

THE VOICE AND THE FILIATION

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Abstract

Filiation according to Legendre is a structural order linked to the reproduction of the word meaning that no human being can be subject of a word of his own if he has not previously come across the incest prohibition by an instance called “Father”. Father¹²⁴ *conceived* as a ternary instance culturally embedded. It is always said “on behalf of”. The possibility of reproducing the word could not be achieved without voice. Voice exceeds the word. According to Freud, it deals with a fragmented past, linked to desire, which historicizes itself in a singular matter in the analytical process. It accomplishes this through the enunciation of a mixture of ancestral voices, which inhabit the subject in an instance called *Id*. Freud read this historical legacy in an oscillating mode: sometimes from a ideological perspective, sometimes from a biological predisposition. As Lacan proposes, the voice is a crucial resource of generational transmission and a vehicle for filiation. In neoliberal times, the desymbolization of culture, as proposed by Dufour, has several consequences on filiation. Finally I will present three cases in which filiation is affected. Each case belongs to an ethnic group from México and Guatemala.

Keywords: Psychoanalysis, filiation, voice, “Name-of-the-Father” culture desymbolization

Introduction

The filiation comprises the bond between ancestors and descendants. Filiation comes from the term *filus* which means son in Latin. The filiation in the human order is a legal right whether it is determined by a legal act or a natural event. Anyway it is a legal sanction naming it as such because procreation is covered under the law in every culture. The most important filiation is not the biological one. Legal filiation is necessary but not sufficient; for a subject can be the subject of the word and the subject of desire. The filiation is a fact of language. It is not a biological inheritance.

Legendre (1994:20) has shown the important place that society has given to incest and homicide in relation to filiation. Due to these prohibitions of these two crimes the social pact founds its culture. But the Holocaust attacked the symbolic reference of the law when the Nazis placed science in substitution of the symbolic law as a reason for extermination. Legendre notes that the Nazi’s logic has not disappeared to the extent that it attacked the references system of the European world (1994:19). But has this only reached Europe? Legendre remarks that it is not indifferent that two opposed systems of faith, the Jewish and the Christian religions, were interweaved to the Holocaust.

The logic of the Nazi’s extermination has returned in many ways and in various places around the world. One of the premises is giving to science the place that the ancestor’s knowledge had before. Nowadays, child procreation runs more in the trading criteria as a metonymy of a craving which is asked from a scientist in exchange for money; the actual generation demands to determine the genitor, the donor, the womb that gestates a son, the

¹²⁴ Father with capital letter refers to the ternary reference notion, it’s a concept; and father with small letter refers to the colloquial sense.

infant's sex, the eye and skin color and so on instead of the infant as a metaphor of the parents' love, and instead of having the chance of weaving their fantasy into the expectance of a new life.

The law has changed considerably recently on filiation when it comes to assisted reproduction. One of the first countries to deal with it was Spain. The law oscillates to establish filiation for adoption or for nature, especially when it comes to gay couples, particularly when it comes to two women (Romeo, 2006:1). But even if the law changes, the importance of the *signifier* of the *Name-of-the-Father* proposed by Lacan (2006a:230), that humanizes the child, remains intact. And it even emphasizes that the lineage that constitutes the subject of desire, is not a matter of consanguinity.

The filiation is an issue of great interest to psychoanalysis; it is not reduced to the legal nor religious order. These orders are understood and transcended by psychoanalytic filiation sense. They are committed to the "network" of desire and transindividual discourses in which the subject is immerse at birth and on which its *subjectification* depends. In this sense, this implies not only the direct ancestry and descendency but also other significant family members.

I am going to use three meanings of myth in this work: Freud built a myth for modern humans that I am going to explain later. The second meaning is proposed by Lacan: the myth is a way to encrypt the truth of the subject and defines the myth as an objectified representation of a feat that expresses, in an imaginary way, the fundamental characteristic relationships of a certain way of being human in a given time; and that it is possible to appreciate its role in the neurotic's experience called *individual neurotic myth* (Lacan, 1985:40). The third meaning is *the family myth*, a notion proposed by Rodulfo (1989).

Legendre claims that the very foundations of the social and subjective rationalities are based on the Father conceived as the great ternary mythical reference. The essential idea of the mythological link is the course of procedures to access the identity. This involves mobilizing the institutional framework by each newcomer to humankind. He states that places of father and mother are operative because they are based on a logical relationship to the ternary reference. This reference brings into play the notion of Father (1994:168).

Thanks to the hypnotic command, Freud notices the split between "enunciated" and "enunciation". He abandoned the hypnotic technique. From the voice of his patients he realized how memory was built. In the enunciation there could be words or fragmented words belonging to different times, themes and contexts of one patient's life. In attempting to explain this "collage", Freud drew this scheme in his called "M" manuscript (1986a: 293). Fantasy is the way the subject attempts to answer the question: What was lacking in my parent's life before my birth, so that I was conceived?

The archive of the social and family memory that pre-exists before the emergence of a subject is in the discourse. Before a child is born, the family file is already in the form of a myth that encrypts vital dramas of a family and its response to them. This file is updated and cuts through the voice that parents direct to the infant.

The voice has two dimensions: The first is as sounding phenomena that conveys the signification (Julien, 2005). The second is its evanescent character which transmits the enigma. The voice carries the words. The voice could be meaningful in the origin of the infant's breeding. Then it is devoiced and remains a leftover of the voice. This devoicing happens thanks to the intervention of the *signifier Name-of-the-Father*. One part of the voice is symbolized and the other part rests in real register (Vives, 2001: 165). The voice returns in at least two ways: As *superego's* voices and as auditory hallucinations. When Vives speaks of *devoicing*, he does not refer to the registration of the audible. It means being "deaf" to it so that the Subject disobeys it and attends his own desire (Vives, n/d). Erik Porge (2011:9)

emphasizes that the consideration of the voice in the *auditory* hallucination opened the way that allowed Lacan the psychosis treatment and deep study of the *superego*.

Parental voices and the Freudian myth

Voices that the parents use has a privileged place to decipher and name their child's cry. Every mother and father have to face the anguish of the infant's prematurity and crying and bring into play the *signifier* system to give meaning to it. These *signifiers* were transmitted by their voice, their tone, their inflections, the evanescent character of the voice, what this manifested and what this concealed. In some countries called "first world" the grandmothers are not asked how to breastfeed anymore; now the question is for "technicians". Now there is a North-American gadget called "Why cry?" It is expected to be bought by the parents and to become an indispensable commodity. This appliance has limited and pre-set options: bored, sleepy, hungry, annoyed, and stressed.

What consequences does this substitution have on the infant? The voices are crucial on body's formation. This is intended to expel the *big Other* and with it the genealogical system built by mankind over thousands of years, in the act of raising a newborn who renews filiation generation by generation. The gadget "Why Cry?" is designed by a logic that reduces a kid, in the genesis of the human constitution, to his more animalistic and instinctive dimensions (Ribeiro, 2014: 80). It leaves no place for the *drive* in the Freudian sense (*Trieb*). The gadget stops the privileged field for filiation: precisely that which relates to the constitution of the object of desire. It emerged in "the first world"; the very important thing is not how a lot of it is consumed, but that it exists. That gadget reflects the intention to supply an ancestral function.

The voices of the ancestors are updated in the analytic clinic by the voice of the analysand. The *signifier* is manifested not in what it is thought was said, but in what is "heard".

Freud, to account for singularity, required a social reference. How to do it without considering a historical legacy? He changed the meaning of the notions of phylogeny and ontogeny of Haeckel; it was the boom of evolutionism. Each subject repeated ontogenetically in his own life what mankind has made over thousands of years (phylogeny).

In the 19th century Linguistics did not exist, neither the discourse studies. Freud required social references to explain the subjectivity, and he suggested two: one that today we could say it is a myth of origins, and that he considered "history"; and another that he formalized as a concept which he called *Id*. The first contribution resulted in a book, *Totem and Taboo*, which today has no historical value, but a large mythical value. Psychoanalysis recognizes that there are forms of truth that can only be transmitted as myth. That myth was developed to build an empty chair, symbol of the law. The function of the law is to attempt the social bond between the members of the clan. The totem is a symbol of the ternary reference (Freud, 1986b). The law is a "chair" that no one can occupy, It says "... on behalf of ..." "In Memory of ..."

Freud invented a myth about the origins of the law for humanity to give phylogenetic support to the ontogenetical experiences that unfold in the Oedipus. The childhood would be a kind of update of phylogenesis (Duvernay, 2001:13-34). Despite the trends of his time, with his discovery of the *unconscious* processes, he moved away from evolutionism. Freud discovered how the *unconscious formations* (the joke, the slip, the symptom, the dream) are interwoven with word games and letters. *Wo es war soll ich werden* (Freud 1986c: 74); Fink's translation is as follows: "Where it was, there must I come to be as a subject" (Lacan, 2006b:734). It is a thesis that today we can read as Freud's explanation of the relationship between subject and discourse.

The *Id* for Freud was a clinical evidence of thoughts that were imposed on subject and from which the subject could not escape. In order to be enrolled in filiation as speaker and then to be subject of the word, the *symbolic register* is required. Legal sanction of paternity and genetic determination are not enough. To be subject of their own word implies to recreate the discourse of the father.

Vives (2001:160) points out that in "Totem and Taboo" Freud highlights two references to voice question: First, Freud insists on a kind of identification that would be in part an imitation of vocal essence. He analyzes the Onomatopoeia sound emission of the totemic animal after the sacrificial feast, once the sons have ingested the father (Freud, 1986b:142). The second idea is Freud's reference to the chorus in Greek tragedy. The hero has to take on the blame himself to exonerate the choir from that burden; and at the time of the assassination of the hero, the singing of the choir would be a sublimated form of the dying father's scream (Freud, 1986b:157).

The other contribution of Freud, to which I refer, is the concept of *Id*, which was suggested by Groddeck (Freud, 1977:89) but that Freud had also read in Nietzsche (Freud,1986c:67) in his work *Beyond Good and Evil*¹²⁵. In this book Nietzsche emphasizes that a thought comes to mind not when the subject wants it and believes to think rationally, but it comes alone; Nietzsche employs even the notion of "it" that would call into question the idea of thinking as a cause of thoughts (Nietzsche, 1978:38). Which means that thoughts that inhabit the subject and that "speak" on it do it as impersonal, not because of but despite ego. This *Id* of Freud is not a biological instance. Thoughts are from discursive order.

Parental voices may or may not resonate in the infant's body. Freud argued that *the drive (Trieb)* makes a brazing (*Verlötung*) with the body. The *drive* builds the body.

The voices on the body's imaginary constitution

Lacan takes up the term from Charlotte Bühler *transitivism* on his work "The Mirror Stage" where it describes a time of undifferentiation on body constitution (Lacan, 2006c:79). The first speech of the infant called "*lalangue*"¹²⁶ appears simultaneously with the body building. At that time the imago's body has not precise boundaries, the child is confused with the other. The "*lalangue*" is a protolanguage that the child builds with his mother from their phonemes and babbling. This "protolanguage" from which the child will gain access to language, then would be an unconscious knowledge.

The ego and the voice have a transitive dimension in the Mirror Stage. The voice of the *big Other* parasites the infant's body. As Dolto notes, the Subject is always going to carry his/her first image of the body; it is not a "stage" to be abandoned, it belongs to his narcissism (Dolto, 1990:38).

The voice will resonate in the child body and its cavities expressing what his parents expect from him. The inscription on the filiation happens with parents' demands to that child. Freud had thought that "voices" inhabit in both the *Id* (Freud, 1986d: 193) and the *superego*. But the signification that those voices acquired comes from the *Id* (Freud, 1984a:53). The *superego*, as an instance where the voices are settled, has been thought by post-Freudian and post-Lacanian psychoanalysts. On the other hand, the *Id* has not been widely explored in its dimension of voice, but only as a place for other drives. Freud emphasized that the *superego* was a surrogate of the *Id*. Clinically this difference between *Id* and *Superego* was not easily recognizable. What has been heard, is not necessarily recorded as a *word-representation*, another remainder of voice is ineffable.

¹²⁵ *Jenseits von Gut und Böse*

¹²⁶ Lacan had a *slip* and with this neologism he constructed a concept from his Seminar 19 (session 4 XI-71).

The mother's voice may be replaced by her gaze, and produces favourable or unfavourable effects on breeding. This situation had been observed in clinical interviews with premature children and their mothers. Some children with poor medical prognosis, but "well regarded" by their mother, had a good evolution. By contrast, some children, with a favourable medical prognosis whose mother "read" possible perinatal damage resulted in a gaze that worsened the physical evolution of his/her baby (Colín, 2014:25). The gaze or voice could carry a *signifier* of maternal fantasy.

Freud proposes fantasy as a result of a combination of what was heard and experienced, the past of the parents and ancestry seen by the subject (1986e: 289). This finding is of great importance. In the first place, he discovered the crossed weave: eyes that hear and ears that look. In second place, this weave allows recognizing "the lens" to perceive the world; it is a selective cut of the voices of parents and ancestors that updated the family myth. Fantasy necessarily implies the body. Only one aspect of the *Id* has the consistence of voices. Not every voice becomes *drive*; but those voices that the infant has extracted from the protolanguage with his mother.

The Name-of-the-Father and the memory files

Lacan propose *unconscious* as a censored chapter. It is already written in encrypted form in traditions, legends which convey the history of the subject in a magnified way; and sums up what is also registered

- in monuments; this is my body, in other words, the hysterical core of neurosis in which the hysterical symptom manifests the structure of a language, and is deciphered like an inscription which, once recovered, can be destroyed without serious loss;
- in archival documents too: these are my childhood memories, just as impenetrable as such documents are when I do not know their provenance;
- in semantic evolution: this corresponds to the stock of words and acceptations of my own particular vocabulary, as it does to my style of life and my character;
- in its traces that are inevitably preserved in the distortions necessitated by the insertion of the adulterated chapter into the chapters surrounding it, and whose meaning will be re-established by my exegesis. (Lacan, 2006a:215)

The *individual's neurotic myth* (Lacan, 1985) and the structure of desire would not be a structuring entity if they were not organized around the notion of Father. Father is not in biological sense, but symbolic, as a ternary reference. So for psychoanalysis the father is not an interchangeable role. The notion of Father to Lacanian psychoanalysis also differs from the notion of paternal *imago*. Lacan proposed two basic terms of the paternal metaphor: *Mother's Desire* and *Name-of-the-Father*¹²⁷. Is in the *Name-of-the-Father* that we must recognize the basis of the symbolic function (2006a: 230).

The Father is a *signifier*. On this thesis Lacan wove his theory, advancing on the Freud's tracks. The memory organizer and its transmission is the filiation through the *signifier* of the *Name-of-the-Father*. That is the filiation that humanizes us. There is no filiation in the animal world. *Being the son of ...* supposes the assignment of a name and a last name given by a father to his child as a gift, to inscribe this new being in a family genealogy.

Filiation means belonging to a family, collecting pieces of the story and inevitably playing a piece in the discourse. Recreating the family myth is one of the ways in which filiation is manifested. Thus, it is feasible to propose that the child will build the *individual's neurotic myth* from the family myth. The subject's fantasy is manifested in the *individual's neurotic myth*.

¹²⁷ Lacan write the name of this signifier with capital letters and dash.

(...) My father made mistakes that I am absolutely condemned to reproduce –that what we call the super-ego. I am condemned to reproduce them because it is necessary to retake the discourse that he left me; not simply because I am his son, but because the chain of discourse cannot be stopped, and I am destined to transmit it to another one in its bizarre and ill-posed form; That is to say, to pose to someone else the problem of a vital situation where there are high chances that he will also stumble; Meaning that discourse creates a kind of small circuit where the whole family, an entire gang, a whole camp, an entire nation or half of the world are implied. This is called the circular shape of a certain word that is just in the limit of sense and nonsense, which makes it a problematic word." (Lacan, 19-I-55, the translation is mine)

We can see here, very early in his teaching, Lacan's interest in the discourse. Here we have evidence of his clinical finding. It is the heart of further development on the four discourses. He theorized deeply, fourteen years later, this discovery during the 17th Seminary.

A falsified filiation can produce devastation on the subject of very serious consequences, when the environmental constraint is applied to support the lie. It may be not less when, as a result of a man marrying the mother of the woman with whom he has had son, the son's brother will be his biological mother's half- brother. But if the son is later adopted - and I have not invented this example- by the sympathizing couple formed by a daughter of his father's previous marriage and her husband, he will find himself once again a half - brother, this time of his foster mother; and one can suppose the complex feelings he will have while awaiting the birth of a child who, in this recurring situation, will simultaneously be his brother and nephew simultaneously (Lacan, 2006a: 230).

Freud's *Id* is the *big Other* for Lacan, the treasure of *signifiers*. Each new generation, each subject, collects some *signifier* of that family network and makes a difference, something unprecedented and original. One can read in the *Id* of Freud the *misunderstanding of parents* according to Lacan. Freud places in his scheme the acoustic calotte (*Hörkappe*) on the *superego's* side (Freud, 2009: 264-265). The voices update the discursive surface to generate the *superego* as a substitute of the *Id*.

A falsified filiation dislocates places, generates silences and family secrets, and intentions to forget what is impossible to forget. There are two forms of forgetting: oblivion caused by *repression* (*Verdrängung*) that involves expelling painful thoughts from the conscious. This analogy of this oblivion is to put in "dead file" an archive without being resolved (Freud, 1984b); and another very different kind of oblivion that happens in psychoanalysis. In this case the subject can get rid of his physical symptoms (or of any other kind) thanks to the fact that those files have been transformed into knowledge. The subject can recognize its place in the discourse that was legated.

The *superego* is founded on a first *signifier*. This is the reason why that *signifier*, in its enigmatic dimension, procures the word; every enunciated is enigmatic in itself.

The misunderstanding as a result of lineage

The subject, Lacan said, is a place in the discourse. The subject's being is a porter of letters. In the French language *malentendu* (the misunderstanding) and *mal entendu* (bad listening) are homophones. The bad listening is a product of the voice that goes beyond the word, in which the signification is involved. The voice updates pieces of discourse. The parents' function is to create an historical and historicizing link (Lévy-Soussan, 2002:1).

The *misunderstanding* of the couple is the inevitable interpretation that a human being makes on the desire of another one. It is the cradle of every human being who comes into the world. The voice is a media that transmits *misunderstanding*.

The misunderstanding is recreated, with the advent of each child in a different form. Neither the lack of the parents that originated each child's birth, nor the circumstances

surrounding it, are the same. The *misunderstanding* is woven into the riverbed of what was transmitted on the transgenerational way. The body and the misunderstanding are result of lineage (Lacan, 10-06-1980).

The voice moves from one body to another. The voice of the mother is an object that can be separated from the word that resonates in the body of the infant. Thanks to that, the infant can separate from his mother; he recreates her presence with gurgles and babbling. These phonemes, noises with his mouth or screams, which are often joyous, recreate the absent mother.

The first infant's exercise as a speaker is the "*lalangue*". The notion of "*lalangue*" goes beyonds the babbling's infant. It involves complex operations in the origins of the psyche.

With "*lalangue*" the child recreates and extracts the *signifiers* that come from the *big Other*, which he is also going to make his own. The "*lalangue*" is an exercise and is a product too, a knowledge that will be inaccessible as *unconscious* in the future.

The desymbolization of culture according to Dufour

According to Dufour (2007) the world today suffers from a growing culture desymbolization. With the emergence of the global market, money is the maximum reference, it declines all symbolic forms in a culture and this also has an effect on the relationships and in the order of the word. The word sets up differences and assigns places; it recreates the institutions. The side of the word, which is the guarantor of truth, declines.

The capitalism' discourse brings on the dimension of the replaceable interchangeably with merchandise. It promotes an incessant objects production. Those objects are easily disposable in order to generate created-needs to encourage endless consumption. Capitalist logic introduces, on trade chain, a mutation where all values are homogenized and declining symbols that set up differences. Everything could be purchased and replaced, even that which once was sacred. This is the reason of culture's desymbolization. Human beings become disposable as merchandise and this is the most representative image of capitalism in its neoliberal phase.

Millions of people are displaced by hunger. The conditions produced by these movements could be originated slowly as in the case of migration or abruptly generated such as in cases of war or community violence related to drug trade. This logic affects the symbolic order as mentioned earlier. Migrants are faced with more difficulties for insertion into the filiation. Parents find more difficult to enroll their children in a weave of desires that can be realized. Economic and educational limitations are increasing.

We are facing the impunity of the horrors of the drug war and organized crime, in addition to the negligence of authorities about any other forms of corruption. The most basic human rights, in cases of those who suffer appalling losses, are virtually nullified. The irresponsibility of governments to provide legal and psychological solution to the survivors of these tragedies is the "norm", indirectly dictated by the big monopoly interests that make diminish the governability and increase only the governance (Dufour, 2009:27). In this context, violence dominates as a form of evil and death becomes wild (Allouch, 1995). The filiation is hindered if the institutions do not act in accordance with the law. As Soler said (2009:141) the multiplication of traumas occurs because today the discourses are too loop holed to serve as a screen against the unbearable *real*. As an example Auschwitz can be considered as the maxim paradox: on behalf of law, the most heinous crimes were committed.

Desymbolization resonances of culture in the filiation

In today's world, the recognition of filiation and logic operation has been affected by several aspects. British historian Hobsbawm (2009:13) states that the destruction of the past,

or rather of the social mechanisms that link one's contemporary experience of the individual with that of previous generations, is one of the most characteristic and bizarre phenomena of the late twentieth century. He adds that mostly young men and women of the late twentieth century grow in a sort of permanent present lacking any organic relation with the past.

The rite strengthens social cohesion, resignify events causing distress to a community and create *symbolic efficacy* in Levi-Strauss (1987) sense. The rites that were of utmost importance to ethnic groups have now been undermine.

Hurstel highlights three fault lines that affect the filiation (2001:11-15): the one from the parental power to parental authority, that is to say, the tendency to think of father and mother as if they were interchangeable roles. The second is the medically assisted reproduction legislation intended to find a "biological truth". That is to say, it believes the truth of a father is going to be known by DNA. A sperm-cell is not a father.

Medically assisted procreation, places the gynecologist or fertility specialist like as a merchandise provider; either to prevent conception or to procure it. This is an example of a culture's desymbolization. Earlier, the procreation occurred merely in gift's logic; now, often it is reduced to a commercial matter. The procreation is not a disease. However, Chatel says (1993:14) that in the contemporary positivist context, the procreation is entirely placed in the hands of medicine. She states that today the medicine occupies the sacred place that once belonged to magicians, wise men, diviners, and to priests who were invested with powers to deal with begetting or not begetting life.

A third rupture line according Hurstel is the rebuilding of families from divorced members. The stepfather's voice is often disallowed because he is not the father. The "real father" cannot intervene because he doesn't know what happens in the context of his son or daughter. This aspect has also been perceived by Perret (2004).

In the case of Mexico we can add to Hurstel and several authors' propositions, a fourth and fifth rupture scene that affect the logical operation of filiation: the migration of peasants and the gradual disappearance of native languages originated from racism and centralism in Mexico and in other countries of the so called "third world" (Colín, 2011:12).

Three cases in which filiation is affected

Case One: son of a Mexican immigrant.

A Nãñho boy, son of a migrant worker, was born in the United States. His illegal status would not allow him to be registered. He was baptized in USA. After arriving to his community in México, he started school without a birth certificate. So the child is American by birth, but he has not legal nationality. He has many difficulties at school. Now he has 12 years old. All the time he rises up from his chair to ask the teachers if he is doing well. He needs to stand up again and again to confirm if he is not wrong. Teachers get tired of his questions because the child gets up to ask every ten minutes.

We were doing a research at his school. By request of the prefect I listened to him in order to help him and to understand what was happening. When I asked him: why did he need to know so often if he is doing well, he said: "to know if I'm not mistaken". When the child came with me to talk, he showed me his identity school credential. He has a huge need to confirm with others *who he is*, showing his credential; this gesture is repeated with several people (teachers and prefects).

This gesture calls attention. It talks about a fragile constitution of the ego because the filiation is suspended. When he was asked about his family tree, he said that neither his father had a birth certificate. His father was carrying an identification of a friend and was posing as him. This act prevented the imminent deportation. When he was asked about his family tree, he said that, at least, his father did not have a birth certificate.

In Mexico he cannot register for the same reason, because he has no official documents. In his school's credential ID the surname of her mother is incorrect (Colín et Al. 2009).

There is a failed symbolic inscription in the family discourse. His inscription in a culture is failed because his nationality and maternal language are missing. The usual legal acts to recognize a child as a son and as a citizen are hampered. This reality allows us to understand what anguishes him. He does not know *who he is*, and his parents don't know how to arrange this illegal situation. He does not speak well the *ñäñho* but his mother does. He is not confident with Spanish. The family members communicated among themselves in English.

He has not a "learning" problem. The repetition highlights the question: It is about the name and his symbolic inscription in genealogy. It lacks a symbolic recognition, in an institutional act, to register who he is, and who are his parents, his language, and country (Colín et Al. 2009:74).

The problem of filiation is affected in at least two ways at least: by name and by language. The *Ñäñho* transmission was truncated. In the same article we referred to the fact that the child's uncertainty is complicated by other questions. When children cannot speak well their maternal language nor the official language, they have *subjectification* problems.

These kinds of problems show the articulation between the global political orders on the *subjectification*. The politico-economic conditions of the world expel the peasants from their homeland and force them to migrate in appalling conditions.

In this community,¹²⁸ the mother is the guardian of tradition when the father migrates to USA or other countries: some of them speak in her language to their children. Others do not talk to them in *ñäñho* language to prevent a deportation or to protect them from the possibility of being discriminated because of their ethnicity.

Although the tradition of culture is preserved, the filiation is affected if the child cannot see the father for several years. The father's voice is not heard. The child doesn't have his father to know what does his father expects from him daily. The mother can historicize only one side of the discourse but the other side, the historicization's of the father's desire, is missing.

Case Two: The birth registration.

In a community of Nahua indigenous tradition, at the civil registry office, N. was the officer. He received an elderly couple with a young mother and her baby, the following dialogue occurred:

- We want to register this child, but we want the grandfather to appear as the baby's father.

- We cannot remove paternity to anyone, for any reason. Who is the father? Asked the officer

- A young married man, but we want to punish him. So we do not want his name to appear in the document and instead my husband's name will appear, replied the grandmother.

- I cannot do that, where was the baby born? Insisted the officer

- Well, she was born in Tenancingo, but we were not given any document, only a receipt, said the grandmother.

- Well that's rare, because even the midwives are required to extend a proof of birth. Since children's robbery has increased this proof is requested, so that the child is protected. Stated the officer.

¹²⁸ San Ildefonso, Amealco, Querétaro, México.

- No, they did not give us any (says the grandmother while the young mother remains silent without intervening. All communication occurs between the officer and the grandparents.)

- Well, I recommend you to go get the document because otherwise I cannot register the baby. If you want, the mother may appear as a single mother. I cannot register the grandfather as the father. If the mother appears as single mother the name of the father is left in blank, the officer concludes.

He shows the grandparents a document as an example. (Colín, 2005: 459-460)

The grandparents hesitated on what to do, and considered that they had already lost one day. Finally they decided to come back another day with the requested document.

The subjectivity of the child is affected seriously if, by an act of corruption or negligence, an officer extends an official document with false names to satisfy this absurd request. In this case the mother could be at the same time the sister of her daughter.

The word "punishment" pronounced by the grandparents will be part of the family myth and it is unclear who punishes who and whether they themselves are not affected by this punitive will.

Case 3. The burial (1999).

A *Chuj* community in Petanac, Guatemala, was unable to put an end to the funeral rite that was interrupted for 17 years, because the survivors did not have legal authorization; eighty-six Indians were massacred by the army in a village now defunct. Seventeen years after, they insisted to perform a ritual. They request permission to Mother Earth to receive the remains of their dead in her womb. The funeral is interrupted (again): "the Ministry of Health did not authorize the grave and there was no court order." The army killed men, women and children after being accused of siding with the guerrillas, by providing them with food. The funerary rite function in this case is looked in a very different way for the *Chuj* community than for the authorities. For them to allow the fulfillment of the rite itself would be self-incriminating as murderers. For how could, a massive grave with the remains of eighty six persons including children, be explained? (Colín, 2005:53)

The filiation is *resignified* (*Nachträglichkeit*) by a duel. Mourning the death calls upon the whole symbolic system to give it some sense. This perspective is where the filiation is compromised. Grief takes us into a state of madness that is more or less regulated by social sanctions and rituals. In this case the duel was adrift because there is no social sanction to confirm in an official act that the dead were slaughtered. They were massacred by people who were supposed to be representatives of the civil population and who should have protected their rights.

Closing

The filiation is an unfolding "story" that starts when it is coming a child and then with the legal or ritual inscription of the personal name. Filiation is not possible without the law as one of the forms of the ternary reference. When the value of the law declines, the culture's *desymbolization* is a consequence. The second consequence is the subjective disorders.

The need to articulate new forms of organization as a counterweight to the deterioration of the social weave is now urgent. It is the social weave and the revitalization of ritual practices which could counteract to the devastating effects of neoliberalism as far as filiation is concerned, as here has been described in this article.

In the case of clinical devices, something similar happens. There are communities where there is no habit of going to seek help from a psychotherapist or psychoanalyst. They cannot go with the shamans of ethnicity as they have migrated. Even if they could go with an expert they would not have the financial resources.

The communities that most require these symbolic supports because they really suffer violence show a lack of them. The State is often negligent or part of that violence. State institutions impregnated by neoliberal logic increasingly neglect the needs of the civilian population in favor of monopoly interests.

Because *signifiers*, in Lacan sense, could not be translatable, speaking the mother's language to raise a child is crucial. If a native language of any ethnic group is discriminated against, the possibility that the voice could be the carrier of the ancestral *misunderstanding* is hindered. This situation has enormous consequences in relation to subjectivity.

Artistic activities have subjective effects but may not always have *symbolic efficacy*, if there is not a concerned audience to validate them. It is necessary to have a public to witness the artistic experience to help name the unnamable, especially when trying to process devastating experiences.

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