

## THIRD INTERNATIONAL MEETING OF THE SCHOOL

Cité des Sciences et de l'Industrie

### Analysis, its Ends, its Continuations.

#### The Spirit of the Meeting:

For three days, we will have an opportunity to meet in Paris and discuss the theme chosen in Rome in July 2010: an invitation to testify, to question and develop this theme, which is relevant to our School and which will mark our ongoing reflection on the experience of the pass, after Rome and before Rio de Janeiro.

This theme is clearly important and acute, both for the seriation of the experience and for its results and, at the same time, the epistemic opening inherent to the "positivation of the end of analysis" based on the final satisfaction obtained, as a positive concluding affect. The point is to bring results and options in line with each other. The Meeting will have experience as its watchword, the experience of the pass on either side of the Atlantic, and which has been going on for the last decade. Whilst local historical and analytical specificities, and the options already taken, must be respected, a greater homogeneity of practices and designations between geographical areas may emerge: a *sine qua non* if the School's international experience is to continue to produce living teachings.

Under this theme, since the pass is a central concept for the School, we may examine the diverse modalities for the end of analysis and, with its continuations, set forth some ideas that justify the title chosen: there is an after-pass that concerns the life of the *passant*, the School and, more fundamentally, the transformation of the relation of all concerned to analysis.

To facilitate this work, the Meeting will take place in two phases:

The first day, Friday, entitled "The School and the Test of the Pass", will be devoted to a debate on the *passeur* and the AME. There will be two round tables lasting approximately three hours each. Short introductory presentations will be followed by a broad debate for which we are expecting contributions by AMEs and *passeurs* in particular, but also by all those who take part in the work of the School (*passants*, AEs, members). The program will be

based on proposals made by colleagues from all geographical zones, and the time allotted will be proportional to the numerical importance of each zone.

The second and third days will be devoted to presentations on the general theme: "Analysis, its Ends, its Continuations", and the program will be based on the responses to a call for presentations. This part of the Meeting corresponds to the Journées nationales de l'EPFCL-France, which it replaces. On Saturday afternoon, meetings will be held in different rooms, to allow for presentations by members of the various countries, whereas on Saturday morning and Sunday all presentations will be made in plenary sessions.

### **The International Meeting of the School and its Theme: Analysis, its Ends, its Continuations**

#### **Friday 9 December: The School and the Test of the Pass:**

The problem is clear; it was identified in Rome, and concerns the entire School. Two questions may be answered, on the basis of an approach aimed at achieving homogeneity in designations throughout our zones, in order to reinforce our School's international dimension.

- The *porteur* : What is an *porteur*? What are the effects of testimony on a *porteur*? What is accurate testimony?
- The ALE: Designation of AMEs? When and how is a *porteur* designated? Does the pass change the AMEs (relation of AMEs to the School)?

#### **Saturday 10 and Sunday 11 December: 2<sup>nd</sup> and 3<sup>rd</sup> Journées Internationales.**

Whereas in Rome, in the 2<sup>nd</sup> International Meeting of the School, *lalangue*, the Real and the new definition of the unconscious (the speakingbeing) were covered at length by the presentations, this 3<sup>rd</sup> Meeting, following the School's experience, should focus on the positivation of the results of experience, in line with the epistemic progress authorised by Lacan's last writings (hystorisation, end affects, Real as stopgap).

Analysis is not interminable, nor does it terminate in depression or exaltation, pain or exhaustion. The end of analysis is no longer mysterious, ineffable, artistically vague; it is satisfaction, even urgent satisfaction. The real unconscious, *lalangue* and this affect of satisfaction (whose forms and means of reporting deserve questioning, as does the cartel of

the pass) give analysis an end (but also a perspective, an aim, a goal) that is more engaging than the negativities of structure, the ordeal of castration or the religion of the hole. In this respect, the Preface to the English Edition of Seminar XI extends and transforms the conclusions of his writings on the *Étourdit* and the Italian Note: in the end, emphasis is laid less on losses and falls than on the discovery of a satisfaction that makes analysis the experience of a changing affect, an experience that also concerns life, the experience of living: dynamic perspectives for a "living analysis" that presages the fact that the pass through the Real does not lead to solipsism or cynicism, but rather to a glimpse of what may make a community – even international – of unmatched scattered beings: political consequences that the School will examine.

Different periods have corresponded to different "models" of the end: traversal of the fantasy, identification with the symptom, assumption of castration. Today, we are faced with a crucial choice: what is our conception of the Real? Is it only the real linked to effects of language, or does the end affect not indicate that analysis has a bearing on the Real of the living? Does the elaboration of jouissances that the speakingbeing is confronted with enable us to extract a new economy provided by the experience of an analysis? Does the borromeanisation of RSI authorise a new reading of the Real? How does this Real of the living relate to the knowledge of the unconscious?

Alone amongst the disciplines of knowledge, psychoanalysis has correctly situated the register of lack and loss, but it also states (this is what Lacan's writings from the 1970s developed) what is obtained from experience: the positive, the plus and the consequences of analysis for those who take the risk and follow it through: cope, construct a singular response to the manifestation of the Real.

You are strongly encouraged to participate in this Meeting which, if we are equal to the challenge, may constitute a milestone, before we meet again in Rio de Janeiro in July 2012 around the theme: "What is the analyst's response? Ethics and the Clinic".

*Albert Nguyễn*