

# Love Passion and Intimacy

in Group Analysis and in Training

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Crisis, rating, economics, money, globalization, euro, austerity, unemployment, insecurity, mistrust, rich countries, poor countries, Europe, violence, market, politics, politicians... these are words and issues that invade our lives and minds every present day. These are some of the main determinants and restraints of our present life, our way of living and our way of thinking about life.

The global village, the large European group, is apparently full of deception, with loss of social rights, loss of economic power, loss of trust and loss of hope. In this social theatre people have to adapt their lifestyles and expectations.

If rage, aggression, sadness, mistrust, scapegoating, deception, frustration, fear, insecurity, destruction, abuse, envy, etc., are common inevitable individual and group issues, present in the interrelation dynamics; so there are love, intimacy, passion, happiness, hope, desire, creativity, solidarity, empathy, pleasure, sexuality... And we know that all of these, positive and negative issues could come together. Eros is always playing with Thanathos.

Many times, and probably more in specific fragile and significant personal and social moments, the language of hope, of love, of trust and pleasure, can be a manipulative one; very seductive and promoting submission, loss of power and loss of the ability to think. This is true for individuals, for groups and for organizations. But it is also true that it is usually easier to speak and underline the destructive and negative, rather than to explore the risks of creativity. We all need to be loved and recognised. We all, as social animals, are dependent on others in one way or another. We all need to communicate. We all have prejudices. We all have fears to be taken advantage of, to be abused or destroyed. We all have a need to desire and to be desired.

How can we all develop and maintain the capacity for love, passion and intimacy? How can we remain desirable persons, not denying the fear and risk of deception and betrayal? We are all different and we are all similar at the same time. How can we adapt to the changes that the present political, economical and social pressures impose on us? How can we develop and preserve our sense of identity and wellbeing? How can Group Analysis, as a science, a method and a practice, contribute to these processes?

Group Analysis and group analysts both need a sense of identity and at the same time need to develop the capacity to adapt to different cultures and their economical, political and social demands and realities. In most countries people feel, it seems, that group analytic practice and training are in crisis. What kind of role can Group Analysis and group analytic psychotherapy offer and develop? What kind of importance has a European organization and forum, like EGATIN and its Study-Days? Are we solely preoccupied with our own survival, or does Group Analysis have something important to offer, to people and organizations, at the present and for future times?