

# CONVERGENCIA 2023

## Converge on what? With others

[www.umbral-red.org](http://www.umbral-red.org)

Laura Kait  
laukait13@gmail.com

Many years ago, in Barcelona, several colleagues from non-millerian Lacanian institutions met in order to ascertain what it was that we converged on. We discussed the outburst produced by the Master's death, and how each venue kept reading and studying his work –and in particular how we understood the clinical perspective that he bequeathed. The image which represented us was the space with its stars and planets, the fruit of yet another outburst. We expanded our desire to converge onto sundry associations abroad, and we held our first two meetings here, at the Alimara Hotel. Today, we are celebrating the 25th anniversary of that first Convergence. We used to convene, psychoanalysts in exile. Out of.

I devoted three years of my life -with others- to organizing those meetings -with others- and then, I was left without an institution. The association where I was demanded a loyalty that prevented dialogue -with others-, a capital sin in most associations of the time... and *encore*. While on the outside, the association claimed to converge, on the inside it would tell who you could not teach with or who not to read. I left, appalled at the doublespeak. I declared myself a psychoanalyst on transit, a position I held up, out of... an interesting place to be. The best that remained from my converging experience was people. Colleagues, new friends. I wish to underscore my meeting with Rodrigué, and a later repeat during an American Lacanian in Bahia. A psychoanalyst who comprised both history and, at the same time, a psychoanalytical topicality which he shared with generosity. An ethics. In memory of his special humor and lucidity, this remembrance.

What has always interested me in Freud's and Lacan's teachings, where I inscribe myself, is - in the first place - their clinical work. Both have taught us that reading begins at home. Reading yourself, knowing your own texts well, the print which produced you, so as to then be able to read in the discourse of a few others. Freud teaches that there are two moments in learning, and in turn, puts forward the limits of clinical work<sup>1</sup>:

*I would guess that most of you have gone beyond your two stages of learning:*

---

<sup>1</sup> S. Freud, El porvenir de la terapia psicoanalítica. 1910. Obras Completas. T V, page1564. Ed. Biblioteca Nueva. Madrid 1972

*enthusiasm in the face of the unsuspected extension of our therapeutic action, and depression given the size of the difficulties standing in our way.*

I am old enough to have overcome both, and this leads us onto the third stage, which is that vital place for our profession. A practice which allows staying in our office, the passion for interrogations, and above all, the listening constance which -aiming to the reduction of enjoyment- helps someone else in connection with the best that we have, i.e. the possibility to desire, a mostly unexplored possibility. I know that some would think this is a naïve scenario. I am well aware of those discourses regarding tormented psychoanalysts occupying this place where we fall like a reject. And they seem superfluous to me, though I know it is so, and this so is like an as if. I do not mix up semblant with the goodness of working in psychoanalysis, including dilemmas and disputes. Including the small and also the big differences. There is always an opportunity to get together. The joy of confronting with our colleagues, the likelihood of converging. *Pas de quatre*, it is today, that place, a FEP group where I participate and allowing me this return here. The *Pas de Quatre* is this dance where four take the steps, because it is always out of- that they take the step, and also it is *quatre que pas*, four who don't. Because it is not just four.

From these four-not-only, then, towards others, I once again resume this story. With the Convergencia Foundation, I begin to realize that my -until then- institution, no longer is of interest to me; so I leave, I go away. On leaving the institution, I am left without Convergence, and like an *on-transit psychoanalyst*, I tour various close by associations; and I am surprised that all of them devote to the factory of psychoanalysis, in a nutshell, to schooling.

Lacan, in the *Dissolution*<sup>2</sup> warns of the risks of schooling, given that stability of sense is always religious.

While on transit, I am taken aback by how lightly it is agreed that only clinical psychoanalysis is in intention, and that extension is the relationship with social productions. I clearly see is that what needs to be extended is psychoanalytical clinical work. We were at the turn of the 21st Century, the financial world empire has won on all fronts, neurosciences have gone global, pharmaceuticals triumph, as also do social networks; an absence of presence -even to make love, and above all, the boom of stupidity. Reading is set aside for the sake of the gaze.

And our milieu is not free of stupidity. The young in training will listen to those they

---

<sup>2</sup> J. Lacan, *Carta de Disolución*, 5-1-81 <http://www.bibliopsi.org/docs/lacan/32%20Seminario2027.pdf>

assume are knowledgeable. Freud is no longer read, or otherwise only the Freud mentioned by Lacan is read. And since they do not grow weary of repeating that Lacan is difficult, they urge someone else to read and digest Lacan in their stead. They consume Lacan in a can.

I struggle with this dilemma; forming someone is expensive and sessions are, too. In the meantime, psychoanalysis is segregated from free State institutions.

Thus, one first point to be reversed is intention and extension, ever envisioned as antagonistic. My belief has been that we must extend the best part of our act, the clinical part. So, along with some others, I devised the institution I had been interested in. UMBRAL is born, a care network where psychoanalysts associate with one another to receive as many patients as they stipulate in exchange for as much money as they can pay. Second point to be reversed: financial inaccessibility to psychoanalysis. Patients find us on social security listings or websites in Barcelona or the Generalitat of Catalonia. They come from hospitals, schools, and, mainly, by word of mouth. They are referred after a first assessment interview and they each suggest eventual fees.

UMBRAL also has training and supervision spaces, with accessible fees also for professionals. We host meetings with other discourses, study groups, day meetings, even parties. The differentiating characteristic is that all analysts may put forward, organize, and coordinate their own idea; if others follow, the idea holds. We do not mean to train as a school but rather as spaces for interaction among different peers. And, what we definitely mean to do is psychoanalysis as a practice in the social milieu at a time when cognitive-behavioural psychoanalysis has trapped the whole milieu, where the subject is considered a merchandise, his value depending on what he may buy. That is to say, the subject is worth the money invested in pharmaceutical drugs.

In Barcelona, there is almost no psychoanalysis in public healthcare, there is no time. And not only no time for the patient, there is much less time for training, professionals are technicians, a sort of sales agents for Pharmaceuticals, far removed from healthcare. Nor do politicians have time for thinking of citizen usefulness; they are accomplices of financial politics and their goals. It is a time of corrupted people, even if we call them neoliberals. We have come to that. And it is right there where we created an UMBRAL (THRESHOLD) for those who wish to take a step towards somewhere else. From the ignorance promoted by capitalism to the knowledge promoted by psychoanalysis. Knowledge is not in fashion, it is a space «out of». A good place. A space that allows for what is ethical which is particular. As psychoanalysis has always done and as some of us remember every so often in our doing, from that out of and with some others.

