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A PSYCHOANALYTIC UNDERSTANDING OF THE GRIEVING PROCESS IN LOVING SEPARATION

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ABSTRACT. The loving separation is lived as an experience of death in life in which the individual needs to go through the grieving process so the loss can make sense. This study aimed to understand and analyze the grieving process towards the loving separation under a psychoanalytic perspective, and as specific objectives, identify the type of object-choice (anaclitic/ narcissistic) of individuals; check if there was some kind of support during the process and analyze existing feelings after loving separation. For this, six participants were submitted a semi-structured interview, with data analyzed using content analysis. As a result, we identified the presence of both object-choices, especially the narcissistic choice in younger; the grieving process made possible changes and transformations; we found family support, friends, spiritual and psychological; and participants had greater individuality after the breakup. We hypothesized that the suffering caused by the relationship generates a defense as a detachment of another that could become a new object of love. In the grief process it's possible to internalize the good parts of the beloved object, which are integrated into the Ego. Therefore, the good aspects become part of the subject, which can accept the loss. We pointed out that more studies are needed on the specific theme.

Keywords: Narcissism; love object; grief.

UMA COMPREENSÃO PSICANALÍTICA ACERCA DO PROCESSO DE LUTO NA SEPARAÇÃO AMOROSA

RESUMO. A separação amorosa é vivida como uma experiência de morte em vida, na qual o indivíduo precisa passar pelo processo de luto para que dê sentido à perda. Este trabalho teve como objetivos principais compreender e analisar o processo de luto diante da separação amorosa, sob uma perspectiva psicanalítica, e, como objetivos específicos, identificar o tipo de escolha objetal (anaclítica/ narcísica) dos indivíduos; verificar se houve algum tipo de amparo no decorrer do processo; e analisar os sentimentos existentes após a separação amorosa. Para isso, seis participantes foram submetidos a uma entrevista semiestruturada, sendo os dados analisados por meio da análise de conteúdo. Como resultado, identificamos a presença de ambas as escolhas objetais, com predominância da escolha narcísica nos mais jovens; que o processo de luto possibilitou mudanças e transformações; encontramos amparo familiar, de amigos, espiritual e psicológico; e os participantes apresentaram maior individualidade após o rompimento. Levantamos a hipótese de que o sofrimento, ocasionado pelo fim do relacionamento, gere como defesa o distanciamento de outro que poderia vir a ser um novo objeto de amor. No processo de elaboração do luto é possível introjetar as partes boas do objeto amado, que são integradas ao ego. Dessa forma, os aspectos bons passam a fazer parte do sujeito, que pode aceitar a perda. Destacamos que mais estudos se fazem necessários sobre a temática específica.

Palavras-chave: Narcisismo; amor objetal; luto.

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UNA COMPRENSIÓN PSICOANALÍTICA ACERCA DEL PROCESO DE DUELO EN LA SEPARACIÓN AMOROSA

RESUMEN. La separación amorosa se vive como una experiencia de muerte en vida, en la cual el individuo necesita pasar por el proceso de duelo para darle sentido a la pérdida. Este estudio tiene como objetivo principal comprender y analizar el proceso de duelo frente a la separación amorosa desde el punto de vista psicoanalítico, y como objetivos específicos, identificar el tipo de objeto escogido (analítico/narcisista) por los individuos; verificar si hubo algún tipo de amparo en el transcurso del proceso y analizar los sentimientos existentes después de la separación amorosa. Para esto, seis participantes se sometieron a una entrevista estructurada, y los datos se estudiaron por medio del análisis de contenido. Como resultado, identificamos la presencia de ambos aspectos, con predominancia de la elección narcisista en los más jóvenes; el proceso de duelo permitió cambios y transformaciones; encontramos el amparo familiar, de amigos, espiritual y psicológico; y los participantes presentaron mayor individualidad después de la ruptura. Levantamos la hipótesis de que el sufrimiento ocasionado por el fin de la relación genera como defensa el distanciamiento del otro que podría llegar a ser un nuevo objeto de amor. En el proceso de elaboración del duelo es posible incorporar las partes buenas o positivas del objeto amado, que son integradas al Ego. De esta forma, los aspectos buenos pasan a formar parte del sujeto, que empieza a aceptar la pérdida. Destacamos que son necesarios más estudios sobre la temática específica.

Palabras-clave: Narcisismo; amor objetual; duelo.

Introduction

We will discuss a theme that inspire great curiosity and is important in the present days, since the number of separations and divorces has grown in recent years, as well as unions have become shorter (Brazilian Institute of Geography and Statistics [IBGE], 2012). Grief, contrarily to what some people think, is related not only to concrete death, but also to the successive real and symbolic losses we have suffered throughout life (Cavalcanti, Samozuk, & Bonfim, 2013; Kovács, 1996).

In order to understand the experience of the grieving process of an individual who goes through a separation and loss of the beloved object, it is necessary to understand how such a loving choice was made. Starting from a psychoanalytic perspective, the objectal choice is characterized as "the act of electing a person or a type of person as an object of love" (Laplanche & Pontalis, 1998, p. 154). Freud (1914/2004) pointed to two possible types of objectal choices: anaclitic (or supportive) and narcissistic. The anaclitic choice is based on the relationship established between the baby and his caregiver. Initially, the sexual drives (triebes) are based on the experiences of primary satisfaction, with purpose of self-preservation of the vital functions that are provided by the mother, her being the first sexual object of the baby. In adult life, the resumption of these choices is as a form of reunion with the object of childhood. Thus, in the anaclitic choice, the protective man or the woman who nourishes is taken as the object of love. As to the narcissistic choice, it occurs when the individual has himself as the model of the relationship, based on what he was, what he is or what he would like to be. They are individuals who, in a certain way, look for themselves as objects of love.

Ferreira (2010) says that individuals attribute to their partners the power to satisfy their desires and enjoyment. Today, it is common to complain of being alone together with complaints of superficiality, since romantic love continues as an ideal to be achieved as a form of completeness. On days when everything must be fast and easy, love is something rare, because people do not find the time to build a relationship (Rios, 2008). As proposed by Bauman (2004), net modernity presents flexible relationships and loose ties, with difficulties in creating links. Involvement is often sought to escape fragility, loneliness. Whatever happens, once the bond is constituted and we take the object as beloved and significant, there will be some type of grief, in case of the occurrence of loss.

Freud (1917/2006), in his article Mourning and Melancholy defined grief as a reaction to the loss of the beloved object or to abstractions that could take its place. It is characterized by a process, which occurs gradually and generates pain. To the extent that the test of reality shows that the object has been lost, it is necessary to withdraw all libido invested in it; however, this will not happen immediately. At each memory of the object, this will be over-invested with energy, until, slowly, this work can be completed, leaving the individual free to invest energy in another object. The mourner shows great

disinterest for the outside world (except for everything that remembers the lost object). "In grief the world has become poor and empty" (p.105).

Loving separation can be experienced as a type of death among the living, because it is necessary to kill the other within themselves. In addition to losing the beloved object, they also lose the meaning they place on it, such as the loss of a part of the ego. Feelings and emotions are experienced in an exacerbated and ambivalent way. The process of grieving must appear in the face of separation, and can take many paths: from an elaboration of the loss and resumption of daily processes of life, to a psychic disorganization, which can become pathological (Kovács, 1996). Parkes (1998) explains that grief is a process involving several stages, each having its particular characteristics, which each individual will experience in a particular way. Kübler-Ross (1926/1994) defined five stages found in the process of grief: Denial, in which it is tried to deny the lived conflict; Anger, when there is a feeling of revolt at the reality of loss; Bargain, as an attempt to reverse the inevitable loss; Depression, when the person becomes aware of the inevitable loss, suffering great sadness, fears and heartbreaking feelings; and finally, Acceptance, when the individual is able to understand and go on with life.

Although we can find a satisfactory amount of works related to grief, these are for the most part theoretical or refer to concrete death. Of the field studies explained in our research, only two are related to grief for loving separation, being one of Marcondes, Trierweiler and Cruz (2006) and another of Parisi (2012). Many of the articles found present descriptors not recognized by the Virtual Health Library (VHL), which made our search difficult. From this, we felt the need to broaden the subject with a field research on grief in the face of loving separation. We proposed an exploratory research to have more contact with the phenomenon and to formulate hypotheses. As a main objective, we sought from a psychoanalytic perspective, to understand and analyze the process of grief in the face of the separation in love and as secondary objectives, we sought to identify the type of objectal choice of the individuals; verify if there was any type of support during the process of grief and analyze the feelings that exist after the loving separation.

Method

Participants

The sample for convenience was composed of six participants resident of São Paulo, aged 20 years or more. Everyone remained at least six months in a relationship and experienced separation in love. As an exclusion criterion, the loss could not be due to a concrete death because the ending was not optional or subject to being re-established.

Table 1 Characterization of the participants

Participant	Age	Gender	Education	Relationship Time	Separation Time	Marital Status	Who separated
P1	33	M	Complete Higher	10 years	11months	Single	Ex-
P2	20	F	Incomplete Higher	8 months	4 months	Single	She
P3	22	F	Complete Higher	4 years and a half	3 years	Single	Ex-
P4	35	F	Complete Higher	14 years	4 years	Married	She
P5	49	F	Complete Higher	15 years	15 years	Divorced	She
P6	20	M	Incomplete Higher	2 years and a half	4 months	Single	He

Material/Instruments

For the interviews, we used the Informed Consent Form (ICF), a sociodemographic questionnaire and a semi-structured interview script with 20 open questions, which sought to encompass the entire relationship and grieving process. To assist in the collection and transcription of the data, we used a voice recorder.

Procedures

After being submitted and approved by the Committee on Ethics in Research of the São Judas Tadeu University (CAAE: 38487414.4.0000.0089), we disclosed the study on the social networks. From the initial contact of the interested parties, we explained better about the research, being verified the inclusion and exclusion criteria and then scheduled the six individual interviews. At the beginning of each collection, we presented and read the ICF with the participants, clarifying the doubts. After they consented the study, we began to apply the research instruments, starting with the sociodemographic questionnaire, followed by the semi-structured interview.

No collection exceeded an hour and almost all were performed at the clinic of the University itself, keeping the confidentiality and environment free from interference. The interviews were always conducted with the same researcher and were recorded with consent, to aid the transcription of the data. In order not to lose the details of observation, we made the transcriptions on the same day of each collection. After this procedure, the audios were erased and the full interviews transcribed were saved.

The data were analyzed through the content analysis proposed by Bardin (2011). From the pre-analysis, we performed several fluctuating readings with the purpose of organizing the content, structuring the more general aspects of the interviews. The exploration phase of the material aimed at categorizing the material, dismembering the text for further regrouping. We use the semantic criterion, which consists of thematic categories. As Campos (2004) explains, the categories can be understood as a cluster of themes chosen by the researcher according to their intimacy with the theme, in order to facilitate the understanding of the proposed objectives. In this way, four categories were constituted: the objectal choices and their nuances; the process of grief in the separation in love; the importance and types of support during the grieving process; feelings after separation and expectations. Finally, the results were analyzed through inference and interpretation by the researchers.

Results and Discussion

The objectal choices and their nuances

In presenting the types of objectal choice, although Freud (1914/2004) makes a distinction between anaclitic and narcissistic choice, he emphasizes that both are marked by child narcissism, and there is therefore an idealization of the object in the search for the lost narcissism. We seek in others a narcissistic complement, either for the care that they can offer us, or for the support of the image (Ferreira, 2010). In view of this, we know that there is no pure choice, but it is possible to have a predominance of one of the types, as well as these choices intertwine and change throughout the relationship.

Thus, we began the analysis by participants who presented a predominance of the anaclitic choice. During 10 years of relationship, P4 refers to the husband as the one who provided and took care of everything, either from a financial or affective point of view. As can be seen below, it is perceptible the difficulty of P4 in doing anything alone, demonstrating great dependence, a factor that may hinder the grieving process is noticeable (Kovács, 1992). It is noteworthy that the participant remains officially married, even though her husband is in another relationship:

He has always been by my side when I needed it. Always, for everything, in relation to my family, for everything ... I was dependent on him. ... Not only financially ... that is, financially also, because at the time I did not work, but I was dependent on everything. In fact, even today. If I am going to do something, if it is a very important thing, such as to buy a car ... I cannot even buy a car without talking to him. I have this dependency until today (P4).

In the case of P1, for four years the relationship was kept at a distance, but when his ex returned and began to turn to professional plans, the participant seemed to feel lost and without support:

The problem started when she began to work, because this was what her focus began to turn to, these types of issues. And then things got worse because she was mentally farther away from me ... at that moment that you expect someone to support you perhaps, and this would be such a close person, from who you hope you will spend the rest of your Life, and for this same reason she leaves you, and then you are left with nothing.

While P4 sees the husband a protective man, P1 seeks the care and attention of the companion. The participants exposed so far (P1 and P4) presented predominantly anaclitic choice and their relationships were characterized as longer. In the article entitled Love in the time of Narcissus, Rios (2008) affirms that it is necessary to surpass narcissistic ideals, so that you can reach otherness and recognize the other. We can hypothesize that longer relationships provide this recognition of the other as alterity, allowing the predominance of an anaclitic relationship. P3, who also had a long relationship, though younger, presents alternation in her choice:

I, who have such a history of need, many other family issues, was a person who supplied me with my absence. ... I always wanted to leave home so he was the right guy, I do not know: oh, ok! We are together, let's get married, I am going to leave home, I will be able to do what I wanted to do, right. I have this great ideal of being a mother, so for me he was the person who would allow me to accomplish my plans faster.

The excerpt allows verifying the two choices. On the one hand, she talks about the older companion, who would “presents” her to see life and the most varied situations, speaks of the need for protection (reminding her of the paternal figure); On the other, there is a more narcissistic question, as if the other was not really recognized, but used to facilitate the accomplishment of her desires. The question of the need is characteristic of the modern society today, in which the other is used to fill this void (Smeha & Oliveira, 2013). It seems that the relationships of younger people and of shorter duration (P2, P3 and P6) bring the issue of having needs and desires satisfied.

The relationship of P2, of shorter duration, presents predominantly narcissistic choice. When questioned about what made her to like the person with whom she related, she replied:

I think it was what I wanted him to be. Objectives that I wanted, I wish he could reach. Well ... actually that person is a good person, and you see possibilities for him. ... one of the things that I really liked in approaching him was the possibility of having seen in him that I have already been wrong, and see how I had already changed; it is very likely that I saw that he could also change.

P2 demonstrates to relate to herself, and there does not seem to be a recognition of this other. Moreover, when talking about possibilities, we can think of the projection and idealization of the object as a way to replace the primary narcissism lost in childhood (Ferreira, 2010). Another participant who presents narcissistic choice is P6, in which demonstrates the impossibility of recognizing this other. When he talked about the process that led to the breakup of the relationship, he brought the question of change in the behavior of his partner, as if it were only valid if it were by him: “*she did not really change, she just gave in a little on what she would not normally do, only that ... but it does not mean that she*

has not improved because of me". P6 also presented difficult to deal with the different pace of the ex-girlfriend in the face of conflict resolution.

The other is the possibility of having his desires satisfied, to reclaim his primary narcissism; however, if it is not as idealized, it is better to be discarded. P2 quoted at the time of separation: *"if you do not want to give what I need, then I do not need to continue in that relationship"*. P6 broke up when his girlfriend failed to meet his expectations: *"she was doing things that, for me ... it was not working anymore ... she was pissing me off a lot, it was not something normal"*. After separation, P6 explained, *"the other day I was kind of bad yet, but then I was okay"*. Two days later, the participant began to relate to the current girlfriend. The data of Smeha and Oliveira (2013) elucidate this question explaining that in the current relationships, the search revolves around someone who provides pleasure and happiness, with the availability of time attention and dedication, one that can give affection more than receive.

Salles, Sanches and Abras (2013) affirm that in the current clinics, there is the question of anaclitic relationships having longer durability, but draws attention to the fact that the youngest ones, who made a choice based on narcissism, present complaints such as lack of attention and care, which is pertinent to the anaclitic choice. Our results are in line with this statement.

Our contemporary culture produces individuals who seek each time more for themselves, themselves as objects of love (Rios, 2008). As we will show in another category, their own suffering in the face of the loss seems to make the participants more individualistic as a way of protecting themselves from new suffering regardless of whether the choice has occurred with narcissistic or anaclitic basis.

The grieving process in loving separation

In the face of the loving separation from a significant person, there is no concrete death, but there is the presence of death in life for the end of a situation. Although the process of grief is universal, the way each one goes through this process is individual and unique (Kovács, 1992; 1996). From this research, we observed different ways of coping. While some (P3, P5 and P6) were able to elaborate the loss, others are still in the process of grief (P1, P2, P4). At the beginning of the period of grief, we can observe:

It was like falling from a precipice, a hole indeed ... and in the beginning, I could not come out that hole, even because I was alone. There was no type of perspective before, or motivation, and I think this was when it all progressively began... maybe a very big internal struggle of trying to have a voice inside you that is slowly motivating you to come back from that hole. (P1)

The participant found himself alone and without direction, having to find the strength to start over again. Parisi (2012) explains that when someone is in a relationship, parts of himself are projected in the other and without this it is as if the person was reduced by half. The habits lived by the couple also cease to exist. "We" become "me" and this identity needs to be rebuilt. We can find the same issue in P6 *"It was as if my life had a gap, like a vague giant; ... you are accustomed to something, and then from one day to another, there is no one, there is nothing else. What would you do in your free time?"*.

The world of the participants became poor and empty, as explained by Freud (1917/2006), because all psychic energy was concentrated in the lost object. To the extent that there is an expenditure of that energy, because of the test of reality to show that the object is no longer there, the possibility of investing in a new object is recovered. P1, P3 and P4 reported attempts to engage while still in the process of grief. P1 indicated strangeness before the new affective experience: *"It is strange because for me it is difficult to hide, right, what happened and how I feel about it"* and comparisons with the ex, for being someone different, just as P4 quoted: *"every person that I find I make comparison and, like ... it is never equal to him"*. There is an attempt to search for the lost object in other objects, but most of the time, this ends up generating frustration, since the object is irreplaceable and the new one is only another object: *"I was confusing, still seeking my ex in this person"* (P3). P2 presented the need to

diminish the ex, which can be understood as an attempt to disconnect from the object of love (Kovács, 1992).

As Parkes (1998) argues, a loss brings other secondary losses. The individuals are faced with the need to restructure roles and functions, change the routine, deal with what is no longer present, finding a limit and the feeling of helplessness. The Participants who are in the process of grief (P1, P2 and P4) present some progressive changes. P2 has been dedicated to her studies and about his grieving process, she said: *"It is difficult, but it is not so bad ... I think I am making several transformations. Um ... from avoiding some small things, sometimes, even retuning to them again [memories, photos, songs] so that I do not feel so empty".* P1 is working, engaged in the studies and in a new relationship. *"The part of sadness has gone, because now I have my own goals, which were what I needed in the beginning".* Although P4 is in the process of grief, the data lead us to believe in a grief with complicated arrangements, previously known as pathological (Kovács, 1996; Parkes, 1998), and that for Freud (1917/2006) it would be related to melancholy; that is why the difficulty in dealing with the loss: *"sometimes, um ... depending on the moment, I am not fine. I cry a lot, I say: bitch, what the fuck happened in my life?"*.

The stages of grief presented by Kübler-Ross (1926/1994) can be easily recognized in the speech of P3, who has already elaborated her grief. Among them: Depression, Denial, Anger and Acceptance:

Feeling of emptiness, a lot of anguish. I went through a process of depression after the separation, a period of not wanting to go out, not wanting to talk to people and a certain shame for a while. ... I went through a very painful process of wanting to know everything, like, snooping the internet, family, friends Then I went through a process of deadly hatred, like: I want the person to die; I do not want to see him in front of me, and then that kind of process, like, each one to his trade. (P3)

Another form of grief found in our participants concerns the anticipatory grief, which occurs before the real loss and has the same characteristics and stages of grief (Ducatti, 2005/2013). Both P5 and P6 presented an elaboration even when they were engaged with the companion. In the case of P5, the progression of the weakening of the marriage has provided, over the years, the elaboration and reorganization of some aspects. The birth of the last child gave strength to the decision to end the relationship: *"these have been more or less six years of weakening, right... After a long time that I began to think about my life, how it would be as divorced. ... Therefore, what I really felt was a relief".* As for P6, who has proven to be more narcissistic, presents features pertinent to liquid modernity, concern with his individuality and the ease in discarding the other:

I thought a lot, I thought for three months to break up with her, like, 'Is that right? Will I regret it? 'But then I really realized that it was not going to work, so I preferred to end the relationship immediately ... the time I was thinking about whether I wanted it or not, I kind of got used to the idea that I was going to end the relationship (P6).

The grieving process involves ambivalent and diversified feelings and emotions (Kovács, 1996). Among them, the participants spoke about love, pain, sadness, anger, anguish, loneliness, guilt, friendship, resentment, hurt, nostalgia, among others. P4 demonstrates a melancholic movement, because besides the characteristics of grief, she presents low self-esteem and aggressions to her own ego. It seems that the lost object was internalized, causing the accusations directed to him to be displaced to herself (Freud, 1917/2006), such as the desire of death and anger. The separation of the participant was due to a betrayal on the part of the husband, which according to Levy and Gomes (2011) can release hatred, revenge and desire of destruction. We can observe this in her speech:

at the time I wanted to die, then I said: 'I regret the day I had a baby, why did I have a baby?' ... I felt a pain of loss, of abandonment. Yes ... a useless, a miserable, I do not know. Honestly, this what I felt, of crying, lying in bed and wanting to die ... I think this lasted for almost two years. ... sometimes

I say with hatred: 'I hope he dies', you know ... like, at least he is neither with me nor with her. I really think about it. Then sometimes I think, like ... 'If he dies, gee, I will suffer like hell'.

The report of the participant presents a lot of aggressiveness and resentment towards the ex-husband, which is transferred to the daughter, because she is the fruit of their union, something that cannot be erased. In addition, at times the companion appears as idealized: *"I do not see any bad aspects in him; he has always been a very good person"*. There seems to be difficulty in perceiving the other as independent, with a life of his own, while she was/is totally dependent. Levy and Gomes (2011) explain that in these cases, the object is felt as irreplaceable; there is a need to continue merged, and realize this independence of the object may sound offensive, as if he were a traitor; even generating the desire for death (of herself and/or the other) (Kovács, 1992).

Just as each grief is lived in a unique way, the gains and meanings are particular, that is why the importance of elaborating and reorganizing in the face of loss (Kovács, 1992; Paris, 2012; Cavalcanti et al., 2013). Most of the participants, regardless of being or not in their own in the process of grief, highlighted the transformations and growth found in the face of loss.

We can observe: *"I finally could reconcile with the environment, to feel good"* (P1); *"every loss generates a growth, self-awareness, I think even a discovery of personality"* (P3); *"personal growth. Today I relate much better to people, I feel more free, with spiritual growth too"* (P5); *"after a separation, you always learn something important for the next relationship ... most of the time you change, because it is an experience that marks the lives of people"* (P6).

Among the participants in the process of grief, P1 and P2 are succeeding in elaborating the loss. However, because of P4 to present melancholic characteristics, we did not identify an effective movement of elaboration. As she argues, she still feels a lot of "hurt and resentment", indicating a case in which the psychotherapeutic assistance could help in the grieving process.

Importance and types of support during the grieving process

In a world in which relationships are increasingly ephemeral and disposable (Bauman, 2004), is society able to recognize and help others in the face of suffering by separation in love? The participants help us in the answer by presenting the types of support found in the grieving process. There was family, friends, psychological and spiritual support, starting with P5:

My mother and father ... they were essential. My brother.... if I did not have their support then for sure At the time I was very well, but emotionally, if you do not have anyone to count on, you ... really fall. My mother has always looked after the boys for me, for me to work, always. ... I had two friends who were almost two brothers to me; so they were also very important. (P5)

The participant reported the importance of the family protection and friends. We noticed that in addition to the emotional support, there was also help with caring for the children. P5 highlighted spiritual growth in the face of the discovery of *Kardecism*. At another time, P5 explains that with the help of her parents, she was able to get out and socialize, as well as stabilize at home and become more comfortable. In addition to P5, P3 also demonstrated the importance of family support and friends:

From my family in general, but especially from my grandmother, she paid me close attention. My family on several occasions thought it would be important to seek therapy, but I did not want to, because I thought it was an absurd for me to get into depression because of man. ... as people were starting to know, ... they were supporting me in the best way they could: invitations to hang out, doing things to chill, meeting new people. My friends from high school too, they were also reintegrating me in the events On this point I had much support. Talks, like, you are going to cry, and we will listen to you. However, it was a more limited support. There came a time when people had no more patience.

The family of P3, especially their grandmother, showed concern, indicating psychotherapy. The participant even lost weight and cried for a long time, generating commotion in the others, but after a while, only her grandmother stayed with her. Friends appear as those who invite her to hang out, preventing her from thinking of her ex. It calls attention to the shame presented by the participant herself, as if it were not allowed to suffer for love. Doka (cited by Casellato, 2005/2013), addresses the social character of the unrecognized grief. When denial occurs, both from society and from the person, it is possible that feelings such as guilt and shame are lived, as well as to experience suffering in isolation. Her own resistance in seeking psychotherapy proves to be due to the shame of this grief.

Differently from P3, P1 explains that due to distance, his family helped little and he had no friends. On the other hand, he raises the importance of professional help:

One thing that helped little, but helped me a lot was to do screening in the psychological clinic. ... helped me in the sense that for the first time I would tell someone. ... it was comforting to speak everything that was stuck without fear of being happy, because it would not have any type of judgment. It meant for the first time some type of support.

As Kovács (1992) highlights, the psychological work can help in the development of grief, especially in the most pathological cases. To express the feelings evoked by loss is the way of elaboration, and in some moments, this psychological work can be even preventive, avoiding a pathological process.

The support offered to P2, P4 and P6 was more typical of the contemporaneity, similar to the dynamics of the friends of P3. Invitations to go out, as in the case of P4 *"I had support from my family. ... someone was always inviting me to go somewhere ... but I did not feel like going anywhere either. I distanced myself from everyone"*.

At a given point, the participant reported that she even went out and cried in places, questioning and weighing that she did not want to be there. The friends of P2 helped to depreciate the object: *"All my friends already hated him, so I got a lot of support from them, especially to speak ill of him"*. P6 was worried about regretting his decision, this being his questioning in relation to the others while still in the relationship: *"I was talking to my current girlfriend about this and, she helped me a lot. ... I talked to some guys from the barracks too, ... they said that I would regret it, but in the end I did not regret it"*.

We can elucidate these characteristics of the liquid society from Pivetta, Matos and Alexandre (2012), who sought to understand the identity of the current subjects. The authors explain that people do not have time to conserve habits, routines, and relationships. If these identities are maintained by consumption, then one way of supporting is to encourage them to move on, to overcome, to find a new person. Few are those who have offered the time and listening required. As Mendes, Eliana and Bara (2014) affirm, "the individual is invited all the time to react quickly to the experiences of loss, which makes it difficult and often prevents the elaboration of grief" (p.428).

According to Ducatti (2005/2013), it is necessary to express the feelings resulting from the loss in order to elaborate and resignify the lived experience. In some cases, a rite of passage would be important. The support network is necessary to recognize grief and express grief, whether through friends, family or through spirituality or psychotherapy.

As an example, Parisi (2012) created a ritual space that happened through an experiential group of women. There were eight meetings lasting two and a half hours. In addition to the conversations, several techniques, expressive and narrative of myths, were used, having achieved the objective of favoring the symbolic elaboration of grief. Another interesting proposal, although applied in other public and thematic, concerns the work presented by Gil and Tardivo (2011). The Psychotherapeutic Workshop of Letters, Photographs and Memories was carried out in a brief process of 16 weekly sessions, each lasting an hour and a half. From the use of the objects and photographs, it was possible for the participants to express the emotional aspects and value the gains. These are some ideas of possible interventions to favor processes to elaborate grief.

The interview of the current research proved to have an important effect for the participants. At the end of the interviews, all reported that the experience was interesting because it allowed speaking significant situations and reviving feelings. For two participants who are still in the process of grief (P1 and P2), the search for participating in the research was aimed at talking about the relationship: *"it is*

good to talk about it again because I do not talk about it to anyone else either. Because, like, it is hard to admit to outsiders how much that still affects me. I think that is because it seems to be a sign of weakness" (P1); P2 commented on the importance of talking about the situation with someone unknown, because there is no fixed opinion, and made a gesture that she wanted to get rid of everything she thought:

It is also a way of you, I think, remembering mentally several things, structure them and straighten things out. Indeed, raise the issue about the meaning of the relationship or who that type of person is, or what you now expect from a relationship, I think it makes everything clearer. (P2)

In the face of the report of the participants and our own experience as researchers, we observed that society must begin to approve grief for loving separation, so that the mourners can be better supported and listened to.

Feelings after separation and expectations

After separation, many are the paths walked, but some doubts remain: What is left of the feelings? After distinct post-separation periods, all participants demonstrated ambivalent feelings. If on the one hand there is love, on the other there is anger, either for past resentments, or for the fact that the other has moved on. For those who are still in the process of grief (P1, P2 and P4) there are aspects to be elaborated. As we can verify: *"I still like her ... but what I feel maybe, the main thing is nostalgia."* (P1); amid a certain denial, P2 ended up taking the anger: *"Well, I do not know ... I think everything, maybe everything, and not anger ... just a little, because he quickly engaged with another person"*; P4 shows difficulty to elaborate the grieving process, showing that sometimes she wants her husband's death, because at least he would not be with her (by whom she was replaced), but she would suffer without him: *"Today I do not know if it is love or if it is not, so I do not know what feeling I have. Like, sometimes with hate. ... I cannot explain ... the hurt is the same ..."*

Among the participants who elaborated grief, P3 and P5 showed greater maturity when talking about the relationship: *"he is a very important person in my life, someone I will always remember for N reasons, N things we lived ... this is it, consideration right, and he is an important person"*. P5 even became emotional as she spoke:

I am sure today that that feeling from the beginning we had of friendship, fellowship for each other, I think today, sincerely, if anything happens and if I need him, I can count on him today; and he can count on me. (P5)

Marcondes, et al. (2006), conducted a research entitled *Predominant feelings after the end of a love relationship*. The data are illustrative and need more research, but through a scale of attitudes, it was possible to observe that, contrary to what was imagined, not only the long-lasting relationships present more suffering. The relationships of shorter duration may even generate more intense suffering, as occurred with the male public of the research of the authors. On the question of who leaves and is left in the relationship (Parisi, 2012), there may be variation in pain, but regardless of this, the loss and separation occurs for both, who must elaborate the grief.

With regard to expectations for the future, participants demonstrated changes in their way of dealing with relationships. There seem to be difficulties in relating again and come into contact with a new suffering, perhaps for this reason expectations are low. For the young people participating in the research of Smeha and Oliveira (2013), the future of relations will be, among others, based on individuality, priority of professional stability and freedom; besides the little investment in the other. Our participants confirm these characteristics as we will see below.

Referring to individual goals, P6 said: *"I hope to have time to be with myself; But I also think we have to go after what we want for life"*; For P1, in the midst of the reconstruction of his new self, fears losing what he has conquered with pain: *"It has to be something that makes me good, above all else. ..."*

do not take anything from me, from my individuality, because now that I am recovering it again". P2 would like to obtain something she did not find in this relationship: "Someone who knows who he is and knows what he can offer for me. Safety", but she said she did not want to relate for a long time; and P4 seeks someone equal to or better than the former partner. P5 said she had no plans but she would like to find someone who would do her good, however, she said: "I cannot see myself living with someone else, inside my house, with another person involved in mine ... I do not find space for this person in there, I cannot do, because I am very free and independent". P3 also presented difficulties:

I expect very little today. I think I am very afraid of suffering all this again, so I am a person who goes slow, very slow, sort of ... you know a person who blocks herself. Like, I am not going to like him so much, I will not invest so much, I will not give up so many things to invest in a person.

From Freud (1914/2004), we can reflect about secondary narcissism as resumption of the objectal libido for investment in our own self as a way to recover the primitive love for ourselves. The participants, in the face of the suffering, did not show much concern with the other, but with themselves. From this, we question whether the other is not only goal for their satisfaction, not being recognized in his otherness; thus, the narcissistic wound before the loss of themselves (Levy & Gomes, 2011). People are like consumer goods, but if the long-awaited happiness is not found quickly, it sounds more attractive to live alone, in the omnipotent fantasy that we do not need the other (Rios, 2008). Also according to the author: "We avoid the pains of love for the other and sink into the pains of the emptiness of ourselves" (p.424). As Parisi (2012) states:

It cannot be said that future disappointments or loving separations in the lives of the participants will not be experienced without suffering, since there is no way to create immunity to pain without paying the price of a distancing from life. Suffering is inherent in being involved and being deeply linked to someone (p.227).

We can reflect on the fears and defenses caused by the loss before the separation from love. Even if future ties are avoided, we are invited all the time to seek someone who offers us the illusion of completeness once encountered.

Final Considerations

The present research achieved its objectives, allowing broadening the theme and allowing greater contact and understanding with respect to those who suffered loving loss. We raise the hypothesis that the suffering caused by the end of the relationship generates as a defense the distancing from another who could become a new object of love. We can understand this characteristic concerning secondary narcissism, in which the individual seeks returning to investing in himself as a form of defense. Because there is a need for affection and safety on the part of the other, the participants seek, to a certain extent, anacletic relationships, even though they behave as narcissists. In this way, we find the current complaints about the need for care and companionship, even though people are not necessarily willing to offer the same.

In the elaboration process of grief, after the period of pain, the mark of the event lasts for life, but at the same time, the capacity to try again is restored, because with the elaboration it is possible to introject the good parts of the beloved object, which are integrated into the Ego. In this way, the good aspects become part of the person, who can accept the loss. The memories and transformations were

highlighted by some of the participants, indicating that such relationships become the basis for other future relationships.

The work pointed to the importance of a support network and the need to let the individual express their pain, authorizing the grief for loving separation. Faced with a society that seeks happiness at any price, denying pain is easier than dealing with difficult feelings. We observed the need for an individual therapeutic process or some other type of intervention, as a way to express and elaborate grief, for cases such as P4, in which elaboration is not efficient. The current research worked with an open sample and a broad questionnaire, which allowed us to choose the content that would be worked, but not allowing working all the data. In this way, we believe that more works are needed in the specific subject, since the presented contents have not been exhausted.

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