



Echos, Echoes, Ecos, Echi n° 8

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- THE EXPERIENCE OF THE SCHOOL: ECHOES, TESTIMONIES

The mission and work of the ICG 2023-2024 is coming to an end, and the responsibility for supporting the EPFCL in its project to ensure the extension/intension of psychoanalysis is being passed on to others.

We are pleased to introduce those who have been elected by all the Members of the School for the next period 2025-2026: Rosa Guitart, Lidia Hualde, Dimitra Kolonia, Phillipe Madet, Silvia Rodriguez, Christelle Suc, Daphné Tamarin, Patricia Zarowsky, (l'EPFCL-France and Forums attached); Adriana Grosman, Ida Freitas (EPFCL-Brésil); Dyhalma Ávila (Latin America North); Gabriel Lombardi, Gabriela Zorzutti (EPFCL-Argentine); Antonia María Cabrera, Montserrat Pallejà, Amparo Ortega (EPFCL-Spain)

For this issue of **ECHOES N°8**, we have chosen to share with you a testimony from each of us about our participation in the experience of the International College of the Guarantee.

Carolina Zaffore: (Arg) First time at the IGC
Secretary for America - IGC 2023-24

I will look for some echoes in the time variable that I noticed after these years crossed by different time zones, proper of the international character, inseparable from the guarantee function that concerns the IGC.

The chronological dimension marked a strict regularity of meetings, of reasonable haste in the delivery of texts, translations in an interlinguistic dialogue and deadlines to be respected. However, beyond what the agenda imposed, I would highlight some aspects that were not given beforehand and which needed to be worked through, always in a frame that assures the appearance of contingency.

On the one hand, something that we were finding between all of us was the *tempo* between the elaborations around the Pass, the production of texts of a very diverse nature and the administrative work. I don't just mean setting a certain "amount of time" for the different things, but how each IGC has to manage to synchronize such dissimilar issues in order to work effectively, taking into account both the institutional and the epistemic rhythms. I think we succeeded at times, at times not so much...

On the other hand, I underline how important was to locate what is necessarily lost in a collective work. It is worth asking this question: how to deal with this dimension of loss? Perhaps its elaboration will take each of us some time away from our role in the IGC, but we will surely be able to transmit something at our handover meeting with those who continue the task.

I also highlight the temporal variable in its most real dimension, which I think emerged in the judgements made by each of us in the Cartels of the Pass. Argumentations and shared debates, yes, but also that decisive moment that concerns us one by one, a determining factor in the conclusion of each pass and in a genuine elaboration of the cartel.

Finally, a word of thanks to Dominique, a great partner in the Secretariat, as well as to all the colleagues with whom we were able to accompany us very well in the work and also in the unexpected loss of Ricardo, an indelible mark of this IGC that remembers and embraces him at the moment of conclusion.

Translated by the author

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Dominique Touchon Fingermann (Fr) : Are we satisfied?
Secretary for Europe - IGC 2023-24

Are we satisfied with these two years of experience and work 'for the School': its animation, its orientation for psychoanalysis: its 'guarantee'? What a job! Intense, multiple, excessive? What can we say about it?

I'm going to step out of my role as secretary of the ICG defined by representation: representing the ICG in our messages, study days, texts, reminders, invitations, but also representing 'the School', its orientation, its structures in the meetings of the ICG, our debates, our polemics.

I'm going to speak for myself: what satisfaction? regrets? worries?

First of all, I have to admit that this job has fascinated me! I love projects. Making school: it's a project, right from the start, always and everywhere. So I'm pleased to have seen a School of psychoanalysis on the move, in motion, in a 'whirlwind'.

Our monthly meetings of the ICG with these 17 strangers set a precedent: clarifications, where we were able to measure our distances, not just linguistic ones, then little by little the exercise of curious listening made it possible to find an understanding: an ethical community concerned with what guided it: what is a psychoanalyst? It was from this mosaic community that the cartels met in turn to welcome the passes and their passers.

Most of the time we were delighted to meet them, when they gave us access to an applied psychoanalysis that went beyond common sense. The passers brought with them news of a psychoanalysis without frontiers: phew! bet won, so our school was a school! Occasionally, however, their affects or their affectations became a screen for what might have been understood as passages from an analysis to analyst. So we asked the question: what is a passer? What makes an analyst designate this analysand as being 'in the pass'? Worried, we put the question to the AMSs, but without much response.

AMSs, passers, passands, cartels, secretariats, are all committed to ensuring that this movement around the pass and its dispositive orientates our School and its disposition towards psychoanalysis.

In the end, however, the satisfaction of taking note of this exciting commitment is tempered by a certain astonishment, not to say a certain concern: what is the reason for the few nominations of Analyst of the School? Too much imprudence on the part of some, too much caution on the part of others? Story to follow ...

Translated by Susan Schwartz

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Didier Castanet (Fr): **Work, School, and Enthusiasm**

Why not keep it short?

For me it was as if something were in labor in my relationship to work and to the School. To use the photographic metaphor, something "revealed" itself (therefore already present and waiting).

If analysis taught me that one could work with pleasure and without pain, this experience of the ICG confirmed it.

The international dimension, beyond any idea, here in concrete terms was for me a real opening. Even if we do not speak the same language, I did not feel like a stranger, nor did I feel like my colleagues were strangers, especially in the Cartels of the Pass. No one language had supremacy over another. We were all equal, all members of the School.

It was also for me an exceptional human experience in meeting colleagues. Meeting always linked to work and School.

And to move all this, to drive this convoy, we had two very effective "locomotives".

It is an experience that for me is ending...for the moment!

Translated by Devra Simiu

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Martine Menès (Fr): I would talk about being on the verge, if...

In the Proposition of October 9, 1967 on the Psychoanalyst of the School, Lacan writes about "the AE to whom one attributes being (...) on the verge (*être sur la brèche*)" of resolving crucial problems for analysis.

Did my participation in the ICG get me to being on the verge (*sur une brèche*)?

Surely it would have been necessary to recognize without a shadow of a doubt those who were there, or weren't? Endless pass?

On the verge: I imagined myself positioned, not necessarily very comfortably, behind a hole in order to see occasionally some light come through.

And here's what I am learning from Google, which knows everything without thinking: being on the verge means to be ready to attack.

One must therefore be sufficiently armed to resolve crucial problems.

It was with this sort of perplexity that I enter into what will become - not so quickly - "my" ICG.

I look, I listen, I do not always understand the foreign languages. But Spanish becomes more familiar, Portuguese more expressive.

There is someone's impatience, another's impertinence, the urgencies to speak, the efforts to listen without prejudice, each one's discoveries, their presence and, very soon, the pleasure of finding each other, the elective affinities, the surprises, the laughter, and always thinking about the past. The seriousness of the work of research, of reflection, is shared.

The unforeseen comes to shatter the experience. The cat's grin, which regularly reminded me of Alice's cat in Wonderland, the childish smile that burst unexpectedly on Ricardo's alert face, is extinguished. This CIG mourns him.

A warm and laborious solidarity remains.

Translated by Devra Simiu

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Glauca Nagem (Br): The engagement of each one and the orientation

In addition to my participation in the Cartels of the Pass, I have exercised two functions during my experience in this ICG: being part of the translation team as well as of the ICA, the International Commission for Accreditation. As for the first, the work consists in keeping alive the multilingualism of our School. As Lacan says in Seminar 24, language can only be said in another language: this is confirmed by our multilingualism.

In the ICA, our task was to appoint the new AMEs of our School. This work depends on the DELs, the Local School Devices responsible for the guarantee, and on their care with regard to the proposals of AMEs that reach them from Members of the School. We formulated a number of recommendations which we extracted from a document written by the School's first ICG and from the principles that guide us. We thus wished to collaborate in the task of colleagues who would propose new AMEs and the respective DELs of the Guarantee.

From the experience of working in this ICG, I take with me the understanding that our School depends directly on the fact that its members are always attentive to the principles that guide us, because the action of each one resonates all the way from the level of local work to the International dimension. There is no isolated action in a School of Psychoanalysis.

Translated by Devra Simiu

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Teresa Trias (Sp) : Languages, voices, misunderstandings, smiles

New voices, old names... the newness of the ICG aroused my enthusiasm, but due to my ignorance, not without a certain respect for what was to come. Ignorance? Yes, because even though I knew some of the responsibilities, what happened exceeded my expectations. Different committees, different texts, different languages. Sometimes the difficulty of understanding led to misunderstandings, but not without humour and smiles.

Brazilian, which I thought I understood a little, I misunderstood. These difficulties were resolved by the context of what was being said, but not always. And something remains unresolved... next time I'll understand better... The beauty of the sound is there despite the misunderstandings.

French, a language I'm familiar with, becomes incomprehensible when the conversation is fast-paced. I miss a lot of things, nuances, words... The urge to translate has been constant.

Working with colleagues from other countries that I didn't know. That in itself is a new link and the beginning of a work transference.

Solidarity and affection have endured throughout these two years of serious, constant and rigorous work. The affection and sadness of the loss of a colleague who had almost become a friend – Ricardo, your smile will remain. I was sometimes a little annoyed by the haste, but then, there are things that require lightness and determination.

The Passes, so desirable to listen to, are laborious work. Laborious in the understanding of the language when you don't know it, but which is dissolved by the solidarity of the colleagues in the Cartel. Laborious on the epistemic level, leaving questions to be resolved, which will be debated and argued as much as possible.

The positions of each passer and the possibility of transmission. Transmission is possible, even if there is no desire of the analyst and no final analytic act. Each with the affects that listening to the respective passand has produced in him. Affects that sometimes make transmission difficult because they are 'too affected'. Affects make it virtually impossible to distance oneself and to transmit, because it is the subjective that prevails.

And the work goes on

Translated by Susan Schwartz

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Radu Turcanu (Fr) : *The un-principle* and the cartel of the pass

The dispositif of the pass is well established. All we must do is reread the texts, discuss them for as long as it takes, and the machine is set in motion. A whimsical machine at first sight, but one whose efficiency surprises even the sceptics, of whom I was one at the beginning.

I am grateful to my colleagues on this IGC for the fact that in our discussions and debates, the '*en raison*' (with reason) approach has more often than not won the day. But I am also grateful to them for having sprinkled our work with a mixture of (in)tranquility, delicacy, pugnacity, humor and even suspense.

What perhaps touched me most about this experience was that the moments for conclusions and decisions were at times preceded by a form of suspension, when the machine seemed to seize up. This put us into a different kind of work, where it was no longer a question of following the few statutory and regulatory principles, or common sense, but of getting our hands dirty. Hence the *un-principle* in the title, inspired by the *un-bewusst* and the *une-bévue*.

I'll give just one recurring example. It concerns the encounter with the passeurs in the cartels of the pass. One question kept coming up: should the principles of their designation be refined? Should they be made more robust in the face of the oddities encountered? And what about the responsibility of the democratically elected members of the IGC?

As time went by, it became clearer to me that it was precisely where we were pointing the finger at a certain vagueness in the principles that we had to invent a way of 'dealing with' the surprise, which is always bad, as we know. We had to set aside our assurance and pertinence in order to try and get the 'passeur' or 'passeuse' out of his or her subjective ground, which has been so often decried, and which also had a dissuasive effect on the AMEs when it came to designating the 'passeurs'.

In the end, I say to myself, 'this crazy thing works nevertheless.' Not just because of the principles, which are necessary, or because of a School policy that should always be careful not to interfere with the dispositif of the pass, if we learn anything from the past. It works above all when we blithely put the book (the pound) of our assured knowledge on the line, even making it run to its ruin.

Translated by the author

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Armando Cote (Fr) : *Living it to tell it*

The experience of the pass, one has to have lived through it in order to speak about it, at all levels: passant, passeur, cartel. From my experience in the cartels of the pass, I recall the laughter, the disappointments and the emotions, but also the encounters. The cartels of the pass were joyful encounters, with other languages, other styles and other accents. The cartels of the pass, these were journeys, not numerous, but intense, concentrated. A journey sets the tone for the encounter, many hours of travel for a few minutes of listening. Then, there is the experience of the Cartel, unique, following the testimony, a time of discussion in which each person testifies to what he or she was able to perceive, grasp. An unprecedented collective experience. It is an experience that escapes any method of interpretation or treatment. But at the same time, the pass is a logical adventure, full of paradoxes.

What psychoanalysis does best is unravel these problems of logic. What most surprised me is the temporal condensation which is produced over time, the pass is an experience with time. Long slices of analysis, sometimes decades, condense into a few minutes, dense and intense.

But what to say about the experience of the ICG? It is a school experience, the school at the center, the school and its international dimension, no language predominates. *Lalangue* has a privileged place, the tones, the accents, the way of pronouncing, and translating, sounding and resounding in each one. A concrete experience, where a certain urgency to respond to a request for the pass combines with the desire of school.

But, most novel for me, the decision for an AE nomination, or not. The unique dimension of the analytic discourse, its place apart from any other discourse, is evident at this moment. Incalculable calculations, illogical logics, in short, after several rounds and returns a collective conclusion is necessary. Far from panic and intrigue, the resolute work always, in my experience, was respectful of each life path, each path of analysis and effects of the analytic act. Astonishing to verify the variety and diversity. The analytic adventure is an experience of life. As Garcia Marquez has said, "Life is not what we have lived, but what we remember and how we remember it".

Translation: Devra Simiu.

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Anne Marie Combres (Fr): From the plurality of languages to the choir?

What impact will taking part in our School's ICG have on me?

This is the second time I've experienced it, and I still have a lot to learn from this time shared with colleagues from other places, other countries, and speaking other languages... .

The sadness caused by the death of our colleague and friend, Ricardo Rojas, touched us deeply, as he contributed so much to our work through his rigorous contributions.

The international dimension has been exciting and instructive. As the person responsible for translating texts into French, I was faced with a fascinating task, aided by all those who agreed to contribute! It was a real challenge to pass from one language to another, especially when there was no one to translate the Portuguese... but it also gave me a chance to familiarise myself a little with this beautiful language.

In the discussions around the testimonies of the Pass, this plurality of languages was sometimes reminiscent of a strange choir, with each person using their own voice to integrate words from elsewhere into their own words, in an effort to explain themselves and to hear the others... .

What I will take away from this ICG is an encouragement for everyone to participate fully in the experience, and emphasising how much our two secretaries put into it!

Translated by Susan Schwartz

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Pedro Pablo Arévalo (Sp): The School of the pass, from the ICG.

Ours is a School of the pass. This has consequences. Firstly, in the direction of the cure by those of us who identify with it, an ethic is brought into play that aims at the passage from analysand to analyst, at the end of analysis and the absolute difference. Secondly, the different moments of the device generate and transmit great energy in the institution, they mobilize the School. The interviews between the passants and the passers, the meetings of the passers with the cartel of the pass, the deliberation and the decision of the cartel, the three years of transmission for the nominees. In the case of the non-nominees most of them overcome the unfulfilled expectation and manage to empower their desire for psychoanalysis. Every pass conveys an act. There is a before and an after for everyone involved.

At the ICG I had the incredible experience of listening to eight passes. Exciting to corroborate how being a School of the pass is evidenced in the encounter with the passers: the development of the cure, the hystorization of the

analysis, the emphasis on the effects of the end, the passage from analysand to analyst. Then, the deliberations within each cartel of the pass. Nomination or non-nomination, both the product of conscientious debates, point by point. I ended up very exhausted, but with a deep feeling of mission accomplished.

Translated by the author

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Anastasia Tzavidopoulou (Fr) : “A fictive pass for an incomplete training”?

We find this expression in *Television*, p. 510 in the *Autres écrits*, and I quote: “Happy are those cases in which fictive ‘Passes’ pass for an incomplete training: they leave room for hope”.¹ We talk a lot about Passes for which there has been a nomination: in the Cartel of the Pass, in the meetings of the ICG and consequently in the School. But there are also those who remain in the shadows, for whom the smoke of the passage from analysand to analyst cannot dissipate. Something doesn’t reach the ears of the Cartel. Could these be fictive Passes, missed Passes? Perhaps for the passand, at least initially. Because involvement in the dispositive of the Pass requires energy: meeting the CAG, travelling, sometimes quite far, to pass on the testimony to the passers. And it undoubtedly implies the desire to achieve a nomination. But in the end, it’s not a question of missed Passes, either for the Cartel or for the ICG, and consequently not for the School either. It’s work that takes place in the shadows, but which sheds light on the elaborations that follow. It is work that leaves hope insofar as the training itself is never complete.

Translated by Susan Schwartz

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Alejandro Rostagnotto (Arg) : To designate, to name.

The School, in its initiative, awards the title of AMS to those analysts who have demonstrated their competence as practitioners of psychoanalysis, without specifying details about their referential knowledge. The institution thus ratifies the trust placed in the practitioner, who has provided enough evidence for the School to endorse him/her, keeping alive psychoanalysis in the Lacanian field. The nomination of an AS (Analyst of the School) implies a different procedure and logic. I propose to differentiate two aspects of the practice of nomination.

Nominare aliquem: The ICG nominates as AS *those* who, committed to the dispositive of the Pass, have demonstrated significant advances in their analysis and their aptitude for contributing to the development of psychoanalysis. The contribution of the one nominated is based on his/her singularity and the unique way in which he/she has resolved his/her analysis, including transference, morbid symptoms, fundamental symptom, and end of analysis. *Someone* is nominated whose push to say is audible and vibrant, with resonances that have an impact on the passers and the Cartel of the Pass. However, an additional push is required to ground the analyst’s desire.

Nominare aliquid: from this perspective, the nomination falls on *what* is nominated, *that* which grounds the *Wunsch*, a necessary point of support that shows that there is an analyst. There can be analysis but no analyst. Analytic discourse allows for a social bond where the function of the semblant is decisive in the separation from the object that beats in analytic experience. To occupy the place of the object requires abandoning the fixity of the fantasy in order not to realise a new perversion. To abstain from surplus jouissance in its different versions. The authorisation and the identity of the self are based on the real of the thrust of the drives liberated for the use and satisfaction of the praxis of the analyst’s desire.

Translation: Pedro Pablo Arévalo.

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¹ The quotation is from the English translation of Lacan’s text: *Television: A Challenge to the Psychoanalytic Establishment*, trans. D. Hollier, R. Krauss, A. Michelson, New York and London, W.W. Norton & Company, 1990, p. 4.

Rebeca Garcia (Sp) : Between inspiration and experience

Who knows, maybe “*foi o vento de lá, foi de lá que chegou...*” (*) that encouraged me to dare to take part in a totally new experience: working with 16 colleagues who until then were strangers to each other personally, in different languages, confronted with the responsibility of participating in the dispositive of the Pass and also of ‘making School’.

Of course, I could assume that we had many things in common that would be a ‘source of inspiration’: the journey of our own analysis, the study of our founding texts, the work of Freud and Lacan and the previous work of each of us in our commitment to psychoanalysis.

All this was in the realm of the ‘imaginable’. But as Lacan wrote in 1981: *‘experience has its price, because it is not imagined beforehand’*.

One can know the charts, but nothing anticipates what the voyage will be like.

Each pass a question, each pass a call to elaboration, each pass a richness.

I thank all my colleagues for having made possible this opening to the experience as such, a work in progress around the not known, the unpredictable, which has allowed the style of each of us to be instilled, even though they are so different!!

The presence and attitude of our dear Ricardo were more than an example.

The determined and tireless work of our two secretaries set a rhythm to which, as in jazz, everyone was able to contribute their own melody.

The heart of the School continues to beat, sometimes with apparent stillness, sometimes on the verge of a shock, but in a lively transference of work: it was worth the journey and the ‘price’, *à suivre ...*

Ci vediamo a Venezia, cari amici!

(*) Beautiful Brazilian song

TN: *The author wishes to leave sentences in another language untranslated.*

Translated by Pedro Pablo Arévalo

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Ana Laura Prates (Br) Foreign

For the second time, I’ve taken part in the International College of the Guarantee and I keep on being caused by the experience of a School and its effects. The cause makes me question the signifier ‘international’, and I do so from my exotic language: Portuguese. The language of Camões, Fernando Pessoa, Saramago, Mia Couto, Valter Hugo Mãe, Chico Buarque, Machado de Assis and Clarice Lispector – my language – allows me to express the difference between being (permanent state) and being (temporal condition). I, for example, am a Member of the School (permanent state), but am a member of the ICG (temporal condition). Being (temporal) is a transitory state, and it helps me to think of the School as something that is never ready, finished or guaranteed, but rather as an occurrence, an event. We make School every time. In this case, we make an international School. It’s essential, however, that our internationalization includes the role of the foreigner. Not an alliance without borders, but the inscription of a coastline: ‘Between center and absence, between knowledge and jouissance, there is a coastline’ (Lacan).

We Brazilians have a paradoxical relationship with the Portuguese ‘wandering navigators’. We know that ‘sailing is necessary’ and we cross the Atlantic with readiness. Mia Couto reminds us in his African experience: ‘And it was as if the threads of history were unravelling in that immense sea, ancient skeins in which our blood had mixed. That’s why we lingered in worshipping the sea: there were our common ancestors, floating without borders. ‘We are of the same race, Kimdzu: we are Indians’. However, there are borders, labelled by Milton Santos as ‘schizophrenia of space’.

Our International cannot be the same as the ‘Global Village’, or the UN, which daily attests to its failure to prevent the worst. Even though we have a ‘Big Mac’ index in the IF, it’s no good for listening to a pass. Our treatment of the foreigner who inhabits us is neither an elimination of concentration, nor an exclusion of segregation, nor an enslavement of racism, nor a domestication of colonialism, nor an exploitation of multinationals. Nor is it a bureaucratization of scientific and university agencies. The Pass requires an unprecedented treatment of the

foreigner. There are, therefore, two quite distinct spaces: that of listening to the passes, in which, as much as we endeavor to translate (and we do), we need to be open so that the singular language of the passand can be heard from the sounding board of the passers. In the pass, we are refugees of the Other, Indians. However, when we return to our cities to pass on the good news, the ‘schizophrenia of spaces’ needs to be addressed, as well as the ‘discord of languages’. In both cases, however, we need to include the foreigner. I could quote Camus, but I’ll quote Caetano Veloso: ‘And I, less a foreigner in the place than in the moment, am more alone walking against the wind’. Alone, but with a few others

Translation: Pedro Pablo Arévalo.

• THE INTERNATIONAL COLLEGE OF THE GUARANTEE

The Pass :

The International College of the Guarantee received 27 requests for the pass (10 from CAG France, 14 from CLGAL, 3 from DEL Spain). At this time, 23 passes have been heard by 11 cartels, each composed of 2 members from South America, 2 members from the French dispositif and one member from the Spanish dispositif. 4 passes will be heard by the next ICG.

As of now, the cartels of the pass of the ICG 2023-2024 have nominated two AE’s:

Maria Constanza Lobos (EPFCL -Argentina)

Pastora Rivera Silva (EPFCL - Spain F8)

Ana Maeso (EPFCL - Spain F8)

• THE PLURILINGUALISM OF THE IF-EPFCL

The team responsible for translations is composed by members of the ICG and CAOS: **Rebeca Garcia Sanz** for Spanish, **Anne Marie Combres** for French, **Glaucia Nagem** for Portuguese, **Pedro Pablo Arévalo** and **Suzan Schwartz** for English, **Diego Mautino** for Italian.

THANK YOU TO ALL THE TRANSLATORS :

Thanks to their constant work, SPFCL is able to maintain its international and multilingual experience.

Alejandro Rostagnotto, Ana Alonso, Anne Marie Combres, Beatriz Chnaiderman, Beatriz Oliveira, Carney Lee, Chantal Degril, Claudia Rios, Daniela Avalos, Daniela Batista, Daniele Salfatis, Daphné Tamarin, Deborah McIntyre, Devra Simiu, Diana Correa, Didier Castanet, Diego Mautino, Dominique Fingermann, Dyhalma N. Ávila López, Elisa Querejeta Casares, Elisabete Thamer, Elynes Barros, Esther Faye, Gabriela Costardi, Glaucia Nagem de Souza, Guilherme Mola, Julie Stephens, Leonardo Lopes, Leonardo Pimentel, Lina Puig, Luciana Guarreschi, Lucília Maria Abrahão e Sousa, Magali Raynaud, Maria Claudia Formigoni, Maria Laura Cury, Martina Blatché, Mikel Plazaola, Míriam Pinho Fuse, Nathaly Ponce, Pedro Pablo Arévalo, Pepa Cabrillas, Rafael Atuati, Rebeca Garcia, Rosa Escapa, Sebastián Báquiro Guerrero, Sheila Skitnevsky Finger, Sophie Rolland Manas, Susan Schwartz, Tatiana Assadi, Viviana Venosa.

• WUNSCH

International Bulletin of the School of Psychoanalysis of the Forums of the Lacanian Field

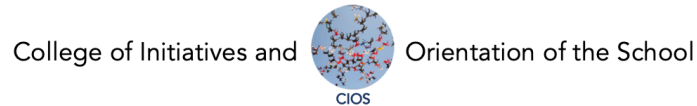
WUNSCH 25, will publish the interventions from the VIII° Meeting of the EPFCL May 1, 2024, as well as elaborations by 16 members of the ICG 2023-2024 about their experience in the dispositif of the pass.

We will also be publishing a text by Ricardo Rojas, our colleague who died suddenly last September and who was responsible for Wunsch on behalf of our IGC.

The publication team for Wunsch is composed of Carolina Zaffora, Dominique Fingermann, and Pedro Pablo Arévalo. For Wunsch 25, Glaucia Nagem will be the general coordinator for translations.

We would like to note that Wunsch is regularly consulted and cited in the work of the cartels, in the Seminars of the School, and in their texts, which motivates us all the more to attend to its publication.

- THE COLLEGE OF INITIATIVE AND ORIENTATION OF THE SCHOOL - CIOS



The College is composed by Carolina Zaffore, Dominique Fingermann, secretaries of the ICG, as well as Ana Laura Prates, Didier Castanet, Rebeca García, and Daphne Tamarin, Diego Mautino

The cartels of the CAOS :

There are currently 21 intercontinental and bilingual cartels at work ! Since the beginning of the initiative launched by the CAOS 2021-2022, 41 cartels put to work more than 200 members of the School dispersed across 5 continents, on diverse themes all with reference to the specificity of the analytic act: the intension of psychoanalysis, indispensable motor and vector for its extension in the world and in our time.

The catalogue of cartels of the CAOS is available on the site of the IF-EPFCL : https://www.champlacanian.net/public/docu/common/caoe202407_CatalogueCartelsActuel.pdf

The rubric « Find your cartel » made possible the encounter with many cartels beyond one's borders : LONG LIVE the cartels of the School ! Do not hesitate to send your initiatives: epfcl-caoe@gmail.com

The 4th half-day : *Becoming analyst and the analytic act*

September 14, 2024

The Coordination of this afternoon is under the leadership of Rebeca Garcia and Didier Castanet. We will welcome interventions by Bernard Toboul : France, Cora Aguerre : Spain, Esther Morere Diderot : France, Gabriela Costardi : USA, Maria Claudia Formigoni : Brazil, Matias Laje : Argentina.

The texts are published in FEUILLES VOLANTES N°5: accessible on the EPFCL website.

For *FLYING PAPERS* N°6 the CIOS is proposing a new formula: all participants in the experience of Intercontinental and Bilingual Cartels who wish to do so may send us a short text about what their experience in these cartels allowed them to elaborate regarding « the intension of psychoanalysis » .

Before December the 30 th

These contributions will be published in FLYNG PAPERS N°6 under the title

"Intension and invention"



MEMBERS OF THE INTERNATIONAL COLLEGE OF THE GUARANTEE 2023-2024

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Teresa Trías Sagnier, AME EPFCL- FOE Foro Opción Escola, Spain (Barcelona)

We regret the sudden death of our colleague and friend **Ricardo Rojas**, AME EPFCL-ALN Colombia (Medellín y Pereira), deceased on 27 September 2024.