

# *Subjectivities in Conflict: Neutrality and the Ethics of Otherness in Couple and Family Work*

**E. S. Palacios<sup>1</sup>**, D. Lucarelli<sup>1</sup>, A. Nicolo<sup>1</sup>, A. Novakovic<sup>1</sup>, D. Norsa<sup>1</sup>, M. E. Abdul Massih<sup>1</sup>, S. Resnizky<sup>1</sup>, C. Brito da Mana<sup>1</sup>

<sup>1</sup> *Asociacion Psicoanalitica de Madrid, Couple and Family, ZARAGOZA, Spain*

## **Chair of Workshop**

Dr. Elizabeth Palacios, Madrid Psychoanalytic Association

## **Content**

This Pre-Congress on Couple and Family Psychoanalysis will explore the concept of **neutrality**. In individual analysis, neutrality is traditionally linked to Freud's technical recommendations. In couple and family work, its meaning becomes more complex.

The analyst is confronted with a network of intersubjective dynamics. Neutrality must therefore be redefined as an impartial alliance with all members, resisting the pull to take sides and holding the tension of multiple perspectives.

Clinical practice demonstrates that entrenched conflicts, projections, and unconscious myths can easily draw the analyst into taking sides with one party. True neutrality, however, means sustaining complexity, facilitating unconscious communication, and fostering the group's discovery of new meanings. Neutrality embodies deep engagement and commitment to the psychic life of the couple or family as a whole.

The intensity of transference–countertransference in couples and families demands a stance that metabolizes multiple projections. Neutrality also implies respect for inner otherness, refraining from premature interpretations, and enabling each member to encounter their own unconscious and that of others.

In today's global context of social and cultural crises, neutrality assumes ethical and political dimensions, embracing openness to difference and dialogue. This panel will illustrate clinically neutrality as a containment method and ethical commitment.