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

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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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Extract from a paper presented at PIPOP 9 "A Challenge to the Universal."
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