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Colonisation and language: From imprisonment by the colonial language to subversion through *lalangue*

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ABSTRACT

This article proposes an approach between psychoanalysis and decolonial thinking to reflect upon the psychic effects of the process of banning the use and subsequent extinction of the mother languages of original and diasporic peoples in places marked by assimilationist colonisation policies and possible resistance strategies, given this specific type of colonial violence. Starting from the Lacanian premise that the unconscious is structured like a language, we seek to investigate the psychic consequences of the erasure of thousands of original languages from diasporic peoples and the imposition of a Western monolanguage. Then, through Lacan's final teaching and the concept of *lalangue*, we observe, in a singular field, through a clinical vignette, the invention of the unconscious subject as a response to language colonisation.

KEYWORDS: psychoanalysis; language; coloniality; *lalangue*

The absolute centrality of colonisation as an enterprise of massive alienation and material violence against subjects, their bodies, and their lands should come as no surprise. It redefined what is understood as human, and radically and definitively impacted global geopolitical configuration. In spite of that, we can state that its effects on subjectivity were only marginally touched upon by the fields of social sciences, psychology, and the canons of psychoanalysis. The significant majority of Western knowledge production, as well as all means of treatment of mental suffering were based on the social bonds of the metropolis (Dussel, 2005). However, due to the magnitude of the process in question, the social bonds in the colony are treated differently in the metropolis. People suffer in the colony differently

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from how they suffer in the metropolis. Additionally, it is from the social bond, and therefore from language, that this article proposes a brief reflection on the impacts of forced linguistic migration process (Guerra, 2023) in territories marked by assimilationist colonisation policies, as well as possible strategies of political and subjective resistance in the face of this manner of colonial violence.

Since the turn of the 21st century, it has been clear to see that intersectional feminist theories, queer theories, and cultural and decolonial studies have brought new questions to the field of psychoanalysis, prompting deeper and more incisive reflections on the relations between psychic suffering and colonisation. Thus, the work of precursors of the theme, such as Franz Fanon, Lélia Gonzalez, Neusa dos Santos Souza, and others, began to resurface at the hands of new scholars, in order to investigate the particular dimension (Guerra, 2021) of forms of power and exploitation of lands invaded and subjugated by imperialist nations, and their effects on human subjectivity.

In this work we examine the effects of colonisation at the level of language. Therefore, we make use of Lacanian theory elucidated by the concepts of decolonial thought, especially the concept of Coloniality, a ‘complex structure of intertwined levels’, which encompasses ‘controlling the economy, authority, natural resources, gender and sexuality, subjectivity and knowledge’ (Mignolo, 2010, p. 12), shaped by the three-dimensional framework of Coloniality of being, of knowledge, and of power (Maldonado-Torres, 2008). As a multifactorial process— insofar as its impacts occur at the sociological, economic, linguistic, and psychic level— colonisation entailed and continues to entail a series of agglomerations of interdictions on possibilities of existence and the symbolic transformation of reality, as one of its core strategies is the erasure of the subjugated people’s language and the imposition of the coloniser’s language. In the specific case of Brazil, this process took place through policies enacted by the Marquis of Pombal (Lopes, 2005), which prohibited the use of hundreds of native languages, and imposed Portuguese as the father language of the colony, thus instrumentalising the annihilation of these peoples’ rights. It is important to mention that the violence resulting from the process of extinction of the original peoples’ languages, as well as Afrodiasporic peoples’ languages, did not stop at the moment of arrival of Europeans in this territory, but has dragged on for centuries. To illustrate our premise, we use an excerpt from journalist Eliane Brum’s narrative on the implementation of the Belo Monte hydroelectric dam in the municipality of Altamira, in the Xingu River region, state of Pará, which took place in 2010 and is reported in the book *Banzeiro Okòtó* (Brum, 2021):

He was an old man. His people, Araweté. His body was dyed red with annatto. His hair in a rounded cut. And he was sitting upright, his hands around the bow and arrows in front of him. He stayed like that for almost 12 hours. He didn’t eat. He didn’t bend. I looked at him, but he never made eye contact with me. In front of him, indigenous leaders from several peoples affected by Belo Monte took turns at the microphone, demanding compliance with the agreements made by Norte Energia. He, like many others, did not understand the Portuguese language. Forty years prior, neither he nor his people knew something called Brazil even existed,

and it is possible that even at the present it still didn't make sense. But Old Araweté was there, under lamps, sitting on a red plastic chair, waiting for his fate to be decided in Portuguese in a place they called Brazil. What did he see? I don't know what he saw. I know what I saw. And what I saw made me find not a dimension of him, but of myself. Or of us white people. The language of Justice, as well as that of bureaucracy, with all its acronyms, is designed to make even those with a doctorate in literature illiterate. But what remains for indigenous peoples who strive to express themselves in the language of those who destroy them—and strive even while they are destroyed by that language? What is left for Old Araweté as he sits there for almost twelve hours? He has no choice, since it is with those words that his existence is annihilated.... The company controls the water in the river. How to explain that to Old Araweté, regardless of language?... It is already dawn when the meeting ends, and the leaders gather to sign yet another document in which Norte Energia and Funai commit to fulfilling what they have already failed to do so many times. Old Araweté finally moves.... Then he speaks a few words in his language, speaking to no one. (p. 248–252)

We can think of the narrative of this scene as a reenactment of the meeting between the original peoples and the European colonisers who arrived in the vast lands they agreed to name 'America', where Jesuit priests announced to the indigenous people, in Latin, the words of the so-called '*Requerimiento*' (Dussel, 1993), a document from the Catholic Church that authorised their enslavement, the annihilation of their traditions, plunder of their lands, and prohibited the use of their language, with the purpose of 'civilising' them. In this context, we can conclude that psychic suffering has a close relationship with the imposition of the language of the metropolis, which materialises both in the language itself, and in the legal texts and their terminologies that make this language inaccessible, even for those who speak it, as Andréa Guerra (2023) explains, in the article 'Crypt: the colonized unconscious':

How could there be no unconscious fallout from colonization, if the unconscious is structured exactly like a language, and its structure is what tries to constitute knowledge about *lalangue*, the mother of jouissance? How could there be no effects of jouissance, if the violent imposition of foreign languages on original languages and the annihilation of the humanity of different African peoples and ethnicities are the constitutive basis of modernity? (p. 96)

As we propose to reflect on the effects of this process from a psychoanalytic angle at a language level, in this first section we shall use the Lacanian conception of subject as an effect of the signifier (Lacan, 1998/1957). During the period known as the return to Freud, Lacan was grappling with overcoming the individualistic notion of the unconscious to reformulate it from a social dimension, strongly influenced by the structuralist movement. At this point in Lacanian theory, the subjective constitution depends essentially on the subject's relationship with language, with what is transmitted to him by the Other. The notion of the big Other—or just the Other, with a capital 'O'—differs from the fellow man, the small other, the empirical other, which, precisely due to its similarity, could not radically represent that which is not identical. The Other would be equivalent to a symbolic ordering, a system of rules that shapes social relations, a structural place that represents the radical otherness that is language: 'you must understand that already at the most radical level, in so far as once you speak to someone

there is an other Other in him, *qua* subject of the code' (Lacan, 1973–1974/2008b, p. 155). Thus, the constitution of the subject—which differs from the self, insofar as it is constituted in the imaginary field—takes place in the symbolic field, the field of the Other, of language, 'the locus in which is situated the chain of the signifier that governs whatever may be made present of the subject—it is the field of that living being in which the subject has to appear' (Lacan, 1964/2008a, p. 193–194). In Seminar XI, 'The four fundamental concepts of psychoanalysis', this proposal is formalised through the processes of alienation and separation, which Lacan illustrates with his set theory. His intention with the representation of sets is to demonstrate the dialectic of the establishment of the subject in his relationship with the Other through circular, asymmetric, and non-reciprocal processes. This refers to the simultaneous relationship of dependence and independence—inspired by Hegel's phenomenology of spirit—of the subject in relation to the signifier. To emerge as such, the subject needs to resort to the Other, which is the field of meaning. Opting for meaning, he loses his being, and, opting for being, he remains excluded from the symbolic order and outside the social web. The advent of the subject therefore implies a loss, more specifically a loss of meaning that fractures the being. In this sense, the divided subject is not ontological, it is not an entity that can be defined and grasped, but it is represented by signifiers.

What happens in a colonial context, through the suppression of the original language and the imposition of the language of the metropolis, is the coloniser asserting himself as holder of the symbolic order. The symbolic universe imposed by the coloniser constitutes a network of signifiers that traps the colonised in a universality and abolishes difference, creating a fictional and fixed place for the colonised through the invention of the category of race (Mbembe, 2013). In this way, the signifiers 'black' and 'Indian' depose the colonised from his own condition as a subject, as is made evident in the following passage from the work 'Black skin, white masks':

Because black people no longer have to be black, but rather to be black in front of white people. Some will get it into their heads to remind us that the situation has a double meaning. We respond that it is not true. In the eyes of white people, black people have no ontological resistance. Overnight, black people had to find their bearings before two systems of reference. Their metaphysics, or less pretentiously, their customs and frames of reference were abolished because they were in contradiction with a civilization they did not know and which was imposed on them. (Fanon, 1952/2008, p. 104)

Thus, we can understand race as a fictional element and signifier from which the course of Latin American history unfolds, which functions as a social marker to legitimise relations of domination. We understand that this operation is one of the expressions of the Coloniality of being, as this dimension of Coloniality refers to the 'lived experience of colonization and its impact on language' (Maldonado-Torres, 2008, p. 127). When creating the words 'Indian', 'black', and others, to designate the colonised, what is at stake is an operation inverse to the subjective constitution. Now, if it is through access to the symbolic order that the subject emerges as an effect of the signifier, always escaping a fixed meaning since language is

ambiguous, in the colonial context, the symbolic operation precisely designates a fixed place for one who is taken as an object, enclosing it in a rigid signification. In the colonial context, the symbolic reduces the colonised to a mere biological body, exploitable and disposable, a true 'currency-man', as noted by Achille Mbembe (2013) in 'Crítica da Razão Negra'. Thus, we understand this process as a kind of subjective destitution. In order to illustrate our proposition, we once again turn to Franz Fanon (1952/2008) and his work 'Black skin, white masks', which, despite addressing colonisation in Martinique and Algeria, proves all the more accurate for the continuity of our investigation, since the colonial process in these countries, as well as in Brazil, was marked by assimilationist policies (Betts, 2010):

Look, a black! It's cold, the black man trembles, the black man trembles because he feels cold, the boy trembles because he is afraid of the black man, the black man trembles with cold, a cold that bites his bones, the pretty boy trembles because he thinks the black man is shaking with anger, the white boy throws himself into his mother's arms: mommy, the black man is going to eat me! Pay him no mind, monsieur, he doesn't know that you are as civilized as we are.... In the vicinity of the white, high up the heavens dismantle, beneath my feet the earth breaks, under a white, white song. All this whiteness that chars me... 'Mommy, look at the black man, I fear him!' Fear! Fear! And they would begin to fear me. I wanted to laugh until I suffocated but that became impossible. (Fanon, 1952/2008, p. 105)

This excerpt narrates an experience lived by the author in France, where he is surprised by the exclamation of a child who is shocked to see him. Fanon's laughter is an evasive response to a reaction that stems from pointing out of an insurmountable difference that operates on the imaginary axis and that, as pointed out by Lacan, depends on the enunciation of the other who finds an identity for the subject. What we intend to emphasise here is that the colonised are surprised to discover that black is a signifier linked to the meaning of bestialisation, and that this imaginary trait indicates the destitution of their condition as a subject. At this point, it is worth highlighting that the psychoanalytic understanding of the subject as an effect of language does not vary depending on the language, place, or historical moment. The alienation of the colonised to the language imposed by the coloniser does not imply a reconstitution of the subject, since the alienation to the signifiers of their culture, of their original language, has already occurred. However, one cannot ignore that racial segregation caused by colonisation and its effects on language not only persists, but is magnified by the rise of the far right that we see around the world today, which brings specificities that need to be taken into consideration to elevate the discussion of deserved dignity, for, as Lacan reminded us in 1957, race is discourse in action.

It is essential to consider that in a colonial context the process of racialisation occurs from the epidermisation of inferiority (Fanon, 1952/2008) based on phenotype, that is, the skin, hair, and other physical traits of the original and Afrodiasporic peoples who are seen as aversive by Europeans who brand them inferior, highlighting how the body proves to be fundamental to the issue. Here it must be mentioned that Lacanian theory considers alterity as a fundamental condition for the formation of the imaginary self, as constituting the unity

of the body demands mobilising the signifier that unifies the image. In other words, the incidence of the imaginary does not occur without a subject that utters the word that names the image in the mirror. The names attributed by the coloniser through imaginary categorisation gives rise to a central problem within the scope of the ideal self and the symbolic value of the body image apprehended after the mirror stage, resulting from a disjunction between the mirror image and the reality of the colonised person's body. Since the self is constituted through the gaze of the other, who provides a horizon of possible identifications, we can conclude that, for colonised subjects, the ideal self is subjected to a peculiar tension, to the extent that this horizon of identifications is reduced due to the process of domination and the establishment of the coloniser's so-called civilising values, precluding them from occupying social positions made exclusive to white-skinned individuals. Neusa dos Santos Souza pinpoints the matter:

The relationship between the ideal ego and the ego ideal is experienced under the sign of tension. And how can it not be so, if the superego bombards the ego with incessant demands to attain an unattainable ideal? Black people are certainly not the only ones to experience this. It is true that there is always, in every non-psychotic subject, a relationship of tension between these instances, due to a quantum of dissatisfaction resulting from the inexorable failure to achieve the desired ideal. The desired ideal is one's identity with the ideal ego, an intrapsychic formation defined as a narcissistic ideal of omnipotence forged from the model of infantile narcissism. However, there are degrees, there are varying levels of dissatisfaction. In a symbolic plane, where the neurotic behavior of relevance to us operates, these levels of frustration will be ultimately defined by the relationship between the ideal ego and the ego ideal. In the black people we are talking about, this relationship is characterized by a marked gap translated by a dramatic dissatisfaction, despite the successes achieved by the subject. (Souza, 1983/2021, p. 71)

If colonised bodies are bathed in hegemonic colonial language, it is fair to conclude that there is a restriction on the ideal elements that this language imposes, as Davi Kopenawa states poignantly: 'I said to myself: "Why not imitate white people and become one of them?" I only wanted one thing: to look like them. That's why I watched them all the time in silence, with great attention. I wanted to assimilate everything they said and did' (Kopenawa & Albert, 2021, p. 283). Therein lies a radicality where existence equals resistance. For the colonised, to exist is to resist, as Ailton Krenak (2018) warns us: 'The ideological falsification that suggests that we have peace is to keep the thing working. We are at war. There is no peace anywhere. We are constantly at war.'

Here it is essential to move on to this article's second thesis, which is to investigate the modes of resistance in the face of the anguish that affects the body of the colonised. To do so, we resort to Lacan's final teaching, which highlights the relationship between body, jouissance, and drive, as the drive lies at the boundary between the somatic and the psychic. It is thus possible to think of a body-jouissance that is not necessarily governed by the specular dimension articulated by the naming of the Other, in the manner of the father and Oedipus.

The subject, in this new conception, is not just structured from S1–S2. It is here that Lacan coins the term '*parlêtre*', a neologism first utilised in Seminary XXIII: The Sinthome.

Parlêtre is an amalgamation of the French words '*parlar*' (to speak) and '*être*' (to be), a concept which centrally places the speaking being within the reality of the body. It becomes a being that constitutes itself through speech, its body permanently marked by the excesses, flaws, and limitations of language. The notion of *parlêtre*, frequently translated into English as 'speaking-being', is correlated to Freud's concept of the unconscious and Lacan's other name for the unconscious subject, as can be seen in the following passage from Seminar XXIII:

It is in as much that in the subject which is supported by the *parlêtre* in the sense that this is what I designate as being the unconscious, there is—and it is in this field that phallic enjoyment is inscribed—there is the power, the power in short summoned, supported, the power of marrying what is involved in a certain enjoyment which, by the fact, by the fact of this word itself, marries an enjoyment experienced, experienced by the fact of the *parlêtre*, as a parasitic enjoyment, and which is the one described as of the phallus. (Lacan, 1975–1976/2007, p. 55)

It is here that Lacan emphasises the dimension of the Real, including the body and jouissance in the conception of the subject as a being of language, thus going beyond the notion of the subject as a mere effect of the signifier. Therefore, the *parlêtre* uses the body for support, granting consistency to the speaking being:

The *parlêtre* adores his body because he believes that he has it. In reality, he doesn't, but his body is his only consistency—his only mental consistency, you understand—because his body will clear off at any moment... The body doesn't evaporate. It is consistent. (Lacan, 1975–1976/2007, p. 64)

The notion of *parlêtre* allows us to consider other possible inventions in the articulation between Real, Symbolic, and Imaginary that lie beyond the paradigm of phallic jouissance, or that are not governed by it. The main consequence that can be extracted from this concept is that a subject arises not only from the articulation between signifiers, but from the unspeakable relationship with jouissance—S1a. If the subject undergoes a process of signification, the *parlêtre*, in turn, is crossed by the embodiment of the signifier. A swarm of S1, without necessarily being linked to S2, is independent of meaning or has the effect of meaning, produces jouissance, without a phallic anchoring being the *sine qua non* condition for its emergence. In a similar vein, Lacan introduces the concept of *lalangue* in Seminar XX.

Lalangue is a swarm of S1s. S1, in turn, is pronounced in French in a way that is homophonous to the word '*essaim*', or 'swarm' in English. In this novel conception, the unconscious is a know-how of *lalangue*. As an example, we can mention clinical autism, where it is not uncommon to recognise a child due to a sound it emits repeatedly, senselessly. The emission of this sound is something that pinpoints the jouissance of the subject and allows us to hear the *parlêtre*, without, however, starting with the phallic sense. The way that child produces a message that is not filtered through the language of the Other can be seen as

something unique and singular. Therefore, *lalangue* is neither beyond nor beneath language, but it is rather the way the unconscious presents itself, not necessarily through a surge of repression, which is something tied to the Name of the Father.

In Seminar XXIII, Lacan states:

Lalangue is what allows that the 'voeu' [wish]—desire—is also the 'veut' [he wants] of *vouloir* [to want]—third person indicative, this is not considered a coincidence; that the 'non' [no] negates and the 'nom' [name] nominates, neither is this a coincidence; that the 'd'eux' [of them]—a d-apostrophe before this 'eux' designating those of whom we speak—is the same thing as the numeral 2 [*deux*], this here is not pure chance, nor is it arbitrary, as Saussure said.

What you must notice here is the deposit, the alluvium, the petrification, which indicates the exercise, by a group, of its unconscious experience. (Lacan, 1973–1974/2008b, p. 189)

Here the expression 'alluvium' means a type of landform created by the deposition of loose waterborne sediments. The term reveals itself to be completely relevant when we consider that the remains of a tongue, prior to language and left by other speakers, are deposited in the body, in the *parlêtre*. Thus, *lalangue* concerns what is not useful for communication, that is, outside the articulated signifier and concerning the pure instinctual body, which is located between the somatic and the psychic. What is at stake here is not a father language in which a meaning is shared, but rather a linguistic fragment that the *parlêtre* extracts from a language spoken by others, including those from previous generations, which lends itself to jouissance and not communication. Our thesis is that in this scope of *lalangue*, which is present both in the formations of the repressed unconscious, and in the elementary phenomena of psychosis and in the symptoms of autism, when examined in a colonial context, there remains a trace that can be heard, one that is not wholly smothered by the coloniser's language, and surfaces by means of equivocation.

Although the colonial enterprise tried in every way to erase the languages of the original peoples, by way of the prohibition and criminalisation of their use, there remains a trace of this native tongue, a trace that is not completely smothered by the language of the coloniser, something Lélia Gonzales (1984) tackles in her text 'Racism and sexism in Brazilian culture'. Despite the processes of extinction of original languages, and state policies that, justified by scientific racism or social Darwinism, sought to erase black and indigenous traits from Brazilian subjectivity, there is something that persists at the level of language, named by the author as the '*Pretuguês*' (loosely translated as 'Blackguese'):

And suddenly they ignore that the presence of that 'R', where the 'L' should be, is nothing more than the linguistic mark of an African language, in which the 'L' does not exist. Who, then, is the ignorant one? At the same time, they find the so-called Brazilian speech to be awesome, which eliminated the 'R's from verbal infinitives, which condenses *você* [you] into '*cê*', *está* [is] em '*tá*', and so on. They don't realize they're speaking Blackguese. (Gonzales, 1984, p. 238)

The fusion of the various languages spoken by Afrodiasporic and native individuals, stuck in their slave quarters, results in a mixture of dialects, languages, mannerisms, and prosodies, which preceded a full elimination by the Portuguese language, and also imprints its marks upon the non-white bodies inhabiting the Brazilian colony. This mixture is that which constitutes *lalangue*, the stuff of dreams, slips, lapses, and neurotic symptoms; that which surfaces in hallucinations, and psychotic deliriums, as well as in the repetitive sounds of the autistic; that which, in a colonial context, has a social dimension, and contains the colonised peoples' ancestral linguistic traces that pass orally from generation to generation.

Lalangue, which is singular to the symptom produced by each *parlêtre* as a means of resisting repression, thus showing the father's failure in his attempts to censor desire and regulate *jouissance*, is also present in cultural manifestations and has crossed centuries, a glimpse of a people's resistance.

In Lacanian theory, *lalangue* is stated to be a language's sedimentary deposit upon the *parlêtre's* body. In the upcoming clinical vignette, we shall see that the patient creates a type of linguistic mosaic—African, American, Indigenous—thus opposing the 'black' signifier attributed to a single signified, a sign of the coloniser's *jouissance* as they imprint the mark of a fixed location upon the colonised person's body, making them an object-detritus.

Although we can utilise psychoanalytic concepts to undertake a social investigation, listening to each subject's singularity is the core of the psychoanalytic experience, as the Freudian invention has its genesis in listening to his hysterical patients' suffering. It is from producing a listening that confronts the analysand with the radicality of their desire that theory can be created. The advances of Lacanian theory in relation to Freud's discovery also stem from clinical practice, because, as Lacan (1976) stated during his conferences in the United States of America: 'it is from my analysands that I learn everything, that I learn what psychoanalysis is' (p. 34). If Freud founded psychoanalysis through listening to hysterics and formulated his theory on the clinical treatments of neurotics and psychotics, Lacan immersed himself in the artisanal invention of language in psychosis. In opposition to the objectification inherent to this structure, we observe in some cases a unique weaving that addresses the worst through an artifice different from delusion. We start with a brief clinical fragment in which the subject, overcome by a psychosis aggravated by the racism he suffered within his own family, reveals the Coloniality of being at play in the relationship with the Other. His journey through analytical experience allows him to open gaps so that his know-how with *lalangue* rescues what was foreclosed from the transmission of his origin, through the place of object of the Other's *jouissance*, which traps him in a fixed meaning.

Since his childhood, he was oppressed by racism, both within his family, which tried to adapt him to the ideals of a neo-Pentecostal religion, and from his classmates and teachers. This subject, who has a severe speech impediment, finds in the *terreiro* of an African-rooted religion a space for self-care. During an argument, his mother, who persecutes him through

religious racism, destroys the artifacts he uses in his celebrations in the *terreiro*. From then on, the elementary phenomena of psychosis appear distinctly in the persecutory speech about the mother, to whom the patient attributes the moniker of 'sugar mill mistress'. Here, the place of the Other's object of jouissance, typical of psychosis, coincides with the place of racial objectification. The subject then starts to speak through a mix of the prosody of the entities of the African-rooted religion, the signifiers he hears in the *terreiro* and words from Bantu languages. What the analyst hears is what was silenced and could emerge through the deformation of language. His speech is senseless, but serves as a bulwark against the designations, the insults the patient has heard since his childhood. In order not to remain dominated, catechised by the one father god, where he is but the object of a fixed meaning, the subject resorts to the myriad gods of the *terreiro*, with whom one may speak. Thus, juxtaposing the Lacanian concept of *lalangue* with Lélia Gonzalez's Blackguese and the clinical vignette, we can infer that the *parlêtré's* response to racist violence is to resort to the traces of erased languages, the rhythm and sonority that constitute the prosody of the entities present in the *terreiro*, and words of the Bantu language, to which he imparts a very unique and peculiar, almost musical tone in his speech, to authorise himself to speak from the *lalangue*, outside the meaning given and expected by the consistent and oppressing Other. It is uncommon to consider psychotic symptoms as something beyond a defence to the Other's object of jouissance, as something that may carry a political dimension. This fragment clearly highlights this political dimension of resistance to oppression, expressed through the original use of language, or in the usage of fragments of languages plural, present in the *lalangue*. To take aspects of class, race, and gender into consideration is at the core of psychoanalytic work, so the analyst can avoid falling into the same threatening position of those who historically extracted a sadistic jouissance from putting their racist discourse in action.

We also highlight that African-rooted religions in Brazil produce a linguistic know-how as resistance to the erasure of original languages imposed by colonisation:

Many Afro religious expressions, thanks to this resistance, were incorporated into the popular Brazilian dialect. We understand this possibility of transmission as a know-how in the face of the imminent violence of the situation of slavery, which permitted the survival of a certain symbolic anchoring of the history and ancestry of the colonized. Elements that survive today and which are constituted, as Neusa Santos Souza points out, as one of the possible solutions for black people to deal with the violence of racism and the imperative of whitening. (Cardenas, 2023, p. 216)

In addition to the role of African-rooted religions, with their traditions marked by orality, it is essential to consider that the transmission of these traces of linguistic resistance in culture occurred through the role of black women who cared for their own children as well as the children of their dominators, first as slaves who played the roles of wet nurses and 'black mothers', and later as nannies, as pointed out by Lélia Gonzalez:

It is interesting to see how, through the figure of the 'black mother', the truth emerges from the equivocation (Lacan, 1979). ...who is it that breastfeeds, that bathes, that cleans poop, that puts to sleep, that wakes up in the middle of the night to look after, to teach how to speak, to tell stories, and so on? She's the mother, isn't she? Well then. She is the mother in this crazy mess that is Brazilian culture. As a slave, she is the woman; so, 'ba', she is the mother. The white woman, the so-called legitimate wife, is precisely the other woman who, as impossible as it may seem, is only used to give birth to the master's children. She does not perform any motherly duties. This is done by the black woman. That's why the 'black mother' is the mother. And when we talk about motherly duties, we are saying that the black mother, in so doing, passed on all the values that concerned her to the Brazilian child, as Caio Prado Júnior says. This child, this *infans*, is the so-called Brazilian culture, whose language is Blackguese. The motherly role concerns the internalization of values, teaching the mother tongue and a series of other things. (Gonzales, 1984, p. 235)

In our clinical vignette we observed a specificity in the response of the subject who called for the mobilisation of one of the Lacanian concepts present in the Joyce paradigm, a subject who was able to do without his father, with the condition of using his writing as the articulating factor between the real and the imaginary, as we read in Seminar XXIII: The Sinthome. This subject goes beyond the father and the phallic meaning by his use of *lalangue* in its shape of a trace of black resistance in culture, as Lélia Gonzales (1984) showed us with the concept of *Blackguese*.

As demonstrated throughout this article, the work aims to juxtapose psychoanalysis and decolonial thought so as to extract the psychic impacts of assimilationist colonisation policies that eradicate the languages originally spoken in those dominated lands. We thus propose that the approximation between these two fields of thought takes place through the clinical case, demonstrating in practice the incidence of coloniality upon clinical reality. In the aforementioned vignette, we can see that the place of the object of jouissance of the Other—typical of psychosis—coincides with racial objectification. In psychosis, the articulation between S1 and S2 does not produce a phallic signification, and therefore a meaning grounded in Oedipus. It is within this structure that the subject finds himself drifting in the swarm of master signifiers and must construct an anchor to replace the non-inscription of the name-of-the-father, so he will not be overwhelmed by language. Generally speaking, however, upon studying clinical cases and classical theory on psychosis, one is not usually able to pinpoint how racial suffering returns to what was foreclosed, and how the *parlêtre's* linguistic inventions create a barrier before the Other that takes jouissance in him as an object both in their social and political bonds. The singular solution for this subject, vilified by racism and oppressed by the geopolitical determinants of colonialism, such as he is, is to mobilise the traces of original languages that survived the extinction process. It is worth noting the severe inhibition that impaired the subject's speech. Considering that 'to speak is to exist absolutely for the other' (Fanon, 1952/2008, p. 33), the subject in question only allows himself to speak in the *terreiro*, a space that has been resisting for centuries, even in the face of contemporary neocolonial assaults. In accordance with Fanon's guidance, we can infer that

this space permits the subject's existence, for it is there that he allows himself to speak. Thus, as this article's aim is to demonstrate the effects of coloniality on the psychoanalytic clinic, the clinical case supports the argument that if, on the one hand, the subject affected by coloniality is branded by western language with the indicative sign of the worst (Cardenas, 2023), on the other, this subject is also affected by speech articulated by ancestral languages that were not completely erased by colonial undertakings and which remains in the linguistic characteristics of the *lalangue*, provider of jouissance. Given the formal limits of this publication, a deeper case study is not wholly possible. However, the foremost objective of the presentation of this clinical vignette is, as stated, to demonstrate the incidence of coloniality upon clinical reality and the subject's unconscious response in the face of racism.

Colonial barbarity suppresses the diversity of the Amerindian and African worldviews, with their diversity of gods, languages, and meanings, imposing a monolithic universe of a single deity as a male father figure, a single language as a father language, and a single and fixed meaning to which colonised peoples are attached. Faced with a symbolic that deprives them of their own condition as subjects, these peoples find a form of subversion through *lalangue*, a mother tongue that is transmitted through the female figure of the black mother and the plurality of deities in religions of African origin, which goes beyond the fixed meaning of the father language. This subversion of meaning points to something that eludes phallic logic, and veers towards the feminine.

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