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**The subject/Culture report in the trauma of rape:
the case of the Algerian girls**

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Abstract

The originality of this work lies in the fact that it studied the subject within his culture, differently from many Western studies, studying especially the migrant subjects. It is there a study of indigenous psychology. However, the theoretical framework remains ethnopsychiatry. Indeed, to describe the subject/Culture report in the case of trauma, we used the method of the study of clinical cases of ten girls Algerian victims of rape. The search results well revealed, among all of the victims, a link of attachment to the culture, and that the degree of attachment varies according to the singular space that the trauma causes within each of them.

Keywords: Trauma, culture, rape, cultural attachment, indigenous psychology

Introduction

The studies interested in the subject/culture report are widening considerably in recent years. Culture is often approached from a therapeutic perspective in migration contexts. The subject is, in fact, taken in the cultural context of the host country. The Psychological suffering, linked to a loss of the cultural setting and detachment, appear occasionally after traumatic order experiments. This observation is that of the ethnopsychiatrists such as Devereux, Nathan, Moro and many others. In his own conception of the trauma, Nathan talks about the trauma of loss of the context [translate] (1988). Indeed, in his specific clinical work with patients originating from black Africa and the Maghreb, Nathan confirmed the complexity of the trauma etiology.

During the ethnopsychiatric consulting, he received patients, often traumatic neuroses that occurred after a workplace accident. During the psychotherapeutic sessions, Nathan came to the conclusion that the real trauma was not the accident at work, but the loss of the Interior cultural context. It seems, according to him, that, in these cases, "trauma intervenes in moments of profound changes of identity and parentage. The trauma can be regarded as the operator which will ensure the metamorphosis identity [translate]. He had noticed the same symptoms in these migrant patients. First, they everybody lived the accident as a trauma, but also as an opportunity to develop the adjustment difficulties. This difficulty of adaptation is difficult to articulate, or even to develop. Finally, Nathan came to confirm that trauma should intervene to extensively after migration impact (15 to 20 years), and this pathological movement is the same among all migrants it is their ethnicity, because for him, "this movement is likely to occur in any migrant confronted with a makeover of his cultural landscape" [translate]. Finally, therapeutically, he found the same difficulties, a "near-impossibility to implement effective psychotherapy" [translate]. (Nathan, 1988, p. 184) On the side of the Anglo-Saxon, we quote the studies of Devries et al. (1996) who insists on the importance of the cultural context in the development of the meaning that can be attributed to the trauma. This meaning is, according to them, culturally specific. The authors argue that social

and religious rituals surrounding the disaster and loss, when the trauma, can influence individual and community trauma healing. They also treated the specific functions of social support by minimizing the impact of trauma, and the protective role of attachment. (Devries et al., 1996, pp. 398-413, in Jacques, 2004).

Paul Eftim refers to the important work of Laura S. Brown, which connects in his book "Cultural Competence in Trauma Therapy: Beyond the Flashback » (2008), trauma and culture:" "the trauma and its psychological aftermath have a texture. The experience conveys meanings that arise from personal history; cultural heritages, and the social, political and spiritual contexts in which the painful event even happens". [Translate]. Brown has shown that trauma, which is apparently neutral, like a natural disaster or a car accident, may have complex and several meanings, structure since the emotional impact of a trauma is not only what happened in the traumatic moment, but it also reflects what happened before and after inspiring. In his therapeutic approach, Brown has tried to understand how multiple contexts of survivors of multiple identities shape their experience of trauma rebound. According to this author, 'culture' must be understood in its broadest sense, it is a wide range of multiple identifications, including ethnicity, age, sexuality, spirituality, religion, disability status and location of social class. (Brownin Jacques, 2004).

We retain these earlier studies on the culture and trauma link that Westerners and the anglo-saxons, have had both a broad conception of the trauma. They have integrated culture in their recent studies on trauma. Westerners begin, first, by studying the trauma, before turning to the study of the cultural context. The Anglo-Saxon, meanwhile, depart from the study of the context, in the sense that trauma acquires a specifically cultural sense, and cannot be understood independently of the context in which it takes place. Our study focuses also on the influence of the cultural context in which appears the trauma. It focuses on the place of the culture in the subjects victims of rape lives in Algeria. We explore therefore the report ' subject/culture', thanwe tent finally answer to this question: what is the role of culture in these traumatic situations?

Away from us the claim to control all of the cultural variables which may exist, seen diversity and complexity of the topic of a culture. This study seeks, incidentally, to highlight the subject's relationship to the culture in the Algerian context in the traumatic situation of rape, to make a contribution, the most consistent possible from a theoretical, clinical, but also methodological perspective to a field of research, which remains little known in Algeria. Therefore, the originality of this work lies in the fact that the traumatized subject is studied within his culture, and not in a migration context, which may also show the nature of the relationship that it maintains with his culture and how the meaning he gives to his trauma is cultural. This research falls under the native psychology, despite the fact that it fits in a theoretical reference of ethnopsychiatry. It is no question of considering the Algerian culture in its specificity. In other words, how to appear the cultural influences of Algerian society on expressions of the psychic trauma of rape? How does a culture shape the unique experience in the case of rape? And finally, what report maintains the girl victim of rape in Algeria with her culture?

Sum of our first analyses, previous studies on the issue of the trauma-culture-topic link, it seems to us that, in the Algerian context, the victim of rape has an attachment report to her culture. Values and traditions rooted in the educational system of the Algerian girl would promote the use of cultural responses in the case of a rape trauma. Accordingly, responses to the trauma of rape appear culturally expected. Culture would be involved in its protective role.

To test our hypothesis, we resorted to the study of ten cases of Algerian girls victims of rape. They are placed in specialized institutions (centre for women in distress, rehabilitation centre for girls). They are aged between 15 and 40 years, including eight teenage girls and two adults. We met them in preparation for our doctoral thesis in science.

The method used in this research is the clinical method, with the use of tools of work as clinical interviews (semi-structured), followed by analysis thorough psychodynamic, as well as an assessment of psychic trauma scale, called the "Traumaq". The latter is the quantitative tool

of our work.

Interviews were among ten or eleven for each case, this study was conducted between 2011 and 2013. Indeed, given the difficulty of finding actual cases of rape, we were obliged to take all the cases that we have been able to find for years. It should be noted that in the centre for women in distress, we were able to find nine female victims of rape, but we have taken only three among them. Unfortunately, one victim has not agreed to work with us, while the other had left the centre during our investigation. For four women who have not been selected, the psychologist of the institution confirmed to us their inability to develop a coherent discourse since they suffer from intellectual disabilities. So, the only condition for selection was to find victims who possess the ability to interpret their suffering by the words. The production of words is therefore our methodological support. This research reiterated the importance of the role of culture in the lives of the victims of rape in Algeria. The approach (analysis psychodynamic angle ethnopsychiatric) allowed to demonstrate the position held culture in the life of our subjects. However, we remain cautious about the place of culture before the traumatic event. The sense that the culture had for these subjects, probably changed. Indeed, their traumatic story reflects this change in the direction that would become more and more pathological. This change is not going in the direction of a loss of the cultural context and detachment, as demonstrated by Western studies, including Tobie Nathan (1988), but rather in the sense of attachment more in addition to the culture. We remind that the design of Devereux and Nathan, on trauma, is intellectual and not emotional. Nathan adds to this: "the unthinkable loss" [Translate](Nathan, 1988, p. 187).

The results of this research show that all rape victims consulted in this work, have a post-traumatic symptoms such as: traumatic flashbacks in the flashbacks forms, dreams or traumatic nightmares, avoidance of the traumatic situation, strong anxiety related to the evocation of the rape event, depressive symptoms and psychosomatic disorders. In the way of traumatic expression, the culture appears repeatedly. Indeed, their symptoms possess a great cultural wealth.

Our results show that these girls have responded to their trauma of rape in a manner culturally expected. The idea that we accept the trauma of these girls is a traumatic expression which does not come out of the cultural and the collective, and that in most is focus. It appears from our results that all girls that we met during this work had suffered from various family problems. Indeed, some of them are assisted children (cases 1, 2). The other lost both parents or one of them at a very early age (cases 3, 4, 5, 6, 7 and 8). Finally, for the rest, the father is incestuous (cases 3, 9) or irresponsible and lame (case 10).

It appears therefore that all these girls grew up in homes where the problems were their daily lives. The adoptive parents of some of these victims were, too, irresponsible (case 4), abusive (case 2) or incestuous (case 1). The mother is either rejectionist (cases 2, 5, 1), violent (case 10), or even symbolically absent (the case of 6). These mothers would be vulnerable, too, sometimes unable to assume both roles (father and mother at the same time), as in the case of (case 9). Generally, actual or symbolic lack both parents or one of them would be poorly experienced by the child. Indeed, the absence of identifiable models or the existence of bad parental images often create weaknesses that can make the most vulnerable child to have psychological problems in the future.

Other factors have also weakened these girls who are victims of rape, it is especially the socio-economic situation and the misery that leads, especially teenage girls, to run away and seek outside a better life (cases 3, 8, 7, 9). For these four girls, the fugue would also be a way to flee the family rules imposed in adolescence. It is a response that comes from the subject himself and that goes against the social group and its expectations. These girls were raped after their fugue. Paradoxically, after such an experience, the victim becomes more subject to social rules that she wanted to leave earlier. The search of the cultural context and the protective cover are plainly manifest. Devries et al. have already shown "the protective role of culture and attachment" [Translate]. (1996, cited in Jacques, op.cit.) Furthermore, our results demonstrate that all these girls have developed following their rape a strong traumatic psychic. Finding confirmed inter alia by

the Trauma test, who gave more details on the time to onset of the disorder and its evolution. The interviews also showed the frequency of pathognomonic traumatic repetition syndrome. This syndrome manifested itself mainly through the topic of virginity. Indeed, in most of these victims, the loss of virginity would be the real trauma (cases 3, 1, 10, 6, 2, 4, 5, 8 and 7), which represents almost all (nine among ten) of the sample. Fat is the exception, as she remains still to this day, saw that she is victim of anal rape. Indeed, we noted the absence of speech and dreams relating to virginity or its importance in the analysis of the case 9.

It also turns from the analysis of these cases, that the family abandonment would be responsible for the conviction of most victims and their sense of shame. We found it especially at case 5, case 3, case 2, case 6, case 1 and case 7. It appears that the guilt of these girls costume with the time changes and takes a more social sense. Thus, failing to get rid of guilt or incorporate it elsewhere, the victim would prefer the socializing. From a psychodynamic standpoint, this socialization guilt would allow the victim to have a compromise with society and respond to conformism. The idea would be: "I'd be more accepted if I acknowledge a fault that I have not committed." Guilt is progressing in this direction: "it was my fault, I went out at night, should not I have to go with him", and turns into: "I deserve what happens to me", and eventually: "I'm not a good girl", "I am nothing! These are the phrases pronounced by case 2 (age 21). The narcissistic achievement would also sign one of the images through which the guilt appears. Finally, the victim would become "wrongdoing" by the attitude of abandonment and rejection on the part of her family and any social group. Damiani wrote that: "victims of rape often refer to a "punishment" deserved, others to an ideal image of them same, challenged by their attitude: 'I was not at the height' " [Translate] (Damiani, 1997, p. 145).

It appears, indeed, that these girls fail to appoint their suffering or even integrate it. It is apparently for this than their suffering appears in culturally expected way. Damiani talks about "the integration of guilt" [Translate] (Damiani, Ibid.). However, for our subjects, is not integration, speech decays with time and gives rise to a

systematization of the suffering. The psychic suffering uses social codes and cultural labels to appear. It is therefore codified collective suffering since it uses the common and collective.

In this context, the gaze of the other would be, he also one of the factors that could influence the expression of the traumatic suffering. Our analyses show that this look could accentuate the feeling of filthiness and uncleanness suffered by the victims following their rape. Indeed, our results showed well the importance of this look into the life of the victims of rape in Algeria. A sense of taint that was born from the experience of rape reinforces day by day with the refusal of the entourage, its judgments and behavior of exclusion. This feeling of being dirty and unclean, we found it among all the victims analyzed. It is, in addition to the gaze of the other after the rape, with regard to the other (the abuser) during the rape. The look was the assailant on the victim at the time of the assault can mark traumatic responses thereof. Bessole (2008) explains this process: "The raped woman embodies defilement which she was subjected [...] It Bobbles sexual, genital and transmission in the space of the feminine [...] the rapist, more that a sex maniac, is that which defiles the imaging function and a fortiori the imaginante function... rape is sexual heresy. He disrobes in desecrating, the sacred feminine space. It defiles the virginity, all virginities and not only that of the virgin... Between burps and farts, the slut is the other. Only morbid complacency is staining and regardless of the object... The woman is a hole that receives the needs, waste, excitement and its discharge. The rapist speaks in these terms there: "I could not hold me" "it was stronger than me," 'he had it' 'should relieve me'... In addition, the analyze also seems to be (re) enabled by the anatomic proximity of the anus and the vagina in women. The rapist plays with this Anatomy, not actual data, of course, but fantastical data." [Translate] (Bessole, 2008, p. 81)

This conception of the woman is transmitted the rapist to his victim's: "If you mention I'll kill you, bitch! ' is the words as the rapist of case 4 (age 40) had uttered after he has done his rape.

For all the victims, the feeling of staining probably refers to the experience of rape, but he returned and strengthens in particular

situations. Indeed, to case 2, it increases especially when she thinks about her experience of prostitution. For cases 1, 3, this is mostly due to incest. It returns at case 10 in the bad mother image, in a form of identification (the mother whore), at K to the way that her rape has been committed. Indeed, her rape was of such savagery and barbarism that it "cannot to purify its traces", according to her words. That of case 8, it intensifies when she thinks about her experience of abortion or "miscarriage", as she likes the name. For case 7, the disgust felt during the rehearsals of the rape by assailant (repeated rape). Furthermore, the feeling of being dirty returns at case 5 mainly to images taken during the rape, including rape rehearsals. At case 6, with regard to people when she was taken to the polyclinic to care. Finally, at case 9, it refers to the anal rape that causes also all feelings of disgust and shame especially since it was committed by a group and in a public place.

It seems that the gaze of the other is still behind the outbreak of this feeling of impurity and defilement among all the victims who have made our work sample.

The last cultural variable concerns the role of religion. We call it 'role', since it is the effect exerted by religion in this kind of situation. Indeed, the victim may use religion as a way to rebound. On the other hand, religion can be a source of unease, where it increases the feeling of guilt in the victim in the leading, sometimes, to detach completely from God. Some of these girls, driven by a feeling of abandonment, questioned, with great distress, if God had forgotten or if God existed, particularly among cases 3,7,8,9, and 6. Falsetti and al. (2003) explain this reaction of refusal of the closeness to God and any religion: "this lack of response expected on the part of God, may precipitate the collapse of the benevolent basic ideas (Janoff-bulman, 1992) and the relationship with God may fracture" [Translate] (Falsetti, Resick and Davis, 2003 cited in Sistiva Castro, 2009, p. 157). Others are angry against him and refused for a period to close with him, especially the prayer (case 4). Some of them, were able, after a break, make a kind of reconciliation to God, and the relationship resumes its normal course or even becomes more solid (cases 2, 1, 10). What we have also seen it is that anger towards the perpetrator can also be the cause

of this behavior of refusal of closeness to God. The fact of not being able to turn the page and forgive the abuser can learn about resistance to the changes and transformations that we hope these girls to bounce. Accept the transformations that a rape could bring into the life of the victim subject is an important step towards healing and oblivion. However, according to our analysis of the majority of girls, who formed the sample of our work, that they do not accept their State of blank. This hymen altar will always be there to bear witness to the sustained violence. If the victim forgives, she could continue to move forward; she will be more this burden and she cans bounce, to rebuild and restore the order of things. She could search her forces and mobilize them to restart. If the victim chooses oblivion, she will lose the least possible to herself. Finally, she can withstand what could still happen in the future.

Therapeutically, it is essential to know how the cultural works at these victims to help them to bounce back. So it's double work for the clinician, who will be faced with not only a subject in suffering, but also and especially in front of a collective very complex to explore and almost impossible to amend. The objective that the clinician hopes to achieve in this kind of situations is to make the subject free of chained collective and the same singular expression through speech. However, for our subjects, the floor is coated in cultural. Indeed, such cultural expressions of trauma show how the attachment of these subjects to their culture is great.

It appears that our findings contradict, formally, the Tobie Nathan's conclusions. In fact, Nathan (1988) had studied his subjects in a migration context, what makes that his conclusions do not go in the direction of the attachment of the subjects to their culture, as was the case for us, but rather in the sense of cultural detachment and loss of the sense. In this regard, and given that we moved from the original cultural context, we deduce that our subjects show a link of attachment and not of detachment and loss. Another variable must be considerate in this difference in findings, would concern the origin of the two populations studied (there's ours and that of Nathan) which are all two Maghrebi (for Nathan African also). We add to this the fact that Nathan had said that if we restore the cultural context of

these immigrants, we could then have good therapeutic results.

This observation goes in the direction of our work. Finally, Nathan could find the same attachment if he had taken Maghrebi subjects in their original context. He said in an interview: "the thrust of ethnopsychiatry is to think the person from her attachments - genes, family, language, culture, - to does not cut her ties, but instead to encourage her to grow her own history". [Translate]

It seems to us that this was the point of divergence between Nathan and the other ethnopsychiatrists working with no Maghrebi populations: " Translate]. Therefore, the Maghreb context has its own peculiarities, like others. The purpose and methodology of our work prevent us to analyze the mechanisms and factors that appear to traditional crops, he had in mind the Indians of America and Indochinese, so that we, his students, we thought to Africans and North Africans that we met in France. We ask him questions about the best way to support our patients, met us with drawings from other worlds when Devereux spoke of He had never set foot in Africa" contribute to this state of cultural attachment that we estimate very strong. Thus, to explore in depth, it would issue through a social, historical and political reading of these companies, to better identify these influences.

In this regard, in the context of clinical psychology, it would still relevant, to explore the theoretical data of Tobie Nathan and Georges Devereux, especially to define and clarify the differences between populations of different cultures more deeply.

To return to our results, the commitment to culture appears at the symptomatic level, through near-identical clinical pictures in the majority of subjects. However, there are small individual differences. First of all, we recorded a difference compared to the age of the victims. Indeed, the two adult victims (case 4, 40 years) and (case 5, 28 years) have more attachment to the culture than other younger girls.

Another difference was noted compared to the socio-economic

environment of these girls. It seems that those who are modest socio-economic level focus more on traditional education models and are more influenced by their culture (the case of 10 and 6). Finally, rural girls (the majority in our research sample) show a great attachment to the culture than those in urban areas (including the case of cases 3, 1, 8).

Furthermore, a difference from the time elapsed since the traumatic event was well observed in our subjects. It appears that cultural commitment strengthens with time. We were able to detect this especially in the case 5 (age 28) that, six years after this traumatic event, she presents more cultural expressions compared to the other girls that the time elapsed since the event is shorter (the case of 7 two months after the event).

It seems, therefore, that the commitment varies depending on conditions that are surround the victim and the event itself. It may seem paradoxical, in the case of these Algerian girls' victims of rape, that the same commitment to a culture doesn't accept them after their experience.

One of the factors that we believe contribute to this attachment to culture, would be the religion. Indeed, the Muslim religion insists on the preservation of the girl's virginity and condemns all sexual experience outside of marriage. Bouhdiba wrote (1975): "virginity is an essential element of the Arab-Muslim erotic life. The Prophet himself advised Zaid to marry with Virgin girl preferably. And besides the houri of paradise is it not an eternal Virgin? A cult is made to virginity." [Translate] (Bouhdiba, 1975, p. 227). Also found in the Qur'an and Sunna which bears the name of the virgin Mary. This means that the virginity of the girl is highly claimed by Muslims. Malek Chebel also talks about in his book "L'esprit de sérail: mythes et pratiques sexuels au Maghreb" the spirit of Seraglio: myths and sexual practices in the Maghreb " (2003): "virginity then constitutes the cornerstone of female education in the Maghreb traditional medium. It is the condition of any preliminary discussion to unite two beings. The need for the woman to be a Virgin, on the night of his wedding, happens of any rhetoric, because it is simple normality. The

soothing, like mental illness, an inconceivable State, is an anomaly. And if any time following a misguided adventure, the girl has lost her virginity before term, the immediate consequence is without appeal: rejected, left for account, his internal exile and its effective quarantine come fail on cold disdain of the community or, at best, on the contempt of many that having known the 'villainy' which it is the object will it the ephemeral interest that they usually experience for the common hetaera [...] Because all everyone attends the interiorization of this 'myth', and it is not until justice itself providing penalties and punishment to offenders immoral, once they decide to make any repair to their act by marrying those with whom they have remove before the time [...] When the woman is educated, in the case of the student for example, it happens frequently that her virginity is brandished as a criterion of distinction, a sort of "identification tool. It is, she said, a peculiarity of 'our' culture, an aspect of 'our' personality, or even a privilege of Arab women to reach virgin until marriage... We see then reeling a strand of arguments that renew their duties social rationalizations." [Translate] (Chebel, 2003, p, 99- 100).

Therefore, it appears clearly that the virginity is very important for Algerian girls. That is also why that rips Algerian girl might strongly be excluded from family and social space especially in the traditional context: «If she is broken (m' kassra)"no Virgin", she has to go straight back where she came from”, in case 6. The preservation of virginity until marriage, in addition to the social myth, also has a religious origin. Bouhdiba writes: " Islam distinguishes between lawful sexual relations, and illicit relations, it also requires that the permissible relationship must be established in the very high human conditions,"...pose that lawful relations create specific taboos of ih'can, rape which is the cardinal sin of zina" [Translate] (Bouhdiba, op. cit., p. 24)

The word "ih'can"translates into "purity". The woman is said"mohacana", in arabicliterary she is the woman who remains without sexual encounter until the day of her marriage, which had no (illegal) sexual intercourse. While "zina", is translated by fornication.

Well, our results, meanwhile, showed in case 3 was raped by her

father (digital rape) only because she lost her virginity after a rape by a stranger. This father has felt his honor flouted, which gave this pathological reaction in wanting to score her daughter by his imprint. In the light of the traditional society, the girl who loses her virginity before term, must be sanctioned and punished because she destroys her family history. According to Toualbi (1984): "obedience to this system of rules and values closer to the purity and the same blow away the profane that endangers all of the interests of the community. However, purity is obtained precisely, among other conditions, by strict gender distances prescribed by the religious and social laws; and this distance is imperatively necessary that the woman is in herself a source of impurity and defilement". [Translate]. (Toualbi, 1984, p.55).

So, we can see how the respect of the traditions and values surrounding the girl's virginity in Maghreb is very important. Virginity seems to always be topical. It remains strongly requested and requested despite all the change that has known Algerian society from globalization and the opening of the woman on the world of work. Indeed, the analysis of cases of these Algerian girls' rape victims clearly shows that the issue of virginity continues to have an effect on current generation. Although there is more besides posting to these values with the age of the victims.

Indeed, younger girls (aged 15-17 years) show less attachment to the values. It is therefore possible that the attachment to culture increases with age. Only longitudinal studies can answer to this question. However, in this regard, we don't have enough elements which would be able to provide such a finding. That said, our study shows two adult girls among these ten girls (case 5, 28 years) and (case 4, 40 years) who have more attachment to their culture. We were able to record a high frequency of dreams related to virginity, to virginal blood in these two girls. In addition, a major production of the words about the eyes of others, a strong conviction related to religion, a strong presence of religious discourse, a shame linked to this loss of virginity before marriage, a sense of loss real and fantastical linked the ideal self and parental "imagos" are observed. These feelings are less present in younger subjects. The variable of adolescence would be involved, because the teenager is, by definition, known by an

identity crisis and a denial of the social models offered: "one of the characteristics of the young person is to be a person who claims with vigour her autonomy and individuality, but she is still deeply dependent to the family environment of her childhood." [Translate] (Marcelli; Braconnier, 1988, p. 347). This is another argument that supports the hypothesis saying that this attachment to culture increases with age.

We note that, in General, the speech from the loss of virginity, early marriage, virginal blood, etc. remain the most selected themes by oblivious to these victims. Indeed, this report values and culture is pronounced as clearly in dreams, as well as in speech revealing a great conviction and a strong sense of shame, narcissistic injury, a sense of physical loss and be contaminated.

This collective imagination continues to nurture the expression of trauma and leaves appear collective expressions, by limiting the singular expression of the traumatic suffering.

This study reinforces the idea that, in the Algerian context, culture is an element that blocks the singular expression of trauma. It should be noted that, despite a clinic focusing on the collective dimension, individual responses have a small place in the clinical pictures of our subjects. Indeed, by analyzing their speech more ready, we note that, although minority, compared to the collective responses, individual responses are also available and appear in daily operation of these victims. We found individual reactions of some of them which seem to contradict the cultural expectations, particularly with regard to the relationship with God and religion: " Yes, I believe in God, I know that there, he created me, he created us all. But, I no longer believe in people who make prayer, you know, I swear I hate to pray, and when I hear the call to prayer I want to vomit, anguish envelops me, Satan may be (laughs), but believe me it's like this that I see it, he made me hate religion and religious... I fast just to not be the target of the girls here at the centre, I do like everyone else,... Yes, I have fear of God, but He was where when I needed him? He was where when I lost my mother, and when I was the object of the torture of my father for years, and when my father raped me, He was where? I know more! I

don't want to get to hell, but I swear that I sometimes lose morals and faith, and I enter in a black world”.

Indeed, these individual responses are less important for these girls, but they are certainly more common among subjects in a different cultural context as the Western context where is given greater prominence to the singular subject 3.

It appears from our results, that it is the singular space of the subject that determines his degree of attachment to his culture. How the subject have capacity to express himself singularly? It would be interesting to focus our interest (as clinicians) on the mechanisms that can be mobilized to speak the singular. This is a call for future studies.

It should be noted that the primacy of the collective responses on those individual returns, as we have already mentioned, to socio-cultural factors. Indeed, the results of this work were reviewed to formulate clearly these factors that appear to contribute.

These factors, namely the traditions, the education of the Algerian girl who attaches great importance to virginity, the gaze of the other which excluded the victim of their social group, the religion which appears to increase feelings of dirt and impurity, family abandonment which reinforces the feelings of shame and guilt led subjects rape in Algeria to meet their trauma in a manner culturally expected.

It appears that, for these girls, the only way to be accepted by the social group is to focus on culture. First of all, reconciliation with oneself would pass through the attestation of a belonging to the culture in which we fit. In this context, the cultural attachment may prevent the victim of the exclusion of her social group. However, for our subjects, it seems that their culture refuses to contain and to accept them despite their efforts through indiscriminate expressions culturally expected.

The end, we can say that culture provides to these subjects, through their commitment, a possibility of returning to their social and ethnic group (although this remains often imaginary and not real). This leads

us to speak of the role of the culture in traumatic situations. Concerning our work, we deduce that the culture has the following roles: it gives meaning to the trauma, provides identity stability of the subject and finally it inhibits and blocks his singular expression of the traumatic suffering.

So, we were able to identify two roles, which could be beneficial for girl's victims of rape in Algeria, namely the ability to make sense of the trauma and to keep a cultural identity. The third role of blocking of the singular term is harmful to become therapeutic of our subjects.

Clinically, attachment to the cultural seems a way chosen by these victims to not to get lost, to protect themselves first, because they know that they have changed since the traumatic event. This sense of having changed, induced the victim to cultural choice, to be able to stabilize.

However, these victims are perceived as perpetrators and are often rejected and excluded from their social group. Which would the culture, not in its positive role, that of protecting, but rather negative, to disaffiliate its subjects.

It seems to us, through the analysis of the stories of our subjects, that culture, in these cases of sexual assault, did not permit the reintegration of these girls with the social group. Indeed, it appears from our results that the weight of traditions, religion, the abandonment of the victim by her family following the rape, as well as the look of the other carrier's judgment, are factors that seem not to offer the girl victim of rape in Algeria, the possibility of leaving her cultural shell and would not allow her to talk about her traumatic experiences in singular ways.

At the symptomatic level, this cultural attachment can be explained by a movement of automatism. Indeed, the traumatic post symptom undergoes a form of cultural encoding and works by an automatism. The symptom of repetition, for example, chooses the dreams in relation to virginity and often replaces the word of rape by a story on virginity or legal marriage. This is what case 8 said about her

traumatic dreams: ' I dream of my mother who comes to see me at the centre and offering me to go with her, but when she learns, in the dream, I am more blank, she turns me back and she share without speaking to me ... I am often married to a nice man and he loves me, but when I wake up and I find myself in the Center with no hope, I fall into depression, I spend days spirited cry, you do not know how my mother wanted to get married all I remember of it, but there you see , I sometimes also saw me in my house, and I have a child, I sometimes see myself being pregnant and married, I see it all! ». Over time, these cultural issues dominate more dreams, about the speech as well as the avoidance of the traumatic situation. That shows the dominance of these cultural expressions that are spreading and strengthen with time.

Trauma thus chooses the collective to appear, leaving no room in the singular. In cases, where we are witnessing small individual responses, we note that this is not sufficient and does not help the victim in the majority of cases. It appears that subjects feel guilty when they do not use cultural expressions. To better clarify this observation, we give the example of religion. Indeed, we found that when the victim responds in a unique way, as in denial or when she accepts her destiny or even when she is in anger towards God (this is especially in the first moments after the assault) guilt comes immediately transgressing this small singular space, thus promoting psychological development work in the sense of the collective.

To get to help these victims, it must go through a psychotherapy promoting their word so they can discuss their stories without fear of being judged or questioned. The methodology of this research is to study the evolution of these girls to change efforts and the development of a sense to the trauma. Of course, these results could be presented in another manner, taking into account the chronological aspect of our research hypotheses. However, our objective is to highlight the most promising outcomes of meaning.

In General, we tried to go to both psychodynamic and ethnopsychiatric analysis which allows rather understand the ways for cultural action and how culture adopts the symptom and the fact out in

its own way. Finally, a method such (qualitative) allowed us to study the Algerian subjects victims of rape report to their culture. It is apparently a report of attachment to a culture that would have had a negative effect on therapeutic fate of these subjects.

In conclusion, we say that this study shows what kind of report the Algerian girls can have with their culture in highly traumatic situations such as rape. This report can be beneficial or harmful to these victims. Culture turns out to be an identity support to these victims of rape allowing them to make sense of the suffered trauma. On the other hand, it can be harmful when it rejects and disaffiliating its subjects by inhibiting the onset of singular expressions. Even though it appears as a harmful element that can curb the singular expression, culture would remain the preferred by the Algerian victim's who means to express their traumatic suffering.

Finally, the results of research lead us to encourage clinical methodology (qualitative) in this type of topics, of its ability to bring out the meaning that each one can be attributed to his experiences, so special, even when it refers to the same context.

Our study revealed the existence of a link of attachment of girls who are victims of rape in Algeria to their culture, and that the degree of attachment varies according to the singular space that trauma can cause or not, within each of them. Most importantly, this study allowed studying 'how' the expression of trauma is crystallized in the Algerian context. In addition, it highlighted the factors that would be hidden behind these cultural expressions. Collective responses that dominate the clinical pictures of victims inhibit, indeed, singular expressions and mark a detachment to the singular space. It appears that, for these victims, singular space is small or even little sought. We also found that when singular appears, it does not dominate and eventually fade because of guilt and shame, the gaze of the other and the religion which, all together, stifling the singular space. This could have a negative effect on the therapeutic plan and favours more automation and the pathological circuit.

All this, it retains the idea that culture, although it provides identity

and stability to these girls and meaning to their trauma, it appears much more in its harmful aspect in this kind of traumatic situations. Indeed, the roles of culture, identified in this work, are evidence of the needs of these girls to be protected and enveloped by a culture that accepts and not one that disaffiliating them and abandons them despite all their efforts to return to the social group. It is especially, for these girls, a change in the therapeutic context and support specialized structures that provide a link securing in order to promote the release of singular expression in them.

It would be desirable to establish structures that support these victims in a professional manner. To call mental health professionals who will be able to offer a therapeutic monitoring specialized for these victims and above all to listen to and consider them in their humanity. Finally, take a larger sample and therefore more representative of the population under studied, would explore the subject in other cultural contexts or in the Algerian context but for therapeutic purposes.

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