



MORE GROUNDING:

The Bioenergetic Analysis as a
support for the young adolescent
apprentice in the labor market.

MARIA ADÉLIA PIQUET
GONÇALVES MENEZES
ADELIAPIQUET@UOL.COM.BR

IIBA AWARDS 2019

SOCIAL WORK

Grounding: The Bioenergetic Analysis as a support for the young adolescent apprentice in the labor market.

Maria Adélia Piquet Gonçalves Menezes

SUMMARY

This social project aimed to take the Bioenergetic Analysis beyond the individual and elitist practice of private practices constituting an alternative health promotion for low-income adolescents. This idea was in line with my longing for more than 20 years of work as a clinical and school psychologist dedicated to economically privileged socio-economic adolescents to do a job that would meet the needs of a disadvantaged public. With the encouragement of Professor Grace Wanderley and the partnership with two other colleagues of the discipline Training in Psicocorporal Intervention at the Course of Specialization in Clinic at Libertas in Recife, I was able to realize this dream. It was held at Instituto Empreender in the Boa Vista neighbourhood of Recife, PE, Brazil. This Institute is accredited by the Ministry of Labor and Employment as a learning institution and, in partnership with public or private companies, promotes, through socio-professional inclusion, the reduction of the youth unemployment rate. It is intended for young people in situations of social vulnerability, enrolled or graduating from the public-school system, who are looking for the first job. In the program offered by the Institute, the Entrepreneur Apprentice, young people are encouraged to develop skills such as: Communication in the professional environment; Professional attitude; Leadership and Citizenship. Inserted in this context, a group of 14 adolescents and young people between the ages of 17 and 19, being 05 males and 09 females, constituted the target public of this project. The great majority lived in cities of the Metropolitan Region of Recife. They all attended the Instituto Empreender for 9 months. The goal of the project was to provide an experience that would allow this group of young people an extra foundation. It was intended, with psycho-corporeal activities, to provide more grounding, greater energy balance, greater self-knowledge and more self-confidence so that, more appropriate of themselves, their difficulties and potentialities, they would have greater self-mastery and consequently a better integration as subject to the world of work. Other objectives were built with the group and reaffirmed in the course of the process. Their words would be: "to develop group integration, unity, acceptance, respect, the ability to listen and to love, as well as to foster a sense of joy and peace." These objectives are consistent with a group demand for support, holding and care to make this crossing to adulthood lighter. Bioenergetics, according to Lowen (1975), "is the study of the human personality in terms of the energetic processes of the body". For Hoffmann and Gudat (1997), in Bioenergetics "energy is something dynamic, its flowing and pulsating is felt by the body as a pleasant inner movement and expressed in well-being and joy." In relation to the environment we oscillate between movements that involve opening, going to meet, moving away and closing, this would be here similar to the "charge-discharge cycle". In many people phases of this cycle are inhibited and bioenergetic exercises can help to live those phases more consciously by identifying blocks and overcoming them. According to Lowen (1975), if the individual is limited by chronic inhibitions or tensions in their ability to express their ideas and feelings there will be negative repercussions on their ability to feel pleasure and satisfaction as well as on creative experiences. Alexander Lowen then created a series of exercises and bodily resources to recover the vitality of the organism, being able to be used

not only in psychotherapy but outside it. In these are used basic principles of breathing, grounding, sonorization, movement, vibration and self-expression. (Alves and Correia: 2004, 35). These were the central pillars of the activities proposed in this project that took place in ten meetings held from July 27, 2015 to October 10, 2015. The analysis of the group's demand, coupled with the basic considerations of Bioenergetic Analysis and theories related to groups, led to the composition of the interventions of each meeting. A great challenge was to dynamize the corporal works and the experiences adapting them to the adolescent public, being thus the play element was indispensable. There were dynamics, dance, work with doubles or in group, use of water balloon, etc. It was possible to conclude, with this intervention that it is important, and totally viable, to carry out a psycho-corporeal work in the social context, in addition to the private clinic. To the extent that the body and body were working with the group and during the activities and dynamics proposed, the various body segments (ocular, oral, cervical, thoracic, diaphragmatic, abdominal and pelvic), tensions were diluted and there was an increase of the energy, providing greater disposition and well-being to the adolescents, who expressed this in their statements. All the psycho-corporeal work favored self-expression and allowed for greater contact with emotions, not always good. They presented themselves in the most spontaneous, joyful and creative encounters, revealing the reflex of work in the capacity to feel pleasure and satisfaction. The focus on grounding in the knights seems to have, as planned, served as the ground for teenagers. These, more strengthened, were more self-confident at various times to cope with their frailties and reawaken. They were able, connected with reality and with their own desire, to dream and idealize a project of life. They began to take a more expressive stance, speaking in the first person and revealing a better self-esteem and greater self-confidence before the group. Being more appropriate of themselves and their potentialities, more confident, they began to deal more calmly with the challenges of the world of work, including extending, according to group testimonies, the use of respiration and grounding in the professional context.

Social situation of the project

Submitted in the period 27/7/2015 to 10/19/2015.

It is intended for young people in situations of social vulnerability, enrolled or graduating from the public-school system, who are looking for the first job.

Held at Instituto Empreender in the Boa Vista neighbourhood in Recife, PE, Brazil. This Institute is accredited by the Ministry of Labor and Employment as a learning institution and, in partnership with public or private companies, promotes, through socio-professional inclusion, the reduction of the youth unemployment rate.

Importance of the project

Taking the Bioenergetic Analysis beyond the individual and elitist practice of private practices has been a point of concern for some institutions that form and encourage this approach. Correia, in the book *Beyond the Four Walls*, states that it would be social alienation to restrict this professional practice to the individual or to small groups in the clinic. Psycho-corporeal work should extend to the various situations of human existence. (Alves and Correia, 2015)

The present project was a positive experience in this sense, showing a possible alternative of health promotion with the Bioenergetic Analysis for low income adolescents, who probably would not have the opportunity to benefit from it otherwise.

Reich always preached the importance of bringing bodily psychotherapy to the masses (France, 2004). He worked with Psychoanalysis for a long time, but was diverting his goals from treatment on the couch to the preventive work of the neuroses. (Volpi and Volpi 2015). He understood the human being as one of the expressions of energy which he called the orgone. The genital character would be the fruit of a healthy development, but stressful object relations throughout the development would lead to emotional signals that would remain registered in the mind and in the body. These scars were called breastplates, anchored in each segment of the body (the ocular, oral, cervical, thoracic, diaphragmatic, abdominal and pelvic segments). These braces prevent the free energy flow of the segment causing the body to create compensations such as tension in the jaw, wide eyes, deviations in the spine, etc. (Volpi and Volpi, 2009 p 13 to 17).

Reich created a classification of the types of character, that is, the types of defense that the human being finds for his emotional survival and that generates a pattern of behavior, a peculiar way of functioning in life. The armor would be precisely the somatic anchorage of these defenses. He found that the dilution of tensions and body blockages in the process of Character Analysis favored contact with emotions and brought to consciousness memories hitherto repressed.

This classification was followed, according to Volpi (2009), by Baker (1980), by Lowen (1971) and others. Navarro (1995) reorganized this classification and found that each person does not have a specific type but a combination of character traits.

From this perspective it would not be necessary, as Lowen (Lowen, 1977, p30) stated, to rely solely on dreams or the technique of free association proposed by Freud to reach the unconscious. The attack on blocking mobility or muscle rigidity itself would be a more direct approach to problems.

Bioenergetics, according to Lowen (1975), "is the study of the human personality in terms of the energetic processes of the body". Energy and personality do not exist without each other. The amount of energy a person has, and how he uses it, goes, not only to reflect, but to determine his personality.

Charge and discharge of energy are worked simultaneously in Bioenergetics. To increase energy the first step is to make breathing more deeply and fully. Deep breathing opens the throat, activates repressed emotions by letting out repressed feelings, favoring an experience of self-expression.

According to Lowen (1975), if the individual is limited by chronic inhibitions or tensions in their ability to express their ideas and feelings there will be negative repercussions on their ability to feel pleasure and satisfaction as well as on creative experiences.

Although the emphasis is given to breathing, feeling and movement, in Bioenergetic Analysis, the work takes place in a context in which the relationship between the current energetic functioning of the individual and his life history is sought. This process makes it possible to access the unconscious conflicts that, as far as they are overcome, enable the increase of the energy level.

For Hoffmann and Gudat (1997), in Bioenergetics "energy is something dynamic, its flowing and pulsating is felt by the body as a pleasant inner movement and expressed in well-being and joy." In relation to the environment we oscillate between movements that involve opening, going to meet, moving away and closing, this would be here similar to the "charge-discharge cycle". In many people phases of this cycle are inhibited and bioenergetic exercises can help to live those phases more consciously by identifying blocks and overcoming them.

Alexander Lowen has created a series of exercises and bodily resources to recover the vitality of the organism and can be used not only in psychotherapy but outside it. In these are used basic principles of breathing, grounding, sonorization, movement, vibration and self-expression. (Alves and Correia: 2004, 35)

The use of respiration in the therapeutic procedure was for Lowen (1977, p31) a very important technical progress. Patients were observed to hold their breath in order to suppress anxiety and other sensations in painful situations. By contracting the diaphragm,

tightening the abdominal muscles and decreasing respiration, oxygen absorption is reduced and the energy production of the metabolism is reduced, resulting in a loss of affect and a "lowering of the emotional tonus" (Lowen, 1977).

Grounding is, in Bioenergetic Analysis, an important body practice, it means rooting, contact with the ground, with reality. "To be grounded is to be connected with the self, with nature, with sexuality, with mother earth, with the cosmos, with the Universe" (Correia and Alves, 2004, p36). The bond of good quality built in loving relationships and with the parenting figures is the basis for this connection.

As Lopes asserts, at present, when human value is increasingly in appearance, being grounded will be critical to a "self-focused existence, not a projected image of a narcissistic ego." However, this leads to a surrender that often makes feelings flow and favors contact with "existential solitude" and consequently the fear of falling into sadness, passion or madness. "This cruel reality, which is our human dimension, may also be our most beautiful poetry, depending on the ground we can build on" (Lopes, 2009)

In bodywork the grounding is given through the posture consisting of: Parallel feet at the width of the shoulders, legs slightly flexed and all synchronized with a deep breath.

The sound, combined with unlocking movements, facilitates the expression of emotions. (Correia and Alves, 2004, p35). Alves (Alves and Correia, 2015) discusses how much voice, sound and expression can aid in the dissolution of tension patterns caused by blockages. Experiences such as repression, absence, and others in childhood prevent fundamental words and sounds at particular stages of child development from being expressed.

With the release of sound, in the process of Bioenergetic Analysis the voice is activated and the repressed content is released. With this you gradually realize in the patient the magnification of the breath and consequently, more energy for the body, more color in the skin and brightness in the eyes. (Alves and Correia, 2015, p23)

As Hoffmann and Gudat (1997) argue, bioenergetic exercises can be a relief for neurotic symptoms. They help in cases of feelings of lack or emptiness, constant irritation, making contact with themselves in a better way and finding new ways to life. Symptoms that often resemble those of the normal teenage crisis. Challenging but beautiful stage of human development. Transformation, challenge, search, encounter, life, energy, restlessness, criticism and so many other things. "Adolescence alone can be a tempestuous period," Winnicott (1983) said. A phase of life that is pure transition. A time when one has to face the fear of the unknown, while elaborating the mourning of the lost old childhood. Ambivalent feelings ranging from dependence to desire for freedom, from admiration by parents or adults to the desire for detachment.

Time of choices, of identifying your own identity. Due to the insecurity of knowing who he is, what he likes and what he thinks, the adolescent makes a move away from the reference

figures to differentiate himself from them, often provoking a difficulty in their relationship with them. These, in turn, experiencing the crisis of middle age, are negatively mobilized by the behavior of the children.

Passage into adult life that demands decisions and choices that generate anxiety, fear and anguish. It is, at the same time, living conflict with parents, sexuality, relationship with friends, not always quiet and, moreover, make a professional choice. To imagine concretely in the world of the adults through the work, action that finds a very special meaning in the construction of the identity, in the sense to exist.

The body still in transformation, a whirlwind of hormones and a whole context of stress lead to an instability of mood and reactions like impatience, loss of concentration, problems with learning, discouragement, irritability, insomnia, anxiety and difficulty to relax. This same body gains new meanings and a super dimension. It is with this body that it presents itself to the world, which expresses itself, and with it also that is distressed, before all contemporary and mediatic pressure of the ideal of the beautiful. Still this body that keeps, to the keys, everything lived until then, its pains and its flavors, its history lived and felt.

A great challenge is to become in the world, a social construction that involves relationships with friends, achievements and choices. These imply the courage to live risks, make the decision possible at the moment, manage external and internal pressures.

The socioeconomic context and family relations often represent a scenario of helplessness in relation to the demands of the adolescent process, and there is also a demand for interventions along this age range. These interventions can, according to Roe-Sepowitz and Thyer (2004) cited by Murta and Marinho (2009), strengthen the construction of a life project that allows the development of the full potential to fulfil the professional, parental and conjugal roles.

In Body Psychology, according to Volpi and Volpi (2009), working with groups is not only an option beyond the individual, it is a rich device in a world in which relationships are fundamental for the growth of the individual. This work requires understanding, respect, and responsibility for the group's unique specificity as a distinct system.

For Alves and Correia in his book "The Body in Groups" (2004), "the experience of feeling loved, accepted and included in the first group that is familiar, will provide a foundation for future experiences in groups." It is from there that the self is affirmed and the existential position that each one will assume in life will be related to the experiences of the family group.

However, groups, such as school, friends, sports, religion, among others, will also influence individuals. The various stimulations of the environment will enable the individual to respond in a continuous process of interaction. "As we recognize ourselves, we take

possession of our body, sexuality, affections, voice and thoughts. We become present in the world and we exist. "(Alves and Correia, 2004, p39).

Methodology

There were weekly meetings lasting two hours. A total of ten, which occurred between 27/7/2015 and 10/19/2 This project was therefore extremely important in that it proposed an experience, a psycho-corporeal experience, that would allow this group of young people an extra foundation. It fostered greater self-knowledge, greater self-confidence, more appropriate to their difficulties and potentialities, they would better adapt to the world of work and more easily overcome the challenges of this transition to adulthood. In addition, it provided greater group integration, unity, acceptance, respect and listening ability.

It is worth mentioning that the presence of adolescents was mandatory since the meeting was part of the activities proposed in the program Empreender Aprendiz and the unjustified absence was deducted from the salary at the end of the month. However, it was clear that participation was the choice of each. When someone did not offer to participate in something proposed was respected so that he could feel welcomed and understood in their uniqueness.

With the exception of the first meeting, which consisted of a large presentation, all consisted of similar steps. After an initial moment of sitting and just silence, they spoke in few words as they were about to arrive. Body work was then begun. This varied according to the specific purpose of the encounter, but in them basic principles of respiration, grounding, sonorization, movement, vibration and self-expression were used. The exercises with focus in each segment were present mainly in the first meetings.

A major challenge has been to revitalize bodily works and experiences, adapting them to the adolescent public, which demands a more active, less repetitive and monotonous form of activity. The play element was essential. There were dynamics, dance, work with doubles or in group, use of water balloon, etc. Some expressive elements were introduced in some encounters, such as the contour drawing of the body for the mapping of sensations and modelling with mass expressing feelings. At the end they talked about how they felt during the meeting and how they were leaving. For closing, various techniques were used such as choosing a miniature that best represented the feeling, collective embrace, web with the wool roll, etc.

The analysis of the aggregate group's demand for the basic considerations of Bioenergetic Analysis and the theories related to groups led to the composition of the interventions of each meeting. Added to this was the previous experience with groups and with adolescents of the author and facilitator.

It was not uncommon for the group to arrive with laziness, sleep, hunger, fatigue, worry, tension, or stress. Considerations of social and community factors were essential in this

work. The domestic social context of teenagers over the weekend and other factors clearly reflected their mood on Monday.

In the face of their low energy, for example, a more playful warm-up was made for body work such as walking around the room and doing creative fulfilment using parts of the body. Subsequently much emphasis was given to breathing and grounding. He was always careful to guarantee the space of expression and the delicacy of not forcing or invading. "Bonding of good quality is a form of grounding" (Alves and Correia, 2004, p47). At the end of the second meeting, it was clear in the testimonies that it was possible to mobilize energy: "I felt my belly vibrate, I felt fear there stopped." He was also explicit as to how grounding and contact with himself can affect his well-being: "I felt stronger" and "I am very agitated, breathing I am planning relax".

One aspect emphasized in the first meetings was the integration, increasing the knowledge about each one. For this purpose, resources such as the use of objects that express personal characteristics in shared activity in pairs and later in the large group were used. A light play, but one that provides a sense of being connected and tuned to one another, giving a sense of group, was sometimes used in closing: Everyone standing in a circle, holding hands in silence, makes the "energy circular" passing the handshake received, shaking the hand of the next colleague until arriving at the one who started.

The last meeting that was attended by the three facilitators was marked by a higher energy group. Initially they spoke the name or nickname they liked for themselves and then they were called by all, working on an important aspect of identity. The warm-up was with the collective bath play, in which each person, simulating a bath with lather, rinse and soak, massages and makes contact with all parts of the body, stimulated by the facilitator's fun instructions. As the focus was to work on trust, activities were proposed in pairs and then in trios in which one, in the center, let the body hang to one side and the other delivered to the care of the colleagues. Experience that mobilized and in which the diversity of feelings between trust and fear was perceived. They reported how with some they felt the trust and with others they did not. It was an activity that helped in strengthening links.

The word for the fifth meeting was intensity. The group lived with delivery each stage proposed on that day. The differential was the work with ball of filling that was present in several steps. Initially in the work with the breath, in the contact with feelings, they filled up imaginary depositing in her the desires. Then to play, to the sound of Vivaldi, to play up without dropping, in doubles, in quartets and even with all at the same time. Laughter and movement worked the opening of the chest, making self-expression. The ball, filled with water, was used to massage the colleague. In the end the pairs drew the outline of the body and each one mapped out the sensations. The reports brought the rescue of the joy and contact with the childhood in the joke with the balls as well as sorrows that appeared in the work with the sensations and image of the body.

The next meeting, due to a holiday, took place after fifteen days and had the fewest participants ever. Despite this it was quite positive. The focus was on the whole of the group. The warm-up came with a walk where the walking and stopping command was given with body signals from the group, revealing that they were connected and in tune with each other. A complete body work was done with each segment and then they experienced games of collective challenges, such as knotting and untying or turning the circle inside out without letting go of the hands. For the closing, a box of various miniatures was used, they chose something that represented him and they talked about how they were feeling. Feelings like tranquillity, peace and the satisfaction of being among friends was quite common in the accounts. One of them said he felt "much better" and that he had forgotten the problems. This encounter, however, led to questions such as: Could faults be the expression of an unconscious boycott of the group? You had to think carefully about the next steps. To reaffirm or redefine goals for the group would certainly be one of them.

The seventh meeting seemed a chaos, but, extremely important, it was a watershed. One of the facilitators reported on the day that it would not be possible to be present at that meeting. Was it also, countertransferentially, a resistance? The Institute's pedagogical coordinator delayed the release for the beginning of the work. Was it a boycott of the institution itself? Upon entering the room no movement of the group was observed to facilitate the beginning of activities. The room was still filled with chairs. The coordinator signalled that there was some dissatisfaction from the group. All behavior that characterizes a group in the Merger Stage (Volpi and Volpi, 2009, p 37) appeared during that meeting: Complaints, boycotting the rules, neglect and demotivation. However, with firmness, including giving more incisive limits, affection and creativity, we were able to revert the energy of the group in his favor. After an open dialogue about all the investment to be there and about the purpose of the group, an activity was carried out. A volunteer was asked to coordinate each one of them with a paper boat folding, in which they would write what they expected for the group. Making an analogy with a trip, which demanded decision, choice, participation and cooperation, who would like to enter a large imaginary boat in the center of the circle, should say how he was feeling, talk about what he wanted for the group, get on the boat and invite someone. He concluded with everyone, including the facilitator, inside the imaginary boat reaffirming the goals for the group: "The unity, acceptance, respect and ability of its members to listen and love each other, having more joy and peace." From there the group gained another configuration, could mature.

The last three meetings were very productive. The group reached the eighth meeting with heavy reports of loss, sadness and fatigue. The energy was lifted with a proposal in which all bodily work was to rescue childhood and joy. The warmth with Bia Bedran's music and from there were reminiscent of successful bands of the time, singing and dancing songs from their childhood time. They ended with expressions, in mass of modelling, of feeling. The longing for the good moments as well as the sadness coming from the memory of the "boring parts"

of childhood. At that moment the group revealed a greater confidence among themselves, they were more spontaneous and self-expressive.

At the ninth meeting, the dynamic "Knowing the animals that inhabited you" (Volpi and Volpi, 2015 p.74) was carried out, stimulating contact with the body and allowing the expression of feelings such as pleasure, joy, anger, sadness, abandonment, etc. Playing with imagination and living in the body, they went from the cocoon, caterpillar, to the animal they identified with. They could share the most varied sensations, such as feeling protected in the cocoon; feeling trapped and prevented by parents from turning butterfly; feel a phoenix rising from the ashes or feel eagle ready to fly. Activity that greatly favored the knowledge of self and the other. Connected with themselves they concluded that day by building the "Dream Tree," where in the canopy they wrote wishes for the future (according to them: good job in the desired profession, home, marriage, children, etc.) in the trunk; (study, work, dedication, etc.) and in the roots, where they rely on all this (Faith, family, etc.).

The last meeting was closing. The expression of feeling was tied to a bodily movement that everyone repeated. It was pretty much grounded. In possession of the dream tree, they experienced the dynamics of the mirror. They were instructed to look into a box the image of someone very special, whom they could always trust and who deserved great care ... it was himself, for there was a mirror. Was told a well-known teaching history in Greek folklore, "Fatima a fiandeira", and a final evaluation of the work was carried out. The testimonials were very positive.

Resources used

The meetings were held in a classroom at Instituto Empreender, only with mats and support material such as paper, colored pencil, modelling mass, latex bladder with water, wool roll, miniature objects box and stereo. There were three facilitators, all students of the Specialization in Clinic in the Libertas, needing one of them to be absent in the last meetings.

Results obtained

It could be concluded, with the intervention with adolescents reported here, that it is in fact important and totally feasible to perform a psycho-corporeal work in the social context, in addition to the private clinic.

To the extent that the body and body were working with the group and during the activities and dynamics proposed, the various body segments (ocular, oral, cervical, thoracic, diaphragmatic, abdominal and pelvic), tensions were diluted and there was a increase of the energy, providing greater disposition and well-being to the adolescents, who expressed this in their statements.

All the psycho-corporeal work favored self-expression and enabled a greater contact with emotions (which were not always good), generating a greater appropriation of oneself and

consequently greater self-knowledge and greater self-confidence. They presented themselves in the most spontaneous, joyful and creative encounters, revealing the reflex of work in the capacity to feel pleasure and satisfaction.

The focus on grounding in the knights seems to have, as planned, served as the ground for teenagers. These, more strengthened, were more self-confident at various times:

- Being able to cope with your frailties and get up.
- Allowing himself, at the seventh meeting, to transgress, to boycott the rules or to express himself negatively, as a normal adolescent, after an established bond.
- Being able, connected with reality and with his own desire, to dream and idealize a project of life.
- Being able to take a more expressive posture, speaking in the first person and revealing a better self-esteem and greater self-confidence before the group.
- Being more self-reliant and empowered, safer, dealing more peacefully with the challenges of the world of work. Extending also, according to testimonies in the group, the use of breathing and grounding in the professional context.

The work offered the ground so that they could continue to build, so that, as Lopes (2005) said, the cruel reality of the human dimension of each one could turn out to be the most beautiful poetry.

In addition, the direct observation of the verbal and corporal behavior of the group allowed to identify also other positive indicators such as: Participation in the proposed activities; The revelation, after some meetings, of personal problems demonstrating greater confidence in therapists and in the group; The strengthening of the bonds between the members of the group, accommodating specific difficulties of the colleague and making care with the other; The strengthening of the sense of identity through identification with personal preferences, desires or even difficulties of the other.

Some aspects, however, can be considered negative indicators: The lack of punctuality for the beginning of activities; The low attendance of some participants (most lacked from 20% to 40% of the meetings); The relatively small number of encounters, when a larger number of encounters would probably guarantee more solid and stable results over time.

Despite the unfavorable aspects, it was possible to conclude that the intervention described here was well followed. The testimony in the last meeting led to confirmation that the objectives were achieved. They talked about being calmer, using pause, grounding, and breathing, even at work. There was more respect and unity in the group, more self-confidence and hope. For many, "A unique experience!"

It is gratifying to see how a simple proposal of ten meetings could provide an experience so integrative and beneficial for that group. A universal prevention work, one aimed at

adolescents who do not present symptoms indicative of some pathology (Marinho and Murta, 2009). True health promotion.

Schedule

7/27/2015 - First meeting with the group, the only one attended by the co-publishers of the Empreender Institute. After that, weekly meetings were held, every Monday until 10/19/2015. There was a total of 10 meetings held, since some second ones were holidays like 7/9 and 12/10 or, like the one of 3/8 that had the presence of the young people made impossible by a bus strike. There was always a meeting with the three facilitators to plan the next meeting.

Bibliography

PIQUET, A: Adolescents: Social Intervention Report on Bioenergetic Analysis. In PIQUET, A, MAIOR, R and PEREIRA, R (orgs) Bioenergetic Analysis: multiple perspectives in the contemporary world. Recife: Libertas, 2016.

ALVES, Jayme Penerai and CORREIA, Grace Wanderley de Barros - Beyond the Four Walls: Social Bioenergetics. Recife: Libertas, 2015.

CORREIA, Grace Wanderley de Barros and ALVES, Jayme Penerai: The Body in Groups: Experiences in Bioenergetic Analysis - Recife. Libertas, 2004.

FRANCE, Edson Galvão de: Application of the Bioenergetic Analysis for groups of adolescents. IN: Brazil Latin American Convention, Brazilian Congress and Paraense Meeting of Body Psychotherapies 1,4, 9. Foz do Iguaçu. Annals. Centro Reichiano, 2004.
(www.centroreichiano.com.br)

HOFFMANN, Richard and GUDAT, Ulrich: Bioenergetics. Translation Betty M. Kunz. Porto Alegre: Kuarup, 1997.

LOPES, Edna Ferreira: Roots of My Earth: Grounding in a Poetic Perspective IN LIMA, F. A. and LACERDA, J. (orgs): Poetry in the Body: Reflections in the light of Bioenergetic Analysis. Recife: Libertas, 2009.

LOWEN, Alexander. The Body in Therapy: The bioenergetic approach. Translation by Maria Sílvia Mourão Neto; Supervision of the Edition of Paulo Eliezer Ferrer de Barros. São Paulo, Summus, 1977.

LOWEN, Alexander. Bioenergetics; Translation by Maria Sílvia Mourão Neto; Direction of the Collection of Paulo Eliezer Ferrer de Barros. São Paulo, Summus, 1982.

MURTA, Sheila Giardini and MARINHO, Tanimar Pereira Coelho. The Expanded Clinic and Social Assistance Policies: An Experience with Adolescents in the Program of Attention to the Family. (www.crp09.org.br on 01/30/2016)

VOLPI, José Henrique and VOLPI, Sandra Mara - Dynamics of Body Psychology applied to groups - Curitiba: Centro Reichiano, 2009, vol 1.

VOLPI, José Henrique and VOLPI, Sandra Mara - Dynamics of Body Psychology applied to groups - Curitiba: Centro Reichiano, 2015, vol 2.

WINNICOTT, Donald W. - The Environment and the Processes of Maturation: Studies on theories of emotional development. Translation Irineo Constantino Schuch Ortiz. Porto Alegre, Medical Arts, 1983.

Bibliografia

PIQUET, A: Adolescentes: Relato de Intervenção Social em Análise Bioenergética. In PIQUET, A, MAIOR, R e PEREIRA, R (orgs) Análise Bioenergética: múltiplos olhares na contemporaneidade. Recife: Libertas, 2016.

ALVES, Jayme Penerai e CORREIA, Grace Wanderley de Barros - Além das Quatro Paredes: Bioenergética Social. Recife: Libertas, 2015.

CORREIA, Grace Wanderley de Barros e ALVES, Jayme Penerai: O Corpo nos Grupos: Experiências em Análise Bioenergética – Recife. Libertas, 2004.

FRANÇA, Edson Galvão de: Aplicação da Análise Bioenergética para grupos de adolescentes. IN : Convenção Brasil Latino América, Congresso Brasileiro e Encontro Paraense de Psicoterapias Corporais 1,4, 9. Foz do Iguaçu. Anais. Centro Reichiano, 2004. (www.centroreichiano.com.br)

HOFFMANN, Richard e GUDAT, Ulrich: Bioenergética. Tradução Betty M. Kunz. Porto alegre: Kuarup, 1997.

LOPES, Edna Ferreira: Raízes da Minha Terra: Grounding numa perspectiva poética IN LIMA, F. A. e LACERDA, J. (orgs): Poesia no Corpo: Reflexões à luz da Análise Bioenergética. Recife: Libertas, 2009.

LOWEN, Alexander. O Corpo em Terapia: A abordagem bioenergética. Tradução de Maria Sílvia Mourão Neto; Supervisão da Edição de Paulo Eliezer Ferrer de Barros. São Paulo, Summus, 1977.

LOWEN, Alexander. Bioenergética; Tradução de Maria Sílvia Mourão Neto; Direção da Coleção de Paulo Eliezer Ferrer de Barros. São Paulo, Summus, 1982.

MURTA, Sheila Giardini e MARINHO, Tanimar Pereira Coelho. A Clínica Ampliada e as Políticas de Assistência Social: Uma Experiência com adolescentes no Programa de Atenção Integral à Família. (www.crp09.org.br em 30/01/2016)

VOLPI, José Henrique e VOLPI, Sandra Mara – Dinâmicas da Psicologia Corporal aplicadas a grupos – Curitiba: Centro Reichiano, 2009, vol 1.

VOLPI, José Henrique e VOLPI, Sandra Mara – Dinâmicas da Psicologia Corporal aplicadas a grupos – Curitiba: Centro Reichiano, 2015, vol 2.

WINNICOTT, Donald W. – O Ambiente e os Processos de Maturação: Estudos sobre as teorias do desenvolvimento emocional. Tradução Irineo Constantino Schuch Ortiz. Porto Alegre, Artes Médicas, 1983.