

Postural grounding in the physical education classes: a bioenergetic analysis

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Abstract

The aim of this study was to develop a psychocorporeal analysis of activities in physical education classes, with students aged between 10 and 13 years. It was adopted the concept of postural grounding that, according to Bioenergetics' Analysis, favors the dynamics of psychocorporeal adaptation to conditions such as self-sustaining, balance and expression of vitality. It is supposed that psychocorporeal experiences, involving body, soil and environment (physical and social ones) extend the chances to achieve psychocorporeal coherence and cohesion in movements. Thus, the research's question was: in which activities of Physical Education the postural grounding can be identified? In what regards its method, it was a descriptive, qualitative and participative investigation that used observation, semi-structured interviews and content analysis, respectively, as instruments to collect and process data. Some observable descriptors were identified: body posture, balance and projection in space. Two operational categories were also defined to help the discussion of the data: internal and external realities. Analyzing the results, it was observed that physical education classes promoted, unintentionally, conditions for developing postural grounding among students, through postures when students were playing, such as back straight, bending knees, the projection of the body on the front bare feet – which were close to the therapeutic ones, described by Bioenergetics' Analysis. However, physical education classes lacked a reflection about the grounding experience, needed to develop self-possession.

KEYWORDS: Postural grounding; Physical Education; Bioenergetics' Analysis; Teaching; Corporeality.

Introduction

The Physical Education (PHE) can be understood by the Pedagogy of Corporeality as a practice of pedagogical intervention that uses the situations of motion as educational contents for the integral formation of the subject, according to GOMES-DA SILVA¹⁻³. In this perspective, the situations of motion are understood as complex programmatic contents, first because they are open structures, dependent both on the knowledge and will of educator and learners, as well as on the circumstantial environment created. Second, they involve different aspects: individual and collective, objective and subjective, perceptive-motor and affective-social, cognitive, political, historical, environmental, ethical and aesthetic ones.

Thus, the situation of motion (SM) produces effects that involve all those aspects, and can be analyzed as a nuclear educational entity for the knowledge of self and of the world, concerning its contribution to health, quality of life, prevention or re-education, as well as the development of cognitive skills of social and ethical learning.

One of the most current and widespread approaches of PHE addresses its situations of motion exclusively towards the acquisition of health, with parameters that are primarily individual and physiological. Thus, their contents have become strategies for fitness related to health or sporting performance and their practices, and, by privileging these two goals, exclude (or reduce) the social consciousness that must be

associated with them. On the other hand, in the last three decades, the contents of PHE have also been systematized as themes of body culture. These ones provide the socio-historical awareness of their students. However, as a reverse of the medal, they tend to forget health concerns.

The pedagogical proposals of PHE often hypertrophy the discourse and reduce the attention to its content, not realizing the scope that the own SM produced in the class can provide, in terms of integral formation, health (mental and physical) and knowledge with social conscience and self-consciousness. Perhaps, therefore, many PHE teachers do not have clarity to define their educational goals, and do not know what to explore in their classes. In this sense, this research, instead of presenting theoretical articulations or propositions of complementarity among pedagogical approaches, has decided to dwell on the analysis of indicators of the psychocorporeal development in situations of motion, during the classes of PHE.

Therefore, we use the study of LOWEN⁴ that advocates, in his Bioenergetics' Analysis, that psychocorporeal development happens when the body's motility increases, in line with self-perception and self-knowledge. According to this therapist, it is necessary to promote body and consciousness of self and of the world, through three acquisitions, which are called self-consciousness, self-expression and self-possession. The self-consciousness is developed through the perception of sensations and feelings; the self-expression of perceived feelings, as a form of communication of what one feels; and, finally, the self-possession, which fits the affective expression, taking it to an appropriate form.

For these dimensions, LOWEN⁴ developed exercises of "contact with reality, with the ground where you step and with your own body" (p. 35)⁵, thus reaching the concept of grounding^a, defined as an energetic process in which the subject experiences a flow of excitation through his/her body, achieving psychocorporeal consciousness and unity. Such consciousness promotes coherence and cohesion in the act of moving. Considered this process of contact with self, which leads to the self-consciousness of the own totality and the limits and possibilities of reality, called postural grounding (PG), we decided to specify our problem-question: are there activities in the Physical Education classes that make possible

to identify the postural grounding?

Thus, we aim to analyze the movements proposed in PHE classes for a class of Elementary School I and, in this group, to identify indicators of grounding, to understand how these situations, even without the pedagogical intentionality of the teacher, provide PG to the students.

We start from the hypothesis which says that the request or promotion of the PG does not only develop with bioenergetics' exercises, as Lowen himself asserted⁴, saying that T'ai Chi, for example, is a practice that develops the grounding. Therefore, we assumed that the PG was also present in PHE classes, since the activities proposed in the classes, even though they do not always explicitly require it, require the student to have a sharper perception of himself, his body, and the ground. For this, we suggest the attention to the circumstances of movements in which he is inserted and interacts. In this sense, he would be potentiating his psychocorporeal unity, or PG.

We emphasize that this theoretical assumption of PG related to basic education and PHE, in particular, is still insipient. If we consider CAPES and Google Scholar databases until 2014, we find very few investigations using concepts produced by psychocorporeal theories in education, such as the study by DEL BIANCO and MIGUEL⁶ on the formation of teachers, which even took another theory (the Reichian) as a basis for their analysis.

From our second assumption, the Pedagogy of Corporeality (PC), we take the concept of situation of motion (SM) developed by the Laboratory of Studies and Research in Corporeality, Culture and Education (LEPEC)^b. The PC understands SM as the center of learning, since we defend that we configure ourselves as people and society through the action or inaction in the natural-cultural environment, communicating with ourselves and with the environment in an interactive action. Thus, in this perspective, an ecological approach is established, which analyzes the relationship between agent and environment, as pointed out by ANTÉRIO and GOMES-DA-SILVA⁷. Therefore, the motion, from the breath to the action-perception, is understood as the result of communication: "Body motion is conceived as communication [...] not only because it communicates something, but because it occurs in a state of communication, in the encounter with others" (p. 152-153)³.

Methods

This study consisted of a descriptive research and qualitative approach, of the participant type, using instruments of data collection and analysis: protocol observation, semi-structured interview and content analysis. We explored observable PG indicators: posture, maintenance of balance and body space projection. Two operational categories were defined, in order to support the analysis and discussion of the data: the internal reality and the external reality, which will be explained later.

Regarding the interview, we created a script able to identify, in the self-report of student experiences, what concerns the proprioception and feelings, understood as dimensions by which the PG is eventually expressed, inferred in the students' speeches. It aimed to deepen access to self-described subjective data, obtaining data which are plentiful of meaning⁸.

The filming occurred during the observed classes, in which there were 14 research subjects (eight males and six females), with the intention of recording the situations of motion that could be revised as many times as necessary, and by more than one observer, generating a reliable source of return to the action produced by the subjects in the observed activities.

Finally, the observation protocol was structured on the theoretical proposal adopted here, and on the PG analysis category. Since Lowen's observations, which served as the basis for PG theory in clinical assistance, were usually individual and performed in a private office environment, it was necessary to create this protocol, especially because it involves actions and situations of motion in PHE classes.

The grounding indicators presented by Lowen were adopted and transposed to teaching-learning situations in classes, which are collective and use motor games. Thus, in order to reach the observation protocol, we used the Bardin's Content Analysis⁹, which includes, in addition to texts, images, photographs, films, postures, gestures and emotional manifestations as possible domains of application of this technique. This instrument was created after two months of observation of PHE classes at a municipal school in João Pessoa (PB), during the supervision of a Professional Internship of undergraduate students in Physical Education of the Federal University of Paraíba (UFPB) that worked in that school

Student activities were monitored two hours per

week, in each of the first four grades of Elementary School. After its preparation, in order to collect part of the data, the protocol was applied to a 5th grade PHE class, during a month, two hours per week, giving a total of six hours (or 300 minutes of observation and filming).

Thus, both filming and direct observation, submitted to the protocol process, provided access to the observable dimension of the PG, guaranteeing the possibility of capturing data and phenomena which are objectively describable of the reality experienced by the subjects, while the semi-structured interview allowed registering meanings attributed by students to the activities.

The students were included according the following criteria: not to carry a disability that impaired walking; be enrolled in the selected class; be authorized by the person responsible for participation in the research according to a signed consent form; to be present at the moments of observation; and submit to the interview. With regard to data processing, students' activities and speeches were organized by the Content Analysis technique⁹ and interpreted from the concepts of Postural Grounding (PG)⁵ and Situation of Motion (SM)¹.

In terms of data processing and analysis, the first step was to choose the fundamental analytical category, allowing generalization and approximation of the object in its general aspects¹⁰. In line with the arrangement of this research, the chosen category was the PG itself.

From this delimitation, the PG indicators were defined through the reading of LOWEN^{4,5,11-16}, ROCHA¹⁷ and WEIGAND¹⁸. This study was settled in the five main PG indicators, which could be observed: (a) erect and non-rigid posture; (b) maintaining of the functional balance of the spine; (c) slight flexion of the knee joint; (d) forward body weight projection; and (e) directing attention to breathing and its dynamics, concerning particularly the diaphragm and the abdomen, called "centering"⁴.

We also established the operational categories, classes elaborated for empirical appropriation of the research object with a view to their observation¹⁰: the internal reality and the external reality. When speaking of internal reality, it refers to the reality of a human being, his inner world, symbolic and affective plane. The basic reality of a human is his body, and through it the world is experienced, reacting to it. Whoever

is disconnected from his body is out of touch with the reality of the world, which configures the external reality. For Lowen, if the subject is in contact with feelings, he is also in touch with the body and its situation in life, in the external reality. “The proprioceptive consciousness [of the body] is the deepest inner root of language and thought” (p. 44)¹¹; therefore, it’s the deepest inner root of communication between the human being and the environment.

In this research, there were four units of context (proprioception, feeling, exteroception and reflection), being three for operational category, internal reality, and two for external reality - being the reflection applied to contents of internal and external realities. After the organization of the context units, the observation protocol was constructed from the registration units,

containing topics referring to behaviors that served as indicatives for PG inference in the activity performed: postures, speech, rhythm of actions, types of motion (with or without objects), association between speech-motion that privileges contact with the ground and/or generates balance; and the existence of reflection and dialogue about the experienced among the participants.

Regarding the ethical aspects of the research, the project and the results of the research were sent to the Ethics Committee of the University Hospital “Lauro Wanderley”/UFPB, which approved them (with opinion n. 223.742, on 03/19/2013), with a view to the compliance with the ethical considerations and precepts of resolution n. 196/96 of the National Health Council, responsible for the guidelines and norms that regulate research involving human beings.

Results and Discussion

From the data collected through the observation protocol and the film recordings, as well as the speech captured and transcribed, we discussed the presence of PG in the activities developed in PHE classes. Movements and speeches were analyzed in line with the Content Analysis, according to the operational categories and units (context and registry) found.

For a better visualization of the analysis, we present a TABLE 1, adapted from FERRAZ ROCHA¹⁹, with the analysis categories whose data are presented in this article, except for those referring to the context unit “reflection”. In the latter case, given the importance of reflecting in order to complete the PG process, even without the presence of registration units in the data body considered, treating it seems to be indispensable to a deeper analysis of the limits found in PHE classes.

Considering that the PG involves both the internal reality (subjective experiences) and external reality (experiences with the material world and, in PHE classes, particularly with objects and the social environment), the TABLE 1 disposes proprioception, feelings and exteroception as main units of context, whose behaviors could be observed in the body of data considered here. We selected in the participant’s speeches references to the body itself, to the sensations experienced in class and to the feelings that flowed

from it. Video recordings have helped us to identify body postures and movements associated with legs and feet, always in a social context proper to PHE classes. The recording units were, therefore, the basic level of apprehension of the empirical data, from which we infer the other units and categories, in order to reveal both the integration of the recorded experience and the complexity of the possible analyzes, which take into account, at the same time, theoretical elements (such as operational categories) and empiricism.

An example that can be recognized in the following speech extracts is the students’ impressions of their corporeal sensations concerning the legs and feet (recording unit), classified as proprioception (context unit) concerning the internal reality (operational category). All this ordering served not only to apply of the content analysis technique, but also to the synthetic and rigorous understanding of the relationship between the levels of analysis and the explanatory efficacy of the observed phenomenon (in this case, PG).

In order to support the analyzes and discussions, clippings of the speeches are presented in prominence, through a paragraph indent and a smaller font. In addition, the names of the participants were replaced by acronyms composed of the letter G and a random number (G1, G2, G3, etc.).

TABLE 1 - Table of content analysis.

Operating categories	Context units	Registration units
Internal Reality (Contact with feelings and sensations)	Proprioception (Perception of the body itself, awakened by the Physical Education classes - PHE)	Verbal references to: Sensations of legs and feet and their contact with the floor; Perception of safety when walking; Perception of muscular tensions;
	Feelings (Awakened by PHE classes)	Verbal references to: Feelings of safety, physical pain, vitality, joy and trust (related to the student/companion and student/teacher bonds).
External Reality (Contact with the possibilities of the external world)	Exteroception: (Activities that require postural grounding in PHE classes)	Positions and postures of the legs and feet that favor contact with the floor and generate balance; Coordinated and concentrated postures in class; Situations of fall in class and/or in which there is catch of ball; Rate of movement (“agile/slow”); Kick movements in class; Movement and voice junction.
Reflection (Activities promoted by teachers to stimulate reflection on the experiences of students in the class of PHE. It involves both operational categories)		Talking during class, produced in conversation circles and/or didactic interactions about perceptions of muscle tensions and feelings aroused by the movement; Dialogue about the experienced among the participants; Presence of a careful and caring attitude among the participants.

Considering the characteristics of the space used and the type of activity performed (games on the ground), there is a characteristic that, in accordance with the theory and practice of Bioenergetics, benefits the development of PG, since, according to LOWEN⁵, one of the strategies used for this development is to make the subject feel the contact with the ground where he treads and, consequently, maintains the connection with his reality.

The contact that the feet maintain with the ground is simultaneously a contact with our own body, with our internal reality, because, as recalled by CAMINHA²⁰, touching is always touching oneself. Since the contact with reality is one of the indicators of grounding, it can be said that these activities carried out on the ground are stimuli for its development, since “all sensations are corporeal perceptions” (p. 48)¹³.

When asked what they felt when they touched the ground in PHE classes, some students said they did not feel anything, but most said they felt something:

- a) heat and cold from the floor: “The floor is cold, it is hot” - G1;
- b) relief: “That relief and the coldness of the ground. It’s like this: When you wear shoes you cannot step on the floor, it’s a relief because you can put your foot on the floor. The body becomes lighter” - G4;
- c) pain: “A pain in the heel, when I am running, when I hit it like this in a corner, it hurts and then it goes away” - G7;
- d) security: “Security, because if someone knocks me down, I cannot get through the floor” (laughs) - G8 and “I feel firm” - G12;
- e) shock: “Something strange in the legs and rising

like a shock, it feels good, when you take your foot off the ground, it stops. Sometimes, descending, which is not even a shock, it is very light” - G5.

It can be seen from replies and observations that most students were sensitive to contact with the ground and this perception triggered feelings of relief - “The body becomes lighter” - G4; vitality, “fuller of life” and playfulness, “willingness to play more”, G13 said. In this way, the energy process was configured by the excitation, characterized by the perception of temperature alternation, or thermal exchange with the physical environment: “The floor is cold, sometimes it is hot” - G1.

The description of the sensation experienced by G5 - “Something strange in the legs and rising like a shock, it feels good, when you take your foot off the ground, it stops. Sometimes, descending, which is not even a shock, it is very light” - is a synthesis of the PG experience. It clearly allows to infer several of its elements, among which two stand out: a) the electric charge traversing the musculature, experienced by the “shock” in the ascending direction, traversing instead the cephalic-caudal path (which characterizes psychomotor development) and the reactive, vibrating the body; b) the sensation of lightness caused by the relaxation of the musculature and the circulation of neurotransmitters and associated hormones (such as serotonin and oxytocin). This is an experience more easily perceived in the child, “which jumps for joy when excited. In a state of excitement one cannot sit still. You feel like dancing, running or singing. The experience of feeling moved within, as opposed to deliberate action to move, is the basis of all sensation” (p. 59)¹³.

Thus, this phenomenon is interpretable by Bioenergetics' Analysis as indicative of the more intense and fluid circulation of bioenergy, since all the activities carried out in the classes - ascents and descents, advances and setbacks - favored movements and postures of contact with the ground, generating feelings of relief and body lightness. As these perceptions and feelings were confirmed by the interviews with the students, it is suggested - accompanying the PC, which intends to favor movements like grain of life to its students¹ the incorporation of experiences with bare feet in the classroom. Therefore, it is recommended that PHE teachers meet this need for contact with the floor, promoting proprioception and, consequently, contact with the internal reality.

In this perspective, with the motion of bare feet in class, the reference to a sense of relief and freedom (“relief because we can put our feet on the ground. The

body becomes lighter”) suggests that, in relation to the PG, at least the corporeal self-consciousness (“a good feeling when you take your foot off the floor” - G5) and some self-expression (present, for example, in the laughter of G8 and the certainty and firmness with which G12 refers to his experience), since these actions playfulness was not a mean, but an end: the greater the self-perception in the environment, the greater the creative understanding. The PG makes evident the epistemic and ontological convergence between Bioenergetics' Analysis and the theory of PC.

Another indicator of PG present in traditional PHE classes was present in activities that required descending the center of gravity of the body to the pelvis and legs - such as balance to climb and descend, and games that contained the foundations of receiving, launching, intercept, and bounce or kick the ball. Bioenergetics, contrary to the traditional mentality of valuing only thought, privileges the lower part of the body, especially the lower limbs, in the function of locomotion⁴. And in an attempt to centralize the subject in the lower abdomen, it seeks, through its exercises, to descend to the center of gravity of the body to the pelvis, using the feet as an energetic support. This means that the energy flows into the supporting organs of the body, entering the ground; it is not retained by the chronic muscular armor, or penalized by low vitality. The subject discharges energy through the lower extremities and receives it back from the ground. Such bodies of contact with the earth are thus seen as energetic supports of the body and means of communication with the soil.

We also identified the PG's request for the tactical activities of traditional and sporting games, which called for an advance in the opposing field. Such was the case of the basketball game, for which, in two of the classes observed, the children made training movements to throw the ball into the basket and pass the ball to teammates. As synthesized by BORGES²¹, in basketball the movements promote situations of frequent instability, with rotation and change in the unipedal or bipedal support points, in addition to an interaction between upper and lower parts of the body, in order to request, with much recurrence, knee flexion and anterior projection of body weight. Therefore, in the training of classic movements of that sport, evidences of the PG during the observed classes were evidenced. In these, the weight of the body was placed in the rounded part of the soles of the feet, ahead. According to LOWEN¹⁶, taking the subject to slightly flex the knees and center the body weight on the front of the lower support extremities modifies the expression of the posture, favoring

the person more chances to employ well their aggressiveness - in the etymological sense of this word, that is, strength, readiness to advance or act in a balanced way. Being balanced is a prerequisite for being grounded, according to LOWEN⁴, differently than when one is with the weight on the heel, with a greater predisposition to tip back.

Therefore, this position of slightly flexing the knees and positioning the body weight at the front of its lower extremity is a more aggressive position. According to the principles of Bioenergetics, for the subject to identify himself better with the lower part of the body and, in situations of pressure, for the transmitted force to reach the ground, he must be slightly bent knees⁴, which avoids mechanical posture, rigid.

Faced with this evidence, to overcome the lack of energy contact with the ground, it is possible to develop situations of motion that promote rooting capable of leading to feelings of security and lucidity. Thus, by the PC, GOMES-DA-SILVA² proposes situations of motion that move away from the "moving automated, without attention to the world [that leads the subject] to an uprooted uprooting under the protection of self-efficacy, self-concept and self-certitude, characterizing it in a median understanding of the world" (p. 169)².

For this pedagogy, the more activities with less muscular tensions and more rooting in play situations, the more there will be possibilities of expressive communication between educator and students. The rooting resulting from grounding in body activities will facilitate the teaching-learning process, since it increases the subject's ability to respond to external and internal stimuli. With the expansion of perception, as well as awareness, there will be creative movements.

Bioenergetics calls "grounded" the subjects who are in dialogue with their reality. Such dialogue happens through the perception of the self, the world and the responses that the subject configures. However, being grounded, according to the perspective brought by LOWEN¹⁶, means to feel your own feet on the ground. And to feel the ground, you need to have lower limbs "energetically charged", that is, to be perceptive and attentive to them, feeling the sensations that are given - unlike the subject that always works focused primarily on the thoughts, the mind. For that, it takes more life, energy, motility - which can be guaranteed by sports.

Sports play a big role in people's lives because their daily activities have lost their rhythmic qualities. They walk mechanically, work compulsively and speak monotonously, without rhythm, and

sometimes without rhyme or reason. Maybe the absence of rhythm is due to the absence of pleasure in these activities. It is also true that lack of pleasure is due to the loss of rhythm (p. 203)¹³.

Rhythm leads to pleasure as pleasure leads to rhythm. The experiences lived in PHE classes, undoubtedly, generate pleasure in the students, as it shows the speech of this student: "Honestly, when I'm playing in class, I forget everything, I just remember to run, touch, catch. Let's say, if I have a headache and I'm playing, I do not remember it anymore, I forget. That's why I like to play" (G6).

In addition to the physicochemical reactions caused by the motion (such as the hormonal ones, already mentioned), we must remember what LOWEN¹³ says (p. 20): "In the sensation of happiness the subject feels free of all the worries of his ego, and this sensation is the basis of his happiness." For the author, the games manifest the action of the human creative impulse, which emerges from the desire for pleasure and the need to self-express and is experienced through a commitment to what is being done.

A total commitment to what one is doing is one of the basic conditions for pleasure [...]. Children get completely involved with plays and games. When they say that the game was fun, it does not mean that it was just a pastime, but rather that, in a situation of fantasy, they became involved in body and soul with the activity and attained pleasure by self-expression (p. 14)¹⁴.

It was perceptible in class what LOWEN¹³ defines as funny experiences that generate pleasure, that is, when the subject transforms the external reality, as in play situations, for example. However, "no matter how big the fantasy, the child does not lose touch with his feelings and remains attentive to his body. Your inner reality is not suspended: if you fight, hurt yourself or, for any other reason, you lose your pleasure, then the game ends" (p. 15-16)¹⁴. In other words, the child does not forget the inner reality during the jokes.

LOWEN¹³ states that, along with the experience of joy, there is a corporeal sensation of pleasure. For this author¹⁶, "it belongs to the realm of positive bodily sensations; it is not a mental attitude. You cannot decide to be cheerful. Positive corporeal sensations start from a line of origin that can be described as good" (p. 20).

Feelings like joy and satisfaction were observed in most students in PHE classes. Reports such as asking "to start soon to the activities" (G12), demonstrate how pleasurable this moment of playing with others is, away from the classroom and the immobility it provides. "When the teacher puts something that

everyone plays, I don't want to stop," says another student (G13). Such speech denotes that the student enters a state of more freedom of expression, in which he wishes to continue. The pleasure comes within the scope of dialogue as G11 reveals by saying "to enjoy pleasure when you are talking" (G11). The voice is usually restricted in our classrooms.

The joy experienced is strong enough to produce bonds with other people and with school, as G14 reveals, when he says: "I feel a bond of joy with my colleagues [...]". It is worth emphasizing that, as ALVES and CORREIA²² affirm (p. 37), the theories of bond and attachment are integrated into the study of Bioenergetics' Analysis, and together with sexuality, they base the person's understanding of his/her way of being and exist".

Being grounded is equivalent to focusing, connecting with yourself and the world. The basis of this connection lays in the quality bond, built in the relationships with mother, father, siblings, which extend to teachers, colleagues, friends, school and society. "Those who had a poor bond, for example, with their mother, in a relationship of coldness and/or hostility, felt rejected, bear the imprint of unacceptability, the sense of discomfort and isolation may be their greatest refuge" (p. 41)²².

LOWEN¹⁶ argues: when the life of the body is vibrant and strong, the feeling varies, one can be sad and then feel pleasure. Changes in mood do not compromise the basic balance of the subject. It was possible to see the change in moods in the students through the fact that they said they feel, for example, sadness: "I fell it, but I don't know why. I feel it at recess, in PHE and Arts classes. On Religious Education I get more excited" (G4). They also affirmed to feel joy and pleasure, "when the time comes for class or play" (G4).

Underlying any experience of joy or happiness, LOWEN¹³ says there is a corporeal sense of pleasure, since "pleasure not only provides the driving force for the creative process, but is also the product of that process" (p. 26). This explains why all the students who felt joy also felt pleasure. The pleasure they feel in the classroom situation generates fun and happiness. This state should be extended to ordinary circumstances of life, because pleasure is a style of life. However, it was found in the classes that the teachers did not deal with what was experienced by the students, who were stimulated to carry out the activities and then return to their classrooms, without reflecting on the feelings experienced or the contact with the internal and external realities experienced in the classes.

In the observations, it was found that PHE

professionals lost good opportunities to contribute to the more integral training of their students. This is explained by several factors, common to training for teaching of PHE, in general: they are unaware of some psychocorporeal approaches, such as Bioenergetics' Analysis; in their initial formation, they remain within the limits of a curriculum that does not encompass many aspects related to the motion. In addition, there are not many other insights, in addition to motor learning, that approach human corporeality in its physical, emotional-affective, mental-spiritual and sociohistorical aspects, as JOÃO and BRITO²³ point out. The prevailing paradigm in pedagogy of movement is still Cartesian, which characterizes the body and disembodies the mind.

In contrast, the data from this research - more precisely the observed performance and the student's speech - suggest that the students were on the road to understanding themselves and the world in a creative way, due to the joy experienced by many of them in class. In contrast, the teaching practice scenario does not provide the students with an intentionally organized environment to maximize these experiences with PG. Many teachers are not even aware of the whole grounding process that is taking place in class.

Nevertheless, although Bioenergetics' Analysis and its concept of PG can illuminate education without the requirement of specialized psychological training, it is accepted that the almost total lack of research aiming at the application of psychocorporeal concepts may explain such ignorance. However, when thinking about the Pedagogy of Corporeality (PC), it is emphasized how this pedagogy is specific and accessible at the same time. For the case analyzed, for example, the PC¹ allows proposing situations of motion that provide creative actions, following LOWEN⁴ (p. 26), for whom the creative act is "any form of expression that brings new pleasures and meanings to life".

The pedagogical perspective defended here must contemplate in an intense and propositional form the creativity, imbued with the ludic. Most likely, this means less muscle tensions (which decrease vitality) and more expressive motility, experiencing pleasure in action. Another moment recommended by this pedagogy, considering the creativity and stimulation of the mental elaboration of the experience, refers to the openness to represent and to talk about the internal contacts, the emotions lived.

With these two proposals, it is not intended to affirm that the tension will always be completely eliminated by reducing the action. Not at all, even because game situations always require attention to respond to

external demands. However, the intimate connection between acting, feeling and thinking is emphasized in contexts of social interaction and internalization, which complement each other ecologically to favor contact with oneself and with others -the grounding in its fullest sense, therefore. Thus, teaching-learning strategies guided by the Pedagogy of Corporeality², with its three pillars of feeling, acting and reflecting, promote situations in which the student finds more opportunities to be grounded.

A pedagogy of movement that aims to facilitate the communication of the one who moves aware of himself, of his corporeal expressivity in dialogue with the world, or rather, attentive to the environmental context in which it is inserted. In this way, one can avoid actions in which he/she loses vital energy, that is, when he/she moves in a biased, reluctant, standardized way, from repressive demands, thus imposing conditions for non-pleasure. It is intended to avoid reducing the more physiological body movements and to emerge movements that tend to evade the energy principle of fluency in accordance with nature.

The PC, inspired by the results of this research and others²³, reaffirms its curricular proposal of games, whether the sensorial for children, the traditional and crafts for schoolchildren and the competitive for the elderly. It understands that scholar curriculum must offer contents that, linked to the reality lived by the student and articulated to their previous knowledge, allow to develop the PG in order to form people integrated with themselves and with the surroundings, responsible and dialogical, being able to live their fears and rages better, sometimes unconscious and irrational. In the perspective of the PC, a permanent construction of his/her own life in relation to the social consciousness, from the situations of motion, or as GONÇALVES²⁴ says, a corporeal consciousness is indispensable to the human being "to move in the world, to think and to relate to others" (p. 131).

It is known that PHE is a scholar subject and the situations of motion analyzed in the classes had an exclusive pedagogical purpose. However, PG motion situations experienced by students in the field of this research most likely increased the chances that there would be positive repercussions for the physical and mental health of those students. From the dialogue between Bioenergetics' Analysis and Pedagogy of Corporeality, interpreting students' movements in the activities of traditional school PHE classes emphasized the frequent presence of postural grounding, which was associated with several evidences of vitality: emotional

self-expression (relative to feelings, such as joy and pleasure), self-awareness (especially with regard to proprioceptive sensations) and self-possession (this is less prominent, since it depends a great deal on the pedagogical conditions created by teachers - which in that school practically did not exist).

In the same sense of this dialogue and to initiate a change, it is indicated a pedagogy that systematizes educational actions from which the students have space of proper self-expression and dialogue on this, in order to reach the self-possession. With such implementation, the probability of self-knowledge and self-mastery will increase, helping students (and even teachers) to become more grounded, rooted, and more open to the responsibilities and challenges they face. This is because they are identified with their bodies and feelings and with self-mastery to channel them, to express them with pertinence.

In relation to the process in which the postures are lived and within the scope settled for this work, we highlight the possibility of applying some elements of Bioenergetics as a suggestion for the pedagogical practices of PHE - in convergence with what has been done according to the PC: (a) valuing moments in which the students feel vibrations in the body; (b) deconstruct the axiom of rigid posture; (c) promote the awareness of breathing; (d) include in the didactic planning exercises that highlight self-expression by vocal projection; (e) listen and stimulate students' speech and reflective dialogue. It is suspected that these bodily practices will help counteract, through the expansion of the subject, the "impulsive" way of being to the state of undue tension that creates uprooting.

If PHE intentionally resort to the principle of PG, for which the PC converges, it will contribute to student's autonomy and assertiveness, respecting the capacity of self-regulation of the human being, thanks to the self-consciousness of students, due to the contact with their bodies and the internal reality, on the one hand, and the social, external reality, on the other.

Given the results obtained, we answered the problem-question, indicating that there are movements that allow the development of the PG and in different activities of the school PHE, even if such theory is unknown by the teacher; and that the classes, following the traditional teaching model, do not contemplate intentionally the creation of environments for the development of the abilities of self-consciousness, self-possession and self-expression from the PG.

In order to achieve this knowledge, in the analysis

of activities were established parallels between the Bioenergetics' Analysis and the situations proposed by teachers in traditional PHE classes. We found that, despite the usual lack of reflection (which promotes self-awareness and self-possession), however, the experiences of pleasure and joy, more frequent than those of sadness and discouragement, have suggested an increase in the probability of some benefits for the learning (such as the development of attention). In addition, activities that required PG promoted postures, such as standing, with a balanced spine, relaxation of the knee joint (slightly flexed) and a more dynamic balance (with a less spastic distribution of body weight, impulse to action), and more use of the abdomen muscles.

If they are actively planned by teachers and, with the students, reasoned after their realization, the activities of the observed classes could be directed towards the

development of the PG. In many activities there was a demand for resilience of bodies and a high probability of experiencing pleasure and creativity, characteristics of that type of corporeality, in which emotion, action and reflection are united as existential integrality, enabling the subject and society to become more aware and responsible for themselves and with the world; more health, because there is more joy. But, in all observations, this awareness of what has occurred has not been properly valued. The case of the teachers of the studied school seems to be explained by the observation that, very generally, PHE educators still remain unattached from the function of listening, welcoming the student's expression and directing it towards learning. In this scenario, unfortunately, the teaching-learning process in PHE classes still develops PG in an unintentional way.

Notes

- a. Grounding is an English expression freely translatable by "contacting the reality". Ground is translated by "floor", "earth", and the verb to ground, "to connect to earth".
- b. Laboratory associated to the Research Center of the Human Movement of the Federal University of Paraíba (UFPB).

Resumo

Grounding postural nas aulas de educação física: uma análise bioenergética

O objetivo deste estudo foi realizar a análise psicocorporal das atividades realizadas em aulas de Educação Física Escolar por discentes entre 10 e 13 anos. Adotou-se o conceito de grounding postural que, segundo a Análise Bioenergética, favorece a dinâmica de adequação psicocorporal às condições de autossustentação, equilíbrio e expressão da vitalidade. Toma-se como premissa que as experiências psicocorporais de contato entre corpo, solo e circunstâncias ambientais (físicas e sociais) ampliam as chances para alcançar-se coerência e coesão psicocorporais no ato de movimentar-se. Assim, questionou-se: há atividades nas aulas de Educação Física que possibilitem identificar o grounding postural? A pesquisa caracteriza-se por natureza descritiva e abordagem qualitativa, do tipo participante, empregando, como instrumentos de coleta e tratamento de dados: observação protocolada, entrevista semiestruturada e análise de conteúdo. Exploraram-se indicadores referentes ao grounding postural, passíveis de observação, dentre os quais a postura, a manutenção do equilíbrio e a projeção corpo-espacial. Definiram-se ainda categorias operacionais que permitiram subsidiar a análise e discussão dos dados: a realidade interna e a realidade externa. Como resultado, observou-se que as aulas de Educação Física promoviam, sem intencionalidade, condições para desenvolver o grounding postural entre os alunos, através de posturas em jogos, como a coluna ereta, a flexão de joelhos, a projeção do corpo sobre a parte frontal dos pés, mantidos descalços, o que se aproximam de posições terapêuticas, descritas pela Análise Bioenergética. Todavia, as aulas careceram de reflexão sobre a experiência, necessária ao um maior desenvolvimento da autopoiesse.

PALAVRAS-CHAVE: Grounding postural; Educação Física Escolar; Análise Bioenergética; Ensino; Corporeidade..

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