

**NEWSLETTER OF THE INTERNATIONAL COLLEGE
OF THE GUARANTEE 2014 - 2016**

Echos, Echoes, Ecos,
Echi n°8

THE LETTER

With *Echoes n° 8* the ICG 2014-2016 reaches the end of its mandate. You will find here the essential points that have been broached in our last meetings in November, and in the Cartels of the Pass. In truth, we parted with a little sadness after two years of questioning, of in-depth exchanges and of the sum of the work we shared, in general good cheer. We now pass the baton to the new ICG in wishing it an experience as positive, and with the expectation of meeting some of its members during the European Study Days in Barcelona at the end of January on the theme “The knowledge of the psychoanalyst and his know-how”.

However we have one regret, that of not having been able to give a report in this *Echoes* of all the properly analytic questions that we discussed at the time of each of the passes heard during our ICG, concerning the end of analysis, the readability of its course, its retroactive effect on the symptom at the entry, what remains of the most real, the changes in the relation to the subject supposed to know, and many other points. Some of the texts to appear in *Wunsch 16* currently in preparation will perhaps give an echo of these.

Finally, in anticipation, we send our wishes for a good year in 2017 to all those with whom we have worked, notably to the passers, to the Secretariats of the Pass and to all the members of the School.

Colette Soler, Tuesday, December 12, 2016

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REPORT ON THE MEETING BETWEEN THE OUTGOING ICG (2014-2016) AND THE INCOMING ICG (2016-2018), SUNDAY NOVEMBER 27, 2016

1. The Secretary mentions that the **paper version of the Notebook of the Passes** that was approved in Medellin will not be handed over to the new ICG until after it is completed. The last Cartels of the Pass are in the process of being finalised, and following this they will discuss these passes in the ICG. Their responses and paragraphs of commentary will then be included in the Notebook.

2. Questions posed by the incoming ICG

- An initial question concerned the Secretariat of the French Pass (CAG) and thus was not a matter for the two ICGs.

- A question about the outgoing ICG's choice with regard to **the response made to passands** by the Cartel that heard the testimony.

We remind you that this ICG decided to put an end to the practice that was current until its mandate, namely where the cartel would attempt to explain its response to the passand and which always produced disturbances that were generally unproductive. This ICG chose to limit its response to the decision that had been taken. On this subject, see the Rules on the Pass in the Appendices to *Echoes 3*. We have noted that the new way of handling the response has had only positive effects.

- The outgoing ICG insists on **the contact with members of the School**, the necessity of keeping them informed about the activities of the ICG – its decisions but also of its meetings and its internal debates – in order to put an end to the sense of opacity that has prevailed in the past. The newsletter, *Echoes*, was initiated to this end, and has produced very positive responses and has broadly contributed to rekindling the debate about the School before Medellin.

– Question about **the activities of the School organized by the ICG at the level of the dispositives**. We referred to the European Study Day of the School in Toulouse organized by a team from the ICG, the Inter-American Study Day in Buenos Aires in August 2015, the invitation to the two ASs in Paris by the Council of Orientation, and the approaching European Study Day initiated by Spain but in which the outgoing ICG is taking part. See the details in *Echoes 3*. Maria Teresa Maiocchi also insisted on the necessity of the members of the ICG supporting the Study Days of the School organised locally by a dispositive.

3. The mode of working of the outgoing ICG

There have been six meetings during the mandate of the ICG, each of two full days duration and totalling six hours a day, the dates having been fixed for the two years at the first meeting of the ICG. The meetings of the Cartels of the Pass were held during these two days, and when there were Study Days, within the schedule of these Study Days if possible.

The outgoing ICG expressed its satisfaction with double formula of the cartels: Cartels of the ICG for two years, working on a theme, and Cartels of the Pass constituted for each pass.

4. Exchanges with the Secretariats of the Pass

First we emphasise the general good will and the care and seriousness brought to the work. However, there are some difficulties that have not been resolved in all instances. The Secretaries wish to receive two mails per pass, not less not more, one informing them about the request, the second, after the outcome of the request and, if that has been accepted, with all the necessary details: the date of the request, the person who received it, the date of the drawing of the passers, analyst, supervisor, the full address and contact numbers.

The idea of establishing a formula would appear to resolve the problem.

Discussion about the passers

- During these two years a certain number of passers have shown themselves to be insufficient to the task. As we can neither encourage the AMS to designate passers, nor to orient the designations, the only way would be by **discussion**, but the forms are not easy to find for past attempts have not been decisive.
- A discussion could be useful between the ICG and the Secretariats of the Pass on the following points: the passers are drawn from a list of [*de*] passers and not a list *of the* [*des*] passers (which should be remembered). What are the criteria that orient the Secretariats in the composition of this list?

Once the analytic incompatibilities mentioned in the Rules of the Pass have been eliminated, and the number of passes already heard by a passer taken into account, the essential criterion is that **the passers are chosen in a dispositive where the language of the passand is spoken.**

A request from Australia sent to the French dispositive made the lack of Anglophone passers evident.

In the course of discussion that took place in order to resolve this difficulty, the idea of a pass by Skype was raised, even one by writing. That this possibility could have been envisaged is rather worrying. We recalled that the testimony of the passand is made orally and in the presence of passers.

6. Discussion on the two initiatives of the outgoing ICG concerning the AMS.

- The proposal that the AMS could be proposed not only by those who were already AMS but by each member of the School who works with the person proposed was adopted at Medellin.

- The ICG, having decided to defer the nominations for AMS for two years, a point that was presented during the Symposium without any objections, the lists that were sent by the Secretariats for the period of 2014-2016 are null and void.

However we emphasize that we cannot stop there. The **debate about the AMS of the School of the Forums**, which is international, has been opened but it must be pursued during the mandate of the new ICG for without that, all these discussions will have been useless.

7. The Passes in train

There are four of them, one in France, one in Spain, one in Latin America and one in Italy. The details about these passes have been sent to the two Secretaries since it is the Cartels of the new ICG that will study them.

REPORT ON THE TWO MEETINGS OF THE ICG 2014/2016, NOVEMBER 28 AND 29.

1 Account of the functioning of the last three ICGs

The report referred to by Gabriel Lombardi during the Symposium in Medellin could not be taken up due to lack of time.

For the ICG 2010/2012

24 passes studied, 4 of which came from the preceding ICG, 2 AS named.

Plus 5 passes handed on to the following ICG, 2 interrupted, 1 redirected to another dispositive and 6 refused.

For the ICG 2012/2014

17 passes studied, 4 of which came from the preceding ICG, 3 AS named, 2 handed on to the following ICG, 4 suspended.

For the ICG 2014/2016

22 requests for the pass, 17 passes studied 2 of which were from the previous ICG, 2 suspended.

4 AS named.

4 passes pending to be handed on to the incoming ICG. 1 pass waiting for English-speaking passers.

In view of the lists there do not seem to be significant variations in requests for the pass. As for nominations of AS, there has been an increase, but for the

moment it is difficult to know if that is significant or merely a fluctuation. This will be verified by what follows.

2. Functioning of the dispositive

The discussion has been centred initially on **the passers**.

Many have been absolutely up to the task, but it has however happened more than in past ICG, that they have shown themselves to be unsure of their function, and sometimes they did not even give sufficient access to the testimony of the passand. One passer was withdrawn from the list of passers following the request of two cartels that had heard the passer. That passer's analyst, having been sure, was also informed.

How could this situation be improved? We have discussed what is expected of a passer and the meaning of the expression that the passer is a "sensitive plate", and have concluded that it would be useful to have a **debate about the passer** in various dispositives, with reference to, or even the study of, various texts by Lacan. It will be the responsibility of the next ICG to organise it.

The problem of languages was referred to.

With regard to the passers, our texts indicate that passers are drawn from a "list of [*de*] passers" and not of the [*des*] passers.

This list of [*de*] passers is established for each passand according to analytic incompatibilities, to the number of passes already heard but above all with regard to languages.

Except where it is impossible, it is essential that the passers are of the same language as the passand, and are therefore drawn in a dispositive where that language is spoken.

In addition, in the small dispositives where everyone knows everyone, it is preferable to draw passers outside the dispositive. For example, in Colombia the passers can be Argentinian or Spanish but not Brazilian, French or Italian.

These points are intended to remind the Secretariats of the Pass at the start of the ICG's mandate that they must then oversee their application.

One difficulty must be pointed out: the lack of English-speaking passers. One request for the Pass is pending because of this.

The AMS who have proposed passers have often, at the request of the Secretariats, indicated the languages spoken by those passers but it has been acknowledged that this information is not always trustworthy, too vague, whereas a passer must understand and speak the language of the passand more than vaguely.

With regard to the cartels, in general the members of the cartel do not all speak the language of the passand and the passers; it has even been the case, as it has in the past, that no member of the cartel speaks that language.

This fact has given rise to an interesting debate about the effect of the language of the passand on the cartel's perception of the testimony. The question is one of knowing if the fact that the unconscious is made of *lalangue* implies that the hystorisation of the analytic trajectory could only be understood in the language of the passand. The same question posed from another angle is one of knowing if it is possible to be analysed in a language other than one's mother tongue.

In the opinion of the majority of the members of the ICG the diversity of languages has not been an obstacle for the cartels. It can be resolved by asking for a translation of the testimony of the passers either from a member of the cartel when that is possible, or from a colleague linked to the dispositive of the pass who speaks the language of the passand and passers, as has happened in the past.

3. The Notebook of the Passes

The paper version will be handed to the Secretaries of the incoming ICG. This Notebook is an **archive** of the work of successive ICG. It will allow for the evaluation over time of the evolution, in more than numerical terms, of the functioning of the bass.

As decided in Medellin, for each pass there will be a few lines from the cartel that heard this pass indicating whether or not there was a nomination. This decision is to be included because from this point on, the response sent to the passand will mention only that there has or has not been a nomination. (Concerning this discussion see the relevant numbers of *Echoes*). Due to this, it is all the more important that each cartel formulates precisely the details upon which its decision was based.

This Notebook is constituted exclusively for the new ICG, and for their own use, if it is useful for them, for example when a request for the pass is repeated or when an ex-passand is proposed for the Committee of Accreditation, or when a passer has been withdrawn from the list of passers at the request of a cartel.

4. Debate about the Passes

Our ICG adopted, as a principle of its internal functioning, regular discussion with all the members of the ICG about the decisions taken by each of the cartels, and about the texts to be written for the Notebook of the Passes. This is a choice that allows for working together in reflecting on the AS and, in addition, one that invites each person to formulate his or her own options.

Initially the discussion focussed on the texts proposed for the Notebook of the Passes by the two cartels, each of which had heard two passes without nomination in

Medellin in July 2016. The passes themselves had already been discussed in our meetings in Medellin.

Following this we discussed the passes heard at the end of November 2016 of which one resulted in a nomination, and the paragraphs about these passes to be placed in the Notebook were also discussed.

Each of us experienced the difficulty of this exercise in writing for the future ICG, which was attempted for the first time. There was even a certain reticence felt by all, but we also perceived its benefit, even its necessity. First, because it obliges the members of the cartels not to be content with having decided only, but to formulate their experience in a readable way, while respecting the necessary discretion, with the intention of the future ICG being able to benefit from it, and also with the intention of those following it, in the hope that with time that will allow a better evaluation of what is progressively at play in our dispositive.

III THE PASSES

The Cartels of the Pass

Three cartels were composed in November to hear each pass; two were from France and one from Colombia.

A nomination of AS was announced, that of Elisabete Thamer, which, like those preceding it, was announced on the list of the IF-SPFLF.

In total, the ICG 2014-2016 composed 10 cartels, the composition of which will obviously be included in the Notebook of the Passes, for the 17 passes heard. Four nominations of AS, one in Brazil, 1 in Spain and 2 in France were announced.

Four passes are still in train and will be handed to the following ICG.

IV PROJECTIONS FOR WUNSCH

Besides the announcements of future events, the Study Days in Barcelona at the start of 2017, the South American Colloquium in Rio in September 2017, and the International RV in Barcelona in 2018, it will comprise:

The texts from the Encounter of the School of July 14, 2016, in Medellin, on “The desire of and for Psychoanalysis”.

The texts from members of the ICG based on their experience, either in the cartels of the ICG or in the cartels of the Pass.

V. THE EUROPEAN STUDY DAYS OF THE SCHOOL, JANUARY 21-22, 2017, IN BARCELONA

These Study Days are the consequence of a proposal made by Spanish colleagues at a time when they thought that they would not be able to organize the next International RV as they had wished to do. The current ICG will take part in the event, which will be the last of its mandate, at the time when the new ICG takes up its functions.

The Scientific Committee is composed of the three secretaries of the Secretariats of the Pass in Europe and by the three European members of the Council of Initiative and Orientation of the School (CIOS [CAOE]): Maria Luisa de la Oliva (CAOE, EPFCL-Espagne-F9) oliva2@cop.es

Rithée Cevasco (Secrétariat de la passe, EPFCL-Espagne-F9) ritcev@yahoo.fr

Colette Soler (CAOE, EPFCL- France) solc@wanadoo.fr

Patricia Zarowsky (Secrétariat de la passe, EPFCL- France) p.zarowsky@wanadoo.fr

Maria Teresa Maiocchi (CAOE, EPFCL-Italie -FPL) mteresamaiocchi@gmail.com

Mario Binasco (Secrétariat de la passe, EPFCL-Italie-FPL)

mario.binasco@gmail.com

The theme is: “**The knowledge of the psychoanalyst and his know-how**”. It will take place **Saturday, January 21 and Sunday, January 22**. There will be short presentations (of 5 minutes) and longer ones (of 15 minutes) distributed alternately in different segments of the work in the course of our Study Days.

Translation in Spanish, French and Italian is guaranteed.

Presentation of the theme

Without doubt, an analyst knows a lot. First through his own analysis since one can say “psychoanalysis, training”, the comma indicating that there is no other type, each one being a teaching. Later through diverse studies of texts by those who, for more than a century, from Freud to Lacan, have tried to conceptualise the experience. However, the question bears on the knowledge that operates in the particularity of the cases and that renders possible what Lacan called the Act that is properly analytic.

When Lacan entitled his lectures at Sainte Anne in 1970 “The knowledge of the psychoanalyst”, he specifies that he is addressing clinicians other than psychoanalysts, the prospective internes in psychiatry who were present. This was in order to say to them that since Freud, in psychoanalysis there has been no other way of access to the real of the speaking being than through language. About his analysand himself, of whom he is completely ignorant at the start, the analyst will only know at

the end what the analysand's saying will have written with the aid of interpretation on the "wall of language", from fantasy to symptom.

The term knowledge that Lacan introduces into psychoanalysis is paradoxical there. First because the unconscious is rather that which one rightly does not know, the unknown [*insu*] therefore, and because the model of knowledge that science gives excludes subjectivity by definition for that implies only singular truths. Lacan gave a nice formula for this paradox: analysts are "the savants of a knowledge of which they cannot speak" and of which one knows only that it comes to them from their own analysis taken to the point of its consequences. And we could dream of the true knowledge of mathematics, about which mathematicians can speak, although its elaboration might endless.

Nevertheless, this poses the question about what the analyst "must" know, of what he has "to know" according to Lacan's expressions when denouncing "the mystagogy of non-knowledge [*non-savoir*]".

What is this then? What is there of the unconscious? What is the unconscious? Its real consequences? What works from analyst to analysand in the procedure invented by Freud? What is the end of the process? Etc.

Lacan produces the analytic act, a structural notion united with putting the unconscious into practice in each analysis, in order to mark that the causal function, the analytic operation, is the function of knowledge acquired in his analysis. But the isn't the know-how something else, something that brings us back to the contingencies of particularities. Lacan referred to it occasionally noting rightly that one is only responsible within the limit of one's know-how. That is to say that one does not impute this savoir-faire to the subject's choice. Would be a gift of nature then? We assume in any case that it is not shared equally, as it is more to do with ability than with knowledge. Indeed generally, from the cook to the artist passing by the liberal arts, a know-how is a doing to which no articulable knowledge responds. However, in certain domains it is acquired, partly by example and is perfected in practice, like the "knack" of the cook. But for the analyst, there are no examples that hold for his act, he must invent it; it is not a matter of practice either, for what is accumulated from experience has rather the effect of a bogging down – and besides, these are not the specific virtues that are in question for the analyst is not ... his work.

To what can he apply himself in the analysis? Approaching the unconscious, or "handling" of the transference, knowing how to do [*savoir y faire*] with the truth, being the semblant of the object?

Will he then go in the direction of the routine of the psychoanalyst-functionary knowing how to press the right buttons, or rather, in the direction of a quasi-artistic inventiveness?

But above all, from where will it [know-how] come since it is not the application of a knowledge? With a slight connotation of personalized talent, isn't it what brings back the obscure personal component which all analytic training aims to contain in order to make possible the famous "benevolent neutrality" of which Freud spoke, thus putting into suspense the specific characteristics of the analyst without which psychoanalysis veers towards normative re-education? In the treatment, wouldn't it be the ultimate effect of the being proper to the analyst whether or not it is at the expense of his fantasy or of his symptom? How to be sure of this since the fecundity that is imputed to him, and for which one sometimes pays a compliment to someone, does not give the act the colour of singularity so much as it is cut loose from the ends of analysis?

Colette Soler, July 24, 2016

PROGRAMA / PROGRAMME / PROGRAMMA

SABADO / SAMEDI / SABATO

8:00 > Recepción / **Accueil** / **Accoglienza**

8:45 > Apertura / **Ouverture** / **Apertura** > Ana Martinez

9:00 > **El saber-hacer en singular / Le savoir-faire au singulier / Il savoir-faire al singolare**

José Monseny: *El saber hacer del analista es un savoir-y-faire*

Marc Strauss: *Les accidents du psychanalyste*

Maria Teresa Maiocchi: *Portare il marchio*

Patrick Barillot: *Interpréter, un savoir-faire?*

Debate / **Débat** / **Dibattito** > Ramon Miralpeix

10:45 > **El saber-hacer 1.1 / Le savoir-faire 1.1 / Il saper fare 1.1**

Clotilde Pascual: *Saber del síntoma, saber hacer con 'lalengua'*

Françoise Josselin : *L'opérateur analytique*

Moreno Blascovich: *La psicoanalisi come composizione in tempo reale*

Debate / **Débat** / **Dibattito** > Francisco Estévez

El saber-hacer 1.2 / Le savoir-faire 1.2 / Il saper fare 1.2

Sara Rodowicz-Slusarczyk : *Savoir-faire avec le (sujet) supposé savoir*

Francesco Stoppa: *Saperi fare nei legami sociali*

Carmen Gallano: *¿Hacer creer en el inconsciente?*

Debate / **Débat** / **Dibattito** > Marina Severini 12:15 >

Pausa / **Pause** / **Pausa**

12:30 > Conferencia de / **Conférence de** / **Conferenza di** > Colette Soler
Debate / **Débat** / **Dibattito** > Ivan Vigano

14:00 > ALMUERZO / **REPAS** / **PRANZO**

16.00 > **El saber en acto** / **Le savoir en acte** / **Il sapere in atto**

Mario Binasco: *“Savoir être un rebut”*

Bernard Toboul: *La coupure*

Gladys Mattalia: *“Sabrá hacerse una conducta”*

Didier Castanet: *Ce que l’analyste a à savoir...ou le “non-savoir”*

Debate / **Débat** / **Dibattito** > Radu Turcanu

17.45 > El saber-hacer 2.1 / **Le savoir-faire 2.1** / **Il saper fare 2.1**

Angels Petit: *Saber-hacer en la clínica con niños*

Didier Grais: *La dite manœuvre*

Jean Pierre Drapier: *Ce que les autistes nous enseignent: être de biais*

Debate / **Débat** / **Dibattito** > Teresa Trias

➤ > **El saber-hacer 2.2** / **Le savoir-faire 2.2** / **Il saper fare 2.2**

➤

➤ Jorge Chapuis: *Ménon, mais non...*

Joëlle Hubert- Leromain: *Se laisser faire avec les enfant*

➤ Carmen Dueñas: *Saber dirigir una cura, no al analizante*

Debate / **Débat** / **Dibattito** > Natacha Vellut

19:15 > FIN

21:00 > COCKTAIL-CONCIERTO / **CONCERT** / **CONCERTO**

La Moritz, Ronda Sant Antoni 39

DOMINGO / **DIMANCHE** / **DOMENICA**

9:30 > **Saber y pase** / **Savoir et passe** / **Sapere e passe**

Cora Aguerre: *¿De qué saber se trata?*

Marie-Noëlle Jacob Duvernet: *Chemin faisant*

Camila Vidal: *Final y saber hacer del analista*

Debate / **Débat** / **Dibattito** > Patricia Zarowsky

11:15 > Mesa redonda del / **Table ronde du** / **Tavola rotonda da**

Cartel CIG El saber que pasa / **Le savoir qui passe** / **Il sapere che passa**

Sol Aparicio: *Un rapport difficile au savoir*

M. Luisa de la Oliva: *El saber-hacer del analista, ¿cuestión de toque?*

Jean-Jacques Gorog: *Le savoir acquis/à qui*

Marie-José Latour: *Lire une carte n'est pas savoir trouver son chemin*

Debate / [Débat](#) / [Dibattito](#) > Blanca Sánchez

13:00 > Pausa / [Pause](#) / [Pausa](#)

13:15 > **Intervención de / [Intervention du](#) / [Intervento da](#) Elisabete Thamer,**
AE nominada en noviembre 2016

Debate / [Débat](#) / [Dibattito](#) > Rithée Cevasco

13:45 > Clausura / [Clôture](#) / [Chiusura](#) > Rithée Cevasco

14:00 > Agradecimientos / [Remerciements](#) / [Ringraziamenti](#)

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