

CONVERGENCIA. LACANIAN MOVEMENT FOR FREUDIAN PSYCHOANALYSIS.

PARIS 2025 SYMPOSIUM - "MALAISE, CASTRATION, ALTERITY"

Malaise, castration, alterity... a bet on the subject.

The following writing is the product of the work done by a group of members of the school, who agreed to meet around this task after the open call presented from the executive committee and the cartel of extension.

We start from an invitation to the debate that we read in the argument in which this symposium is held.

What do we today call "castration", what do we call "alterity", and what are their implications for the malaise of our times?

We add, what place does the subject have in this "new world" that is presented to us?

The three signifiers cut from the title of this symposium - "malaise, castration, alterity" - act as a guide throughout the development to try to answer the question of what place the subject and its invariants have.

We agree that analysts, and psychoanalysis, should not be unaware of the "subjectivity" of the era in which we develop our practice, but it is important not to go astray in the demand presented by the epochal, the promptness and efficiency of the elimination of the symptom, but it would be convenient to orient the question around the discourse of psychoanalysis, and its invariants.

We cannot deny how scientific, technological, and social advances have impacted on all of us, on our lives, and on our relationships...but the clinic shows us there is something structural that remains unchanged.

Some clinical presentations challenge us, they take us out of our comfort zone, they make us think.

Guided by the politics of psychoanalysis, that is, the politics of the symptom, we advance in these questions.

How does malaise present itself in these times?

What about the drive? What about the body? How is the jouissance presented? How does it relate to the social bond?

Malaise and jouissance are part of human existence, they are matters of the body. Speaking implies jouissance. It happens that jouissance cannot be tamed, it is not something that can be eliminated; neither can it be neglected. It's part of life and culture. Freud conceptualizes with the death drive how significant repetition traumatizes and engenders jouissance. By the fact of speaking we inhabit a world where jouissance awakens to life.

Psychoanalysis attempts to produce a writing of that jouissance; other discourses aim to dominate it, to normalize it; commodifying bodies and jouissance; cataloging the subjective suffering with labels or nomenclatures.

What are the jouissances in the digital age? Are we facing a drive reordering?

In principle, we must deal with the fact that the subject has nothing to do with the individual, the undivided other discourses propose.

Orienting ourselves by the discourse of psychoanalysis involves the subject in his unconscious determination, in his relationship to jouissance, in his attempt to realization in the phantom. It has nothing to do with the individual of science, it is not "One"; the subject is running all the time from the "One" arc. It is not possible to make a diagnostic manual of the subject.

Structural invariants that support our practice are what guide us and reduce the risk of going astray.

Phallus, castration, Father's name, Oedipus Complex... repression, denial, forclusion-, allow us to remain in a practice that makes possible the introduction of the subject into the field of desire.

In the clinic, that unique framework of the subject is to be deciphered, that's why we ask, that's why we inquire, we don't give "tips". It is a necessary condition to deploy the word and to listen to that singularity of the symptom in the direction of the cure.

How does castration, or its rejection, play out in each of us? What effects does it have on the social bond?

The operation of transmitting the signifier of the father's Name is always unsuccessful, by structure, but how do we see this failure appear on a case-by-case basis?

What are the chances of that signifier being inscribed in the structure? It is something that we must inquire into the uniqueness of each subject.

The inscription of castration in the structure, effect of the operation of the paternal function, makes possible the alterity; "...It allows us to meet as peers, in respect of the most radical imparity."¹

That movement from malaise to alterity is not without castration. The other is a radically different, and that is played out in the social bond, enabling better or worse links.

During the time of making this work we came across a phrase: "Castration *must be tolerated*"

This signifier "tolerating" challenges us, refers to other signifiers, a chain is formed: tolerating, supporting, the support, the structure. From "tolerating", we pass to supporting (or to the support). The psychoanalytic clinic is the real insofar as it is the impossible to bear, Lacan tells us.

"Tolerating" could be thought of as a conscious act, a "bearing with patience"; the "support", on the other hand, we think of it as a fact of structure, support of the structure. Tolerance will become in addition, in any case, in the work of an analysis.

the framework of language is the support; the discursive structure that supports a real that, as a dimension of saying, entails the most unique thing about the subject: his desire. Desire is the counterpoint to the pleasure principle; sustaining desire implies a renunciation of jouissance. There we place another invariant.

From malaise to support, from support to tolerance, from tolerance to alterity.

We ask ourselves: Why are we meeting at Convergencia? Why is this movement necessary for us?

Is it an encounter with alterity? Is it also "support" of a job? Is Convergencia the support of the discourse of psychoanalysis, at the same time is it sustained in it?

During the pandemic we used other supports to keep finding each other, they were technological supports typical of our time, but without the desire of everyone, without the support of working devices, without work transfers, there is no movement.

Convergencia is not a grouping of institutions, it is not a supra-institution, it is not based on a pyramidal structure, it is based on the desire of everyone

¹Reference to the founding act of the Escuela Freud Lacan de La Plata.

around psychoanalysis; and the different devices that we give ourselves to carry out the work.

Convergencia is a movement whose orientation is the discourse of psychoanalysis; betting on desire and alterity, on the encounter with the like, the neighboring, and the different. A bet to cause -to air-desire, with new creative ways. Alterity is played out in the respectful listening to the framework of the other, who is other; linked to the work transfers that are established in these ties. It is necessary to keep re-creating desire around psychoanalysis, since it is a necessary discourse.

ESCUELA FREUD LACAN DE LA PLATA

Sandra Alderete

Cristina Borda

Claudio Gómez

María José Iglesias

Virginia Nucciarone

Anabella Otaviani

Leticia Scottini

Claudia Luján