

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

n°1 - december/décembre 2016

Whirlpool

Frank Rollier

The cartel, created by Lacan as « the basic organ » of a psychoanalytic School, is part of the NLS life along with the Pass, supervision, and the activities of each society or group.

« 4 + one » intends to be a showcase for the cartels which flourish in the School, whether they are set up in preparation towards our next Congress in Paris, *About the Unconscious*, or whether they are formed in order to study texts or clinical cases, or even to prepare an event. For each cartel member, the cartel is a place to develop one's own knowledge, thanks to the analytic function of the *plus one*.

« 4 + one » is motivated by the desire to learn from the papers it publishes, all the while bearing witness to the whirlpool created from the very hole in the knowledge which constitutes the School.

In the spirit of the original cartel, which was « an organ of critical reflection and control of productions »¹, « 4 + one » has created its own cartel in the form of a *Reading Committee* intended to welcome your papers, in English or in French.

For this first issue, three papers have been chosen coming from presentations made during recent cartel study days in Dublin and Montreal. They form a knotting between one group and another, between one language and another, but also between the development of a clinical concept and what makes the specificity of working in a cartel. **Anne Marché Paillé** (NLS-Québec), reading the Seminar *The Ethics of Psychoanalysis* in a cartel, proposes to examine the first signs of the concept of *One Jouissance* that Jacques-Alain Miller will later develop.

Rick Loose (ICLO-NLS) opposes the cartel to the religious community, and the « realism » of the cartel to the real of the death-drive.

Tom Ryan (ICLO-NLS), following J. -A. Miller, questions the cartel from the theory of the four Discourses and then identifies consequences for the *plus one's* function.

Enjoy your reading !

1. J-A MILLER : « L'Ecole à l'envers », L'Envers de Paris, 11/1994, n°1.

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Tourbillon

Frank Rollier

Le cartel, conçu par Lacan comme «organe de base» d'une Ecole de psychanalyse, rend vivante la NLS, à côté de la passe, du contrôle et des activités de chaque société ou groupe.

«4 + one» se propose d'être une vitrine pour les cartels qui y fleurissent, qu'ils soient en vue du prochain congrès de Paris «Autour de l'inconscient», d'étude de textes ou de cas cliniques, ou encore de préparation d'un évènement. Pour chaque cartellisant, le cartel est le lieu d'une élaboration de savoir, réalisée en son nom propre, grâce à la fonction analytique que représente le *plus-un*.

Le désir qui anime «4 + one», est que la publication de travaux de cartellisants puisse nous enseigner, tout en témoignant du tourbillon qui se forme à partir du trou dans le savoir que constitue l'École.

Dans l'esprit du cartel originel qui «était un organe de critique et de contrôle des productions»¹, «4 + one» a réuni en cartel un *Comité de lecture* destiné à accueillir vos textes, en français ou en anglais.

Pour ce premier numéro, il a choisi trois textes issus d'exposés prononcés lors de récentes journées des cartels à Dublin et à Montréal. Ils réalisent un nouage d'un groupe à l'autre, d'une langue à l'autre, mais aussi entre une élaboration sur un concept clinique et ce qui fait la spécificité du travail en cartel.

Anne Marché Paillé (NLS-Québec), lisant en cartel le Séminaire *L'Éthique*, propose d'y voir l'ébauche du concept de *Jouissance-Une* que développera J.-A. Miller.

Rick Loose (ICLO-NLS) oppose le cartel à la communauté religieuse, et le «réalisme» du cartel au réel de la pulsion de mort.

Tom Ryan (ICLO-NLS), à la suite de J.-A. Miller, interroge le cartel à partir des quatre discours et en dégage des conséquences pour la fonction du *plus-un*.

Bonne lecture !

1. J-A MILLER : « L'École à l'envers », L'Envers de Paris, 11/1994, n°1.

Ébauche de la *Jouissance-Une* dans le Séminaire *l'Éthique*

par Anne Marché Paillé

Dans la première partie du Séminaire VII, *L'éthique de la psychanalyse*, Lacan met en valeur que le traitement de la jouissance par les discours établis possède son propre effet de jouissance, que ce soit sur le versant moral de l'interdit ou sur le versant sublimatoire de l'idéal. C'est une part de jouissance dont on peut dire avec Jacques-Alain Miller qu'elle se passe de l'Autre : l'Autre du social, l'Autre de la civilisation. Cette articulation de la *Jouissance-Une* en rapport à la sublimation classiquement indissociable du grand Autre a provoqué mon étonnement.

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The Cartel and the Four Discourses

par Tom Ryan

Lacan initiated the concept of the cartel in the Founding Act in 1964. A cartel would remain in existence for one year, maximum two – at which point the structure would dissolve and members would be free to choose other cartels with different members. This arrangement was created to try to foster a circular rather than a hierarchical culture within the School. A way in to this concept of cartels is, following Miller, through thinking about Lacan's four discourses.

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The Realism of the Cartel

par Rik Loose

In an intervention at an inter-cartel days in 1975, published as *Religions and the Real*, Lacan states: « It seems that there is no limit on the number of people a religious community can gather. » He continues by saying that anonymity prevails in religious communities. Anonymity can only favour a vertical (hierarchical) relationship to the leader. This contrasts with the strictly limited number in cartels in which, as Lacan said, « each member bears his or her own name » and which therefore promotes horizontal identification, but, only in relation to the task at hand.

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

Le comité de lecture de « 4 + One »/
« 4 + One » reading Committee :
Ruzanna Hakobyan, Michèle Harroch,
Carole Niquet, Glenn Strubbe,
Frank Rollier (plus 1).



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.

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Rendez-vous sur le site de la NLS,
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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

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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 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.

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Ébauche de la *Jouissance-Une* dans le Séminaire *l'Éthique*

Anne Marché Paillé

Dans la première partie du Séminaire VII, *L'éthique de la psychanalyse*¹, Lacan met en valeur que le traitement de la jouissance par les discours établis possède son propre effet de jouissance, que ce soit sur le versant moral de l'interdit ou sur le versant sublimatoire de l'idéal. C'est une part de jouissance dont on peut dire avec Jacques-Alain Miller² qu'elle se passe de l'Autre : l'Autre du social, l'Autre de la civilisation. Cette articulation de la *Jouissance-Une* en rapport à la sublimation classiquement indissociable du grand Autre a provoqué mon étonnement.

À propos de la jouissance dans l'enseignement de Lacan des années soixante-dix — J.-A. Miller souligne dans son inventaire que, quelle que soit la version de la jouissance, elle est à repérer comme jouissance « foncièrement Une » en tant qu'elle ne passe pas par l'Autre². Après avoir montré que la jouissance se passe de l'Autre de l'idéalisme, qu'elle se passe de l'Autre de la jouissance phallique et de l'Autre de la communication, J.-A. Miller note comment Lacan va aussi invalider l'Autre de la sublimation. Qu'elle « se présente comme jouissance du corps propre, jouissance phallique, jouissance de la parole, [ou] jouissance sublimatoire », dans tous les cas, « la jouissance comme telle, [...] ne se rapporte pas à l'Autre »², dit-il. Cette définition semble se dessiner dans le Séminaire *l'Éthique de la psychanalyse* dans un moment où Lacan opère un examen minutieux de la sublimation.

Ce point de jouissance-Une se décèle notamment à partir de la question de la sublimation religieuse et de celle de la sublimation artistique, telles que Lacan les déplie. Dans le cas du religieux, « Freud nous a laissé, dit-il, devant une béance renouvelée concernant le *Das Ding* qui est celui des religieux et des mystiques, au moment où on ne pouvait plus le mettre en rien sous la garantie du Père »³. Cette indication, ne pointe-t-elle pas la jouissance sublimatoire mystique en tant qu'elle échappe à toute garantie de l'Autre et donc se passe de l'Autre ? À propos de la sublimation artistique, Lacan formule la même remarque. Si la sublimation est définie comme ce qui élève l'objet « à la dignité de la Chose »⁴, c'est pour apporter la dimension de jouissance dégagée de tout rapport à l'Autre. Ainsi, dans sa conclusion de l'apologue de la collection de boîtes d'allumettes de Prévert, Lacan souligne que si « la société peut [se] satisfaire » d'une « forme [...] aussi innocente [...] de sublimation », « c'est une satisfaction qui ne demande rien à personne »⁵. Ce serait donc hors « garantie du Père » et sans rien « demander à personne » que la jouissance sublimatoire pourrait se définir sans passer par l'Autre, à partir de la jouissance de *Das Ding*, montrant ainsi que les signes discrets de ce que J.-A. Miller désigne du terme jouissance-Une sont présents dès le Séminaire VII.

1. Lacan J., Le Séminaire, Livre VII, *L'éthique de la psychanalyse*, Seuil, Paris, 1986.

2. Miller J.-A., « Les six paradigmes de la jouissance », *La Cause Freudienne* n°43, 1999.

3. Lacan J., *op. cit.*, p. 119.

4. *Ibid.*, p. 133.

The Cartel and the Four Discourses

Tom Ryan

Lacan initiated the concept of the cartel in the Founding Act in 1964. A cartel would remain in existence for one year, maximum two – at which point the structure would dissolve and members would be free to choose other cartels with different members. This arrangement was created to try to foster a circular rather than a hierarchical culture within the School. A way in to this concept of cartels is, following Miller, through thinking about Lacan's four discourses¹.

Firstly, within the **discourse of the master**, the goal is to be in accord with the master signifier - for the group to be one and undivided. Knowledge (S2) is situated at the position of the Other, which means that in such a group, the others will sustain the master in his illusion of mastery instead of producing a knowledge of their own.

In the cartel, the goal is not to achieve some agreed, universal knowledge. As Frank Rollier (currently the NLS Delegate for Cartels) says: ... « in the cartel we are dealing with a singular relationship to knowledge and not to universal knowledge. Yet this singularity functions within a collective and thus the jouissance here – the jouissance of/with knowledge – is not free of the Other² ».

Secondly, as J.-A. Miller wrote, if the **university discourse** predominates in the cartel, if the plus-one of the cartel serves only as a plus-one of Knowledge, there will be a crisis in the cartel. In the university discourse, we find the objet a at the position of the Other, leading to objectification in the pursuit of objectivity and, as Paul Verhaeghe puts it, the ever increasing division of the subject as one tries to use knowledge (the signifying chain) to reach that object which is precisely beyond signification³. The DSM comes to mind – where we see ever increasing categories, more and more splitting, to the point where significance is lost.

Thirdly, while the **discourse of the analyst** is proper to psychoanalysis, the encounter between analyst and analysand, Frank Rollier reminds us that: « ... the real that operates in the cartel is not the real of the subject. The latter is for one's own analysis. The real of the cartel is the real in knowledge » (quoted in Loose, 2015).

In a work group setting, Dominique Holvoet would say that the analytic discourse prevailed within the cartel (say if the Plus-One took the position of analyst). In that case we would have free association without direction⁴.

Finally, the fourth discourse, **the hysteric's**. Philippe Lacadée says that: « The structure of discourse that best corresponds to the experience of the cartel is that of the discourse of the hysteric. That is why Miller specifies that it is appropriate to place a divided subject in the position of plus-one ... »⁵.

From this position, the plus-one can function as *agent provocateur*, as J.-A. Miller would have it. He can address a question to the cartelisand and, by putting him in the position of a master signifier, stimulate the production of knowledge.

1. J.-A. Miller : “ Cinq variations sur le thème de l'élaboration provoquée”, Lettre Mensuelle N° 61.

2. R. Loose (2015) *Some Points and Ideas Drawn from Franck Rollier's 'Le cartel a L'Envers de la Segregation*, available at http://iclo-nls.org/?page_id=448

3. P. Verhaeghe (1995) *From impossibility to inability: Lacan's theory on the four discourses*. The Letter: Lacanian Perspectives on Psychoanalysis, Spring 1995, Dublin, p. 95.

4. D. Holvoet (2013) Presentation at the SLP Congress in Milan, 12 May 2013, available at http://iclo-nls.org/?page_id=448

5. P. Lacadée : *The Cartel in Lacan's School*, available at http://iclo-nls.org/?page_id=448

The Realism of the Cartel Some Reflections on Lacan's Religions and the Real and Eric Laurent's The Real and the Group

Rik Loose

In an intervention at an inter-cartel days in 1975, published as *Religions and the Real*, Lacan states : « It seems that there is no limit on the number of people a religious community can gather. »¹ He continues by saying that anonymity prevails in religious communities. Anonymity can only favour a vertical (hierarchical) relationship to the leader. This contrasts with the strictly limited number in cartels in which, as Lacan said, « each member bears his or her own name »² and which therefore promotes horizontal identification, but, only in relation to the task at hand.

The aim of a cartel is very different from that of a religious community. The religious community, according to Lacan, is based on a myth³: something that provides meaning on the basis of a combinatory of elements. Religion attempts to unite people by bringing them together on the basis of a shared meaning and to unite the object with the S1. Thus, the aim is to make the (cause of) desire the ideal that is God. This is like the vertical identification with the leader in a group. Laurent in *The Real and the Group*: « If the Second World War demonstrated anything it was the horrifying docility of modern man, ready to enrol under the banner of ideologies of nothingness ».⁴

Lacan compares the religious community to the cartel to highlight that in the cartel there is a limitation. This limitation is related to Lacan's « realism » in his article *British Psychiatry and the War*.⁵ What he is aiming for with this term, as Laurent suggests, are the compromises that some of the politicians were trying to make with the Nazis. Laurent writes that Lacan wishes to demonstrate that there exists a realism that is not made of compromise but which confronts the « dark powers of the superego ». Lacan was interested in what was going on in Britain in terms of preparing soldiers for the war effort. This preparation took place in small groups and it concerned a victory not only over the nihilism of the Nazis but above all against the powers of the death-drive in civilization. These small groups are the forerunner of the cartel. The « realism » that Lacan refers to is not one of adapting the subject to the environment but allowing the subject to develop tools to struggle against the death-drive present in our culture. This real of the drive is not just present in our culture but also within each of us. Laurent lists what can happen as a defence against this real: « there are people who do not come

1. Lacan, J. (1975), Religions and the Real, in *Lacanian Review, Hurly-Burly*, 2016, issue 1 (est. J.-A. Miller, trans. R. Grigg), p. 8.

2. *Ibid.*

3. *Ibid.* p. 9.

4. Laurent, E, (2000), The Real and the Group, in *Psychoanalytical Notebooks*, issue 4 (trans. V. Voruz). p. 36.

5. Lacan, J. (1947), British Psychiatry and the War, in *Psychoanalytical Notebooks*, issue 4 (trans. P. Dravers and V. Voruz). p. 10.

as soon as there is a cartel...» and so forth. Bion asserted that when you form small groups you invite trouble. With groups come crises and these crises must be allowed to surface so they can be interpreted. So Bion articulated Lacan's idea that the group is treatable like the subject; «... what is true at the collective level is also true at the individual level»⁶. Through interpretation of collective troubles subjects are confronted with their own problems, but, these will only have the desired effect if the group consists of a limited number of people. Without this limit interpretations cannot have an effect on the individual *cartelisan*d. Group effects are interpreted so that they do not interfere with the task to be carried out by each individual *cartelisan*d. In Lacan's cartel everyone is equal in relation to a task that needs to be done. This is everybody's responsibility and it favours horizontal identification, but, one that does not lead to a universal equality. One is not the same in relation to an ideal as we see in religion, but, there is, as Laurent says, a pragmatic quest for homogeneity in a group. So, it is crucial not to understand this homogeneity as «we are all the same». The homogeneity is in relation to the task to be done but for each under her name and in relation to her own questions. The latter also implies the real of the death-drive which requires the «realism» of the cartel. The «realism» of the cartel is predominantly related to the following aspects: The real of the death-drive of the individual *cartelisan*d; the imaginary or defensive reaction against the collective, and the emphasising of the individual task or trait. But, no cartel without crisis, no psychoanalytic School without crisis.

6. Lacan, J. (1960-1961), *The Seminar of Jacques Lacan Book VIII, Transference* (est. J.-A. Miller, trans. B. Fink), Cambridge: Polity Press, 2015, p. 395.