

The plus one: an incarnation of the impossible to collectivize¹

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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 organization³. 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 speech⁴. 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 bond⁵.

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>

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"*⁶.

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 cartellisant 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 cartellisant, 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.