

# **The Organisation Containing and Being Contained by Dreams: The Organisation as a Container for Dreams (1)**

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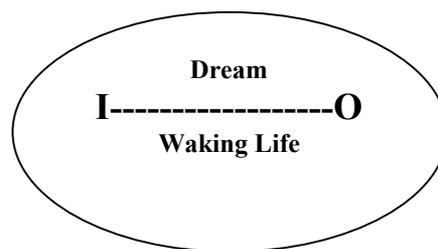
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## **Introduction**

I started this article with the title “The Organisation as a Container for Dreams”. As I wrote it, at different times, it felt awkward and box like. I rewrote it with the aim of making it less box like. It wasn’t until I finished what was to be the final draft that I realized what the underlying problem was. I was writing about one part of a two part relationship, as though it was the only part. What I was omitting was the organisation being contained by dreams<sup>i</sup>. With both aspects of container and contained present – the organisation as container, and contained; and dreams as container and contained – there is a dynamic quality to the relationship between organisation and dream, rather than the static, box like notion, the organisation as a container for dreams.

This realization has led me on to thinking about dreams as mediating, or being intermediaries, between “poles”. One of the poles is the Individual. The other pole are the *circumstances* of the Individual, which is defining identity and being, within a field at that time, for example, a book that is being written, a relationship with a psycho-analyst, or one’s lover, or to God, or being at work, or living in a particular society. I suggest that there is a potential energy between these poles, that occurs as a result of waking life, and that dreams balance this relationship.

Visually I see it, for example, as:



In this case the poles are the Individual and the Organisation. There is a waking life relationship with the Organisation, and a dream life relationship to the Organisation, that *balances* the overall relationship.

There are different settings that bring dreams about particular polarities to the forefront of consciousness, and indeed probably stimulate these dreams. One of these settings is

psycho-analysis, another is the social dreaming matrix, as used in different social systems e.g. organisation, group relations conference, training programme, political party. In this article I have concentrated on containers for dreaming, in particular the organisation as a container for dreams. I am aware that this is the first part of the relationship between organisations and dreams. The second part – dreams as containing the organisation - will be the subject of another article.

In the literature of social dreaming, and books cited by social dreaming authors, one is introduced to different dreams, and images. For example:

1. *“A Storm Trooper was standing by the large, old-fashioned, blue-tiled Dutch oven that stands in the corner of our living room, where we always sit and talk in the evening. He opened the oven door and it began to talk in a harsh and penetrating voice [again the Voice, reminiscent of the one heard over the loudspeaker during the day]. It repeated every joke we had told and every word we had said against the government. I thought, ‘Good Lord, what’s it going to tell next – all my little snide remarks about Goebbels?’ But at that moment I realized that one sentence more or less would make no difference – simply everything we have ever thought or said among ourselves is known.”* A dream from 1933 in Nazi Germany. (Beradt, 1966, p.45).
2. *“In the next participant dream, the leader of this group is quite certain that he does not have to remember his dream because there will be minutes. Only when he wakes up does he realize that no minutes had been taken. Associating to his own dream, he wonders if, due to the common practice of taking minutes of meetings, the dream of socialism had been lost.”* A dream of a member of the Social Democratic Party in Austria in 1999. (Sievers, 2004, p.5).
3. The image of a white van occurred a few times in dreams from an action learning project with an Organisation Programme of the William Alanson White Institute. (Bain, 1994, p.11).

The idea of a dream, and dream images, being located in one’s mind, as “from” a certain setting, points to the significance of the “container” for the dreaming, and the dream possibly *being about* that container. Wilfred Bion introduced the concept of “container” and “contained” in order to explore phenomena in psycho-analysis. He later extended its use to exploring group and social behaviour. (Bion, 1970). It can be used at a physical level: a plant growing in a pot, where the pot is the container, and the plant the contained. For the plant to grow properly, one needs the right sized pot. This example points to *relationship* as being integral to understanding “container” and “contained”, and that the relationship between container and contained is the key to growth. In the example given, to the plant’s growth. In a psycho-analysis it could be patient and analyst’s growth. For a group or organisation their growth in capacity.

Another aspect to the relationship between container and contained that Bion pointed to, and is implied in the notion of growth, is the dynamic nature of the relationship, such that the interaction may transform both container and contained.<sup>ii</sup> Bion gives examples of three kinds of relationship between container and contained: 1. commensal 2. parasitic 3. symbiotic. In describing the relationship between the mystic and the group, and the relationship of one group to another, he writes:

“...the commensal relationship: the two sides coexist and the existence of each can be seen to be harmless to the other. In the symbiotic relationship there is a confrontation and the result is growth-producing though that growth may not be discerned without some difficulty. In the parasitic relationship the product of the association is something that destroys both parties to the association. The realization that approximates most closely to my formulation is the group-individual setting dominated by envy.”<sup>iii</sup>(Bion, 1970, p.78).

In this paper I explore the concept of “*dreamer and dream*”. At one level there is no puzzle – dreams are dreamt by individuals (or at least dreams are reported by individuals to have been dreamt by them). Dreams are not dreamt by families, groups, organisations, and societies, but by the individuals within them. What, though, are the circumstances of the dreaming?

The concept of “container and contained” is useful in this exploration of the circumstances of “*dreamer and dream*”, in various ways: as an abstraction linking different system levels<sup>iv</sup>; providing reversible perspective (dream containing the dreamer); pointing to a relationship; and in a symbiotic relationship of dreamer and dream, pointing to growth of dreamer, or the *circumstances* of “dreamer and dream”.

The article is in two parts: first, an exploration of some of the different containers for dreaming and secondly, a short case history of organisational dreaming.

## **Freud, Jung, Beradt, and Lawrence**

Freud wrote: “The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind”. (Freud, 1900, p.608). *But whose mind?* For Freud the answer would have seemed self evident, it was the mind of the patient in psycho-analysis. Freud demonstrated that dreams have a personal meaning, and that to associate to dreams, and interpret them, could lead to insight for the patient. Freud did this through the “container” of psycho-analysis, a *two person* relationship, which can be broadly defined, as having the task of exploring what transpires in the relationship, or the mind that is generated.

“The Interpretation of Dreams” was published in 1900. As psycho-analysis began to grow in influence in the 20<sup>th</sup> century dreams came to be regarded in Western societies as to do with the individual, and that the “dream meaning” had its locus in the individual. Jung extended this vertex to the individuals’ dreams also reflecting archetypal patterns present in the psyche, and that dreams were not just to do with the individual

unconscious, but also a shared collective unconscious. The “container” for these observations, and hypotheses, was the two person relationship of analytical psychology linked to Jung’s reading and understanding of mythology, religion, and spirituality. *Whose mind?*, in relationship to the dreams of a patient, was both the mind of the individual, and the mind of connectedness as part of being human and divine.

Charlotte Beradt’s investigation of the dreams of people living in Nazi Germany (Beradt, 1966) in the 1930s brought a new meaning to the question, *whose mind?* Between 1933 and 1939 Charlotte Beradt gathered about 300 dreams from a variety of people living in Germany. The dreams need little or no interpretation, and speak for themselves about the omnipresence of the Nazi totalitarian regime. These dreams are truly “social” dreams. In this case, *whose mind?* is the mind of people living in Germany under the Nazi regime.

Beradt’s work inspired Gordon Lawrence on his “Social Dreaming” quest, which started in 1982. Lawrence and Daniel had a double idea they wanted to explore. The first, following Beradt, was that dreams could reflect “social” realities, and the second, was that the exploration be carried out in a “Matrix”. The idea of the Matrix was that it means out of which something grows (Latin for “uterus”), and that it could be distinguished from a “group”, particularly the idea in people’s minds of a group with a “Tavistock” meaning attached. The idea of the Matrix was partly to free people up from the restraints of being numbed by basic assumption behaviour, or being beguiled into thinking about little but basic assumption behaviour.

This venture was a success, and the evidence that emerged during Social Dreaming Conferences and Matrices in Israel, United States, Australia, U.K., Germany, Sweden, India, France, Italy and other European countries indicated the validity of the idea of the “social” content of dreams. However social dreaming was always a lot more than that. I was always interested in another meaning of “social”, not just social in the sense of a social reality one inhabits with others that includes political, economic, moral, and other societal aspects, but also “social” in the sense of the “matrix” itself, and the people in it. What was being grown, and illuminated, within *that* Matrix, and was about *that* Matrix, either on its own, or as a subsystem of a larger system?

The hypothesis I wish to put forward is that dreams, and their content, are a function of the “container” in which they are dreamt<sup>v</sup>. The nature of this container, and its task, will stimulate dreams, associations, and connections which are relevant to the functioning and growth of the container. Attachment to the “individual” as the locus for meaning and as **the** container prevents other loci, and systems, e.g. organisation, becoming the loci for meaning.

The concept of the Social Dreaming Matrix, and the practice of social dreaming, has been immensely helpful in freeing us from the simplistic idea that “the dream is about the individual”, and in illuminating social realities (See, e.g. Biran, 1999, Sievers, 2004). At the same time, the word “social” in “social dreaming” has obscured the multitude of containers that fall within the rubric “social”, and has distracted from the sensitivity of

dreams, both in their generation and content, to the particular social *container* within which they are dreamt.

What I am suggesting is a spectrum of “space / time” containers for dreaming, beginning with the individual, the couple as in psycho-analysis, a family, an organisation, a political party, a community, a tribe, a society, the world, and cosmos. I am also suggesting, as the title of this paper indicates, that specifying the container for the dreaming is significant i.e. organisational dreaming, as this identifies the locus for the dreaming, and for the meaning that may be sort. “Organisational Dreaming” is part of “Social Dreaming”, but more specifically it is “organisational dreaming”. “Social Dreaming” would seem to be the right words when describing a Matrix of people unconnected except through the wish to share dreams, or the dreams of a society, as Beradt collected, or when it is used generically.

An implication is that there is a “meaning vertex” for dreams which is to be found in the container for the dreaming. This is demonstrated in the following section concerning a case history of “organisational dreaming”. The Matrix catches, like a dream catcher, the dreams that are relevant for that Matrix, but in addition the Matrix generates dreams that are relevant for the container the Matrix is expressing, in the case alluded to, the organisation.

We return now to the observation of Freud: “The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind”. I suggest that “the mind” may be the expression of an individual, an organisation, a society and so on. So, the interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind of the organisation, the mind of society etc, *depending on the container for the dreaming*.

It might be argued that there are successively larger containers for the dreaming – individual, family, group, organisation, political party, society and so on - and some of these entities are part of other entities which is true. As such how does one know what container the dream is reflecting? My answer to this is one doesn’t unless the container is tacitly specified as in a psycho-analysis, a community like the Senoi, or explicitly as in the task, for example, of organisational dreaming, or political party dreaming.

The same dream may also illuminate different realities e.g. for a patient in psycho-analysis, and who is also a member of an organisational dreaming matrix: the mind as generated by patient and analyst, and the mind as expressed in organisational dreaming. The vertex for generation and interpretation is different. (It makes me think of a symphony).

The idea that organisations have an unconscious is not new, and has been a staple of socio-analytic work for many years. That the dreams of members of an organisation contribute to an understanding of that organisation, and its unconscious, is also not new. Lawrence has written that dreaming can illuminate the disconnected aspects in the life of an organisation (Lawrence, 2003), which I agree with, as with dreams generated and

having their meaning in other containers can illuminate what is disconnected in those containers. But until dreams are seen to be generated and have their meaning within this container, perhaps the idea of an “organisational unconscious” has lacked psychological reality for practitioners, at least for me it has<sup>vi</sup>. The step to recognising the validity of organisational dreaming feels like giving organisations’ their unconscious back.

It may also help socio-analysts discuss the value of dreaming within a consultancy. I have often found it difficult to justify to an organisational client why we should be doing “social dreaming”. Often there is perplexity, and I think I now better understand why. What is often unspoken is why “we” – organisation – should do social dreaming when our task is ABC. The implication has been that social dreaming belongs somewhere else. I can now sympathise with this view. If one talks however about “organisational dreaming” it fits, and makes good sense.

Within the specified task of organisational dreaming (see below) the Consultant’s role in the Matrix is also clearer – to make observations, and connections, which help explore and illuminate realities for *that* organisation.

### **A Case History of “Organisational Dreaming”**

Between September 2002 and September 2003 a small team<sup>vii</sup> from the Australian Institute of Socio-Analysis (AISA) carried out a consultancy project with a large welfare organisation in Victoria. The organisation employs 600 Staff in Victoria and has responsibilities for housing, early education, employment, family, aged care, community, and social policy programmes. The project’s aim was: “To develop social entrepreneurial ways of working within [the organisation]”. Throughout the project we used the words “social dreaming” to refer to the dreaming that was done during the project, where now I would use the words “organisational dreaming”. Social dreaming was used as part of the initial organisational diagnosis, and later as an action learning project.

A content analysis of 127 dreams offered during the Social Dreaming Matrix<sup>viii</sup> indicated that in 46 dreams one or more members of the organisation (or its clients), were figures in the dreams<sup>ix</sup>, and in 22 dreams the dreamer located the dream in a setting belonging to, or identified with the organisation.

The organisational diagnosis consisted of personal interviews, workshops, and social dreaming. We arranged that the Social Dreaming Matrix with two consultants would meet for eight 1.5 hour sessions at fortnightly intervals, between Wednesday, 9<sup>th</sup> October and Wednesday, 20<sup>th</sup> November, 2002. The 90 minute sessions were divided into 70 minutes social dreaming in a Matrix formation, followed by 20 minutes reflection on the themes that were emerging from the Matrix, sitting in a circle.

16 Staff from the organisation took part with two consultants: Alastair Bain and Christopher Falkingham. The task of the Social Dreaming Matrix was “To offer dreams, make associations to the dreams, and to make connections between the dreams”. At the beginning of the first session the Consultants described the process of social dreaming, and the nature of the Matrix, and that their role was to concentrate on offering

observations about possible *connections* between dreams, both within a session, and across sessions. We explained that we would not be offering our own dreams.<sup>x</sup> Members knew that the dreaming was part of the organisational diagnosis.

The dreaming was generated, and held, within three containers:

1. **The Task of the Matrix:** “To offer dreams, make associations to the dreams, and to make connections between the dreams”.
2. **The Task of the Project:** “To develop social entrepreneurial ways of working within [the organisation]”.
3. **The Task of the Organisation.** We discovered during the project that the organisation did not have a clearly defined primary task. People in the Matrix of course knew what activities the Organisation carried out, and there was a Vision for the Organisation that was well known: “An Australia free of Poverty”. The implications of this vision, and the absence of a primary task, became evident in the social dreaming done in the second half of the project.<sup>xi</sup>

What I want to stress is that there were three aspects to the container for “organisational dreaming”, and that in a consultancy project using organisational dreaming there will always be these three aspects<sup>xii</sup>:

1. Organisational Dreaming Matrix Task
2. Project Task
3. Organisation’s Primary Task.

To my surprise from the first dream onwards the dreams were often populated by Staff within the organisation<sup>xiii</sup>, and frequently the physical setting for the dream was identified as the organisation.

In the first dream, the dreamer, a woman, dreamt:

*“I am at a Conference on a tropical island off the coast of Thailand with Beth, Cathy, Tom<sup>xiv</sup> and others from the organisation. After two days the Convenor decided to move the Conference to another island. The trip was by boat, and there were two boats.” She (dreamer) was being asked to get into one of the boats and she was refusing. In one boat were people she trusted, and in the other were people she was unsure about. The trusted people were telling her how safe it was but she was unable to get into the boat. The water was tranquil and blue.*

This first dream, and associations to it, illuminated what was soon discovered to be an important organisational theme of there being “two camps” within the organisation, and there being some danger associated with choosing one of the camps. As the diagnosis progressed we realized from the dreams that the nature of the two camps varied: those who followed an “instruction manual” approach to organisational life, and those who preferred “exploration”; the vantage point for viewing a reality that was available to staff of the organisation but not to the Executive; male / female differences among the Staff.

The theme of there being “two camps” within the organisation was echoed in the individual interviews, and workshops, and these diagnostic modalities illuminated other “two camp” phenomena, and splits, within the organisation: around geography – Melbourne (Head Office) and the Peninsula; Head Office / The Rest; supporters and non supporters of the vision of the Executive Director; one’s own team v the rest of the organisation; those with their “heads in the clouds” and those with “their feet on the ground”.

Another theme in dreams and associations was the “old” and the “new”. Was the organisation an old organisation of 70 years? Was it like a child, or perhaps it was in adolescence? How could people learn from the wisdom of older people in the organisation? This last theme led on to a discussion of induction, and how newcomers can learn from those who have been in the organisation for some years. One dream illustrated how something old and beautiful could be transformed through personal creativity into something new and beautiful. In this dream the personal creativity also transformed group dynamics of conflict over ownership into a common agreement.

Another theme concerned how a hierarchical vantage point - as seen from the CEO’s perspective, or from the perspective of the Senior Management Group - may obscure an organisational reality as seen by people at the “coal face”. One dream of this kind showed how hierarchy can obscure truth, and another how hierarchy can obscure beauty. Dreams on the theme of “vantage point”, when discussed in the Matrix enlarged the perspective of the dreamers (staff). There was a holding on to realities that were presented in the dreams, realities, which were likely to be denied in ordinary discussion.

The same was true of the “two camps” discussion as it pertained to gender.

In one session a Consultant observed that in the two previous sessions no dreams had been offered by men. During the next two sessions there were dreams where women were prominent and men disappeared into the background, or appeared ineffectual. There was a discussion as to whether the organisation was, as one woman member put it “dominated by females”, and a clash of views developed as to whether gender was important at work. “We are all just people here” was one view.

The following week there was a dream of a man being helpful to another man, but the question remained as to whether men and women could together form a close working relationship. There were previous and subsequent dreams of men being violent. In waking reality some of the clients of the organisation were violent men, and this, one would surmise contributed to the texture of working relationships between men and women staff.

The truth of what the dreams contained allowed gender relationships between staff to be discussed and “held”, rather than denied, within the Matrix. Again without the evident dream realities it is very unlikely this would have occurred in the way it did. The dreams, and discussion, offer a space which was not present before, and it is perhaps worth

considering dreams as offering transitional space for discussion, finding other ways beyond denial and splitting, which are integrative and healing.

The experience of the social dreaming for the 16 members of the Matrix was for many transformational. It helped heal the split as played out by the “two camps” (in its various forms) within the membership of the Matrix; it provided a new language, a language of dreams, for the organisation<sup>xv</sup>; it illuminated, and provided a container, for the discussion of hidden organisational dynamics; it promoted a “connectedness” between members of the Matrix; and it opened up a space for the unconscious of the organisation – a space that could be acknowledged and valued. However, the experience elicited within the wider organisation (those not involved in the Matrix) not just interest, but also envy, and ridicule, leading to moves to shut down social dreaming within the organisation.

It is perhaps worth speculating on this attack on social dreaming within the organisation. The uncovering, and discussion, of powerful organisational dynamics through the dreams and associations of members of the Matrix led, as has been mentioned, to a healing of splits between members, and development of a greater sense of connectedness. For members of the organisation who had not taken part in the Matrix it must have appeared that something had taken place that was powerful, and mysterious. I would suggest that the understanding that members of the Matrix were felt to be working with threatened the fabric of the wider organisational life, and behaviour. This wider organisational life, and behaviour, was based on the very splits that were being uncovered, and healed, through the dreams, and associations. At an unconscious level I would suggest that “The “two camps” way I [we] view the Organisation is threatened by this new form of awareness. It should be attacked”. And the new form of awareness is also envied. The “two camps” theme reemerges, and is perpetuated, in a new form of “dreamers” and “not dreamers”.

But the value of what had taken place was acknowledged within the Steering Group for the project, and support given to developing the Matrix as an action learning project during Phase 2.

During Phase 2 of the project the Social Dreaming Matrix continued to meet for another six sessions between 12<sup>th</sup> June and 1<sup>st</sup> August, 2003. 9 members of the original Matrix left and 9 new members joined (at different stages). While the dreams continued to be populated by the staff of the organisation, and members found value in the organisational meanings that were explored, what became evident during an analysis of the content of the dreams, was that with one possible exception none of the 45 dreams reported were to do with clients. The clients of the organisation are the homeless, the poor, the sick, refugees, indigenous people, the unemployed, children and families, and the aged.

During this second phase of the project the Consultants observed that the organisation did not have a primary task, and that the absence of a primary task was creating difficulties for staff in knowing whether their units “belonged” in the organisation or not. The absence of a primary task also contributed to a see saw feeling within the organisation, of being at the mercy of fashion, up one day and down the next, and trying to build on shifting sands.

Instead of a primary task the organisation had a *vision*, an “Australia free of Poverty”. The Consultants offered a hypothesis that the anxiety aroused by the reality of the tasks carried out by the organisation – offering services for the homeless, poor, sick, refugees, indigenous people, the unemployed, children and families, and the aged – was denied and sanitized through denuding the dreamworld of this reality, and substituting a dreamworld of relationships between staff, or with the famous, and sometimes in settings cut off from the real world. We further hypothesised that an “Australia free of Poverty” was being *acted out* in these dreams, and that the absence of a specified primary task stimulated the formation of a “false” organisational world in the mind, which was evident in the content of these dreams.

It would be nice to report that this work resulted in the organisation formulating a primary task. This did not happen as there was considerable resistance among the Senior Management Group to accepting the need for a primary task.

The case history has been offered as an example of dreaming generated within an organisational container. The different meanings that were sought and offered within the Matrix derived primarily from membership of the organisation. A deepening shared awareness of organisational realities was perhaps the main benefit. A member of this Organisational Dreaming Matrix who is now a member of an ongoing Social Dreaming Matrix<sup>xvi</sup> (that meets fortnightly) has commented on how different the experiences are in both Matrices. This would seem to be a function of the dream container, and the different vertex for experience and interpretation.

## **Conclusion**

What is being suggested in this paper is that the “contained dream” is a function of the “dreaming container”, and that the vertex for the meaning of the dream is to be sought in the nature of the container. There is no such thing as a dream without a corresponding container, and without enquiring into the nature of this container, the dream meaning could be anything and everything. It follows that there is also no such thing as “The Interpretation of Dreams” where the emphasis is on the “The”. There is an “Interpretation of Dreams within psycho-analysis”, just as there is an “Interpretation of Dreams within such and such an Organisation”, or as Sievers has shown an “Interpretation of Dreams within a Political Party”, or as Beradt demonstrated an “Interpretation of Dreams within a Society”.

As I was writing this section of the paper I was reminded of Tom Main’s article (Main, 1977) about the Northfield experiments: “The Concept of the Therapeutic Community: Variations and Vicissitudes”<sup>xvii</sup>. In this article Main draws attention to different system levels: individual, family, group, hospital and so on. He writes: “In the hierarchy of systems each level of sub-system, systems, and higher-order systems has its own legitimacy, its own unique laws and dynamics and pathology and its own claims on us for singular concepts designed specifically for that particular level”. (p 3) Bion acted out of this understanding when he began to offer observations and hypotheses that were about “group” behaviour on his Ward at Northfield, where the “group” was understood as

having its own systemic integrity. Dreams are a part of being human in the variety of systems we live in and have our imaginative being, and we need to allow them to illuminate our being in these different systems.

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#### Notes

<sup>i</sup> The original idea of dreams having a “containing function” for organisations, or organisations being contained by dreams, was Joshua Bain’s. It took me some weeks to appreciate its value. I would like to acknowledge the great help Joshua Bain has given me in formulating ideas in this article. I would also like to acknowledge the nurturing dreaming, and discussions, with Christopher Falkingham, Peter Hetrelezis, and Joshua, at our weekly meetings, as fellow members of the Centre for Socio-Analytic Exploration. My thanks to the organisation described in the case history for giving their permission to publish, and to the woman dreamer whose dream is quoted. The project work, and analysis of findings, was jointly carried out by the project team – Christopher Falkingham, Brigid Nossal, and myself – without which this article in its present form would not have been written. My thanks to Christopher Falkingham and Brigid Nossal.

<sup>ii</sup> For a discussion of how these concepts apply to organisational change projects, see Bain 1998.

<sup>iii</sup> Later in **Attention and Interpretation** Bion gives a different formulation for the commensal relationship. “By ‘commensal’ I mean a relationship in which two objects share a third to the advantage of all three. By ‘symbiotic’ I understand a relationship in which one depends on another for mutual advantage. By ‘parasitic’ I mean to represent a relationship in which one depends on another to produce a third, which is destructive of all three”. p.95.

<sup>iv</sup> E.g. individual, family, group, organisation.

<sup>v</sup> An initial version of this hypothesis was contained in a paper presented by the author at an AISA Seminar Day, 2<sup>nd</sup> July, 1994, “Social Dreaming and Organisations: The Potential”, p.11.

<sup>vi</sup> It is perhaps difficult to think this thought after 9 years of dreams within a personal psycho-analysis, but it is perhaps the analysis which has allowed me to think this thought.

<sup>vii</sup> Alastair Bain (Project Director), Christopher Falkingham, and Brigid Nossal.

<sup>viii</sup> As part of the organisational diagnosis, and later as an action learning project,

<sup>ix</sup> Does not include the dreamer as a figure.

<sup>x</sup> There was one dream dreamt by a consultant, Christopher Falkingham, that illuminated organisational dynamics concerned with the conception of an idea. With the refocusing of the dreaming to be organisational dreaming it is worth considering the place of the Consultants’ dreams for the Organisational Dreaming Matrix, as the vantage point of the dream is *outside* the organisation and yet about the organisation, and potentially a very rich source of dream material. I would argue for the sharing of such dreams, but perhaps in a setting separate from the Matrix, (as we did during the consultancy).

<sup>xi</sup> I will come to this later in the paper.

<sup>xii</sup> Plus possibly others.

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<sup>xiii</sup> It is not the task of this paper, but perhaps a later one, to explore the relationship between organisational health and dreams that are able to be talked about where the characters in the dreams are members of staff of the organisation, or clients. Possibly the greater the distortion, the more the distrust.

<sup>xiv</sup> All three were members of the organisation and members of the Matrix. Cathy and Tom were in Organisational Development and responsible for organising the Matrix, and Beth was the manager of their Department. (Names have been changed).

<sup>xv</sup> Staff who had not been in the Matrix began to share their dreams within their daily organisational life.

<sup>xvi</sup> There is no organisation sponsoring this Matrix, and members have different outside organisational affiliations. The Matrix is linked through a wish to share dreams.

<sup>xvii</sup> Main T. "The Concept of the Therapeutic Community: Variations and Vicissitudes", **Group Analysis** 10 Suppl., 1 – 16, 1977.

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