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PARENTAL IMAGO AND INTERNALIZING AND EXTERNALIZING DISORDERS IN ADOLESCENTS IN SCHOOL MILIEU: CASE OF FORM THREE AND FOUR STUDENTS

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SUMMARY

DEDICATION iii
ACKNOWLEDGMENT iv
ABSTRACT v
RESUME vi
LIST OF TABLES vii
ACRONYMS viii
LIST OF APPENDICES ix
0. GENERAL INTRUDUCTION 10
0.1. CONTEXT OF STUDY 11
0.2. FORMULATION AND POSITION OF THE RESEARCH PROBLEM 14
0.3. RESEARCH QUESTION 17
0.4. OBJECTIVE OF STUDY 17
0.5. ORIGINALITY AND PERTINENCE OF STUDY 18
0.6. DELIMITATION OF STUDY 20
CHAPTER 1: 26
PSYCHOPATHOLOGICAL PROBLEMATIC 26
AT ADOLESCENCE 26
1.1. ADOLESCENCE 27
1.2. PUBERTAL DEVELOPMENT 28
1.3. Internalizing and Externalizing Disorders in adolescents 40
Chapter 2: 49
PARENTAL IMAGO, PARENTAL FUNCTION 49
AND FAMILY SUPPORT 49
2.1. Imago according to Jung 50
2.2. The father concept 57
Table 1: The three forms of lack according to Lacan 1956 on the seminar on object relation 64
2.3. The father as an object. 69
2.4. Parental function 75

CHAPTER 3: RESEARCH METHODOLOGY 85
3.1. PRECISION AND FORMULATION OF THE RESEARCH QUESTION 86
3.2. HYPOTHESIS OF THE STUDY 86
3.3. TYPE OF RESEARCH 90
3.4. POPULATION OF STUDY 91
3.5. DATA COLLECTION INSTRUMENT 92
3.6. CONSTITUTION OF THE HISTORY OF THE CASES 97
3.7. TECHNIQUE FOR DATA ANALYSES 97
CHAPTER 4: PRESENTATION AND DATA ANALYSIS 100
4.1. PRESENTATION OF THE PARTICIPANTS 101
4.2. THEMATIC DATA ANALYSIS 106
CHAPTER 5: 117
INTERPRETATION OF RESULTS AND PERSPECTIVES 117
5.1. REMINDER OF THEORETICAL AND EMPIRICAL DATA 118
5.2. INTERPRETATION OF RESULTS 121
5.3. THEORETICAL PERSPECTIVES 126
GENERAL CONCLUSION 132
REFERENCES 139
APPENDIX 145
TABLE OF CONTENTS 162

DEDICATION

To

My Lovely Wife

GNAMOSSUSSE Nadine Dotrice

And kids

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ABSTRACT

Our study is titled “parental imago, parental function and internalizing and externalizing disorders in adolescents in school milieu: the case of form three and form four students”. The question of behavioral disorders amongst adolescents within school settings in Cameroon is at its rise. For quite some time now, there is hardly a day without one or more cases of externalizing or internalizing disorders recorded in schools in Cameroon accompanied by the consequences that come with such despite the measures put in place by the authorities. The representations otherwise the imago that the adolescent makes of the parents depends on the function they play. Mismatch between the imaginary parent and the parental figure in reality brings castration, privation and frustration that the child may be unable to cope with. Failure, lack, negligence as well conflicting climate in the family setting are in most occasions the source of discomfort, ill-being and may generate in the adolescent a feeling of frustration, that of symbolic castration and deprivation. The expression of internalizing and externalizing disorders therefore explain the inadequacy of the imaginary and the father in reality. The hypothesis that the inadequacy between the imaginary parent and the real parent generates internalizing disorders and externalizing disorders in adolescents in school milieu through failure of symbolic function of the father, deficit in the symbolic function of the mother, conflicting climate between the real father and the mother. In order to verify this hypothesis, we carried out our research based on case study on three participants with the use of the semi-structured interview. The results obtained showed that it is the failure of symbolic function of the real father, deficit of symbolic function of the mother or conflictual climate in the family that interfere in the emergence of these disorders.

Keywords: parental imago, parental function, internalizing disorders, externalizing disorders, adolescence.

RESUME

Notre étude s'intitule « imagos parentale, fonction parentale et troubles internalisés et externalisés chez les adolescents en milieu scolaire : le cas des élèves de troisième et quatrième » La question des troubles du comportement chez les adolescents en milieu scolaire au Cameroun est à son comble. Depuis quelque temps, il ne se passe pas un jour sans qu'un ou plusieurs cas de troubles externalisés ou internalisés ne soient enregistrés dans les écoles camerounaises avec les conséquences qui en découlent malgré les mesures mises en place par les autorités. Les représentations autrement l'imago que les adolescents se font de leurs parents dépendent de la fonction de la figure parentale. Défaillance, le manque, la négligence ainsi que le climat conflictuel de ce cadre sont dans la plupart des cas source de malaise, de mal-être et peuvent générer chez l'adolescent un sentiment de frustration, celui de castration symbolique et de privation. L'expression de troubles externalisés ou internalisés peut être expliquée par l'inadéquation de la fonction symbolique du père réel. L'hypothèse : l'inadéquation entre le parent imaginaire et le parent réel génère des troubles internalisés et des troubles externalisés chez les adolescents en milieu scolaire à travers l'insuffisance de la fonction symbolique du père, le déficit de la fonction symbolique de la mère, le climat conflictuel entre le père réel et la mère. Afin de vérifier cette hypothèse, nous avons effectué notre recherche basée sur l'étude de cas sur trois participants avec l'utilisation de l'entretien semi-directive. Les résultats obtenus ont montré que c'est le dysfonctionnement du cadre familial à travers la défaillance de la fonction symbolique du père réel, le déficit de la fonction symbolique de la mère ou le climat conflictuel dans la famille qui interfère dans l'émergence de ces troubles.

Mots-clés: imago parentale, fonction parentale, troubles internalisés, troubles externalisés, adolescence.

LIST OF TABLES

Table 1: The three forms of lack according to Lacan 1956 on the seminar on object relation

Table 2: Recapitulation of the general hypothesis, variables, modalities and indices

Table 3: Data analyzing grid

ACRONYMS

DSM:	Diagnostic Statistical Manual
GBHS:	Government Bilingual High School
GBPHS:	Government Bilingual Practicing High School
GCE:	General Certificate of Education
GHS:	Government High School
UNICEF:	United Nation International Children Educational Fund
WHO:	World Health Organization

LIST OF APPENDICES

Appendix one

Appendix two

Appendix three

Appendix four

Appendix five

Appendix six

Appendix seven

Appendix eight

0. GENERAL INTRUDUCTION

0.1. CONTEXT OF STUDY

Externalizing and internalizing disorders among adolescents in school settings is a global problem today. Embedded in the form of violence, these disorders include physical, emotional such as insults and humiliation, discrimination and maltreatment that leave behind short and long-term repercussions. Bullying, verbal violence, accidental violence, discrimination and violence, sexual assault or harassment, physical violence and emotional violence, eating disorders, self-withdrawal, anxiety describe some of the most prevalent forms of externalizing and internalizing disorders within school environments. It also includes violence between school student as well as physical attacks by students on school staff. It is widely held to have become a serious problem in recent decades in many countries, especially weapons such as guns and knives are involved (Zinkeng & Eta, 2018).

According to Ngwa and Mekolle (2020), education is a crucial and indispensable tool in the construction of viable and sustainable societies with outstanding democratic values. It inspires people and fortifies nations; it is a powerful counterbalance, offering opportunities for citizens to graduate themselves out of poverty. It is therefore a critical tool for the attainment of the development agenda of any nation and the world at large. In this light, scholars argue that education is a process whereby individuals acquire physical, intellectual and social capabilities required by the society in which they are born for daily functioning and national development (Denga,2005 & Adeola, 2009).

Today, in our contemporary society, scourges such as delinquency, drug addiction, depression, violence, and even religious radicalism are prevalent among our youths. Parental dual functions in the form of creating prohibitions and ideal conducts for children seem to be non-effective (Njde Ndje, 2021, p.48). According to this author, adolescent crisis are nowadays more and more uncontrollable in Cameroon: school runaway, eating disorders, drug and alcohol consumption, excessive sexuality, absence from school, verbal and/or physical violence, addictions, social isolation and symptoms of depression are the plagues of our modern society that parents and educators find it difficult to deal with. This research has linked the school environment to school violence. Despite all the measures in place, violence in secondary schools seems to be a pervasive problem which students and teachers have the daily task of dealing with it. Violence in schools takes the form of agressive behavior which is becoming very prevalent in many school campuses around the world with Cameroon inclusive. According to Zinkeng & Eta

(2018, p.150) these incidences which take different forms range from verbal abuse (mockery, insults, provocative laughter, taunting and attempt to ridicule),social abuse(spreading of rumours,exculsion from group), physical abuse (fighting, pushing,kicking, hitting and severe agression), sexual abuse, alcohol consumption, drug and psychoactive substance use among others.

Students who have been victims to consistent violence experience feelings of fear, frustration, deplored escapism and withdrawal. These behavioral disorders have been associated with a series of serious effects on the individuals involved. Such are symptoms of depression, stress, feeling of loneliness and the onset of emotional problems (Kaltiala-Herino et al., 1999; Klomek et al, 2008), (Zinkeng & Etta. 2018).

According to the U.S. National Center for Education Statistics, school violence is a serious problem. In 2007, the latest year for which comprehensive data were available, a nationwide survey, conducted biannually by the Center for Disease Control and Prevention (CDC) and involving representative samples of U.S. high school students, found that 5.9% of students carried a weapon (e.g. gun, knife, etc.) on school property during the 30 days antedating the survey. The rate was three times higher among males than among females. In the 12 months antedating the survey, 7.8% of high school students reported having been threatened or injured with a weapon on school property at least once, with the prevalence rate among males twice that as among females. In the 12 months antedating the survey, 12.4% of students had been in a physical fight on school property at least once. The rate among males was twice the rate found among females. In the 30 days antedating the survey, 5.5% of students reported that because they did not feel safe, they did not go to school on at least one day. The rates for males and females were approximately equal.

The most recent U.S. date on violent crime in which teachers were targeted indicated that 7 percent (10 percent in urban schools) of teachers in 2003 were subject to threats of injury by students. Five percent of teachers in urban schools were physically attacked, with smaller percentages in suburban and rural schools. Other members of school staffs are also at risk for violent attack, with school bus drivers being particularly vulnerable. During 2007–08, teachers' reports of being threatened or physically attacked by students varied according to the instructional level of their school. A greater percentage of secondary school teachers (8 percent)

than elementary school teachers (7 percent) reported being threatened with injury by a student, and this pattern held for teachers in suburban schools as well as for teachers in rural schools.

According to the journal of the American Association; out of more 15,000 public school student surveyed in the United States, nearly 30% reported occasional to frequent involvement in aggression. Whether as a bully, or target or both. In the United Kingdom, the British School Health Education unit found that a quarter of 10 – 11 years old survey were bullied either everyday of "often", another report says that 15% of Australian children admit to have being bullied weekly, the case with Cameroonian school may not be different if appropriate statistic is taken. These figures can be higher in percentage depending on how one defines the problem and view its prevalence. If we will accept nicknaming children and excluding them from games as bullying, then these figures we see would get up to 100%. The characteristics of aggression have two basic parts. Firstly, researcher on aggression indicate that relatively few children are purely victims or pure bullies, rather a large number play both role, they bully some students, and are bullied in return by others (Vermande et al., 2000).

Many countries in Africa have signal an evolution of habits of drug consumption among adolescents according to the World Health Organization (WHO, 2008). The world report made by the WHO in 2004 in school settings on the health of student in Zambia shows that 42.3% of these students between the ages of 13-15 years were consuming hard drugs at that period and that 42.8 were involved in school violent behaviors.

Cameroon is no exception as the country has witnessed an increase in violence among adolescents within school milieu in recent times. In recent years Cameroon has not gone for a whole year without registering cases of school killings, rape, suicide, stabbing, drug consumption and other externalizing or internalizing disorders common among adolescents. According to the daily news paper, Cameroun Tribune in its various publications, reports of several cases of school violence manifested through externalizing and internalizing disorders has been the order of the day in Cameroon in recent times. Cameroun Tribune of the of 18th of November 2013 reported the case of a student who stabbed the school mate to death in Saint Joseph College Sasse in Buea in the South West region. Cameroun Tribune of the 10th of August 2015 reported the case of a student who commited suicide in G.H.S Anyajua in Bello division in the north west region.

Between 2021 and 2022, stabbing in schools has been virtually a common phenomenon in most schools in the center region. This is either between student and student or student against teaching staff. Most of these cases have been registered in Yaounde. Cameroun tribune of 21st May 2021 reported the case of a form three student of G.H.S Nkolbisson who stabbed his maths teacher to death in the city of Yaounde. In March 2022 another adolescdent student was reported to have stabbed the principal in Yona College at Nkolbisson still in yaounde. On the 11th of May 2022, another incident where a student stabbed another student was registetred in G.B.H.S Bafoussam in the west region.

According to this news paper, an unannounced search was effected by the forces of law and order in the campus of G.B.H.S Nkol-Eton in the city of Yaounde and students were seen with knives, machets, razor blades, nails, cannabis and many other dangerous objects in their school bags. When questioned, they justified that they were going to retaliate against their counterparts of another school. The cases of sexual videos have been the order of the day in most secondary schools in Cameroon. The case of Lycée de Kribi that emerged in 2021 was just one out of many.

From the preceding happenings, we have decided to study an aspect of the parental function, that of the imago of the parent, the function of the parent and the relationship that this has with the emergence of internalising and externalising disorders in the adolescent in the school environment. We therefore want to question the psychological processes that come into play in the parental imago, parental function and internalising and externalising disorders in the adolescent within the school milieu.

0.2. FORMULATION AND POSITION OF THE RESEARCH PROBLEM

In psychopathology (Achenbach and Rescorla, 2001) disorders presented by a child or adolescent could be classified into two categories: Internalizing disorders which are those disorders that are directed towards the subject himself (like anxiety, depression, phobia, social withdrawal, feeding disorders, etc.), or externalizing disorders, which are those disorders directed towards the exterior of the subject (like aggressive behavior, antisocial behavior, agitation, impulsivity, opposition, agressivity, physical and verbal violence, delinquency, etc.). These behaviors are recurrent among adolescents in our schools today. According to Tapper and Boulton, (2004); Zahn-Wexler et al., (2008), many studies have brought to evidence the

difference in gender by underscoring the preponderance in internalizing disorders in girls and externalizing disorders in boys.

During the first few years of schooling, the boys present more problems of adjustment to the exigencies of the school than the girls (Broidy & al., 2003). For most of them these problems are linked to externalizing behaviors such as physical aggression. The boys are involved in more intimidating behaviors than the girls especially when it comes to direct intimidation like physical aggression and verbal insults towards their peers or towards a teacher (Blaya et al., 2003). On the other hand, the girls are involved in indirect intimidating behaviors such as spreading rumors that can cause harm to others (Crick et al. 2001; Schneider et al. 2009).

Externalizing and internalizing behavioral disorders are sometimes linked to problems of attention deficit and hyperactivity disorder (ADHD) (Broidy et al., 2003; Ohan et al., 2011). According to Biederman et al., 2002; Gershon, 2002; Rucklige, 2010, there is an important gender difference as far as these behaviors are concerned. Boys diagnosed with ADHD show a high level of impulsiveness, hyperactivity and agressivity. Meanwhile the girls seem to have a weak level of disruptive behavior, but a high level of attention disorders. Some of the causes of these disorders can be explained by psychoanalysis.

Freud's conception of crime postulates that the kernel of the criminal act resides in the Oedipus complex (Freud 1931). Based on a dialectical relationship between the (criminal) act and guilt, this act is seen as the expression of guilt and sometimes as its consequence (Freud, 1916-1917). From the outset, this cluster of images integrates the (criminal) individual into a social and dynamic dimension, since the reference to the law of the fundamental and cultural prohibition against incest necessitates an identification with the Other.

According to Freud, the resolution of the Oedipus complex leads to the interiorization of the superego and the identification with the same-sex parent. For him, externalizing disorders appear as a result of the unresolved Oedipus complex. In fact, the child lives by acting according to the logic of the id. The lack of the superego, that is, of the forbidden, predisposes him to the free flow of libidinal energy. Aggressive behavior towards teachers appears, according to Freud as a transfer of the death drive through identification with the rival father.

Meanwhile for Lacan 1953, starting from the notion of the imaginary, defends the idea that the imaginary originates from the register of deception, that is, from illusion. In effect, in the speech of the child, he wishes to have an ideal parent. But the parent present in reality does not

match the imaginary or ideal parent. The child experiences this illusion of the imaginary parent not only as a castration, but also as a deprivation. Lacan sees externalizing disorders as a reaction to the frustrations engendered by castration and the deprivation of the imaginary parents. Indeed, the inadequacy otherwise mismatch between the teacher and the imaginary father reactivates the frustration linked to the loss of the imaginary father. This situation appears as a secondary castration reminiscent of the original castration.

According to Lacan (2005), the individual accesses subjective function through the language. Language is thus a conquest for man that allows him to insert himself into the community of humans, to communicate and to grasp the world symbolically. But, at the same time, the language forges a breach between the thing and the signifier which defines it, marking thus the real separation between the subject and the world. This language will allow the culture, and this culture will be transmitted from generation to generation through the signifiers.

It is the family, particularly the parents who before birth, start to construct and also to form the imago in the subject. To become a subject, it is necessary to be bathed or immersed in the language of the other. This process of language is accessed through what is referred to as backflow or discharge (refoulement). This is the way through which the child accepts the law, prohibitions and hence, cultural norms. Meanwhile, on the other hand, the failure of this process of accessing to language will create repression. How then can the individual insert himself into the world of humans, to communicate and to grasp the world symbolically. It is the repression that will set in place that will be expressed by the subject in the form of internalizing or externalizing disorders.

Therefore, from Lacan (2006) it is possible for the real father to be insufficient in his role as regard the imaginary father that the child has fantasied. This is why our research question will take into consideration this aspect of the inadequacy of the father as an angle of consideration for the emergence of these disorders in adolescents in the school setting.

0.3. RESEARCH QUESTION

In the frame of this study, a general question was formulated.

0.3.1. General Research Question

We formulated our research question as follows:

How does the inadequacy between the imaginary parent and the real parent interfere in the emergence of internalizing disorders and externalizing disorders in adolescents in school milieu?

In order to answer this question, we formulated our general hypothesis as follows:

The inadequacy between the imaginary parent and the real parent generates internalizing disorders and externalizing disorders in adolescents in school milieu through failure of symbolic function of the father, deficit in the symbolic function of the mother, conflicting climate between the real father and the mother.

The operationalization of this general hypothesis led to the formulation of the following 3 research hypothesis:

H1: the failure of the symbolic function of the father generates internalizing disorders and externalizing disorders in adolescent in school milieu.

H2: the deficit of the symbolic function of the mother generates internalizing disorders and externalizing disorders in adolescents in school milieu.

H3: Permanent conflicting climate between the real father and the mother generates internalizing disorders and externalizing disorders in adolescents in school milieu.

0.4. OBJECTIVE OF STUDY

Objective according to petit Larousse dictionary(1983) is the goal one proposes to achieve. It is what the researcher is aiming at. According to Lamin (2005) objective has to do with the intellectual activity that the researcher has to do throughout the research process. In the ccase of our work, we are going to present two types of objectives: the general objectives and the specific objectives.

0.4.1. General objective

The objective of this study constitues to apprehend how the inadequacy between the real parent and the imaginary parent interferes in the emergence of internalizing and externalizing disorders in adolesecents in the school setting.

0.4.2. Specific objectives

In an operational manner, this study targets:

Objective 1: To apprehend how the failure of the symbolic function of the father interferes in the emergence of internalizing disorders and externalizing disorders in the adolescent within school milieu.

Objective 2: To understand how the deficit in the symbolic function of the mother interferes in the emergence of internalizing disorders and externalizing disorders in the adolescent within school milieu.

Objective 3: To comprehend how permanent conflictual climate between the real father and the mother interferes in the emergence of internalizing disorders and externalizing disorders in the adolescent within school milieu.

0.5. ORIGINALITY AND PERTINENCE OF STUDY

0.5.1. Originality

Today, in our contemporary society, scourges such as delinquency, drug addiction, depression, violence, and even religious radicalism are prevalent among our youths. Parental dual functions in the form of creating prohibitions and ideal conducts for children seem to be non-effective. Adolescents thus find themselves between the deficit with regard to parental transmissions and the complexity of the surrounding social environment, which affects their personal and social future (Ndje Ndje, 2021).

Behavioral disorders in the form of internalizing disorders and externalizing disorders in adolescents within school milieu is fast becoming a major call for concern not only for the teaching staff but to the students themselves as well as public health as a whole. These disorders whether internalizing or internalizing manifested in school settings have their roots in the family functioning of the adolesecnt in which they evolve. The causes are paradoxal in that they are biological or phenotypic but can be amplified by the environment.

Internalizing and externalizing disorders have been studied in children and even adolescents in most research works with emphasis laid on their origin being either organic or psychological. But in our study we did not limit only on the organic or psychological causes, but went beyond to understand the origin of these disorders from the other social mega guarantors. These mega social guarantors which are supposed to be the source of psychic wellbeing may be disfunctioning hence resulting to these disorders.

On another note, this study is original from the fact that it brings together the concepts of parental Imago, parental function and internalizing and externalizing disorders in one study. These concepts have been studied in most scientific works, but not in the same combination as we have put together in this study. The intertwining of these concepts are particularity reserved only to this research work from our reading of other litterature. The idea of bringing together concepts can make a research work original in the case where the concepts have not been used in the same association in other studies.

Lacan's theory of the mirror stage is a theory that is not intended to any particular age group, but in the case of our study this theory is applied on the adolescents especially in the cameroonian context. The adolescent who represents the parent through the instances of the imaginary, the real and the symbolic can either be frustated, symbolically castrated or feels deprived form the quality of care he or she recieves from the family. They are therefore caught up in a situation where they are forced to externalise or internalise their depending on how they are affected.

0.5.2. PERTINENCE OF THE STUDY

The pertinence of any study brings out the question of desirable knowledge. A research topic finds its significance when it is based on the norms of the society. The choice of a research topic cannot therefore escape the influence of personal values of the researcher nor those of the society in which lives a great number of human relationship, group living, high socioeconomic level (Gauthier, 2009).

This study is based on the question linked to the image that the adolescent attributes to the function of the parent. The failure of the family setting as an institution to provide the child with the necessary protection, affection, love that is needed for the development of the child will hinder the realisation of certain operations of renouncement of satisfaction of part of the drive satisfaction that is favorable in the creation and maintenance of links. The adolescent therefore seeks to creat a way so as to overcome these obstacles.

It is also about the question of the experience in the family group or an institution. The way the child is supported between his group of belonging and his school environment. Living this moment of transition in an environment of security will help to strenghthen the confidence of the adolescent in himself and in the environment. In the case of dysfunction or failure in the family setting which can lead to neglect from the parent, the child will dissymbolize the image of the father. This is especially because the adolescent is undergoing a transiation and this period needs attention.

It is therefore necessary that family institutions, schools and foster homes be equipped with the knowledge on how to manage and to assist the adolescent who is not only undergoing transition, but who is seeking identity. The family as well as the school environment are supposed to be such that will be of assistance to this adolescents.

0.6. DELIMITATION OF STUDY

0.6.1. From a spatial point of view

This research was carried out at the Government Bilingual Practicing High School (GBPHS) Yaoundé. This is one of the few bilingual secondary and high schools in the city of Yaounde, the political capital of Cameroon. This school was created by decree n° 92/089 of May 1992 and has a population of about 3000 students in all the two sections and both first and second cycles.

The city of Yaounde is a road junction linking the south region, the litoral the east the west and the grand north. Yaounde like any other cosmopolitan setting, is known for its high population and its blend of social practices, believes that are at the origin of cultural syncretism. Located at the heart of the city of Yaounde, this school is highly populated with students ranging between the ages of 9 years to 17 years from diverse cultural backgrounds. Our target population being the students of form 3 and form 4, the average age of these students was 14 years. This makes the site a suitable one for our research considering its bilingual setting which meets our language convenience as we are interested in students of English language expression.

The Government Bilingual Practicing High School (GBPHS) is situated about one kilo meter from the main campus of the university of Yaounde 1. It is in the Lake quarter in the Yaounde III sub division of the Mfoundi division. GBPHS Yaounde is a full bilingual institution

with distinct English and French sections and a bilingual section that that harbors students from the English and French backgrounds.

The English section includes the first and second cycles. First cycle from form one to form five and the second cycle of Lower sixth and upper sixth. While the French section includes the first and second cycles. The first cycle includes “sixième” to “troisième” and the second cycle from “second” to “terminal”. The bilingual section includes form one to upper sixth with students from both French and English backgrounds taking lessons in both English and French languages. At the end of the each cycle these students write what is known today as the bilingual GCE.

0.6.2. From a temporal point of view

According to Ndje Ndje (2021, p. 47) from family crisis to the school environment, and from personal difficulties to relationship problems, students are plagued by psychological disturbances that affect their academic performance, discipline, and general behavior. In schools, adolescent suffering from psychological disorders require specialized care in the medico-social field, but above all psychological. Psychological difficulties, especially intense negative behavioral problems seriously disrupt the socialization of adolescents and their access to learning. These adolescents find themselves, despite their preserved intellectual potential, engaged in a disabling process which often requires recourse to combined actions and personalized support.

According to Achenbach and Rescorla (2001), the disorders presented by a child or adolescent fall into two categories. First, internalizing disorders that are self-directed such as anxiety, depression, phobias, social withdrawal, eating disorders, sadness etc. Secondly, externalizing disorders that are directed against the outside world such as aggressive and antisocial behavior, agitation, impulsivity, opposition, aggressiveness verbal and physical violence, delinquency. Among 11 to 15 year olds, girls have more internalized problems than boys (Tapper & Boulton, 2004).

For Cohen et al. (1993), more boys than girls present problems of aggression and violence, while girls have more internalized problems such as anorexia, anxiety, or depression, (Ackard & all.,2007). Some authors, Dubet (2003) and Mabilon-Bonfils (2009) note that part of the suffering felt by the young person would be due to a current situation of anomie in the field of education, made palpable through the entanglement of common values and the progressive dismantling of social, cultural and symbolic references.

In such a situation, the contribution of the psychologist is required as a consultant or therapist at the disposal of the parents, the child or the whole family. Above all, the psychologist should be able to determine and intervene, or even independently of any intention of the parents to consult. Traditionally considered an expert in psychopathology, the psychologist has the competence to solve a problem defined in individual terms. That is, in case the school has delegated to him the task of finding a solution to the difficulties that arise in the classroom around a child identified as a carrier of pathology. In addition to this expert role, the teacher is also a supervisor of the teacher-student relationship. He/she is also the teacher with a new and different understanding of the problematic situation, an understanding considered beneficial for the teacher's work. From this perspective, the psychologist fulfils a supervisory function in the sense of Fivaz et al. (1982).

The psychologist who responds to this type of request from the school by referring to the systemic model, sees his position in relation to the school and in the school greatly modified. In this systemic model, the psychologist's role is no longer limited to screening for cases suspected of having a significant pathology and which should be examined in consultation and to be dealt with as appropriate. When certain problems go beyond the scope of intervention at school, the psychologist must adopt a "systemic intervention" position. This means that a different context requires a different identity and intervention: the school context is not a place for therapy. From the domain of the individual and the intrapsychic, he moves to the domain of the system and interaction. According to Onnis (1984, pp.34-35),

> To diagnose from a systemic perspective is to restore understanding to incomprehensibility by examining the individual's discomfort in the context in which it occurs and seeing it as the transient expression of a dynamic reality that can be modified.

The present work is organized in five chapters, chapter 1 deals with the pathological problematic at adolescence, internalizing a disorders and externalizing disorders. Chapter 2 articulates parental imago, parental function. In the second part, which concerns the methodological and operational framework, chapter 3 deals with the methodology of the research, in chapter 4, it is about the presentation and analysis

of the results, at the end chapter 5 proceeds to the interpretation of the results and the theoretical and clinical perspectives. These chapters are interspersed between a general introduction and a general conclusion.

0.6.3. From a conceptual point of view

In this part, we are going to present some of the key concepts of this study. Some of them will be presented in a brief manner since we are going to be giving details in the chapters that will follow. These concepts include: parental imago, parental function, adolescence, internalizing disorders, externalizing disorders.

0.6.3.1. Parental imago

Rioux (2013) uses parental imago to refer to the representation that the child makes of the important characters of his entourage, a representation which is enriched through the different stages of his infantile life. These characters are important insofar as they have a constitutive and/or structuring function for the child. They provide him with the possibilities of identification and of speech thanks to the combinations in which can enter a feature of physiognomy, an expression, but also an attitude charged with meaning, of word or a relational modality. A phantasmatic representation, projected by the child on the character or on its social or symbolic function belonging, among others, to the father, the mother, the brother or the teacher can constitute the parental imagos and the function of the structuring of the ego and ideal of ego of the subject (Faure, 1979).

The imago supports the notion of a primitive image but symbolized and constituted of signifying elements. The sensory imaginary representations are covered by the signifiers of the symbolic register. The imago is an unconscious representation and it is necessary to see there, more than an image, a schema of the symbolic register than an image, an acquired imaginary scheme. It can as well be objectified in feelings and behaviors as in images (Laplanche, Pontalis, 1976). The imago is not only a reflection of the real more or less deformed, it is an imaginary reconstruction which can be very far from the reality.

0.6.3.2. Parental function

According to Poussin 2004, parental function is all about the problem for a child to have parents who on one part can nourish and protect him (parental tasks) and who can on the other

part help him to constitute his own personality through parental images which are proposed to him (parental symbolism). For the child the first function of his parents is to transmit to him what he has just taught them: that this child has made them father and mother, that they are respectively “his” father and “his” mother. By saying this, they will make him enter as "subject” into the universe of speaking beings (Poussin, 2004). This induction will lead them to fulfill several tasks, such as the inscription in a lineage and the construction of identity through filiation.

In order to reach functions of another order: socialization, autonomy, etc., parents must distinguish the imaginary child and the phantasmatic child from the real child, which must have its own place. Not that the imaginary child is harmful and useless: it is the child of expectation during pregnancy, but also the child of the future when the child is small, the one that allows one to make plans for the real child. In the same way that the phantasmatic child allows to open the way to the real child, since it is the child that the parent carries in him, the child of his own childhood and which ensures the link with his origins. But neither one nor the other must make screen with the real child whose first needs are to be recognized by the parents.

0.6.3.3. Adolescence

According Colman (2015), adolescence is the period of human development that starts with puberty (approximately 10 to 12 years of age) and ends with physiological and neurobiological maturity, shown in neuroscientific research to extend to at least age 20, with significant brain development in the late adolescent stage of 18 to 20 yrs. Although brain development continues for many individuals into their mid to late twenties, this latter period is considered to be young adulthood. During the adolescent period, major changes occur at varying rates in physical characteristics, sexual characteristics, and sexual interest, resulting in significant effects on body image, self-concept, and self-esteem. Major cognitive and social developments take place as well. Most young people acquire enhanced abilities to think abstractly, make rational decisions about behavior, evaluate reality hypothetically, reconsider prior experiences from altered points of view, assess data from multiple dimensions, reflect inwardly, create complex models of understanding, and project complicated future scenarios. Adolescents also increase their peer focus and involvement in peer-related activities, place greater emphasis on social acceptance, and seek more independence and autonomy from parents.

0.6.3.4. Internalizing disorders and externalizing disorders

For Achenbach and Rescorla (2001) disorders presented by a child or adolescent could be classified into two categories: Internalizing disorders which are those that are directed towards the subject himself (like anxiety, depression, phobia, social withdrawal, feeding disorders, sadness, etc.), or externalizing disorders, which are those disorders directed towards the exterior of the subject (like aggressive behavior, antisocial behavior, agitation, impulsivity, opposition, agressivity, physical and verbal violence, delinquency, drug use, bullying, truancy etc.). In the present usage, internalizing refers to problems or disorders of emotion or mood; the dysregulation of emotion might be thought of as over internalization of certain emotions such as guilt or anxiety or as over involvement in the emotions of significant others (e.g., the inability to distinguish one's own responsibility for another's emotional state from nonself causes of distress in others. These concepts and more are what we are going to be developing throughout this work.

CHAPTER 1:
PSYCHOPATHOLOGICAL PROBLEMATIC AT ADOLESCENCE

In this chapter we are going to see what adolescence is all about, the different considerations of adolescents, the pubertal developments both in the physical and psychological aspects in boys and girls.

1.1. ADOLESCENCE

Adolescence is the age of change as the etymology of the word implies: *adolescere* in Latin meaning "to grow". It is the period of transition from childhood to adulthood. It is a recognized stage of life in hundreds of societies across the world (Wild & Swartz, 2016). According to the World Health Organization (WHO) adolescence are those people between 10 and 19 years of age. Although there is disagreement as to how exactly to define adolescence, it is often linked to the second decade of life. Some writers distinguish between early adolescence (11 or 12 to 14 years), mid-adolescence (15–17 years) and late adolescence (18–21 years). In Cameroon there are about 5.2 million people between the ages of 10 and 19 years, making about 33 per cent of the total population (UNICEF and WHO, 2017). Just like in Cameroon, adolescents represent a greater part of the population in the world.

Adolescence is a key developmental period characterized by significant changes in brain development, endocrinology, emotions, cognition, behavior, and interpersonal relationships. From the very origins of psychology, adolescence has been considered a difficult stage in the process of development into adulthood. However, some empirical studies have shown that in reality, the majority of adolescents go through this stage successfully without experiencing particular traumas (Zukauskiené, 2014).

Adolescence presents a striking paradox with respect to overall health statistics. This developmental period is marked by rapid increases in physical and mental capabilities. By adolescence, individuals have matured beyond the frailties of childhood, but have not yet begun any of the declines of adult aging. Compared with young children, adolescents are stronger, bigger, and faster, and are achieving maturational improvements in reaction time, reasoning abilities, immune function, and the capacity to withstand cold, heat, injury, and physical stress. In almost every measurable domain, this is a developmental period of strength and resilience (Dahl, 2004). Yet, despite these robust maturational improvements in several domains, overall morbidity and mortality rates increase over the same interval of time. The major sources of death and disability during adolescence are related to difficulties in the control of behavior and emotion. It

is the high rate of accidents, suicide, homicide, depression, alcohol and substance abuse, violence, reckless behaviors, eating disorders, and health problems related to risky sexual behaviors that are killing youth in different societies (Dahl, 2004).

The onset of adolescence is characterized by the start of pubertal maturation, which typically begins between 9 and 12 years of age (usually 1–2 years earlier in girls than in boys). The onset of puberty creates a cascade of hormonal changes — including dramatic increases in the secretion of adrenal androgens, gonadal steroids and growth hormone (Crone & Dahl, 2012)

1.2. PUBERTAL DEVELOPMENT

The passage from childhood to adulthood involves major transformations which occur at puberty. This part of the study will be looking at what puberty is, and the various developmental changes that occur at puberty in both boys and girls. These changes which can be physical, biological, social and psychological.

1.2.1. Puberty

Puberty (Latin, *pubertas,* from *pubes*, *puber*, of ripe age, adult) can be defined as "the state of physical development at which persons are first capable of begetting or bearing children" (*Webster's New Universal Unabridged Dictionary*, 1979). Puberty is a word from Latin "*pubescere*" meaning "grow up, ripen, or come to maturity." It is a moment that is naturally dominated by the maturation of genital organs and the development of secondary sexual character: the body of the adolescent is a body that sexualizes and gives access to the capacity of sexual realization and reproduction. Puberty is characterized by a series of biological changes that lead to an adult-sized body and sexual maturity. It is a period triggered by hormonal processes- particularly the sex hormones, androgens and oestrogens. Puberty takes place on average, two years earlier in girls than in boys (Wild & Swartz, 2016).

1.2.2. Pubertal development

Pubertal development is ensured by neuroendocrine and endocrine factors responsible for reactivating the gonadotropic function, after a period of quiescence that begins in the 4th-6th month postnatal and lasts throughout childhood. In other words, the onset of puberty results from the successive activation of the hypothalamus, the anterophysis, the gonads and then the peripheral target tissues (Marcelli and Braconnier, 2008). It should not be forgotten that the activity of the gonadotropic axis is detectable during childhood but to a low degree. It is the

puberty which will increase or accelerate hypothalamic and hypophyseal hormonal activities leading to physical changes.

-The hypothalamus: the phenomenon triggering puberty is assured here. Reactivation of the pulsatile secretion of GnRH (gonandotropin-releasing hormone) or LHRH (luteinizing hormone-releasing hormone) by the neurons of the hypothalamus neurons of the medio-basal hypothalamus, mainly the arcuate nucleus. GNRH is thus secreted at the level of the median eminence in the pituitary portal system to the gonadotropic cells.

-The pituitary: GnRH once secreted, binds to its seven domain membrane receptor coupled to G proteins on the membrane of the pituitary gonadotropic cells necessary for the production and increased secretion of the LH (luteinizing hormone) and the FSH (follicle stimulating hormone) – **The gonads:** the pituitary gonadotropins released into the bloodstream bind to the LH and FSH receptors belonging at the same time to the family of receptors with seven transmembrane domains coupled to the G protein. Thus, in the boy Leydig cells produce mainly testosterone. At the same time, Sertoli cells produce inhibin B and anti-müllerian hormone. The increase in testicular volume occurs in response to the increase in intra-testicular testosterone levels produced by the Leydig cells in response to LH. In the case of the girl on the contrary, in the ovary, the interstitial cells of the theca in response to the activation of the LH receptor produce androgens that will be aromatized into estrogens in the cells of the granulosa under the stimulus of LH.

From the above, it should be understood that the pubertal onset results from the successive activation of the hypothalamus, the antehypophysis, the gonads and then the peripheral target tissues through the pulsatile secretion of LH-RH leading in turn to an increased and pulsatile secretion of LH and FSH, leading to an increase in the production of gonadal steroids (testosterone in the boy, estradiol in the girl). It is therefore necessary to try to explain the various physiological changes theorized by Tanner (1962), highlighting as indicators: pubic pilositis. The development of the external genitalia in both girls and boys**.**

Physically Tanner (1962) describes pubertal development in boys and girls in terms of stages. He develops five stages following three criteria: the development of pubic hair, the development of mammary glands (in girls) and the development of genital organs. organs are accessible for direct examination. We notice an increase in the size of the testes The adolescent

growth spurt constitutes the first outward sign of puberty, it involves the rapid physical growth. This takes place from the age of 10 or 11years in girls and 12 or 13 years in boys and is usually characterized by rapid increase in height and weight.

In the boy, it is considered that most of the pubertal signs are external since his genital usually by the age of 12 to 13 years, the penis increases in size and length, the twisting of the scrotal sac, the appearance of pubic hair about six months after the beginning of puberty, deepening voice. The increase in the length of the penis is usually from 12.5 years whereas the appearance of facial hair comes up much later, same with the other body hair and the modification of the voice.

In the girl, the first pubertal manifestation is the development of mammary glands (the breast). The breast thrust occurs from about 10 and 11 years (8 to13 years for 95 percent of girls), the appearance of pubic and underarm hair, change in the vulva from vertical position to horizontal, pigmentation of the vulva gap, development of the clitoris, appearance of the first menses, increase in the size of the hips of the vagina. On a general note, puberty is said to be acquired for the young girl at the appearance of first menstruation, and the first ejaculation for the boy. The adolescent at this point is associated to psychological and deep affective modifications, at the beginning of social and sexual behavior of adults.

On the cognitive level, Piaget (1967) defined three principal periods in the development of the child. The third and the last periods of intellectual development is that of formal operations where emerges the thought of hypothetico-deductive and the logic of mathematics, Piaget (1967). At this stage, the child, now adolescent, acquires the capacity to reason on logical propositions, ideas and hypothesis. Here the child does not only apply the operations on objects or execute in his mind possible actions on objects, but also (think, reason) these operations independently from objects and replace this by simple propositions, (Piaget, 1967). The teenager is able to elaborate hypothesis and to put to test in order to verify them in a systematic manner. In addition to puberty and its physical aspects, it operates a kind of disconnection of thoughts from reality in adolescents.

Beside Piaget (1967), Kohlberg (1984) will use the constructivists point of view to define moral judgment and will describe three levels of moral reasoning with each of them having two stages. The first is that of "Pre-conventional morality" where the person decides from his personal interest and the risks that entail. Kohlberg (1984) posits that only children at preschool

age are in this level. In the cognitive plan, children are still at the pre-operatory stage. For them, it is action first, since the consequences of action determine moral values.

The second level of moral development of Kohlberg (1984) is predominated by group logic, and moral becomes "conventional". Children of school going age are at this level. From the cognitive point of view, this level is marked by concrete thoughts and the beginning of formal thoughts which now need abstract capacity of representation that can be coordinated one at a time. The child's perspective can consider many representations. At this level children base their judgment according to the norms, from the immediate environment (family, friends, teachers), and later to social groups or the society at large. By so doing the child wants to satisfy interpersonal expectations, by being loyal to the friends, share feelings and values, accord with people, therefore mutual confidence become the criteria to evaluate social behavior.

In the third level, morality becomes part of collective norms, and moral becomes "post conventional" where moral principles become the reference for collective norms. For Kohlberf (1984) this stage is reserved only for adult because of the exigency of cognitive prerequisite. Formal thinking is needed to get to this level, since moral judgment is not founded on laws, but instead on principles judged to be universal, like individual rights. Moral rights or rules and regulations come from internal consciousness and not from laws. This means that the individual bases his choice on personal judgment from freely chosen principles.

On the affective plan, puberty reactivates past problems which occurred during the period of latency. Psychoanalysis has proven that sexuality exists right from the beginning of life. The internal needs of the child are felt through the excitations of the body. Infantile sexuality evolves to the organization of the Oedipus complex which is the feeling of love that the child manifests towards a parent of opposite sex. This Oedipus complex and its consequent conflict will now be reactivated during adolescence, meanwhile the adolescent is conscious that he cannot satisfy incestuous desires and has to renounce his first object of love.

In the drive theory by Anna Freud (1958), she posits that the drive instinct at puberty strengthens the attachment to the primitive objects of love which in this case are the parents as well as the incestuous fantasies that are involved. During the Oedipus period in adolescence, there is usually a drop in the urge. Here the adolescent fights against these primitive tendencies, against the investment of libido and has to separate himself from his first object of love. He has to do the mourning if his parents as love objects of sexual desire.

Meanwhile libido, sexual urge without an object, will keep searching for a new object. The quest for an object at adolescence is therefore the quest for a first object, the maternal breast, which is never lost in the real. It is this pain of separation that will be re-experienced with all the intensity of the aftermath, throughout the whole of adolescence. Freud (1925) stipulates that what is being looked for is the first sensation that is generated from nostalgia which pushes to find an object in reality that is able to satisfy the tension of the inevitable incestuous desire in its origin.

Fighting against these primitive tendencies by the teenager partly explains the rejection of the teenager in face of his parents who after everything have a defensive rather than aggressive character. This is to permit him escape the risk of being too attached to them and by so doing making things worse like at the Oedipus period. The loss of parental support results from a conflictual situation, hence explaining why from defensive rejection therefore becomes aggressive by reversing sentiments of love to hatred. Dependence on the parents remain remains, but in the form of hostility, by the search of sanctions, by a systematic aggressive attitude. Adolescence therefore becomes the moment we can talk about social identity for the first time which will continue to develop throughout the next three age groups of life. Erikson (1956) posits that identity is the greatest affair of adolescence:

> The formation of identity begins where the use of identification ends. It surfaces from the selective repudiation and of mutual assimilation of childhood identification as well as their adoption on a new configuration which, in its turn, depends on the process through which the society identifies the young individual by considering him as someone who was to become what he is.

Identity constitutes a hierarchical structure that contains three entities: the ego identity, personal identity and group identity. The ego identity is a process of synthesis of self which assures the feeling of personal character continuity. Personal identity is at the intersection between self and the context. It is the set of goals, values and believes that the individual gives as well as all that constitutes his individual particularity in relation to others.

Puberty therefore marks the end of latency and constitutes the second level of choice of object. Puberty goes with physical as well as social and affective aspects. In the course of puberty old problems reduce during the period of latency and become reactivated. Adolescence therefore appears to be a period of oedipal reactivation and disinvestment of fantasies that are repeated and at the same time, the child demarcates himself from the control of the parents. This transitional phase comes with a certain number of difficulties which the teenager needs to overcome. This could be affective, that is to conquer his identity and to restructure a new image of self, get involved in affectivity and adult sexuality; social difficulties which concern the quest for an adult status and access to parental function. Adolescence constitutes a progressive journey to autonomy which necessitates the support of adults who have to communicate with the teenager to better understand without laxism in justifying his excesses.

1.2.3. PSYCHOLOGICAL CONSEQUENCES OF PUBERTAL DEVELOPMENT

In keeping with the developmental models just discussed, attention is warranted as to how contexts moderate the links between pubertal status and timing and psychological processes. Reactions to the biological changes of puberty vary systematically with the social context in which they occur (Petersen & Taylor, 1980). Contexts may (a) amplify or attenuate the effects of timing of puberty and (b) influence the onset and progression of puberty. Contexts operate via different social and institutional structures, principally family, peers, and neighborhood.

This chapter presents a review of puberty as a psychosocial transition that initiates psychological changes and that simultaneously initiates changes in the social contexts in which adolescents find themselves. This theoretical approach is referred to as dynamic integration and refers to the essential fusion of processes across psychological, biological, and contextual levels of functioning. We are equally going to see the risks of mental health issues that come with early puberty such as eating disorders, conduct disorders and self-harm.

1.2.3.1. The relationship to ones' self

According to Stephane (2011, p.154), puberty brings about fragility in self-esteem or self-confidence. This is what we call in psychopathology as narcissistic fragility. The reconstruction of self-confidence will be re-actualized in the course of adolescence. If this happens to be as a result of permanent reorganization, it will be a total earthquake at adolescence.

Adolescence is the period of body modification and its image, the relationship with parents, peers and ones 'self, and is always experienced as a moment of loss of reference and quest. These events put in question the concept of self and its modality of self-esteem. Self-esteem as defined by Coopersmith (1967) is an attitude of appropriation or misappropriation, that an individual has about his or herself and indicates the degree to which he or she feels able, important and deserving. Marsh and Shavelson (1985) in the multidimensional approach permit to establish a relationship between perception of self in different domains like (physical, social, academic etc,) and the global perception of ones 'self (Nicot et al., 2000).

During puberty, the physical body transformation of the teenager is at the center of the problematic of adolescence. The teenager focuses on understanding his body and how to be able to face the anguish caused by the changes as well as the moment of regression in sources of instinctual satisfaction of the past (Emmanuelle, A., Lausanne & Siophie, 2011, p.9;11). With adolescents, the relationship with ones 'self is manifested through the emergence of strong risky behaviors. Risky behaviors in adolescents are repeated behaviors of risk taking which correspond to pleasure seeking, the quest for identity, the exteriorization of internal malaise or discomfort. We also have paradoxal social practices of self-affirmation and socialization. In the outline of these risky behaviors we also have feeding disorders like anorexia and boulimia which will have their roots according psychaoanalytic perspective, in diverse psychological events during childhood, and in line with the upheaval caused by the process of adolescence.

The National Federation of the Association of Behavioral Disorder (NFABD) (2007), there exist two forms of mental anorexia. One which consists of restrictive with continuous control of insufficient intake of food, and the other which is characterized by boulimia crisis which consists alternation in the control period of intake and periods of impulsive food intake and excessive follow up of compensatory mechanisms (vomiting, taking of laxatives).

1.2.3.1.1. Anorexia

Mental anorexia is an active and deliberate behaviour of food restriction that can begin in the form of mere weight regime which in due course can turn drastic, leading to aphagia which correspond to total refusal of food. It is characterized by a distorted body image, with an unwarranted fear of being overweight. It is not the act of reducing one's appetite, but a willful reduction of appetite. It all begins with true fight against hunger and with time, the feeling of hunger disappears progressively, the loss of appetite then sets in for the intolerance of feeding.

This is always due to fear of weight gain. According to Combe (2003, 2004), mental anorexia is constitutive of a true conduct of addiction in which the physiological effects of the absence of food produces euphorizing sensation.

There are different forms of anorexia that correspond with the different ages. The anorexia of young people is registered in a special developmental and intersubjective dynamic. We can classically differentiate mental anorexia in the boy and the girl. Mental anorexia concerns mostly the young girls. For the young boy at adolescence, the body modification leads frequently to a more active mode which is more delinquent (Duez, 2000, 2000). Anorexia in the teenager is a proof of a conflict which does not concern the food, but the body. The teenager is refused especially in his or her sexual dimension and maltreated. An anorexic adolescent is in the impossibility to assume genitality, and it can be said that food is sexually invested.

Mental anorexia is characterized by emotional difficulties, such as, alexithymia, weakness of the interoceptive consciousness or difficulties in recognizing his own emotional state as those of others. According to Chaulet, S. & al., (2015), these emotional disorders are tightly linked to the family relations and aversive experiences in the past, and participate greatly in the prognostic of sickness. Anorexia is common mostly in young girls and the symptoms are as follow:

- Weight loss as a result of not eating. Physically the body of the person is transformed by the disappearance of the feminine shape, deep sunken jaws and deep eyes. This weight loss is always followed by the dissatisfaction, and the illusion of wellbeing for the young girl;
- Amenorrhea which is a symptom that corresponds to the absence or stoppage of the menstrual flow in the young girl. This can be etiologically due to weight loss, malnutrition, physical hyperactivity and psychogenic causes as well.
- Beside the above symptoms we can also have other signs that are associated to mental anorexia as well. These include intellectual hyperactivity and physical hyperactivity. By physical hyperactivity, we mean activities like intensive walking, running and other forms of intensive sport. We can find intellectual hyperactivity at the level of school where the young girl with mental anorexia performs well in courses that need the restitution of knowledge as well as leisure and cultural activities. In addition, we can also find domestic activism through house duty on the cooking (Chaulet, 2018).

Anorexia reveals early failures of decompensated development through the experience of puberty. In harmonious development, autonomy from parents concerning integration of sexuality of identity, which includes the body gender and sexual desires progressing together, permitting gradual engagement into sexual and love relationships. In anorexia, these developmental axes will be perturbed. The coming of adolescence will put to conflict a great relationship of dependence on parents. The pubertal instinctive thrust will reactivate the Oedipus complex and sexuality, relationship to parents, making dependence dangerous. The adolescent immediately repudiates a sexual body which leaked in early sexuality, not well assumed and perturbating leading to secondary rejection of the sexual body and the gender part of the psyche. The process of anorexia is initiated by the defenses put in place like regression of instinct, displacement of conflict of dependence and sexual conflict on food and reinforcement of cleavage which targets to render dependence on parents tolerable and put away fusional and incestuous threats (Chabrol, 2013).

1.2.3.1.2. Boulimia

Boulimia, etymologically "hungry for beef", is a term of everyday language, meaning excess and excessiveness in the act of eating. In its extension in other domains (boulimia of work, boulimia of leisure, boulimia of sensation, of power, of responsibility, etc) indicates the immediate correspondence between a purely eating behavior and an underlying psychic problematic, more general, implying the avidity and the impulsivity in repetitive search, but vain of an object susceptible to fill in, make up or satisfy, bring the fullness that constitutes the flaw or fault (Schmit & Presme, 1993).

In clinics, boulimia is defined as the repetition of episodes of force-feeding (foodstuffing), imposing itself in a binding manner on the subject who perceives its pathological nature (Scmit & Presme, 1993). Most of the time boulimia is assimilated to the set of disorders rousing from great variations of weight, like mental anorexia and obesity. Boulimia can be described from the clinical symptomatology.

Boulimia is characterized by repetition of boulimic crisis, access of foodstuffing with consummation of great quantity of food imposing manner, uncontrolled, irrepressive, that is not easy to regulate satisfaction. These crises can be repeated in a week severally, or in a day. They are part of a global disorganization of the feeding function. Boulimia cannot be mistaken for other eating disorders such as hyperphagia, gluttony, envy, selective appetite, snacking etc..

Crisis occurs mostly at the end of the day and at times in the morning, or even in the night. Most often, the crisis necessitates conditions of solitude, isolation and access to food (in ones' self, away from the looks of others). Boulimia however has an impact on the image of the body (body image) of the subject.

The subject is obsessed by fear of getting fat and not being able to assume his or her new forms of the adult body. He or she is neither satisfied with the body weight nor the physical appearance she sees herself too fat than she really is, overestimating her dimension. Globally, she does not have a precise and positive representation of her own body whose image is now deformed, blurred boundaries, with a feeling of emptiness on the inside, the sexual aspect perceived with anguish and disgust.

According to Fenichel, boulimia is qualified as toxicomania without drug, and this clearly shows the addictive aspect of the syndrome. The feeling of liberation produced by the boulimic access, the sensation of dependence and the enslavement created by its repetition, the impoverishment of psychic life for the interest of symptomatic behaviors which becomes the usual means to seek pleasure and discharge of tension, justifying the notion of food addiction.

Boulimia can also lead to neurotic disorders, with anxiety being quasi constant in the subject with boulimia. These aspects vary clinically from anxiety to crisis of anguish or agoraphobia which has the tendency of focusing on the weight and the feeding. Other neurotic symptoms can be seen associated like hysteric or compulsive obsessional register. Boulimia is also accompanied by great emotional lability, of a thymic variability with oscillation between manic elation and depression. Depression is frequent in persons with boulimia. Boulimic crisis on their own bring about shame and sadness. The link between boulimia and depression are controversial (Schmit & Presme, 1993). Some authors say boulimia is same as primary humour disorder or antidepressive auto medication; some say depression is a consequence of boulimia through the biais of feeding, loss of control and helplessness.

Brusset (1998) insists on the positive paradoxal values of boulimia in the course of treatment of anorexia in such that the irruption of boulimic access, when it has passed the upset of the experience, reveals to the subject the reality of a denied instinctual life and permits psychic work of association, rememoration and of consciousness. At times boulimia can surface in the course of anorexia, either in the form of an anorexia-boulimia syndrome or as an evolutive issue. An attentive research permits to find out that many boulimic patients had anorexic

episodes at adolescence, hence some of the internalizing and externalizing disorders we can find in some adolescents. Adolescents with boulimia have a high proclivity to act out (suicide attempts, aggressivity, etc), (Chaulet & al., 2015). These short circuits in the thoughts of the adolescents reveal great difficulty in the subjects to mentalize the problems they have at hand. As mentioned earlier, the subject lives in shame and clandestinity. This permits us to better examine the relationship between the adolescent and others.

1.2.3.4. Relation to others and importance of group

The group is a container, an envelope that puts individuals together, Anzieu (1960)**.** For every individual to exist her or she must believe or relate to maintain the togetherness that sustains intersubjective links. The group therefore plays the role of a welcoming structure for the adolescent in which he will find refuge. The teenager needs to be accepted by his age group, where he will not be solely responsible for his actions. In this quest, he needs those that are like him, who are undergoing the same difficulties he is facing, he needs their support, their help and comprehension because they are living the same situation he is living. Dumont (1983) makes us to know that humans and other beings can only exist through social groups to which they belong and are indissociable. These social groups at times are more of a community than a society in the modern sense of the term.

The participation of the adolescent in a group of his mates, his insertion in a band constitutes facts of current observation. The relationship established between the adolescent and his peers beyond the obvious sociological implications to which they testify, also play a firsthand role in his ongoing psychical process. The role of the group and its members are presented as a relay of the ideal of the ego, as an intermediary or mediator of the systems of identification and identity. The group can also be used as a place of externalization of different parts of adolescence:

> thanks to the distribution of parts of self on the group members, masturbatory needs could be lessened and the social processes put in place favour through the realization of the real world, the gradual reduction of cleavage, the decline of omnipotence and the decrease of the anguish of persecution (Meltzer,1977).

In the developmental point poof view, the group plays an important role in the beginning of adolescence than at the end. The group also has an important function in the field of psychopathology. In this light Winnicott underlines that the group can be used by adolescents to "make real their own potential symptomatology" (Winnicott, 1975). This explains that a group identifies voluntarily to its sick members: if an adolescent in a group is depressive or delinquent, the entire group will manifest a depressive humor.

The principle of relative equality that reigns in a group as well as on the roles given to each member contributes to restore the disappearance of the feeling of security**.** This means that a strong identification to a group favors less problematic perception of personal and relational difficulties. Living in a group contributes to the constitution of personality and the knowledge of social life. For the adolescent, this permits him to keep some distance from the family milieu, to orientate into existence based on new turning points. The attraction to groups of individuals of same sex orientate to a new relationship to others and friendship with peers.

In the course of puberty there is redefinition of relationship between the adolescent with the others in link to the transformation he is undergoing. These social relationships though restrictive, are mostly established from a narcissistic base, depending on the interests that he has for himself. This interest for ones' self is not only the love of ones' self but is manifested by ambivalence of feeling of the adolescent of himself. On another note, the changes he is undergoing valorize him since he becomes adult, and on the other part, his physical aspect that disturbs him, the feeling andI new instincts that make him worry and guilty.

The adolescent lacks the assurance about himself and will attempt to find assurance and confidence in him through the movement towards the other. He feels the need to confide in another self with whom a certain complicity and intimacy can be established. Pierard (2013) " *by integrating in a group, your child feels secured*". The interest of a group of same sex gives room for new form of relationship which is friendship. Adolescent friendship can be likened to a kind of love which, if it is not always akin to a homosexual relationship, can temporarily resemble it. From what we have explained above, we can now proceed to see what internalizing and externalizing disorders are all about.

1.3. Internalizing and Externalizing Disorders in adolescents

Transitions in adolescents have had and will continue to have profound impact on the health of youth. This section briefly reviews the key social transitions that influence adolescent and young adult health globally.

1.3.1. Behavioral Disorders

According to Claes (2014, p.287) adolescence is a pivotal stage in life, therefore leaving the protected world of childhood, adolescents face many challenges that are embedded in a context of change on all developmental levels. While a majority of adolescents cope adequately with these changes, others will experience adjustment difficulties, distress and some will develop psychopathological symptoms. Over the past few decades, we have witnessed a marked increase in internalized disorders in adolescence. While only 2% of individuals born at the beginning of the 20th century were at risk of experiencing a depressive episode during their lives, it is now nearly 10 to 15% of adolescents who experience this distress.

In psychopathology (Achenbach and Rescorla, 2001) disorders presented by a child or adolescent could be classified into two categories: Internalizing disorders which are those that are directed towards the subject himself (like anxiety, depression, phobia, social withdrawal, feeding disorders, etc.), or externalizing disorders, which are those disorders directed towards the exterior of the subject (like aggressive behavior, antisocial behavior, agitation, impulsivity, opposition, agressivity, physical and verbal violence, delinquency, etc.). According to Tapper and Boulton, 2004; Zahn-Wexler et al., 2008, many studies have brought to evidence the difference in gender by underscoring the preponderance in internalizing disorders in girls and externalizing disorders in boys. During the first few years of schooling, the boys present more problems of adjustment to the exigencies of the school than the girls (Broidy & al., 2003).

The development of psychopathology during adolescence has been perhaps the single most studied area in the field of adolescence (Steinberg & Morris, 2001). Extensive focus has been on depression, conduct disorder, and related subclinical problems and symptoms that fall under the categories of internalizing and externalizing behaviors. In undertaking the task of reviewing the literatures that fall under the heading of internalizing problems, it was striking to observe how many studies focused on what they called internalizing behaviors or problems and how few actually define the term. Internalizing problems are generally considered to belong to

the subgroup of psychopathology that involves disturbances in emotion or mood, whereas externalizing problems have tended to refer to dysregulations in behavior, Graber (2009).

The affect versus behavior distinction between internalizing and externalizing problems is not clear cut, but the general identification of internalizing problems as focused on emotional components such as sadness, guilt, worry, and so forth is consistent across several definitions. Zahn-Waxler, Klimes-Dougan, & Slattery, (2000) for recent reviews of internalizing problems and disorders in childhood and adolescence specify that depression and anxiety disorders and the subclinical problems in these areas typically comprise discussions of internalizing problems and disorders.

1.3.2. Externalizing and internalizing Disorders

1.3.2.1. Externalizing Disorders

According to Roskam (2021), externalization refers to the fact that these disorders are directed towards others or towards the external world. Externalizing disorders are therefore those behaviors that are directed towards the outside world such as aggressive and antisocial behaviors, agitation, impulsivity, opposition, agressivity, verbal and physical violence, delinquency etc. (Doudin et al. 2011). Externalizing disorders are highly characterized by maladaptive disruptive, impulsive, delinquent, hyperactive and aggressive behaviors with symptoms typically emerging in childhood or early adolescence. These disorders are associated with significant functional impairment, including peer rejection, delinquent peer affiliations, academic underachievement, school dropout in childhood and adolescence (Egger and Angold, 2006), work related problems, substance abuse, relationship difficulties and antisocial or criminal behaviors in adulthood (Fairchild et al.2019).

The most common externalizing disorders of childhood and adolescence are Attention deficit/hyperactivity disorders (ADHD) and oppositional defiant disorder (ODD), some few adolescents experience conduct disorder (CD). While CD and ODD are more strongly characterized by defiant, impulsive and antisocial behaviors as well as aggression in the case of CD (Hinshaw and Lee, 2003), ADHD is characterized by clinically impairing symptoms of attention, impulsivity, hyperactivity and restlessness (Frick and Lahey, 1991). There are well described differences in the expression of externalizing disorders by sex, with evidence that compared to girls, boys are more likely to manifest these disorders in majority of the cases

(Fairchild et al., 2019). Most of the diagnosis of externalizing disorders are made in middle childhood

Children with early onset CD are at a higher risk of school failure, school-based behavior problems, and dropping out of school before graduation. Adolescents with late onset CD are less likely to engage in significant antisocial behavior. Instead, they are more prone to behavior problems such as poor academic performance, sexual risk-taking, smoking, and noncompliance. Many children given a diagnosis of CD often have met criteria for ODD at some time, but may or may not have been given the diagnosis. Although most children with CD have met criteria for ODD, the reverse is less common, because many children who present with ODD remain oppositional and do not develop the more significant antisocial behaviors associated with CD. ODD appears to set the pattern for CD by evoking coercive, harsh, and inconsistent parenting behaviors, which leads to repeated conflict and management difficulties. Over time, these externalizing behaviors tend to subside, although some symptoms may remain at less severe levels.

ODD is characterized by a pattern of oppositional behavior, such as noncompliance with requests or directives of parents, teachers, or other adults. Most of these children are resistant and defiant to authority and may engage in disruptive behavior, but do not demonstrate significant antisocial behavior. However, boys and girls with ODD are at higher risk of developing more serious problems, especially Conduct Disorder (CD). CD is a well-established pattern of oppositional and defiant behavior, but also is accompanied by behaviors such as stealing, fighting, truancy, bullying, and other antisocial behavior. It is far more common in boys and is one of the most frequently diagnosed disorders in inpatient and outpatient programs (DSM-5; 2013).

There are two forms of the disorder described in the DSM-5. Early onset CD occurs before the age of ten, while late onset is seen in the pre-teen or early teen years. As might be expected, children with early onset CD tend to have more serious problems and are more likely to get into trouble with adults who attempt to exercise authority over them or they may come into conflict with legal authorities. If the behavior in early onset CD is not corrected by late childhood or early adolescence, the prognosis for positive outcomes often is guarded. Many children with early onset CD are at higher risk for developing antisocial personality disorder as adults, many of whom have significant issues, including a high divorce rate, legal difficulties, alcohol and drug

abuse, and employment problems. Children with early onset CD are at a higher risk of school failure, school-based behavior problems, and dropping out of school before graduation.

Adolescents with late onset CD are less likely to engage in significant antisocial behavior. Instead, they are more prone to behavior problems such as poor academic performance, sexual risk-taking, smoking, and noncompliance. Many children given a diagnosis of CD often have met criteria for ODD at some time, but may or may not have been given the diagnosis. Although most children with CD have met criteria for ODD, the reverse is less common, because many children who present with ODD remain oppositional and do not develop the more significant antisocial behaviors associated with CD. ODD appears to set the pattern for CD by evoking coercive, harsh, and inconsistent parenting behaviors, which leads to repeated conflict and management difficulties. Over time, these externalizing behaviors tend to subside, although some symptoms may remain at less severe levels.

1.3.2.2. Internalizing Disorders

We oppose externalization to internalization which refers to behaviors orientated towards the individual himself such as self-withdrawal, isolation or depression, anxiety, phobia, social withdrawal, feeding disorders, sorrow, guilt, fear and worry (Roskam,2021). These are disorders that are the self of the individual. Depression and anxiety are internalizing disorders that share the primary characteristic of a high level of distress. Many symptoms of the two disorders overlap, including tension, fear, worry, poor concentration, disruptions in sleep patterns, and changes in eating habits. The distinguishing features are anhedonia, associated with depression, and hyperarousal, seen in anxiety. When depression and anxiety co-occur, they may exacerbate each other's symptoms. For instance, excessive worry and rumination seen in depression may be intensified by the fearfulness and obsessive thinking associated with anxiety. Symptoms may also mask, or be masked by additional co-occurring disorders, such as substance abuse and disruptive disorders.

The etiology of internalizing disorders is commonly complex and can implicate not one but a chain of genetic, environmental, social, and psychological risk factors. In their definitive review, Rapee and Spence (2004) presented an empirically-based model of social phobia. The model highlights individual factors such as genetic vulnerability, behavioral inhibition, social skills difficulties; relational aspects including parent and peer influences; and environmental factors including negative life events and cultural influences. These life events may range from

traumatic experiences such as witnessing domestic violence, experiencing abuse or natural disaster or more common life events such as bullying, job loss, and moving house.

Internalizing disorders are those that tend to be composed of relative covert symptoms, many of which are cognitive, internal to the youngster, or relatively difficult to observe. Externalizing disorders are overt, highly observable either directly or indirectly (such as in the outcome of certain antisocial behaviors), and typically expressed as behavioral excess. Depression and depressive (mood) disorders in children and adolescents may be viewed as internalizing disorders. Depression as a psychological disorder is replete with symptom characteristics that are internal to the individual. These features include symptoms of cognitive, emotional, behavioral, and physiological impairment or dysfunction. A lot of factors can contribute to the development of internalizing and externalizing disorders in adolescents. These factors range from biological, psychological as well as family and peer relationship.

Biological factors: the biological and physiological levels design all the corporal parts that are visible, but there are parts we know today that are hidden. It is what we refer to as cerebral puberty, this is because it concerns important modifications that have to do with the structure of the brain. These are changes that are very important and can explain certain behaviors, certain specificities of adolescence. Medical images have shown through investigations, two great metamorphoses in the brain: these are pruning and demyelization and remyelization. By pruning, about 3000 synapses disappear every second at the beginning of puberty by the age of 14 years and reduce progressively till age of 23 years. This disappearance of synapses fragilizes the normal functioning of the neuronal activity. Myeline on the other hand is the white substance in the brain and a type of gain whose role is to regulate nervous influx across the brain neurons. During adolescence, this substance does not play its regulatory role anymore, and the adolescent finds his or herself in the incapacity to control the intensity of information coming from their brains. Their emotions, perceptions and relexions could become incontrollable and reactional behavior also become impulsive. The hypersensitivity of the adolescent therefore has biological and physiological foundations (Bava, Thayer, Jacobus, Ward, Jernigan et Tapert, 2010; Luna, Valenova et Geier, 2010; Paillere et Martinot, 2009) cited by Stephan (2011).

Peer relationship: According Anzieu (1960), the group is a container, an envelope that holds individuals together. In order to exist, one needs to believe in others or even pretend to believe so as to belong to the intersubjective link. By so doing the group plays the role of a

welcoming structure for the adolescent where he or she will pertain. In the course of adolescence there is the redefinition of relationship with the adolescent with those who share the same transformation processes with them. The attraction of a group of individuals of the same sex orientate them towards another and that is how peers find one another.

For Brown (2004), the relationship process that has spawned the most persistent interest among adults is peer pressure or, more generally, peer influence. Peers exert influence in multiple ways. Peer pressure, or direct, overt, and express efforts to prescribe certain attitudes or activities and proscribe others, has generated the most concern among educators and practitioners. A number of drug and delinquency prevention programs are organized around teaching youth how to resist such pressures.

Family factors: internalizing and externalizing disorders in adolescents are an expression of family discomfort or malaise which the adolescent is undergoing within the family setting. Studies of family aggregation implicate family factors other than genetic similarity in the development of internalizing problems. Family relationships, events, interactions, and broader family contextual factors have all been linked to changes in internalizing symptoms in childhood and adolescence. As discussed, socialization behaviors of parents may influence the development of cognitive attributions and emotion regulation. The nature of parent-child interactions and attachments has been the focus of numerous theories of internalizing disorders (Bowlby, 1980; Zahn-Waxler & al., 2000).

Freudian psychoanalytic theory identified the source of both anxiety and depression among adults as problems in early childhood relationships with parents. In the work of Bowlby and Ainsworth on attachment, early parent-child interactions, as tapped by caregiver sensitivity and consistency, shape the child's expectations for the behavior of others in the child's life (see Thompson, 1998). These working models of relationships which Bowlby (1969) called internal working models have been linked to the development of internalizing problems in that insecure attachment models are associated with depression in adolescents and adults (Garber, 2000). In this theoretical framework, the attachment relationship in infancy or early childhood shapes the development of the working model, but subsequent changes in parental behaviors also influence the child's working model over the course of development (Thompson, 1998).

Individual differences in working models for relationships could be explanatory of individual differences in who is at risk for internalizing problems during adolescence, but in and

of itself, this theoretical perspective would not explain why the problems increase at adolescence; that is, an interaction with other factors would be necessary, but an insecure working model may be a vulnerability for internalizing problems. Depressive disorders in adolescence have been associated with increased family conflict, lower family warmth, parental rejection, and prior and concurrent maltreatment or abuse (Birmaher & al., 1996). A similar mix of family relational, interactional, and contextual factors have been identified as predictors of increases in internalizing symptoms over the course of early to late adolescence. Both internalizing symptoms and parent-child conflict in early adolescence (ages 12–13) predicted changes in internalizing and externalizing symptoms over time and in reports of history of disorder by young adulthood (ages 19–20). Specifically, prior parent-child disagreement influenced internalizing disorders via their indirect effect on subclinical symptoms rather than via a direct path to later disorder. Forehand et al. (1998) looked at the impact of multiple family risk factors (e.g. divorce, maternal depressive symptoms, mother-child relations) and found that when more than three risk factors were present during early adolescence, depressive symptoms were dramatically higher in late adolescence and young adulthood. However, the presence of more than three family risk factors also predicted poorer academic achievement or attainment by young adulthood.

Of course, these findings are also consistent with the aforementioned finding that the association of genetic similarity with depressive symptoms emerged only among pubertal and post pubertal girls. Perhaps genetic similarity in the disposition to experience or to report stressful events is limited to stressful events within close social networks such as family and friends. One issue that is repeatedly raised in the discussion of family influences on depression in adolescents is that effects may not be unidirectional. Rather, having an adolescent with serious internalizing symptoms or disorder places additional strains on families and may result in increased conflict between parents and children, changes in expressions of warmth, communication problems among family members, and strain in the marital relationship of parents (Birmaher et al., 1996; Garber, 2000).

The impact of peer relationships on adjustment has been much less studied in adolescence than in childhood. In addition, much of the focus on peer relationships has been on aggression and externalizing problems. At the same time, withdrawal from social relationships and activities has been viewed as an indicator of impairment among youth experiencing internalizing problems; for example, the diagnostic criteria both for GAD and for MDD in the DSM-IV-TR require that

the anxious or depressive symptoms result in significant impairment in social or occupational functioning. Thus, it has not always been clear especially in cross-sectional studies whether poor peer relationships served as the antecedent or the consequence of internalizing problems.

In childhood, peer rejection resulting from social withdrawal rather than from aggression has been linked to increased depressive symptoms and possibly disorder (Hecht, Inderbitzen, & Bukowski, 1998; Rubin & Burgess, 2001). An extensive cross-sectional literature on bullying and victimization also suggests that children without peer supports who are victimized are more likely to have higher internalizing symptoms (Deater-Deckard, 2001; Hawker & Boulton, 2000). Victimization in and of itself does not necessarily predict internalizing problems.

In accordance with research in psychopathology, it has been noticed in most school settings that the teaching staff identify more externalizing disorders notably in line with aggressivity in boys than in girls (Carlson et al., 1997; Derks et al., 2007) cited by Curchod-Ruedi et al., 2011). Teachers noticed that physical and verbal aggressivity (fighting, slapping, insults, dodging etc.) among peers were more frequent among boys than girls. Externalizing disorders presented by adolescent boys could be perceived as stressing and disruptive by the teachers to the extent affecting their wellbeing (Doudin et al., 2000). Moreover, they interfere in the smooth unfolding of the learning process in the class.

The school staffs are more concerned by the problems linked to externalizing behavior than internalizing behavior (Caseau et al., 1994; Friedrich, Mendez and Mihalas, 2010). Internalizing disorders being less disruptive to the teachers call for little or no attention. As far as the school setting is concerned, the teachers are the first source of signal to diverse specialized services, notably of school psychology (Adams, Benshoff & Harrington, 2007). However, boys and girls differ according to the preponderance of the type of disorders. It is equally appropriate to note that researches tend to show that the same behavior manifested by a girl or a boy is susceptible to take different signification to different teaching staff.

Within the teaching milieu, the personnel have the tendency of believing that externalizing disorders in the boy represent a problem that needs to be treated by psychological care whereas the same problem or disorder in the girls instead provoke an attitude of understanding and empathy towards them (Pelgrim-Ducrey and Doudin, 2000). The teaching staffs tend to tolerate externalizing disorders in girls than they can do in boys.

However, internalizing disorders and externalizing disorders in adolescents within the school milieu which we are studying in this work, is considered as a result of the parental imago, parental function that the adolescent has about their parents with whom they live. For this reason, in the next chapter of this work, we are going to be talking about the parental imago, parental function.

Chapter 2:
PARENTAL IMAGO, PARENTAL FUNCTION AND FAMILY SUPPORT

2.1. Imago according to Jung

Introduced in 1911 by Carl Gustav Jung, the concept of the Imago describes the maternal, paternal or familial image in terms of the complexes that structure the human psyche. It is the internal character that the child has made for himself, the unconscious prototype of a character that is to be used as a model for the future. It is the internal character that the child has created for himself, the unconscious prototype of a character that will subsequently guide all his relationships with others. Then act as a distorting prism, using the mechanism of projection. The tendency of the adult will be to project and then to perceive in the people with whom he/she enters in relation, certain emotional characteristics of the infantile images kept. To all the people of his entourage, be it family or professional.

But also to the people he saw in the media, to the people he was told about, he will attribute a set of subjective values that will distinguish them in his eyes. He will distinguish precisely the image that he will have projected. The imago is both objective and subjective, pertaining to the conscious as well as the unconscious. It is the mental representation of an external object, but it does not coincide exactly with this object, because it is superimposed with the subjective reaction that attributes a particular, personal and affective. As long as the subject has not become aware of his or her subjective contribution, the object will remain impregnated with an unconscious content, projected without the person's knowledge and giving this object an added emotional value. The representations that we use in our adult lives come from the frustrations and satisfactions of our childhood lives. They are intimately associated with primitive experiences, all of which are highly emotional. What we think, what we feel about an individual has nothing to do with reality. In this way the imago of the good mother is expressed in the character of the fairy, while the Imago of the bad mother is represented by the witch.

Jung recognizes in Imago the expression of an original image whose novelistic description comes to corroborate its own observations and it is in reference, on the one hand, to “the profound psychology described by Spitteler in his novel and, on the other hand, "to the ancient representation of the imagines and the lares” that he adopts this term to designate “the living independence “of the parental complex in the psyche. What Freud will welcome as “the happy expression of Jung”.

2.1.1. The Notion of Archetypes

Jung's imago will have a double destiny. First of all, that of a psychic content always used nowadays in the current language of psychology and psychoanalysis and psychoanalysis, that is to say, the psychic representation linked to the father or the mother "existing in margin of any perception and nevertheless fed by this one", which announces the work of Melanie Klein. In addition, that of archetype, name that he gave to the original image in 1919, and which would become one of the key concepts of his theoretical edifice and especially the major articulation of his theory of the libido.

The notion of archetype has given rise to many confusions and it would be a good idea to try to clarify its meaning, which is very complex, in order to avoid amalgams. The term archetype which means model or standard is too reminiscent of something fixed and unchanging not to distort the thought of Jung for whom the archetype is, before anything else, an "expression of the vital process" (Thibaudier, 2002, p. 45). According to this author, Jung defines archetypes as dispositions, forms, and unconscious ideas but nevertheless active, that is to say living, which are present in each psyche, of which they instinctively preform and influence the thoughts, feelings and actions of each psyche. Clearly, the archetype is for Jung a sort of unconscious matrix of which only the representations, (then said archety-images, but also feelings, emotions, thoughts, actions, etc…are visible or apprehensible expression by the conscience. Jung specifies in many passages of his work that "it is not the least of the world of inherited representations, but of a functional disposition to produce similar or analogous representations.

We can see that far from Jung's thinking, the simplistic idea - as he has so often been told that images are innate, whereas for him, what is inheritance, it is the functional dispositions to represent, these mnemonic sediments of the onto-phylogenesis, inscribed in the body, which is obviously very different, but above all it is a matter of a completely different complexity. And he compares these predispositions of a biological nature, which he goes so far as to hypothesize are in the brain of each being, to the behavioral patterns of animals, i.e., he sees them as the manifestation of human instinct. Jung also used the notion of libido which he said is the energetic quantum that remains unchanged and expresses the activities of the psyche. It is in this sense that his notion of libido does not stop at sexuality alone but includes the whole of the vital energy (including sexuality of course), that is to say the instinctual energy which makes live, feel, think and behave each one as it belongs to the human species.

2.1.1.1. The father archetype

According to Jung cited by Madhu (2011), the archetype of the great father pertains to the realm of light and spirit. It is the personification of the masculine principle of consciousness symbolized by the upper solar region of heaven. From this region comes the wind, a symbol of spirit. Sun and rain likewise represent the masculine principle as fertilizing forces, which impregnate the receptive earth. Images of piercing and penetration such as phallus, knife, spear, arrow and ray all pertain to the spiritual father. All imagery involving flying, light, or illumination, king, eagle pertains to the masculine principle, as opposed to the dark earthiness of the great mother.

Spirit is the active principle, standing in opposition to matter and materiality, an immaterial substance that can, at its purest level, be also called God. Spirit represents the sum total of all phenomenona of rational thought, intellect, will, memory, imagination, creative power, aspirations motivated by ideals. The objective spirit is the intellectual and religious achievements of culture. The spirit is always an active, wind natured, winged, swift moving being as well as that which vivifies, stimulates, incites, fires and inspires. It is the dynamic principle forming the classical antithesis of the stasis and inertia that represents matter, mother and the soul. The contrast between nature and spirit is such that nature appears to be dead when contrasted with the spirit.

Meanwhile by elaborating the concept of imago, Jung put the accent on the importance of the collective unconscious in the way in which the individual aims and lives his relations to others and to the world. The imago designates indeed the imaginary survival of feelings, behaviors and images crystallized from the way in which the individual lived - or believes to have lived - affectively his being-with-others. In other words, the imago indicates a relation to the absence which has this remarkable characteristic to fertilize the relations of presence of the individual. In this sense, the imaginary is in some way more real than the real, since it is anterior to it and conditions the realizing attitude of the consciousness. Freud has shown the power of the imaginary, as a space of desires, in the determination of the behavior. But it is especially Lacan who has best put to evidence the specificity of the imaginary in the psychoanalytical field since he makes of it one of the three essential registers of the triad that underlies all behaviors: the triad of the real, the imaginary and the symbolic. Jung however explained imago through his notion of the archetypes.

2.1.1.2. Parental imago

Rioux (2013) uses parental imago to refer to the representation that the child makes of the important characters of his entourage, a representation which is enriched through the different stages of his infantile life. These characters are important insofar as they have a constitutive and/or structuring function for the child. They provide him with the possibilities of identification and of speech thanks to the combinations in which can enter a feature of physiognomy, an expression, but also an attitude charged with meaning, of word or a relational modality. A phantasmatic representation, projected by the child on the character or on its social or symbolic function belonging, among others, to the father, the mother, the brother or the teacher can constitute the parental imagos and the function of the structuring of the ego and ideal of ego of the subject (Faure, 1979).

The imago supports the notion of a primitive image but symbolized and constituted of signifying elements. The sensory imaginary representations are covered by the signifiers of the symbolic register. The imago is an unconscious representation and it is necessary to see there, more than an image, a schema of the symbolic register, an acquired imaginary scheme. It can as well be objectified in feelings and behaviors as in images (Laplanche, Pontalis, 1976). The imago is not only a reflection of the real more or less deformed, it is an imaginary reconstruction which can be very far from the reality.

For the psychoanalysis, the adolescence designates the psychic process begun by a subject when it confronts with the disappointment of the oedipal promise, and so to the irremediable incompleteness of his being. The physical transformations of the puberty typically trigger - but not exclusively - this irruption of an interior strangeness. At the exit of the Oedipus complex, the child is resolved to renounce his incestuous and parricidal desires, integrating the prohibitions enunciated by his parents. He accepts to move his requirements towards sublimated satisfactions, the time of the latency period. When the satisfaction of the sexual impulses becomes possible, because of the pubertal maturation, this new power gives him the concrete possibility to reach the genital enjoyment. A second crossing of the Oedipus proves to be then necessary, to confirm his acceptance of the symbolic constraints structuring the relation of the subject to his desire. The stake is his own subjectivation and requires his emancipation from the maternal and paternal figures. Frequently, at this period, the teenager is enthusiastic passionately for ideals and shows himself avid to defend the causes or the idols that he chose for himself. This new passion signs an

unconscious idealization, which nourishes a wish of narcissistic satisfaction. His idealistic intransigence reveals especially the attachment to the oedipal promise, emanating of the father or of his substitute, which allowed to positivize the introjection of the prohibitions by the anticipation of a future satisfaction, of which the parental relation could give the example. The idols of the adolescence replace the parents thus, adorning themselves of their idealized attributes.

The teenager is thus divided between the requirement of his desire, not tolerating any concession, and the conquest of a subjective position, implying his subjection to the castration promoted by the father at the end of the Oedipus. In the eyes of the teenager, the ideal father is situated at the crossroads of these two idolized, he assures at the same time the potentiality of an accomplishment of the desire and the apparent respect of the oedipal prohibitions. But it hinders him in his own subjective path. It is thus to this paternal idealization, its unconscious stakes and its consequences on the process of subjectivation that we will devote ourselves. Our proposal will try to identify the conditions of appearance of this ideal father figure in the discourse of the teenagers, its characteristics and its influence on the adolescent oedipal recovery. The imago of the teenager could be the father himself, the brother or the school teacher.

2.1.1.3. The imago of the teacher.

Faure (1979) reminds us that the structuring function of the imago can be assured by a "teacher". The schoolmaster, who takes a very important part in the life of the child, both quantitatively and qualitatively, is the object of qualitative point of view, is the object of phantasmatic representations projected by the child on the character of the schoolmaster or the teacher. It participates in the function of structuring of the self and the ideal of the self of the subject. This is true for the school teacher who, certainly, supports the cognitive development and the access to the culture, to the knowledge by the instruction of the pupil but who often intervenes in the education to the education (dressing, washing hands, accepting the rules of living together, respect of living together, respect for others and differences, access to citizenship and the ideals of social life...). This "daily" education of the child, whether it is provided by a teacher or another person, is part of what Legendre (1984) calls the imaginary parental function.

This imaginary function is linked to the two other dimensions of the parental function: the symbolic dimension (legal filiation) and the real dimension (biological filiation). It brings to light the possible cleavage of the educational function between the parents, on the one hand, and the

teachers, on the other hand. Without talking about adoption, it is a common point with the myth of Oedipus in which the cleavage exists between the biological parents and the adoptive parents who brought up Oedipus. Any student can be (is) confronted with the possible cleavage between his or her parents and the different images of teachers encountered during schooling. In order to present the professional "choice", and especially that of school teacher, we will articulate the concepts of superego and sublimation and try to understand how the subject can build his ideals, construct and develop his pleasure of thinking. For Jacques Lacan, the imago is at the base of the family complex. To understand this, we need to understand the construction of the Œdipus complex.

2.1.2. The construction of the Œdipus in the adolescent.

The Œdipus complex is the nodal point which structures the family group and the whole human society (prohibition of the incest), it is the founding moment of the psychic life ensuring the primacy of the genital zone, the overcoming of the primitive autoeroticism and the orientation towards external objects. The Œdipus complex allows the advent of a global, whole and sexual object. It finally plays a crucial role in the constitution of the superego and the ego ideal. The oedipal problem illustrates the fact that the normal human being is fundamentally constituted to situate himself in relation to two external objects and not to maintain himself in a dual relation. The oedipal period is situated approximately between 4 and 7 years.

The anguish of castration which occurs at the preceding stage which differs from the phallic castration in that it is less narcissistic and more objectocentric. In other words, the loss is no longer just an amputation of oneself and one's power, but a limitation of one's relationship to the other. The anguish of castration which originates in the finding of the difference of the sexes and the possible parental prohibitions as for the masturbation (secondary) have only a role of phantasmatic confirmation or of exacerbation of this anguish that they do not create to them only. Faced with this anguish, the boy will defend himself by the over-investment of the penis, the denial of the reality of the female sex, by wishes of magic repair and, which will express by the belief in an idealized penile mother. The girl, who has discovered her clitoris, but not yet her vagina, will develop a "desire for the penis", a concept that is at the base of all the feminist criticisms of which the Freudian theory has been the object. Whatever it is in this theory, for the little girl no denial can compensate this narcissistic wound lived in reality. It is this desire for the penis that will introduce the girl to the oedipal problematic through the desire for a child of the

father, a child with phallic significance. As in the legend of Sophocles, the Œdipus complex in its positive form corresponds to an attraction for the parent of the other sex and to feelings of hatred or rivalry for the parent of the same sex. The negative (or inverted) Œdipus complex corresponds to an opposite situation and most often the child oscillates between these two attitudes (complete form of the Œdipus complex). There are however some important differences between the boy and the girl.

With the boy, the Œdipus complex does not suppose a change of object of love (the initial object of love being already the mother), whereas with the girl such a change must operate. It is the reverse at the level of the identifications and this phenomenon would explain, according to Freud, the fact that often the feminine identifications of the girl are more anchored than the masculine identifications of the boy (The sexual life of the boy) male identifications of the boy. In the boy, castration anxiety puts a rather brutal end to the Œdipus problematic, the child having to renounce his mother under the effect of the castrating threat.

In the girl on the other hand, we have just seen, it is the castration anxiety that initiates the oedipal problematic whose liquidation will be less rapid in her than in the boy, spreading out over several years. Œdipal love should not be conceived as an idyllic love. It is a doubly hindered love: hindered from the inside, because the attraction for a parent implies a certain renunciation of the other (regretted third party) and hindered from the outside by the threat of castration (feared third party). This explains why anxious and depressive movements are frequent during the. This explains why anxious and depressive movements are frequent during the oedipal phase as well as phobic emergences (fear of losing the love of the parent of the same sex because of the rivalry). On the identificatory level, the Œdipus complex marks a decisive stage since it establishes the prevalence of being over having. It is not only a question any more of having or not the penis but of being a man or a woman following the example of the parental images with all the relational game that it implies. Finally, by the internalization of the parental prohibitions (prohibition of the incest essentially), this Œdipus complex allows the installation of the superego and the ideal of the final ego. The acceptance of the difference of the sexes also confers on the child an aptitude for mourning and the symbolic activity of adult type.

It is during the Oedipus complex according to Lacan that the individual integrates the big Other or better still the language, societal norms and can be able to communicate with the world symbolically. This access to language is done through the throwback (refoulement). This when

the individual accepts the prohibition or interdiction. This is usually when the Oedipus complex is successfully resolved. Meanwhile it can happen that this procedure fails and in that case the individual will repress.

2.2. The father concept

In psychology, the concept of father is defined through its roles. The first role is that of transmitting a name. As a genitor, the father will link his son to a family history. Secondly, the father has a role of separation from the mother-child dyad. By separating the child from his mother, the father allows him to open up to the outside world. Finally, the father has a third role which is that of affective contribution (Le Camus, 2000). These signs of affection are visible through play (Dumont & Paquettec, 2008).

More than a century after The Interpretation of Dreams, the concept of "father" remains a major concept of psychoanalytical understanding. In spite of the multiple questions that today's practice generates, it is indeed the concept of "father'', as designating metapsychologically the foundation of the game of the psychic representations. This game allows to think the fundamental process of symbolization at work in the psychoanalytical cure. On the other hand, when we try to represent the contemporary society, not only by fidelity to the Freudian interrogation concerning the unanswerable question of the "malaise in civilization''. But more fundamentally to deepen our understanding of the pathologies of subjectivity which radically interrogate the social function of the norms. The concept of "father" seems to lose its clarity and we, our serenity. To the point that it is not rare to read remarks prophesying the worst evils for our permissive society". In a much more interesting way, there is a whole current of thought that questions contemporary society (Filigrane, 2002, p. 40).

It is obvious and remarkable that questioning of Freud about the father emerged in his correspondence with Fliess, and that it concerns, sometimes in an intimate way, on the subjective relationship of the son to his father. The Freudian father will keep this mark of birth, the original analysis of Freud, and owes nothing to an academic reflection. The predicates are going to follow one another: seducer, dead, impotent, ideal, terrible, etc. By a reversal, Lacan is going to take back the question of the father from his name, then from his of his names. At the same time, he proposes a possible matrix of the structure that makes intelligible the consequence, in the human being, of his linguistic being, by means of the tripartition: real father, symbolic father, imaginary father (Aouille, Bruno, Bruno (2008, p.101).

2.2.1. The concept of the father according to Freud

Let us therefore state at once the essential feature of the Freudian concept of the father: the paternal representation is never unique. And it is not unique because at least two representations are needed to inscribe the paternal representation in all its operativity. The paternal representation is double because, at each stage of Freudian thought, it reveals itself to be the measure of the gap between, in turn, the phallic father and the one of the primitive scene, the protective father and the persecuting father, the father of the anguish and the one of the guilt. In that, it is par excellence the support of the ambivalence, of the love and the hate, but also of the submission and revolt, acceptance and transgression.

The father, at every stage, is the one in whom and by whom the difference occurs: this formula of Rosolato summarizes very well the Freudian position of the father (Rosolato, 1969,p. 43). In whom and by whom: it is because the father has no ontological status (the father is incertus), that he is there where he is not ... between nostalgia and persecution, between identification and idealization, between anguish and guilt, between representation all-phalic and recognition of the vagina, between interdict and transgression. And it is thanks to this tension inside the paternal representation that the difference can occur, this difference which makes think and desire. As he wrote to Fliess in the letter of August 20, 1893, Freud was busy in those years to demonstrate the sexual etiology of neuroses: "For the rest, the etiology of neuroses pursues me like the song of Malbrough pursues the British traveler round the world. It is through this quest for a resolution of the enigma of hysteria and the neurosis of constraint "I am almost sure that I have found, with the formulas of infantile sexual fear and sexual pleasure, the solution to the enigma" that Freud meets, so to speak, the figure of the father. We are going to look at two types of fathers presented by Freud: the all-powerful father or father of prohibition, the protective father which we are going to see below:

2.2.1.1.The all-powerful father and the father of the forbidden:

The vast historical fresco of Totem and Taboo stages a real genesis of the representation of the father, by attaching this representation, the only one among all not to a perception but to an act, an act that is at the same time the genesis of the forbidden (no longer the arbitrary forbidden of the father of the horde but the internalized prohibition of the sons) and of desire (as sexual), but also of the pact between the brothers (as the foundation of society) and of guilt (by internalizing the murderous act).

"One day, the chased brothers got together, killed and ate the father, which put an end to the existence of the paternal horde": such is the "memorable criminal action" (Freud, 1912-13, 163) and its continuation, the act of devouring realizing the identification to the father. From then on to the hatred for the father and to the desire to take his place follows the feeling of guilt, which leads the brothers to forbid themselves what the Urvater had forbidden and to set up the two taboos of totemism (incest and murder).

The law is thus what succeeds the murder, perpetrated collectively; it rests on the guilt of the sons and on the pact that they make. It derives from hatred and murderous desire. From then on, thanks to the accomplishment of the hatred and the murder, thanks to the putting to death of the father and to his cannibalistic incorporation, a space is liberated which is that of the ambivalence, of the internal conflictuality. Because to the triumph on the father succeeds the reconciliation, just as to the transgression succeeds the prohibition. The "father" thus implies the possible establishment of a field where opposing movements confront each other, a field that is conducive to the blossoming of the symbol, since it is this field that institutes society, morality and religion. As for the individual level, the "father" makes possible the conjugation of a rebellion and a process of reconciliation.

2.2.1.2.The protective father and the persecuting father:

According to Balestière (2002, p. 43), the manuscript found and translated into French by "*Vue d'ensemble des névroses de transference"*: a metapsychological essay takes up the problematic treated in Totem and Taboo with an important addition: the Urvater is not the first father figure. Before, during the ice age, a period of unspeakable deprivation and immeasurable dangers and threats, humanity became universally anxious and found refuge in the fathers, who by their strength and intelligence could "protect the lives of many other defenseless individuals (Freud, 1915, p.37). At the dawn of humanity, the father was protective as is the father of individual history in the face of the anxiety of what is foreign. The all-powerful and rival father comes later, as comes later, in the prehistory of the humanity, the usurper father to the "absolute power": the one that appears with the language and the enunciation of the first two "rules", not to kill the father and not to contest him the free disposition of the women.

It is the language and the thoughts, in particular their tendency to the over-evaluation, their inexorable inclination to omnipotence, to animism, to magic, which "create the Urvater. To the external rupture due to the change of the mother earth (glaciation) follows the rupture created

by the magic, by the omnipotence of the thought: it is the figure of the unique father, the one who occupies the place of exception. Figure of a persecuting father persecutor, of violent and really castrating father, from which one can escape only thanks to the "intercession of the mothers", in favor, Freud thinks, of the youngest who had then chances to succeed to the father.

The "father" is thus situated between protection and persecution. The metaphor of as a passage from satisfaction to dissatisfaction, from the hospitable to the threatening, of the agreement with the environment to the anxious anguish in front of this same environment, makes well this moment of the individual history where the separation with the mother of the beginnings, with the mother of the satisfaction. At this moment arise the figure of the protective father in front of the dissatisfaction and the accumulation of libido that it induces and which is transformed into anguish. The father has a function of protection in the face of the pressure of the libido and its anguishing transformations.

Let us retain this figure because it is largely underestimated in favor of the following, that of the rival and separating father. But even this last figure is not univocal: the first time is indeed that of the persecutor father, from whom the mother has to protect her sons, and it is the first time that the mother has to protect her sons. And it is the murder, the dead father, his incorporation and the pact of the sons which establishes the passage of the rules decreed by the holder of the absolute power to the internalized law of the brothers, as well as the passage of the omnipotence of the thoughts to the effective exercise of the thought.

2.2.1.3.The father and fatherhood

Another type of father is that presented in the last Freudian text on the problematic of the father, The Man Moses and the monotheistic religion, in which Freud reaffirms with force the fact that the "father" cannot be thought unitary: it is necessary for at least two fathers to register the psychic representation of the father. This requirement is so consubstantial to the psychoanalytical understanding that Freud goes so far as to dissociate the figure of Moses, as founder of the monotheistic religion, by maintaining that it covers in fact two men: Moses the Egyptian, promoting the religion of Aten, and Moses the Midianite, defender of the cult of Yahweh (Freud, 1934-38, 124). The Freudian hypothesis is that Moses the Egyptian was assassinated by his own, because of the too big spiritual requirement of the religion he supported, that his murder was repressed and was thus registered in the memory of the Levites who were faithful to him, so that his religion was imposed afterwards. It is impossible to evacuate the

violence of the genesis of the father's representation, for obliterating it would be equivalent to neglecting the role of repression in its constitution.

The father who induces the progress, the development in view of a superior spirituality, establishes his work thanks to the work consequent to his murder, thanks to the work of repression. And just as the parricide sons of the Urvater ended up imposing to themselves the prohibitions that they had wanted to abolish by killing him, in the same way the sons of Israel the religion of the Egyptian Moses by adopting a religion of imposing rigor based on the double Mosaic prohibition, that of other gods than the unique God and the one to give themselves an image of him and to pronounce his name. Freud insists much on this last prohibition, which seems to him to be at the base of the investment of the life of the spirit: "It meant, indeed, a setting in withdrawal of the sensory perception to the profit of a representation which it is advisable to name abstract, a triumph of the life of the spirit on the sensory life, strictly speaking a renunciation of the impulses with its consequences necessary on the psychological level" (Freud, 1934-38, p. 212).

Further in the text, the sensory life is designated with the name of maternity, because maternity is attested by the testimony of the senses. But this withdrawal of the sensory perception is not a spontaneous process, it requires an act that Freud calls a decision: a decision "against direct perception in favor of what we call the higher intellectual processes" and a decision "against the direct perception in favor of the higher intellectual processes and a decision that "fatherhood is more important than motherhood" (Freud, 1934-38, 218).

2.2.1.4 Some consequences for a reflection on the "father" today

For Balestriere (2002) this journey within the Freudian representation of the father has been necessary to remind us of our heritage: psychoanalysis itself does not think outside the field organized by this representation. Hence the importance of the place that we grant to the concept of father and of the use that we make of it in our theory. Especially since this concept, at the hinge of the "individual psychology" and "psychology of the masses", can authorize us, more than any other more than any other, to look at society, religion, morality, culture. It is striking to notice how much today the analysts tend, in their theoretical approaches, to reduce the paternal function to its component of prohibition and separation in relation to the mother. As if the eminently Freudian question of the destiny of the impulse violence of the father and towards the father had given way to the question of knowing how one separates oneself from the power of

attaching to the mother.

In other words, as if the mother had resorbed all the violence of the paternal complex, by disqualifying moreover this violence, which is not taken into account as such. In its place arises the questioning of jouissance, mortiferous it is true, but by collage and inertia. In the end it is the thought of violence that is impoverished and with the position of the subject who has to conquer its psychic space. It is thus necessary to question us on this coming to the forefront of the analytic theorization of the figure of the incestuous mother, fatally doomed to absorb its product without the intervention of the third, presentified by the father.

Certainly from Freud the image of the infant at the breast is the image of a pleasure, Lust, all the more powerful than the first. The mother for Freud is "the first seductress", "the first and strongest object of love", as he will say in 1938. And this force is so great that it mobilizes the central tendency of the psychic apparatus, that to *wiederzufinden*, to find the object again. But the figure of the mother in Freud is never persecuting, as it is with Lacan, at the origin of this accentuation of the figure of the incestuous mother. From the violence of the paternal complex to the jouissance proper to the maternal complex: such seems to be the displacement we are witnessing today. And no doubt this displacement tries to draw the consequences of the current clinic, more attentive to the pitfalls of the subjectivation, to the narcissistic impasses and to the faults of symbolization. But that does not go without a certain "amputation" (to remain in the signifiers of the father) of the complexity of the paternal function, reduced then to this separating function, which, deprived of its bases of conflictuality and hatred, loses much of its sharpness. The essential function of the father, such as Freud promotes it, is to create a space inside which a certain number of operations can be carried out, operations that allow the transformation of the impulse violence due to dissatisfaction and frustration: rage, hatred and the desire of murder, but also anguish by accumulation of libido in the ego.

By speaking of violence we have emphasized the prevalence of the rage and hatred, the power of frustration, the incestuous and persecuting current and we have neglected another current, just as inescapable and difficult to work out: it is about the envy. Freud had already spotted it with regard to the woman: the "rock" that prevents more than any other the transformations that we could expect from her of the analysis and the envy of the penis. He considered, on the other hand, the position of mother as a possible exit to the envy, the child coming to take the imaginary place of the coveted penis.

Freud did not consider the question of envy with regard to the man. And yet it is a dimension that is just as prevalent. Only men and women are not housed in the same place as regards the impulsive circuit of the envy: the child, for the man, far from being an imaginary "solution" to envy, is on the contrary a trigger. Because for a man the imaginary phallus is on the side of the mother, what he envies being precisely the power to give birth and this jouissance that it supposes between the mother and her baby. The envy is thus a sizeable obstacle which opposes the exercise of the paternal function. And which has important consequences from the point of view of the social impact: from all times, the man has always been animated by a centrifugal movement in relation to the family. Each society has tried to take into account this movement by setting up possibilities of displacement with sublimatory potentialities.

The installation of the patriarchy by the Romans was undoubtedly the most powerful answer which was ever been given. But other answers saw the day, notably those which power over women and inferiors in general, but the richness of "homosexual" potentialities of a society where men are one through common activities. Perhaps today we lack a real social response to the envy of men, the "new fathers", the mothering fathers" or the hard workers of the consumer society are not quite able to produce the "social body" of men. From all times men have opposed to the maternal body of the women the social body of the men. In this field psychoanalysis can bring its contribution, its "ray of light", to use the Freudian metaphor (Freud, 1912-13, 146). Let us hope that psychoanalytical research will reinvestigate the question of the masculine with the same acuity and the same tenacity as those it has deployed for the feminine and femininity.

2.2.2. The concept of the father according to Lacan

From an early note in his work, Lacan lays great importance on the role of the father in psychic structure. In his 1938 article on the family, he attributes the importance of the Œdipus complex to the fact that it combines in the figure of the father two almost conflicting functions: the protective function and the prohibitive function. He also points to the contemporary social decline in the paternal imago as the cause of the current psychopathological peculiarities. In his seminar on Object Relations (1956-1957), Lacan proposed base on his reading of Freud's Petit Hans, a distinction between the actual father and the functions of the father in its real, symbolic and imaginary instances. He insists that in the reality of the child's life these instances are incarnated by a variety of actual agents.

Table 1: The three forms of lack according to Lacan 1956 on the seminar on object relation

Agent	Lack of object	Object
Real father	Castration Symbolic debt	Imaginary= phallus
Symbolic father Symbolic mother	Frustration	Real=breast=penis
Imaginary father	Deprivation Real hole	Symbolic=enfant

Source: *Lacan, seminar "object relation" of 12 December 1956 page 215*

In 1957, this table witnessed some modifications and passed from four to five columns whereby the first one mentioned the *symbolic father*; the second, subdivided into three lines consisting respectively *the real father*, the *symbolic mother* and the *imaginary father.* In the third column, it makes mention of the importance of these instances, that is to say the operations that they carry out. The last column recalls the objects concerned by these operations. In this sense, according to Lacan the symbolic father takes many definitions. In (1956), he talked about the symbolic father as a particular instance which he differentiated from the symbolic mother, real father and imaginary father (De Neuter, 2011). But in (1957) he talked of it as a concept that engulfs other instances.

From this perspective we can say that the concept of symbolic father covers that of the partenal metaphore, the name of the father and even that of the great Other. The symbolic father as an instance, adopts the child and transmits his language to him (De Neuter, 2011, p. 54). He hands over his legacy and gives him one of his names. The agent that incarnates these functions according to Lacan is the genitor or the father or mother that adopts the child legally. The instance of the real father is to satisfy not only the mother, but it is also a being that can refuse, a being on which the giving or not giving depends on. Unlike the symbolic father that manifests by

his altenating presence and absence, the *real father* specifies by the fact that responds to the child.

The prohibiting function, the deprivation of the mother coming from the instance of the *real farther* inevitably induces in the child an imaginary representation of the father as someone who possesses the forbidden object, who transgresses the law, who is all powerful or rather who is autocratically tyranic (De Neuter, 2011, p. 56). Lacan makes us to know that deprivation is "*a real hole, the fact that the woman does not have a penis where she is"* (Lacan 1994, p. 231). Furthermore, he precise:

> That all the progress of the integration of man brings the woman to her own sex, requires the recognition of deprivation. This corresponds on one hand to the penis denied, and on the other hand to the castration complex (Lacan, ibid, p. 373). We are therefore far from the complex of weaning which served in its definition, but which remains impossible to satisfy. (ibid: 16) the object has as function to fill a hole dug in the reality (ibid: 23) or a lack in the real (ibid: 3y7).

There is no phallic need for deprivation. For how can the subject feel deprived of something which by definition he does not have? Lacan indicate that this object that is lacking in real of deprivation, can only be given as lacking in its place in the symbolic order. Deprivation is real, but the object is symbolic. To better understand what this relationship means, reference to the hallucination of a psychotic subject seems to be needed. What makes a comeback to the real is the signifier foreclosure, that is to say the signifier for whom the function has never been taken in the chain and which lacks ion its place. For the foreclosed signifier, the subject cannot feel deprived because he has not contributed any trace if the lack (of signifier) is real, what comes back is a symbolic object, be it that which is said by the voice, with results as the determination of the function of the subject.

Deprivation in play in the description of Lacan of elementary phenomena can be useful in understanding the meaning and in distinguishing from overcoming the object.

The theory of unlinking that the absence of the signifier is not enough, it appeals for the signifier mode of the answer to testify that it was not there. That is why Mgbwa (2009) talks about the functioning of the castration complex, the signification of the first deprivation using sexual disparity as an example and permits to trace the identity between weaning and the penis which are lacking for the woman.

Deprivation therefore designs the real absence of the object. The subject therefore supposes that the object belongs to him or to the person from whom he noticed the lack of that object. Deprivation designs the fact the woman does not have the penis that she is deprived of. The hole is therefore something that does not exist. But since in nature, nothing can lack in the real, they have to introduce a symbolic object in order to heal the hole. It is in this process that is based the concept of deprivation in a particularly terrifying and effective manner.

Frustration refers to the situations or the event that blocks the way to goal. It also means a sense of disappointment that is the result of being blocked. The course of life is not always smooth. In our daily life we encounter barriers between our goals and ourselves. The process of blocking or thwarting of needs causes frustration in human beings. Frustration has important part of our development from birth to death and is inevitable in our daily life. We have a number of desires, which are not fulfilled due to certain obstacles (Biruntha & Muthaiyan, 2015).

Mgbwa (2009) taking Lacan presents frustration as to designate the act of the mother who refuses the object to a biological need of the child. Frustrate meaning to make someone to miss something. Lacan holds this term to design an important event in the mother/child relationship by giving it another content. He is not referring here to the refusal of the object that will be able to satisfy a biological need, but the refusal of the mother to satisfy a love demand. The fulfillment of the symbol of the hole, the gift on which the child thinks of having a legitimate object. When the child encounters a refusal, he will feel treated unjustly. He has been refused something he rightly deserves. Legitimate and unjust here refers to the law in which the child is inscribed to be frustrated. We can understand that the case of frustration is not the satisfaction of a drive. The domain of frustration is a domain of demand, of vindication. The lack of frustration is imaginary, but its object is real. Lacan wrote:

> Frustration is by essence the domain of vindication. It concerns something that is derived which is not held, which is derived without any reference to any possibility of satisfaction, nor of acquisition. Frustration is by itself the domain of unbridled and lawless demands. The center of this notion as it is, is one of the categories of lack, is an imaginary (Lacan, 1994, p.37) cited by Mgbwa (2009).

A differentiation between deprivation and frustration permits to distinguish between alcoholism and drug addiction. For the first, it is about frustration, the second is of a deprivation, but they can also dispose to the current tendency to want to attribute the analyzing of more serious and precocious disorders. The emptiness, the hole that we fear so often to find at the origin of a more or less important symptomatology really exists.

The symbolic object missing from the deprivation indicates the real absence in the case where it represents the hole in the being which according to Lacan creates the real existence the displacement of interest towards the frustration will not remain without consequences for the perception and the definition of oneself. Lacan writes "it is in the case which we believe to respond to the demand, that we are in the feeling of understanding" (Lacan, 1994) cited by Mgbwa (2009). But understanding implies the wish to feel a hole with knowledge. These frustrations can be internal or external.

Castration here concerns the phallus as it is not a real object but an imaginary one. This is the reason why Lacan does not envisage the relationship between castration complex and the Oedipus complex in an opposite manner according to the sex. A child, either boy or girl wants to be the phallus in order to capture the attention of the mother. This is the first state of the Oedipus. The interdiction of incest (second state) is supposed to remove him from this ideal position of maternal phallus. This prohibition is done by the symbolic father whose mediation is has to be ensured by the mother's speech.

Lacan justifies that the object is imaginary in the castration of this, and that it is not a question of cutting it in the real, given the fact that the mother is in need of it. Lacan maintains at the same time that the threat of castration did not produce any effect on little Hans as far as the phallic object is not distinguished from his person, and as long as the mother is not in any way understood to be deprived of the organ.

The cutting in which this castration consists, is symbolic, that is the reason of the position of the subject. The deprivation of the phallus is detected by the subject when he experiences that another person cannot be satisfied by the mother, but also that she desires and does not have what she desires. With the imaginary and the real father still to be placed. Lacan (1994: 121) declare: *"castration is always linked to the intervention of the real father*". We need to precise what he means by the "*real father*" here. What is his intervention and the result?

The case of Hans gives a founded answer on the absence of the intervention of the "*real father"*, in other words, on the difficulty of overcoming the castration complex. He also describe here, the failure with the modality of supleance, but without success because the overcoming is not only relative but also due to the fact that the intervention of the father is not conceived in relation to the act.

As for the imaginary father whose function in deprivation is not well explicit to us, it is necessary to think about the beginning of the seminar. The real hole which by definition is from nowhere is imaginary.

Castration, whose nature was already introduced by Freud in an absolutely coordinated manner to the notion of the primordial law, concerning the fundamental law in the prohibition of incest and in the structure of the subject. It is some sort of mortal dive in the experience that Freud put in place. This notion, so paradoxical at the center of a decisive crisis which is that of the Oedipus. Castration can only be classified in the category of symbolic debt. Symbolic debt, imaginary dam, and hole or real absence, this is what permits to situate these three elements which we just explained concerning the lack of the object. The deprivation implies a symbolization into which frustration must have introduced the subject. In same manner, frustration is designed as a foundation of the Oedipus, which is the next step.

Beyond the mirror stage, the first appreciation that Lacan makes of the development of the child, the problematic will be deployed based on two notions: the element of reference which will be recalled by what Lacan owes to psychosis here in the form of the hallucinated object in the real. He joins to the Freudian object of the first weaning, lost and found in a hallucinated form. This permits Lacan to situate to it the relation of the real subject and to order the hole in accordance with its categories, the real for deprivation, the imaginary for castration and the symbolic for frustration. The other is the reference to language which is entirely registered in the mother-child relationship and is supported by the symbol which he calls phallus.

Here it is not the paternal metaphor of the father as a man, that which on either side is always insufficient, absent, but the father as signifier. It is even important that he should not be taken for a father so that he knows he shall always be insignificant to the task. The only one he can transmit is his own castration.

Lacan precises that the father is in the position of a hinderer. He is not cumbersome by his volume, he said, because he forbids the mother. The father interposes himself symbolically between the mother and the child. By doing so, the father becomes symbolic, frustrates the child of the mother since the latter sees that the mother is for the father. At the same time the child imagines that the father is depriving the mother from him as the object of his desire.

According to Razavet (2002), it is not the material volume of a man in the bed of the mother that realizes this symbolic interpretation.

> This relationship of the mother, not only to the person as a genitor, but to the word of a father of a third instance, who says no, is the key of the Oedipus complex, revisited castration by Lacan. To the imaginary triangular of the mother-child-phallus, is substituted the symbolic triangle of the father-mother-child (Mgbwa, 2009, p. 146).

The mother thus founded the name of the father, the mediator of something which is beyond her own law, of her caprices and also introduces the child to the dialectic of having. The question here is for the child to have or not. This is where Lacan situates the complex of castration. This possibility to be castrated is essential to the assumption to have the phallus.

2.3. The father as an object.

According to Noel & Cyr (2009, p. 535) the question of the father is a difficult puzzle and the ingredients of this complexity are not easy to get to: the efforts of clarification allowed by their progressive comprehension do not come to an end of a residual vagueness. It would seem that we have to give up on more clarity and accept to write about the father by tolerating this background of confusion (Golse, 2006). Freud, in his time already, posed the question of the father as enigmatic because relative to the question of desire of the woman: “What is a father? What does the woman want?” (M. Moulay, 1990). First of all, to think of the father and to write

about the father is to face a multiplicity of discourses referring to the multiplicity of the theories that exist on the father according to whether one addresses the father as a psychic function, to the role of the father in a family and pedagogical dimension or to the father as a real person (1 Krymko-Bleton. 1990).

The father is a psychic object, a real object, but also a fundamental concept of psychoanalysis because of its metapsychological use (Assoun, 1989). The confusion can be born from the multiplicity of these facets but it appears especially when one speaks about an aspect of the father by referring to another aspect: "the blurring begins where, under the reference to the function of the father, one hears the father in flesh and blood, the paternal fact". (Assoun. 989).

2.3.1. The social context of the father

In effect, if psychology and psychoanalysis put to light the multiple facets of the father, it has to be noted also that the father is equally a social and political institution, and in that perspective, the manner of conceiving the father and his functions by recognizing the tributaries of its social mutation. Traditional paternity is being put to question (Castelain-Meunier, 2001) cited by (Noel and Cyr, 2009) and it is no longer supported by social institution as it was the case in the past (Hurstel, 1996, 2001) therefore needs to be redefined.

Effectively, the father is no longer the family pater that used to be solidly known and defined by the society which used to confer him with immediate political and family power: we are now in the era of the privatized father (Knibiehler, 2001) where the man defines himself father, not in reference to social, but in relation to the woman who herself has become mother, in his link to the child. It is the links and not the society that defines the father, reason why we talk of relational paternity.

Neyrand (2005) talks of the emergence of a new social order in which the principles of democracy are applied on a private sphere: here we talk of the democratization of private relationships whenever we evoke the values of equality, of autonomy and of personal expressivity. In this case marriages are put to question and do not define for the couple the frame for sexuality, procreation and parentality. These dimensions are no longer linked in the definite manner that they used to be in the past: the revandication of equality and autonomy has made marriages to become revocable relationships in the case where the union does not work out no matter the ages of the children. Today we assist in multiple conjugal separations leading to the plurality of the exercise of parentality, from where we have the diversification of family

structures. This has led to the fundamental change in the status of the child: this has cause the of the right of the child to become preoccupying.

2.3.2. The figure of the father in psychoanalytic theories

According to Jones (2007, p.44) in 1900, Freud wrote that the loss of one's father is the single greatest loss a person can experience. Some of the earliest psychoanalytic writings on the effects of father absence emerged from A. Freud and Burlingham's observational work during World War II in England's Hampstead Nurseries. They observed that in fantasy, the mental images of the parents, particularly that of the father, who was the parent away most often, "undergo great changes compared with the real parent in the child's past" (Freud & Burlingham, 1943, p. 61). It was noted that these fantasies developed in relation to the father, but were not directly due to the father's influence (Freud & Burlingham, 1973).

In fantasy, the paternal images (imagos) "seemed better, bigger, richer, more generous and more tolerant than they have ever been" (Freud & Burlingham, 1943, p. 61). Many of the boys who possessed such an idealized paternal image had in fact never even seen their fathers in reality. Freud and Burlingham suspected that they acquired the paternal representation from other nursery children who had gone home and interacted with their fathers and then returned to "spread the conception of the father" through the rest of the group of youngsters (Freud &Burlingham, 1973, p. 658). As the missing, or in some cases, dead father, was idealized, Freud and Burlingham also observed a positive side of the child-parent relationship" (Freud & Burlingham, 1943, p. 73).

The role of father, from a psychoanalytic perspective specific repression of any negative feelings toward the father. They noted that both the idealization and the warding off of negative affect "are used largely to embellish and maintain the, was first described by Sigmund Freud, who thought the father played an important role in both the pre-Oedipal and Oedipal phases of child development. Freud suggested that the development of a loving attachment to the father, most particularly for boys, was crucial for both healthy development and resolution of the Oedipal stage. Freud hypothesized that boys experienced the father as a competitor and prohibitor of incestuous sexual impulses, an object of envy and hate, and someone who provokes guilt and fear (Freud, 1921). As Burlingham (1973) pointed out, Freud also saw the father more positively–as a protector, and that of a "great" and "Godlike" being that is idealized by the small child.

Up until the early 1940s, post-Freudian notions of the father-child relationship focused primarily on the father's role during the Oedipal period.

In 1979, Ross referred to fathers as the "forgotten parent," in the psychoanalytic literature. In the last several decades, proponents of ego psychology, object relations theory, and self-psychology have expanded the role of the father in child development. Within the context of these theoretical frameworks, the father is seen as an attachment figure in his own right (Abelin, 1971, 1975; Lamb, 1997); facilitator of both the first and second separation-individuation period (Blos, 1967,1984, 1985, 1987; Mahler, 1968; Mahler & Gosliner, 1955; Mahler & McDevitt, 1968; Mahler, Pine, & Bergman, 1975); as an internalized other (Davids, 2002; Fairbairn, 1941, 1944, 1952, 1958, 1968); and as a self-object (Kohut, 1971, 1977, 1984). The father is also seen as aiding in the modulation of libidinal and aggressive drives (Herzog, 1980, 2001); tempering the ambivalence generated within the mother-child bond (Winnicott, 1964); as a container for projected anxiety that originates in the mother-infant relationship (Davids, 2002); and as originator of triadic psychic capacities (Abelin, 1971, 1975).

According to (Jones, 2007), whereas both drive theory and ego psychology have emphasized the role of father in child development, traditional object relations theory, both the American and British schools, has tended to over focus on the mother-child relationship, resulting in an overemphasis on maternal contributions to both healthy and pathological development. Additionally, there has been the timeworn tendency to blame mothers for child psychopathology in both research and practice, while minimizing or completely ignoring the contributions fathers make. An optimal practice approach is one that encompasses knowledge of both maternal and paternal contributions to development and ultimate character formation. When assessing paternally based issues, the clinician should be familiar with the unique contributions fathers make to overall psychic development. It is from this position that an assessment can be made as to whether the patient is struggling with distortions or manifestations of deprivation as this relates to the father and his functions.

Drawing from the psychoanalytic literature, there are generally five central areas, or domains, to consider in regard to father; they include (1) the quality and nature of attachment to father; (2) father's role during the first and second separation-individuation, which includes father's capacity to have acted as a container for anxiety and regulator of ambivalence; (3) Oedipal issues, which include the nature of the child's triangular relationship with mother and father, in addition to modulation of aggressive and libidinal drives; (4) father's capacity to have functioned as an important self-object; and (5) the nature and quality of the paternal

representation. Each of the five domains correspond to paternally based functions that if not present, can eventuate in deficits or distortions that are oftentimes compensated for in pathological and dysfunctional ways. The model presented here suggests that the clinician be familiar enough with the literature surrounding the five domains to be able to focus in on the most salient area(s) that best organizes the clinical material.

2.3.2.1. The father as a figure of attachment.

Bowlby's original construction of attachment theory proposed the role of the father as ambiguous, but he later recognized that fathers are imperative as attachment figures. Bowlby's philosophy about the role of fathers as attachment figures developed over time with the publication of applicable research findings. The infant-father attachment turned out to be prevalent while Bowlby was working on his second, more clearly defined version of attachment theory, published in 1969. He found that the father's reactions to the child form the pattern of the child-father attachment relationship. Bowlby's son, Richard Bowlby, who has also lectured and written on attachment theory, has said that he suspects his father's initial concentrated focus on mothers and their attachment role may have ended up prejudicing subsequent research and distorting cultural values.

Bowlby added fathers as significant attachment figures because two distinct attachment roles seemed to exist for two separate but equally important functions for a child's development. One attachment role is to deliver love and security, and the other role is to participate in exciting and challenging practices. In other words, the bond of attachment is more than keeping children safe from danger, which is often seen as the mother's role. Attachment is also a bond that promotes exploration and gives confidence to venture forth, which is often the father's role.

For children to grow into proficient adults, it is recommended that they first need to develop psychological security, which consists of both secure attachment and secure exploration. Researchers have defined this as confident, attentive, eager and resourceful exploration of materials or tasks, especially in the face of disappointment. Secure exploration implies a social orientation, particularly when help is needed. Understanding the difference between secure attachment and secure exploration helps us see how fathers have a distinct impact on the raising of children. A father's behavior should create a feeling of safety for the child as the child explores new understandings. These instances will allow the father and child to become familiar.

Humans have an instinctive need for enjoyment, discovery and a sense of achievement. Bowlby considered play to be an important aspect of the father-child relationship. The role of father-child play is alleged to be critical for child development and adds to the expansion of attachment relationships. A father's role becomes noticeable in child development later; consequently, the impact of father involvement may be progressively more important and observable as the child grows older. A father's awareness of his child's exploratory behaviors will contribute to the child's sense of safety during difficult tasks and increases the chances for the child to focus, follow his or her curiosity and master new talents in an emotionally unhindered way.

Bowlby established attachment theory in the 1950s and 1960s as an addition to psychoanalytic theory. Attachment theory is a secure base from which to explore close relationships that can accommodate an extensive variability of methods and findings. Attachment theory proposes that affectional bonds are essential to the survival of humans. It has a protective function (e.g., a mother keeping her child safe in times of danger) and an instructive function (e.g., a mother providing a secure base so her child can explore the surroundings). Attachment occurs if there is closeness and active shared interaction between the child and the attachment figure. Attachment theory is the prevailing theory for understanding early social development in children.

Research has shown that children who grow up without consistent father involvement commit more crimes, become teenage parents more frequently and are unemployed more often than are children who grow up living with both of their biological parents full time. This is regardless of the parents' race, educational backgrounds, whether they were married at the time of their children's births or if a parent remarries. According to the research, children growing up without father involvement were also found to perform more poorly in school, use drugs more frequently and have other social problems even when controlling for generally lower income.

2.3.2.2. The Role of the Father During Separation–Individuation

The emergence of the father object differs significantly from the birth of the 'mother' object. The latter emerges from the symbiotic phase, a process characterized by motion, breakthroughs and setbacks, hopes and disappointments, needs and frustrations, tensions and angers. The father figure, however, is less tainted by projections, so that it is closer to reality (Edward et al. 1981; Mahler and Gosliner 1955). Similarly, the relations with the father are

characterized by objective distance (detachment). He encourages the child to tolerate situations of frustration and demonstrates the ability to handle pressures without being overwhelmed by them (Target and Fonagy 2002). Such a father securely shows the way out of symbiosis and serves as a defense mechanism against regressive forces during the developmental process.

During the moments of frustration that characterize rapprochement, the father is essential in calming the toddler in face of the anxieties which are typical for this age, namely, being reincorporated in the mother (Mahler and Gosliner 1955). The child draws a sense of security and confidence from the relationship with his father, thus assigning the father the role of separation–individuation agent (Jones et al. 2003).

As a strong masculine figure, the father encourages the child's physical activity, his separate bodily awareness, and the exploration of space, all of which counterweight the physical and mental symbiotic fusion with the mother (Target and Fonagy 2002). Paquette (2004) proposes that physical rough-and-tumble play and contests initiated by the father encourage the child to develop a braver attitude towards anxiety-inducing experiences. These relationships, the researcher suggests, spark the desire to succeed in one's offspring (Paquette 2004). This role of the parent to see the child become a complete social being when he or she gets to maturity will constitute what we will be looking at in the next sub heading of this work as the parental function.

2.4. Parental function

According to Poussin (2004), parental function is all about the problem for a child to have parents who on one part can nourish and protect him (parental tasks) and who can on the other part help him to constitute his own personality through parental images which are proposed to him (parental symbolism). For the child the first function of his parents is to transmit to him what he has just taught them: that this child has made them father and mother, that they are respectively "his" father and "his" mother. By saying this, they will make him enter as "subject" into the universe of speaking beings (Poussin, 2004). This induction will lead them to fulfill several tasks, such as the inscription in a lineage and the construction of identity through filiation. In order to reach functions of another order: socialization, autonomy, etc., parents must distinguish the imaginary child and the phantasmatic child from the real child, which must have its own place. Not that the imaginary child is harmful and useless: it is the child of expectation during pregnancy, but also the child of the future when the child is small, the one that allows one

to make plans for the real child. In the same way that the phantasmatic child allows to open the way to the real child, since it is the child that the parent carries in him, the child of his own childhood and which ensures the link with his origins. But neither one nor the other must make screen with the real child whose first needs are to be recognized by the parents.

It is in this light that we need to first of all examine how the parent enters into the first relationship with the child. It is this work of recognizing the child's own needs that must be done by the parent. The child needs to be linked to a parental figure, be it real or substitutive, in which he needs to have confidence from his early age. The putting in place of this procedure is inevitable for the survival of the child. If he does not benefit from it from the start, he is doomed, like the "wild children", to a certain psychic death; if he is confronted with a defiant parental figure, it will constitute the first "print" of his life, to use K. Lorenz' s expression, and he will build himself from this deficient and pathogenic figure. However, Poussin enumerates different parental functions that we are going to classify into instrumental and educative.

2.4.1. Instrumental functions

According to Citeman (2010), generally in traditional families among societies throughout the world the husband is more likely to provide material support and primary leadership authority within the family and the wife is more likely to provide affection and moral support. This distinction relates to what are known as instrumental and expressive needs of all small groups (family). The instrumental role is concerned with the basic goal or purpose of the family while the expressive role is concerned with the role of reducing tension and give emotional support to members in order to maintain intragroup cohesion. Within the family, the instrumental role has mostly been played by the father, while the expressive role has been played by the mother.

According to Parson (2022), the instrumental role therefore involves the functionalists' conception of the male position within the family. This role involves the achievement of specific goals such as earning an income to provide for the survival of the family, and enforcing discipline to maintain order. While the expressive function played by the wife is the caring, nurturing, supportive role. This typically involves work inside the family, providing emotional support and physical care for the children, managing conflict and childrearing.

2.4.2. Educative functions

Help the child to create his world: The reasons for which parents and children engage in the first links are discussed. It is known that for psychoanalysis there is support of the libidinal impulse on the activity of feeding, itself founded on the elementary need of feeding of the newborn. Contrary to Badinter who thinks that the mother breastfeeds the child in order to avoid the pains of breast flow, and doing so to satisfy her own personal needs, Winnicott in her "primary maternal preoccupation" and Bowlby in his "monotripsim" both hold that the young child's relationship to the mother is far more complex. According to these two, this relationship permits the child to experience his first satisfaction. This experience will lead to the reactivation of desire in the child which will produce hallucination. The child will experience satisfaction and frustration and the succession of these experiences will be at the origin of the investment of the object and all other mental processes (Poussin, 2004, p.125).

Even before this stage, the child will give a particular status to each of the experiences: a status of reality; and for that reason he will need to enter into the illusion of creating the world from which the ego could be created and the differentiation from non-ego. We can only know "real" from what we feel as the product of our creative activity. It is not enough to nourish a new born baby to avoid the pain of the breast milk flow as said by Badinter, but it is an opportune moment for the child to feel the illusion to have created the breast which, to the mother is not just a simple reaction of relief, but on the contrary a means of attention to the needs of the child.

That is the most reason why it is harmful to separate the mother from the child during this period (Poussin, 2004). The importance of a close relationship from birth is also valid for the father, although in a lesser way: the earlier the father takes care of the child, the more important his role is later on. This also develops in him a greater attachment to the child. (Greenberg and Morris, cited by Poussin, 2004). To value from the youngest age the paternal intervention is often interpreted as a valuation of the mothering fathers: it is necessary to recall that the early action of the father does not imply that he is confused with the mother.

The men, who, in the position of father, are taken in a fantasy of maternity, deprive in reality the child of the relation to a father and do not assume the paternal function. The idea that the latter is essentially of an authoritarian nature leads one to think that it should only be expressed from the moment when the child is able to count the prohibitions. It is thus necessary to recall that the prohibition is not necessarily posed in a rough and brutal way, and that it is

necessary to be "recognized" to be able to exert this function. This recognition implies a knowledge, therefore that the father appears early in the life of the child, but not in the place of mother.

The mothering father is not defined by the fact that he takes care of the child but by the way he takes care of it. He often appears as an overprotective mother, worrying about the risks to the child, which he overestimates, and especially trying to keep away anyone who might come into contact, other than superficial, with the child. Valorizing paternal intervention right from the very first day is always interpreted as a valorization of the maternal father: we therefore need to recall that the early action of the father does not implicate that he is mistaken for the mother. The term "maternal" care is used to describe tasks carried out by an adult that is taking care of a new born baby and is significative to the confusion in the spirit of everybody.

The mothering father is not defined by the fact that he takes cares of the child, but by the way he takes care of it. He often appears as an overprotective mother, worrying about the risks incurred by the child he overestimates, and especially trying to keep away any one who could come in contact, other than superficial, with the child. In case of separation of the couple, this preoccupation becomes obvious, the father not supporting that the mother approaches the child, as if she presents a danger to him, which he cannot really circumscribe.

The importance of an early close relationship with the child at birth is very valuable for the father no matter how small that may be: the earlier the father takes care of the baby, the more his role becomes important with time (Poussin, 2004). This develops more attachment in the child (Poussin, 2004). This is why it is good to always ask if the fathers are present enough during the early childhood. However, social evolution shows that the role of the father has greatly changed. The duties of women that was generalized, now has great consequences on the family.

The child on his part is not passive in his exchanges with the parents. This is due to interaction and the inborn qualities of the child play a great role in this. The child can inhibit or activate the behavior of the parent. Brazelton (1983) cited by Poussin shows that mothers can be misled about their actions and those of their newborns. During pauses of suckling for example, the mother talks to the baby while looking at him directly in the face, stroking his cheeks, or holding him tighter to her. This action is to provoke in the mother reactions that make the child to enter into a relationship with her.

Attachment is therefore an early experience of "mutuality" between the parent and the child, according to Winnicott's expression. The maternal function in the exchange between the child and its mother during play is the embryo of what will constitute the birth of thinking. This in its turn serves as the feedback from which is born a form of regulation of stumuli, a possibility to master and recognize objects from which will come the representation.

The function of sexual identity: Sexual identity is an important element of global identity because it is observed in the psychopathological process that the first identity disorders are often those of sexual identity: the subject questions himself concerning his sex and goes as far as building his delusion around the certainty that they are trying to change his sex. Being able to see anatomical differences is not enough to ensure sexual identity. There are also other factors like social factors which are only values of reinforcement. If sexism reigns in the society, it does not hinder the child from understanding and manifesting socially his sexual identity. This is the reason little boys and girls always play by choosing what correspond to their sex, it is vain to try to hinder them.

In this domain parents intervene earlier than the rest of the society and more surely than other biological (circulation of hormones). The child thinks to be a boy or a girl from the manner the parents perceive them. In the case of sexual ambiguity at birth, it can be noticed that assigned sex prevails over biological sex discovered later. More extraordinarily, the choice of sexual identity is more linked to parental investment of the sex of the child than to the conscious perception of the parent. This influences the nature of identification considerably. Therefore, the choice of a contrary identity to the anatomy shows the level to which the identification can be linked to parental desires: it is not the sex of this parent that the child is identified to, but to the sex desired by the parent, that which is loved by the parents in the eyes of the child, even though the parent in question does not make mention of it (Chiland, 1989).

This sexual identity will be acquired between 18 and 24 months according to Chiland (1989, p. 232), but other authors think it could be acquired even earlier. The choice of a sexual partner can only intervene after the affirmation of sexual identity and should not be mistaken for sexual identity itself. In this case, the role of the parent will be important, even though other factors may come in to play (Socaridés, cited by Poussin, 2004). We can also think of the Oedipus conflict, but it seems like the destiny of the sexuality of the child occurs earlier.

Parental function exists at the level of the awakening of the genital sexuality of the child, but it is very different from what we have just seen. Each in their own, with consequences that correspond to them, the preceding mothers have inscribed the child in an adult sexuality. Instead the function of the parent is to permit the child to create his own sexuality. Just as damaging to the child's development would be an avoidance by the parent of these expressions of sexuality as can be the imposition of an adult sexuality such as we have seen at work in two different forms. The child needs to be able to construct his sexuality with the help of his parents and not through their own sexuality.

2.4.3. Function of Socialization:

Poussin citing Lewis et Weinraub (1976) explains that man is a social being by nature and from birth into what these authors call "social network". He continues by saying that the child is "programmed" from birth to respond to social stimuli and to receive response from others. This confirms Wallon (1946) when he said the social character of human beings are of a "genetic" nature. The proof of this early stimulus is in the fact that minutes-old infants look at a human face more readily than any other stimulus; infants of an hour old are able to distinguish the languages of humans that they accompany with barely perceptible rhythms at the level of the hands.

The "social network" that Lewis et Weinraub is talking about is constituted of a variety of objects: parents first; the brothers and sisters, friends. These "objects" manifest through the function of feeding, hygiene and motor expenditure that are expressed in standardized places where these functions are facilitated: dining table, kitchen, bathroom and game hall. The social network can also be understood as a set of contacts with the subject that Aulagnier calls "narcissistic contract": a place is assigned in advance to the subject by the group and this subject accepts in return for his inscription in the group chain. This supposes that the child takes over from someone or something, that he or she is recognized as having the right to be there. The mental disorder of the child can be understood in a dynamic of breach of contract initiated by the parental couple who does not respect the limits or refuses to commit to them, or even by the group itself, which assigns the subject to a place which is unacceptable (position of exclusion, exploitation or of victim).

The question here is that of a breach of contract engaged by the subject itself, a situation that Poussin qualifies as "antisocial tendency". How can a subject born in a "social network" be able to leave? For winnicott, it is because of the loss of a positive interaction that the child

engages in an antisocial cycle. This antisocial reaction depends on the age at which the child was weaned from this relationship and the interiorization of first experience of satisfaction.

This can manifest in two separate ways: the tendency of taking back what rightly belongs to the child (for example this can result to stealing), or to destroy the object that evades its desires. This second tendency is linked to aggressivity which could not express itself in the motor plan at the moment when the privation took place. This results therefore to a motor discharge to bring down the tension. In this theory, the antisocial tendency is due to early experience where the mother plays an important role than the father. Other studies also show that the role of the father was also important especially between 36 and 60 months according to Herzog. These early roots of antisocial tendency where the role played by parental function accounts for the variations of investment of each of the parents will be the first level of failure of the socialization of the child.

A second level can be of cultural nature. Families with different cultural backgrounds can experience this type. In certain families, during the divorce of the parents, the children loss their reference because they are in the middle of a cultural context where the father is referred, and the written occidental law where the mother is supported. In cases like this it is difficult for the child to understand the sense of interdict. He will have no other possibility than to take sides with one if the parent and by so doing denies one of the laws that one of them is based. A child who is attracted to totally opposite behaviors all in the name of general principles that everyone considers as sacred will conclude that the only value is the one of his almighty desire.

The third level of failure of parental function of socialization is at the level of parental model. It is known that delinquent parents lead their children into delinquency by being as models to them and valorizing anti-social attitude. It is least known that this modelization can also be produced with non-delinquent parents even without them being conscious of the role they play towards their children. This is done through minor behaviors of parents that, without being strictly speaking anti-social, are an enhancement of the specialty.

Bion (1961, 1962) explains the parental function through the container and contained model using the alpha and beta elements. According to him the child is born with primitive elements which he called beta elements which are unacceptable. The mother now takes these beta elements and transforms them into what he called the alpha elements which are acceptable. The

mother exercises the function of container by acting as an external protection to the baby and attaining to the needs of the child.

Kaes (1976) explains his notion of parental function base on the works of Winicott on the object and transitional space, and that of Bion on the alpha function. According to him, the specificity of the transitional space is to make what already exists and what is yet to exist coexist without crisis nor conflict. This space is first of all constituted by the mediation that the mother establishes between the physical and psychic needs of the child and the physical and social environment that surrounds him; the cultural experience is an extension of the idea of transitional phenomena and play.

According to Kaes (2013), the idea of multiple scaffolding is rooted in Freud's thought. Moreover, Freud's creative life strongly suggests a quadruple scaffolding that he supposes is fundamental; scaffolding on the body, on the mother, on the group and on the Self (self-support). He posits that the human psychic is constructed through group support, and that some of these formations are structured like groups of inside and outside. The accidental failure of one of these supports, according to Freud always leads to a movement of depression or trauma and the recourse, or the return, to a more solid support, from which he can take support and model to create. The psychic reality of the individual subject and that of the group (child and parents) are distinct organizations. According to Kaes (2013), the child is constructed through the parents. The psychic apparatus of the group constitutes a possible theoretical base for the practice of an experience of crisis or loss of basic social objects, or brutal change through formation and therapy. He presents two parental functions which are the function of formation and that of therapy. By function of formation, the parents can trigger an experience of a crisis which can generate suffering or violence in the child. Function of therapy: this is the function of protection or healing of suffering. This means that the parent can contribute in the resolution of the crisis of the child.

Kaes (1984) propose a hypothesis that does not mean so much the addition of two other propping up to those usually recognized by the psychoanalytical theory (the support of the drive on the body, that of the love object on the mother); it tries first of all to mean that any psychic formation is multi-supported and that qualitative variations in this formation occur as soon as some of these supports are missing. The accent is thus put on the solidarity of the props and the psyche is apprehended as construction-destruction, movement of props and de-props, of

openings and closings, of crises and creations, movements which suppose relatively immutable structures: such structures are provided by the configuration of the fundamental states proper to a person or to a set of persons or group for example.

According to Kaes (2013), the mother through her psychic activities that dreams, speaks, acts for herself and also in the delegation that she receives from the intersubjective that she represents and mediatizes and support the regulations carried out by the psychic, phantasmatic activity of the infant subject.

Referring to clinical research by mainly British and French analysts, he proposes that the infant develops within "a psychic cradle" of parental dreams and fantasies that provide a place within the family lineage and a founding mythology for the new arrival. Using the concept of étayage (Winnicottian holding, "propping up "), about which he has written separately, Käes sees the earliest structuration of the infant psyche as supported by this shared matrix (Käes, 2002).

For Freud, the obvious fact of transmission (the psychic continuity of several generations) had to depend upon some biologically inherited traces which could become activated by new events in the child's experience. The newborn, writes Käes, "only comes into the world with potential structures and functions that the intersubjective interaction with the environment actualizes "(1993b, p. 44). The members of a family share a common psychic space whose origin derives from three major processes (2002, p. 38) : 1) " the inclusion of the infant psyche in the psyche of another or of more than one other," especially the mother and her immediate entourage, for whom the incipient subject already exists as part of their mental world; 2) the formation of common parts of the psyches of subjects belonging to the same group, for example, symbols of identity or references to the family structure ; and 3) the construction of psychic spaces shared by many subjects, » like the therapy group or the mass psyche in crowds or hysterical contagion.

These kinds of observations leave us with the task, he asserts (1993b, p. 16), of rethinking the false and recurrent problem of the opposition between the individual and the group. The notion that the individual subject is formed within an already constituted group of subjects who share many elements of psychic life would seem to be, on the one hand, an obvious fact. Analogous statements, resting on concepts of reverie, alpha function, and projective identification can be found in many contemporary analysts influenced by Bion, for example, who saw psychic organization as arising from exchanges between a maternal psyche capable of processing her child's "raw" input and the pre-subjective baby. How such processes actually operate, however,

remains obscure, especially if they depend upon a presumed unconscious transmission from infant to adult. I believe that we must acknowledge our inability to make a clear-cut distinction between indoctrination of the baby by the mother with her own and her culture's values and beliefs and her innate capacity to read infantile communications (Freud's apparatus for interpreting).

The imago or function of the parent has to intervene from one moment to the other so that the father can have his place beside the mother such that he can be able to help the child to have its own place in the family and in the environment which is his own. The investment of the mother and the paternal counter weight are the fruits of a subtle search for equilibrium in the two permanent interventions in the accompaniment of the development of the child. Failure of any of these forces can hamper the future of the operation of subjectivation of the child and the symbolic interiorization of the function of the father. This process also involves the imaginary father as well, the one the child is inventing for himself.

CHAPTER 3: RESEARCH METHODOLOGY

After our first two preceding chapters have permitted us to construct the object of our research, this chapter will have as objective to build a frame in which the realization of this research will be done. This frame which will need a precise description will constitute of the following points in order to realize a scientific research: the description of the reference which is constituted of the hypothesis, the variables, the modalities and the indicators; the determination of the study population; the data collection and analyzing instruments. Before we get to the different points above we shall precise the question of this research.

3.1. PRECISION AND FORMULATION OF THE RESEARCH QUESTION

The theoretical analysis of this research has shown that externalizing disorders and internalizing disorders in adolescents of form three and four students within school milieu could be due to their experience of the inadequacy between the imaginary parent and the real parent. The members of the family group who vacillate between their desires and the frustrations as we hear in the discourse of the participants.

3.2. HYPOTHESIS OF THE STUDY

This study comprises of a general hypothesis as a statement in which an immediate answer is given to the general question asked.

3.2.1. General hypothesis

The theoretical analysis of this study has permitted to formulate the general hypothesis as follows: *The inadequacy between the imaginary parent and the real parent generates internalizing disorders and externalizing disorders in adolescents in school milieus.* This hypothesis is as a result of the dependent variable which will be important to clarify.

3.2.1.1. The variables of the general hypothesis

The research hypothesis puts in relationship two facts, two concepts as well as two phenomena:

- IV: inadequacy between imaginary parent and real parent (Parental imago or parental function);
- DV: Internalizing disorders and externalizing disorders in adolescents in school milieu.

3.2.1.2. Operational definition of the variables of the general hypothesis

The general hypothesis is constructed from an intricacy of some concepts. This is to put in place what this has as signification. This section aims to present the conceptual space of the research as well as to keep for this purpose the concrete aspects which we deem necessary. Thus, a selection of the dimensions and meaning of the concepts of parental imago, parental function and internalizing and externalizing disorders have been operated. This is to avoid what may result to the juxtaposition of information, but to integrate them into theoretical frameworks of reference that that complete each other, that is the psychoanalysis in its drive model (Freud, Lacan): and the psychoanalysis in its relational model (Green, Winnicott) both implicated in the understanding of the problem of the lack of object. These dimensions and meanings have constituted to a set of indicators likely to take the shape of a behavior or an attitude (Pourtots, Desmet and Lahaye. 2006, cited by Mgbwa, 2009).

3.2.1.3. Independent variable: inadequacy between the imaginary parent and the real parent.

According to Lacan, every individual perceives the world through three instances which are: the real, the symbolic and the imaginary.

modality 1: failure of the symbolic function of the father.

indicator 1: refusal to provide for the needs of the child

Indices 1: does not pay the school fees, does not give pocket money for school.

indicator 2: the attribution of the name without the accompanying requirements that go with the name.

indices: 2 the father who denigrates the child.

modality 2: Deficit of the symbolic function of the mother

Indicator 1: refusal of feeding

Indicator 2: refusal of body needs

modality 3: permanent conflictual climate between the real father and the mother

indicator 1: permanent dispute

indicator 2: conjugal violence

3.2.1.4. Dependent variable: internalizing and externalizing disorders

modality 1: externalizing disorders.

indicator 1: passage to action (fighting, stealing, dodging etc)

indicator 2: consumption of psychoactive substances (cannabis, tramadole)

modality 2: internalizing disorders

indicator 1: self-withdrawal

indice 1: sadness, loneliness

Table n° 2: recapitulation of the general hypothesis, variables, modalities and indices

General hypothesis	Variables		Modalities	Indicators	Indices
The inadequacy between the imaginary parent and the real parent gives rise to internalizing and externalizing disorders in adolescents in school milieus	**IV:*inadequacy between the imaginary parent and the real parent***	*IV* 1	failure of the symbolic function of the father	Refusal to provide the needs of the child	None payment of fees - does not buy school needs - does not give pocket allowance
				Attribution of name without accompanying	-denigrates
		IV 2	Deficit of the symbolic function of the mother	-refusal of body needs -refusal of food	-does not assure the respect of instructions, -not teach morals.
		IV 3	Permanent conflictual climate between the real father and the mother	Permanent dispute, conjugal violence, denigration of the father by the mother and vice versa	-quarreling or fights with the mother - insults the mother, does not give food money.
	DV: Internalizing and externalizing disorders	DV 1	Externalizing disorders	passage to action	-fighting - bullying -dodging
				Consuming psychoactive substances	-tramadol -cannabis
		DV 2	internalizing disorders	Self-withdrawal	-loneliness -sadness

3.2.1.5. Research hypotheses

The work of operationalizing the general hypothesis we have just carried out allowed us to formulate the following research hypotheses:

HRI: The failure of the symbolic function of the father generates internalizing disorders and externalizing disorders in adolescents in school milieu.

HR2: The deficit of the symbolic function of the mother causes internalizing disorders and externalizing disorders in adolescents in school milieu.

H3: Permanent conflicting climate between the real father and the mother causes internalizing disorders and externalizing disorders in adolescents in school milieu.

3.3. TYPE OF RESEARCH

This research is a case study. According to Bioy (2021, p. 97), in the human and social sciences, the term case study refers to a method of investigation aimed at analyzing and understanding that consists of studying in detail all the characteristics of a problem or a phenomenon restricted and precise as it occurs in a particular situation, real or reconstructed, deemed representative of the object to be studied. Yin (2009) cited in Corbière & Lariviere, 2004), "*The case study is a research approach that allows the study of a particular phenomenon of interest (the case) in its natural context and without manipulation by the researcher*." It is a study that can focus on a single individual, a group of individuals, a community to an institution or to an event (Hentz,2012. cited by Corbière & Larivere,2014. p. 74). For Fortin and Gagnon (2016, p. 34), *"the case study is a detailed and in-depth examination of a phenomenon related to a social entity (person, family, community, organization)*".

This study, therefore, aims not only to provide a description of a group of individuals (the members of the family institution where the link maintaining the relationship between the father and the adolescent is broken), but also seeks to understand the phenomenon of internalizing and externalizing disorders in adolescents in school milieu. Faced with this objective, the case study seems more appropriate because of its methods of multiple data collection and triangulation of the latter, generating a rich, detailed and holistic understanding of the phenomenon of interest.

3.4. POPULATION OF STUDY

The population of study is defined as the set of individuals that can enter into the field of the inquiry and amongst whom the sample can be chosen (Rongere, 1979). It can also be said to be the mother population because it is that from which the research will extract the number of individuals that will respond to a certain number of questions that will be addressed to them. According to the objectives and the procedure of data production, the size of the participants can vary from a few subjects to tens or hundreds of subjects depending on the type of research in question.

In the case of this research, the population of study is statistically adolescents of form three and form four presenting internalizing and externalizing disorders within school milieus. They students who range between the ages of 12 to 18 years who happened to have been convoked to the disciplinary council for conduct disorders, low academic out put that goes in contrary to the rules and regulations of the institutions. In order to come out with an appropriate sample, we put in place a method of study and a recruitment technique that will help us attain our objective.

3.4.1. Justification of the case study method

The case study as a research method consists in reporting a real situation taken in its context, and analyzing it to discover how the phenomena in which the researcher is interested manifest themselves and evolve (Collerette, 1997). In addition, the choice of this type of study is based on its ability to provide a situation in which we can observe the interplay of a large number of factors interacting together, which makes it possible to account for the complexity and richness of situations involving the interactions attributed to them by the actors involved (Collerette, 1997).

The number of subjects for the interview are defined by the diverse elements that enter into play, notably the characters more or less extended from the research hypothesis:

HRI: The failure of the symbolic function of the father generates internalizing disorders and externalizing disorders in adolescents in school milieu.

HR2: The deficit of the symbolic function of the mother causes internalizing disorders and externalizing disorders in adolescents in school milieu.

H3: Permanent conflicting climate between the real father and the mother causes internalizing disorders and externalizing disorders in adolescents in school milieu.

In order to verify the above hypotheses necessitates the definition of certain number of criteria which will serve as means of selection of subjects in this research:

1. Be an adolescent in form three or form four
2. Be an adolescent who has been to the discipline council for inappropriate conduct, poor academic results.
3. A student of the Government Bilingual Practicing School Yaounde
4. Living with two parents or their surrogates.

3.4.2. Participant recruitment technique

To obtain the study sample, the non-probability sampling technique was applied, specifically the typical sampling. This is a method that is intended to be more rational than essentially based on common sense and common experience (Beaud, 2009, p.256.) The typical sampling technique proved more useful, selecting children living in a family group corresponding to the above-mentioned criteria, and agreeing to participate in the research. The use of this technique is justified in this case by the relevance of the "reasoned choice" that accompany it.

According to Nda (2015), studies conducted in a qualitative approach are done with small sample sizes. One concern is the fact that they are not representative. Obviously it is not the question of representative sample per say, but the fact that we cannot effectuate statistical analysis on the data collected. It appears more judicious in qualitative research to have a non-probabilistic but appropriate sample. Selected subjects with knowledge and experience who are likely to provide valid and complete data are more useful than the unproductive question of their representatitvity. It is important that these selected, motivated people are able to testify their experience and describe what interests the researcher, Nda (2015).

3.5. DATA COLLECTION INSTRUMENT

There are several instruments for data collection in the social sciences such as: the questionnaire, the observation grid, the interview guide, the focus group, the projective tests, etc. But the researcher must choose the instrument that corresponds to his research. It is in this perspective that Grawitz (2001. p. 14), states:

> in research, the very nature of the information that needs to be gathered in order to achieve the objective controls the means to do so. One does not classify hooks with butterflies. It is essential to appropriate the tool to the research, to choose it well, the objective to be achieved determines the choice of study.

For the above author, the nature of the data needed in every research depends on the objective to be achieved. The researcher is supposed to appropriate the tools and to make accurate choices. The objectives of every research determine the type of study. In this research, we chose the interview guide as a tool for collecting data in the field.

3.5.1. The Interview Guide

This research is applied on a clinical reality which is unique of its kind. According to Blanchet & Gotmand (1992) taken by Fernandez & Catteuw (2001), the interview guide is an organized set of functions of operators and indicators that structure the hearing activity and the intervention of the interviewer. It is a set of themes and subthemes that the researcher has to exploit with the participant in the course of a research interview. The interview guide therefore serves as an aid to the researcher to keep the interview on the objective of the study and to be able to re-orientate the interlocutor at the most appropriate moments and in the most natural manner on the themes that he evokes not in a spontaneously. This technique permits to obtain at the same time a speech freely formulated by the participant (subject) and answering the research questions. Moreover, the process linked to the data collection begins by the elaboration of the interview guide. The said guide is put at the disposition of the researcher so as to permit him to follow the method defined, and also by observing an adequate behavior during the interview. Meanwhile it is important to note that the order of evoking the themes as well as the formulation of the question can vary in the course of the interview.

3.5.2. Presentation of the interview guide

The interview was organized based on the interview guide made as explicit as possible. The themes as well as the sub-themes were all exploited with focus and attention on information that needed more light, deeper explanation was gotten through the use of relaunch technique.

I. Identification of the participant

Name:
Gender:
Age:
Class:
Ethnic group
Religion:
Antecedents:

Theme 1: failure in the symbolic function of the father

Sub theme 1: refusal to provide the needs of the child

Sub theme 2: attribution of name without accompanying the exigencies that go with the name.

Theme 2: deficit of the symbolic function of the mother

Sub theme 1: refusal to feed the family

Sub theme 2: negligence of body care

Theme 3: conflictual climate between real father and the mother

Sub theme 1: refusal to provide for the needs of the house

Sub theme 2: conjugal violence

3.5.3. The interview frame

The site of the study is the spatial context in which the research unfolds (Amin, 2005). In other words, it is about the space that surrounds the research and the place where the data collection takes place. This study is carried out in Cameroon, in the center region, Mfoundi division, Yaounde III subdivision. The choice of this town is justified by the presence of many public and private schools.

The Government Bilingual Practicing High School (GBPHS) Yaounde was created by decree n° 92/089 of May 1992. It is situated about one kilo meter from the main campus of the University of Yaounde 1. It is in the Lake quarter in the Yaounde III sub division of the Mfoundi division in the center region. GBPHS Yaounde is a full bilingual institution with distinct English and French sections and a bilingual section that that harbors students from the English and French backgrounds.

The English section includes the first and second cycles. First cycle from form one to form five and the second cycle of Lower sixth and upper sixth. While the French section includes

the first and second cycles. The first cycle includes “sixième” to “troisième” and the second cycle from “second” to “terminal”. The bilingual section includes form one to upper sixth with students from both French and English backgrounds taking lessons in both English and French languages. At the end of the each cycle these students write what is known today as the bilingual GCE.

The GBPHS is located at the heart of the city of Yaounde and has a total student population of about 3ooo students from divers cultural and religious backgrounds. This school hosts students from all the regions of Cameroon, some from Chad and Central African Republic of both French and English expressions. This makes it possible to be able to easily observe behaviors which enter into our study.

The school is headed by a principal who is the overall administrator, assisted by the vice principal, and the discipline masters and a host of teaching staff of both French and English expressions. On our first visit which was merely for inquiry, we met the principal who told us to first of all obtain an authorization of research from the sub divisional delegate of secondary school before she can accept us into the institution for any data collection. We obtained this document which we presented a week later and she asked us to see the DM for further orientation. This was done and the next day the DM scheduled a meeting between us and 24 shortlisted participants.

The participants were met in their school institution. Those who were shortlisted are those who have been to the disciplinary council for one or more of the following reasons: fighting, insulting, notorious absenteeism, dodging, smoking, stealing. Twenty-four (24) participants were selected by “reasoned choice” and two groups were formed in the goal to select those that will fulfill our research goal. At the end of the exercise 3 participants were retained. All interviews were done on the school campus of the Government Bilingual Practicing High School Yaounde in the computer room.

After a focus group sharing, many of the participants showed no interest in our topic of discussion and left after reading the agreement of consent form, while others who happened to continue did not all fit our criteria. Three of those who actually fitted were retained for clinical interview which we carried out the next day.

3.5.4. The unfolding of the interviews

Interviews were done based on the inspiration of the interview guide we presented above. This was done in a non-structured manner in order to permit the participants to explore all areas of the problematic and even areas that the interview guide did not consider. The interview technique was consisted in order to summit a field of study or certain characteristics of the said field of reflexion. A field of reflexion was presented to the participants and later we were inserted in the logic expressed by those who were interviewed. In that manner those who were in the situation of internalizing or externalizing disorders of our study had all the liberty to talk on aspects that concerned them particularly during the moment of reflexion.

The children had the liberty to orientate their speech to diverse directions. Our role was just to reorientate when possible and this was done through the use of relaunch techniques. This manner of doing enters into what Aberello (2003, p.72) cited by Bouba (2022) refers to as: "*the interest of the non-structured method: identifying the direction in which the subjects are going and reconstitute the social direction chosen*." At the beginning, there was resistance and as time went on, the resistance gradually disappeared progressively since we did all not to enter to any hunt for information.

We paid particular attention on the aspect of non-verbal language like body gestures and facial expressions. The participants for some other reasons could find difficulties saying some certain things which could only be expressed by his face or the body. These additional elements permitted us to be able to have a clearer and complete impression of the real message of the subjects. The fact that we allowed the children to express themselves freely and we transcribed their speeches as integral as possible is very important. While doing so we took down notes that had to do with the experience and behavior of the subjects. This is to illustrate what Schraml (1973) citing Matarazzo underlined: "*the alternation of note-taking and the absence of any notion makes the patient feels consciously or unconsciously what is retained as particularly significant"* Bouba (2022, p.77). Note taking reinforces the richness of the interview and render them productive.

Interviews took place in the computer room of the Government Bilingual Practicing High School Yaounde, a place which we considered neutral from the other learning space of the institution. The themes of the interviews were based on our interview guide established for the

objective of our study. The subjects had all their privacy guaranteed as confidential as possible during this exercise as they were passing individually each at their appointed time.

Basing on the chosen cases, the history of the cases in order to be analyzed were constructed. This explains the fact that the results obtained in chapter four of this work is based on a sample from three of the participants with which we conducted three individual semi-structured interviews. We see the importance of recalling the bases of construction of the story of every case necessary before presenting the analyses of the result.

3.6. CONSTITUTION OF THE HISTORY OF THE CASES

The initial presentation of the cases in this work does not include all the data collected in the course of the interviews. They have been processed in order to avoid redundancy and repetition. The participants in most cases left out their own experience and were narrating the experiences of their friends. In fact, they did not say much about themselves. Some showed signs of tiredness and lack of willingness to continue in the exercise.

Meanwhile those we thought worth retaining for analysis are those interviews which could satisfy the problematic of our research through the research question and our hypothesis. The objective of our study is to apprehend or understand the role played by the inadequacy of the parental imago or function in the emergence of internalizing and externalizing disorders in adolescents in school milieu.

The clinical interview made it possible to highlight the salient elements of the participants' thinking in relation to our three hypotheses as well as the defense mechanisms they put in play in the course of the discourse. It is essentially about their fantasy, the cleavage, the displacement, the forclusion, rejection or disavowal and a little less of the repression. At times thoughts void of emotion, emerged from their speech with a body which expresses itself in the place of the psyche. Affective deficiency translated by the feeling of being permanently alone, and an omnipresence of a link to the maternal insecure cocoon disinvested affectively.

3.7. TECHNIQUE FOR DATA ANALYSES

Our analysis will be presented as follows: we have selected from our interview corpus major themes that appear in every speech. Each of these themes was disserted into sub themes. Our work will therefore be to apprehend every theme and subtheme as it occurs in the speech of every subject and their afferent discussion.

From a total of 24 participants who turned out for fulfilling our selection criteria, three were retained on whom we carried out a qualitative research type by the use of the semi-structured interview. The data collected was analyzed by the use of the thematic content analysis. The case study of qualitative nature needs deep examination of the case in its wholeness or many other cases in the frame of a delimited system, that is to say in a particular milieu or context (Cresswell, 2007) cited by Fortin (2016). According to Yin (2014), data analysis is closely related to the collection of information and to the description of results in such a way that the case study should take its form. The analysis could be holistic or treating just one precise part of the case (Fortin, 2016). The content analysis permits to determine the typical behavior, to unveil the themes and tendencies. The themes can be put together to give a description of the phenomenon under study.

The theoretical model developed in chapters 1 and 2, as well as its operationalization in this chapter, have provided indicators, i.e. the signs that have allowed the grouping of the content fragments according to this content organization. A grid of reading of the contents of the interviews seemed essential to make sure of the presence of the indices that we have identified at the beginning as susceptible to be identified in the subjects through the speeches, the repetitive or chronic body sensations. This reading grid includes the categories of the elements of the speech, the nature of these elements as well as the themes of reference. The grid made it possible to obtain the positions of the parents (father and mother present).

Table 3: This is represented on the grid as below:

Theme	**Code**	**Sub themes**	**code**	**Observations**		
				(0)	(+)	(-)
Failure of the symbolic function of the father	A	refusal to provide the needs of the child	a			
		Attribution of name without accompanying the exigencies that go with the name.	b			
Deficit of the symbolic function of the mother	B	refusal of feeding	c			
		negligence of body care	d			
Permanent conflictual climate between the real father and the mother	C		e			
		Refusal to provide for the needs of the family	f			
		Conjugal violence	g			

(0) : absent

(+): present

(-): contrary

CHAPTER 4: PRESENTATION AND DATA ANALYSIS

After presenting the methodological work which has been carried out, particularly the definition of the research hypothesis. This chapter has as objective to expose what was observed by the presentation of the history of the cases of the study. According to Revault d' Alonnes (1999), to analyze consists of probing the hidden meaning of the speech of the subjects in order to interpret them from well-known theoretical notions. From our study, we are using the thematic content analysis, that is to say that in the speeches collected from the ground, we raise the major themes that appear in the speech and it is this theme that will be used as headings for our analysis.

4.1. PRESENTATION OF THE PARTICIPANTS

Some major elements of the data collected in the course of this work which we found important in the identification, understanding of the participants are presented from the history of three adolescents who will be organized later for more appreciation of the psychological mechanism in place.

4.1.1. Dominique

Dominique is a 16 years old student of Government Bilingual Practicing High School Yaounde. Received for interview through the help of the focus group for bullying, fighting and dodging. He is in form four, a catholic Christian, a Bamileke originating from the west region. He has been to the disciplinary council twice for stealing, fighting, dodging and absenteeism amongst other misconducts. Has been warned and punished on several circumstances but no proper changes. He has been on the watch by the discipline master and may be dismissed if care is no changes are observed.

He is the second child of a family of 5 children (2 boys and 3 girls). His parents are still alive although living separately from each other all in the town of yaounde. He and all the other brothers and sisters live with their father, step mother and his paternal grandmother. The father separated with the mother when Dominique was still very young and the father took another woman who is living with them ever since then. This second wife of the father is living with them in the same house and has two (2) children also. Dominique said his mother was driven out of the house when he was still 5 years and since then things have not been the same.

Whenever the father comes back from work he always lock himself in the house of their step mother till they will sleep. He does not like to interact with the children left by the first wife,

does not care about them. He does not talk to him except shouting at him, does not care whether he is in the house or not. The father was not giving pocket money for the child to go to school *he does not even give me money for "beignet", at times he insults me, calls me "fou" meaning a mad person., he insults me and doesn't talk to me most of the time. When I complain anything he will say it is my problem*. That is why, the school fee was not paid fully and even food in the house was not quite guaranteed. He and his two siblings were abandoned under the care of their old grandmother who could not provide anything for them nor check whether they were home or not. Couple to the fact that he did not have any one to explain his lessons to him back home, his academic performance drastically dropped.

The father of Dominique always spends his time with his new wife in her own part of the house while he and his two siblings remain lonely with their old grandmother in the main parlor. When he got to form four, he joined a group of friends in the quarter who were going around playing drums (Mboley) in occasions to earn some money. Most of the times, the sharing of the money after the occasion end up in fighting among fellow group mates. In order to contribute for the buying of the instruments, he was forced to steal a phone to sell so as to raise his own contribution.

The step mother who happened to have met Dominique and the rest of his siblings after the departure of their mother later became a serious source of pain to Dominique as she gave them very poor treatment. She does not protect their interest in any case, does not care whether they eat well or not, but instead makes them uncomfortable in the house. She formulates false accusations against the step children and makes their father believe her version and punishes the children. He says:

> My father's second wife does not even want to see me and my other siblings, most of the time she will cook and will not give our own saying that we are stubborn. She used to even lie on our name and my father will beat me for nothing whereas I did not do anything.

In 2021-2022 academic year, he was convoked twice to the DC for multiple absences, dodging and jumping of the fence during school hours, stealing, fighting and poor academic average. His father has failed to turn up for the school's convocation about the child's change in attitude. Dominique became hostile in school and in the quarter insulting every one that wants to talk to him even the grandmother. Most of the times he goes out and does not come back till the next day without any body.

His father calls him "good for nothing child" and has always told him he will not pay his school fees because he is useless. Most of the times he is out of school for fees and will stay for days without going to school. He has always "felt bad" whenever he sees his friends going to school regularly while he stays in the house most of the time.

Meanwhile when he visits the mother who is now in another man's house, she will give him money and food. The mother's new man will give him so many things that his father has never given to him. This has made him to always wish the mother's new man could be his father so as to take care of him. This has made him to resolve not to want to hear any of his friends make mention of his father to him. He has nothing to do with his father and cares less if he is there or not. He can for days without even seeing the father or talk to him.

4.1.2. Ange

Ange is a 16-year old male form 4 student of the Government Bilingual Practicing High School Yaounde. He is a Pentecostal Christian. He has been convoked to the DC twice for misconduct precisely for fighting in class, dodging and jumping the fence after the father has been called up for multiple complaints levied against the son by the school administration on same behavior on campus. He was dismissed from his former school when he was in form 3 before coming to GBPHS.

Ange is the second child of a family of 5 children and has lived with both parents since his childhood all along in a normal family atmosphere. His parents have provided the necessary needs for the education of the children including Ange himself. He has been to one of the best schools since his nursery and primary. As a child, he has seen his body build up and height fit enough to be a basketball player in the future. This made him to develop strong passion for the game of basketball which he has built his childhood dreams. A dream which according to him his father has never accepted and has put everything in place to frustrate. During holidays, while he will want to concentrate on playing basketball, his father will impose on him to learn a musical

instrument in the church like his other brothers and sister. He has always refused this option and has been in disagreement with the father on several occasions over his choice of leisure.

He started secondary school in a private college where the school fee was more expensive than that of the siblings who are in the government secondary schools. This difference in school fees made the father to provide extra services to the other children in compensation to the low school fees he pays for them. When he asks the father anything, he will tell him that the money they pay for his school fees is enormous and that is why he cannot give him what he gives to the others anymore. This made Ange always feeling "sad" and "guilty" as he feels like he is the reason why the parents are spending huge money.

When he was a baby, he had a sickness that needed and operation that ended up taking huge sum of money. This made the parents to always tell him he is a cursed child and that the devil is using him to extort a lot of money from the family. All these accusations made him to grow up knowing that his parents are not happy with him.

The father never stopped recalling to him that he is a devil's sent to devour the family of their finances. This made him to stop demanding anything from the parents:

> Anything I want; I go get it myself rather than bothering myself to ask my parents because I know they will not give me. They see evil in any idea I bring up. It was not my fault that they put me in an expensive school, neither the fact that I was sick as child was my fault. They only did what every parent is supposed to do for the child.

At adolescence, he joined a group of friends in school with whom they committed acts like smoking, dodging, beatings, fighting in school, stealing and the sales of illicit drugs on campus:

> *I found myself not only selling substances that were illicit, but disgusting things just because I had to take care of myself.*

4.1.3. Glad

Glad is a 13 years form three female student in the Government Bilingual Practicing High School Yaounde. She is a Pentecostal faithful, and the lone child of the mother. She is from Nso origin. She was in the south west region before moved to yaounde to stay with her aunt who is a

teacher, married and living with her husband who is also a teacher. Her father abandoned the mother when Glad was still a baby and since she grew up, she has never seen her father physically. She has spent her time seeking to know the father but the mother has never told her exactly where the father is.

While in yaounde, she lives with her aunt who is married with two children. The husband of the aunt has been playing the role of the real father. A role the young adolescent girl has estimated not to be as she had wanted due to the fact that her basic social needs are not satisfied. Glad grew up with the mother in all liberty as she could go around the quarter the way she would. But since she arrived yaounde this right to go out of the house without permission has been suppressed. She feels like she has been deprived of the basic social needs. She will say:

> because most of the time they drive me for school fees and when I get home my uncle (aunt's husband) will not give me the money. He will say he does not yet have money that I should wait when he will have money before I will go to school. I will be in the house for days before the fee is finally paid. I am always missing classes because of fees or books. Sometimes I don't have text books to do my assignment". She continues by saying: "they don't buy me school shoes and they do not give me money to go to school all the time, at times I go to school without eating anything.

He calls him uncle and has not been comfortable asking him everything she needs as she would have done if he was her biological father. She has been sad every time she hears her friends talk about their fathers, this has made her to always feel lonely as she avoids being with friends who will from time to time hurt her feelings when the issue of father comes up.

When she was growing up with her mother in the south west region, her mother was the only one providing her needs, she could do whatever she wished without being controlled, her mother would not beat her for wrong doings, she could ask her mother anything and she will give it to her. The mother's boyfriend was also very good to her and her mother and could give her money to buy whatever she needed. The adolescent admired the mother's boyfriend and wished

he had been her father. This is because the man was always taking care of her and the mother. He was always giving her money, buy her books and other school needs.

During the 2021-2022 school session, she was convoked to the DC for poor academic performance, fighting in school and multiple absences from school. The Guidance Counselor of the school testified that Glad has been noted for always lonely and does not interfere in the social life of the class. "She is always sad and lonely, retrieve from activities of the class and unnecessarily violent.". From her speech we could hear things like:

> I am sad because I cannot have the good things my mother's friend used to give me any more, I cannot even play or visit my friends as I was doing in the southwest. My aunt's husband is so strict, meanwhile he does not give me pocket money to go to school. When I ask for something he will not give. I wish he was like my mother's friend.

4.2. THEMATIC DATA ANALYSIS

It is always good to consider the history of the disorder of every subject in order to understand the context in which they have evolved. We are going to be presenting the results based on the different modalities of the phenomenon.

4.2.1. Failure of the symbolic function of the father

It is very important for us to precise at the very beginning that we are not just interested in the life of the participants but our focus is on the representations otherwise the imago that the participant has about the parent that forge the way of behavior in school setting.

The real father is the one who is there in reality, who ensures the role of the father to the adolescent at the moment. This could be the genitor (biological father) or anyone who assumes the role of the father. The one who is supposed to play the role of protection and provision to the child. The real father is the one who is supposed to carter for the social needs of the child like paying of the school fees, provide for the feeding, buy the books, gives pocket allowance and makes sure the child's basic social needs are met. The representation that our participants make of their real fathers show that these fathers are not fulfilling these duties.

In this theme we are going to observe the failure of the symbolic function of the father through the refusal of the parent to provide for the needs of the child, the attribution of the name as a function without accompanying the name with the exigencies that go with the name. Also the

refusal to teach the child the cultural attributes to the child. Adolescents thus find themselves between the deficit with regard to parental transmissions and the complexity of the surrounding social environment, which affects their personal and social future (Ndje Ndje, 2021).

In the case of our participant Dominique, it is noticed that he lives with his biological father who in our context is the real father according to Lacan. The father does not pay the school fees of the son, does not buy the school needs for the child like the books and other school gadgets that can permit the child to stay and study in class like any other child. Dominique is always driven out of class for fees or books. He is always absent from school because of the fees. On the days he goes to school, on most occasions he does not have pocket money to eat in school. He is always forced to dodge from school during lesson. While at home, we noticed that he does not always have food to eat. This made the child to join the group of friends who go around playing drums "mboley" in occasions to have money. These youths involved in this dance in most cases are considered to be wayward, stubborn and frustrated or even delinquent. This activity on most occasions has been the reason why he will go for some days without sleeping in the house. Dominique was caught for stealing a telephone due to hunger so as to sell and have what to eat.

We also see here a father who gives his name to the child, but is unable to accompany the name with what it entails. Dominique expresses series of times he has been denigrated by the father through insults and slants and even name calling. The father describes him as a "good for nothing" child, calls him "fou" meaning someone mad. He does not care whether he eats or not and does not bother whether he sleeps in the house or not. The participant is seen to be dissatisfied with the imago of his father; in his speeches we find elements of deception, persecution and lack of confidence. In this case we find elements like:

> he does not have our time, he does not pay our school fees, does not give pocket money to go to school. He is not a good father, he is supposed to pay our school fees, give food money, take care of his children. I joined friends who go around playing drums in occasions for money so that I can provide for myself. My father calls me a coward most of the times.

He keeps telling me am a good for nothing child.

In our second participant Ange, we noticed that he is in a situation whereby he has some needs that are important to him which his parents are not providing the way he wants. He has been in good schools where the parents were paying huge fees, paying the taxi every day before coming to the GBPHS. But now as an adolescent, he has his dreams that his parents especially his father does not want to permit him realize them. Ange from his morphology sees himself fit to be a basketballer. He fantasies this dream profession and wants to play basketball in his free time. The parents see this as a game reserved for wayward children and will not let him play this game. He sees himself not able to express the basic free choices of every other adolescent at his age. He did not have the choice of doing what he wanted without being opposed by the parents. The choices the father makes for him are not his own choices no one is willing to understand him. We heard him say:

> I grew up seeing myself to be a basketball player because I see that my body and height well build for that, but my parents especially my father discouraged me and instead told me to learn a musical instrument in the church like my other siblings. Playing an instrument is not really the problem, but why can I not be different? I have no interest in instrument, I am interested in watching basketball on the television and had the dream to play one day.

On other occasions Ange is faced with the fact that his parents deprived him of needs like pocket money, clothes and shoes simply because they have spent so much on him for school fees. This lack according to Ange was the reason why he got into many transactions in order to have what to eat and take of his needs. He joined a gang of illegal drugs transaction in school and for most of the activities of this group; he could go for days without coming home.

> He even refused paying my school fees and told me they have spent so much on me. This has made me to decide to go get my things my own way. Each time I need something, I do not bother myself going to my parents because they will

> not give me. So the best thing I do is to go down to the streets and get it my own way. It started since form three when I engaged into many transactions, in the beginning I will go to the market to sell dresses, shoes, clothes and have my profit. But a time came when I noticed that the profit could no longer satisfy me and it happened that I came across other people who were doing other things to have money and that is how I joined a gang of friends who were of rich background that we Called the gang "the street" and to have money we engaged into the transaction of illegal substances, things that were not only illegal but very disgusting things. Selling of illegal substances was the easiest way for us to make much money.

We also see here that the father refrained from accompanying the name he gave to the son. This is expressed through lack of confidence in the child, insults and the calling of names. The father did not believe anything good could come out of him. Ange will say: *My father does not belief in my ideas, he sees evil in every idea I bring up.* In several occasions the parents have reminded him of how much they have spent on him.

> At times my father will alter some kind of words like '' the devil is really using me to make them spend huge sums of money". That I am the only child that have taken them a lot of money. Since I heard all these type of declarations, I decided that if I want something I will do everything to have it my own way by any means possible.

The refusal of the father of Ange to provide the needs of his son made relationship between him and the child to get tensed and caused the child to lose confidence in the father's function of provision. This is the reason why Ange developed the habit of selling od illegal substances and other behaviors that were antisocial in his school. Ange seems to be frustrated by the father's refusal to provide his needs. This frustration is what we see in his behavior as externalizing disorders.

As for notion of cultural precepts which is one of the functions of the father, the way of behavior of Ange is a clear proof that the parents failed in the transmission of these ethics in the life of the boy. Seeing that fighting, dodging, smoking absenteeism, sales of illicit substances are prohibited by the law and the rules and regulations of academic institutions. Ange is not portraying any respect for moral ethics of the institution.

In the case of our third participant Glad the 13 years old form three female student who happens to have been with her single parent mother before ever moving to live with aunt whose husband becomes the one playing the role of the father, seems to have lost all her amenities both physical and emotional. On several occasions in her speech we could notice instances of regret and dissatisfaction about the way her basic needs are being taken care of:

> because most of the time they drive me for school fees and when I get home my uncle (aunt's husband) will not give me the money. He will say he does not yet have money that I should wait when he will have money before I will go to school. I will be in the house for days before the fee is finally paid. I am always missing classes because of fees or books. Sometimes I don't have text books to do my assignment.

Apart from the physical needs that this student has, we noticed that she lacked the liberty to play at home like others of her age. She is in a family environment where the law is strict and the punishment also hard. She says: *my uncle (husband of the aunt) is very wild, he beats me for every little thing I do.* Glad lives in a restrictive environment and cannot visit her friends' houses. Her time at home is graduated according to the activities that she is supposed to do in the house. Because of the punishment she will undergo in case of any transgression, she lives in fear and lack of trust*: "she is always giving me work to do. I work from morning to night on Saturdays and Sundays. On school days I sleep late because I have to wash dresses of the child".*

She lives in a total emotional void environment as the mother biological mother is completely far from her and the role of the aunt as a mother is suppressed by the husband. Glad feels the emotional vacuum as she could say: *He does not like me.* she continues:

> they don't take good care of me. they do not buy me anything, they do not give me something when I ask, whereas when I was with my mother she

> used to give me everything I needed. Here I don't even eat well, I go to school hungry, when I come back from school I have to eat right in the evening when they finish cooking. They don't give me money to buy what I want to buy.

Here the absence of basic needs in the form of school fee not paid on most occasions, pocket money for school as well as feeding not well taken care of, severe interdiction of movement and leisure, too much house work load and severe punishment. These deprivations are necessary needs that every other child has to enjoy in normal circumstances, whose absence in most cases can generate frustration in an adolescent who is undergoing the process of individuation. This was the reality of our participant Glad who has had all her freedom from where she is coming from.

4.2.2. Deficit of the symbolic function of the mother

The symbolic mother according to Lacan is the manifestation that brings frustration of the breast to the child and that of her presence. The symbolic mother shares some of the functions of the symbolic father. Just like the symbolic father, the mother adopts the child, gives the name, teaches the child the maternal language and cultural attributes.

In the case of Dominique, we noticed that the mother who has been away from the family since when he was still a baby could not play this role in his life. The step mother who is like the symbolic mother in his case failed in this function as she constituted a source of maltreatment to him. The bond between Dominique and the step mother was not cordial as we could hear him say:

> My stepmother does not even want to see me and my other siblings, most of the time she will cook and will not give our own saying that we are stubborn. She used to even lie on our name and my father will beat me for nothing whereas I did not do anything.

Since Dominique did not have good relationship with the step mother and the fact that his mother was not there, he suffered the deficit of moral teachings. This absence of cultural attributes could be noticed in the speech of the participant where he says:

> when my father is in the house, I will prefer to be moving up and down in the quarter, going around causing disorders, insulting people, when my grandmother talks to me I answer her badly. At times I sleep and spend the night out of the house, I stay, I don't come back home and my father will not ask me anything.

The fact that the symbolic mother function was absent in the life of Dominique resulted into disobedience, stubbornness, lack of respect to elders: "*when my grandmother talks to me I answer her badly"*, delinquent behavior both in the house and in the society reason why we could see him behaved poorly in school environment.

Just like in our first case, this theme will be observed through refusal of the breast milk, food, body needs, negligence of body care, insecure attachment link between mother and the child, the refusal to put at the disposition of the child cultural knowledge, or restrictions, as we said earlier, the role of the symbolic mother is not necessarily played by the mother, it can be played by any other adult surrogate of the mother.

Ange expressed needs which were far from just having food to eat. We discovered that he had a mother who could provide the feeding and other body needs and care. His problem is the fact that his parents do not give him what he actually needed. They imposed their choice of what they want him to do. Deficit of the symbolic function of the mother. We noticed his desire is to play basketball but the parents impose on him to learn a musical instrument in the church. Ange sees the parents as people who do not understand his needs, though they do everything to satisfy him:

> since from when I was a child he has never believed in my ideas, he has always judged my ideas as very bad ideas, anything I bring forth he sees evil inside or something is not well, after thinking about everything, I have come to the conclusion that he has been doing the needful in order to provide the basic necessities, but as child and as a teenager, someone who has his own pleasures and personal attractions, him as a father, knowing that I am the age where I am unable to provide certain things for myself, he would have tried

> to..to…[silence] how can I say it…he would have even showed some interest just to make me know he marries some of my ideas. Paying my school fees is what every father has to do, not like I forced him to pay my school fees especially in that expensive school.

Attachment link between Ange and the parents is insecure as we can notice in the fact that Ange can go out and will spend the night without returning home. His decision to fern for himself without asking the parents whatever since they will not give.

Relationship between the parents is not without conflict as we noticed in the speech of our participant how the parents have been in conflicting situations especially over decision taking concerning the children: *they used to quarrel and insult each other in front of us, but after that they will be fine again.* We see that Ange lives in an environment of conflict and conjugal violence from his above declaration.

The role of the mother in the case of Glad was played by the aunt who was absent in most of her role of the mother. She could not oppose her husband in most of the cases of punishment and was also in support of most of the restrictions of the movements of the child. Since she moved into the aunt's house in yaounde she has totally lived with the absence of the symbolic function of the mother. Her aunt is not only busy with her job, but also busy with her own children and husband to take care of.

The role of providing for the feeding as a symbolic function was problematic as the child complains of eating in most occasions late in the night after doing her heavy house chores: "*yes, they don't buy me school shoes and they do not give me money to go to school all the time, at times I go to school without eating anything".*

The role of the mother in caring for the body needs of the child is also seen to be neglected by the aunt as the mother figure. The lack of shoes, clothes and under wears are proofs of negligence of body care for an adolescent girl who by this time is undergoing a transition from the child to a young girl characterized by improved body hygiene. Pocket money for her is to serve in needs like body lotion, hygiene pads, minor hair care necessity and more. She says: "*they don't take good care of me. they do not buy me anything, they do not give me something when I ask."*

Attachment with parents has been good just when she was with the mother in the south west, bust she has suffered from the absence of the father figure as the father has been absent

from her life since birth. Arriving yaounde she has experienced ambivalent attachment with members of the house. Relationship with the real father who is the aunt's husband has not been good as she sees him as a real strict and someone who punishes at random.

The role of naming the child, assuming the mother tongue or language, teaching the child cultural attributes, which all are supposed to be done by the mother figure, are virtually absent as the aunt did not pay much attention in inculcating these norms. Fighting, dodging are proofs of poor moral upbringing in the adolescent.

4.2.3. Permanent Conflictual climate between the real father and the mother

This theme could be observed through permanent dispute between the father and the mother, through the denigration of the father by the mother in the presence of the children or the other way round, through the refusal to provide food for the family, the refusal to satisfy matrimonial obligation, etc. In the case of our participant Dominique we realized that the mother had abandoned the matrimonial home since when Dominique was still a little boy. He told us in his speech: *She left when I was still small. Then my father went and brought another woman.* This aspect though our participant could not relay on the circumstances that led to the departure of the mother from the home, but it is noticed that the separation was not a planned one, also we know that divorce is a result of disharmony among couples.

As for the fact that conflict could be as a result of the father's indifference to the provision of the needs of the family, we can recall hearing in most of his speeches makes allusion of the fact that the father does not provide them with what they need as a family. He says: *he is supposed to give us money for "beignet" (pocket money), pay the school fees, send his children to school, he is supposed to give food money. He is supposed to take care of his children, finds a good job, provide what his children need.*

In other occasions we noticed that our participant will go to school quite often without food money and also how he complained of frequent absences from school due to the fact that his school fees was not paid or he did not have school materials. He says: "I *can't really learn because I don't always have what to eat in school. I cannot concentrate"*.

Dominique lacked not only basic physical necessities, but he lacked emotional and affective needs since the father did not have time to spend with them. He says:" My *father does not have our time, when he comes back he locks himself in his room. Most of the time he is always with his second wife and the other two children".* On the hand we noticed that Dominique

lacked this basic affection from the absence of the mother who has been out of the home for quite a long time since his father and mother separated. He said: "*my mother, she left when I was still small".*

The relationship between Dominique and the step-mother is not a good one. The step mother who had to play the affective role of the mother in his case has instead been a real persecution according to him. He says:

> My stepmother does not even want to see me and my other siblings, most of the time she will cook and will not give our own saying that we are stubborn. She used to even lie on our name and my father will beat me for nothing whereas I did not do anything.

From here we can see how Dominique represents the father and the mother in the various frustrating roles that they play in his everyday life. He lives in lack of the basic necessities every child is supposed to have in order to be able to live perform well in school. From his experience in the family setting we can classify him under adolescents with inadequacy between the real parent and the imaginary parent. This is because Dominique in this case is seen to be experiencing a situation which is not the ideal one that any adolescent would have fantasized to have from their parents.

On this theme concerning our second participant Ange, we are going to be observing aspects in which the parents manifest any form of conjugal violence which could be an index of conflictual climate, any form of dispute between the father and the mother. Aspects of denigration of the other parent by one and vice versa. Aspects of not providing for the needs of the family like food, clothing, school and affection needs of the children.

Relationship between the parents is not without conflict as we noticed in the speech of our participant how the parents have been in conflicting situations especially over decision taking concerning the children: *they always fight or they quarrel and insult each other in front of us, but after that they will be fine again.* We see that Ange lives in an environment of conflict and conjugal violence from his above declaration.

Insulting one another in the presence of the children is an act of denigration of one another perpetuated by both parents on some occasions. This is a clear manifestation of disharmony between the real father and the mother. The climate of conflict characterized by dispute between parents, home violence among parents, denigration of one parent of another in

the presence of the children, the refusal to provide for the family are typical indicators of the genesis of internalizing disorders and externalizing disorders in adolescents that we noticed in the school settings.

The theme of permanent conflictual climate is absent in this case in most of the indices. The family of Glad in yaounde lived in an environment of peace and harmony. There were no quarrels nor fighting among parents like we noticed in our first two cases. Denigration is absent both among parents as well as parent-child. Disputes are not reported in the speech of our participant. Failure to provide for the feeding needs of the family is not quite visible in the family functioning.

This disappointment expressed by the parents of Ange is the reason why they had to deprive him of some of the basic needs like giving him whatever he asked for like pocket money, paying his school fees, buying him dresses just to name a few.

In order to afford what to eat and also to be able to buy some of his needs, Ange was forced to join a gang which was engaged in the sales of illicit substances.

From the presentation of the participants in this chapter and their different experiences, the analysis of the data collected from all the three cases show that it is either the failure of the symbolic function of the real father, deficit in the symbolic function of the mother or permanent conflictual climate between the real father and the mother that in one way or the other leads to the emergence of either internalizing or externalizing disorders in the adolescent which we observe in the school milieu. According to Ndje Ndje (2021), the adolescents find themselves between the deficit with regard to parental transmissions and the complexity of the surrounding social environment, which affects their personal and social future.

CHAPTER 5:
INTERPRETATION OF RESULTS AND PERSPECTIVES

In this chapter we are going to see the interpretation of the results obtained and the perspectives. But before that, it will be important to give a brief reminder of the theoretical data and the empirical data in order to give our interpretation based on the theories used.

According to Fonkeng and Chaffi (2012), interpretation of results has to do with the competence of the researcher when it comes to the manipulation of data. All that has to do with personal comments, interpretations and experiences are done in the light of the collected data. To this effect, the researcher needs his/her theoretical framework to support and justify the obtained results. In the course of this chapter, we are going to first of all make a recall of the explanatory theories of this study (the mirror stage theory and the object relations theory) in the first place and then we will look at the interpretation in relation to the theory.

5.1. REMINDER OF THEORETICAL AND EMPIRICAL DATA

5.1.1. REMINDER OF THEORETICAL DATA

This study is based on the concept of the parental imago, the parental function which have guided our reflexion. Our reading of these concepts is elaborated based on the object relation theory. Taking inspiration from the work of Freud and that of Lacan.

In the Three Essays On the Theory of Sexuality (1905) Freud explains that the breast becomes a lost object the moment the child is able to form a total idea of the person to whom belong the organ that is giving him satisfaction. Thus loss of the object of the oral instinct becomes a precondition for access to the total person as a possible love object. At the same time however, this loss opens the door to autoeroticism for the infant as the infant assumes total body image. The infant, though is in a passive position, is active with regard to a part of his own body, and this enables the infant to find a source of satisfaction that is the first substitute for the breast. Later the lost object becomes the whole person in the context of the Fort/Da game described by Freud in Beyond the pleasure principle (1920).

According to Freud the loss of the object is in two steps whereby the subject is constituted. The first step is the early partial object which is the breast that is lost. The second is the primary love object which is the mother which is lost. The earliest sexual object is the breast and the earliest source of satisfaction for the sexual instinct is the encounter between two partial objects, the mouth of the child and the mother's breast. Here separation from the object is described in two ways:

- Either the child expresses an impulse of mastering the object by breaking it, casting it aside or incorporating it in fantasy (and so working it over in the psyche), or
- The child bypasses the need for the object by regarding it as a lost object that cannot be reached by the self.

Recognizing the absence of the object, therefore, the child makes a transition, as a result of working over in the psyche, to a capacity to do without the object. When the subject does not recognize the object as lost, as in melancholia, the object is incorporated in fantasy, where it maintains a silent existence within the subject (Freud, 1915). Object loss can also provoke anxiety, mourning, or pain, as Freud outlined in Inhibitions, Symptoms, and Anxiety (1925).

Freud still in his sexuality theory explains that the Oedipus complex results into two things; the interiorisation of the superego, that is the law on one hand and the identification to the parent of the same sex. Failure to resolve these two things, therefore means the Oedipus complex is not resolved and this will permit the child to live in the logic of the id, therefore predisposed to the free circulation of libidinal energy.

Lacan (1953) in his notion of the imaginary stipulates that an individual confronts the world through three instances (the symbolic, the real and the imaginary). Lacan makes us to understand that the absence of the father is at the origin of most contempary neurosis. More precisely "*the great neurosis is determined by the personality of the father, who is always absent"* and this absence is due to "the decline of paternal imago in the social" (Lacan[1938], 1984, pp. 72-73).

Lacan proposed base on his reading of Freud's Petit Hans in his seminar on Object Relations (1956-1957), a distinction between the actual father and the functions of the father in its real, symbolic and imaginary instances. He insists that in the reality of the child's life these instances are incarnated by a variety of actual agents. Lacan uses the real father to refer to the father who exists as such, that is to say, beyond all that the child can imagine about him. He is a real, concrete subject, with his language, his structure, his particular characteristics and his specific history and his particular relationship to his own father. The way he personally assumes his virility and his fatherhood, that is to say in a lame manner.

To him, the real father is any being that, either in reality or by means of its reality, leads the child to give up being the mother's phallus, on the one hand and leads the mother to give up trying to make the child into her phallus on the other hand. This castration determines the way in which the boy and the girl will assume their masculinity and femininity.

According to Lacan (1994), the symbolic father brings to the child the symbolic castration by the intervention of the real father instance, itself instance, incarnated by the father or fathers of reality. The symbolic father determines, inspires, guides the speech, the desire and the behavior of the symbolic mother. He is in relation of interdependence with the function of imaginary father who gives to the child the deprivation and that brings - to a certain extent - its support to the realization of the function of symbolic father. The child thus accesses the world of subjectivity, desire and... of the neurotic structure, escaping from being swallowed up in the world of perversion or the structure of psychosis.

The imaginary father is the fruit of the child's imagination the father that the child imagines from his fantasies, his desires, his concrete experiences and, undoubtedly also, from the cultural imaginary concerning the father. According to Lacan, the imaginary father is an imago, the composite of all the imaginary constructs that the subject builds up in fantasy around the figure of the father. This imaginary construction often bears little relationship to the father as he is in reality. The imaginary father can be construed as an ideal father. This imaginary father which the child will never see remains an illusion that will always create an unfilled gap from the real father. This therefore gives rise to what we will notice in empirical data as inadequacy of the real father compared to the father idealized by the subject.

5.1.2. REMINDER OF EMPIRICAL DATA.

The results treated in the previous chapter were collected by the help of semi-directed interviews on three adolescents in Government Bilingual Practicing High School yaounde through an interview guide which was designed for that purpose. These three were living with parents with whom they are not content of the provision of their basic social needs. Through this symbolic castration, deprivation and frustration, they expressed behaviors which are either inwardly harmful to themselves or outwardly harmful to others hence internalizing and externalizing disorders. These are disorders linked to the construction of self in the individual.
According to Lacan, the unconscious is structured like language, and it is precisely the necessary passage through this language that makes someone a subject and gives he or she the unconscious.

We are going to present the effects of the Oedipus complex and parental imago on the psychic instances. The superego is defined as the as what inherits the Oedipus complex, it is constructed by the interiorisation of the exigencies and parental interdictions. The child denounces the satisfaction of his Oedipus desires because of the interdictions, and transforms his investments

towards the parents for identification to the parents. The child interiorizes the interdiction. " The superego of the child is not formed from the image of the parents, but instead from the image of the superego of these parents" (Freud, 1932).

Internalizing disorders and externalizing disorders appear as an inevitable and unattainable attempt of the payment of a symbolic debt in the Freudian sense of the word which has it origin in the failure of the symbolic function of the father. Freudian psychoanalytic theory identified the source of both anxiety and depression among adults as problems in early childhood relationships with parents. In the work of Bowlby and Ainsworth on attachment, early parent-child interactions, as tapped by caregiver sensitivity and consistency, shape the child's expectations for the behavior of others in the child's life (Thompson, 1998). These working models of relationships which Bowlby (1969) called internal working models (IWM) have been linked to the development of internalizing problems in that insecure attachment models are associated with depression in adolescents and adults (Garber, 2000). In this theoretical framework, the attachment relationship in infancy or early childhood shapes the development of the working model, but subsequent changes in parental behaviors also influence the child's working model over the course of development Thompson, 1998).

5.2. INTERPRETATION OF RESULTS

The results will be interpreted based on the relationship between the three modalities of the inadequacy between imaginary parent and real parent (Parental imago, parental function).

5.2.1. From failure of symbolic function of the father to the generation of internalizing disorders and externalizing disorders

Failure of the symbolic function of the father is one of the modalities of the inadequacy between the imaginary parent and the real parent that Lacan (1956) to highlight the psychic process of the child towards his parent. The child is frustrated by the castration of not being able to have the idealized, fantasied, imaginary father he or she had dreamt of. It is characterized by the way the father manifests his refusal or failure to satisfy or to assume the basic needs of the child, the attribution of the name of the father to the child without the accompanying exigencies that go with the name. The refusal or failure to teach the child the language, society and cultural precepts, moral consciousness, thoughts.

According to Lacan (1956) the father's obligation to protect and provide for the family are absorbed by the psyche and hence duty, responsibility and autonomy are associated with the father. Whereas the feminine/mother represents the beginnings, and the process of birthing, unity and unifying, loving, forgiving, eros, nurturing and regenerative aspect of existence, the masculine represents law, order, justice, religion, god, consciousness, discipline, political and social authority, war, strife, death and destruction, and all endings and terminations. A healthy balance of the mother and the father, and their representations, is needed to maintain the continuity of life. All aspects turn negative when this balance is lost. Meanwhile in the three cases in our study, these needs are found not be satisfied by the father as represented by the participants. Dominique mentioned in his speech:

> he does not have our time, he does not pay our school fees, does not give pocket money to go to school. He is not a good father, he is supposed to pay our school fees, give food money, take care of his children. I joined friends who go around playing drums in occasions for money so that I can provide for myself. We always go to play the drums "mboley" in occasions and people give them money and we will share and I will use my own to buy what I want.

The same feelings are reported by Ange when he says:

> Anything I want; I go get it myself rather than bothering myself to ask my parents because I know they will not give me.

> He even refused paying my school fees and told me they have spent so much on me.

For Glad, it is this frustration of not always having some of these basic necessities that makes her absent from school most of the time. The fact that she is always sent out of class for not paying the school fee is the reason she had repetitive absences, low academic output.

> I am always missing classes because of fees or books. Sometimes I don't have text books to do my assignment. She continues by saying: they don't buy

me school shoes and they do not give me money to go to school all the time,

at times I go to school without eating anything.

The default to assume these basic functions is what Lacan refers to as failure to accompany the name of the father with the exigencies that go with the name. It is also the failure in transmitting the language and patronym. We noticed in our three participants the frustration expressed due to the failure in the functions of the fathers contrary to the fantasies they had. The fathers they happen to have as real fathers are far from being the idealized fathers or the imaginary fathers who could fulfill their dreams. The result of this frustration is what they showcased in school through externalizing or internalizing disorders.

The failure of the symbolic function of the farther is what Bleger (1979,p.255-285) describe as rupture in the setting of the family as an institution. According to this author, institutions and settings always constitute a "monde fantome"(ghost world) which is that of the most primitive and least differentiated. This "ghost world" which can only be noticed when there is failure or threats. What will constitute the ego (self) is not only the regular or stable relationships with the objects and the institutions, but the frustrations and the future gratifications that come with it.

The institution which happens to be part of the personality of the individual, and this to the point that the identity is always entirely or partly institutional in the sense that at least part of personality is structured by belonging to a group, an institution, an ideology, a party etc. according to Fenichel (1945), "it is without doubt that the structures of an individual created by an institution contribute to conserve the same institution". Stable or unshakable relationships (without absences) are relationships which organize and preserve the non-ego or non-self and serve as a base for the construction of the ego (self) due to frustrating and gratifying experiences. The fact that the non-ego is not perceived does not mean that it is not existing psychologically for the organization of the personality. This explains why the "ghost world" is present in the setting even as the latter is not yet broken.

The analytic situation is considered to be a relationship of symbiosis. The symbiosis with the mother (immutability of the non-Ego), permits the child to develop his Ego. The setting here is functioning as a support, a prop, mean while we only perceive it when it is modified or broken. In the case of our adolescents, this rupture of the setting manifested in the failure of the symbolic function of the father leads to lack of trust in the parental figures. The adolescent in this situation

turns to the environment for support and the peers are the ones in whom he now trusts. For Dominique we heard:

> when my father is in the house, I will prefer to be moving up and down in the quarter, going around causing disorders, insulting people, when my grandmother talks to me I answer her badly. At times I sleep and spend the night out of the house with my friends, I stay, I don't come back home and my father will not ask me anything.

For our other participant Ange:

> it simply means that when I need something, I see no need to go to them to explain, I simply enter the street and do everything possible to get it myself. Most of the time I pass the night with my friends because I do not want to have any disturbance from my father.
>
> I find myself in many transactions, some even go to the extent of being illegal, but I have convinced myself that I really have no choice.
>
> it started since form three when I engaged into many transactions, in the beginning I will go to the market to sell dresses, shoes, clothes and have my profit. But a time came when I noticed that the profit could no longer satisfy me and it happened that I came across other people who were doing other things to have money and that is how I joined a gang of friends who were of rich background that we Called the gang "the street" and to have money we engaged into the transaction of illegal substances, things that were not only illegal but

very disgusting things. Selling of illegal substances was the easiest way for us to make much money.

The parents of the adolescent are a permanent setting (frame) that is supposed to be always present. Without the parents there is no possible development of the Ego (self); therefore, maintaining the setting beyond its necessary function, or avoid the least change of relationship towards the setting or parents, can generate collapse in development. We have laid emphasis on the fact that the Ego of the child is organized in accordance with the mobility of the environment that arouses its needs and provide for them. Anything of the environment that does not generate needs, passes unnoticed and subsists like background in the structure of personality.

5.2.2. From deficit of the symbolic function of the mother to the emergence of internalizing disorders and externalizing disorders.

For Lacan (1956) the symbolic mother is a concrete agent, the mother of reality and any other adult person that can play this function for the child. Her support in the life of the child is to compensate for the frustration of the breast and of her presence. She adopts the child and teaches the child the maternal language as well as gives the child access to the symbolic father.

The mother can fail in this role by refusing the breast to the child, not feeding the child, refusing to care for the child, insecure attachment between the mother and the child, refusing to teach the child the language or cultural attributes. This deficit can be due to the dead mother in the sense of Green (1980) the "*dead mother"* who does not satisfy the needs of the child.

My mother, She left when I was still small.

My stepmother does not even want to see me and my other siblings, most of the time she will cook and will not give our own saying that we are stubborn. She used to even lie on our name and my father will beat me for nothing whereas I did not do anything.

The deficit of the function of the symbolic mother is caught in the absence of the mother in her nourishing role, caring, close attachment, teaching. The adolescent is confronted with "negative narcissism" and "psychic desertification" in connection with the dead mother

syndrome. The change for the child is brutal; he/she receives a profound modification of the maternal imago.

5.2.3. From Permanent conflicting climate between the real father and the mother to the emergence of internalizing disorders and externalizing disorders.

Permanent conflicting climate between the real father and the mother is a sign of family dysfunction which plagued the homes of our participants in most of the cases. Quarrelling, insults as well as the denigration of either the mother by the father or the father by the mother in the presence of the children. Conjugal violence as well as the insufficient provision of the basic needs of the family are all modalities that portray conflict between the father and the mother. In the case of Dominique, the mother left the home when he was still a little boy. This separation between the mother and the father could only have been due to discord which we can classify under conflict between the father and the mother: *my mother left the home when I was still small*. Ange on the other hand makes us to know that the parents constantly quarrel, insult each other and fight even in the presence of the children: *"they always fight or they quarrel and insult each other in front of us, but after that they will be fine again"***.**

This conflictual climate to Ange, is seen to be disgraceful to his family. He lives this conflict as a stigma among his peers either in the quarter or in school. Conflict in the family setting is known to generate unhealthy and risky behaviors like drug use, alcohol abuse and other mental health problems like depression, anxiety.

5.3. THEORETICAL PERSPECTIVES

The three levels of the expression of the inadequacy between the real parent and imaginary parent drawn from the theoretical basement of this research that is the failure in the symbolic function of the real father, the deficit in the symbolic function of the mother and the permanent conflictual climate have been questioned with more focus on the first modality. The failure of the symbolic function of the real father is more noticed in the expressions of the participants. The consideration of the result obtained permits us to suggest some avenues of reflection on the theoretical level.

5.3.1. Theoretical perspectives

In this research, we have questioned the problematic of internalizing and externalizing disorders in adolescents from the link of their representation of the functioning of their immediate social environment or their family setting. From the results obtained from the data analysis and interpretation from our participants, it is proven that the parental imago, parental function through the inadequacy between the real father and the imaginary father generates or interferes in internalizing and externalizing disorders in adolescents in school milieu.

The three expressions of the inadequacy between the imaginary parent and the real parent taken from the theoretical framework of this study that s to say failure in the symbolic function of the father, the deficit in the symbolic function of the mot her and permanent conflictual climate between real father and the mother have been verified, with attention paid on the first modality. From this result we can suggest some axes of reflection on the theoretical as well as the clinical.

The failure of the symbolic function of the father gives rise to internalizing and externalizing disorders. In the course of our study we question the problematic of the inadequacy or the failure in the symbolic function of the real father in the emergence of internalizing a disorders and externalizing disorders in the school environment. From the outcome of the analysis and interpretation of the data collected from our participants, it has shown that through the inadequacy between the imaginary father and the real father in its diverse forms, parental imago, parental function interferes in the emergence of internalizing disorders and externalizing disorders in adolescents in school milieu. Precisely, the failure of the symbolic function of the father generates internalizing disorders and externalizing disorders in adolescents in school milieu (HR1); the deficit of the symbolic function of the mother generates internalizing disorders and externalizing disorders in adolescents in school milieu (HR2) and Permanent conflicting climate between the real father and the mother generates internalizing disorders and externalizing disorders in adolescents in school milieu (HR3).

According to Lacan, the function of the father or parent can generate a feeling of castration, deprivation and frustration. Castration, whose nature was already introduced by Freud in an absolutely coordinated manner to the notion of the primordial law, concerning the fundamental law in the prohibition of incest and in the structure of the subject. It is some sort of mortal dive in the experience that Freud put in place. This notion, so paradoxical at the center of a decisive crisis which is that of the Oedipus. Castration can only be classified in the category of

symbolic debt. Symbolic debt, imaginary dam, and hole or real absence, this is what permits to situate these three elements which we just explained concerning the lack of the object. The deprivation implies a symbolization into which frustration must have introduced the subject. In same manner, frustration is designed as a foundation of the Oedipus, which is the next step.

When the real parent fails in his function of provision or protection, the child or adolescent symbolizes this failure as deprivation of an object which he or she rightly deserves. This deprivation which is the inability of the child to enjoy those basic social needs which are rightfully theirs, leads to frustrations. This frustration is what the adolescent can internalizes or externalizes and the school milieu will serve as an ideal frame for them to express these internalizing or externalizing behaviors.

For a child to grow into proficient adults, it is recommended that he or she first needs to develop psychological security, which consists of both secure attachment and secure exploration. Researchers have defined this as confident, attentive, eager and resourceful exploration of materials or tasks, especially in the face of disappointment. Secure exploration implies a social orientation, particularly when help is needed. Understanding the difference between secure attachment and secure exploration helps us see how fathers have a distinct impact on the raising of children. A father's behavior should create a feeling of safety for the child as the child explores new understandings. This failure is what Freud explains as the origin of narcissistic self-formation in the subject.

Freud does not discuss the origins of the self, but he does write about the ego in ways which provide a rich entry into the question of how it is that experiences in the world become part of the structure of subjectivity. In the following passage, for example, Freud traces the impact of external frustrations and losses on the contents and character of the ego.

> When it happens that a person has to give up a sexual object, there quite often ensues an alteration of his ego which can only be described as a setting up of the object inside the ego, as it occurs in melancholia; the exact nature of this substitution is as yet unknown to us. At any rate the process, especially in the early phases of development, is a very frequent one, and makes it possible to

> suppose that the character of the ego is a precipitate of abandoned object-cathexes and that it contains the history of those object-cathexes. (Freud, 1923, p. 368)

When the desired aspects of the external world are beyond reach, as they always are in the end, they are absorbed into the psyche, they become part of the structure of the mind. The history of the ego is that it is a precipitate of abandoned object-cathexes' a collection of bits and pieces, taken in phantasy as they are lost in reality. The frustration of desire through loss of the object is deeply dangerous because it leaves the id burdened with a kind of angry energy - after all, in Freud's theory, the aim of a drive is to achieve satisfaction and it is through the object that this comes about. Under such circumstances, the fragile health of the personality is threatened with dissolution in the face of the unreleased energy of the drive, held back within the id; to save the whole, the ego prostitutes itself, offering itself in the place of the object.

5.3.2. CLINICAL PERSPECTIVES

As a young Cameroonian student in clinical psychology and psychopathology, i have seen the suffering and the damages caused by the absence of the parental function in an adolescent. The streets, the schools and homes are full of young boys and girls who have gone astray simply because they were abandoned by the parent to fend for themselves not because the parents were not there for them, bus simply because the parents did not take care of their basic social needs. Many of these children grow up becoming irresponsible and even worse than their parents themselves who made them suffer. Some studies have shown that an adolescent through his/her psychological reorganization and also through psychological and social feels completely lost and needs susceptive setting to help them resolve their developmental tasks and become autonomous and responsible adult (Claés, 2010; Marcelli et Bracconier, 2008). How can one help their child during a crucial moment such as adolescence without them getting involved in drugs and all the other behavioral ills of the society? Parents are supposed to be involved and present in the life of the children at all levels by providing the minimum of their needs both material and emotional. The parent has to be a guide, a medium between the intrapsychical and interpsychical to bring a balance. To teach them the laws under which we are submitted and banned to respect and to transmit to our future generations. Parents, who love their children and will want to win them, must protect and provide for the children, discipline them and teach them the norms of the society in which they live. As a parent you are responsible for the outcome of the child through the

position and influence that you have over the child. If a parent closes their eyes on what the child is doing, the child will go the wrong way before noticed and all the dreams and passion or plans for the child may be all without value. Delinquent behavior, drug consumption and other behavioral disorders as well as violence are just an expression of the family malfunctioning manifesting in schools.

A common mechanism among adolescents is that of projective identification. This is a communication mode which is at the same time a way a psychological procedure (Anzieu, 1962) that is in which feelings are inducted in someone creating the idea of trying to be understood by the other. It is a form of primitive communication of the object relation. It is also a type of psychological transformation by the receiver of the feeling that the projector cannot afford to bear and keep for a possible re-internalization. A parent or family setting unable to resolve its own conflicts related to sentiments can have difficulties to manage this type of feelings projected. An adolescent in this context is easily the target: for instance, negligence of the child, hostility, conjugal conflict. This can equally arouse fear or guilt in the child through the feelings.

In the same manner, f ace with the suffering of these adolescents which are can qualify as "unbreakable cases", the clinicians or the therapists are not empty containers in which projective identifications can only be deposited. Through personal interpretation they will be able to manage the feelings with effort and the competence of the therapist, who has undergone professional training, has done personal analysis, had experience, and has the proper language and a psychological approach. The team can only be seen as a target of projection when it participates in a space of words and their elaboration. This team is supposed to be able to manage the sentiments, the projection of the parents and to treat them for re-introjection and by helping them to take care of their children during difficult moments. In this case the health personnel will be in good use of holding as it will help them to perceive the parents as targets of projective identification and help them with their children.

This study therefore permits us to understand the notion of projective identification which has become a serious trap for the treating staff; so as to make them rethink on their sufferings and propose new approaches of attendance to the personnel that will permit them better play their role of reverie in caregiving. It also permits parents to know how to better manage their children in order to avoid anguish for a better reinternalisation.

The containing function or role within institutions is fundamental be it for the parent or the mental health staff. The institution which is a place of hope, of life giving, a supposed refuge for a child who is suffering from affective frustration, lack of contenance due to parental failure or failure of the family setting. If the institutions also fail in their major role as a place of wellbeing, what then will become of the people in need of help if not get worse in their situations? For Lerralde et Leblanc (2012) in the same lane asked of what use will it be, or what a paradox if the adolescents are striving to be like adults while adults are instead becoming like adolescents? If we can go further, we can ask of what use will it be if a parent asks the child to be responsible while he himself the parent is irresponsible. Can a doctor administer treatment to another person when he himself is sick? These questions and more are proof that our institutions need to be such that can bring relief to the usage when they come with their sufferings and not the other way round.

In this case the intervention has to take into account the togetherness intra and the interpsychic. Our study however is of great importance because it takes into consideration these two aspects. It makes us to be able to understand why social and medical institutions today have more and more enhancing whereas they were supposed to be the source of containment and affective wellbeing. They are supposed to permit their personnel to cooperate, familiarize with the dispositions at their level of work.

GENERAL CONCLUSION

This dissertation titled “imago, parental function and internalizing and externalizing disorders in adolescents in school milieu: the case of form three and form four students” has as objective to apprehend how parental imago, parental function generate or potentiate internalizing disorders and externalizing disorders in adolescents within school milieu. Using the instances of symbolic, imaginary and real developed by Lacan (1956-1957) in his object relation. The adolescent lives in a social setting, that is the family which is supposed to be a source of security, provision of social and emotional needs. The family is supposed to build a feeling of permanence, of containment of psychotic parties which are undifferentiated. The family through the father or parent is supposed to provide for the social, affective and cognitive needs of the adolescent for his wellbeing and autonomy. Instead, these adolescents are abandoned to themselves (Ndje Ndje, 2021)

Instead this setting has been a source of the problem of lack, default, failure in its symbolic function hence leading to crisis, rupture. These ruptures have an impact on the psychic of the adolescent and this is observed generally in the form of palpitation, overflow of hyperactivity, feelings of persecution and anguish. In most cases the adolescents do not make mention of these things to the parents, or the parents are not even present to listen or pay attention to what the child is doing or passing through. This gap between father or parent and child depicts rupture in information. The adolescent is forced to turn to friends for the so needed information but unfortunately, psychic transmission in this neo group is never the in accordance with the norms. The group in this situation will never give the good information that the parent can give.

The problem which this research therefore is attempting to address is that of the inadequacy between the imaginary parent and the real parent and how this interferes in the emergence of internalizing and externalizing disorders. This led to the research question of: *how does the inadequacy between the imaginary parent and the real parent interfere in the emergence of internalizing disorders and externalizing disorders in adolescents within school milieus?* In order to have a temporal response to this question, we came up with a hypothesis which says: the inadequacy between the imaginary parent and the real parent generates internalizing disorders and externalizing disorders in adolescents in school milieu through failure of symbolic function of the father, deficit in the symbolic function of the mother, conflicting climate between the real father and the mother.

This question and the hypothesis had as objective to help us apprehend, understand or get hold of how the failure of the symbolic function of the father, the failure of the symbolic function of the mother as well as the permanent conflictual climate between the real father and the mother can interfere in the emergence of internalizing disorders and externalizing disorders in adolescents within the school setting.

In order to understand the emergence of the above disorders, chapter one of this study threw light into what adolescence is all about, the development of puberty from its biological and psychological aspects. We also shed some light on some eating disorders at adolescence such as anorexia and boulimia which are both typical at this stage of development. We briefly explained what internalizing disorders are all about, and also what externalizing disorders are all about and how these disorders manifest in our context of the study.

In chapter two we saw imago beginning from Jung, parental imago, the construction of the Oedipus complex in the adolescent. We also looked at the concept of the father base on the context of our study according to Freud and according to Lacan. We looked at parental function from the instrumental function and from the educative function and how these functions could contribute to elucidate on the emergence of behavioral disorders in adolescents in school settings.

We used the qualitative method of research in which made use of the case study as a method. We interviewed three adolescents which we short listed through a series of two focus groups of 12 participants each. The interview guide was the tool used in data collection. Data analysis was done with the aid of the thematic data analysis. From the analysis of the data collected on the field on adolescents in school milieu, we noticed that the adolescents are faced with double psychic sufferings.

For Melanie Klein, the life of fantasy of the child is born through corporal drives and is not attached to the reality. Anna Freud and Winnicot think that it is the place of the father, of the parent to bring the child to develop their potentials. For Ainsworth, the child's proximity with the setting permits him to develop a good base of security. adolescents better exploit their potentials when they feel secured with the caregiver in case of difficulty. It is this nearness and confidence in the availability of the mother or any other care provider that will make the child to secured and not forced to put up his link system.

When the basic needs of the child are taken into consideration, his balance and his follow up are not threatened, therefore the child will live what we can call a life of security. But if the

parents are not responding to the needs of the child, if the child is frustrated and anxious, the child will live in insecurity. According to Main, a child can either accentuates or inhibit his or her their behavior of link depending on the chances he or she has to catchup the contact with the mother. With children said to be secured there is a great availability of attention from the surrounding environment.

Meanwhile if a child has not known security, or has witnessed a parental failure which did not permit the child to accept neither frustration nor separation nor waiting nor reality, simply because the drive was never made available nor prepared to transform, behavioral misconduct will take over this void. Externalizing and internalizing disorders are therefore presenting as a means of pleasure seeking, they are reflexes of narcissistic fragility and difficulties to use internal resources to resolve their current situation. The inability to tolerate psychic frustrations from which the subjects is trying to protect himself, he therefore turns to these behaviors as a means to restitute the failure of a transitional space. Or the failure of the interiorization of the object. This replaces therefore emotions by sensations.

If we consider another perspective which is that of the group and the subject of the group which Kaes brings out as a specific entity endowed with its own processes and formation, irreducible to that of the subjects who constitute, capable of characterizing what Freud (1921) called "collective soul". Kaes (2010) makes us to understand that the psychic apparatus of the group has the role to link, tune and match as well as transform the psychic contributions of its subjects, form this work emerges the subject of the unconscious, ineluctably subjected to an intersubjective set of subjects of the unconscious.

According Kaes (2010), the psychic is constructed through group shoring up, and that some of its formation are structured as inner group which means that this group presents representations which are investment objects of the psyche. Representations are organized by a certain number of unconscious psychic formation which could be either the body image, the imago of the psyche, imago or family complexes, identification networks and native fantasies.

It is also known that like institutions, the group and the subject of the group share an apparatus of psychic reality, its transformation and its transmission. This means that, conflict is not in the psychic crisis, but it is a process that groups intra-subjective factors. In addition to the intersubjective space, Kaes (1976) makes mention of the intrapsychic and subjective space which is at the same time that of the subject of the unconscious and that of the subject of a group. So it

is the space of unconscious objects that belong to the subject, which is in other words, the relationship that the subject knots with members of the family or social group.

The first suffering is at the level of adolescence as a developmental stage: it is a stage where they are confronted with so many modifications (physiological, social and psychological) as they enter into puberty. Here we witness body changes which become almost totally erotized, slow in their comprehension faculties and aptitude to keep their relationship with the rest of the world around them, increase of physical strength and resistance; development of intellectual capacity. The child at this stage is vulnerable and liken to what Dolto qualifies as the "Homard complex". The child has to perform three works of mourning according to (A. Freud, 1958) are: the mourning of the infantile body which we quit and will never get back there; the mourning of the deterioration of the idealized image of the parents; the mourning of the loss of childhood fantasy resources. He is void of all protection and consequently requires an identification. The child needs time to be use to these changes he or she is going through. Without support, the adolescent will engage in a process of disillusion of the family setting.

The second suffering is in the family setting: the family here has become a labyrinth according to (Enriquez, 1975), a space where one finds arbitrariness, an ogre according to (Chambrier et Paturet, 2014) (devourer and castrator), a place where they don't assist only in Freud's malaise (1930) but especially in the discomfort according (Kaes, 2012) that is to say, that which shakes the psychic foundations, the becoming I, the ability to exist, to knot links and to be sociable. It is becoming a place where we find not just the elements of life (life drive), but instead the drive of death which is manifesting through lack of basic needs in the first place. Meanwhile in a place where the child has what they need, he or she can pay attention on whatever they are doing and do it without constraint. The adolescent can therefore become powerful. But here we see a world where the family is void of the symbolic.

We therefore question as to how the adolescent will be able to symbolize a knowhow more and more void of the law of castration? Faced with these difficulties, suffering and anguish, the adolescent is forced to look for a solution to his suffering himself. This response as far as our work is concerned, is the externalizing or internalizing disorders which can be in the form of aggressive behavior, drug consumption, suicidal behavior, truancy, school dodging etc. our participants in this study suffer from frustration, deprivation, castration and decry the failure of

their parents in their symbolic functions. They need the availability of their parents, their affection, their attention, their provision.

Meanwhile, externalizing disorders and internalizing disorders manifested by both boys and girls do not provoke the same reaction from professionals be it teachers or health professionals. While externalizing disorders manifested by boys attract the attention of these professionals and call for intervention and demand for psychological care, the same disorders in girls provoke instead an attitude of comprehension and empathy. Therefore, while externalizing disorders are easily visible and catered for, internalizing disorders are suffered by the subjects unnoticeably.

We used the clinical method and precisely the case study in order to get to the subjective experiences of the sufferings of the adolescents expressed either in school or in the family or other social settings. The choice of this method is due to its capacity to produce situations in which permit to observe different actors in interaction, this also permits to account on the complexity and the richness of the situation in line with the interactions attributed by their actors (Collerette, 1997) and also to "bring out the functioning of an individual or a group caught in complex situation by taking interest in their suffering, anguish, their defense mechanisms in the relational modalities put in place" (Barfety-Servignat, 2021,p.97). we also chose the case study as a method because it permits to bring to light how the failure of the symbolic function of the parent will participate in the emergence of externalizing and internalizing disorders in the adolescent in the school milieu. Twenty-four (24) participants were selected by "reasoned choice" and two groups were formed in the goal to select those that will fulfill our research goal. At the end of the exercise 3 participants were retained with whom we conducted individual semi-directed interviews. The results were analyzed using the thematic content analysis and interpretation was done with consideration of the theoretical streams used and the different corpus of the interviews based on the narration of the subjects.

Based on the analysis and the interpretation of the results, it was noted that our different predictions were in line with the results obtained. This means that the failure of the symbolic function of the father potentiates and generates internalizing and externalizing disorders in adolescents in school milieu (HR1); the deficit of the symbolic function of the mother potentiates and generates internalizing and externalizing disorders in adolescents in school milieu (HR2);

permanent conflicting climate between the real father and the mother potentiates and generate internalizing and externalizing disorders in adolescents in school milieu (HR3).

The variable and modality that appeared more frequent in the speeches of the participating adolescents is that of the failure of the symbolic function of the parents. This failure or default is expressed in the lack of basic social needs (food, pocket allowances, school fee). The adolescents decry the fact that the parents are unable to give them what they need in order to be satisfied in life in school or in the family. The parents are either not available when needed, indifferent and non-caring. These adolescents are abandoned to themselves. The mega social and mega psychic guarantors are either faulty or inadequate. In the case of this study, the adolescents suffer from the frustration of lack, deprivation and symbolic castration. The imaginary representation, image, otherwise imago that they had of the type of father they wanted is a lure, an illusion of the reality they experience in the real parent.

From the look of the results, we can say that the approach used in the interpretation of the results is pertinent in the explanation of the problem that is put up in the study. The analysis of the data showed that it is the togetherness of the association of the castration (symbolic debt), frustration (imaginary dam) and the deprivation (real hole) that constitute the source of discomfort that the adolescent is trying to inhibit that result in internalizing and externalizing disorders.

The implications of this study can give room for the creation of programs that can help adolescents with internalizing and externalizing disorders as well as their families. As far as questioning parental imago, parental function and internalizing and externalizing disorders in adolescents in school milieu is concerned, future clinical research is very much possible.

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APPENDIX

Appendix 1

REPUBLIQUE DU CAMEROUN
Paix-Travail-Patrie

UNIVERSITÉ DE YAOUNDÉ I

Faculté des Arts, Lettres et Sciences Humaines

Département de Psychologie

REPUBLIC OF CAMEROON
Peace-Work-Fatherland

UNIVERSITY OF YAOUNDE I

Faculty of Arts, Letters and social Sciences

Department of Psychology

RESEARCH ATTESTATION

I the undersigned, **EBALE MONEZE Chandel,** professor of universities, head of Department of psychology hereby certify that **GWE Mishack NGEBANG**, matricule **16H872**, student in Masters II of Psychology in the Faculty of Arts, Letters and Social Sciences is carrying out a research work in view of preparing a Master's Degree under the supervision of **Prof. MGBWA Vandelin**.

His work titled «**Parental imago, Parental function and externalizing, internalizing disorders in adolescents in school milieu: case study of forms three and four**» needs investigations on the field.

This document is delivered to attest that he is doing academic research.

Done in Yaounde, on the 16 MAY 2022

The head of Department

Ebalé Moneze Chandel
Professeur Titulaire

Appendix 2

REPUBLIQUE DU CAMEROUN
Paix – Travail – Patrie
****
MINISTERE DES ENSEIGNEMENTS SECONDAIRES
****
DELEGATION REGIONALE POUR LE CENTRE
****
DELEGATION DEPARTEMENTALE DU MFOUNDI
****
CONSEILLER PEDAGOGIQUE DE L'ENSEIGNEMENT SECONDAIRE GENERAL
BP 33097 Tél. : 222 22 84 68 / 222 22 84 70
Courriel ddesmfoundi21@gmail.com

DDES MFOUNDI

REPUBLIC OF CAMEROON
Peace – Work – Fatherland
****
MINISTRY OF SECONDARY EDUCATION
****
CENTRE REGIONAL DELEGATION
****
MFOUNDI DIVISIONAL DELEGATION
****
PEDAGOGIC ADVISOR FOR GENERAL SECONDARY EDUCATION
P.O. Box 33097 Tel 222 22 84 68 / 222 22 84 70
e-mail ddesmfoundi21@gmail.com

80
N°...../22/AR/MINESEC/DRES-CE/DDES-MF/CPESG

Yaoundé, le 19 MAI 2022

Le Délégué Départemental
A

Monsieur Gwé Mishack Ngebang
Etudiant en Master II à la Faculté des Arts, des Lettres et des Sciences Sociales à l'Université de Yaoundé I
TEL : 677922407

REF. : *V/Lettre du 16/05/2022 relative à l'autorisation de recherche.*

OBJET*: Accusé de réception.*

J'accuse réception de votre correspondance de référence relative à la demande d'autorisation de recherche au Lycée Bilingue d'Application de Yaoundé.

Y faisant suite,
J'ai l'honneur de vous donner mon accord. Par conséquent, vous voudrez bien prendre attache avec les responsables de l'établissement concerné.

Le Délégué Départemental

Alain Louis M. Nama Essomba
PLET - Hors Echelle

Appendix 3

PARTICIPANT'S CONSENTMENT FORM

Research topic : parental imago, parental function and internalizing , externalizing disorders in adolescents in school milieu: case study of form three and form four.

For the participants:

The information collected during our research is anonymous and confidential. It cannot be used in any other purpose than its scientific objective. Participation in this research is voluntary. No part of the information identifying you shall figure in this consentment form and on the interview submitted to you. As in any other research work, we wish to have maximum information in order to confirm the viability of our results. Meanwhile this information could be used in scientific publication without disclosing your personal identity. We believe that your participation is highly important for the success of our research.

Your participation in this study is of free consent. You are free to withdraw at any moment you feel necessary in the course of the study. We have explained the goal of the research, you have read and understood the consentment form, we responded to your questions and we are convinced that you can participate in this study. We will hand a signed copy of this form to you.

Signature of the participant date

Dominique

Signature of the participant

24/05/2022

Thanks for your participation

signature of the researcher date

24/05/2022

Appendix 4

PARTICIPANT'S CONSENTMENT FORM

Research topic : parental imago, parental function and internalizing , externalizing disorders in adolescents in school milieu: case study of form three and form four.

For the participants:

The information collected during our research is anonymous and confidential. It cannot be used in any other purpose than its scientific objective. Participation in this research is voluntary. No part of the information identifying you shall figure in this consentment form and on the interview submitted to you. As in any other research work, we wish to have maximum information in order to confirm the viability of our results. Meanwhile this information could be used in scientific publication without disclosing your personal identity. We believe that your participation is highly important for the success of our research.

Your participation in this study is of free consent. You are free to withdraw at any moment you feel necessary in the course of the study. We have explained the goal of the research, you have read and understood the consentment form, we responded to your questions and we are convinced that you can participate in this study. We will hand a signed copy of this form to you.

Signature of the participant date

Ange

Signature of the participant

23/05/2022

signature of the researcher date

23/05/2022

Thanks for your participation

Appendix 5

PARTICIPANT'S CONSENTMENT FORM

Research topic : parental imago, parental function and internalizing , externalizing disorders in adolescents in school milieu: case study of form three and form four.

For the participants:

The information collected during our research is anonymous and confidential. It cannot be used in any other purpose than its scientific objective. Participation in this research is voluntary. No part of the information identifying you shall figure in this consentment form and on the interview submitted to you. As in any other research work, we wish to have maximum information in order to confirm the viability of our results. Meanwhile this information could be used in scientific publication without disclosing your personal identity. We believe that your participation is highly important for the success of our research.

Your participation in this study is of free consent. You are free to withdraw at any moment you feel necessary in the course of the study. We have explained the goal of the research, you have read and understood the consentment form, we responded to your questions and we are convinced that you can participate in this study. We will hand a signed copy of this form to you.

Signature of the participant date

Gland

25/05/2022

signature of the researcher date

25/05/2022

Signature of the participant

Thanks for your participation

Contents of interview

Appendix 6

Interview with Dominique

This interview took place in the school library of Bilingual Practicing High School on the 24th of May 2022 from 12:30 pm to 1:10 pm.

Researcher: good afternoon, please can you tell me your name again, your age and class?

Dominique: my name is Dominique, am 16 years old, am in form three, I am a Bamelike.

Researcher: how many children do your parents have and what is the position you occupy in the family?

Dominique: we are three of us with my mother and I am the second. But my father has another woman with two children making a total of five children with our father.

Researcher: Tell me about your life in school, like how you relate with other students or teachers.

Dominique: I spend my time with my friends and we go home together. I don't relate much with teachers. I am always having fail marks.

Researcher: if I heard you well, you said you always have fail marks. What do you mean?

Dominique: my head is so strong in school; I don't understand many things.

Researcher: you have been to the discipline council explain to me what actually happened.

Dominique: [silence] yes. It was because I don't have good average and also because I took my classmate's money in the class, also because of fighting.

Researcher: It seems like there are things you really want to say, but you are like afraid.

Dominique: yes, I can't really learn because I don't always have what to eat in school. I cannot concentrate, when I am angry I will be wild with everybody that talks to me. My father even say he will not Pay my school fees again, that next year I will stop schooling.

Researcher: tell me how you people live as a family.

Dominique: how?

Researcher: explain how you people live as a family, your relationship with the other members of the family, with your father, mother and other brothers and sisters.

Dominique: I live with my father and other brother and sister and grandmother. I am the second child. My mother does not live with my father. My father has taken another woman and they have two children.

Researcher: if I heard you correctly, you stay with just your father and other brother and sister. Tell me about your mother.

Dominique: She left when I was still small. Then my father went and brought another woman. We stay only with my father, when we are in the house, my father is always on his own side we are with our grandmother in our own side. My father does not have our time, when he comes back he locks himself in his room. Most of the time he is always with his second wife and the other two children.

Researcher: tell me more about your step mother (your father's second wife) you said she does not like you and your other siblings is that what you said? please explain how you mean by that.

Dominique: she is only thinking of her own children, when she cooks food she will give us just little and my grandmother will give us her own. It is our grandmother that is giving us food most of the time. My stepmother always insults me and my other siblings, she even told me she will send me to go and meet my mother if not she will deal with me. She does not give me her things

Researcher: if I heard you well, you said your father told you he will not send you to school next year. Is that what you said?

Dominique: yes, he said I will no more go to school next year.

Researcher: now tell me, when your father is in the house how you interact with him.

Dominique: when my father is in the house, I will prefer to be moving up and down in the quarter, going around causing disorders, insulting people, when my grandmother talks to me I answer her badly. At times I sleep and spend the night out of the house, I stay, I don't come back home and my father will not ask me anything.

Researcher: the days you sleep outside; with whom do you spend the night?

Dominique: with my friends.

Researcher: tell me the relationship you share with your friends.

Dominique: they go to school regularly; the day I don't go to school I will wait for them to return. We always go to play the drums "mboley" in occasions and people give us money and we will share.

Researcher: Apart from playing drums in occasions what else do you people do in your free time?

Dominique: nothing else, they go to school.

Researcher: now tell me again, when you are in the house with your father how do you interact with him?

Dominique: nothing important, nothing important, I don't share anything together with my father [long silence]

Researcher:if I heard you well, you don't share anything important with your father, so when you are with him what do you really use to be your discussion?

Dominique: he does not even give me money for "beignet", at times he insults me, calls me " fou", he insults me and doesn't talk to me most of the time. When I complain anything he will say it is my problem. That is why.

Researcher: When he insults you how do you look at him as a father? How do you feel when he does that?

Dominique: when he does that I use to commit him into the ''Gods of hand''[slide of the tongue], I commit him to the hands of God. He does not even spend time with us, he is always in his room. He is always in his room. Whenever he comes back he goes straight to his room and we are always in the parlor. He does not want to see anybody in his room. It is rare, it is rare.

Researcher: when you are with your friends do they use to talk about their fathers?

Dominique: there are some of my friends who do not have their own fathers, some of them only their mothers talk to them, their fathers are insulting them also. There are some of my friends whose fathers do not even want to see them beside them.

Researcher: has any of your friends ever spoken good about their fathers to you?

Dominique: he only told me that his father is not doing anything to him, that he loves only the mother than his father.

Researcher: When you are with your friends do you people talk about your father?

Dominique: with my friends? no! my friends know my father because he works by the road side. They see him every day where he is working.

Researcher: when you go to your friends' houses do you notice that there is something that their fathers are doing that you would have love your father to do same to you?

Dominique: [sighs] no, I don't really like to talk about my father. I like talking only about my mother.

Researcher: you said you don't like to talk about your father with people, is it like there is something he has done that you don't want to say?

Dominique: [long silence] I don't like to talk about him, seeing the things that he is doing I do not really want to talk about him.

Researcher: I can understand, so if you talk about him your friends will not like the idea. If I may ask.

Dominique: if I talk about my father my friends will laugh at me, they will mock at me.

Student: Have you ever felt at any given moment like you don't have a father?

Dominique: how?

Researcher: Have you ever felt like papa does not play his role like a father?

Dominique: yes, from his actions, he is supposed to give us money for "beignet" (pocket money), pay the school fees, send his children to school, he is supposed to give food money. He is supposed to take care of his children, finds a good job, provide what his children need. That is why I like my mother, every time I go to her she will always give me what I need. I like my mother's new man because he gives us what we ask him each time I go there. If my father could be like him, I would have been happy.

Researcher: I can understand. We will stop here for today. Do you wish we continue this interview next time?

Dominique: yes, I will be ready.

Researcher: thanks very much, good bye

Dominique: ok sir. Good bye.

Appendix 7

Interview with Ange

Interview took place on the 23rd of May 2022 in the school computer room from 11h45 to 12h34 (49 mins)

Researcher: good morning Ange and thanks for accepting to take part in this interview as you promised.

Ange: good morning sir

Researcher: Tell me how you spend your day in school, your interaction with friends and teachers.

Ange: In my school I interact with my friends, one thing in school is to do everything in order not to have problems that is all.

Researcher: Please can you explain to me what you mean by doing everything not have problem?

Ange: The only problem is when you don't understand the teacher or his teaching in that case you may have difficulties.

Researcher: can you talk more about interaction with other students, friends now.

Ange: In my school there are many groups of friends, the kind of friends you make is very important because if you make friends with a group that their purpose is not for studies, you may go astray. When I just came to this school I was very concentrated and I was having very good average, but when I got to form four I have so many friends and since then my marks have dropped and my behavior also has changed.

Researcher: As you said earlier that one can easily get into problems if they don't choose their friends well. please tell me more about things that can make you get into problems either with friends or teachers.

Ange: imitation, when you want to do what others are doing without knowing that you all did not come for the same basis. Things like jumping over the fence, curiosity and bad behaviors.

Researcher: can you say more on what you mean by bad behavior?

Ange: there are so many things going on in the school milieu, like the consumption of bad substances that are forbidden like marijuana, whisky and so on. When you happen to make friends with a bad person you will end up copying bad habits because he will keep suggesting things to you and one day you will be forced to do them.

Researcher: tell me about the circumstances that made you to go to the disciplinary council.

Ange: I have been to the disciplinary council two times, the first time was because our class organized a feast out of school and a classmate brought photos of that feast in school and was caught. For that reason, all of us were sent to the disciplinary council. The second reason was because of fighting in school, dodging and jumping over the fence in fact there were so many other reasons because the DM first of all invited my father two times before I faced the DC.

Researcher: now talk about some other difficulties you have had personally in school.

Ange: the only difficulty that I have had was last year, when a scandal broke out concerning me and I could no longer feel well among my classmates and I decided not to be coming to school

again. I will take money for school from my parents but will not arrive the school, I will go to other places and spend my whole day there. I was no longer comfortable with my classmates. The more I stayed away from school and when my absences were too many, the school convoked my parents.

Researcher: when you say scandal, please can you talk more about what really happened?

Ange: it was a very personal problem that I don't really like to recall the incident. It is something I want to forget.

Researcher: Ok, we can come back to it if you feel so. Now tell me about interaction in your family, with parents and siblings.

Ange: interaction in the family is hostile.

Researcher: can you explain what you mean by hostile

Ange: From childhood I have always wanted to be a basketball player since I see my body and height well build for that. But my parents especially my father discouraged me about it and they placed me on their choice by telling me to choose an instrument in the church like my junior ones? Playing an instrument is not really the problem, but why can I not be different? I have no interest in instrument, I am interested in watching basketball on the television and had the dream to play one day. They even refused paying my school fees and all they do was telling me they have spent huge amount on me since form one because I started secondary school in a private school which was expensive while my siblings were all in public schools. My parents keep recalling to me how they spend so much money on me. They made me to understand that the fact that my siblings enjoy other advantages than me is as a compensation to the less amount of their school fees. Just the fact that I grow with this believe in my heart made me to understand that if I have a dream to achieve I must do everything by myself. They keep recalling the huge sums they have been spending on me. I remember they told me when I was six months I was operated because of a breathing problem and it took them so much amount of money. At times my father will alter some kind of words like '' the devil is really using me to make them spend huge sums of money". That I am the only child that have taken them a lot of money. Since I heard all these type of declarations, I decided that if I want something I will do everything to have it my own way by any means possible.

Researcher: if I heard you well, when you want something you try to get it your own way. Please can you explain what you mean by that.

Ange: it simply means that when I need something, I see no need to go to them to explain, I simply enter the street and do everything possible to get it myself. Most of the time I pass the night with my friends because I do not want to have any disturbance from my father.

Researcher: enter the street and get it, try to explain let me hear.

Ange: I find myself in.. in …[silence and took in deep breath] many transactions, some even go to the extent of being illegal, but I have convinced myself that I really have no choice.

Researcher: tell me some of the illegal transaction you have been to just to have what you need.

Ange: it started since form three when I engaged into many transactions, in the beginning I will go to the market to sell dresses, shoes, clothes and have my profit. But a time came when I noticed that the profit could no longer satisfy me and it happened that I came across other people

who were doing other things to have money and that is how I joined a gang of friends who were of rich background that we Called the gang "the street" and to have money we engaged into the transaction of illegal substances, things that were not only illegal but very disgusting things. Selling of illegal substances was the easiest way for us to make much money.

Researcher: Do you have the feeling like your father is there but not playing the function of a father?

Ange: since from when I was a child he has never believed in my ideas, he has always judged my ideas as very bad ideas, anything I bring forth he sees evil inside or something is not well. Whereas when I see him, he is really a burden in my heart, I always have the hope that he will solve my issues. So for that reason when I need something I simply go get it myself.

Researcher: if I can understand you, do you feel like you wish your father could be some other person you admire as a father? Or there is something that you think if your father could be doing you would have been satisfied with him? Tell me what you think.

Ange: after thinking about everything, I have come to the conclusion that he has been doing the needful, but as child and as a teenager, someone who has his own pleasures and personal attractions, him as a father, knowing that I am the age where I am unable to provide certain things for myself, he would have tried to..to…[silence] how can I say it…he would have even showed some interest just to make me know he marries some of my ideas. Paying my school fees is what every father has to do, not like I forced him to pay my school fees especially in that expensive school. As a father he would have sent me to the public school where my other siblings were schooling rather than reminding me every day how my school fees is the most expensive. I did not oblige them to send me to that school, they are the ones who decided to send me to the school.

Researcher: now tell me more about your relationship with your mother.

Ange: I don't really have any problem with my mother, but she is always supporting my father in everything he says. When I say something she will just say I should see my father. My mother does not have money because she is selling with my father in the market together.

Researcher: Let's talk about the relationship between your father and your mother.

Ange: they always fight or they quarrel and insult each other in front of us, but after that they will be fine again. It mostly when I do something bad that my mother will accuse my father and my father will also be accusing my mother. Like the time my mother wanted me to change my school and my father was not happy with the idea, they took long time just quarrelling.

Researcher: I can imagine, tell me how this quarrelling and fighting affect you and your other siblings.

Ange: I used to feel very bad when I see my parents fighting, or when I see my father beating my mother. It makes me so ashamed because people will come and gather in front of our house. It brings shame on us in the quarter and even in school because there are some of my friends in the quarter that are in my class. It makes me sad at times. Some times after they fight my mother will take her things and go to our aunt's house.

Researcher: tell me about the relationship you have with your siblings.

Ange: At the beginning I was very jealous of my siblings because they could have whatever they asked for whereas for me my parents will say my school fees is too expensive.
Researcher: can you tell me about your worse experience in school so far.
Ange: it was in form two when I had not understood the system of the school, I was still ignorant. But when I got to form three I understood that the best way to survive in school milieu is to have respect from others and best way to gain respect is through terror, bullying, fighting, beating those that want to lack you respect. In fact, anything you can do to create fear, in that way everybody will respect you especially the girls. I can smoke to have power or I take some other substances.
Researcher: Is there any other thing you would like to tell me?
Ange: no sir
Researcher: I can understand. We will stop here for today. Do you wish we continue this interview next time if need be?
Ange: yes
Researcher: thanks, goodbye.

Appendix 8

Interview with Glad a form three girl

This interview took place in the school library of Bilingual Practicing High School on the 25th of May 2022 from 11:30 am to 12:05 pm.

Unfolding of interview

Researcher: Good afternoon

Glad: good afternoon sir

Researcher: it is true you told me your name in the counselling office, but can you tell me your name again?

Glad: Glad

Researcher: can you tell me how you spend your life in school with friends and teachers?

Glad: [silence..] I play with friend some times in school and on the way to the house.

Researcher: if I heard you well, you said you play with friend.

Glad: yes

Researcher: how many friends do you have in school? Can you estimate?

Glad: one

Researcher: can you tell me a little why you have only one friend in this whole school?

Glad: [silence] I don't like too many friends; I always like to be alone. I had many friends at first but they are talking too much about me, they like spreading false things about my name, things that I do not even do them. That is why I don't want to have many friends again they gossip my name for nothing.

Researcher: you were convoked to the DC can you tell me what happened?

Glad: [silence, bites the finger with head down]..yes because we fought. My classmate lied on my name on what I did not do and when I heard about it I had to fight with her. The discipline master came to the class and called for the two of us to his office and that is how I and my friend were taken to the DC. It also because of absences from class and also because I had low average. I had 8.5/20 average and my father was asked to come to school, now when I had this other case I was convoked to the DC.

Researcher: absences, can you explain what you mean.

Glad: because most of the time they drive me for school fees and when I get home my uncle (aunt's husband) will not give me the money. He will say he does not yet have money that I should wait when he will have money before I will go to school. I will be in the house for days before the fee is finally paid. I am always missing classes because of fees or books. Sometimes I don't have text books to do my assignment.

Researcher: I can see. Apart of paying the school fees and buying of books, is there another thing you need that your uncle (aunt's husband) or your aunt are not doing for you?

Glad: yes, they don't buy me school shoes and they do not give me money to go to school all the time, at times I go to school without eating anything.

Researcher: now tell me how you interact in the house, how you are feeling with the people in your house.

Glad: [silence.. Shaking the head] not good

Researcher: when you say not good, explain what you mean let me understand.

Glad: my uncle (husband of the aunt) is very wild, he beats me for every little thing I do. He does not like me. He does not want me to play with my friends or visit anybody even my friends. All they want me to do is to sit at home and carry the baby or wash dresses or doing house work. I don't even eat well in the house.

Researcher: how do you feel with your aunt in the house?

Glad: I don't feel comfortable my aunt is also strict and does not want me to go out of the house, she is always giving me work to do. I work from morning to night on Saturdays and Sundays. On school days I sleep late because I have to wash dresses of the child.

Researcher: it is normal to work as a child because they take care of you as your parents I think.

Glad: No, they don't take good care of me. they do not buy me anything, they do not give me something when I ask, whereas when I was with my mother she used to give me everything I needed. Here I don't even eat well, I go to school hungry, when I come back from school I have to eat right in the evening when they finish cooking. They don't give me money to buy what I want to buy.

Researcher: if I heard you well, you said you are not comfortable with everybody. With mama and papa if I may ask.

Glad: [nodding of the head] to say yes

Researcher: can you tell me about your mother and father

Glad: I don't know my father; my mother is not here.

Researcher: you said you don't know your father, let's talk about the little you know about him.

Glad: my mother told me that my father left her since when I was small. And I have never seen him.

Researcher: have you ever heard your friends talking about their parents especially their fathers and you happen to think of your father?

Glad: yes, I always feel bad, I even feel angry sometimes, it makes me sad. I think if my father was there he would have been taking good care of me.

Researcher: is there any person that you wished would have been your father.

Glad: yes, he is in the southwest, he is the friend of my mother.

Researcher: can you tell me more why you would have wished him your father?

Glad: because whenever I need something he will always provide, he used to give me money and takes care of my mother. When I was with my mother I was free to do whatever I wanted, but since I came here I have been like a prisoner, always in the house.

Researcher: I see we have come to the end of our session of the interview. Is there anything you want to let me know?

Glad: no sir

Researcher: thanks Glad and see you if in case we have something we want to know from you at any time. Do you agree we can come back for another interview if need arises?

Glad: yes, sir.

Researcher: thanks and goodbye Glad

Glad: good bye sir.

TABLE OF CONTENTS

SUMMARY i
DEDICATION iii
ACKNOWLEDGMENT iv
ABSTRACT v
RESUME vi
LIST OF TABLES vii
ACRONYMS viii
LIST OF APPENDICES ix
0. GENERAL INTRUDUCTION 10
0.1. CONTEXT OF STUDY 11
0.2. FORMULATION AND POSITION OF THE RESEARCH PROBLEM 14
0.3. RESEARCH QUESTION 17
0.3.1. General Research Question 17
0.4. OBJECTIVE OF STUDY 17
0.4.1. General objective 18
0.4.2. Specific objectives 18
0.5. ORIGINALITY AND PERTINENCE OF STUDY 18
0.5.1. originality 18
0.6. DELIMITATION OF STUDY 20
0.6.1. From a spatial point of view 20
0.6.2. From a temporal point of view 21
0.6.3. From a conceptual point of view 23
0.6.3.1. Parental imago 23
0.6.3.2. Parental function 23
0.6.3.3. Adolescence 24
0.6.3.4. Internalizing disorders and externalizing disorders 25
CHAPTER 1: 26
PSYCHOPATHOLOGICAL PROBLEMATIC 26
AT ADOLESCENCE 26

1.1. ADOLESCENCE 27
1.2. PUBERTAL DEVELOPMENT 28
1.2.1. Puberty 28
1.2.2. Pubertal development 28
1.2.3. PSYCHOLOGICAL CONSEQUENCES OF PUBERTAL DEVELOPMENT 33
1.2.3.1. The relationship to ones' self 33
1.2.3.1.1. Anorexia 34
1.2.3.1.2. Boulimia 36
1.2.3.4. Relation to others and importance of group 38
1.3. Internalizing and Externalizing Disorders in adolescents 40
1.3.1. Behavioral Disorders 40
1.3.2. Externalizing and internalizing Disorders 41
Chapter 2: 49
PARENTAL IMAGO, PARENTAL FUNCTION 49
AND FAMILY SUPPORT 49
2.1. Imago according to Jung 50
2.1.1. The Notion of Archetypes 51
2.1.1.1. The Father Archetype 52
2.1.1.2. Parental imago 53
2.1.1.3. The imago of the teacher. 54
2.1.2. The construction of the Œdipus in the adolescent. 55
2.2. The father concept 57
2.2.1. The concept of the father according to Freud 58
2.2.2. The concept of the father according to Lacan 63
Table 1: The three forms of lack according to Lacan 1956 on the seminar on object relation 64
2.3. The father as an object. 69
2.3.1. The social context of the father 70
2.3.2. The figure of the father in psychoanalytic theories 71
2.3.2.1. The father as a figure of attachment. 73
2.3.2.2. The Role of the Father During Separation–Individuation 74

2.4. Parental function 75
CHAPTER 3: RESEARCH METHODOLOGY 85
3.1. PRECISION AND FORMULATION OF THE RESEARCH QUESTION 86
3.2. HYPOTHESIS OF THE STUDY 86
3.2.1. General hypothesis 86
3.2.1.1. The variables of the general hypothesis 86
3.2.1.2. Operational definition of the variables of the general hypothesis 87
3.2.1.3. Independent variable: inadequacy between the imaginary parent and the real parent (parental imago, parental function). 87
3.2.1.4. Dependent variable: internalizing and externalizing disorders 88
Table n° 2: recapitulation of the general hypothesis, variables, modalities and indices 89
3.2.1.5. Research hypotheses 90
3.3. TYPE OF RESEARCH 90
3.4. POPULATION OF STUDY 91
3.4.1. Justification of the case study method 91
3.4.2. Participant recruitment technique 92
3.5. DATA COLLECTION INSTRUMENT 92
3.5.1. The Interview Guide 93
3.5.2. Presentation of the interview guide 93
3.5.3. The interview frame 94
3.5.4. The unfolding of the interviews 96
3.6. CONSTITUTION OF THE HISTORY OF THE CASES 97
3.7. TECHNIQUE FOR DATA ANALYSES 97
Table 3: This is represented on the grid as below: 99
CHAPTER 4: PRESENTATION AND DATA ANALYSIS 100
4.1. PRESENTATION OF THE PARTICIPANTS 101
4.1.1. Dominique 101
4.1.2. Ange 103
4.1.3. Glad 104
4.2. THEMATIC DATA ANALYSIS 106
4.2.1. Failure of the symbolic function of the father 106

4.2.2. Deficit of the symbolic function of the mother....111
4.2.3. Permanent Conflictual climate between the real father and the mother....114
CHAPTER 5:....117
INTERPRETATION OF RESULTS AND PERSPECTIVES....117
5.1. REMINDER OF THEORETICAL AND EMPIRICAL DATA....118
5.1.1. REMINDER OF THEORETICAL DATA....118
5.1.2. REMINDER OF EMPIRICAL DATA.....120
5.2. INTERPRETATION OF RESULTS....121
5.2.1. From failure of symbolic function of the father to the generation of internalizing disorders and externalizing disorders....121
5.2.2. From deficit of the symbolic function of the mother to the emergence of internalizing disorders and externalizing disorders....125
5.2.3. From Permanent conflicting climate between the real father and the mother to the emergence of internalizing disorders and externalizing disorders....126
5.3. THEORETICAL PERSPECTIVES....126
5.3.1. Theoretical perspectives....127
5.3.2. CLINICAL PERSPECTIVES....129
GENERAL CONCLUSION....132
....132
REFERENCES....139
APPENDIX....145
TABLE OF CONTENTS....162