

BULLETIN OF THE INTERNATIONAL COLLEGE OF THE
GUARANTEE

2018-2020

Echoes, Échos, Ecos, Echi
n° 20

Dear colleagues,

The mandate of our ICG is coming to an end. The year 2020 has pushed us all to invent new ways of working, of meeting, and we would like to salute the various initiatives that have enabled our international community to everywhere bring to fruition connections for work that were hitherto unimagined, and that, we hope, will continue to have a place beyond the pandemic.

The IGC would like to thank you for your participation at key moments in our institutional life, such as the International Assemblies, the Symposium on the Pass and the Study Day with ASs. Distance has not prevented us from being together and working for the future of our School.

We would like to express our special thanks to the passands and passers who agreed to modifications to enable the *dispositif* of the Pass to work in the current conditions.

Since we are in the mode of thanking people, we express our warm gratitude to our many translator colleagues who have helped us throughout our mandate. Untiring - or tired! -, without them it would be impossible to keep our International School alive.

We would like to take this opportunity to express our best wishes to colleagues of the new ICG in their future functions and wish each of you and yours a happy holiday season. May 2021 be a more gentle year and may friendly encounters be possible once again!

Elisabete Thamer and Beatriz Maya
Secretaries of the ICG



THE PASSES

This ICG listened to 20 Passes throughout its mandate, 8 of them by videoconference, after consultation and the agreement of passands.

We should stress that our experience of the Pass “by zoom” remains a limited one, since of these 8 passes, only one took place entirely by videoconference, that is, meeting with the passers also occurred by this means. Of the other 7, 5 passands were able to meet their passers in person, and 2 others met one of their passers in person and the other by videoconference. The meetings of the cartels of the Pass with the passers worked well using this method of transmission.

REPORT ON PASSES OF THE LAST 10 YEARS

To give you a brief history of how the *dispositif* of the Pass has functioned in our School, we’ve drawn up a table summarising demands for the Pass by country, and the nominations since 2010, which was when the Pass Register was introduced.

DEMANDS FOR THE PASS 2010-2020

	2010-2012	2012-2014	2014-2016	2016-2018	2018-2020	Total
FRANCE	16	6	8	3	7	40
BRAZIL	2	3	2	9	2	18
ARGENTINA	1	1	1	2	6	11
ITALY	1	2	1	3	1	8
SPAIN	1	0	1	2	2	6
COLOMBIA	1	2	1	1	0	5
BELGIUM	1	1	1	0	0	3
AUSTRALIA	0	0	0	0	2	2
UNITED STATES	0	1	1	0	0	2
LEBANON				1		1
VENEZUELA		1				1
SWITZERLAND	1					1
TOTAL PER ICG	24	17	16	21	20	98
NOMINATIONS	2	3	4	5	2	16

MEETING WITH AEs

The ICG was delighted to be able to organise, on 22 November last, an International Meeting with AEs, via zoom, with the theme “Is knowledge invented?” We were able to listen to presentations from Andréa Franco Milagres (Brazil), Alejandro Rostagnotto (Argentina), Adriana Grosman (Brazil) and Julieta De Battista (Argentina). Their contributions will be published in the next issue of *Wunsch*.

Between 380 and 400 people took part in the day, who benefited from the simultaneous translation into the 5 languages of our community.

AD HOC COMMISSION

The ad hoc commission for the admission of members of the School of the Rede Diagonale-Brazil and the FLal, approved at the last General Assembly of the School, was constituted according to the criteria established in the text that was voted on (Bernard Nominé, Elisabete Thamer – France; Rosa Escapa – Spain; Vanina Muraro – Argentina and Andréa Hortélio Fernandes- Brazil). Several applications from the Rede Diagonal have arrived and the ad hoc commission has begun to examine them.

WUNSCH

The 21st issue of *Wunsch* is currently in preparation. It will publish the presentations from the Rencontre with AEs, contributions from members of the outgoing ICG, as well as a dossier with the Preludes to the Rencontre of the School which did not take place.

COMPOSITION ICG 2020-2022

The CRIF announced the composition of the new ICG on 1st December 2020:

For the Americas: María de los Ángeles Gómez (AL-N); Julieta De Battista (AL-S); Fernando Martínez (AL-S); Sandra Berta (Brazil) and Beatriz Oliveira (Brazil).

For Spain: Ana Alonso; Mikel Plazaola; Manel Rebollo and Trinidad Sánchez Biezma.

For France and Forums attached to France: Sidi Askofaré; Cathy Barnier; Nicolas Bendrihen; Christophe Charles; Marie-José Latour; Sophie Rolland-Manas; Colette Soler and Bernard Toboul.

A handover meeting between the outgoing ICG and the new one took place on 13th December by zoom.

REFLECTIONS ON THE EXPERIENCE OF THE PASS VIA ZOOM

And “zou” and “zoom”!!

Albert Nguyễn

It can happen that the cartel of the Pass hears the fall of the Subject-Supposed-to-Know, of which Lacan gave a beautiful formula at the end of his Seminar entitled *Light!* of April 15, 1980:

“The subject supposed to know is not everyone, nor anyone. It is not *every subject*, but neither is it a *namable* subject. It is *some subject*. It is the evening visitor, or better, it is of the nature of the sign traced by the hand of an angel on the door. More certain of existing, of not being ontological, and coming from one doesn’t know *zou*”.

But what has come “from one doesn’t know *zou*” is the *Corona virus*.

The unexpected arrival of the viral pandemic has put the functioning of the procedure of the Pass into difficulty. The ICG debated at length the response to be made. Should we suspend listening to the Passes for which testimonies had taken place, or were about to be made? Was it preferable to ensure that the testimonies gathered by the passers could be heard, and how? And here, Zoom came to our rescue, to the rescue of the discourse that we maintain. We decided to try the telematic experiment in order to envisage a response to the now impossible presence, to the impossible encounter.

An experiment limited to 8 Passes was carried out by zoom, but the “zoom” did not produce the magnification necessary to provide definitive data on the difference between virtual and real encounters.

However, we can say that the transmission via zoom was made in good conditions and that we did not detect in the transmission of the passers anything that could have complicated or prevented the cartel’s assessment of the transmitted Pass.

The question remains as to whether this impossible encounter, which is supplemented by telematics, does not leave out of the procedure “all those little things” that make it possible to say that an encounter took place. All the more so since the contingencies associated with the dislocation of passands, passers and cartels very often produce unexpected effects that shape the quality of the encounter.

Does one hear the same thing? The voice and its vibration, the way it resonates in the body of the passers – are these unchanged when the transmission to/from the passers is diffused through the screen and the volume of the machine?

And what about the flat image? Where does the fatigue felt after transmission come from? How to interpret this absence of bringing bodies into play?

¹ Translator’s note: ‘zou’ is an untranslatable homophony! Lacan is playing here on the French term *où* (where) – so the anticipated ending of the sentence might be “and coming from who knows where” – and also on the French term *zou*, a colloquial term with a sense of ‘let’s go, let’s get going, or time for action’, so ‘who knows *zou*’. A colleague has pointed out that these various wordplays might also alert us to a ‘know-where’. The author of the current piece is obviously playing on *zou/zoom*.

Of course, it is a question of reporting to the cartel the testimony of the passand that the passers are trying to pass on. But are the saids enough to pass on a saying in its... echo made to be heard?

This is what this ICG transmits to the next ICG, these inexhaustible questions that chart the brief “zoomed” experience that will have been ours (only one of the 8 Passes having been made entirely by zoom). Overall, a lot of work remains to be done and since we are at this point, we wish you all the best for this work, a good Christmas and our best wishes for the task to be accomplished during this ICG 2020-2022 mandate.

The urgency of the Pass!

Ana Laura Prates

The fundamental issue that guides me is a reprise of the purpose of the Pass, which is to render inseparable the formation of the analyst and the transmission of psychoanalysis. This was its novelty in the history of the analytic movement. We must appreciate that the Pass is not a transcendental experience, out-of-this-world, nor foreign to the conjunctures of the century. The world is going through an extremely critical situation. Know-how with regard to the Pass, in this moment, seems to me less a technical or technological problem than an ethical decision. I think we must return to the question: why the Pass? Lacan did not invent it in the name of certain subjective imperatives, but in order to keep alive the question of what a psychoanalyst is and what happens in a psychoanalysis carried to term. I mean that it is a wager on a collective elaboration of a singular act. The School must urgently listen to testimonies so that psychoanalysis can renew itself on the basis of each singular experience. In this way, listening to the testimony of the act through which a new analyst comes into being, before it is forgotten, is an imperative for psychoanalysis. An imperative so that psychoanalysis, in Freud's words, does not become “the future of an illusion”.

At this moment, it is unavoidable to confront the paradoxes posed by the virtual dimension, made possible by the invention of the internet, which is in no way reducible to the imaginary. Are we ready for a critical revision of our concepts of the real and the virtual, developed by Lacan from the beginning of his teaching? The screen cannot be reduced solely to the window of fantasy, but can it be thought of as littoral, or through the topological notion of neighbourhood, writing thus of edges and overlaps between the symbolic and the real, beyond the borders of states that colonise or walls that segregate? Are we Lacanian enough? Borromean enough? Do we conceive of the knot as the space/time of the speaking-being, or do we still operate with the Kantian conception of space and time as *a priori* of language? Could we be ready to abandon our established knowledge in order to – who knows – let ourselves be taught by a new experience? Do we want to take the risk? Would that not be a good destiny for the Pass,

beyond the disputes over nominations? Perhaps this is an opportunity offered to us by the new times. What will be our wager on this Lacanian Field?

Translated by Deborah McIntyre