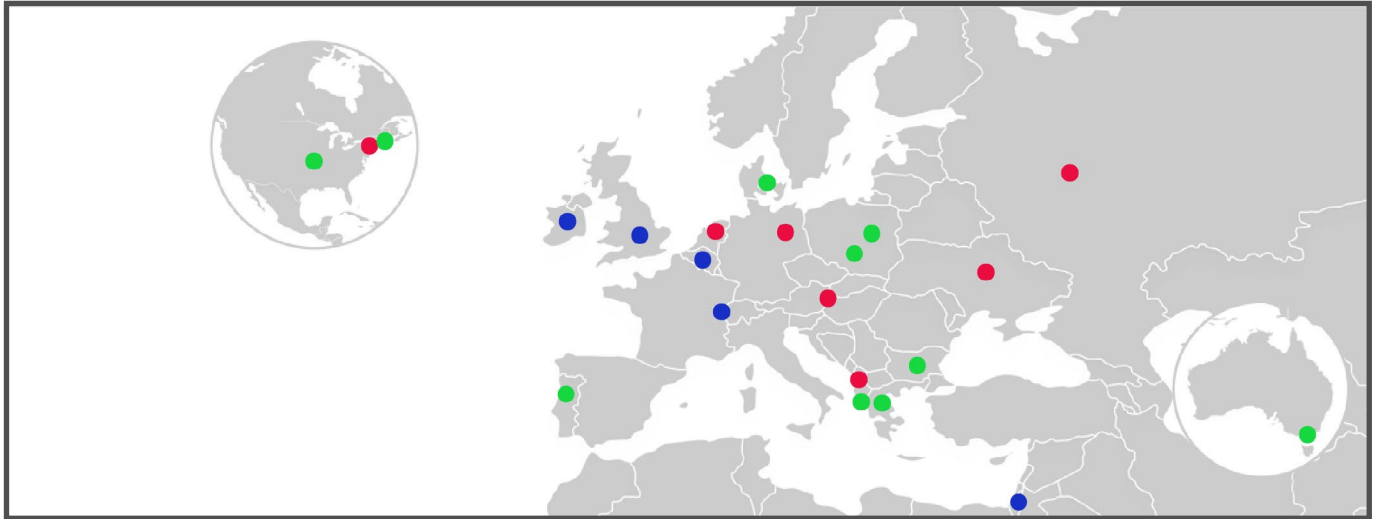


# 4 + one

n°18 - 07/2022



Diversity of the school / Diversité de l'école

## Éditorial en Français

Chaque texte de ce numéro, produit singulier d'un travail avec son propre thème d'interrogation, démontre comment chacun est confronté à son rapport particulier à la cause psychanalytique qui émerge comme il le fait ici via le dispositif du cartel. La *foule solitaire* de l'école paradoxalement n'est jamais plus évoqué pour chacun que par le travail du cartel, un regroupement de *4 plus un* qui va à l'encontre de « l'universalisme aveugle »<sup>1</sup> et qui dérange, provoque, angoisse et mobilise.

**Sarah Birgani** (Initiative de Vienne) et **Joanne Conway** considèrent toutes deux la solitude, le désir et la crise en jeu en termes de fondation de l'école et, par extension, dans son dispositif de cartel.

**Roger Litten** (London Society) démontre comment l'impossible, en termes de rencontre avec le Babel des langues qui composent l'École,

## Editorial in English

Each text in this issue whilst a singular product of work with its own theme of interrogation demonstrates how each one is confronted with one's own particular relation to the psychoanalytic cause emerging as it does here via the device of the cartel. This *lonely crowd* of the school paradoxically is nevermore evoked for each than via the work of the cartel, a grouping of *4 plus one* that goes against "blind universalism"<sup>1</sup> and which disturbs, provokes, anguishes and mobilises.

**Sarah Birgani** (Initiative of Vienna) and **Joanne Conway** both consider the loneliness, desire and crisis at stake in terms of the founding of the school and by extension in its device of the cartel.

**Roger Litten** (London Society) demonstrates how the impossible, in terms of an encounter with the Babel of languages that comprise the Schools,

trouve un moyen d'élaboration et de production via l'invention du cartel et sa relation avec le trou de connaissance qui, paradoxalement, fonde son noyau.

**Peggy Papada** (London Society) explore comment le sujet rencontre, via la psychanalyse, via le réel, la contingence de la cause et permet un renouement avec la question d'origine via un acte fondateur subjectif.

Ces papiers, comme l'école, forment une collection de bizarreries, rassemblées autour d'un trou dans la connaissance qui insiste et nous fait travailler encore.

### **Joanne Conway et René Raggenbass**

Avec des remerciements particuliers au Comité de lecture de la Newsletter, Olivier de Clerc, Christel van Eden, Alexander Fedchuk et Peggy Papada pour leur précision constante et leur soin dans la lecture.

1. Laurent, É. « Le réel et le groupe », *op. cit.*, p. 69.

finds a way of elaboration and production via the invention of the cartel and its relation to the hole in knowledge that paradoxically founds its core.

**Peggy Papada** (London Society) explores how the subject via psychoanalysis encounters, via the real, the contingency of cause and allows for a reknitting of the question of origin via a subjective founding act.

These papers like the school, form a collection of oddments, gathered around a hole in knowledge that insists and causes us to work encore.

### **Joanne Conway and René Raggenbass**

With special thanks to the Reading Committee of the Newsletter, Olivier de Clerc, Christel van Eden, Alexander Fedchuk and Peggy Papada for their consistent precision and care in reading.

1. Laurent, É. "The real and the group", *op. cit.*, p. 69.



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## THE CARTEL AND THE DESIRE OF THE SCHOOL<sup>1</sup>

Joanne Conway

The relation between the *experience* of the cartel and the *experience* of the School continues to be a red thread that orients me as delegate for cartels for the NLS. It is a question that has undergone various twists and turns as my own experience of the cartel and the School continues.

Presently I am caught up in desire so to speak, captured by a statement of Daniel Roy, that : *Desire is explosive matter*. It is an evocative and enigmatic signifier that warrants interrogation and for my part, I will attempt to say something about the *matter* in terms of the *Cartel and the Desire of the School*.

In considering the *matter of desire* and a link with the cartel and School, it immediately suggested what I term here as Lacan's explosive desire. We could say that it was his "explosive desire" that, not only cemented his fate in the IPA which ended with his Excommunication as he termed it in 1963, but from that same incendiary desire sprang the creation of the School and the device of the cartel in 1964. Can we say *The Founding Act* is a testimony of a singular desire in action, in act, the artefact of an explosive desire, both in its intension and its extension?

Lacan says something very particular in the opening of *The Founding Act* and I quote, "As alone as I have always been in my relation to the psychoanalytic cause [...]"<sup>2</sup>. I want to emphasize this, as it is crucial with respect to what kind of desire is at stake in respect of the cartel and the School.

In founding the School, Lacan accomplished something quite paradoxical : he created a community. Via his invention, Lacan institutes "a collective formation"<sup>3</sup> that paradoxically operates, as Miller names it, as a "lonely crowd"<sup>4</sup> of solitudes, a new form of social bond<sup>5</sup>. One by one ... but one by one

with others wheresoever and whensoever the cartel is invoked and inscribed. Eric Laurent, in his paper *The Real and the Group*, specifies that if the School is the "base of operations against the discontents of civilisation", the cartel is the "base of an institution for psychoanalysis"<sup>6</sup>. In other words, there is no School without the cartel. The life of the School passes via the cartel, which is why it is considered one of the organs of the School : it aspirates desire.

This juxtaposition of the singular and the collective, the community of solitudes that constitutes

the School, operates at the very heart of the cartel itself. What creates and animates the cartel is the task and object of work. As Laurent specifies, the cartel "[...] is an instrument in the struggle against blind universalism."<sup>7</sup> In other words, the cartel must both operate to support the singular desire of each cartelisand one-by-one in their dedicated work whilst at the same time uphold and mobilise the coming together of a group under a common cause, that of psychoanalysis. Quite a feat, and clearly here we can find the echoes of what is at stake in the founding of the School itself that puts psychoanalysis as its cause.

As with the School, the cartel is not grouped around a "for all" but rather a *not-all*. This is a crucial point. The cartel circulates around a void, a hole in knowledge, a lack which evokes paradoxically a presence, that is desire. But as Lacan specifies, the desire at stake in psychoanalysis is not a pure desire. Desire is not democratic. So how to work with such explosive matter via the cartel ? Can we say that there are multifarious forms of desire at stake here?

This is perhaps where we encounter another signifier, that of *consent*. We know that in a psychoanalysis or indeed any treatment, showing up



and speaking does not by necessity equate either to a treatment being carried out nor even to a consent for treatment. There must be a demand, so how to produce a demand? What kind of consent may be said to operate in a psychoanalytic treatment? Can we say it is a consent to encounter one's own unconscious? Transference contorts and transforms subjective demand, in the direction of the *subject-supposed-to-know*, to one which takes the unconscious as its object: transference moves from the subject supposed to knowledge to the unconscious knowledge that inhabits the subject.

Might we say that it is this consent that operates at the heart of the cartel? I think it is an important question. Does one *consent* to be a part of a cartel, to be a cartelisand amongst others and consent to the possibility of an encounter with one's own unconscious via the object of the cartel? It is via the pathway of this consent perhaps that the formative effects of the cartel can emerge for each one. The cartel, let us not forget, is one of the pillars of formation in our school. It is in part via the ingenuity of the structure of the cartel that the desire for psychoanalysis may be subjectivised.

But let us not get lost in the delusion of the ideal here with respect to the cartel. Of course, such encounters do not always occur. There is another presence that the hole of the cartel evokes, and this pertains to *jouissance*. I will refer once more to Laurent's text entitled *The Real and the Group*. As he points out, the cartel "[...] is an instrument in the struggle against blind universalism". What this implies is a dismantling of or separation from the master discourse. This is in part the cause of psychoanalysis and its direction in the treatment itself, but it paradoxically implies that each one must encounter and pass through the master signifiers that attach or fixate each one to those singular  $S_1$ s that designate them and through which *jouissance* operates. This is also the case in the *experience* of the cartel.

Laurent says it very well in terms of the cartel and the master discourse; "[...] these small groups, which through their work will have to struggle against the malaise of an identification with the master. They will have to remedy this malaise of 'having to go through his signifiers'".<sup>8</sup>

It is this "going through" that is supported by the function of the *Plus one*, which is not the function

of the leader, but rather an analytic one. The *Plus one* occupies the position of one who interprets, that is interprets the inevitable group effects that will materialise. The place of interpretation here is in terms of mobilising the work of the cartel, supporting cartelisands to focus on the work of the cartel rather than its dynamic<sup>9</sup>.

I want to attempt to align this point, if I can, with something Miller says in his seminal text *The Turin Theory of the Subject of the School* regarding interpretation. Miller specifies that Lacan's founding of the School is itself an interpretation. Desire is interpretation. Miller also evokes Lacan's opening declaration in *The Founding Act*<sup>10</sup> "[...] as alone as I have always been in my relation to the psychoanalytic cause [...]". Here, says Miller, Lacan places centre stage the solitude "[...] of a subject in relation to a cause to be defended and promoted"<sup>11</sup>. Miller points out that via his founding act, Lacan institutes a "collective formation" and at the moment of so doing, he aims at the subjective solitude of all those gathered to form the community of the School. He does so with these first words: "as alone as I have always been [...]". In other words, this is not the founding of a community of *like-minded* individuals with the same desire, gathered together by an ideal directed toward a leader. Rather what is founded is a collective formation of solitudes, whose singular desires revolve around and have a relation to an ideal, an ideal that is the psychoanalytic cause. Miller is clear that this ideal must operate in order to sustain the community of the School. However Lacan's interpretation in respect of subjective solitude and the analytic cause, "sends each one back to the relation that each one has with the Master signifier of the Ideal beneath which he situates himself"<sup>12</sup>. This interpretation, of Miller makes manifest the way in which the structure of the cartel and the function of the *Plus One* was there from the very first. There from the moment of the founding of the School via Lacan's Act, and one is inextricably knotted to the other.

So can we say then that an *experience* of the cartel is an *experience* of the School? Maybe that is something we can speak about together today.

In closing, I would like to refer to a particular statement of Miller's in the same text. Miller formulates that the School is a subject that can and must be interpreted. He also states that "[a] School in formation is a dynamic unit [...]"<sup>13</sup> These two phrases struck me when considered together: a

*school as a subject in formation.* A school founded by the enactment of singular desire as oriented by the psychoanalytic cause will never, by the very definition of Lacanian desire, reach its end point. In other words, *the School does not exist*, but rather comes into being each time the “lonely crowd” : the *ones* of the collective formation, the *dedicated workers* mobilise their singular desires as oriented by the psychoanalytic cause. The School as a subject in formation then is a subject borne from desire, and remains so on the basis of “sustained elaboration in small groups”<sup>14</sup>. In this way, the desire of the School is at the centre of the cartel. *Desire is explosive matter.* So I would like to add, I if may, that if this is the case, may we say then that the cartel is its incendiary device ?

1. This text was presented at the cartel day of the London Society, on 2nd of October 2021.
2. Lacan, J. (1964). “The Founding Act”. Available at <https://www.amp-nls.org/orientation/founding-act-1964/>. See also « Acte de fondation » (1965 [juin 1964]), *Autres écrits*, Seuil, Paris 2001, p. 229.
3. Miller, J.-A. (2010/2019). “The Turin theory of the subject of the School”, *Psychoanalytical Notebooks n° 33, The real and the social bond*, p. 96.
4. Miller, J.-A. (2010/2019), “The Turin theory ...”, *op. cit.*, p. 99.
5. Cf. Frank Rollier’s text in 4+one : The formula of a new mode of social bond. *4+One The NLS Cartels’ Newsletter n° 16*. Also Laurent, É., “The real and the group”, *Psychoanalytical Notebooks n° 33, The real and the social bond*, p. 65.
6. Laurent, É. “The real and the group”, *op. cit.*, p. 65.
7. *Ibidem*, p. 69.
8. *Ibidem*, p. 76.
9. *Ibidem*.
10. Lacan, “The Founding Act”, *op.cit.*
11. Miller, J.-A. (May 2000), “The Turin theory ...”, *op. cit.*, 33, p. 96.
12. *Ibidem*.
13. *Ibidem*, p. 89.
14. Lacan, “The Founding Act”, *op.cit.*

## EFFECTS OF RESONANCE<sup>1</sup>

Roger Litten

I want to transmit something of the experience of working in one of the *Scilicet* cartels towards the 2022 WAP Congress on the theme Woman does not Exist. A recent innovation is that contributions to this volume have not been requested from individuals working on their own but rather have been the product of work in cartels made up of members of different Schools of the WAP.

The cartel that I participated in was made up of members of the SLP, the ELP, the ECF, the NLS, with a plus one from the EOL. Between the five of us we had no common language. In fact 3 of us spoke no French, two spoke no Spanish, four spoke no Italian, and only two of us spoke English. As you can imagine, this posed an immediate challenge as to how to about our work as a cartel!

The work of the cartel was thus an effort of ongoing translation between tongues that could hope at best for some kind of effect of creative misunderstanding in our work on our theme. And yet out of this slightly haphazard experience, something precious has emerged that goes on producing resonances.

Like the composition of the cartel, the theme of work was not something that we chose but rather one assigned to us by the organising committee of the Congress. The theme of work proposed for our cartel was in Spanish formulated as “*Insatisfacción/Duda*”, the juxtaposition without further ado of two words in a foreign language, posing questions not just about the translation of each of these terms individually but also about what might be at stake in their relation.

We thus found ourselves confronted with the enigmatic conjunction of two isolated terms, without any further indication of how to go about deciphering them or what might be at stake in their relation. Confrontation with this enigma provoked in me a moment of anxiety touching on a hole in knowledge, which of course turns out to be central to the theme

of the Congress itself.

One of the reasons woman, the Woman, with the capital letter and the definite article, does not exist is that there is no signifier adequate to say it, no knowledge able to capture the jouissance of the feminine. This theme thus targets the point at which the field of sexual jouissance is not covered by the signifier and cannot be completely recuperated in the discourse of knowledge to which we are so attached.

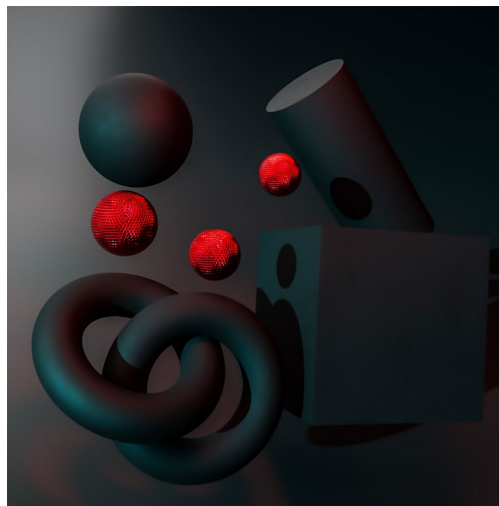
The theme of the Congress thus poses the question not just of the non-existence of the woman, but also of the real at stake in feminine jouissance. This in

turn poses the question of how we are to align the notion of the non-existence of the woman with that of the sexual rapport, the non-inscription of the sexual rapport, that could not have been more manifestly staged than by the hole in language at the heart of our cartel.

Thus what turns out to have been most productive for me in this experience has not at all been the scraps of knowledge that we managed to produce around the edges of this hole. Rather it has

been the experience of the confrontation with my own lack of knowledge, converted via the collaboration with my colleagues into a productive and living experience of desire in the shape of a renewed transference to the work of the Lacanian School and the working community of the World Association of Psychoanalysis.

1. This text is a version of one presented at the London Society Cartel Day on 2nd October 2021.



## THE REAL OF ORIGIN

Peggy Papada

The question of who I am and by extension of where I come from, a question of origin and existence, together with the sexual real and the real of death are three areas where the subject encounters the real.<sup>1</sup>

In psychoanalysis we speak about identifications rather than identity, insofar as identity is what the subject believes itself to be, that is the ego, essentially a mirage. The case of “mistaken identity” starts very early.<sup>2</sup> The child’s existence “is already pleaded” before its entry into the world. It is born into the language of the Other, and thus acquires the ‘already written’ of the unconscious insofar as the unconscious is the Other’s discourse. It carries the legacy of previous generations.

Twenty years later, Lacan will write the unconscious as the result of the misunderstanding that lies at the origin of each *parlêtre*: “There is no other trauma: Man is born misunderstood.”<sup>3</sup> The onus is on the subject to construct its response in the face of this misunderstanding. Indeed, everyone can create fictions even scientific fictions to circumscribe and clarify it. Lacan himself declared he was traumatised by it, tired of trying to dissolve it, yet he kept feeding it: it will never be possible to account for the real of origin, to dissolve the mystery of origin. After all, he says, misunderstanding is the reason we have an unconscious, and what psychoanalysis exploits.

“There is no other trauma of birth than to be born as desired.”<sup>4</sup> While previously Lacan asserted that there are those who bear the mark—who live under the threat—of not having been desired before a certain date<sup>5</sup>, in this late text, he declares that “desired or not, it is more or less the same.”<sup>6</sup> This is due to the fact that the human being is a product of

two people who don’t speak the same language. The real of origin for each is precisely this “malformation of the failed encounter between the desires that propelled them into the world.”<sup>7</sup> The symptom that each one makes is the response to what brought life as misunderstanding. Desired or not, each one will make a symptom. What counts is the discourse that welcomes the child—marked by fantasy, history and a lineage of misunderstandings—and the way the child, in turn, will respond to it, will interpret it, by means of an *unfathomable decision of being*.



A subject emerges in the field of the Other, it is defined by its place in the Other, it is represented by a signifier for another signifier, and as such its own identity as subject is in question, it is a stranger to itself. This leads it to seek its identity “in groups, peoples and nations.”<sup>8</sup> Nowadays we observe a proliferation of identities and identity claims aiming at responding to this impossible of ‘what it is’ of the subject. The pursuit of identities leads to an erasure of the possibility of subjective division, of history, of an elaboration through which the unconscious emerges. Instead of an orientation towards the singular, we have identity that

comes to plug the impossibility of the response to the question of origin.

In contrast, an analysis allows a separation from the family drama and its weight as destiny, in order to make a subject emerge by encountering the misunderstanding and the extimacy within oneself, the gap in what one is. Separating from the ‘already written’ in the unconscious opens up the horizon of invention and of choice for the speaking being. Exploiting the enigma that surrounds the subjective origin of each *parlêtre* allows each one “to make



themselves the interpreter of his desire to exist, beyond their origin, beyond the contingency that presided over their coming into the world.”<sup>9</sup>

1. See Ansermet, F. “The Contemporary Body, Between Sense of Unease and Misunderstanding”, *The Lacanian Review*, no. 7, New Lacanian School, Paris, 2019.
2. Lacan, J. “Remarks on Daniel Lagache’s Presentation” (1960), *Écrits*, trans. Bruce Fink, Norton & Co., New York/ London 2002, p. 547.
3. Lacan, J. (1980), « Le malentendu », *Aux confins du séminaire* (2021), texte établi par J.-A. Miller, La Divina, Navarin, p. 74.
4. *Ibidem*.
5. See Lacan, J. (1975), “Geneva Lecture on the Symptom,” *Analysis*, Issue 1 (1989).
6. Lacan, J. (1980), « Le malentendu », *op. cit.*
7. Laurent, É., (2010), “Protecting the Child from the Family Delusion”, *Psychoanalytical Notebooks*, 28, London, 2014, p. 29.
8. Miller, J.-A., (1985), “Extimate Enemies”, *The Lacanian Review*, 3, New Lacanian School, Paris, 2017, p. 31.
9. Ansermet, F., “From the Desire for a Child to the Misunderstanding of the Origin” (« Du désir d’enfant aux malentendus de l’origine»), available on Ombilic, the PIPOL 10 website: <https://www.pipol10.eu/en/2021/02/18/from-the-desire-for-a-child-to-the-misunderstandings-of-the-origin-francois-ansermet/>

## THE CRISIS, THE EXTIMATE AND THE SCHOOL

Sarah Birgani

This title outlines something of the coordinates that occupied me in the cartel work with Markus Zöchmeister, Karin Brunner, Andrea Seiringer, and Gil Caroz as Plus-One. Gil writes in *Moments of Crisis*<sup>1</sup> that the psychoanalytic groups that make up the NLS contain a knowledge about crisis. Thus, crisis is as a rupture in time that dawns, “a breach in time that arises when the tradition that, until then, had framed the real disappears and when the new symbolic coordinates of the future are not yet known.”<sup>2</sup> The crisis is thus a moment when something real emerges, an event that requires the subject to invent a new reference to the real : an invention! The crisis, I would say, is therefore intimately connected to the psychoanalytic act. An act that is always lonely and does not arise from a well-planned calculation, but is contingent, surprising, and can only be recognized as such *nachträglich*, [*retrospectively*] to use Freud’s words.

The school was born in a crisis, the crisis suits it, Miller<sup>3</sup> even goes so far as to say that he is betting on it. The crisis of the school is a crisis of its foundations; Miller summarizes this as “*We joined the school for Lacan’s sake - We stay with it without Lacan. That is the matrix of the crisis.*”<sup>4</sup>

So, it is in a moment of crisis that Lacan, in an act, founds the *École*. And he writes in the founding declaration: “I hereby found - as alone as I have always been in my relation to the psychoanalytic cause - the *École Française de Psychanalyse*”<sup>5</sup>. At the very moment when Lacan founds a formation, he emphasizes the loneliness of the subject. This is revealing. Miller will later say in the *Turin Theory* that the School is a “*lonely crowd*”<sup>6</sup>. The community of the School is not one that makes the loneliness of the subject disappear; on the contrary, it is founded on it.

But how is it possible for the School to remain *lebendig* [lively] In the *Turin Theory*, Miller elaborates the bold thesis that the School itself is a subject<sup>7</sup>. He hesitates in stating it like that. I want to spin this thread further: the moment the School is defined as a subject, it is possible to suppose some knowledge to it. So, it is possible to have a

transference to the school, and thus it is clear that the school is much more than an institution – it is a subject supposed to know [*sujet supposé savoir*].

The real of the school exists where there is an encounter with something extimate. The question of guaranteeing a safe place for the extimate is undoubtedly inevitable since it is permanently on the horizon of the school that it has to make the Freudian *Ding* exist.

1. Caroz, G., *Moments of Crisis* - Presentation of the theme of the NLS Congress 2015 in Geneva, retrieved from <http://uqbarwapol.com/moments-of-crisis-by-gil-caroz>

2. *Ibidem*.

3. Miller, J.-A., *Acier l’Ouvert*, *Quarto* n° 37/38, Bruxelles, décembre 1989, 3-6 ; *La lettre mensuelle* n° 85, École de la Cause Freudienne, Paris, janvier 1990, 1-6. Article mis à jour par Patrick Valas le 14 janvier 2014.

4. *Ibidem*.

5. Lacan, J., *Founding Act*, 1965 (juin 1964), retrieved from <https://www.amp-nls.org/orientation/founding-act-1964>

« Acte de fondation » (1965 [juin 1964]), *Autres écrits*, Seuil, Paris 2001, 229.

6. Miller, J.-A., *Théorie de Turin*. Intervention au 1<sup>er</sup> Congrès scientifique de la Scuola lacaniana di Psicoanalisi (en formation), le 21 mai 2000, dont le thème était « Les pathologies des lois et des normes », retrieved from <https://www.causefreudienne.net/theoriedeturin/>

7. Miller, J.-A., *Théorie de Turin*, *op.cit.*

## Vadémécum

### Déclarer un cartel

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[www.amp-nls.org](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*.

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**Marina Frangiadaki** <frangiadaki@yahoo.fr>

## Vademecum

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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 Delegate have approved the cartel is will appear in the relevant cartel catalogue.

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### The cartel catalogue

It may also be consulted on the NLS website, under the Cartels tab : cartel catalogue and catalogue towards the congress. <https://www.amp-nls.org/cartel-catalogue/>

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**Marina Frangiadaki** <frangiadaki@yahoo.fr>

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