

Gestalt approach of “therapeutic photography”, process by which the act of making a photographic image is the therapy itself, with the Gestalt-therapist involved at any stage of the process.

It works also as well in self development workshops, even in organizationnel consulting and training for dysfunctional making contact process people. The use of a camera photo, as a tool, increase ability to live at the border between inner space and outside environnement and commit oneself in life.

Theorico clinical sources of inspiaration

Cycle of Awareness-Excitement-Contact of J. Zinker

From “being” to “doing” to “being”, a revolving process

- 1) sensation (being)
- 2) awareness (being)
- 2) bis awareness (about doing)
- 3) mobilization of energy (doing)
- 4) action (doing)
- 5) contact (doing)
- 6) withdrawal/satisfaction (being)

Why two colors ?

Zinker ¹ makes difference between “evocative interventions” and “provocative interventions” (see Annexe) :

¹ I attended to Joseh Zinker’s workshops from 1995 to 1997, each time he came to Paris. All his writings has been translates by Dominik Reinecke and has been published in France (« Le thérapeute en tant qu’artiste » L’Harmattan, 2006)

- “**provocative interventions**” are coming from and addressed to what in part of our « being » is **awareness-energy-movement**
- “**evocative interventions**” are coming from and addressed to what in part of our « being » is **withdrawal/satisfaction- sensation- awareness**

What is supposed to be your experience during this workshop (experiments)

From “being” to “doing” to “being”, a revolving process

1) Fisrt experiment, indoor

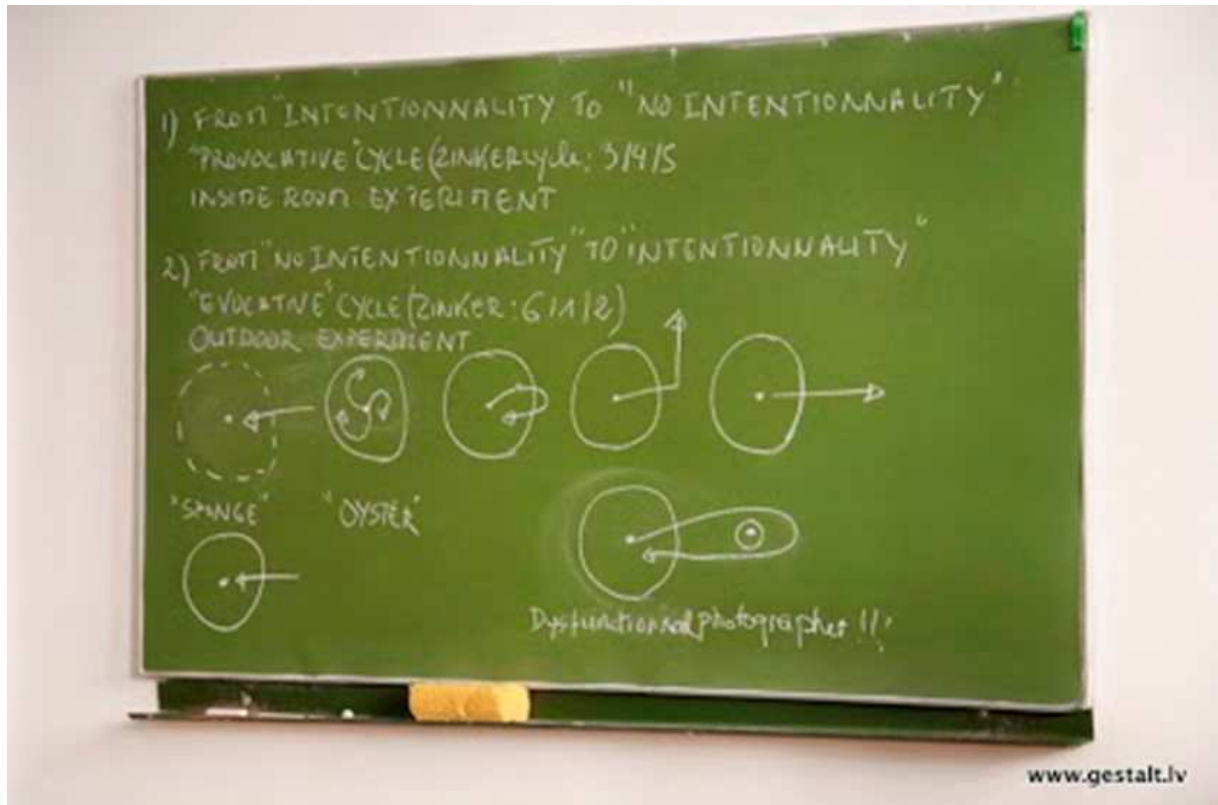
From “**intentionnality**” to “**no-intentionnality**”

Refers to the “**provocative cycle of contact**” (stage **2 bis, 3, 4, 5**)

No more than 15mn for the experiment, 10 mn for sharing sensations (body reactions), emotions, feelings and so on...

By group of 3 : one photographer, one photograhied, one observer taking shots of the others. Each person has to experiment the three situations.

Get very quickly in action, as if in front of an event, without taking time to reflect upon, just the obligation of shooting like a photo-reporter and bring back pictures who describes the event (intentionnality)



2) Second experiment, outdoor

From “no-intentionality” to “intentionality”

Refers to the “evocative cycle of contact” (stage 6,1,2).

No more than 20 mn for the experiment, and 20 mn with participants of the first experiment for sharing sensations (body reactions), emotions, feelings and so on...and reflect upon the quality of differences with the first experiment.

After a very short mindfulness meditation in big group, leave the room and go outdoor in silence for a meditative walk (individual experiment), without talking to any one. Just take a shot when your eyes are attracted by something.

Take your time to get into action...

So what about the work in therapy or others situation ?

In this workshop in Krakow we just had the experience of the first stage of the work : the “reproduction” of our usual behaviour and awareness during the experiment.

Usually, the steps following are the “reconnaissance” of “how what is made is made” (consciousness), and then experiment with the camera new ways of making contact.

In any situations, the core stage of this the work is

on the commitment (stage 4 of the Cycle).

The different dysfunctionnal resistances (way of being or doing not adjusted to the situation) are experimented without camera and with camera. Changes with a camera are at the boundaries (camera is a buffer)

1) sensation (being), 2) awareness (being), 2 bis awareness (about doing), **3) mobilization of energy (doing - on the way to make contact), 4) action (doing), 5) contact (doing), 6) withdrawal/satisfaction (being)**

Few examples :

- **Confluent** person (“sponge”) might learn that she is able de feel boundary
- **Introjective** person might learn that it’s possible to stop some messages coming from the environnement and learn healthy egotism

- **Egotic** person (“oyster”) will be obliged to focus on the environnement and might learn that’s it’s possible to look at reality if feeling in “confort zone”. That’s what I discover with psychotic and border-line patients
- **Retroflective** and **deflective** person experience is close to the one of the egotic
- **Projective** person will learn retroflexion or healthy deflexion
- **Proflective** person : the risk is to increase this attitude, which is mainly the attitude of professionnall photographers ; experiment to let down the camera and just look at the environnement, for example is what I ask to photographer who attend to my photo workshops...
(http://www.catherinelouryiliona.com/fr/page_12664.html)

And so on ...

And in the end, how and why does it works ?

The Camera creates a buffer zone, a bridge between internal and external environnement, which allows the person to make contact and **engage oneself** with external environnement from a safe distance, with emotions well-contained.

The camera is an instrument that teaches people how to see without a camera" "L'appareil photo est un instrument qui apprend aux gens comment voir sans appareil photo " [Dorothea Lange](#)

Annexe

« La psychothérapie² requiert du thérapeute une utilisation judicieusement dosée des types d'intervention tant évocatrices que provocatrices... Dans le cas idéal les deux types d'intervention débouchent sur un contact **intra** et interpersonnel...

Les **interventions évocatrices** proviennent de et s'adressent à la partie de notre être qui est **retrait-sensation-awareness**.

Évoquer signifie envoyer un message provenant de l'intérieur de soi-même, sans qu'il y ait intention de changer l'autre. Je peux susciter quelque chose en toi en étant simplement assis auprès de toi, en silence, sans pour autant faire une intervention formelle. la présence d'autrui me fait éprouver mon propre sentiment d'existence.

Les **interventions provocatrices** proviennent de et s'adressent à la partie de notre être qui est **awareness-énergie-mouvement**.

Provoquer signifie chercher consciemment à induire une réaction chez autrui. Une assertion provocatrice qui me parvient mobilise ma respiration, stimule ma pensée, m'offre la possibilité d'agir par rapport à moi-même.»

Link to the original in English :

<http://books.google.fr/books?id=Cg8U98XeXAEC&lpg=PA59&ots=c4er1M1KDR&dq=joseph%20zinker%20provocative%20interventions&hl=fr&pg=PA59#v=onepage&q=joseph%20zinker%20provocative%20interventions&f=false>

² Joseph Zinker. *Écrits personnels*, Gestalt-Académie, Paris, 1994