competence of the community, there is a psychological sense of community. It includes four dimensions:

- *feeling of belonging* (*membership* and *groupship*), marked by an awareness of being part of a larger whole and in a manner which is the result of interaction between each other I and Us. Such interaction, contrary to what happens in a relationship of attachment (as a dogmatic adherence to existing rules that level out the identity of individuals, homogeneizing the variety of thoughts and the possibility of contributions), is the ability to give meaning to a value the diversity and uniqueness of individuals despite their being together in a multi-dimensionality of meanings and relationships;

- *influence* which consists in the possibility of making a change and in the power of the real or symbolic presence of others has in changing mental processes, emotions and behavior of individuals or groups. The power of influence can exercise in different directions: from the group on individuals and vice versa, and also by the environment surrounding communities;

- *integration* and the *satisfaction of needs*, consisting in the possibility to receive benefits in being together and sharing situations. They, thus, are a reinforcement that encourages people to bind together. Without ignoring the difference (if not incompatible) between individual and collective needs, this size allows the integration of the levels of membership and communityship whose engine is the sharing of values: the higher will be sharing that the more the community it will be able to organize and set priorities for the satisfaction of their needs;

- *emotional shared connection* highlights the emotional bond that unites members of a community (code of the brethren). It corresponds to the history of a community (collective memory) and the ability to recognize and identify with it, the issues/events of affective and emotional shared life. Why create emotional connection it is necessary that people have continued possibility of interaction and that they evolve in a direction of reciprocity, exchange and mutual help.

So, the person is part of a social network, consisting of expressive reports, the report highlights the connection that becomes "being with". The emotional connection is feeling the other so close as to be able to recognize and test the feelings of the other; hence the first increase with increasing sensitivity to the problems and needs of the other. In a community where there is a strong emotional connection, the needs of others is lived as own need; inconvenience, problems and difficulties have a resonance in the others so that they are charged in a process not thorugh caring but thorugh brotherhood.

Social action moves from one motivation, from un'intenzionalità that has its roots in a empathetic neighborhood, which carries within it a question of brotherhood is the relational paradigm that enables the "community sentiment"; a fullness of humanity sentiments expressed by those who empower themselves, because they have towards human beings, in general, a profound sense of identification, sympathy and affection.

This paradigm goes beyond what are the characteristics that govern relations between the components of what we called "community relations" because the fraternity also differs from simple solidarity. This, in fact, is often understood as an aid of the strong against the weak: "You can be sympathetic without calling into question the balance of power, the hierarchies of power. The fraternity does not allow this, because implies, simultaneously, that the brothers are different (and thus respects the freedom of each), but equal in importance and dignity, and the brothers - as such - they have the same rights and power: fraternity does not tolerate any inequality produced injustice"[12].

The principle of universal brotherhood is defined by the constitutive structure of the human person which is to be able to fully realized only living relationships of reciprocity, that is to say enabling provision to be "for others" and not just "for ourself" (i.e. overcoming selfish aspects of maternage).

V. PURPOSE FOR LANDING TO THE PEER ADVOCACY MODEL

Social maternage doesn't need specific professional skills and, so, it doesn't underline those of the operators from the moment that anyone (especially women, because they are mother figure) is able to "love" and to attend someone. In fact, the specificness of professionals' interventation doesn't emerge. They should have different roles and skills (educationists, psychologies, social assistants), instead they become "interchangeable".

Our idea is to recognize and limit the spread of the social maternage model, which is a type of welfare model, and overcome through the application of a model based on shared responsibility and the enhancement of the other.

The *peer advocacy* model suggests to overcome the up/down relationship typical of the maternage and to recognize a condition of equality and responsibility sharing between operators and users, keeping different roles too. In the sphere of this model, operator's task will consist on sustaining user, recognizing and valuing his skills till reaching the full autonomy, in order to a future detaching.

In maternage model, the operator is very involved in what he does, is much emotionally implicated and so it is hard to find the limit in relation to the other; he is centered on action and on *hic et nunc*, so he is unable to project his action in a future horizon, because this would require an elaboration of his own experience and the prospect of a posting on the other. It is for this reason that may come to closure in the report with the user, isolating himself from colleagues and the rest team, seen as a limit to gratifying experiencing he is living.

The peer advocacy is based on the recognition and the respect of human person; it privileges participated planning of interventions and the group work. In this perspective, trouble is seen as a resource, as a sharable experience in order to grow [13].

In the necessary passage from an assistance model, that is the social maternage, to the peer advocacy model, the support isn't seen as a replacement (the reference figure) but as a accompanying and recognition of person with his skills.

If the purpose of social interventation is to develop user's autonomy, we understand that the good operator is who works

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for his death. Social operators' principal aim has to be become "unnecessary", that is make people able to "take care" of themselves.

Working in isolation from other colleagues staff makes ineffective the intervention, which should be thought of, designed and built through and from confrontation and debate with others, both colleagues and, not least, the same target of that, finishing to be such, become active players in their change. Knowledge of professional, in fact, has never given once and for all, but is renewed and enriched by his practice and that of others. A model for peer advocacy, unlike that of social maternage encourages participation and co-intervention, for which the intervention will start from the users' needs.

From these reflections follows that, in addition to competence, the other key ingredient is the issue of his *professional sense of belonging*; the perception of being part of a larger set reduces the feeling of isolation and produces a sense of security, when becoming *acknowledgement*, understanding precisely as return on knowledge of self, its reference models, their knowledge. The teamwork pulls at stake all organizational and institutional components, which are often difficult to examine and recognize. Even at the organizational model of maternage is often replicated and reproduced. At this level, for example within the juvenile justice, observed the split between maternal-fusional function (area of education) and paternal function in the repressive-authoritative sense (area of security). The first is carried out by psychologists, educators and social workers, the second, that we can define *paternage*, relates to observation of the rules and the discount penalty.

It is for this reason that professional action may not be the provision of technical variables independently from institutional symbolized demand, but rather the professional will have to pay attention to the collusive proposal that is addressed, otherwise threatens to become the tool that works expectations for commissioning, invalidating the intervention itself. The setting of social intervention, in fact, is very complex; it can not be designed and built by the individual trader because it is an institutional setting, where only a few elements can be negotiated, because we can not exclude all items not acceptable. Awareness of the characteristics of setting favour, however, the definition of the professional role and avoid the sense of omnipotence. Within an institutional setting it is not necessary to look uncomfortable as if this was only *in* the recipient, but to analyze the mechanisms that trigger organizational collusive positions; to tend to individual intervention, as if the inconvenience was purely intrapsychic would be a failure.

Overturning removal deficit perspective, the discomfort of symptoms, for a promotion based on the resources, crucial area of intervention becomes, therefore, the support, intended as a path accompaniment, which allows the user to gradually acquire knowledge about themselves and about their potential.

TABLE I
TRAITS OF SOCIAL MATERNAGE

Traits	Positive aspects	Negative aspects
Nursing	Care	Dependence
Education	Address	Control
Relationship	Emotional exchange	Emotional blackmail
Authoritativeness	Model	Up/down
Recreation	Creativity	Losing role

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