

## **Long Live the Cartels of the School!**

**Manel Rebollo**

The joyfulness of this title, with which our new CAOÉ presented itself, has allowed me to write a few lines as prelude to the Meeting of the School, Third European Convention.

The imperative of the social link, essential to the little chap's survival, as Lacan reminds us from his « Mirror Stage... » on, and as Freud said in « Why War? », led the father of psychoanalysis to found, in spite of « the malaise in civilization », an association that would relegate him to this place. Lacan did not want an association, but a School which would not take the form of Church or Army - institutions that Freud, in his work, declared little inclined to psychoanalysis. Lacan ended by dissolving his School because it did not meet his expectations. There followed other attempts by his disciples to find new institutions to "think psychoanalysis " and to move it forward, without the stagnations that so often characterized it. Among these institutions we must count our EPFCL. Lacan invented two original *dispositifs* for his School: the Pass and the cartel. First, the cartel, the small working group with which Lacan responds to « the imperative of the social link » by way of an associative modality, whose nucleus is: : « thinking psychoanalysis » based on a work transference; and for the cartel he invented his formula : four come together and choose a plus-one, who must ensure that the work of formation does not degrade into other transference phenomena typical of human groups. Dissolution in one year — two at most — and the permutation of its members into new cartels represent a way of making sure desire is opposed to the passions (love, hate, ignorance...), so deadly in inter-human bonding.

Despite the many bets placed on the cartel, in the many, different Lacanian inspired psychoanalytic institutions - not only Schools- its mode of presence in the work of analytic formation is often put back into question.

In this situation, we have supported the formation of « Intercontinental and Bilingual Cartels of the School » that can aspire to promote the work of elaboration and transmission of psychoanalysis in its international context, which is the characteristic that distinguishes our School from the one founded by Lacan, then dissolved.

Although the discourse of the Master inevitably impregnates our institutions (IF and EPFCL), we are convinced that the cartels – shelters of hysterical discourse, with their production of knowledge – breathe new life, « libidinalize » so to speak the transmission of psychoanalysis. Thus, we hope the cartels will have a long life and give life to our School from their structure, de-completed of most of the Ones who, no matter who they might be, must be several, One by One, to ensure that «thinking psychoanalysis » perpetuates itself.

Translation by Devra Simiu