

The Father-Adolescent Relationship in Algerian Society

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Abstract:

The purpose of our study is to determine the relationship between the teenage girl with his father in our contemporary Algerian society, this because adolescence is a crucial step in the development of the individual, who prolongs childhood, where the individual is in full tranquility in his body that he ended up perceiving in his multiple dimensions, and ends in adulthood, where the person is considered to have acquired the tools that allow him to integrate the world of Adults. To carry out this study we used the methodology of the case study which is based on the interview in the first place and also on observation, as a result we made interviews with adolescent girls aged 15 to 17, and have done a content analysis of their stories.

Upon arrival we managed to conclude that the relationship that the father maintains with his teenage child has indeed evolved and changed, indeed the father is no longer that person distant from his child (teenager), but rather, he became close to him, listening to him.

Keywords: Adolescent ; father ; authority ; body ; identification.

Introduction:

Adolescence is an obligatory passage that all human beings must go through during their development, it is the place of changes and multiple transformations that will affect several dimensions of the being, the bodily dimension, the psychological dimension, the social dimension and even the cultural dimension.

Adolescence is a phenomenon that adolescents do not experience alone, since they live in a family, the latter will experience the adolescence of their child, and first and foremost the parents each of them will experience adolescence. of his child from his angle of view and from his person.

During adolescence the being will seek to build his person and acquire autonomy in relation to the parents, to whom he was dependent for a decade, even if this dependence is only on the material level since we find Pierre Geissman insist on the fact that it is an illusion to think that the child is psychologically and emotionally dependent on his parents (Geissman P., 2003).

The bodily transformations that the being undergoes during adolescence are dictated by physiology (biology), in appearance, but also by socialization and the rules which are at the base of any society so the female being will become a girl in part. by the physiology which gives it the external sexual characteristics of the girl but also thanks to the rules and to the social and cultural norms which will register it in the feminine gender, and the thing is the same concerning the masculine being.

But if bodily changes are important for the individual since they propel him into a new phase of development, psychological changes are also of great importance. They are only made in the relationship with the other since it is a question of questions that the adolescent will ask herself and to which the other is supposed to provide answers. The other here should be summed up in the person of the parent including the father.

What relationship does a teenage girl have with her father in contemporary Algerian society? How does an Algerian teenager see her daddy? Is the Algerian father present alongside his teenage daughter?

These are the few questions that have emerged in our thinking and have led us to reflect on the phenomenon of adolescence, in our society, experienced by the female gender.

1. Identification

Identification is a complex process, which is at the very basis of the emotional bonds, which the subject will weave with the other in his environment. During adolescence this process seems to be all the more visible and perceptible in the behavior of the subject as in his speech. At this period of existence we note a mirror identification which will be clearly visible, the latter will be done mainly with respect to friends (de Kernier N. et al., 2005), this contrasting with an extreme dependence on objects that are parents.

The more the parental figures are blurry and distant, the more the parents do not present themselves as a suitable identifying model for the adolescent, from there she will idealize another, in whom she will see a reliable model and with whom she will try to identify. . This is done according to choices linked to the representations of sex, which means that we are going to attend gender-identifying positions, she may have a preference for boys, sometimes she may even switch from one sex to the other in sometimes it is in the masculine gender, sometimes it is in the feminine gender.

Freud (1932, p.88) defined identification as "the assimilation of one ego to another, foreign, as a consequence of which the first ego behaves ... in the same way as the other, imitates and , to a certain extent, takes it in itself ", as he defined it previously as "the first expression of an emotional bond to another person "(Freud S., 1921, p.167).

For Freud there is a narcissistic identification and another so-called hysterical identification, this last type of identification has a great importance in the appearance of hysterical symptoms, which come to counter the realization of an unconscious desire for identification, "there is acts of identification with the object of desire of the other itself desired by the subject "(de Kernier et al., 2005, p.98).

Here the identification allows the acquisition of an identity in the relation to the object but with recognition of the otherness and the difference in relation to the other, intersexual difference but also intra-sexual, that is to say - say in the same sex.

In the context of narcissistic identification, the starting point being orality, the choice of the identifying object is made according to a narcissistic model, the object being defined as "another person, the other in the interpersonal relationship, represented as the other of the phantasm "(Widlöcher D., 2005, p.79), we are there in front of a distinct entity, an object and a subject which in the domain of the phantasmatic are interchangeable, but also changeable. An example is very illustrative here is the action of beating a child (Widlöcher D., 2005). In another section, we can verify that the self-subject is always projected into the object (Roux A., 2011).

Identification designates the fact of seeing oneself in the other, in other words of perceiving one's self outside of one's self, in this other.

The issue of identification comes down to the fact that the adolescent is in search of identity in an identification process (Tap P., 2005). To do this, it is important to point out the need for the presence of reference points in the adolescent's self; these reference points constitute what we call identity reference points. At this period of life, parental images are called into question, in particular the image of the all-powerful father, in fact the adolescent will seek other "models of identifications and identificatory supports" (Clit R., 2002 , p.59).

2. Adolescence

In contemporary societies, adolescence is gaining more and more importance and interest, in fact the notion of "adolescent" is the subject of several studies, particularly in the field of psychology and psychosociology.

Adolescence is the period when experiences follow one after the other in a climate of anxiety. What is supposed to be "assimilated" today may be called into question tomorrow. This is due to the continual changes that the individual experiences at this stage of life. This is a real metamorphosis. Parents and those around the child often have difficulty recognizing it. These changes will force the adolescent to forge an identity. She must distinguish herself from the child she was and this by taking a distance from the parental figures who, until now, represented the only source of security for her, she must also eclipse the child who is in her. self, something that is not easy in a society like ours.

The word adolescence has its Latin origin as *adolescere* and which means to grow up, which means that the individual will make a crossing from childhood to adulthood, this crossing is not so simple, indeed it is full of upheavals and difficulties that will necessarily leave a mark, which will never disappear even after the construction of the second shell, indeed for Dolto,

the adolescent is like the lobster which changes its shell by first getting rid of its shell. the old one, remaining defenseless and then making another, it speaks of the "lobster complex" (Dolto et al., 2007). The traumas undergone during this period of exposure leave, for Dolto, an indelible scar that the new shell will come to cover but will not erase.

For many, adolescence is heralded by " Puberty, the first step prior to any adolescent problem, is a hormonal and drive storm that is unique in the life of a human "(Lauru D., 2009 p.22). Here we are in the presence of reproductive sexuality, that is to say in front of a drive with genital connotation, which means that there is a resexualization of the drive that will push the adolescent towards a loving and even sexual quest. as pointed out by Lauru (2009). In addition, it is reported that there is a reactivation of the Oedipus, or more exactly reactivation of the Oedipal desires during this period, the resexualization of the drive will ensure that relationships with the environment are sexualized, parental images being part of the process. of this environment. The fantasy is also sexualized during adolescence and a sign of profound transformations of the psyche.

The body therefore becomes an element having a sexual representation, the boy becomes a male being and the girl a female being. This body is perceived from different angles by the adolescent, sometimes it is a source of weakness, since she does not yet know how to contain it due to the loss of the notion of its dimensions and its limits, sometimes a source of strength, since 'it allows her to realize fantasies that she was incapable of doing and above all it allows her to take action. The teenager is "mistress" of this body, doesn't she often say "I do what I want, I dress as I want, I do my hair as I want ...", in a way she means to the other "it's my body and I do what I want with it", even though it is foreign to her and she has not reappropriated it,

The body represents an important element through which one enters into interaction with the environment, and it is at this level that the adolescent will express her conflicts, especially with parental figures, and symbolize her thoughts. The adolescent seeks to detach herself from her parents and acquire autonomy; this process will actualize the movement of separation-individuation, which takes place over the first three years of life, a process described by Mahler (Bernateau I., 2008, p.427) where, for the latter, separation consists in taking a distance from the mother (father) and individuation concerns the development of functions allowing the being to acquire autonomy. It is in fact the "second process of separation-individuation" described by Blos (Bernateau I., 2008, p.428), here the separation is done by externalization of the primary objects that are the parents to be able to conquer other objects, whereas during childhood the separation was made by internalization of the objects.

The separation should be done gradually in an identificatory game, or what can be called "secondary identifications" (Sanahuja A. and Belot RA, 2016,p.405), which will allow the adolescent to establish relationships with objects other than those which have been familiar to her until now. The acquisition of autonomy and separation from parental figures requires self-assertion on the part of the adolescent and the expression of her identity. This frequently pushes her to a return to herself, it is in fact a back and forth movement between the self and the other in order to consolidate the self, allowing her to face the difficulty. that she will be forced to endure.

3. The thought of the teenager

An important point deserves to be underlined, it is summed up in the capacity of the adolescent to think in the abstract, that is to say, that she has access to formal intelligence where it is possible for her to do philosophical and other reflections on the future of the world and of humanity. This ability also allows him to think and see himself from the outside,

“because he [she] is capable of thinking in the abstract, he [she] can think of himself. In other words, it is the appearance of formal thought which accounts for this capital event which is the awakening of the interior life ”(Rivier BR, 1997 p.143), this new aptitude will ensure that the adolescent girl will review and question fundamental questions such as religion, law, morals, love, the notion of time ...

4. A modern form of adolescence

It seems important to point out that a modern form of adolescence is emerging, marked essentially by autonomy, and here autonomy is not synonymous with independence, in fact it is a question of "relational autonomy." (Metton GC, 2009). The adolescent has more freedom to move around, to choose her peers and to define new benchmarks, she has the possibility of communicating through modern means (social networks) in a more free and liberated way. In this sense we find François de Singly (2006) who speaks of a new identity space for adolescents that he defines as a temporal space where there is an opposition between the family us and the generational us., a necessary condition for individualization in adolescence, since the child must detach himself from the family us and lean on the generational us to enter adolescence. And here Singly invents a new concept to designate them he speaks of adonnaissance (From Singly F., 2006).

5. The teenager's father

The father for Freud, is by definition, authoritarian and severe (Caumont F., 2006), by reference to what he calls the father of the primitive horde, who was killed and devoured by his children. He represents a source of ambivalent feelings in children, on the one hand they experience a state of great hatred towards him because of his extreme severity and the fact that he prevented them from achieving the satisfaction of their sexual urges, of on the other hand, they have feelings of adoration and love towards him for the strength that he represents and that he possesses. By killing him the children managed to realize the first feeling, but very soon they were guilty because of the second feeling. From there, the father became stronger, by his symbolic presence than by his real presence, which he prohibited by his presence, children now forbid themselves by guilt. This fact brought to light two phenomena: parricide and incest.

The father must then perform two primordial functions, prohibiting incest by breaking up the mother-child dyad through the "separation" between mother and child (Badinter E., 1980). The father will therefore prevent the symbiotic relationship between mother and child, giving the latter the feeling of his existence and that he is an entire independent being. But this role can only be played by the father if the mother allows it and blesses it, by dispensing with her absolute hold on the child (Célerier MC, 2002), by accepting the fact that she is not the only important in the life of her child and that she does not see in him her absolute center of interest. The mother will therefore allow this game of identification of the child with its father, since the latter's image will be perceived directly and not through its reflection in the mother.

The father plays an important role in the formation of the superego, since it is the authority of the father introjected into the ego that forms the nucleus of this psychic instance (Freud S., 1969), but to do this he must remain firm in the perpetuation of the ban on incest.

In adolescence, there is the encounter of the child with the real father (in the Lacanian sense of the term), this father who is limited in his powers and in his possibilities, is distant from the imaginary father, perceived by the child. , which will necessarily influence the "power" of the superego.

It should be noted that "The Superego will retain the character of the father, and the stronger the Oedipus complex, the more rapidly its repression will take place, the more subsequently, the Superego as moral conscience, see as an unconscious feeling of guilt, will severely dominate the ego "(Freud S., 1991, p.278). The Superego is a complicated entity, from the point of view of its structuring but also of its function, "Coming from the id, its mission is to civilize its impulses" (Flame E., 2012 p.90).

In order for an adolescent to find a refuge or a passage away from "antisocial" behavior, according to the standards, he must comply with the requirements dictated by the adult world, but this "is often a challenge as they wander between fear and heroism "(Flame E., 2012 p.99).

6. Gender identity (sex)

Gender socialization is a process that allows the child to internalize and assimilate the norms and codes socially defined as relating to masculinity or femininity. This process is in reality continuous and continues throughout the life of the being and will lead the individual to develop and build himself in a gender, and evolve towards a male or female gender identity (Mieyaa Y., 2012). Thus, the male child will be an adolescent while the female child will be an adolescent. This socialization will take place in the family environment first, then in school and in society as a whole, through the media but also through social networks, which are a meeting place coveted by adolescents.

The acquisition of sexual identity is done in both directions, the vertical direction, where the child identifies with the parent, the presence, in the sense of Le Camus (2005), of the father is necessary here, since represents a second figure, sexually different from the figure of the mother. The horizontal sense, where the child identifies with children of his age and sex, it is an interpersonal socialization.

The process of gender socialization is complex, it begins with birth and even before, it will concern gender representations, in other words the representations that each person has socially on the male sex and the female sex.

7. The teenager and her feelings

When we talk about feelings in adolescence we must take a detour from the side of the relationships that the adolescent has with the other, but also the relationships that she maintains with her own self, through her body which , as mentioned above, is in constant change.

At this moment of existence, the individual will seek to give meaning, for the purpose of understanding, to what he experiences as emotion and as experienced, in fact they will be at the origin of different states than the adolescent will live: violence (hatred, anger, boredom) and gentleness (love). These "transformations undergone by the adolescent,..., are as many signs of the depth of the pubertal metamorphosis, they testify to the intensity of his sensitivity" (Marty F., 2010, p.40).

The emotion is defined as being a physiological state which results in neurovegetative signs, following a perception which represents an external excitation and can be even internal and which transforms into an emotional state. "With emotion, the emphasis is on the bodily aspect of the reaction, on the body, this reality which constitutes the very basis of adolescence" (Marty F., 2010, p.40). The body expresses through emotion the feelings that the individual experiences, which says body automatically means behaviors and interactions. From there we understand that the relationship that the adolescent will maintain with her body will be

decisive for the relationships that she will establish with the other, in a way if she sees herself beautiful she will love her body and she will love the other. , otherwise if she does not see herself beautiful she will not like this other.

The change in the body is perceived by the adolescent first and foremost in the mirror that is the parent (the father), she will be appreciated and valued in the latter's speech or, on the contrary, she will be invisible to him, Marty (2010, p.44) underlines that "a clumsy word can have consequences which are all the more important when the adolescent is in a moment of great narcissistic fragility". Words like "you grew up", "you became a woman", "that suits you well" for a garment, are often used by the father vis-à-vis his daughter who has become a teenager and whom she greatly appreciates; we also see more and more fathers accompanying their children to buy clothes,

All these behaviors that the father does will push the teenager to continue to see in her father an ideal model, Souha is a perfect example, she is 16 years old, she says of her father "an intelligent man, who has always succeeded in her life, I look like her a lot... I often live with doubt in the face of things... even I doubt myself, but when my mother and father tell me you're beautiful, that reassures me ". Sarah, another 17-year-old teenager, told me: "Daddy is my best friend... I look a bit like him physically... he understands me, the day I don't argue with him, he asks me for explanations." Samiha, a teenager from 13 years old, she also says the same thing "I am told that I look a lot like my father ... she is Omar's daughter (her father's name), I heard my family say that",

We can see that all these teenage girls speak of their fathers as mirrors, which reflect an appreciable image to them, which strengthens their self. But we also notice that the father is becoming closer and closer, in the Algerian family, to his adolescent child, he is not afraid to approach this body, which has become sexual under the effect of physiological maturity. This rapprochement means that the adolescent will live better in this body which, at the start was only "a pure biological substance, [will transform into a] organism, [it] is modified due to the confrontation with the discourse of the other. The thesis is therefore that the subject finds his condition in the confrontation with the Other "(Izcovich L., 2008, p.36), thus the father facilitates, through his speech and his behavior, the acceptance by the adolescent of this organism that has become a body.

8. Authority of father

It is in the discourse of the mother that the authority of the father is located, this implies that if a father is spoken as being authoritarian in the utterance of the mother, and also recognized as such by the latter, he will necessarily be authoritarian towards her adolescent child, "For a word to be authoritative, it must be recognized, thus, ... it is the mother who places the father in a position of authority, the recognizing the bearer of the phallus, implying its unique place in the symbolic register "(Lauru D., 2003, p.118).

The father must embody an authority figure from the start of his interactions with his child, this will facilitate his task during the various stages of the latter's development, particularly during adolescence. But it seems necessary to define the concept of authority, before speaking of the authority of the father, this is not so simple, the authority even if it supposes that one of the partners must pledge allegiance to the other, and in this case it is the teenager who must do it with respect to her father, she must be far from the balance of power (Caumont F., 2006).

In the Larousse dictionary authority is defined as the "set of qualities by which someone imposes their personality on others, ascendant thanks to which someone is respected, obeyed, listened to", in this definition we find an important notion , that of personality, that is to say

that the exercise of authority is dependent on this notion, in fact the father shapes the adolescent's personality from his own personality in an interactive movement.

For Mucchielli (1999), authority is played out in the relationship, which is hierarchical, one leader (the father) and the other follower (the adolescent). For a father to be able to exercise his authority he must first occupy his place of father in the family, in fact it is this place that will dictate his function, his role, but also it will give him a status, which will make sure that he is going to have expectations from the other members of the family, and in this case it is the teenager that it is about, "she must obey her father ... she does not give more importance to her father's orders, and in principle a well-educated daughter should do what her father tells her to do ", these are some words expressed by mothers of teenage girls, who no longer give great importance to the word of their fathers nor their deeds.

The father's authority consists in continuing to frame the child who has become an adolescent and to impose limits on him, with the aim of making her fall more into the real, to do this he must be the agent who forbids the adolescent to live in absolute pleasure. This necessarily leads to the appearance of conflict with the father who is real (in the Lacanian sense) now, different from the imaginary father, predominant in childhood, but requires being supported by the symbolic father, conveyed in the discourse of the mother. . Authority is not natural, it is not based on physical difference, but it is due to generational difference (Caumont F., 2006), it is a cultural datum.

Conclusion

The meeting between the teenager and her father has become more and more visible, the latter sees that his authority is best exercised in reducing the distance that separates him from his child, he is more attentive and attentive to others. concerns of her child / adolescent. The latter is going through a crucial stage, which is marked by important processes, which intervene in his construction as an individual, such as identification and personalization, which allow him to structure his identity and his person.

In our contemporary society, the adolescent girl comes into contact with her father more easily, sometimes even taking him for a friend capable of understanding her and with whom she can discuss, as well as the changes on the level of the body and the corporeality, which mark adolescence and allow the feminine being to become an adolescent, no longer seems to constitute an obstacle in front of the game of identification that she undertakes with her father.

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