



Sexual traumas and feminine work among self-mutilated adolescents: presentation of a case

صدمة الاعتداء الجنسي وعامل الأنوثة لدى الفتيات المراهقات
اللوواتي يؤذين أنفسهن: عرض حالة

Traumatismes sexuels et travail du féminin chez les adolescentes qui s'automutilent: présentation d'un cas.

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ملخص

للغف الجنسي عواقب خطيرة على الحياة النفسية للمراهقين، حيث يمكن أن تظهر التغيرات في إدراك هؤلاء الضحايا لأنفسهم، وفي علاقتهم بأجسادهم، وحتى في الطريقة التي يبنون بها علاقاتهم الاجتماعية. والممارسة العيادية تعلمنا أن المعاش السئ الذي يعيشه المراهقون ضحايا الاعتداءات الجنسية يمكن أن يعبر عن نفسه بطرق مختلفة كالوسم على الجسد الذي يقترح كحل رمزي وهي للعودة إلى حالة الراحة النفسية و استعادة الهوية، و نعتقد أن هؤلاء المراهقين يكررون بطريقة ما الصدمات الجنسية التي تعرضوا لها، و كأن التكرار الجسدي للمتعدى المعاش سلبيا يفرض نفسه كحل وحيد لاسدخال الصدمة و بناء الأنتى.

الكلمات الدالة: المراهقة؛ الاعتداء الجنسي؛ زنا المحارم؛ صدمة.

Abstract

Sexual abuse on adolescent girls is of a great impact on their psychic life. Changes may arise in their perception of themselves, in their relationship with their own body, and even in the way of conceiving their social relations. Practice has taught us that the discomfort experienced by adolescent girls victims of sexual abuse is expressed through various modalities, including physical marking as a symbolic solution that allows them to regain a state of quietness. These traumas leave indelible traces and induce the use of physical marking as an attempt to shape the trauma that hinders the integrity of feminine impulsion. Thus, physical marking came as an illusory form of identity restitution. We believe that these adolescents repeat in an acted way the undergone sexual trauma, as if the physical reproduction of the experienced refraction was the only way to trauma elaboration and feminine integration.

Keywords: adolescence; sexual assault; incest; trauma.

Résumé

Les adolescentes victimes de violences sexuelles subissent de graves conséquences sur leur vie psychique. Des changements peuvent surgir dans la perception que ces victimes ont d'elles-mêmes, dans leur rapport à leur propre corps et même dans leur manière de concevoir leurs relations sociales. La pratique nous a appris que le mal être vécu par les adolescentes victimes d'abus sexuels s'exprime par différents modalités dont le marquage corporel qui s'offre comme solution symbolique qui permet de retrouver un état de quiétude. Ces traumatismes laissent des traces indélébiles et induisent le recours aux marquages corporels pour tenter de donner forme au trauma qui vient entraver l'intégration pulsionnelle du féminin. Ainsi, le marquage corporel se présente comme forme illusoire de restitution de l'identité. Nous pensons que ces adolescentes répètent d'une manière agie les traumatismes sexuels subis, comme si la reproduction corporelle de l'effraction subie s'imposait comme seul moyen pour l'élaboration du traumatisme et l'intégration du féminin.

Mots-clés: adolescence; agression sexuelle; inceste; traumatisme.

Introduction

This article aims to address the issue of sexual violence or abuse consequences on adolescent girls' mental health. These adolescents may be deeply touched by these painful situations. Psychological and social processes are closely related and inseparable. Stigmatization constitutes an obstacle to the maintenance of the female victims' psychological balance. The resulting traumatic manifestations affect these adolescents' adaptation, and their environment prevents them from engaging positively in the collectivity. Therefore, it seems essential to us to address the repercussion of sexual assault on both the psychological and social levels.

Proceeding a bibliographic review, it appeared to us that many authors have used the "feminine" Concept. Winnicott (1971) talks of "pure feminine" element, Allouch (2007) specifies it as "elementary feminine", Roussillon (2004) talks about "being primary femininity" and "primary feminine". Chabert (2003) develops the feminine question in his work "melancholic feminine" about the management of dynamic activity/passivity. For Chabert (2003, p30), the feminine at the moment of puberty translates into "a thrust of passivity.

Schaeffer (1999) axes his reflections on the feminine in both sexes; she will take up this concept as a title of one of her works (1998) "le refus du féminin". Through the concept of "the employment of the feminine", Schaffer (1999) speaks of "erotizing the penetration nurturer forcing", of doing penis's introjection. The after-effect of pulsional introjection and



anxieties related to access to genitality must arise Pregénital anxieties. We believe in this regard that the infraction caused by sexual abuse of adolescent girls will interfere where the impulse is in the elaboration process. The feminine approach we develop in this article takes a support on Schaeffer's works (1997 -1999) as well as those of Roman (2013) who had developed the hypothesis that violent sexual acts committed in adolescence engage the destiny of the feminine and may testify to an attempt to develop the work of the feminine.

1- Clinical presentation

Hanane, 19 years old, is the youngest girl of 5 children including 4 boys. Hanane has been the subject of several institutional placements in homes for assisted children, prison and psychiatry. Specifying that the adolescent is ready for interviews and the projective tests (Rorschach and TAT) in the framework of a thesis elaboration in clinical psychology, where she finds a space to express her pain.

Immediately, Hanane draws a blackboard of her life; she expressed a depressive and traumatic experience. She specifies that she was raped and sodomized at the age of 13 by three of her brothers and one of their friends; she felt reduced to an object or a commodity we can offer.

"(...) at the age of 13, three of my brothers raped me, they offered me to one of their friends... they even sodomized me."

Besides these sexual abuses, Hanane explains that she was physically abused many times by her mother without any obvious reasons as she thinks. We think that Hanane was enrolled early in the rupture of family ties and filiation processes; she calls herself Muslim unlike her Christian family.

"(...) when I was in BEM class my mother burned me on my leg and my thigh with a spoon, for no reason I swear, my family was Christian but not me, I'm Muslim (silence), I learned to be Muslim at school (...)"

This breaking bond seems to be approved with Hanane. After this first rape, Hanane says that she fell into depression and was placed in psychiatry for two years. We think that these cuts and burns are reactions to her experienced trauma reinforced by this duality of abandonment and loss. In fact, this adolescent girl associates the loss of her virginity with burns and cuts. We assume that Hanane through these acts came to indicate or restore her body limits, of a container, as if these Marks came to unify, unite her



body facing to an eventual risk of loss, in order to protect herself from the eventual other loss.

These cuts and burn take the meaning of a self-calming conduct (smadja, 1993-2001). We believe with Gelly (2003) that it is family functioning style where violence and lack of emotional support are present and may favour self-mutilating acts. These multiple familial violences cannot allow Hanane to learn how to protect herself because she is faced with a primary defect of protection (Garel, 2008, p. 232):

“(...) I said while I complained to the police, and I was interned in psychiatry for two years, without visits... or ties, I had become crazy, and since then I do not have a home anymore, and it is also from that moment that I started to cut myself, how come I lose my honor¹ while those who make the four hundred shots saved it, and I start to burn myself,” She said.

Hanane tacitly place her self-automutilations on a gradually increasing scale, going from cuts to burns. Thus, the more the suffering is important, the more her recourse to burns imposes because the cuts were not enough to exhume what is deeper.

Hanane has been the subject of several other sexual and physical abuses, she speaks of multiple sexual relations without real consent since she was under the effect of drugs. She tells us:

“(...) she (talking about her friend) was telling me that she knew that I hated men, but that we only had sex to live on the street, she gave me pills... when I woke up in the morning, I found myself with men (...)”.

Then, and after six months in jail for prostitution and indecency, she said that she was again gang raped from seven people, they also scarred her in the face. Adding that we perceive in the story of the adolescent, a certain form of self-devaluing; she reduced herself to nothing more than a minor, as if she took strength from her weakness.

We think that her brothers' abuse echoes in her practice of prostitution. We remember that Hanane felt like a commodity when her brothers offered her to their friend. We mention:

¹ speaking of honor, the adolescent wants to talk about virginity



“(...) one day the police showed up and took us all for a case of indecency and prostitution, I got six months in prison because I was only a minor, I was about 16 years old, when I was released, I stayed three months in Mila, a man has passed seven other men on me, they made me the scars in the face (...)”

After that stay in prison, and to prove that she fears nothing, Hanane will follow one of her friends to her procurer who will become hers. This first procurer prostituted her in a cabaret. Afterwards, Hanane had changed the city and had met another man, a boyfriend who will become her next procurer.

She considered him as her initiator. She seems to be fascinated by him or even indebted. “He trained me well” she said. After a stay of two successive days in psychiatry to an ethylic coma that she puts a link with her disgust of tactless touches of men. Hanane will be taken to a home for assisted children in Guelma. We can assume that the acceptance of hospitalization and institutional placement here authorizes the integration to the feminine passive position in the context of detachment from the traumatic experience. It would be a narcissistic reinsurance (...) process with the functional cleavage’s way.

Actually, Hanane finds her relationships disgusting, but she let herself to be touched and carried away just to have fun; the mobility between her emotional states could report a repetition of the alternation between seduction and destruction, accentuating the cleavage. We think with Schaffer that even if this experience is unacceptable to her, it would contribute in sexual enjoyment.

”Indeed, all that is unbearable for the ego is precisely what contributes to sexual enjoyment” (Schaeffer, 2002, p. 55). Effectively, this assumption seems to be confirmed, specifying that her mother burned her on some parts of her body belonging to feminine representations and feminine expression (*the legs and the thighs*). In fact, we believe that her mother, by attacking her sexualized body parts, was attacking her post-puberty body, her becoming a woman. She tells us:

“(...) one day there were too many men who wanted me, touching me everywhere, I could not say no, I let them do, but they disgusted me. And I got drunk until I passed out (...)”



Otherwise, Hanane shows a feeling of helplessness to her boy-friend's threats. He denied her existence, he threatened to kill her several times. The adolescent seems to have internalized his destructive words, to the point of feeling denied in her identity, where the negative idealization revealed by a self-devaluing.

From this adoption of the passive position and of absolute submission emerges feminine erotic masochism. A series of rapes follow one another, as her boyfriend became her procurer, he brought men to abuse her.

“(...) my boy-friend had found me and had threatened me, that if I don't run away of the establishment in which I was, he will kill me. I told him: you help me to run away, then do whatever you want with me ... I have no value in all ways (silence), he wanted me to work for him, he took me to the mountain in a hut, where there were other girls, he brings men, with whom we were forced to sleep with. (...)”

Besides all these repeated physical and sexual abuses, Hanane is denigrated by her boyfriend, she is mistreated psychologically and belittled; she is subject of manipulation and power abuse. She cannot blame her boyfriend for belittlement: she integrated the feeling of uselessness, lack of value and guilt about what was happening to her.

In order to escape her sufferings, Hanane tries to take back the active position, consulting herself by self-mutilations and multiple addictions. This experienced abuse in all its forms would explain her negative vision of her future as well as her life:

“He had threatened me, he was telling me I was a less-than-nothing, and because I'm a prostitute that my parents had let me down. I started crying, it hurt me a lot; I felt like a stab in the heart, stab wounds that were tearing me apart, and I felt devastated; suffocated because deep down I knew he was right... I want to change my life I swear. I want to correct my mistakes. Every time I go through something unbearable, I cut and burn myself, all the time all the time.”

As part of her risky conduct, Hanane has become pregnant and has had abortions under deplorable conditions on numerous occasions. She did not consult any doctor. She simply put into practice some tips and tricks. We believe that her pregnancies represent for her, “aborted” attempts to enroll



in new bonds of filiation as a kind of repair to the breakdown of her family ties, which may explain her revolt and anger.

Later, she abandoned her procurer/boyfriend to be placed a second time in a host institution. She again met a new boyfriend, became pregnant and aborted her baby. This last abortion awakens her problem of loss “I had lost my baby”, a baby who was inside her, who was a part of her, which reveals a defect in body containing function, that she tries to recover by returning to a more secure and containing environment which is the center:

“(...) once, I was pregnant from him, so he brought me vinegar... 3 bottles of vinegar, but I did not know what to do with it, he hit me on my belly, I begged him not to do that, it would make me abort, but no way... I was already pregnant before, I was younger; I lost it, saw the drugs that I took in psychiatry. And this time from Wahab my boyfriend, he brought me vinegar; I do not know how to use it (...).”

Hanane seems to be caught up in a love/hate cleavage in regard to her boyfriend. In a back on herself movement; she tries to take back an active position that may allow her to evacuate the internalized bad object that she is dependent on.

Thus, the cuts and burns will allow her not only a possible hold on her body, but also, a regulation modality of her affects with pulsional discharge function:

“(...) otherwise, he will maybe kill me, I do not know; maybe I still love him, no I don't love him, he beats me, bites me, makes me prostitute... there's enough to get out of his skin. Cutting or burning myself is not enough to clear out the pain... it calms me momentarily then when I'm tormented, I am obliged to cut or burn myself again to calm down (silence).”

Thus, we reveal a repetition of painful and traumatic events, as if Hanane could find satisfaction in that. We assume that rape and the hold that her brothers exercised on her could engender an unconscious reproduction of this type of ties. She put herself under her boyfriend's cup that (who) manipulates her, and prostitutes her, without any possibility to escape his authority.



Also, thinking that these repeated failure behaviors are at the origin of her addictive behaviors; alcoholism, drug addiction, smoking...which can be considered as risky behaviors that constitute possible modalities of the excitement treatment. They have an adaptive character and they are considered as defensive ways against depressive collapse.

When Hanane talks about taking psychotropic drugs, she gives us the impression that we talk about two different people: one who refuses to take psychotropic drugs and another compelled to do it. It could mean a possible ego cleavage:

“I have learned to smoke cigarette, drugs (joints) alcohol, I often got drunk, I loved forgetting, I did everything, everything you can imagine, I loved everything that made me forget, but never psychotropic. (...) she (talks about her friend) gives me pills...”

Hanane describes herself as bisexual. We believe that this conduct would contribute in her search for the reunion affective alike. Which may inform about an identity's fragility which is part of the identificatory process hindered by the experienced brothers' sexual abuse. The destructive mother identification does not help Hanane to integrate the feminine: this self-seeking through a similar take apart of feminine integration process.

Otherwise, we notice that in a replicative approach of the same sexual scenario, Hanane inverses her submission to men in holding women. This is an awkward attempt to regain an active position. We hold up some explanatory examples:

*Hanane was scarred/ she wanted to scare a girl.
men come to Hanane/ Hanane goes to women.*

In spite of the access to genital appearance sexuality, Hanane psychological functioning remains partial and Pre-genital, in regard of the hold investment and the cruelty that we can observe:

“I had a lot of sexual relationships with girls, I preferred girls, but now boys or girls it's all the same for me. I've never liked a boy but girls, yes, I adored them, especially the very first girl because she supported me a lot (...) after having slept with her; I went with other girls without letting her know (...).”

The hypothesis is that Hanane is trying to reconstruct herself in her identity and in her integration of the Feminine can be supported. The search for a



self-reflexive support from the realization by herself of a tattoo testifies that Hanane's quest for a reconstruction through the image that she refers to herself (specular image); the reflexive scopic impulse takes an important place in her functioning. In the same way, we can note that Hanane has engraved her first girlfriend name initials on her both shoulders, probably as a narcissistic restitution attempt by meeting her similar, or marking her body limits through the contained symbolized by tattoo.

In this regard, we think that her first girlfriend's affective investment allowed the adaptation of the first love object and its contained function.

Then, Hanane explains that after her separation from her girlfriend she burnt herself just below her name's tattoo. It seems that by this act Hanane tried to keep the object, to having it always held, by the sadistic imprint of the object represented by the tattoo, while keeping the identity and the continence of the cotenant. Hanane will be self-sadized at the beginning of "psychically dead maternal object Reanimation" (Corcos, 2000, p.81)

We are in front of a bad differentiation subject/object as she mentions it in her own way. Hanane:

"(...) it is me who did it, using a mirror, I wrote on the left shoulder the initials of my beloved girlfriend's name M.B, on the right shoulder wrote J.T.M.M which means "Je t'aime ma Manel" (I love you my Manel), down I wrote A.B.T symbolizes "amour jusqu' à la fin" (love forever) (...)" ; "(...) when I knew that she was with another girl, I burnt myself under her name."

Hanane's words let appear psychic research that gives the impression of appropriating. It seems to go in the direction of a bisexuality (stating that the sexual relationship experience for Hanane lived as an abuse). We believe that bisexuality means completeness of illusion, a narcissistic unity aspiration. For this purpose, we think judicious to put forward the fusion sphere to the mother as a principle of unity and completeness. Thus, bisexuality fantasy serves the loss denial and the maternal object separation; remembering that Hanane was abused by her mother, which could be explained as an identification of a dangerous, powerful bisexual mother, who mobilizes a phallic anxiety intrusion (power isn't at odds with the feminine). However, everything happens as if this completeness reveals a being without sex or an identity:



“(...) I saw myself as a man in my sexual relations with girls, and when I went out with men by night, they told me that I do not know much in sex, they give me chewing gum and while I chewed, they did what they want.”

2. Discussion

The story of this adolescent shows on the one hand multiple traumatic situations, and a situation resulting in traumatic memory reminding on the other hand

2.1 The Traumatic Dimension

This Adolescent experienced Psychic, Psychological and Sexual abuse, though it is difficult to define psychological violence, we believe that neglect, rejection situations whether homely, maternal or affective are psychological abuse modalities of which Hanane was a victim. We assume that these neglect situations translate non-recognition of this adolescence and her right to exist. We also think that this adolescent is a holding victim in a submission position synonymous with her psychic space erasure.

These narcissistic attacks put back to question the way that this adolescent saw herself. Indeed, self-depreciations come back in a clear way in the teenager's words. Van der kolk (2005) states that psychological abuse can be at the origin of serious personality disorders including borderline; the author defined this narcissistic and identity's attacks as a Development Traumatic Disorder².

In a similar movement to the self-punishment feeling through corporal marking, following the unmerited parental love feeling that starts unnoticed in childhood, the reversal of aggression against self can be explained: Hanane is self-punished, following the psychotraumatic experiences especially in the form of sexual abuse, through body marking, with an experience of guilt linked to not reacting or being at the origin of the rape. These abuses led to self-esteem and identity perturbations.

² The diagnosis of developmental traumatic disorder is basically built on the multiple exposures to interpersonal traumas like abandoning, betrayal, physical or sexual abuse, or the fact of being witnesses of domestic violence; these exposures cause an impairment in many functioning zones, namely intense affects, versus efforts to prevent their reappearance.



As a child, Hanene was confronted with an adult sexuality to which she was not prepared (Frenczi, 1932): she borrows the voice of traumatic sexuality given her premature character. The incest that Hanane was victim of may cause her subject status' negation. We think Hanene was denied in her child and sister status. She feels guilty and responsible for the seduction.

Sexual abuse, regardless their form and intensity, constitutes a traumatism. It leads to a narcissistic refraction, an identity attack, and an intra-psyche reality intrusion. All the more, at the moment of the rape, Hanane had the feeling that she is losing her body possession, in a dissociation and depersonalization state.

Hanane shares a modified state of consciousness and emotional anesthesia that allowed her boyfriend's hold on her: she was unable to defend herself. The fact that Hanane is abused by her three brothers, and in addition offered to a friend, builds herself in a traumatic memory that her dependence to her procurer boyfriend testify, on the erotic masochism feminine fund (Schaeffer, 1998).

Hanane is less happy in her sexual life due to a reminiscence of incestuous scenes during sexual relations.

The sexual act is passively lived, without pleasure, and even in a degrading way. We think with Chabret & Chauvin (2005), that Hanane as every woman formerly abused, will present a bad reading and interpretation of tenderness attitudes and potential violence in the other; as such, she will be more exposed to meeting violent men, which reinforces the disgust for sexuality.

The manipulation of sexual abuses perpetually reactivates this traumatic memory and installs it in a process of survival leading "dependence and addiction phenomena". In other words, in order to be able to circumvent the confusion created by the traumatic memory reactivation, this adolescent adjusts her own survival strategies, must mobilize different pulsional bonds in the form of reversing against self by endangering oneself, or reversing in the opposite direction by reversing passivity activity in an attempt to regain control over the sexed body, and inversion of submission in front of sexual abuses. Thus, we think instead of being sexually abused, she becomes a drugs and risky behaviors abuser. As an example, we can cite taking drugs and alcohol, cuts and burns, the confrontation with her abuser and prostitution. We think that by fear of being raped again, Hanane is prostituting. It is about



anticipation conduct. Indeed, the incest, especially for women who have been abused precociously, restraint the pubertal constitution and the feminine identity (Agostini, 2000) and subjugate the woman to tyrannical correlative on-self of “environmental-induced passive cleavage that maintains the identity confusion” (Begoïn, 1987).

In this sense, the body marking helps to discharge intolerable affects and to dominate the stressful situation; they can serve as a permanent trace of undergoing pain, but also testify the desire to regain body control. Caruth (1996) thinks that traumas leave memory lapses that the individual will be forced to somehow fill it, by re-experimenting this event he has gone through without being really able while considering it. The physical markings will then have a cathartic effect by putting inside outside and becoming witness of intolerable affects. This Skin marks serve as a memory aid; it acts as a Skin memory. “Tattooing or other physical modifications tangle a series of events always making them present [...]. a way of stopping the time on the celebration of an event that matters in order to have it always in mind and especially to the body” (Le Breton, 2002, p.113).

The attachment to physical marking with this adolescent brings us to another form of addiction. We notice even the physical marking as a unique solution for all her problems:” one of the goals of addictive behavior is to discard her emotional states.” (Mc Dougall, 2004, p. 513). She uses it to reverse a submission situation, form of questioning the all-powerfulness, with a repetition of the acts every time the need manifests: these elements allow us to hypothesise that the physical markings are additional expressions for Hanane. Thus, these practices incarnate the externalization by the use of the marking acts, a search for body sensations, reduction of the internal tension and ensuring an exercising hold both on the body and on the marks. By marking addiction Hanane protects herself from her injured narcissism.

Besides, one point allows us to make a connection between physical marking and the addictions with this adolescent, is the existence of suffering that precedes both the physical marking and the addictions: for Penedelli (1997, in Cuynet, 2001, p.159) this suffering is to be interpreted as a particular form of uncertainty identity “the addiction appears as a solution to her difficulties, and for some patients, as an illusory and paradoxical form of identity restitution.”.



2.2 The feminine work

Lived as accession to maturity genital activity, puberty signs young adolescents' enthronement in the adult's world. Thus, this uncontrollable natural process places the adolescent in a passive situation, of incapacity and non-control of what is happening in her body. In other words; the menstrual blood flow will be experienced as a threat to lose her body control; in this context, Hanane reverses her submission to hold on the marks left on her body, the blood, it's flowing, and on the acts and the marking used means. Also, these practices realize body controlee and signs an attempt to mother dependence empowerment.

Besides this attempt of control submission in front of pubertary process, the adolescent refuses the passive position face to the experiences abandonment, of rejection and psychological, psychic and sexual abuses.

Hanane verbally expresses the reversal of oneself facing helplessness or anxiety; she talks about pulsional discharge and relief. But she does not recognize the auto-destructive aspect of her acts. Noting that even if Hanane shows a passive refusal position; she tries to escape from every hold. This adolescent uses physical marking as the only alternative to reverse this passivity into activity. Thus, she controls her body in full mutation, the marking acts, and the relation to an object put at a distance but under control. This control could have here an externalizing function particularly sexual trauma, came interfering feminine pulsional integration.

Hanane cannot overcome the separation, whether it is real or anticipated, since she heightens separation anxiety that is manifested with the adolescent by auto or hetero-aggressive acts, because as explained by Kernberg (1979), Hanane acts in her behavior this tension difficult to endure.

Heammet (1997) brings together the concept of identity in adolescence and the necessity of violence, by emphasizing precisely its internal tension discharge function, which allows strengthening the limits "violence acts have always a function in the psychic economy (...) of ego protection. (The violence) has ego internal tension discharge function, which threatens to overflow it, but especially by the control that she makes it possible to exercise on the object, she replaces this on distance and releases the ego of its influence. Every violence act strengthens the limits between self and object." (Jeammet, 1997, pp. 1- 26).



Violence situations that attack her narcissistic integrity and in turn generates a defensive violence that translates the response through behavioral acts. This one tries to restore the limits and a threatened identity, by denying desires and internal links and by the hold on external people.

Jeammet P., “l'adolescence aujourd'hui réflexion d'un clinicien sur la violence à l'adolescence »¹. From there, we think that the adolescent repeats in an acted way the sexual traumas, as if the corporal reproduction of the refractions undergoes imposed as only means of trauma's elaboration. Indeed we consider that the helplessness feelings that escape every control in front of the sexual abuse, engage the adolescent in an integration impossibility of passivity and feminine.

Hanane performs the reunion/confrontation to the imago and to mother's body in her pubertal body which is getting closer to mother's one. In this regard, any separation threat is experienced as a risk of losing a part of herself. In other words, we can understand that Hanane cuts the dependency liaison with object, recreates another link with an external object (in our case it is the marks), take back the active position by exerting a hold on the body and on the marks that represents the recreated object. Thus, she retakes control of the losing object threat (Guenguen, 1994). Instead of being a victim, she becomes an actress (Le Breton, 2003). In this regard, we think that the violence rampage with the physical marking allows the maternal body detachment sequestered in the adolescent's body. Be cut from this body-to-body, is taking the risk of bleeding as a wound. Indeed, the blood mobilization in the markings seem inquire on a displacement process related to the feminine: so this adolescent had to create, it seems, intended rites to control the harmful feminine. (Schaeffer, 2015, p54).

The “conceive” come means the constraint and the inexorable submission to “rules”, to a “categorical imperative” sometimes felt like sadistic. The time is seconded by this cyclical's return, which the woman cannot avoid:

The desire to maintain control on self-expressions: all-powerful archaic mother figure to which one must submit (Schaffer, 2015, p. 50).

The coupling (act/sustain) matches therefore the pairing (show/hide), manifesting, here again the desire to keep the stranglehold on self-expressions. The scopic pulsion is the heart of the physical marking logic. It has a specific meta-psychological status because she participates through the couple of the voyeurist/ exhibitionist to the understanding of the



perversions with the other metapsychology Freudian oppose couple sadism/masochism.

The adolescent remains attached to the reassurance that is procured by the other look, she values those who are seen, exhibit themselves. Shows another sense a shoring need and feeling of incompleteness that she tries to plug by the care she gives to her appearance. We believe that wanting to keep her baby would be also a facet of this shoring; especially since this desire actually reflects a need to enroll in a new filiation liaison, way of restoring passivity to face of the family's liaison rupture. In our sense, this desire does not confirm a real need of maternity, but will instead enroll on narcissistic affirmation, in coherence with what shows the work of Breton (2003, p. 51), which emphasizes that women using cuts present a disgust of menstruation, of sexuality and motherhood.

We think that Hanane is trying to repair, to fill narcissistic gaps, with pregnancy, while the abortions she underwent had awoken her loss problematic. Indeed, Merdaci (2010, p. 55) explains "the many changes accumulation, the emergence of new powers, is clogging of human relationships is accompanied with filiation models disorganization, the self-effacement and expectation feeling...". The self-reversal observation and the passivity into activity reversing with Hanane, allows us to write her problematic in the masochism: moral masochism, since Hanane placed herself in a victim position with reception of the others' pain; she was sexually, psychic and psychologically abused.

In sum, the genitality accession seems to be difficult, even traumatic for the adolescent, not only because of the revival of deficiency and the original traumatic experience encountered in the early exchanges, but also because of psychological and psychic experienced sexual abuse.

In our sense, the impossibility of enduring the mother absence, can indicate the impossibility of accession to the depressive position about which Klein speaks (1959), with pre-object stage fixation and the dominated relations construction by the external objects investment, as evidenced by the way in some adolescents feel for example "hanging" to boyfriends, to sport, to music... as well as, the pulsional destinies observed will from masochist layout to interfere spent the processes, the physical marking translating a passage favoring the feminine integration, that the adolescent tries to control this passivity by a reversal on herself and a reversal to its opposite. For this



adolescent, the feminine awaits symbolization and takes shape of physical markings.

Conclusion

In conclusion and in light of the collected elements, we make the hypothesis that the objectal relation disturbance would be at the base of the physical markings, in a context where the pubertal refractions come to reactivate the sexual traumatism. Following the sexual abuse traumatism that attacks the body integrity, this adolescent girl experiences a body refraction. Then for her it is not only to externalize this unhappiness and pain that are related to trauma by self-reversing, but also to consolidate the body limits by a new skin, symbolically more containing “take all the rotten things in her away, tear off her skin to get a new one, etc.” (Lopez, G., Piffaut-Filizzola, G., 1993, p. 75).

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