
Social culture of the schizophrenic patient in Algerian society

Meliouh Khalida / Université Mohamed Khaider

Gourmat Narimane / Mohamed Khaider biskra (Algeria)/

Hadjlakehal Radhia / Mohamed Khaider biskra (Algeria)/

Abstract:

In this paper, we highlight the pathological culture of psychiatric and mental illnesses. We refer to schizophrenia in Algerian society, where society's culture of schizophrenia is mainly caused by magic, envy and evil spirit, even the thoughts of the schizophrenic patient.

Society's culture attributes the causes of various psychological and mental disorders to many metaphysical factors.

Keywords: Social culture, Schizophrenia, Algerian society.

Introduction:

"I have never been so desperate, I felt as if I was in an abyss when my son forced me inside the closet and closed on me, I almost suffocated. There is nothing worse than this. I was crying and I could not believe what was happening to my son whom I love." Schizophrenic mother.

Xavier Amador (2007) says: "Staying in the hospital is only a temporary band-aid if we do not encourage him to take care of his treatment permanently." He also directs his words to the families of patients with schizophrenia. "If we want someone dear to us to have great chances of recovery, we must We face the two problems of a lack of understanding of the disease and a refusal to treat it".

Schizophrenia is a mental disease characterized by a disturbance in thinking, conscience, behavior, and sometimes perception. If not treated,

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it leads to a deterioration in the social behavioral level, as the individual loses his personality and thus becomes isolated from the real world and society. (Favrod, 2012)

Through research on this disorder, we have come to define the meaning of schizophrenia, and we have also been able to say that there is no "miracle" cure, but tranquilizers that were discovered forty years ago only reduce symptoms, relieve the patient's suffering, and improve the fate of the disease. In the first months from the onset of the disease, it is difficult for the schizophrenic patient and for those around him, especially the relatives. We focus on the mother who suffers more than the pleasure of her liver and who counts the days and all the moments for her son or daughter to be straight.

All families of schizophrenics are burdened by the illness of their relative. Acceptance of a relative's illness is always painful, no matter what type of illness it is, and accepting schizophrenia is more difficult, especially for parents. The 30-year-old has a future as an inmate in a mental hospital because the waiting room in the mental health service is considered the waiting room of shame and failure. (Tobin, 1994).

And through our clinical practice in the Department of Mental Illness, where we saw many cases, and what caught our attention is that most cases suffer from schizophrenia, and the worst of this is:

-The schizophrenic patient improved in the hospital, but after being discharged, he became ill in a very short period of time.

Failure to follow up on cases for treatment and their absence for long periods ranging from six months to a year.

And that their return to the interest is through the police or civil protection, as they are in a state of agitation, that is, in a state of acute crisis. All this prompted us to search for the causes of relapse after a short

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period of receiving treatment and the reasons for their absence from the doctor's appointment.

First, we wanted to search for these reasons within the family of a schizophrenic patient, and we focused on the mother, as she is responsible for taking care of her son. We conducted clinical interviews with the mothers of these patients, and we discovered that the mother completely denies her son's illness and is ignorant of its nature, which makes her explain it based on other factors that are referenced by irrational ideas, such as infection with witchcraft or the evil eye, for example. Accordingly, she does not see a benefit in drug treatment, and on the other hand, she is not aware of the disease, its symptoms, and its treatment method.

Mothers of patients with schizophrenia believe that their children are affected by touch and witchcraft, and this belief has an anthropological dimension as well. Historical stages of religion, which is generally associated with the control of human beings in supernatural powers.

Where Abdel-Latif (2009) explains: The symptoms of schizophrenia are strange, so charlatans linked them to confirm the prevailing popular beliefs for their own benefits. They claim treatment by the Holy Qur'an while they are far from each other, and the patient's family is asked to slaughter a black animal and smear blood on it, or write his name on a stone, and we find people influenced by charlatans and charlatans.

Multiculturalism in the midst of Maghreb society led to a change in concepts, especially in the field of health and disease. It is the one that determines the personality or dimensions of the Algerian personality. This change, for example, as the complete or partial absence of the mother on the child, has an impact on the emergence of some psychological and mental disorders, and some popular beliefs on the pathological map of mental and mental illnesses and conflicts in society, and here we focus on schizophrenia. That jealousy, envy, and witchcraft are the causes of the

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emergence of some psychotic disorders, this is what makes social diversity that can expose individuals to schizophrenia has become accepted among many researchers. Bloke The idea that there are more stressful cultures than others and that there are cultural models and pressures Robert, Faris, Cooper, Sullivan, Kaplan, Palmer all believe that schizophrenia is a rare condition or even missing in cohesive societies that have weak contact with Western societies or are characterized by solid family ties and attitudes of tolerance and kindness. The so-called "ethnic psychosis", the presence of schizophrenia or the absence of schizophrenia in traditional societies described as primitive seems to be related to the development of culture in these societies, as the prevalence of schizophrenia cases is related to a large extent in many regions in Africa, India and elsewhere. This researcher looked at the gradual transformation of the social and cultural structures and their development towards patterns similar to Western patterns. The same thing almost happens and is repeated in the Arab Maghreb according to Professor Salim Ammar. The general number of mental patients has significantly doubled, whether it is for men or women, to reach in that era approximately 27% for both sexes, a percentage that is confirmed by a study by Bourisha in the same country. Salim Ammar attributes this increase to the transformation that occurred at the level of family structures. and aspirations of each group. Because of the disintegration of the bonds that used to unite its members, as well as to the radical shifts in needs and beliefs Chapter Two Psychosis 98 Based on the number of schizophrenia cases recorded per year for males and females, the prevalence of the disorder is for men and from 9% to 17% for women and from 12% to 27% For both sexes. The mental illness ranged from 1960-61-62 to 1969-70-71 from 14% to 36%, which is an intermediate percentage, according to Salim Ammar, between the standard French classification (20%) and the international classification (35%), which is included in cases of schizophrenia, delirium The same reason may stand behind the increase in schizophrenia cases in Morocco according to Christozov, who also records a significant increase in the forms of catatonia and

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paranoïdes (because of the disturbances that the traditional society knows as a result of the shift towards modern life, and the category that is more vulnerable to this type of high Singles are affected in particular (65% for acute schizophrenia and 78% for chronic schizophrenia) disorders, as it is noted that 56% of them suffer from acute schizophrenia and 48% from chronic schizophrenia, which is a percentage. Most of them agree on the role of the cultural and social factor in its impact on the symptoms of this disorder and its clinical characteristics (Ben Abdullah Mohamed 2010, pp. 165-168) 13-1 - Clinical characteristics of the phenomenon of schizophrenia in the Maghreb society. Among these clinical characteristics that The phenomenon of schizophrenia in the Arab Maghreb is characterized by many previous studies, to the dominance of delirium, persecution, poisoning, witchcraft and possession by the jinn, to religious, cosmic and political implications, to physical complaints and other symptoms that spread in the phenomenon of hysteria. The cyclical forms and the Hébéphénique forms for women and the paranoïdes for men, but in contrast the schizophrenic cases of the stuporous and African catatonic type are rare and are imprinted with strange features that give them relative privacy. These delusional thoughts, which are dominated by the element of persecution, appear catatonique, characteristic of psychiatry Chapter II Psychosis 99 in the view of Christof with a variety of sensory-motor reactions that include cases of calm as well as cases of agitation and a few cases of illness with ideas of paranoia. (Ben Abdullah Mohammed 2010).

usurpation, impulsiveness, aggressiveness, and the dominance of paranoïdes delirious ideas that are sometimes associated with a class that discovers that the clinical characteristics of schizophrenia in Moroccan society are related to the prevailing cultural meaning in society, and this delirium is nothing but a disconnection from cultural reality, and therefore even The delusions of the schizophrenic mental patient are linked to the prevailing socio-cultural perceptions.All of them are in our well-established culture, relatives, and we find it common among women, and this same cultural given is prevalent in society, even the

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patient is affected and affected, as Abdul Latif 2009 confirms that the symptoms of schizophrenia are strange. We find him suffering from auditory hallucinations of voices speaking to him, and the charlatans find them the opportunity

They interpret many mental illnesses as being attributed to natural powers such as witchcraft, the evil eye, and possessed by demons, and all these persecutory thoughts are attached to women because they only have this means to influence the family and society, and thus influence the behavior of men, as the concept of illness is especially mental. It varies according to culture, and this difference lies in the form of this disease and its connection to reality, and the condition of the mentally ill in Algerian society is the result of a "fit" or magic that causes harm to others, and is seen as disruption and threatening insults and insults, and sometimes stoning at the hands of child gangs. For society, the life of the mentally ill in urban cities is a physiological life that is characterized by misery, especially those who suffer from what has been said about the clinical characteristics of the schizoid phenomenon. Even the patient does not leave him to live a normal life. If he enters a mental hospital, he is stigmatized as insane, or what is colloquially called insane, and when he goes out into the street, children stone him with stones and run after him, and people and friends turn away from him. The case that aroused the researcher's attention is that a patient entered the mental institution with a group of very strange behaviors, from molding his thoughts and neglecting his hygiene. Chapter 2 Psychosis 103 He talks to himself a lot as a result of auditory hallucinations and a group of delusions, and he was diagnosed as schizophrenic.

2 Culture of Psychological and Mental Pathology in Algerian Society:

Culture is one of the concepts, perceptions and terminology through which the subject is transferred to the mind so that it is judged by the latter and prepares a set of different behaviors and practices from one group to another and from one place to another, and one person may differ in the same group from the other. Today's culture refers to a set of knowledge acquired that enables the individual to develop a critical spirit and judgement ability as well as all individual and collective behaviours as well as customs and traditions. With the addition of both tools of work and production, it is the centre that encompasses knowledge, beliefs, arts, morals, laws, abilities and qualities acquired by man as a member of society. Therefore, the influence of cultural beliefs coincides with all stages of human life and development through social and family upbringing and other accumulated experiences that affect ideas and beliefs that lead to different kinds of behaviour in the individual associated with his emotions and emotions And his perceptions, which he acquires over the ages through oral transmission, greatly contribute to the crystallization of his character.

Culture and personality are among the most important subjects in anthropological research in general and anthropology in particular The latter is characterized by many wrong practices that may bring the individual to turmoil. This illustrates the role that culture plays and its apparent influence in instilling the wrong ideas, values, principles and beliefs of every societal pattern, This explains the apparent difference

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between them and the impact on the composition of the components and specificity of the personality and its determinants. Many people, especially Algerian society, enjoy a broad culture and tend to have metaphysical interpretations, i.e., to rely on supernatural forces in the interpretation of psychiatric and mental illnesses.

These behaviours were the result of misinterpretations dominating people's minds. Ideas about psychiatric and mental illnesses have been linked in their causes and symptoms, especially in Eastern societies, to the punishment of their sins or as a result of the influence of hidden forces of evil, such as witchcraft, envy and the eye. Culture is therefore directly responsible for defining individual insights and perceptions of psychiatric and mental illnesses. so that in some explanations gin and its touching is an inescapable fact that it has the mind or part of it, which makes them worse. The trend in psychiatric and mental illnesses tended to be superstitious methods of treatment by priests with prayers, spells And cleansing rituals. From psychological and mental illnesses, we refer to the schizophrenia that has been interpreted. To Both Jealousy,envy, magic is the cause of the emergence of some psychotic disorders, this is what made social diversity that can expose individuals to schizophrenia become acceptable to many Bloke researchers. Faris, Cooper, Sullivan, Kaplan, Palmer all believe that schizophrenia is a rare condition and even missing in coherent societies that have poor contact with Western societies or are characterized by solid family ties, tolerance and compassion trends, and Devereux remains the first researcher with great interest "The social theory of schizophrenia" or so-called "ethnic psychosis". The existence of

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schizophrenia or the absence of schizophrenia in traditional societies described as primitive appears to be linked to the evolution of culture in these societies, as the prevalence of schizophrenia is largely related in many regions of Africa, India and elsewhere.

3-Cultural perception of schizophrenia in Algerian society:

Bospsey explains the clinical characteristics of schizophrenia by the dominance of oppressive subjects in rave episodes of the process of interpretation associated with traditional perceptions prevailing in Maghreb society that attribute each disorder, every injury and every pain to others, as well as the group's method of taking care of the individual early and permanently from birth to death hence, mental disorder can only be perceived as a result of external assault or punishment due to an individual's excess of the prohibitions. (Mahfoud . B 1978)

Conclusion :

From what has been said in the clinical characteristics of the schizophrenia phenomenon, it is clear that in the Arab society in general, it suffers from ostracism and deprivation. and not understanding the meaning of disease, especially in our Algerian society, and linking it to popular beliefs such as witchcraft, juggling and touching of gin and devil, even the patient does not let him live a normal life, If he enters the psychiatric hospital with a stigmatization of the crazy, or so-called vaginal colloquialism, When he comes out on the street, the children translate him with stones and run him behind him. And people and friends keep their distance from him, by contacting the researcher with two mental

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patients in the interest of mental illness with diligence. s attention ", the case raised by the researcher was that a patient had entered mental health with a range of very strange behaviours of stereotyping and neglect of his hygiene.

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