



Original artwork: Glaucia Nagem – “Falatório 2” / Poster design and artwork: Maurício Simões / Web designer: Ilana Chaia Finger

## XIII Rendez-vous International de l’IF-EPFCL

### "L'éthique de la psychanalyse et les autres"

### Call for Papers

**Dear Colleague,**

The Scientific Committee is accepting **proposals for interventions** for the XIII International Meeting of the IF-EPFCL: *“The ethics of psychoanalysis and the others.”*

Please note that participation as a speaker in this meeting will be **in person only**.

Proposals must be submitted **no later than Sunday, December 14, 2025**, and should follow the guidelines below:

1. Email subject line: **“(Your full name). Intervention Proposal”**
2. Full name

3. Institutional affiliation, if applicable: Forum member, participant of a Clinical College, or other

4. Title of the proposed intervention and its corresponding thematic axis:

**a- “Ethics is relative to discourse”**

This first axis echoes Lacan’s phrase in *Télévision*<sup>i</sup> where he says « the ethic is relative to the discourse ». The ethics of psychoanalysis, if it is an “ethic of the Well-Spoken ” as he asserts, is necessarily an ethics of singularity. The question is therefore also one that asks what would be the ethics of the discourse of “the other side of psychoanalysis”, which regulates groups, crowds, masses, depending on the term one chooses. And if the ethics of psychoanalysis cannot be transposed onto other discourses, what can one say, starting from psychoanalysis, about the relations of the group to the individual?

**b- “The aim of the psychoanalytic act”**

What is the aim of the analytic act, wherein the logical paradox shows that it is not a question of the subject but rather of the *objet (a)* ? An act which implies an ethics based on logic and its paradoxes. In each case, the act is supported by the desire of the analyst. Hence, the aim of the analytic act, is it not to ensure a “there is psychoanalysis” and we will have to say how, even possibly before verifying it in the dispositif of the pass.

**c- “The ethics of benevolent neutrality”**

This axis takes up again the Freudian proposition of the analyst’s « abstinence » or « neutrality », present in various of his texts. Neutrality is not « indifference », but we know that the position implied in the listening, the analyst’s deciphering and interpretation, is not at all a prejudiced one, whether moral or otherwise. The choice of the term « benevolent neutrality », even though the word “benevolent” is not Freud’s<sup>ii</sup>, alludes rather to « a discipline of judgement in its relation to the material, to the *said*s brought by the analysand ». <sup>iii</sup>

The abstract of the proposed intervention should not exceed **1.000 characters (including spaces)**.

Please be advised that acceptance of a proposal and participation in the International Meeting require payment of the registration fee.

All information should be sent both as a Word document and included in the body of the email to:

[if.epfcl.2026.saopaulo@gmail.com](mailto:if.epfcl.2026.saopaulo@gmail.com)

Sincerely,

Scientific Committee

XIII International Meeting of the IF-EPFCL

Informations :

<https://www.champlacanien.net/public/1/evRDV.php?language=1&menu=1>

Inscription :

<https://internacional.campolacanianosp.com.br/fr/inscri%C3%A7%C3%B5es>

---

<sup>i</sup> LACAN, J. (1974) *Télévision. Autres écrits*. Paris: Seuil, 2001, p.541.

<sup>ii</sup> It was Edmund Bergler who introduced this expression in 1936, at the time of the Congress held at Marienbad. Cfr. Bergler, B. (1937) "On the theory of therapeutic results in psychoanalysis", in *Select papers of Edmund Bergler; M. D.* (1933-1961).

<sup>iii</sup> SOLER, C. *La politique de l'acte*: Cours au Collège Clinique de Paris (1999-2000) / 1ère édition adaptée – Colegio Clínico del Río de la Plata, 2024, p.13.