

research. She told me I would be interested in the Other that Jacques Lacan speaks about.

I believed her. I signed up for the brand-new Masters course in Psychoanalytic Studies that had been invented at precisely that time by Parveen Adams. Woolgar advised against it. He even invoked the ghost of Karl Popper to turn me away, which was surprising if you read his books. On one point, though, Woolgar was right—by following this course, I would be exiled from a career in English academia. But I couldn't stop myself, and within a couple of years I was stepping out of the university with my Masters certificate and into a job as a nursing assistant in adult acute psychiatry. I was by then pursuing an analysis, attending lectures in psychoanalysis on Saturdays, and participating in cartels studying Lacan's *Seminar III*.

Fast-forward thirty years. I am practising as an analyst in London, editing and translating books and journals for the New Lacanian School and the World Association of Psychoanalysis, and zipping back and forth to Paris and Brussels as much as I can. And then I was delighted to find myself invited to a conference to celebrate Woolgar's achievements. He had left England just a few years earlier, and was now a professor in Sweden. He is still surrounded by interesting researchers from around the world who continue to be attracted by his ironic stance, attention to detail, and ability to stay close to the political edge of science and technology in action. The pandemic naturally put paid to the original plans for this meeting, and it was eventually held last year both in person and on Zoom. Finally, last weekend, I sat down to watch some of the footage from my home. I was delighted to find my name on a visual aid, and to hear familiar names, see familiar faces and witness them grappling in familiar ways with today's technology and politics. But what struck me most was that all the active UK academics that I had known back then had all gone on to get jobs elsewhere. They were all living outside England, beyond the limits of the land. Those of us who had stayed in England were not present at the meeting. There had been a flight, an exodus.¹

1. "Joyce se refuse à ce qu'il se passe quelque chose dans ce que l'histoire des historiens est censée prendre pour objet. Il a raison. L'histoire n'étant rien de plus qu'une fuite, dont ne se racontent que des exodes. Par son exil, il sanctionne le sérieux de son jugement. Ne participent à l'histoire que les déportés : puisque l'homme a un corps, c'est par le corps qu'on l'a. Envers de *l'habeas corpus*." *Autres écrits* (Paris: Seuil, 2001), 568; see also *The Lacanian Review* 5 (2018): 17.

MEETING THE SUBJECTIVITY OF OUR TIME

Thomas Svolos

Over the last several years, my own analytic experience and my experience as an analyst and supervisor have highlighted for me the importance of Lacan's statement that psychoanalysts must address the subjectivity of their time. This started with work on what we used to call contemporary symptoms (such as addiction) and also the reworking of the field of psychosis with the development and elaboration of the concept of ordinary psychosis. This has led me to a period of more sustained work on the late Lacan and the reading of this by Miller, punctuated in 2019 with a seminar presentation subsequently published as *The Aims of Analysis: Miami Seminar on the Late Lacan*. My work here is oriented by the question of the real. I am exploring how we find the real experienced in psychoanalysis and the novel ways or forms (and indeed there are new linkages of the real and the imaginary today) in which we apprehend the real (up to and including Miller's description of a psychoanalysis based on hallucination replacing one founded on unconscious

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formations). Of course, for a psychoanalyst, this simultaneously raises the question of how analysts might approach the real—in a manner beyond or outside of interpretation or meaning. I am especially intrigued with how Lacan worded this in *Seminar XXIV*, namely this expression “catch hold.” As we reconsider the analytic act in a post-interpretive era, or in those moments of the analytic experience when we go beyond meaning, I find this expression an apt description of a dimension of the analytic act oriented to the real. And, further, I believe that this is Lacan’s signal contribution to psychoanalysis.

This work on the real, the late Lacan, and a reconsideration of the analytic act has generated several other related work projects. First and foremost, this has led me to reconfigure the ways in which we might historicize psychoanalysis itself. It is difficult in a discourse such as ours not to periodize our work—indeed, Miller’s *Six Paradigms of Jouissance* is itself a paradigm of such work in his lucid explication of six successive logics of Lacan’s use of the concept of *jouissance*. My interest here has led me in several different directions. The first was a reconsideration of three “cases” in the history of psychoanalysis (the Rat Man, Leclair’s unicorn case, and a Testimony of Veronique Voruz) as following or aligned with three moments of the novel—realism, modernism, and postmodernism. What struck me in this work was that it opens up a new way of not only looking at the history of psychoanalysis—our conceptualization and our practice as psychoanalysts—but an articulation of that with historical change in other domains of experience, in this case, the novel or the domain of art or culture. Lacan famously stated the artist captures some knowledge of society first, and the way in which the narrative logic of these three cases followed, in a sense, the narrative logic of the novel is notable. This is yet another example of why Lacan’s interest in topology is so important. Unlike Freud’s model of subjectivity like a bag, with a border separating the inside and outside, Lacan’s appropriation of things like the Möbius strip that demonstrate a continuity of the inside and the outside can be seen in the way in which the so-called interior experiences of subjectivity, the psyche, or even the unconscious, have direct connections with the social and the greater world out there. Another dimension of this that I have been exploring more recently is the connection of current forms of suffering or psychic structure to various ways in which we might conceptualize postmodernity or hypermodernity. I have also recently been interested in how one might take different aspects of the analytic act (e.g., interpretations based on meaning, equivocations, post-interpretive acts that catch hold of the real) as having themselves a historical narrative linked to the historical changes in the psyche.

WHEN THE DUST, THE SPARKS, AND THE SMOKE...

Maria Cristina Aguirre

Twenty-one years ago, I came to New York, the city I was born in—in a way, a return to the origins—to begin a new stage of my life. I started a Reading Seminar, at first, at the *Maison Française* of Columbia University, then Barnard College, and afterwards at CUNY Graduate Center, and lastly, before the pandemic sent us all to work virtually from home, at a colleague’s office group room. At the beginning it was called the New York Freud Lacan Analytic Group and later the Lacanian Compass—New York.

Parallel to the Reading Seminar, with the support from Judith Miller, we began the Seminars of the Freudian Field, twice a year, with five distinguished psychoanalysts from the World Association of Psychoanalysis: Marie-Hélène Brousse, Pierre-Gilles Guéguen, Jean-Pierre Klotz, Vicente Palomera, and Alexandre Stevens. Each one came three times. The logic behind this was to create transference from the New York participants to the WAP and from the WAP to New York and USA. Éric Laurent also played

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