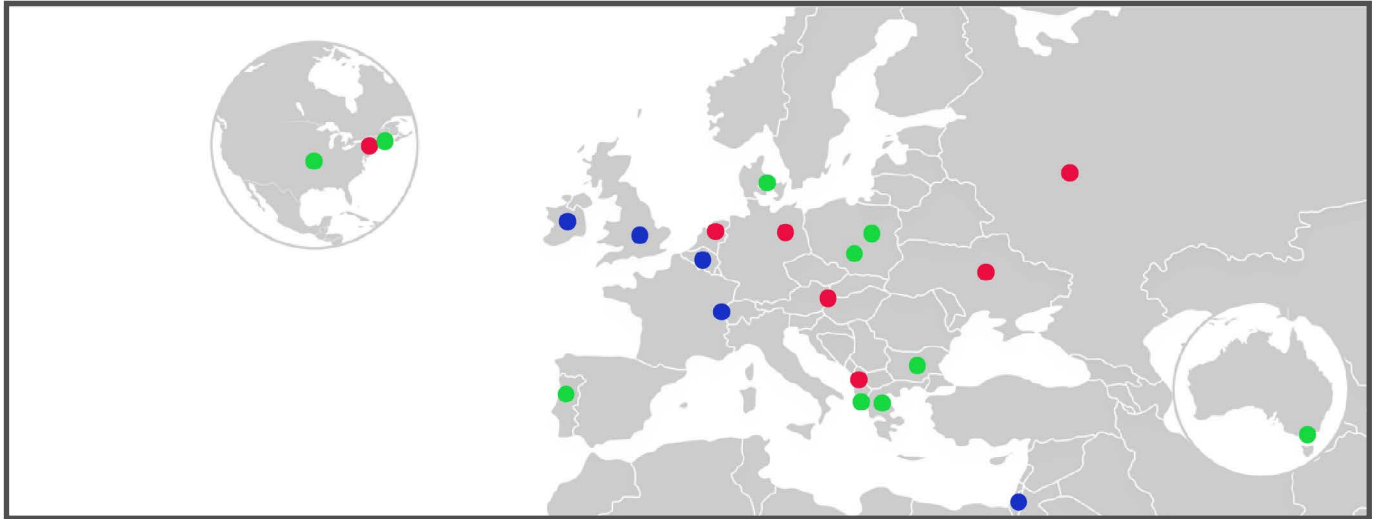


4 + one

n°17 - 09/2021



Diversity of the school / Diversité de l'école

Éditorial en Français

« Je fonde - Aussi seul que je l'ai toujours été dans ma relation à la cause psychanalytique [...] », écrit Lacan dans *L'Acte fondateur* du 21 juin 1964, où il fonde l'École française de Psychanalyse et invente dans le même mouvement le dispositif du cartel. Chacun est seul dans son rapport toujours singulier à la psychanalyse. Par l'entremise de ce dispositif, Lacan instaure, « une formation collective » qui paradoxalement fonctionne comme un « un essaim » de solitudes, soit une nouvelle forme de lien social. Un par un... mais avec les autres ou que soit mis en place ou inscrit le cartel. Le Cartel permet le regroupement d'un type particulier dont la finalité ne peut pas être déterminée ni connue à l'avance. Son but ? Créer, à chaque fois, un « refuge » où loger une à une, l'expérience du cartel via ses produits.

C'est son pari. Qu'est-ce qui sera trouvé, quelle forme de rencontre sera rendue possible ?

Editorial in English

“As alone as I have always been in my relation to the psychoanalytic cause [...]”¹, Lacan's words in *The Founding Act*, wherein he established the School and invents the device of the cartel. Each one is alone with respect to their singular relation to psychoanalysis. Via his invention Lacan institutes, “a collective formation”² that paradoxically operates as a “lonely crowd”³ of solitudes, a new form of social bond.⁴ One by one... but one by one *with* others wheresoever and whensoever the cartel is invoked and inscribed. The cartel allows for a grouping of a particular kind whose end cannot be ascertained or known ahead of time. Its aim? To create, each time, a “refuge” wherein to lodge one-by-one, the *experience* of the cartel via its products.

That is its wager. What will be found, what kind of encounter made possible?

The texts in this issue casts a light on these very

Les textes de ce numéro éclairent ces questions. Il recueille ou plutôt rassemble, des rencontres singulières ainsi que leurs effets. Chaque texte témoigne d'une rencontre avec la psychanalyse à travers l'expérience du Cartel.

À travers ces textes, la fonction du Cartel, vis-à-vis du trou ou du pas-tout du savoir, comme agent d'effets de réel, est habilement démontrée. C'est ce qui est induit dans ce numéro qui touche à la question du savoir, de la psychanalyse et du réel (**Nicolas Duchenne, Evi Gavra, Florencia F.C. Shanahan**), des rêves et de leur rapport à l'inconscient réel (**Cyrus Saint Amand Poliakoff, Renata Teixeira**), de la femme et de la psychanalyse (**Miriam Zorn**), le mystère du corps et du langage (**Sarah Birgani**) et enfin du désir (**Jessica Abdelmoumene, Sofia Kastanidou**).

Le cartel comme agent d'effets de réel... êtes-vous marqué, raturé ?

Joanne Conway et René Raggenbass.

Avec nos remerciements particuliers au comité de lecture : Oliver Clerc, Christel Van den Eeden, Aleksandr Fedchuk et Peggy Papada pour leur lecture attentive et leurs précieuses remarques.

propositions. It collects or rather gathers, singular encounters and their effects. Each text is a testament to the experience of psychoanalysis via the *experience* of the cartel.

Via these texts the function of the cartel, in respect of the hole or the *not-all* of knowledge, as an agent of provocation, is deftly demonstrated. What is provoked in this issue revolves around the question of knowledge, psychoanalysis and the real (**Nicolas Duchenne, Evi Gavra, Florencia F.C. Shanahan**), dreams and their relation to the real unconscious (**Cyrus Saint Amand Poliakoff, Renata Teixeira**), woman and psychoanalysis (**Miriam Zorn**), the mystery of the body and language (**Sarah Birgani**) and desire (**Jessica Abdelmoumene, Sofia Kastanidou**).

The cartel as agent of provocation... are you provoked?

Joanne Conway and René Raggenbass.

With special thanks to the Reading Committee Oliver Clerc, Christel Van den Eeden, Aleksandr Fedchuk and Peggy Papada for their careful reading and precise remarks.

1. Lacan, J. (1964). *The founding act of the École freudienne de Paris*. Available at <https://www.amp-nls.org/orientation/founding-act-1964/>
2. Miller, J.-A. (2010/2019). The Turin theory of the subject of the School. *The real and the social bond*. Psychoanalytical Notebooks, 33, p. 96.
3. Miller, J.-A. (2010/2019). The Turin theory of the subject of the School. *The real and the social bond*. Psychoanalytical Notebooks, 33, p.99.
4. Cf. Frank Rollier's text 4 plus one: The formula of a new mode of social bond. *4 + One The NLS Cartels' Newsletter*, 16. Also Laurent,É. The real and the group. *The real and the social bond*. Psychoanalytical Notebooks, 33, p. 65.

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LA DIFFUSION DU DISCOURS PSYCHANALYTIQUE DEVANT L'USAGE DU DISCOURS DU MAÎTRE¹

Sofia Kastanidou

L'analyste est appelé dans l'acte analytique « à représenter de quelque façon l'effet de rejet du discours, soit l'objet α »,² donc quand il s'agit de discours psychanalytique, le petit α occupe la position dominante en haut à gauche, la position de l'instigateur.

Si le discours psychanalytique est mis à une place qui représente les effets de rejet du discours établi, comment la psychanalyse peut-elle être attrayante pour sa diffusion ? Comment est-il possible de diffuser à un niveau collectif la psychanalyse, au-delà du cadre étroit de la relation transférentielle de l'analysant avec son analyste ? Comment pourrait être surmonté cet obstacle qui place la psychanalyse dans un discours qui par définition n'est pas offert à la domination, mais en même temps il est lié au discours dominant ? Enfin, comment s'orientera la politique du psychanalyste, pour rendre possible la diffusion de la psychanalyse dans une société dans laquelle, pour que les choses fonctionnent, le discours du maître doit dominer, et d'autant plus dans la société contemporaine où l'injonction de consommer prévaut et le discours du capitaliste prédomine ?

La société des analystes est organisée en cercles, associations et sociétés qui opèrent dans le même but, la diffusion de la psychanalyse selon l'esprit de l'École. Les psychanalystes en formation s'y intègrent tant qu'ils sont dans une relation de transfert avec ses représentants. Le transfert de travail a pour but le produit prééminent d'analyse, qui n'est rien d'autre que de la production d'analystes. Le signifiant de la psychanalyse lacanienne devient l'agent dans sa dimension particulière, en tant que la cause du désir de produire ce savoir et non d'un signifiant dominant, qui imposerait l'ordre de production et de consommation. Mais quelle est la clé qui ouvrira la voie au collectif ?

Lacan, dès le début du cours du 11 février 1970, dit: « Ne vous attendez donc à rien d'autre de plus subversif en mon discours que de ne pas prétendre à la solution ». ³ Ce que Lacan nous offre comme le plus subversif, c'est-à-dire qu'il n'y a pas de solution à nous proposer, c'est le point qui renverse le discours jusqu'ici établi de « Je vous propose des solutions »,

et nous donne la perspective opposée. Cette position inversée indique la manière dont le discours dominant peut être inversé, mais elle permet aussi la diffusion de la psychanalyse, afin qu'il y ait production. Il n'y a pas de solution collective prédéterminée et c'est la clé qui ouvre la voie au sujet du désir.

C'est l'ouverture du désir pour la recherche subjective à travers le transfert qui produit ou non, en fin de compte, le produit du discours psychanalytique, ce produit particulier du savoir, c'est-à-dire le psychanalyste.

Mais si l'École est un sujet divisé,⁴ tissé de les solitudes des psychanalystes, un sujet qui est supposé savoir, penser et répondre, comme le dit Jacques-Allen Miller, il est plutôt impossible aux institutions d'éviter de fonctionner parfois dans le sens d'un discours du maître. Au sein de la communauté psychanalytique non cohésive, les associations, les sociétés et les Écoles locales composées de psychanalystes en formation, parfois dérapent non pas intentionnellement parce qu'elles doivent cacher quelque chose, mais parce que, comme nous le dit Lacan, « il est facile de redérapier toujours dans le discours de la maîtrise ». ⁵

1. Produit du travail du cartel sur le Séminaire XVII « L'envers de la psychanalyse ».

2. Lacan, J. (1991). *L'envers de la psychanalyse, le Séminaire, livre XVII*. Paris, Seuil, p.48.

3. *Ibid*, p.80.

4. Miller, J.-A. (2010/2011). *Théorie de Turin sur le sujet de l'École, La Cause freudienne*, 74, 132-142.

5. Lacan, J. (1991). *L'envers de la psychanalyse, le Séminaire, livre XVII*, Paris, Seuil, p.79.

MATERIALITY AND DISCURSIVITY OF LACAN'S SEMINAR¹

Nicolas Duchenne

My work started as an interrogation of the analytic discourse in Lacan's Seminar XX, and of the discursive character of the Seminar in general. My reading strategy was to single out the analytic discourse as one thread among several in Seminar XX, and to extract some knowledge of how it operates in the text.

I soon tripped on the fact that the analytic discourse is often too intimately interwoven with other threads in the seminar to single it out. One compact passage in particular stopped me in my track, when Lacan states that "where [man] comes into play as a signifier, he comes in only *quoad castrationem*", from which the analytic discourse "posited that the precondition of what is written is that it be sustained by a discourse", as a result of which "you'll never be able to write the sexual relationship".²

We often ask ourselves what Lacan means by such or such phrase, and we often call the matter closed once we have found a verisimilar enough answer. However, giving a signification to this passage was beyond my ability. I therefore elected to embark on an archaeological voyage through Lacan's earlier seminars to understand the composition of this passage, and my interest progressively shifted from the analytic discourse towards Lacan's discourse.

Lacan evokes both *his* discourse and the analytic discourse in his first talk in Sainte-Anne in 1971. In this talk, Lacan takes great care, via several examples, to warn us against the temptation to pin such or such signification too hastily onto the words he uses.³ This opened a novel way of reading Lacan to me, by focussing on the literality of the text itself rather than on what it means. A direct and artless corollary of this was that, because they are distinct in the text, Lacan's discourse and the analytic discourse should not be conflated - even though both might be seen

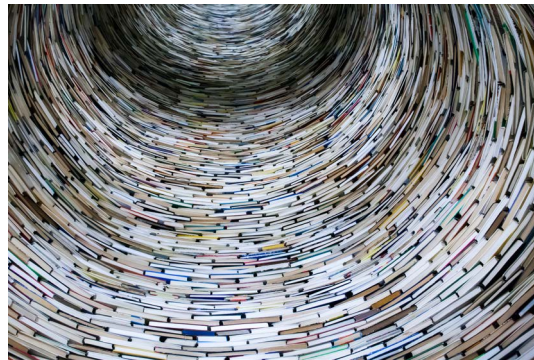
as a "new type of discourse", which ensues from the unwitting knowledge at stake in psychoanalysis.⁴

Liberated from the libidinal compulsion to (fail to) find signification, I continued my archaeological voyage and developed a new sensitivity to Lacan's method, to the minutiae of his readings, to the diachronic unfurling of his enunciation, and to the asymptotic structure of his demonstrations.

Lacan's extraction of the real father from Freud in the middle section of Seminar XVII would eventually stand out to me as a paradigm of reading the real – both in Freud and in Lacan – or reading

truth insofar as truth is what approaches a real by means of language.⁵ Lacan's vignettes on Freud can indeed be read as a series of palinodes, which allows Lacan to *circumscribe*, name and transmit the non-signifying gap in Freud's writings.⁶ A positive reading focusing on signification would have missed this. This kernel of real, transmitted in the fabric of the text itself, seems

to substantiate the discursive character of Lacan's Seminar, whereby "what is to read passes-across (*passe-à-travers*) writing while remaining unscathed in it."⁷



1. Product from the cartel on *Encore* (London).

2. Lacan, J. (1998). *Encore - On feminine sexuality, the limits of love and knowledge. The seminar of Jacques Lacan, book XX, 1972-1973*, (B.Fink, Trans.). New York: London, Norton, pp. 35-36.

3. Lacan, J. (2017). *Talking to Brick Walls*, (A. R. Price, Trans.). Cambridge, Polity, pp. 5-13.

4. *Ibid.*, pp.10-11, pp. 16-18.

5. *Ibid.*, p.54.

6. Lacan, J. (2007). *The other side of psychoanalysis, the seminar of Jacques Lacan, book XVII. 1972-1973*, (R. Grigg, Trans.). New York: London, Norton, pp. 99-132.

7. Lacan, J. (2001). « Postface au Séminaire XI » 1973, *Autres écrits*, Paris, Seuil, p. 503.

DREAM, DEATH, DRIVE¹

Cyrus Saint Amand Poliakoff

In their form as nightmares, dreams opened the field of the death drive in psychoanalysis. They were one of several clinical phenomena that compelled Freud to push his theory beyond the pleasure principle. One hundred years later, following Lacan, Miller, and testimonies of Analysts of the School, what can be said about the relation between these three terms: dream, death, drive?

In *Seminars VII to VIII*, Lacan charts two deaths and the space in between them. There is a *real* death that marks the end of the jouissance of life that animates the body. A second death, the death of the subject is an annihilation, an exile from the order of the semblant. Oriented by early Lacan, we can also recognize another death, the death of the thing that gives life to the speaking subject, the subject of the signifier. It is a necessary life-giving death part and parcel of the signifying operation itself that implies the very constitution of the subject. So we have death all over the place in psychoanalysis. Where could we situate dreams amidst these deaths?

For Freud, death was a master, death as the master signifier. It was named for him as *signorelli* through his parapraxis and the dream of the Other. Does the master's discourse taken at its limit insist upon death, and what about desire in that dialectic? Several testimonies of the pass have shown the way in which the subject can be enslaved to a master signifier, like "mother," which installs a jouissance regime of mortification along the axis of the drive. What kind of mortification is this, which death?

When we go to sleep and dream, we attempt to lay to rest the unbearable real that we encounter as jouissance with the intricate deceptions of the embroidery of the unconscious, the semblant stitched with the signifying weave of language. It never works totally, at least in the analytic discourse, because there is a real remainder, a real encounter, the navel of the dream. The real we tried to inter, wakes us up. Absolute awakening is death.² So we have two deaths: symbolic and real. The mortifying function

of the symbolic pacifies some of the jouissance of the thing. However, this one only continues to fuel the death drive regime of the master signifier. The real is still there in its ex-sistence, and so death is a real which ex-sists to the dream itself. If we lay to rest a deadly jouissance when we sleep, death dies a bit, and we find a way with the real of life, until the absolute awakening. The dream as a formation of semblant can be both a treatment and a cause of jouissance. At night we seek a little bit of mortification, to live, just enough to hide the ineluctable real of death. Jouissance is the price we pay. The royal road is useful for narrowly averting the collision course of death just enough to live, to keep the dreaming subject of the unconscious a-life. It's not so bad this little rehearsal of the encounter with the impossible of the real that we are lucky enough to call a bedfellow. In fact, the dream is our partner for contending with all the deaths of the life of the speaking being.

1. Cartel Title "Of, From and To the Dream".

2. Laurent, E. (2019). The réveil (awakening) from the rêve (dream) or th'esp of a rev. *Orientation Texts of the XII WAP Congress*. Available at: <https://www.congresoamp2020.com>

DREAMS IN TRANSLATION

Renata Teixeira

My analytic path was surrounded by different languages. Moving from Brazil to France and then to the US, I was encouraged to speak different languages. In a text about analysis in foreign language, Serge Cottet alludes that the foreign analysand is exiled from its roots with the nostalgia of the lost object. Deprived of the surplus *jouissance* of the mother tongue as the treasure of signifiers, the subject experiences a linguistic castration speaking without roundabout phrases¹.

In my experience as an analyst, I met analysands that looked for analysis in distinct languages from their mother tongues. The change of languages allowed some analysands to experience equivocations between the mother tongue and the language of choice. An analysand, who had a symptom related to food restriction, presented an equivocation between the word *faim* (hunger in French) and *fun* (English).

In his analytical experience as a foreigner, Sergio Laia mentions a dream in which he experiences an equivocation in French between the words *muette* (muted) and *mouette* (seagull). According to Laia's analyst, this equivocation would be impossible to a French native speaker. Laia emphasizes that in the dream, this equivocation alluded to an outside of meaning but without an awakening effect due to its incomprehensible aspect. It is the analyst's interpretation, "*tais-toi, surmoi maternelle!*" (shut up maternal superego!)² that had a "real effect of meaning" by phonetically dismantling the dream plot.

*At the end of the analysis, the fantasy of the mother tongue is given up... where linguistics can only surmise the existence of language, we encounter it in analysis: love of the mother tongue is not love for the unconscious.*³

In *Lituraterre*, Lacan distinguishes his theory from Derrida, Barthes and even Freud who believed

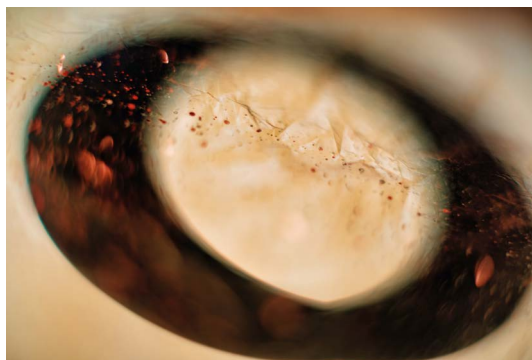
that the letter could be related to a primary imprint that would open the path for a psychic writing. For Lacan, the letter is related to the hole and the object (a), related to the Real and its *jouissance*.⁴

Cottet points out that the loss, when experiencing the passage from a language to another, makes the analysand find less pleasure in the signifiers than in the signifieds. The limits of the language allow the dismantling, the nominations are without insinuations, the designations spoken plainly. It's the *Bedeutung* at stake, the phallus.⁵

Eric Laurent alludes that Lacan emphasized the *jouissance* of the meaning, of the signified instead of the signifier, causing a meaning-effect that touches

the real. He distinguishes the registers of alienation and separation. The former presents the production of meaning-effects through primary identifications (S1s). The latter indicates that *jouissance* is inscribed in the place of lost objects through meaning-effects (a→S2). This new relation places the subject in a metaphorized place not created by an exclusion between

metonymy and metaphor, but rather a subject/subject relation, a relation to another subject and to the Other within himself. This perspective relies not in the partition of S1, S2 but a, S2, emphasizing the effect of *jouissance* of the writing and its inscription in the body.⁶



1. Cottet, S. (2007). Éloge de l'analyse en langue étrangère. *L'information psychiatrique*, 83, 759-764.
2. Laia, S. (2020). The dream and its interpretation as "real of effect of meaning". *Papers 6, Dream, Body Event? 6 + One*, Action Committee of the School One, Available at: https://congresoamp2020.com/en/el-tema/papers/papers_006-en.pdf
3. Naveau, P. (2011). The desire of the analyst. *Hurly Burly*, 6.
4. Laurent, É. (2002). The purloined letter and the Tao of the psychoanalyst. *Psychoanalytical Notebooks*, 9.
5. Cottet, S. (2007). Éloge de l'analyse en langue étrangère. *L'information psychiatrique*, 83, 759-764.
6. Laurent, É (2002). The purloined letter and the Tao of the psychoanalyst. *Psychoanalytical Notebooks*, 9.

Image : *Type O Negative* by Jr Korpa. Courtesy of Unsplash Images.

D'UNE LANGUE À L'AUTRE

Evi Gavra

La séparation d'avec le pays d'origine se fait au prix d'une perte traumatique pour les sujets dans les situations d'exil. À part le déplacement et l'adaptation matérielle qu'il implique inévitablement, ce qui touche souvent au plus près le noyau traumatique du sujet, c'est le passage d'une langue à l'autre. Nous allons présenter brièvement le rêve d'angoisse d'un sujet exilé qui atteste que le traumatisme premier est lié à la rencontre avec la langue et « le trou dans la langue » qui produit la division subjective.

Monsieur X est un réfugié qui a quitté son pays en état de siège après avoir été blessé lors d'un bombardement. Il a des troubles du sommeil : « Je fais le même rêve depuis quatre mois : il me réveille, et si je me rendors, il revient. Je suis dans le métro en Grèce et je rencontre les proches de mon pays. Ils m'adressent la parole en arabe, mais je ne peux pas leur répondre en arabe. Je parle en anglais. Nous ne pouvons pas communiquer. »

Ce rêve d'angoisse apparaît comme un signal qui montre que le sujet s'approche trop du point du réel. Monsieur X se sépare de sa patrie, le lieu de sa langue maternelle. Cette séparation touche quelque chose du traumatisme originaire, la condition structurale de la subjectivité. On repère le trauma fondamental dans l'entrée du sujet dans le système du langage. Il s'agit d'une coupure constitutive qui sépare le sujet de l'Autre, à travers l'introduction première d'un signifiant au corps, ce qui fait « *troumatisme* ». ¹

Selon le dernier enseignement de Lacan, le langage est « *une élucubration de savoir sur lalangue* »². Lalangue est cette invention qui est constituée des premiers signifiants-sons disjoints du sens pour l'enfant et qui surgissent lors des premiers soins du corps par l'Autre. Si on part de ce constat, l'inconscient peut se définir comme « *un savoir qui s'articule de lalangue, le corps qui là parle n'y étant noué que par le réel dont il se jouit.* »³ Dans son Séminaire XX « Encore », Lacan dit que « *si l'on peut dire que l'inconscient est structuré comme un langage, c'est très précisément en ceci que ses*

effets de lalangue, déjà là comme savoir, comme savoir qui n'a rien à faire, vont bien au-delà de tout ce que l'être qui parle est susceptible d'énoncer ». ⁴

Ainsi, le sujet en exil, déjà exilé dans ses énoncés, ne peut que rencontrer à nouveau une limite de la possibilité de dire, dans son effort pour s'approprier la langue étrangère. La séparation de sa patrie et de sa langue entraîne la perte de ce qui constitue son articulation au lien social. Le rêve provoque la nostalgie de ce qui est toujours perdu, en fragilisant aussi le fantasme. De cette façon, il dévoile l'incidence de la langue sur l'être parlant, et plus précisément l'incidence de la langue sur son corps. ⁵

La cure introduit un second temps d'élaboration de la perte, jusqu'à la possibilité de restaurer le voile du fantasme et de reconstruire le lien social, afin que le désir soit préservé. Ce rêve nous montre que le sujet a choisi de faire le passage à une nouvelle langue, l'anglais. C'est la réussite de cette transition qui le sauve psychiquement, car elle lui permet de prendre de la distance avec ce qui se heurte à la violence et à la férocité à cause de la guerre.

1. Lacan, J. (1974). *Les non-dupes errent, le séminaire, livre XXI 1973-1974*. Leçon du 19 février. Inédit.

2. Lacan, J. (1975). *Encore, le séminaire, livre XX, 1972-1973*. Paris, Seuil, p. 127.

3. Lacan, J. (1975). « La troisième » (1er nov. 1974). *Lettres de l'École freudienne*, 16.

4. Lacan, J. (1975). *Encore, le séminaire, livre XX, 1972-1973*. Seuil, Paris, 1975, p. 127.

5. Antelo, M. (2016). *Les aphorismes de Jacques-Alain Miller, "L'affection traçante de la langue sur le corps"*, Xe Congrès de l'AMP, *Le corps parlant, Sur l'inconscient au XXIe siècle*, Biblioparlant, p. 204.

LA NÉCESSITÉ DU « HORS »

Jessica Abdelmoumene

Ce texte est le résultat d'un travail en cartel portant sur le Séminaire V de Lacan, *Les formations de l'Inconscient*¹ avec pour question le *désir*. Il en ressort une tentative de cerner de quelle façon la psychanalyse l'envisage avec particularité.

C'est par rations qu'on travaille, d'une fois à l'autre. Séparation. Ça coince lorsqu'il y a un « trop » et donc un « pas assez » de désirant. Il me semble que c'est de cela qu'il s'agit tout au long du Séminaire V, tant dans la première partie concernant la question du Nom-du-père, que lorsqu'il s'agit du désir qui justement fait nouage dans ce processus. Le désir s'en mêle et rend la séparation d'avec l'Autre sinieuse. Mais en même temps, désirer est nécessaire.

Je prends pour point de départ un lapsus écrit : « hors, en psychanalyse ». Lapsus formulé dans un commentaire à propos de la théorie de l'ennui de Schopenhauer présentée dans une vidéo s'intitulant « La phrase la plus triste de l'histoire de la philosophie »². On y voit André Comte-Sponville, professeur de philosophie, traiter, dans le cadre d'une conférence donnée aux Hôpitaux Universitaires de Genève, du désir, du manque et de l'ennui. Cette phrase dite « la plus triste » faisant référence à une citation de A. Schopenhauer : « Ainsi toute notre vie oscille comme un pendule, de droite à gauche, de la souffrance à l'ennui », et A. Comte-Sponville d'ajouter « souffrance parce que je désire ce que je n'ai pas, et je souffre de ce manque ; ennui parce que j'ai ce que dès lors je ne désire pas. »

Sur le tableau il indique : Amour = Désir = Manque.

Cela m'a interpellée sur la question du désir, d'où mon lapsus, qui m'indiquait que j'avais saisi, à partir de ce qu'en dit Lacan dans le Séminaire V et de la clinique, qu'il occupait pour la psychanalyse une fonction autre. Ce « hors » sortait le désir de

cette équation pour dégager quelque chose de sa particularité en psychanalyse. En effet, pour Lacan, désir et manque ne s'équivalent pas, l'un découle plutôt de l'autre. Autrement dit, l'originalité de sa théorie du désir, qui ouvre une dimension autre, une déroute, une dé-concertation, c'est d'envisager qu'il n'y a justement pas d'adéquation entre le désir et l'objet du désir, ce qui permet au sujet d'être désirant. Ainsi, la stratégie de *La belle bouchère* (cas présenté par Lacan dans ce séminaire) est de conserver un certain manque, pour désirer. Nous pouvons faire

l'hypothèse que le caviar réel lui serait de toute façon décevant et qu'il vaut mieux pour elle s'en priver, de ce caviar là, celui qu'elle s'est imaginée la combler. C'est le « hors » de la mère qui désire « ailleurs », point de bute du phallus fantasmatique, imaginaire, et c'est aussi le « hors » relatif à la séparation.

Quant à la souffrance, ceci m'amène à poser cette intuition/question : il m'apparaît qu'elle ne peut être attribuée de cette façon au manque (mis à part le manque relatif aux besoins vitaux) et que le fait d'être désirant n'induirait pas de facto une souffrance et, dépendamment de la façon dont un sujet y a articulé quelque chose de son fantasme, pourrait constituer plutôt un *modus operandi* du côté du vivant.

1. J. Lacan (1998). *Les formations de l'Inconscient, le séminaire, Livre V, 1957-1958*. Paris, Seuil, 1998.

2. Disponible sur le site : <https://www.youtube.com/watch?v=WioQ8tsDT78&t=144s>

Image : *Blue People* by Jr Korpa. Courtesy of Unsplash Images

THE REAL IN THE EXPERIENCE OF THE CARTEL¹ *FOUR VARIATIONS PLUS ONE*

Florencia F.C. Shanahan

Since the last ICLO intercartel day, last year, I have continued to be part of two cartels and I have joined another three. The pandemic undoubtedly may activate manic defences when these are part of the subject's mode of confronting the unforeseen. However, my way of including myself in each of those cartels has been very different. I would say that this is the first form in which the title of today's meeting presented itself for me: the real in the experience of the cartel is linked to this *difference* that I experience in my own way of inhabiting each cartel.

My hypothesis is that this cannot be explained just because the other members of the cartel are not the same, or by the frequency of our meetings, or the topics we are working on. So I asked myself : how could I try to grasp something of this difference, by making use of the very concept of the *real* ?

In order to do this, I will take up four definitions that Jacques Lacan has given of the real. They belong to very diverse moments of his teaching, and they do not exclude each other. Moreover, they are not exhaustive and we may find others. In fact, what interested me was the attempt to render these various definitions somehow operative when trying to account for what actually goes on for me in this very peculiar device that Lacan invented for psychoanalytic knowledge to be produced, if it is not to be pure repetition of the same or pure misrecognition of how one is implicated in it.

In one of the cartels that was recently formed, which started in the summer, there is a phenomenon that is produced whereby I find myself always coming back to the same problem. We are investigating the notions of foolishness in Lacan, my specific trait being how to connect it with the concept of dupery. I have been going around in circles and, at each meeting, I stumble upon the same quotes, the same references and the same questions. This is my experience of the real in the cartel that responds to Lacan's definition of it as *that which always returns to the same place*.

There is another cartel that has been functioning for much longer, nearly two years now, and of which I am the plus-one. We set ourselves the task of reading one of Lacan's seminar out loud and it is a very enjoyable cartel experience. However, I often find myself delivering explanations, giving references, making connections and speaking too much. The form in which the real makes itself present for me in this cartel is more linked to the symptom (in the mode of excess). Lacan's definition of the symptom as the only *symbolic that comes from the real* is what was evoked for me.

A third cartel, in the form of a 'Flash cartel' that only lasted a couple of months and which also emerged as a way of knotting during the beginning of the pandemic, brought me face to face with Lacan's definition of *the real as the impossible*. We wanted to use TV and Netflix series to interrogate the current responses of discourses to the sexual non-relation. Unexpectedly, at the first meeting we realised not only that we spoke different languages, but that some of us could not speak the others' languages! Despite this, we still met, discussed, exchanged emails, shared references, and binge watched on quite a number of great series. However, there was no written product of this experience. This leaves me thinking...

Finally, there is the cartel that had to stop. We shall resume our work in the new year. We had been working consistently for over a year on the topic of clinical structures, when *the real without law* was made present in the form of the covid-19 affecting one of its members. What I extracted from this irruption was that it was important not to continue as if it hadn't happened. That is to say, not to go on with the absence of one cartelisand, but to inscribe the loss that this version of the real confronted us with, namely, what is incalculable.

It is a question of circumscribing, each time, the obstacle, the spoke in the wheel, the wall or the rock in the middle in the road. And also, of what form of

treatment of each of these versions of the real one may find, with others and thanks to others, in the montage that the cartel constitutes. In other words, how not to ignore this real that is present at every encounter? To put work transference at the heart of the School, leaving open the empty place of the final word, was Lacan's attempt. Today, I thank ICLO and especially Sheila Power and Rik Loose, Delegates of Cartels, for creating the space where something of this can be lodged.

1. ICLO-NLS Intercartel Day, December 2020.

THE SYMPTOM - MESSAGE AND BODY EVENT¹

Sarah Birgani

The mystery of the body and how language affects the body aroused both Freud's and Lacan's interest, but from different angles.

With psychoanalysis one can formulate that to have a body is not a given – the body is rather an effect of language, it has to be constructed in order for one to be able to have it.²

Freud's symptom concerns speaking the language of the father and is organized around the axis of the love for the father; the identification with the symptom presupposes a preceding symptom in the Other.³ The body of the hysteric therefore carries a hidden message that can be deciphered, "there is hysteria when there is a symptom of the symptom, when you form a symptom from 'someone else's symptom', that is to say, a symptom raised to the second power."⁴ Here, the symptom is a formation of the unconscious, an unconscious that is structured like a language.⁵

With Lacan, it is possible to add to this speaking symptom the symptom that writes itself in silence. Outside of meaning and prior to sense, he places the body event, as an event that cannot be deciphered.⁶ An event is always connected to a moment of surprise, something of *tyche*.

What role does the body play in this new definition of the symptom?

The precondition for *jouissance* to appear is a living body. It is a body as "surface of inscribing *jouissance*".⁷ It needs the act of speaking in order to touch something of the silence of the writing. The silence can thus only appear after there had been a previous act of speaking. Laurent writes, "to speak the *lalangue* of the body is, with Lacan, to try to find out how the symptom of the One-all-alone [*Un-tout-seul*] who does not speak could reach the status of a symptom addressed to the Other, to the Two."⁸ With that definition we have a bridge from Freud's speaking symptom to the silent symptom of the late Lacan. Laurent writes, "the hysteric symptom speaks, because it goes through the Other, through speaking, although it is based on the writing of one trait."⁹

If we read Freud with Lacan, we may consider that there is in every symptom a part that is speaking to the Other and another part, which is silent. A body that is enjoying and at the same time a body that is enjoying of itself [*se jouit*].¹⁰

1. Product cartel work towards the Study Day *Bodily Effects and Hysteria*, Vienna.

2. Laurent, É. (2016). *L'envers de la biopolitique*. Paris: Le champ freudien, Navarin.

3. Laurent, É. (2016). *L'envers de la biopolitique*. Paris: Le champ freudien, Navarin. p. 43.

4. Miller, J.-A. (2016). «The Unconscious and the Speaking Body». *Presentation of the theme for the Xth WAP Congress*. Available at: <http://ampblog2006.blogspot.com/2014/07/jacques-alain-miller-unconscious-and.html>.

5. Lacan J., (1973)/ *Le séminaire, livre XI, les quatre concepts fondamentaux de la psychanalyse*. Paris, Seuil, p. 23.

6. Stevens, A. (2020). *The Bodily Effects of Language. Argument for the NLS-Congress 2021*. Available at: <https://amp-nls.org/wp-content/uploads/2020/09/Alexandre-Stevens-Argument-NLS-Congress.pdf>

7. Laurent, É. (2016). *L'envers de la biopolitique*, Paris: Le champ freudien, Navarin, p. 16.

8. Laurent, É., *L'envers de la biopolitique*, Paris: Le champ freudien, Navarin p. 46.

9. Laurent, É. (2016). *L'envers de la biopolitique*. Paris: Le champ freudien, Navarin, p. 45.

10. Lacan, J. (1975). *Encore, le séminaire, livre XX*. Paris: Editions du Seuil, p. 26.

WHAT ARE WE TALKING ABOUT WHEN WE TALK ABOUT “WOMEN IN PSYCHOANALYSIS”?

Miriam Zorn

For the first time, a Cartel question remains with me throughout the work process, yet its quality has changed for me. When I first asked it, I was desperate for an answer. Today, I’m fine with the fact that there can’t be one answer to it. Because Woman does *not* exist in psychoanalysis, which somehow relieves me. But because nevertheless, it is often spoken of, I wanted to get to the bottom of this signifier, “women”, in psychoanalysis.

In a text of Patrick Monribot¹ I can read in all clarity that the sexual relation does not exist. Woman is not the opposite of man. I can approach the content of the formulae of sexuation. There is a side called masculine, where the subject is under the sign of the phallus. Phallic jouissance is represented here: the subject is barred and strives to “have”. This subject is not equal to man. Every subject of the unconscious is on this side dominated by the phallic function. On the other side of the chart of the formulae of sexuation, lies the feminine field, where the Other jouissance is situated. This Other jouissance is not phallic and therefore is not under the sign of castration; it is not limited. Here you can find all those parts of a subject that are not subject to the phallic function: those are “feminine by definition”².

Dominique Laurent³ takes up that Lacan named this feminine jouissance « *feminine madness* », which she illustrates with examples like Medea, Madeleine Gide or Antigone. I can picture something, but continue all the same to wonder what is meant when we talk about these “subjects of feminine jouissance” and who they are.

Seeing the film *Malina*⁴ an adaptation of Ingeborg Bachmann’s novel, I think I am shown something of this “feminine madness” quite unexpectedly. The film shows a woman who is obviously struggling with her life and with loving.

So I bought the book⁵ to get closer to what looked to me like feminine madness and seemed to tell me about “women in psychoanalysis”. Here is a small excerpt that tells something in my imagination about what it is like “not to have” and not be in a phallic position.

But Malina should help me look for a reason for my being here, since I don't have an old father whose support I must be in his old age, don't have children, who always need something, like Ivan's children, warmth, winter coats, cough syrups, sneakers. Also the law of conservation of energy is not applicable to me. I am the first perfect waste ecstatic and incapable of making a reasonable use of the world, and at the masked ball of society I can appear, but I can also stay away, like someone who is prevented or has forgotten to make himself a mask, cannot find his costume because of carelessness, and therefore one day is not invited to dance anymore.



The screenplay of the film was written by Elfriede Jelinek. When I was 18 years old, I asked my mother for the novel “The Piano Player”. I was fascinated and from then on, I constantly received Elfriede Jelinek’s texts from her. I believe that whenever I lack examples to grasp something of this feminine jouissance/madness, then I come back to one of these books. The fact that they are gifts from my mother is perhaps not insignificant.

1. Monribot, P. (2014). “There is no sexual relation» What does it mean? Clinical Consequences of Lacan’s formulae of Sexuation”, *A Real for the 21st Century, Scilicet*. Paris, New Lacanian School, pp.148-164.

2. *Ibid*, p. 153.

3. Laurent, D. (2011). “Death Drive in the Feminine”. In *(Re-)Turn : A Journal of Lacanian Studies*, 6, Spring.

4. Schroeter, W. (1990). *Malina* (Ger/Aut), Kuchenreuther Film, Neue Studio Film.

5. Bachmann, I. (1980[2019]). *Malina*. Suhrkamp, Frankfurt am Main.

Vadémécum

Déclarer un cartel

Rendez-vous sur le site de la NLS:

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 en une phrase courte le thème particulier de travail de chaque membre.

Quand la déclaration est remplie, cliquer sur *Envoyer*. Merci d'en informer les deux délégués aux cartels : **René Raggenbass** <rene.raggenbass@hin.ch> et **Joanne Conway** <conwayjo@gmail.com>.

Vademecum

The cartel catalogue

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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 registration is complete, click on « Envoyer » or « Send » button. Then once the Cartel Delegates have approved the cartel it will appear in the relevant cartel catalogue.

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. <https://www.amp-nls.org/fr/catalogue-des-cartels/>

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Chercher un cartel

Vous désirez intégrer un cartel ? Vous pouvez contacter les deux délégués aux cartels **René Raggenbass** <rene.raggenbass@hin.ch> et **Joanne Conway** <conwayjo@gmail.com>, qui vous mettront en relation avec le délégué aux cartels de votre pays ou région.

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