

**From rape trauma to disaffiliation:
study of a clinical case of an adoptive adolescent in Algeria**

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Abstract :

In this paper, we will try to show, through the clinical study of an Algerian adolescent adopted victim of rape, that there is a particular link between adoption (in the Kafala¹ sense) in the Algerian context and the traumatic fact. In fact, we note from the outset, in this study, that the precarious relationship between the adopter and the adopted is a vulnerable element for the child, especially when we know that the child does not enjoy, socio-emotionally speaking, the same rights as a biological child. This relational fragility will ultimately result in the runaway of the adolescent from the family home, leading to her subsequent rape, which constitutes a first rupture in itself, and which in turn leads to the disaffiliation of this adolescent, since the adoptive family refuses to allow her to return to the family home. We believe that the traumatic event of rape would undermine this parent/adoptive bond, which is already fragile at the grassroots level, ultimately leading to disaffiliation and a breakdown of the bond.

Keywords :

Trauma of rape, adolescent, adoption, disaffiliation, clinical study

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Introduction

The real principle of adoption is to protect a child, to give him, or her, a filiation, in addition to having a new family, or simply a family. Having a family makes you feel affiliated with its members. In any event, adoption gives a new life to a child who, for different reasons, cannot be raised under the protection of his or her biological parents.

As a result, several forms of adoption can be found in different countries and cultural contexts. However, adoption, as conceived by Westerners (for example France), does not exist everywhere. In particular, we mention most countries governed by Muslim law, where the adoption of a child (*tabanni*) is not a recognized legal concept. However, each country in the land of Islam proceeds differently according to the data of the law in force¹

In Algeria, adoption within the meaning of Article 44 of the Family Code is prohibited by Shari'a and the Law. Thus, we speak of legal guardianship or *Kafâla*², the latter does not allow filiation, which can be given only to children of blood. Bettahar states that this is a "parentless adoption" {Translate}³(Cited in Le Gall & Bettahar, 2001). Filiation occurs, therefore, only through the procreation of the child by his parents.

This notion of *Kafala*, is closer to that of « *Forestage* » rather than to adoption. According to Marcel Mauss (1969,p. 343) :« The term "fosterage" is an "old Norman name" that evokes "the grabbing of a child by its educator" and that can be translated as "feeding" or "educating" (Corbier, 1999, in Barraud, 2008). In general, fosterage refers to a foster relative and defines providing a child with all that is necessary for his or her growth, but applied to a person other than the biological parent, a person who is "raising" ⁴{Translate}(Belmont, 1980 in Barraud, 2008, pp. 459-468)

The Algerian legislator has allowed, since 1992⁵, the child born under X to bear the non of his foster family (cited in Mouadiah & al, 2012). In the birth certificate of this child which indicates '*kefil*' and '*kefila*'. This legal provision is called "concordance of names". Therefore, the person adopted by *kafala*, or accepted, retains his original filiation even if it is unknown. {Translate}⁶ (Barraud, 2008)

This status protects a child born under X from the way society looks and its judgments. He will thus be affiliated to his foster family, but this will not give him, however, the same status as a child of blood. Qur'an precise this : «God did not give man two hearts; he did not grant to your wives the right of your mothers, nor to your adopted sons the right of your children » (Qur'an, chapter XXXIII, verse 4). { translate}⁷

Thus, according to Conte (1994), this verse legitimizes "forever a new and exclusively biological vision of kinship". {Translate}⁸(Conte, quoted in Mouadiah, 2012, p. 38). Boukheira explains that "filiation obeys the genealogical model and will be confirmed and attested by the divine law". {Translate}⁹ (Boukeira, 1997, p. 347)

We note that in the Muslim world, people are designated by their first name and by the surname that establishes the filiation (*Ennassab*), that is to say son/ daughter of so-and-so. Filiation therefore refers to patrilineality (one is the son of one's father or of the male ancestor). Therefore, the child welcomed by *Kafala*, will always be deprived of the inheritance and will never be part of the lineage, called «paternal». The lineage, "that is, the names of the male ascendants, each person defines himself socially and ensures legitimacy" (Boormans in Le Gall and Bettahar, 2001, p. 52). {Translate}¹⁰

Moreover, for biological parents, one can recognize the biological filiation of one's child and refuse him or her parental filiation. or if these courts decide to give him filiation, he will not have the right to paternal identity anyway. There is therefore a difference between parentage, the concept of which is to prove that this child bears the blood of its father and

paternity, which, in order to bear the name of the parents, the law requires that they be married. (article number 44 of the code family, in Bettahar, 2001) {Translate}¹¹

On the social level, the absence of a paternal lineage for the adopted child, would be a source of continuous discomfort. Indeed, he is cut off from his origins, he does not have access to real representations of his family. According to Boucebci (1990), abandoned childhood in Algeria takes the place of “forced filiation”. {Translate}¹²

It is therefore clear that this form of adoption reduces the rights (emotional, social and legal) of the adopted child, compared to another of the blood, and can even constitute a weakening or even traumatizing element. Especially at the moment of revelation, because it refers the child to the denial of his filiation. Whether it is during childhood, when the latter is in the phase of construction of his personality, or in adolescence, in full identity crisis, the revelation can therefore be the source of the triggering of many imbalanced and delinquent behaviors such as addiction, or running away. .etc.

This is what we will demonstrate through the case of Selma¹³, a teenage girl who was adopted. As a result of the revelation, she developed risky behaviour that went as far as running away. This led to her rape.

We ask ourselves, on the one hand, the question of knowing, at first, whether the adoption in the sense that we have developed above, would be able to be a vulnerable factor leading the subject in question to run away and be raped afterwards?

And on the other hand, how does the event of rape undermine the relationship between the adopter and the adopted leading even to disaffiliation?

This is a clinical case that I have followed for three months in Oran (Algeria) as part of a study on the issue of rape and its link with culture.

Clinical case

Selma is a 20-year-old girl, at the time of the investigation, whom we met in Dar Rahma of Misserghin in Oran (west of Algeria). She is single, without a profession, and left school when she was only in grade of Medium-sized-School. Selma is an assisted child who has been adopted and raised by a foster family from birth to age 17. The adoptive mother was not soft on her. Selma always felt the coldness of her mother compared to what she was showing her other children. This is, in fact, the reason why Selma’s maternal grandmother offers her to live with her. Two aunts and an uncle lived with the grandparents. It was the latter that Selma liked the most, unlike the eldest aunt who did not like her very much. As a result, many problems have arisen since her arrival at home.

Despite all these inconveniences, the little child lived quietly, until she learned, through one of her classmates, that she was an adopted girl. On her way home from school, Selma kept hoping that this news would not be true. Unfortunately, her grandmother confirms what her comrade said.

Everything then changed in Selma’s life since this revelation. Besides, she did not want to go to school anymore, the reason why her father sought her another school, close to her grandmother, her studies deteriorated by sight until she left school definitively. From then on, little Selma never left the house, which exacerbated the problems with her aunt.

At the age of 17, she met a young man, whom we will call “Y”. Her relationship with this 25-year-old was limited to telephone calls, as she was not allowed to leave the house all the time. On several occasions, Y offered to run away with him, since he was aware of her problems with her aunt, but Selma refused, until the day she had a big argument with her aunt, and, on a stroke of nerves, accepted his proposal and ran away from home. “Y” raped Selma the night he ran away with him. Selma was threatened with a knife and was almost

gang-raped by his rapist's buddies. Selma was met by the police after having managed to escape from her rapist, who had inserted her into a prostitution ring that lasted only 3 days, then she went to the police. The police station called her family, only the youngest aunt and her grandmother came to the police station, and preferred to abandon Selma, who was immediately placed by the judge of minors of Oran in a reception center for minors in Tlmcen, and at the age of 19, the age of majority, She was transferred to Dar Rahma, where she resided at the time of the investigation.

Psychopathological analysis

Selma was abandoned by her birth mother, she was adopted by a foster family a few days after her birth. As a result, she was greatly affected by the abandonment of her birth mother. All she talks about is wanting to meet her : « I just want to see what she looks like...I want to know how she is... Who is my mother, and especially I want to ask her why she left me? If she's afraid that I'm gonna stay at her place or that I'm gonna make trouble for her, that she's gonna be reassured, I don't plan on staying at her place or making trouble for her, I guess she's got a family, a husband and children and especially that she is afraid that I suddenly appear in her life to declare that I am her daughter, after which her husband would abandon her because of it, I understand her concern. I just want to see her, even if for once in my life »

In addition to the birth, which is itself considered a shock (concept of Otto Rank), the infant seeks direct contact with the mother's womb from the first moments of his life, with the aim of forming his first objectionable bonds, even if the latter remain «pieces of object» {translate}¹⁴, according to the expression of Bergeret (1976, p.12). Thus, these first nutritional movements provide pleasure and constitute the libido in children.

The first object of love in the psychoanalytic sense is the mother or the substitute. According to Bergeret, "the word "mother" is to be taken in the broad sense: the person who performs most of the care to be given to the child". {Translate}¹⁵ (Bergeret, 1976, p. 12)

According to Cyrulnik (2019) : 'a newborn has no chance of surviving. The body of his mother offers him a first sensory niche that tutors his developments. From the first months, the niche expands and quickly integrates another sensory base, another attachment figure that can be called "father" or "grandmother" or "aunt" depending on the family structure. This means that, from the beginning of life, the social organization disposes around the child the behavioural and verbal tutors that will direct the biological and emotional developments of the toddler. Sometimes the niche is altered by mother's disease, domestic violence, social precariousness, famine, epidemics, wars and many other misfortunes that are not uncommon in the human adventure.' {Translate}¹⁶(Cyrulnik, 2019, p. 17)

The experience of adoption and disaffiliation

Selma was directly abandoned after her birth, this abandonment left her an irreparable lack. Barus Michel and Gratton (2017) explain the effects of this abandonment in children: « with abandonment, the biological mother is absent from the field. Biological filiation is ignored or secret. The child does not know "what it was made of", and when he presses or discovers it, he is haunted by this riddle of the other in him, as a debt or grievance. The biological mother holds the keys of being that would remain out of reach. "Who is she?" is equivalent to "Who am I?" Remains the unanswered question on the reasons of what is experienced as «rejection», of this refusal of the gift, of this missing love? abandonment is a trauma of origin, it generates the intensity of the break from the mother's capacity, it will take a lot of welcome, and words, a lot of resilience to dominate it. Filiation is a black hole that the

adopted or the orphan fills with fantasies, of an imaginary sometimes delirious that can set him against those who offered him emotional recognition. Trauma manifests as withdrawal or unstable aggression. it is a claim without words, acts, that leads to a haunting search for the «true» mother, to find oneself seeing her. An experience of abandonment broods in adoption. the child may recognize the love, the education he has received, but he remains torn by the mystery of the origin of his life where genetics and the psychic are one.” (Barus-Michel & Gratton, 2017, p. 22-23)¹⁷{Translate}

For Selma, her adoptive mother was not tender and affectionate with her: I always felt cold with me, she always said to me, "You're not my daughter, I don't like you," when I was doing something stupid, but I thought she only said it to me when she was angry or something, but I would never have taken her words seriously, it was true that it hurt to hear her even though I didn't know it was true, but I thought she was just upset about my behaviour... No, with my brothers she was more flexible, she loved them more than me... She insulted me for the slightest thing."

Selma's mother's words were too heavy to tolerate during all these years, but they only became traumatic at the time of revelation. We add to that the fact that a 10-year-old is in the midst of socialization and identifying research. The mother is often the model the daughter adopts to become a woman. For Freud: «the relation of lost object is replaced by the identification of the self with the object» {Translate}¹⁸(Bergeret, 1976, p. 33). For Selma, her mother is not the same mother she imagined. The fact that she did not come from her womb, and that her family was not her real family, makes this event upsetting for her. According to de Ajuriaguerra and Marcelli (1984), « many situations can be traumatic for the child. On the one hand, situations of nature or intensity as they extend beyond the abilities of the Self of the child. On the other hand, these two authors speak of external situations that resonate with the current fantasmatic desires or fears of the child, according to his level of maturation ». {Translate}¹⁹ (De Ajuriaguerra & Marcelli, 1984, p. 363)

For Selma, reality inadvertently reinforces the imaginary creates confusion between inside out, fantasy reality, etc. For A. Freud: “These external traumas become interior if they are connected, or coincide, with the realization of deep anxieties or fantasies of desire or when they symbolize them”{Translate}²⁰ (A. Freud in de Ajuriaguerra & Marcelli, 1984, p. 363).

In addition to this feeling of abandonment by the birth mother, we reveal in Selma the existence of an emotional deficiency related to the distortion of the relationship with the adoptive mother (the quality of maternal intake), or its discontinuity. De Ajuriaguerra and Marcelli (1984) have a poor prognosis for children who have suffered from emotional deficiency: “The distant future is dominated by the possibilities of social adaptation: the risk of marginality, delinquency and psychopathy is particularly great. In the history of deviant adolescents, we frequently find this "family-problem" context, with the usual devaluation of the self, the absence of the ideal of the satisfying self and very primitive bankruptcies in the narcissistic investment of the self”. {Translate}²¹ (de Ajuriaguerra & Marcelli, 1984, p. 375)

Moreover, the revelation that came at a difficult time and in a shameful way (by a schoolyard and in the school) caused the appearance of behavioural disorders, or even depression in the subject. De Ajuriaguerra and Marcelli speak precisely of “the possibility in the adopted child to build a «family novel»{Translate}²². Freud thus called the imaginary construction in some children «disappointed» by their parents, invent a family generally richer and more powerful. According to him, this also helps to alleviate their guilt towards their real parents during the oedipal complex. For de Ajuriaguerra and Marcelli, in the adopted child, when a conflict arises with his adoptive parents, he will be all the more ready

to build this «family novel»”. {Translate}²³ (Freud cited in de Ajuriaguerra & Marcelli, 1984, p. 399)

Indeed, Chez Selma, the search for biological parents, especially the mother, remains active. The latter is idealized. Moreover, we have seen, through her speech, how she tries to find excuses for her, while imagining how her mother lives and what her reaction would be if she suddenly appears in her life. In reality, Selma has the hope that her mother will appear and give her what her adoptive family had deprived her all this time (their tenderness and affection).

Selma did not find affection in her grandparents house either. This is also among the reasons that led her to run away with the one who later becomes his attacker. Selma’s runaway can be considered a form of identification with her mother. In other words: “... when the feeling of rejection by the parents predominates, the feeling of having been a “bad” baby, “an unpleasant product”, the adopted adolescent can then develop a “negative identity”, identifying with this supposed bad part of himself.” (de Ajuriaguerra & Marcelli, 1984, p. 361). {Translate}²⁴

According to De Ajuriaguerra and Marcelli again, the double genealogy that the adopted adolescent possesses and that he incorporates into his identity constitutes a real risk of identity confusion. Mackie writes on this: "For the adopted adolescent there is a real risk of crisis with confusion of identity and the establishment of a negative identity." {Translate}²⁵ (Cited in De Ajuriaguerra & Marcelli, 1984). They add that clinical experience has shown that it is in adolescence that the adopted person asks the most questions about his parents. We have even noticed Selma’s desire to know everything about her two parents, but especially about her mother. Moreover, the total lack of information about the parents is a source of intense anxiety. The latter comes mainly from the ignorance of the conditions of abandonment: "for the adopted adolescent, knowing that he was a baby or an unloved child, rejected, is an obvious attack on his basic narcissism and his fundamental identity." {Translate}²⁶ (de Ajuriaguerra & Marcelli, 1984)

Triseliotis (quoted by A. Mackie.) believes that “adoptees want to learn that their parents wanted them and that they were not rejected without love. In a way, the adopted wishes that it was only the material conditions external to the affective exchanges that were the prevailing cause of the abandonment “. {Translate}²⁷

It seems that Selma remained fixed in her «family novel», in which she imagines herself with her two loving and educated parents, this serves as support for her narcissism.

Indeed, this movement back to the lost objects and this fantasmatic over-support is reinforced by the attitude of the adoptive mother towards Selma. Concerning the coldness of her with Selma, can be explained by the fear -unconsciously or even consciously- that her daughter reproduces the same mistake of her birth mother. The slightest independent behavior of Selma would have served as confirmation of these fears. This fear, in turn, would have caused Selma to run away. Barraud (2008) explains that : « The abandoned child, who is often illegitimate, in other words born of *zinâ*²⁸, is also a bearer of danger. Conceived within an illicit relationship, “the fruit of unbridled instincts,” it must be set aside, “treated as a second-class human” (Benkheira, cited in Barraud, 2008).

The position claimed by all Muslim legal schools states that the child born out of wedlock is not a child from the point of view of the Law. If he certainly has a father, he has no social father. The natural child is the embodiment of the forbidden transgressed. Because it is feared and believed to transmit the misfortune of dishonour, it is eliminated and abandoned. And because it is abandoned, its illegitimacy is invariably suspected.

Thus, when taken into an institution, this particular child, generally healthy but whose “disability is unique and only social, the absence of any surname”, has for a long time: “the object of an almost instinctive rejection [...] a deep aversion as if this sin were likely to taint the stakeholders” (Moutassem-Mimouni, cited in Barraud, 2008). As soon as society conceives them as the living fruits of a fault, it will tend to deny their existence by a protective reflex, arranging for all these beings deprived of filiation a future as dark as limited. » (Barraud, 2008, pp. 459- 468) {Translate}²⁹

Also, Selma’s separation from her adoptive parents (by going to live with the grandmother) prior to the revelation was a potentially significant event in her life. Selma felt newly abandoned by them. This rejection was, probably, a source of cleavage in the image that had of them. Moreover, the fact that it is adopted by them, so, somewhere, chosen, elected, builds the good image of these adoptive parents, but subsequently, a negative image «bad» came to settle after their abandonment. However, Selma did not know that they were not her real parents, this does not prevent the division of the imagos. In the case of Selma, the cleavage is also made in this image and that of her parents. According to Marcelli and Braconnier(1988), this cleavage also affects self-image, they quote W. Whinnie: “ adoptees often develop very different attitudes towards their adopting parents, from excessive devotion to them to sharp reproaches. When there have been no notable difficulties in childhood and adolescence this author notes that the adopted retain an extreme devotion and a great solicitude towards the adopters, through this devotion and solicitude one can presume the effects of an idealization of these adoptive parents, idealization based on totally good images, not modulated. When there are difficulties of adaptation, the abrupt passage of an attitude of devotion subjected to reproaches and a lively aggressiveness also illustrate the cleavage “ {Translate}³⁰

It seems to us that all these previous elements led Selma to flee from the home of her adoptive family. Feeling “foreign”, rejected, and misunderstood has caused her unbearable distress.

Runaway here is a belated response to abandonment. It marks, indeed, a depression and a passage to the act. This depression is always accompanied by this strong feeling of abandonment. We add to this the fact that, in general, the teenager is often in search of another identity when the entourage is incomprehensible or even hostile. “Runaway is a reaction that occurs in emotionally immature, solitary, a little cold, living in a warm and dismissive family environment...” {Translate}³¹(Marcelli & Braconnier, 1988, p. 88).

The psychological consequences of Selma’s abandonment by her adoptive parents following her rape :

Shame and guilt are two feelings that occur at the same time in most rape cases. In Selma’s case, shame is far deeper and older than guilt. It refers to the image of a rejecting mother, a faulty mother, a mother who has committed the unforgivable error (sin). Being an adopted child and the revelation she had triggered this shame, especially as she learned it from a classmate. Shame is never harmful if it is not known by others, it disturbs and hurts from the moment it is revealed.

On the other hand, Selma’s shame grew once she learned that her rapist knew everything about her origins, even before he called her for the first time, “Imagine someone who knows everything about you,” Selma says. She felt completely devalued when she heard this statement from “Y”. For Selma, the shame is therefore above all that of being without origin, of being the abandoned child, and therefore not bound, but why not bound? “Since I must have a flaw,” Selma says. “Shame is a very deep narcissistic condition. In the case of Selma, we are witnessing the incorporation of the shame of her birth mother.

Then comes the guilt of not loving this mother, of wanting to punish her. A guilt that is also that of the other (of the mother) in a form of identification. It is also that of an aggressor to whom one identifies. Selma's guilt is that of running away, seducing, loving, but especially that of wanting to punish those who raised and protected her for years (these adoptive parents). This strong feeling of guilt is far from easy to tolerate by the subject who feels completely exhausted. His somatic disease (sickle cell) is only a form of psychosomatic response to this guilt.

Finally, comes the attitude of her adoptive family (her youngest aunt at the police station) which showed great hostility towards her and a categorical refusal once they learned that she is no longer a virgin. This also increases his denial covers a great guilt towards his adoptive family. (denial is worth more than confirmation) her guilt: «In any case, I would not have wanted to leave with them (grandmother and aunt), even if they had asked me, I would have refused». This denial covers a great guilt towards his adoptive family. (denial is worth more than confirmation). Indeed, Selma does not stop talking about them, and especially about her uncle whom she loves «but he did not come for me!».

“I don't want her back, I've always defended her, but she didn't know how to take her chance, I considered her my daughter, but she disappointed me, I don't want her anymore, I'm afraid for my daughter, now Selma is great... her father doesn't want to hear about her anymore, he's ashamed of her, “if she's not a virgin, I don't want her in my home,” Selma's adoptive mother tells us, reporting her husband's words.

Psychopathologically, we find in Selma a perennial and permanent search for attachment to "pieces of object", to use the expression of Bergeret «pieces of objects». Also, the disease that Selma has just discovered «sickle cell», is probably a way to express her anger and aggression through the body. Note that Selma is very tender and affectionate, and that she does not show her aggressiveness under any circumstances.

She sees her future uncertain mainly because of the loss of her virginity. This was probably reinforced by the attitude of refusal on the part of the two suitors marriage, who turned away as soon as they learned that she was not a virgin. On the other hand, the contemptuous gaze of others increases the feeling of being defiled by rape. We have seen that this feeling is very old and that it comes, at the base, from the deep feeling of Selma to be without known origin.

We have also seen that the refusal of the other is not limited, in the case of Selma, only to foreigners. The negative attitude of her adoptive family would also have accentuated the feeling of rejection and abandonment, as well as shame and guilt.

Finally, despite the fact that she is refused and expelled from the family group, Selma remains always in search of love and affection; a search for love of the other sex, but also and especially of the biological mother.

Regarding the disaffiliation attitude of Selma following the rape, this finally leads us to think of the very issue of adoption in Algeria (and in the countries of Muslim law). If adoption does not exist in the Western sense in Algeria, it is because it does not exist in the social reality either.

Conclusion

It is clear that the relationship between adoptive parents and their child adopted depends on the introjected social values of culture. Indeed, adoptive parents seem conditioned by a social and religious conformism that weakens the emotional bond with their child. There is little relational investment to the point of abandoning your child from the first act “not in line” with societal expectations. We think that this abandonment behaviour also refers to the nature of the legal-social commitment of parents who do not feel in the legal and social obligation to

protect this child, who is ultimately not theirs. Parents do not feel guilty and make a dismissive speech by talking about their daughter who has been raped. It is easier for them to abandon a child which has already been abandoned by her parents, as if, in a split second, the child were returned to its starting point, to the enigma of its birth, it is symbolically associated with abandonment to the absence of the origin, to the sin of the other, and one creates a fusion between the limits of oneself and that of the other. The child would therefore endorse the error of the parent and would be condemned to feel bad, hated, affiliated with nothingness.

Finally, unfortunately, being disaffiliated by adoptive parents may make any temptation to narcissistic reparation almost impossible, especially when the parents remain unknown.

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Notes de fin :

¹ For exemple, Tunisia allows adoption.

² Guardianship

³ « Adoption sans filiation »

⁴ « le terme « fosterage » est un « vieux nom normand » qui évoque « l'accaparement d'un enfant par son éducateur » et que l'on peut traduire par une « mise en nourriture » ou « une mise en éducation » (Corbier, 1999 in Barraud, 2008). Très généralement, le fosterage désigne une parenté nourricière et définit le fait de fournir à un enfant tout ce qui est nécessaire à sa croissance, mais appliqué à une autre personne que le parent biologique, une personne qui « élève » (Belmont, 1980 in Barraud, 2008, pp. 459-468)

⁵ Executive Decree No. 92-24 of 13 January 1992 supplementing Decree No. 71-157 of 3/6/1971 on the change of name. It specifies that the change of name may be made in the name and for the benefit of a minor child born to an unknown father, by the person who legally collected it, in order to reconcile the surname of the child with that of his guardian.

⁶ Cette disposition légale est appelée « concordance de noms. ». La personne adoptée par kafala, ou accueillie, conserve sa filiation originale même si elle est inconnue.

⁷ « Dieu n'a pas donné à l'homme deux coeurs; il n'a pas accordé à vos femmes le droit de vos mères, ni à vos fils adoptifs le droit de vos enfants »

⁸ ce verset légitime à jamais une vision nouvelle et exclusivement biologique de la parenté.

⁹ C'est-à-dire les noms des ascendants masculins, que chaque personne se définit socialement et s'assure de la légitimité »

¹⁰ Pour les parents biologiques, on peut reconnaître la filiation biologique de son enfant et lui refuser sa filiation parentale, ou alors si ces parents décident de lui donner la filiation, il n'aura pas de toute façon le droit à l'identité paternelle. Il y a donc une différence entre la filiation dont le concept est de prouver que cet enfant porte le sang de son géniteur et la paternité qui, pour porter le nom des parents géniteurs, la loi exige que ceux-ci soient mariés. (art 44 du code la famille)

¹¹ Filiation forcée

¹² A fictitious name

¹³ Morceaux d'objet

¹⁴ Le mot « mère » est à apprendre au sens large : la personne qui accomplit la plus grande partie des soins à donner à l'enfant.

¹⁵ Un nouveau-né n'a aucune chance de survivre. Le corps de sa mère lui offre une première niche sensorielle qui tutorise ses développements. Dès les premiers mois, la niche s'élargit et intègre rapidement une autre base sensorielle, une autre figure d'attachement que l'on peut appeler « père » ou « grand-mère » ou « tante » selon la structure familiale. Ce qui revient à dire que, dès le début de la vie, l'organisation sociale dispose autour de l'enfant les tuteurs comportementaux et verbaux qui vont diriger les développements biologiques et affectifs du tout-petit. Parfois la niche est altérée par la maladie de la mère, par la violence conjugale, par la précarité sociale, par la famine, par les épidémies, par les guerres et bien d'autres malheurs qui ne sont pas rares dans l'aventure humaine.

¹⁶ Avec l'abandon, la mère biologique s'absente du champ. La filiation biologique est ignorée ou secrète. L'enfant ignore « de quoi il a été fait » et, quand il le pressent ou le découvre, il est hanté par cette énigme de l'autre en lui, comme dette ou grief. La mère biologique détient les clefs de l'être qui resteraient hors de portée. « Qui-est-elle ? » équivalent à « Qui-suis-je ? » Reste la question sans réponse sur les raisons de ce qui est vécu comme « rejet », de ce refus du don, de cet amour manquant ? L'abandon est un traumatisme des origines, il génère l'intensité de la coupure d'avec la contenance de la mère, il faudra beaucoup d'accueil, et de paroles, beaucoup de résilience pour le dominer. La filiation est un trou noir que l'adopté ou l'orphelin remplit de fantasmes, d'un imaginaire parfois délirant qui peut le dresser contre ceux qui lui ont offert une reconnaissance affective. Le trauma se manifeste par le repli ou l'agressivité instable. C'est une réclamation sans mots, agie, qui mène à une recherche obsédante de la « vraie » mère, pour se retrouver en la voyant. Un vécu d'abandon couve dans l'adoption. l'enfant a beau reconnaître l'amour, l'éducation qu'il a reçus, il reste déchiré par le mystère de l'origine de sa vie où le génétique et le psychique ne font qu'un. » Barus-Michel & Gratton, 2017, p. 22-23)

¹⁷ La relation d'objet perdue est remplacée par l'identification du Moi à l'objet

¹⁸ « bon nombre de situations peuvent être traumatisantes pour l'enfant. D'une part, les situations de nature ou d'intensité telles qu'elles débordent les capacités du Moi de l'enfant. D'autre part, ces deux auteurs parlent de situations externes qui rentrent en résonance avec les désirs ou craintes fantasmatiques actuels de l'enfant, en fonction de son niveau de maturation »

¹⁹ « ces traumatismes extérieurs deviennent intérieurs s'ils entrent en rapport, ou coïncident, avec la réalisation d'angoisses profondes ou de fantasmes de désirs ou encore lorsqu'ils les symbolisent »

²⁰ « L'avenir lointain est dominé par les possibilités d'adaptation sociale : le risque de marginalité, de délinquance et de psychopathie est particulièrement grand. On retrouve fréquemment dans l'histoire des adolescents déviants ce contexte « famille-problème », avec l'habituelle dévalorisation de soi, l'absence d'idéal du Moi satisfaisant et des faillites très primitives dans l'investissement narcissique du soi »

²¹ « Roman familial »

²² chez l'enfant adopté, quand un conflit apparaît avec ses parents adoptifs, il sera d'autant plus facilement disposé à construire ce « roman familial

²³ « Lorsque prédomine le sentiment de rejet par les parents géniteurs, le sentiment d'avoir été un « mauvais » bébé, « un produit non aimable », l'adolescent adopté peut alors développer une « identité négative », s'identifiant à cette mauvaise partie supposée de lui-même »

²⁴ « Pour l'adolescent adopté il y a un risque réel de crise avec une confusion de l'identité et l'établissement d'une identité négative. »

²⁵ « Pour l'adolescent adopté, savoir qu'il a été un bébé ou un enfant non aimé, rejeté, constitue une évidente atteinte à son narcissisme de base et à son identité fondamentale. »

²⁶ les adoptés ont envie d'apprendre que leurs parents géniteurs les ont désirés et qu'ils n'ont pas été rejetés sans amour. En quelque sorte l'adopté souhaite que ce soient uniquement les conditions matérielles extérieures aux échanges affectifs qui furent la cause prévalente de l'abandon

²⁷ Adultery

²⁸ L'enfant abandonné, qui est bien souvent illégitime, autrement dit issu de la *zinâ*, est lui aussi porteur d'un danger. Conçu au sein d'une relation illicite, « fruit des instincts débridés », il doit être mis à l'écart, « traité en humain de seconde zone » (Benkheira, 1997). La position revendiquée par toutes les écoles juridiques musulmanes déclare que l'enfant né hors mariage n'est pas un enfant du point de vue de la Loi. S'il a certes un géniteur, il n'a pas de père social. L'enfant naturel est l'incarnation de l'interdit transgressé. Parce qu'il est craint et que l'on croit qu'il transmet le malheur qu'engendre le déshonneur, on l'élimine, on le délaisse. Et parce qu'il est abandonné, son illégitimité est immanquablement suspectée. Ainsi, lorsqu'il est recueilli en institution, cet enfant particulier, généralement sain mais dont : « le handicap est unique et uniquement social, l'absence de tout patronyme », a pendant longtemps fait : « l'objet d'un rejet presque instinctif [...] une profonde aversion comme si ce péché risquait d'entacher les intervenants » (Moutassem-Mimouni, 2001 in Barraud, 2008). Dès lors que la société les conçoit comme les fruits vivants d'une faute, elle va tendre à nier leur existence par un réflexe de protection, aménageant pour tous ces êtres dépourvus de filiation un avenir aussi sombre que limité. (Barraud, 2008)

²⁹ Les adoptés développent souvent à l'égard de leurs parents adoptants des attitudes très contrastées, passant d'une dévotion excessive envers eux à des reproches vifs. Quand il n'y a pas eu de difficultés notables dans l'enfance et l'adolescence cet auteur note que les adoptés conservent une dévotion extrême et une grande sollicitude à l'égard des adoptants, à travers cette dévotion et cette sollicitude on peut présumer les effets d'une idéalisation de ces parents adoptants, idéalisation qui repose sur des images totalement bonnes, non modulées. Quand existent des difficultés d'adaptation, le brusque passage d'une attitude de dévotion soumise à des reproches et une vive agressivité illustrent aussi le clivage

³⁰ La fugue est une réaction qui survient chez des sujets émotionnellement immatures, solitaires, un peu froids, vivant dans un milieu familial peu chaleureux et rejetant, [...]