

## ***The NLS Cartels Newsletter*** ***La Newsletter des cartels de la NLS***

n°12 - September/ Septembre 2019

### **Éditorial**

En cette saison de rentrée des cartels, « 4+ one » propose à votre attention quatre textes qui reflètent la diversité des sujets d'étude des cartellisans.

**Dora Pertessi**, sous le titre «**L'urgence collective et le rôle des lathouses**», en écho au récent congrès de Tel-Aviv, nous parle de ces objets petit a qui réalisent «un singulier nouage de la science, de la vérité et de la jouissance».

**Rawiya Shanty**, qui travaille en Israël dans les territoires palestiniens, nous parle de «**The issue of «truth» and the possibility of resilience for women in Arab society**». Dans un contexte de crimes d'honneur commis contre des femmes, elle interroge un possible passage d'une croyance collective en la vérité, à la vérité de chacun.e.

**Elizabeth Müllner**, dans son travail sur «**Writing a psychoanalytic case - a question of ethics and not without castration**», interroge la responsabilité de l'analyste lorsqu'il transforme une histoire en un cas.

Enfin, cerise sur le gâteau, **Patricia Tassara**, qui est AE en exercice, nous propose une réflexion sur la fonction du plus-un, qui «incarne le point le plus étrange de chaque cartellisant», sous le titre «**The plus-one: an incarnation of the impossible to collectivize**».

Bonne lecture !

Frank Rollier

---

***The NLS Cartels Newsletter***  
***La Newsletter des cartels de la NLS***

---

---

*n°12 - September/ Septembre 2019*

### **Editorial**

In this season of back to cartels, «4+ one» proposes to your attention four texts that reflect the diversity of topics studied by cartellisans.

**Dora Pertessi**, under the title «**L’urgence collective et le rôle des lathouses**», echoing the recent Congress of Tel-Aviv, tells us about these small objects little a that achieve «a singular knot of science, truth and jouissance».

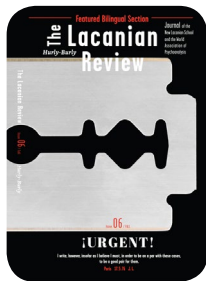
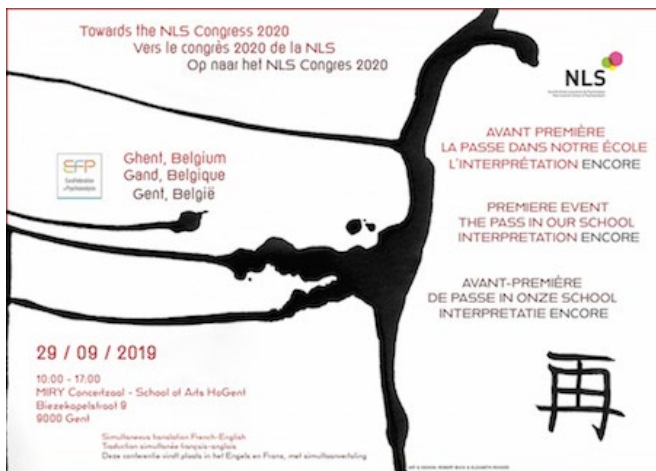
**Rawiya Shanty**, who works in Israel in the Palestinian territories, talks about “**The issue of «truth» and the possibility of resilience for women in Arab society**”. In a context of honor crimes committed against women, she questions a possible passage from a collective belief in truth, to the truth of each one.

**Elizabeth Müllner**, in her work on “**Writing a psychoanalytic case - question of ethics and not without castration**”, examines the responsibility of the analyst when he/she turns a story into a case.

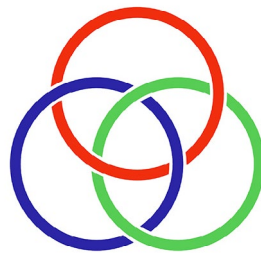
Finally, icing on the cake, **Patricia Tassara**, who is AS in practice, offers us a reflection on the function of the plus-one, which « embodies the strangest point of each cartellisant », under the title “**The plus-one: an incarnation of the impossible to collectivize**”.

Enjoy your reading !

Frank Rollier



Contents p.11



p.4 **L'urgence collective et le rôle des lathouses**  
par Dora Pertessi

p.5 **"Truth" and the possibility of resilience for women in Arab society**  
by Rawiya Shanty

p.7 **Writing a psychoanalytic case - a question of ethics and not without castration**  
by Elisabeth Müllner

p.9 **The plus one: an incarnation of the impossible to collectivize**  
by Patricia Tassara

### Chercher un cartel

Vous désirez intégrer un cartel ? Vous pouvez contacter le délégué aux cartels de la NLS <frollier@wanadoo.fr>, qui vous mettra en relation avec le délégué aux cartels de votre pays ou région.

### Looking for a cartel

Would you like to be part of a cartel ? Contact the NLS cartel delegate <frollier@wanadoo.fr>, who will connect you with the cartel delegate for your country or region.

### Le catalogue des cartels

Il peut être également consulté sur le site de la NLS, sous l'onglet Cartels : Catalogue des cartels, et Cartels vers le congrès.

### The cartel catalogue

It may also be consulted on the NLS website, under the Cartels tab : cartel catalogue and catalogue towards the congress.



Lire les numéros précédents /  
Read the previous issues :

[www.quatreplusone.com](http://www.quatreplusone.com)

Site de l'AMP/ AMP website :  
<http://www.wapol.org>

Site de la NLS/ NLS website :  
<http://www.amp-nls.org>

Le comité de lecture de « 4 + One »  
/« 4 + One » reading Committee :  
Linda Clarke, Annette Feld, Yanniss Gallis,  
Alan Rowen, Frank Rollier (plus 1).

### Déclarer un cartel

Rendez-vous sur le site de la NLS,  
<http://www.amp-nls.org>

En haut de la page, cliquer sur Cartels,  
puis dans l'onglet Cartels, cliquer sur  
déclaration de cartels.

Sous la rubrique Ajouter un membre  
Membre plus-un, vous ajoutez les  
autres membres en cliquant à chaque  
fois sur Ajouter un membre.

Il est possible d'inscrire 3, 4 ou 5  
membres + un.

Si c'est le cas, cliquer sur le bouton  
Cartel vers le congrès.

Cette déclaration est habituellement  
effectuée par le plus-un qui aura  
collecté auparavant les informations  
nécessaires : Noms etc. et le Thème  
particulier de travail spécifique à  
chaque membre.

Quand la déclaration est remplie,  
cliquer sur Envoyer.

Merci d'en informer les deux secrétaires  
de la NLS, <pamelaking13@gmail.com>  
et <thomas.vanrumst@gmail.com>  
ainsi que le délégué aux cartels  
<frollier@wanadoo.fr> qui vérifiera les  
données et les validera.

### Register a cartel

Go on the NLS site  
<http://www.amp-nls.org>

On the upper bar of the side, click on  
Cartels, then in the Cartels tab click on  
Cartel declaration.

Apart from the Plus-one Member,  
you have to click on « Ajouter un  
membre » (Add a member) to add  
members. It is possible to register 3, 4 or  
5 members + one.

If it is a cartel towards the congress,  
please click the button under Rubric of  
the cartel.

Usually the declaration is made by the  
Plus-one who collects beforehand all the  
information in advance including  
names etc and the « Thème particulier  
de travail » (Specific theme of work) for  
each member. When the registration  
is completed, click on « Envoyer »  
button (Send). Please inform of your  
registration the two secretaries of the  
NLS <pamelaking13@gmail.com> and  
<thomas.vanrumst@gmail.com> and  
also the Cartel delegate  
<frollier@wanadoo.fr> who will check if  
everything is in order.

## L'urgence collective et le rôle des lathouses

Dora Pertessi<sup>1</sup>

On pouvait lire dans Le journal *Kathimerini*<sup>2</sup> que « Le 24 novembre, des coups de feu ont été entendus dans la station d'Oxford Street, à Londres. Les gens ont commencé à courir pour s'éloigner. La nouvelle d'un attentat terroriste s'est colportée via *Twitter* et *Facebook*. Les forces de police et les ambulances arrivent très rapidement pour transporter treize blessés à l'hôpital. La panique règne sur le trottoir et à l'entrée du métro ».

Que s'était-il passé en réalité ? Aucune attaque terroriste n'avait eu lieu mais seulement une altercation entre deux hommes ivres. Les gens qui se trouvaient près du lieu de la bagarre et qui tentaient de s'en éloigner ont été bousculés et il s'en est suivi un effet domino, une suite de mouvements précipités qui a remonté les escaliers et s'est répandue jusque dans la rue. Ceux qui se trouvaient dehors ont interprété les gestes de ceux qui tentaient de s'enfuir comme le signal qu'ils devaient eux-mêmes se sauver et que toute cette agitation était due à une attaque terroriste. Avec leurs *smartphones*, ils ont diffusé sur les réseaux qu'ils avaient entendus des coups de feu.

Voilà comment se génère une urgence collective et nous allons nous pencher sur la rapidité de la propagation d'une information erronée émise par ces *smartphones*, qu'on appelle «intelligents».

Cette transmission d'informations erronées s'effectue en temps réel à partir de tout type de gadget, ces *lathouses* dont Lacan parle dans son Séminaire XVII comme d'un singulier nouage de la science, de la vérité et de la jouissance: «Et pour les menus objets petit a que vous allez rencontrer en sortant, là sur le pavé à tous les coins de rue (...) dans ce foisonnement de ces objets faits pour causer votre désir, pour autant que c'est la science qui le gouverne, pensez-les comme *lathouses* »<sup>3</sup>.

Arrêtons-nous un instant sur le terme de *lathouse*. Il s'agit du participe passé de l'ancien verbe grec *lanthanein* qui veut dire : «quelque chose m'échappe, je me trompe» et dont l'étymologie a un rapport avec l'oubli de la vérité, «l'oubli de l'être» selon Heidegger. Les *lathouses*, en tant qu'objets contribuant à l'aperception erronée de la réalité, agissent comme des ventouses, comme le dit Lacan, qui viennent occuper la place à laquelle devrait se trouver le manque, le *-phi* de la castration. Nous savons que cette place est constitutive du fantasme fondamental, fenêtre de la perception du monde pour le sujet<sup>4</sup>.

Par conséquent, nous pouvons supposer que les *lathouses*, ces objets qui comblent le manque, contribuent à l'annulation du temps logique qui est nécessaire au sujet pour traiter un événement et prendre une décision.

1. Membre de la Société Hellénique et de la NLS.

2. 2 décembre 2018

3. Lacan J., Le Séminaire livre XVII, *L'envers de la psychanalyse*, Paris, Seuil, 1991, p. 189.

4. Lacan J., Le Séminaire livre XI, *Les quatre concepts fondamentaux de la psychanalyse*, Paris, Seuil, 1973.

## **“Truth” and the possibility of resilience for women in Arab society**

Rawiya Shanty<sup>1</sup>

The murder of women based on accusations of so-called “family honor/honor killing” is common in Arab society and in others around the world<sup>2</sup>. The murder is often carried out by one or more men from the woman`s family who "enforce the rules" of “family honor”. Hence the intent is the dignity of the men.

Here the collective has an absolute belief in one truth, one that eliminates and ignores the existence of individual truth in the name of absolute norms. In such societies, religious or totalitarian secularism erases the individual, and in so doing undermines the resilience of everyone.

According to J.-A. Miller “... Lacan introduces as a suspicion, ... the true depends only on belief”<sup>3</sup>. Lacan states: “After all, the belief in the true is what psychoanalysis and religion have in common, at least in the religion that calls itself the true religion...”<sup>4</sup>. This leads to a question: could moving from a collective *belief in truth* to the truth of each one open up a possibility for women’s resilience in Arab society?

My basic assumption is that this belief in “absolute truth” not only legitimizes the murder of women, but also harms every individual in society as it erases the human image and the private space of each one.

I believe that, when a society in the name of God, grants superiority to the man, as the one who rules according to the rules of religion, this leads to patriarchal structures that control state institutions, the education system, the family system, the relations between individuals in society, and finally, the attitude of the individual to himself. These structures dominate and are unavoidable precisely because they are “God given” and thus not open to challenge.

Here I believe that Arab society has a difficulty advancing because it has not separated religion from state and has continued to believe that control of the feminine body is the symbol of family, social and national honor. It is in the name of God, impossible to criticize, that such patterns of relationship are maintained - without ignoring at the same time attempts to bring about changes.

All such religions endorse a patriarchal doctrine that positions women as less than men, as a subject whose worth is judged in relation to the service she provides to men. In the blessings of dawn in Judaism, for example, every man says: “Blessed is he who made me not a woman”<sup>5</sup>.

1. Clinical therapist, member of a cartel on “ L’esp d’un laps in an age of Urgency”

2. <https://www.haaretz.co.il/st/c/prod/heb/global/homicide/>

3. J.A.Miller, (22.11.2006) L’orientation Lacanienne III, 9, from the Hebrew translation.

4. *Ibid.*

5. Shacharit prayer



In stark contrast Lacan said, “The woman does not exist,” and also “there is no signifier of the woman”<sup>6</sup>. Here is a vision of the woman as more true and more real by virtue of the fact that the phallic signifier does not define an “all”. Women exist one by one, and indeed it could be argued that the feminine position is one which is particularly open to the challenges of the false universes and the discontent of our time.

In summary, the question asked above remains unanswered. However, I believe that solving the problem in Arab society begins with separation religion from a state, freeing itself from absolute religious beliefs and the patriarchal-hierarchical order that accompanies it. Clear boundaries must be set between the collective and those belonging to the individual in order to preserve the independence and dignity of the individual within the community.

As Lacan has taught us, absolute truth leads to totalitarianism and this implies acknowledging a responsibility in responding to phenomena like “honor killing” and more generally in strengthening female resilience in patriarchal society.

6. Lacan, VII (2005 [1972-73]). “More”, Seminar 20, Resling, Tel Aviv.

## Writing a psychoanalytic case - a question of ethics and not without castration

Elisabeth Müllner<sup>1</sup>

There's no such thing as the big Other. I take this sentence as an axiom for my remarks. But between you and me, it's still hard for me to accept it, but I'm not saying it out loud anymore. Instead, I'm working in a cartel, looking for where I can find my orientation.

Even if there is no manual for *the* correct case representation, this does not mean that case writing is without rules, without legality.

Éric Laurent writes that each case is registered in its contingency within existing categories, in which the individual case is to be classified.<sup>2</sup> No big Other, but at the same time no arbitrariness. In approaching the case the important thing is to focus on its singularity. With respect to this, I like one sentence in Laurent's article very much. Namely, that it is the point of an encounter from which the analyst transforms the story into a case.

In Lacanian psychoanalysis the analyst is part of the symptom. He is part of it insofar as a symptom only occurs when I, as an analyst, am willing and able to hear something as a symptom and give what I hear the value of a symptom.

There is a similar phenomenon in case-writing. The person who reports the details of their life is also the producer of these details. In case presentations the patient is not present, the details are reported by the analyst. Here, too, the analyst is involved in the production of these details. If patients report that their father was an alcoholic and their mother did not leave her bed for days, how am I involved in the construction of these details of life as an analyst? On the one hand, this has to do with transference. Patients talk about such incidents because I am interested in them. On the other hand, it has to do with what I select as my cornerstone in the case construction.

Nothing relieves me of the responsibility of which moments and passages I regard as decisive.

Although no audience is physically present when writing the case, it exists in my imagination. Laurent refers in his article to Lacan, who describes the case as similar to a witticism. As with jokes, it needs the third and a common practice of language. I was surprised to read the latter. I associate this with two points. 1) Singularity can only develop in its singularity against a communal background. 2) To present a case in which the audience feels connected to another involves an ethical attitude similar to a joke. Well, it only works if the other gets it ... here the audience of colleagues are in this third position.

1. New Lacanian Field Austria - Initiative Vienne

2. Laurent É.; The Case, from Unease to the Lie, <http://www.amp-nls.org/nlsmessenger/2010/017.html>

At some point in my cartel work I came to the point where I asked myself why I was writing a case, for whom was I presenting a case. My first answer is, I do it for myself. Everyone probably knows the phenomenon of profiting from working on a case, for the work, but also for oneself. And beyond that? What about the analyst's desire in case writing? What does this consist of?

For the analyst, writing a psychoanalytical case is always a process of castration. I never succeed in presenting the work with a patient in the way I would like it to be. It happens to me that after a case presentation I have the feeling that the listeners have heard a different "patient story" than I wanted to write. Something never works, something always remains unsatisfied. This feeling of inadequacy does not easily give way, even if new aspects, questions, interpretations, come from the community of listeners.

In case-writing I balance between the effort to write the case well and the acceptance that this is exactly what goes wrong. Is it perhaps this failure that drives me to try again and again?

Every case, Laurent writes, if it is psychoanalytic, also produces a gap in existing knowledge.

Is it the hole in my knowledge that drives me to circle this - if not to fill it - over and over again?



## The plus one: an incarnation of the impossible to collectivize<sup>1</sup>

Patricia Tassara<sup>2</sup>

Participation in a cartel is a particular way to be introduced to, or to study, psychoanalytic theory. A cartel is not a group where the members would be taught by someone who knows. It's not a group with a leader who teaches the other cartellisands. Lacan invented the cartel to go against the beatitudes of the didacticians of the IPA in 1956. As with the device of the Pass, cartels are an anti-didactical invention, against imposture. The cartel is not a group like a mass that follows a leader.

J.-A. Miller said that the plus-one is a "poor" or "modest" leader, with a "non-dense *agalma*". There's no hierarchy in a cartel, it has a circular organization<sup>3</sup>. The cartel is not a place for the supervision of cases with the plus-one or other members of the cartel. Nor is it a place where a cartellisand will receive an interpretation of his or her subjectivity. The plus-one is not there as an analyst of the cartellisands.

The plus-one refers the cartellisands to hysteric speech<sup>4</sup>. In other words, they will be divided in the cartel with their questions, putting them to work. The plus-one thus supports the hole in knowledge (trespassing the horror of knowing himself), in order to re-launch the desire to know in the cartellisands.

Lacan created the cartel as the basic organ of the School. He did not say that the work and elaboration of a School is done through Seminars or conferences. He said that the work of a School goes on through the cartels. We have to understand the importance of this statement, in order to know-how to do with a School with a permanent hole in it. That hole is the question of what an analyst is. That is the real inherent to a School.

The plus-one is a function to encourage the work, but to leave the hole inherent to each cartel empty, so that each participant can make it a 'productive hole', with his or her readings, questions, writings, acquired knowledge and conversations. There's no guarantee - as there's no guarantee in life, -that a cartel will not turn into a group. This is why a cartel has to be considered a place to detach some of our *jouissance* – like the neurotic *jouissance* of disconnection, segregation, or alienation to an Ideal- in favour of a collective bond<sup>5</sup>.

The cartel is a place where each participant will encounter the real, entering into it – consciously or unconsciously – with his or her symptom. So, in a cartel, we put our symptom to work. Sometimes, the *jouissance* of our symptom puts us in difficulties: we never find time to read, we can't write what is required...The real, is what always returns to the same place says Lacan. Therefore, we cannot get rid of it. Real is not reality.

1. Presented at the Cartel study day of the London Society held in October 2018.

2. Member of the ELP and Analyst of the School (AS)

3. Miller J.A.: "Le cartel dans le monde", 1994, <[www.wapol.org](http://www.wapol.org)>

4. Miller J.A.: "Five Variations on the Theme of 'Provoked Elaboration'", trans. L. Clarke and F. Shanahan, *4 + One: The NLS Cartels' Newsletter*, no. 5.

5. Laurent. E., *El pase y los restos de identificación*, Revista Letras N° 6. , *La passe et les restes d'identification*, La Cause Freudienne N° 76, p. 44-49.

It is not possible to say with signifiers nor can it be imagined. But it always encounters the subject and produces effects. The subject responds to that encounter with the symptom and fantasy.

Sometimes we imagine that when we enter a cartel, we'll find a common language and comprehension between the participants. Lacan said: *"It is certain that human beings identify with a group. When they do not, they are screwed, they have to be locked up. But I'm not saying with what point of the group they have to identify themselves"*<sup>6</sup>.

An analysis is a treatment of our identifications, in order to minimize them, to isolate at least the main master signifiers that commanded our acts and our destiny.

The desire of the analyst supposes a fall, a rupture, of the chain of identifications, especially phallic ones. It entails a kind of substitution with another identification linked to the psychoanalytic speech.

The plus-one is a function that does not make community, common-unity, nor mutual recognition. The important point here is that the function of the plus-one confronts each cartellisand with his or her solitude, which is put to work in the work transference linked to the School. With this orientation, something new is possible! The final product is then produced.

This solitude is the most particular and strange point of each subject. It is therefore impossible to identify, or to copy. It is the most strange to the subject him or herself. And in this way, the plus-one is an incarnation of the strangest point of each cartellisand, therefore, a point impossible to collectivize. It's the same logic as that of a School of psychoanalysis defined as a conjunction or set of solitudes.

Cartels are not free from crisis, but there is no need to panic. Sometimes, a necessary time is needed to face what is resistant, as in analysis. It takes some time to reach what we call in psychoanalysis, the well saying. It takes time, to let ourselves be encountered by the real and be orientated by it, instead of defending from it. It takes time in analysis and also in a cartel, to arrive the moment when we can say: "that's it!" but it's worth it!

6. Lacan J.: Seminar RSI, lesson April 15th 1975.

# The Lacanian Review ¡URGENT!

## Contents

### Editorial

Marie-Hélène Brousse & Cyrus Saint Amand Poliakoff

### THE REAL UNCONSCIOUS

Bernard SEYNHAEVE,

¡URGENT!

¡URGENCE!

Jacques LACAN,

Preface to the English Edition of *Seminar XI*

Préface à l'édition anglaise du *Séminaire XI*

Jacques-Alain MILLER,

The Real Unconscious

L'inconscient réel

Lee Edelman & Alicia Arenas, Psychoanalysis and Urgency: A Dialogue

### URGENT CASES

Jacques-Alain MILLER,

The Space of a Lapsus

L'esp d'un lapsus

Jacques-Alain MILLER,

The Space of a Hallucination

L'esp d'une hallucination

Sonia Chiriaco, A Discreet Suture

Marina Frangiadaki, A Nomination Faced with the Real of the Body

Carolina Koretzky, From Indecision to In-Between

### SATISFACTION ⇄ PASS

Jacques-Alain MILLER,

The Speaking Being and the Pass

La passe du *parlêtre*

Luis Erneta, Satisfaction in the "Preface"

Domenico Cosenza, Urgency and the Fall During Analysis

Patricia Tassara Zárate, From the Urgency of an Anxiety to the Urgency of a Satisfaction's Bien-Dire

Laurent Dupont, The Urgency of the Analyst/Analysand

María Josefina Sota Fuentes, In Time

Anne Béraud, Different Urgencies

### PSYCHOANALYSIS: A DELUSION...

Éric Laurent, Disruption of Jouissance in the Madneses Under Transference

Véronique Voruz, Psychoanalysis: A Delusion not like the Others?

Véronique Voruz, Suggestion, Awakening, Dupery

Dominique Holvoet, Another Relation to the Real

Caroline Doucet, Fate of the Too-much in the Outrepass

Bénédicte Jullien, An Intermittent Solitude

### LOGICAL TIME

Laura Sokolowsky, The Times of Analysis and its Real

Pascale Fari, The Cut and the Real of Time

Frank Rollier, The Cartel's Urgency

Malka Shein, Two Comments on a Cartel

Nancy Gillespie, Resonance and the Difference Between Polysemy and the Equivoque

Shlomo Lieber, One (Un) Case

Serge Cottet, Side-track: Back to School

### PAUSE

Angelina Harari, The Not-All Interview

Jorge Assef, The Push to Hypervelocity

Ricardo Seldes, PAUSA

Robert Buck, Pay Attention Mother Fuckers

