

DRÖMDIALOG

MEDLEMSBLAD FÖR DRÖMGRUPPSFORUM

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Nu är det dags för ett nytt fullspäckat nummer av DRÖMDIALOG. Vi har en intressant och tänkvärd artikel av dr Margret Arden, London. Flera av er har mött henne under veckan med Monte Ullman i Stockholm hösten -94 och på Egina i Grekland nu i augusti -95. Tankar och bilder från denna drömvecka ger Jenny Green oss när hon berättar om upplevelser och insikter hon fått genom arbetet med en egen dröm i drömgruppen.

Kerstin Andersson berättar om drömgruppsarbete som blivit tradition; i Ljungskile och i Finland. Jag tror inte jag överdriver med att påstå att detta är den sorts traditioner vi alla drömmer om att

skapa! Eller de kanske redan finns? Skriv till DRÖMDIALOG och berätta.

Monte Ullmans: The foundations of dreamwork, översatt till svenska av Agneta Williams, är med i detta nummer.

Måns Linde redovisar enkäten om medlemmarnas pågående eller planerade drömgrupper och Sven Hedenrud återkommer med sin förfrågan om omfattningen av medlemmarnas drömgruppsarbete. Slutligen: Tiden för årsmötet!

Jag önskar er alla en stunds god och inspirerande läsning.

Red.

DREAMWORK BEYOND PSYCHOANALYSIS

I visited Stockholm in October 1994 to attend one of Monte's workshops. The editor of the International Forum of Psychoanalysis, Jan StenSSon, had put me in touch with Monte because we both share his interest in the work of David Bohm. On my return I wrote an article for his journal, addressed to psychoanalysts. This is the second half; the first was to tell analysts about how the dream groups function.

My experience of the dream group weekend stimulated many thoughts about the nature of the transference and how we use it. There is a delicate balance between interpreting in the transference and being present for the patient as oneself. I have suggested in my paper 'Thoughts on the healing process' that the usual ways of describing the analytic situation do not take into account the healing process as a natural tendency. The essential requirement for healing to occur is the establishment of trust. Monte gave up working as a psychoanalyst because formal analysis could not provide a framework for the work he wanted to do. The method he developed for dream groups is totally non-intrusive. In particular, by requiring the group to use the first person in the initial stages of the discussion, confrontations are avoided. I find this an interesting challenge to our technique of interpretation, which has been handed down as essential to the scientific nature of the analytic enquiry. Following Trigan Burrow, Monte takes the view that the detritus of a sick society clutters up our dreams. Through alienation, and centuries of rationalism, we are out of touch with the capacity to understand dreams which some societies have enjoyed since biblical times.

There is evidence from recent studies of child development, and many other sources, of the infant's need for an environment of trust from which the outer world can be safely explored. Colwyn Trevarthen has introduced the concept of companionship as one of the activities of the newborn. He describes a process which can be observed a few hours after birth, of actively engaging with another person by imitating their actions and expressions. This seems very like a new

version of Burrow's idea of social instinct. Monte's dream groups are a more direct reflection of Trigant Burrow's ideas than group analysis, because of the emphasis on equality and the elimination of transference.

I have been impressed by the similarity of Monte's thinking about dreams to Rycroft's approach. In his book "The Innocence of Dreams" (6) Rycroft takes the view that dreams express the biological destiny of the dreamer in that they represent a commentary on the important circumstances of life; birth, reproduction and death. It is a small step from this idea to the inclusion of social relating as part of biological destiny.

Rycroft's book has an implicit meaning which has not, as far as I know, been generally recognised. While giving Freud a central place in the history of dream interpretation, Rycroft argues that the distinction between manifest and latent content and the insistence on free association are unnecessary. I think this means that although Freud recognised that dreams are the royal road to the unconscious, more recent developments in psychoanalysis have not fulfilled the promise of his discovery. Analysts' reports of their interpretations of patients' dreams can sound as if they are made on the basis of the analyst's theoretical position rather than a true understanding of why this person has this dream now. Monte's dream groups are evidence of how dreams can help people to understand their own lives. Monte points out that the obvious psychoanalytic interpretation of the symbols in a dream often differs from its current significance. The true meaning can only be discovered by the dreamer, the group assisting in the process.

Monte has up-dated Burrow's idea of innate species connectedness by showing how it can be discovered through dreams. People who work together in a dream group develop a sense of trust and solidarity. The innate honesty of dreams helps people to understand their predicaments and in doing so to respect their own inner nature. Monte knew David Bohm and his work for many years and he sees dream life as the closest we can get to awareness of the implicate order of reality which underlies the world of appearances. There is a close connection with Jung's concept of the collective unconscious. Freud wrote in his paper "The Unconscious" in 1915 "It is a very remarkable thing that the Ucs of one human being can react upon that of another, without passing through the Cs. This deserves closer

investigation". Unfortunately he does not seem to have followed this up, but we do know that towards the end of his life he was much more accepting of the possibility of genuine paranormal phenomena, that is of communication between people by other means than consciousness. Jung wrote that we are dreaming twenty four hours a day but we only become aware of our dreams when conscious thinking ceases. Burrow extended Jung's ideas with his own concept of a collective social unconscious. He believed that the individual is forced to adapt to the socially conditioned pattern of what is right and wrong. This seems to anticipate Winnicott's work on the true and false self. Burrow believed that society demands that the individual betray his basic nature in a way that is ultimately a threat to the survival of the species. He understood that we all need to learn to live together in society in the way that animals live together in social groups. There is now abundant evidence from ethology of the social life of animals which was not available to Burrow, of an innate biological need to belong to a group.

Monte built on these ideas of Burrow's with his belief that dreams provide us with honest reflections of ourselves. This prompts me to think about the relationship between inner and outer reality in our work. For many years I held on to my belief in the necessity of working in the transference by telling myself that only in this way can the symbolic meaning of symptoms and behaviour be conveyed to the patient. However, like many others, I have given myself permission not to make transference interpretations whenever it seemed to me that the patient was not ready to accept them. I have also noticed that strict adherence to orthodox teaching can produce situations where the analyst abuses the power he or she has over the patient. For example, the refusal to answer questions can be deeply wounding and also an offence against ordinary courtesy. Here the question of trust comes up again. One can retain a patient's trust by explaining sympathetically why asking questions is inappropriate, but silence or refusing to explain will induce mistrust. It is very striking how little agreement there is, after a hundred years of psychoanalysis, about what is effective in treatment.

It seems worth speculating on why this is so. Freud took social values for granted in a society where conformity was the rule. Nowadays society has fragmented so much that the very idea of a standard of behaviour worthy of general acceptance is difficult to formulate. Freud's idea of the analyst as impartial observer has been

rendered obsolete by decades of work on countertransference but authoritarianism still prevails in the attitude students are taught to take with patients.

Taking part in a dream group made me question the basis of the psychoanalytic procedure. It made sense when analysis lasted a matter of months and when the idea of analysis as a scientific enquiry made sense, to provide a laboratory-like setting in which the patient's drama could be played out, understood and resolved. We are now in a completely different situation. Many patients do not have the usual Oedipal experiences, treatment continues indefinitely and often lacks a clear goal. We no longer have the expectation which enabled Freud to call his method psycho analysis. Our patients quite often know all about themselves; it is meaning that escapes them. The formal method, rigidly applied, can encourage resistance and regression. Excessive interpretation in the transference can also delay healing by obscuring the possibility of the patient being in charge of his own life.

The problem for analysts has always been that we are trying to describe the irrational in rational terms. Dreams represent the basic stuff of the mind out of which rational thinking develops. It makes sense to focus on the problems of the individual in order to understand them but it seems increasingly important to consider the interpersonal when thinking about a person's life as a functional whole. In his recent book "The Age of Extremes" Eric Hobsbawm wrote "The cultural revolution of the later twentieth century can ... be understood as the triumph of the individual over society, or rather, the breaking of the threads which in the past had woven people into social textures." Monte's dream groups offer a remarkable opportunity for ordinary people to rediscover their capacity for healthy interaction with others, at the same time as they gain insight into their own inner life. This suggests to me that new social textures might be woven by rediscovering ancient ones through dreams.

Margaret Arden

British Psychoanalytical Society

Drömarbetets grunder

Antaganden och principer som drömarbetet vilar på.

Det finns vissa antaganden och principer som arbetet med drömmar vilar på och som styr det.

Första antagandet.

Drömmar är en intra-psykisk kommunikation som i bildlig (metaforisk) form avslöjar vissa sanningar om drömmaren liv, sanningar som genom drömmen kan göras åtkomliga för drömmaren i vaket tillstånd.

Andra antagandet.

Om vi har lusten att minnas en dröm är vi redo att, på någon nivå, konfronteras med den information drömmen innehåller. Detta är ett faktum oberoende av om vi väljer denna konfrontation eller inte.

Tredje antagandet.

Om konfrontationen får ske på rätt sätt, får den en läkande effekt. Drömmaren kan komma i kontakt med delar av sitt jag som hon inte till fullo haft kunskap om tidigare. En steg mot helhet har ägt rum.

Fjärde antagandet.

Fastän drömmens språk är mycket personligt krävs det ett socialt sammanhang för att dess budskap till fullo ska kunna tydliggöras. Detta betyder inte att det är omöjligt att arbeta med drömmar individuellt utan snarare att ett stödjande socialt sammanhang är ett kraftfullare instrument i den läkningsprocess som kan ske genom drömarbete.

Femte antagandet.

Drömmar kan och borde vara tillgängliga för alla. Hos varje människa finns kunskaper som kan plockas fram, delas med andra och utvecklas, om bara intresset är tillräckligt stort.

Arbete med drömmar kan på ett effektivt sätt sträcka sig bortom terapirummets domäner till folk i allmänhet.

Principer

Det bör betonas att drömmar är en intrapsykisk kommunikation. Varje process som är kopplad till en tolkning av en dröm måste respektera detta faktum och de restriktioner som det innebär. Detta är grundläggande för den process jag har utvecklat och använder mig av. Ända från början och till sitt slut är processen kopplad till drömmarens förväntningar och behov eftersom drömmens budskap är riktat till den som drömmer. Att förmedla drömmen till gruppen kommer i andra hand och är nödvändigt endast för att göra det möjligt för gruppdeltagarna att ge sina bidrag, i syfte att bringa klarhet i det ursprungliga budskapet. Det är i detta sammanhang som följande principer gäller.

Första principen - respekt för drömmarens integritet.

Drömmen är vårt mest personliga språk. Den utgör något mycket privat och detta måste hela tiden respekteras. Varje steg i den process som används är utformat så att det inte ska upplevas påträngande - gruppen snarare följer än leder drömmaren. Drömmaren har kontrollen över processen under hela sammankomsten och bestämmer själv hur mycket hon vill visa upp av sitt inre för gruppen. Hon väljer själv hur öppen hon vill vara.

Andra principen - respekt för drömmarens rätt att bestämma över sin egen dröm.

Drömbilder träder fram ur drömmarens unika livserfarenhet. Sambandet mellan drömbilden och dess betydelse är något som endast drömmaren kan bedöma.

Tredje principen - respekt för det unika hos varje individ.

Varje människas livserfarenheter är unika. Varje symbolisk bild kan användas på ett synnerligen strikt subjektivt sätt. Ingen bestämd betydelse kan tas för given.

IMAGES OF DREAMWORK

For a week, when summer had ended and autumn just begun, twenty dreamers met on an island in the Aegean to learn about and from our dreams. When I thought what I might write of our island week two images came to me.

The first is of understanding as a spiral thread to be followed into meaning. Like the cochlea in the ear, which in its turning passage carries bits of noise and vibration inward to the source of meaning, understanding of a dream also comes in a spiral movement that both repeats itself and gains ground.

When I explored my dream with the group I started from a place of curiosity and desire for meaning, but no solid sense of what it was telling me. Through the course of the process, I had little flashes of "that's so; that's not so" --- as if, to use another image, I was mending one of those ancient amphora at Knossos and from time to time finding a piece that fit. Each time I find that little "fit" I was encouraged, drawn on around and inward on the spiral eager to see where I/it was going. At the end of the first three phases (Day 1) I had had a lot of those fits-- enough pieces put together to give a basic outline, a sense of the form of my "amphora of meaning", but not enough to bring it clearly to view. I also had a wealth of pieces arrayed around me-- some given by the group, some from my own thoughts, but not yet attached or discarded.

And then, traveling further on the spiral that night, I found a key piece, which for my dream had to

do with recognizing a time factor, a then and a now in my dream. With that in place, all those other bits and pieces either fit or clearly did not and my great clay pot became a solid form. I knew what it was and where I was.

The spiral continues even now, however, as if having found the real form/meaning, my mind decorates and elaborates it with historical footnotes, practical applications and future implications. To get to where I am now with my shared dream, I find I have, like the spiral, gone into circles, turning pieces again and again in my thoughts, while simultaneously moving forward into meaning and clarity and--practical soul that I am--useful information.

As for my second image--as my plane climbed up after take off I had a bird's-eye view of the azure sea below, decorated with island dots and enfolded by the rugged mountain arms of the mainland. Perhaps we as individuals are the islands, unique and reaching for the sun, and that shining blue sea is our dreamlife in which, when we dive in along with the dolphins and dive deep, we discover that each seemingly separate island self is in reality only an uplifting on the surface of the bed of the sea (which is also the face of the earth, by the way.) We find at our base that we are connected-- not only with each other, but with the great rugged mainland home of the Gods that surrounds our sea. We find, in actual fact, we are all one. We find connectedness as a rock solid, rock bottom reality.

And then, as my plane circled
higher, a great bird riding the
wind, the mists dimmed the scene
below, the islands and blue sea
faded into clouded obscurity, until
all that remained clear was the tall
crag of Mr Olympus, where I was

sure I saw Zeus raised his cup of
wine in salute as we flew high
overhead.....or was it a dream?

Jenny Green
October 18th, 1995

Drömvecka i Ljungskile

St Lukas i Göteborg har som tradition att anordna en drömvecka på Ljungskile folkhögskola precis efter midsommar. Sedan två år deltar Drömgruppsforum med ledarträning samtidigt. Intresset för dessa drömveckor ökar och i år arbetade 4 drömgrupper och 2 ledarträningsgrupper. Ljungskile ligger i underbart vacker natur. Vi har havet framför oss och urskogen bakom oss, och det är tradition att några - däribland jag - varje år går vilse i den. En annan tradition är att det är vackert väder och ytterligare en att en cellokurs är förlagd till samma vecka. Deltagarna i den berikar morgon- och kvällssamlingar med ljuv musik. Så det är en "drömvecka" i många bemärkelser.

Kerstin Andersson

Drömvecka i Finland

Sedan 1992 har Sven Hedenrud och jag dragit österut till Finland en eller två gånger varje år för att leda drömgrupper på Lärkullastiftelsen. Vi har mottagits där med mycket värme och entusiasm. Under årens lopp har vi träffat många människor, men det har också blivit en kärntrupp som återkommit kurs efter kurs. I somras hade vi därför för första gången en ledarträning med en grupp. Det gläder oss mycket att en drömrörelse är på gång även i Finland.

Kerstin Andersson

Växer vi ?

I förra numret av Drömdialog följde en enkät om omfattningen av våra medlemmars drömgruppsarbete. Vår avsikt är att följa upp år för år , hur arbetet utvecklas och förhoppningsvis breder ut sig.

Ännu efter att ha gjort en påstötning saknar vi svar från alltför många, tio medlemmar, för att en sammanräkning skall vara meningsfull. Vi får alltså vänta ännu ett slag. Mest intressant blir det ju så småningom med jämförelserna år från år.

En personlig vädjan m svar på enkäten skickas med i detta nummer av Drömdialog till var och en som låtit vänta på sig.

Vi bildar ju faktiskt tillsammans kärnan i en liten rörelse med tillväxtpotential!

Sven Hedenrud

* Intresset för ledarträning och/eller ledarseminarier är jämnt fördelat över landet. Brittmari Fellke och Marianne Hagbart planerar en träff för dessa i Stockholm.

* Till ledarträningsgruppen och den allmänna drömgruppen på Madeira 1/1-6/1 -96 finns det fortfarande några platser (max tio i varje grupp). Hör av er till mig.

Måns Linde tel. 040-124 224

Kommentarer till enkätsvaren på nästa sida.

26 av våra medlemmar har redovisat om pågående och/eller planerade drömgrupper. Ni kan utläsa detta från koderna "Till förmedlingen". Listan är också ordnad efter postnummer vilket underlättar er rekommendation om någon "utombys" skulle vilja gå i drömgrupp.

Håll mig gärna underrättad om era eventuella drömgruppsaktiviteter så att vi kan ge ut en ny lista varje år.

Måns Linde

* Årsmöte i Stockholm 9 mars 1996 *

ENKÄTSVAR DRÖMGRUPPSFORUM 1JUNI 1995 (26/53 svar)

Till Förmedlingen: Kod: 1 = Kontinuerlig drömgrupp, tar in nya, 2 = aktuellt att starta, 3 = grupp ev. senare, 4 annan information, 12 = kombination av t. ex. 1+2

Till lärarna: kod: 1 =ledarträning, 2 =ledarseminarium, 12 = både och.

<u>Förnamn</u>	<u>Efternamn</u>	<u>Postadress</u>	<u>Telefon</u>	<u>Förmedling</u>	<u>Lärargrupp</u>
Kerstin	Ljung	111 30 STOCKHOLM	08 - 676 00 91	12	2
Gullvi	Sandin	115 57 STOCKHOLM	08/663 98 23	3	
Agneta	Willans	118 54 STOCKHOLM	08/84 89 04	1	2
Marie Anne	Odén	129 36 HÄGERSTEN	08 - 18 42 48	3	
Katarina	Callermo	191 55 SOLLENTUNA	08 - 96 72 71	3	
Måns	Linde	211 29 MALMÖ	040 - 124 224	23	
Kristina	Linde	211 29 MALMÖ	040 - 124 224	34	2
Gunvor	Ljung-Elthammar	276 45 LÖDERUP	0411 - 246 05	3	
Åsa	Hallström	276 45 LÖDERUP	0411 - 246 05	3	
Olle	Elthammar	276 45 LÖDERUP	0411 - 246 05	3	
Kerstin	Andersson	352 45 VÄXJÖ	0470 - 711 258	1	
Bengt	Denward	352 49 VÄXJÖ	0470 - 657 37	1	2
Lisi	Markensten	355 96 VÄXJÖ	0470 - 77 01 97	1	
Majlis	Fuchs	360 32 GEMLA	0470 - 777 003	34	2
Birgitta	Mårtensson	374 30 KARLSHAMN	0454 - 175 15	2	12
Lennart	Mårtensson	374 30 KARLSHAMN	0454 - 175 15	2	12
Eva	Sjöberg Jonsén	393 63 KALMAR	0480/748 16	3	
Stig	Dahlgren	424 50 ANGERED		2	12
Ted	Schröder	426 74 V. FRÖLUNDA	031/29 97 75	3	
Alice	Weibull	426 74 V. FRÖLUNDA	031-299 775	3	2
Birgitta	Notini - Erlandsson	441 91 ALINGSÅS	0322-713 37	3	2
Arne	Gustafsson	666 30 BENGTSFORS	0531 - 12780	4	2
Karin	Tengstrand	723 48 VÄSTERÅS	021/80 38 42	2	
Pia	Ekstedt - Häggblom	824 40 HUDIKSVALL	0650 - 175 47	4	12
Ingegerd	Hansson	824 40 HUDIKSVALL	0650 - 131 88	3	
Else	Bengtsson	903 25 UMEÅ	090 - 13 18 93	1	