

# Dream Appreciation

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**Our dreaming psyche arises out of an incorruptible core of our being that, in contrast to our waking ego, has never lost sight of the fact that we are members of a single species.**

## **Dreams . . . and the Politics of Connectedness**

*By Montague Ullman, M.D.*

Perhaps the most important challenge we face is how to connect our individual lives to the now obvious reality that the survival of humankind is at risk. Contributing to the mounting nature of the risk is our own failure to significantly impede the degradation of the environment and the equally significant failure to forego violence as a means of settling disputes.

There is a common factor underlying both these trends. Even more than gradual pollution of the natural world has been a more insidious and infinitely more dangerous form of pollution—the pollution of the human soul. The population at large has been conditioned to be taken in by lies, big and small, and not to see what is clearly there to be seen.

While Nazi Germany is often singled out as an instance of a level of social blind-

ness that left an entire nation impervious to the Big Lie, the possibility for tragedy on this scale or on an even larger scale is still with us. The underlying dynamics have never been completely rooted out. This is the formidable task that still confronts us. Are we capable of creating a citizenry that is able to see through the tissue of lies that obstructs its vision?

We will each have to find our own way to political truth (seeing through the lies our leaders tell us) and personal truth (the lies we tell ourselves), neither of which is easy. In regard to political truth, Anthony Lewis put it very well when, in an article in the New York Times in December, 1991, dealing with the vicissitudes of free speech in America he noted, "Speaking truth to power is never going to be easy, not even after 200 years."

There is a connection between the scale of deception sustained by lies, big and small, and the way power is deployed in the management of human affairs. Only the cultivation of both social and personal honesty will enable us to discern the difference between the operation of power in a way that victimizes others (referred to by Abraham Maslow as

asynnergic power) and power that benefits all involved (synergic power). The former dehumanizes both the wielder of power and the victim. The latter nurtures the capacity of both parties to be fully human. In this it is somewhat akin to love.

As a psychiatrist, my concern is with personal truth. One road I have taken in pursuit of this has been to attempt to demystify dreams in a way that would make the personal honesty imbedded in the metaphorical images of our dreams available to all. Dreaming is a universal phenomenon. In my opinion there should be universal access to the benefits that can accrue from them. For too long the public has been taken in by the prevailing mystique that serious dream work had best be limited to the clinical domain.

Our dreaming psyche arises out of an incorruptible core of our being that, in contrast to our waking ego, has never lost sight of the fact that we are members of a single species. Our ability to endure as a species may depend on taking that fact more seriously than we have in the past. Dreams reveal the state of connectedness of the individual to his or her world. *Please see "Exploring" on p. 2*

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**Coming next issue:** *Dreams and the Transformative Process*

## Exploring our dreams and learning how they

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her past, to others and to the supports and constraints of the social order. Is it too much to hope that, as we move into a postindustrial society, the intrinsic honesty of dreams can be harnessed to this effort?

As members of the mammalian evolutionary line we share two basic forms of consciousness with our fellow creatures: waking consciousness and the distinctly separate form of consciousness that accompanies the REM stage of sleep.

Remarkable as our achievements have been with our waking consciousness, they have been at great cost and have thus far failed to unify us as a species. We have separated ourselves from each other along every conceivable line of cleavage. We do not know where our dreaming consciousness might have taken us had our dreams been given, if not star billing, at least a featured role in the unfolding of the human drama. There are faint signs that dreams are becoming more than anonymous bit players. The past several decades have witnessed a growing public interest in dreams.

At this point in our history we seem to be generating situations that are getting messier and more and more resistant to anything our current generation of leaders seem able to do. So far there do not appear to be any effective answers to the increase in violence at an individual, societal and international level and to a growing level of ecological damage that outstrips our efforts to contain it.

We seem to be caught up in what might be called the disastrous politics of disconnect-ness, a politics that has led to alienation, cynicism and resignation. The social systems that should bring order and harmony into our lives generate unbelievable disparity be-

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***Dreams zero in on areas of disconnects between ourselves and our past and ourselves and others. Anything that continues to interfere with that quality of connectivity in our lives, be it trivial or life-threatening, becomes the organizing focus of dream context.***

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tween rich and poor, along with various other forms of destructive fallout resulting in a general state of moral slippage.

Having said this, it may seem unrealistic—or at least overly optimistic—to suggest that a greater understanding of and concern with our dream life might play a constructive role in providing us with insight into what is wrong at both a personal and social level and that through dream work gain the courage to do something about it.

Dreams are a tool that can expose the impact of social inequities on the individual as well as reveal creative resources at our disposal to confront and repair the resulting damage to personal and social moral integrity. This ability to bring us closer to both personal and social truth arises out of an innate resonance we all have to the moral and ethical overtones of the truth once that truth becomes clear to us.

I don't think the truths that emerge in the dream spring

de novo at the time of dreaming. I believe that we are sensitive at all times to the truth but that awake we have learned how to use a number of defensive maneuvers (the so-called mechanisms of defense) to play games with what we don't wish to see about ourselves. The

emotional dissonance set up by these maneuvers can be brushed aside but never quite disappears. It remains as background noise, hardly audible during the day, but loud and clear at night.

At the risk of idealizing our intrinsic human nature, I have come to feel that as a member of the animal species we share an incorruptible core of being sensitive to what is real. In the case of our own species, that takes the form of registering the truth when we are confronted with it, registering it not necessarily consciously, but somewhere in our bodily tissues.

Dreams zero in on areas of disconnects between ourselves and our past and ourselves and others. Anything that continues to interfere with that quality of connectivity in our lives, be it trivial or life-threatening, becomes the organizing focus of the dream context. This is not to say that our dreams cannot be positive, full of fun, and openings to treat-

ures within us that we have hardly been aware of. The important point is that, in order to enhance our connectivity to others, it is time to connect with our dreams.

Our dreams reflect this concern with connectivity through both personal and social metaphorical representations. We are all familiar with the personal referents of the dream and in the way the conjure up visual metaphorical representations of personal issues. Dreams also contain social referents metaphorically depicting the way social issues impinge on our lives.

In a sense, all dream imagery is social in origin. As cultural creatures we have a vast array of images available to use. While dreaming we reshape and combine them to reflect the emotional currents at play at the time. We speak of the image as a social metaphor when it seems to tell us something about the unsolved problems of society while, at the same time, relating to an unresolved issue in the life of the dreamer. Dream imagery makes the relationship of the social to the personal more explicit.

Here are two examples of what I have in mind. The first is from a remarkable book, *The Third Reich of Dreams*, by Charlotte Beradt (1966)<sup>1</sup> and the second from a participant in one of my dream groups.

### **A dream from the Third Reich**

Beradt's book is a collection of dreams that occurred during the rise of Nazism and were smuggled out of Germany. They reveal dramatically how fear and paranoia take root and become internal agents of self-

## Further the politics of connectedness

control. The victims further victimize themselves and become unwitting pawns in the consolidation of dictatorial power. Beradt writes:

*The instruments used in manipulating the human mind, from headlines to radio, in short propaganda of all sorts, emerged in dreams to pursue the intended subjects of totalitarian rule, just as they were pursued through countless dreams by Storm Troopers, the instrument of physical terrorization.*

When, however, a middle-aged housewife dreams that the Dutch oven in her living room is acting as a medium of terrorization, this clearly is terrorization of a different nature.

*"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 loud-speaker 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. At the same time, I remembered how I had always scoffed at the idea that there might be built-in microphones, and still*

*didn't really believe it. Even when the Storm Trooper bound my hands with our dog's leash and was about to take me away, I still thought he was joking and even remarked, "You can't be serious — that just can't be!" (pp. 45-46)*

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**If we continue to track our dream images in regard to their social referents . . . we will become more expert in detecting the destructive fallout of power imbalances, and ultimately move a bit closer to the politics of connectedness.**

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Beradt notes:

*The housewife recognized the cause of her dream — a particularly revealing one in this instance — and brought it up of her own accord. 'While at the dentist's the day before, we were talking about rumors, and in spite of all my skepticism I caught myself staring at his machine, wondering whether there wasn't some sort of listening device attached.'*

*Here we see a person in the process of becoming fashioned by a very elusive and even today not fully understood form of terrorization, a terrorization that consisted not of any constant surveillance over millions of people but rather by the sheer uncertainty about how complete this surveillance was. Although our housewife did not actually believe there were built-in microphones, she did catch herself thinking during the day that it is just might be possible after all, and that very night*

*dreamt that 'simply everything we have ever thought or said among ourselves is known.'*

*What dream could better suit the purposes of a totalitarian regime? The Third Reich was not able to install such devices in the homes of every single person, but it could cer-*

*ting on a swing with four female relatives, all in their heyday, dressed almost like can-can girls.*

*What emerged from the dream work were two powerful images that surfaced from her childhood to influence her approach to a new relationship. One was that of the male, derived from the image of her father, as privileged to flirt and play around with other women. The other image was that of the female as victimized by the profligate male, as her mother was. These are images that she is still struggling with. In a larger sense they relate to the residues of sexism, a social issue not yet disposed of. The privileged male and the victimized female are still available social stereotypes. (pp.282-283)*

### A sociology of dreams

Perhaps what is needed at this time is a sociology of dreams. The late Roger Bastide (1966)<sup>3</sup>, a distinguished French cultural anthropologist who studied dreams in the primitive societies in Brazil and Africa, noted in particular the effect of acculturation on dreams and made a number of observations not yet given their full due. He was critical of the way sociologists ignore "the other half of our life" and envisage man "standing and sitting but never asleep and adream." (p. 199)

In contrast to primitive society where dreams are institutionalized and serve many different functions, contemporary civilization refuses "to accept any institutionalization whatever of the dream's social function, considering such an

*Please see "Dreams" on p. 4*

*tainly profit from the fear it had implanted in the hearts of those people who then began to terrorize themselves, turning themselves unawares into voluntary participants in this systematic terrorization in that they imagined it to be more systematic than it actually was.*

*In its own way, the Dream of the Talking Oven demonstrates how insecure the fine line between victim and victimizer can become. In any case, it shows what boundless possibilities exist for manipulating man (pp 47-48).*

### A woman's dream

The gender issue comes to life in the following dream of a successful professional woman (Ullman, 1988)<sup>2</sup>.

*She is in her late thirties and is about to embark on a new relationship. She senses some hesitancy on her part and has a dream that displays some of the roots of her ambivalence. At one point in the dream she sees her father sit-*

## The late dreamer . . . dreams are important

By Doris Weston Levinson

*Some people have always remembered their dreams and thought them very significant ...I vaguely remember having*

*dreams when I was younger, but never paid any attention to them. After all...a dream was just a dream...or was it?*

### Dreams and the politics of connectedness

*Continued from page 3*  
institution a 'waste product' not within the competence of a sociology worthy of its name — a kind of social sewer service." (p. 201)

The metaphor of a social sewer service is an apt current reference to the way social waste finds its way into the unconscious of those who are victimized by it. The true nature of the social inequities that generate the waste goes unrecognized. The responsibility is shifted to the victims, lodging in the individual unconscious domain where the only sign of its presence may be intimations of guilt. Personal guilt replaces social guilt and the status quo remains unchallenged. Social deceit is more difficult to face and more dangerous to deal with. Look at what happens to whistle blowers.

#### Dream sharing groups

There are aspects to my experience with dream sharing groups that are relevant to the idea that there can be broader social and political overtones to our dreams.

1. Dream sharing can and should fill an unmet social creed. Over two decades of group dream work have convinced me that all of us have a need for a place to begin to explore and undo unresolved residual tensions and begin to

free ourselves from the constraints they impose on our present behavior. No one grows up perfect. Dream work can lighten the emotional load we carry from our past and lead to a greater degree of freedom in our relationships with others.

2. Dream sharing furthers growth and relatedness in a number of other ways. When mutual sharing goes on in the framework of a supportive, non-hierarchical structure there results:

- a) An empowerment of the dreamer who remains in charge of his or her own unconscious and controls the flow of the process according to the degree of self-exposure he or she feels comfortable with.
- b) An empowerment of all the participants in the group as they master the skills needed in becoming healers for each other.
- c) A heightened regard for the dream as a spontaneous, creative and profoundly honest display of our own subjectivity.
- d) A sense of communion that arises out of deep-level sharing in an atmosphere of trust, support and the

I had just been through a horrendous 10 years. I watched my brilliant husband wither away from Alzheimer's. The

helpful concern of others.

#### Dreaming and connectivity

Our goal is clear—to make known to the public that, since dreaming is a universal experience, our dreams should be universally accessible. We have the responsibility to make known that the skills needed are teachable, and to continue our educational efforts to cut through the mystification that has enshrouded our dream life.

If we continue to track our dream images in regard to their social referents, a new kind of competence will emerge. It will be based on the ability to see in these images both the corrosive and healing aspects of the social structure of which we are organic members. We will become more expert in detecting the destructive fallout of power imbalances, and ultimately move a bit closer to the politics of connectedness.

<sup>1</sup> Beradt, C., (1966). *The Third Reich of dreams*. Chicago: Quadrangle Books

<sup>2</sup> Ullman, M., (1988), *Dreams and society*. In M. Ullman and C. Limmer (Eds.) *The Variety of Dream Experience*, New York: Continuum Publishing Co.

<sup>3</sup> Bastide, R., (1966), *The sociology of the dream*. In G.E. Von Grunebaum and R. Caillois (Eds.), *The Dream and Human Societies*. □

experience left me bereft and limp. I never thought I'd get my life together again.

My neighbor and good friend Diana had just become a therapist. Diana found her work helpful and rewarding both to her and her clients, and had tried unsuccessfully to encourage me to try therapy. I was not one for analysts or therapists. Then one day she told me about a dream group. My immediate reaction was that it was another of those wild therapy trips based on a lot of psychological bull.

"Come on, Doris, it's fascinating!" Diana urged. "The group is led by Dr. Montague Ullman, a world renowned expert in dream work who, besides writing and lecturing, organizes and leads dream groups."

"I don't know. . . ." I hedged. "What do they do?"

"We share our dreams; it's a creative workout. . . ."

I thought to myself, maybe I'll meet some interesting people. She did say it was creative—at the very least it will get me out and my mind on something new.

"Okay," I said. "I know you are trying to help me so I'll give it a try."

I went to the next meeting with Diana. There were about 10 people from different backgrounds and professions: teacher, designer, actor, writer, marketing executive, therapist, psychiatrist and me. I had no idea what to expect.

"Who has a dream they would like to share?" asked Monte, as everyone called Dr. Ullman.

## no matter when you start working with them

I raised my hand thinking that since everyone had a dream to tell, I might as well go first and get it over with, and this particular dream was still fresh and disturbing in my mind from the previous night.

"I do."

Little did I know that at each meeting only one person tells a dream and the rest of the meeting is spent working on this dream. Nor was I prepared for the in-depth questions or insights that come out as each person in the group works with the dream as if it was their own, from their point of view. I told my dream:

*I got off of something—plane, car or boat, I don't know which. It was somewhere in Europe; there were cobblestones and narrow winding streets. I had my dog Swatchie on a leash as well as two suitcases. The suitcases were strange to me, sort of amber parchment—a little tack—with brown straps. They had no fittings, no latches, no closings or keys. Not at all chic and they didn't look like anything I would choose to carry.*

*I couldn't get a cab, so there was nothing to do but walk to a hotel. I picked up the suitcases. One was considerably bigger than the other and they were both very heavy. I thought, 'Shit, my legs hurt so I'll never make it to the hotel.' But I took the big suitcase in my left hand and Swatchie in my right -- but not the other suitcase! I was totally harassed and thought, 'Where did I leave it? I probably put it down to rest on the way and forgot to pick it up!'*

*I left Swatchie and the*

*big suitcase in the hotel lobby and ran to look for the other one. But then I panicked thinking Swatchie was alone so I turned around and ran back. I found Swatchie sitting there straight and erect, but now the other suitcase was gone. I was exhausted and*

thing heavy anymore," said one.

"I feel tremendous loss," another one said.

None of these people except Diana knew my personal circumstances. "My God," I thought. "How could they know?"

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***I have become a real convert to dream work. I find the relationships established between the dreamers warm and close and comforting, for all have the utmost respect for one another. I find the dreams themselves fascinating, because each in their own way present a little piece of us and our own lives.***

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*though, 'To hell with it. There's nothing I can do about it tonight.' I got my room keys and went up. I opened the door to my room, entered and there they were — the two suitcases.*

I finished. I looked around expecting someone else to say, "Now my dream was . . ." Instead the person next to me asked, "How did you feel when you woke up?"

"Was it unusual for you to be in Europe? someone else asked.

"Was the hotel familiar to you? another questioned.

"Was your dog in the dream real?"

Next each person expressed feelings they had as if the dream had been theirs. They went around the room. One person said:

"I feel death."

"Loneliness," said another

"I just can't take any-

"Let's work on the metaphors next," said Monte.

"What about those suitcases?"

"Heavy."

"Worry."

"Old baggage."

And so on . . .

They then gave the dream back to me and Monte looked at me and said, "What would you like to say?"

It was then I told them Rob had died, about going to Europe often and always having too many suitcases, and a little about my new life.

I felt the suitcases represented my work. I felt annoyed I was still shlepping things for W., my biggest client. I had to carry them, but it felt wrong and "heavy." I felt uptight, scared and anxious. I was in Europe alone, by myself without Rob, and no one was at home waiting for me so I couldn't even call him.

If I lost the suitcases, I would lose my job. Even though I hated it, it was still fi-

nancial security. And then there was Swatchie, my emotional security. When I found the suitcases in the room, I felt it meant I would still have work, if not for W., then someone else so I should stop worrying.

The dream work continued and, as the last section, Monte gave his "orchestration." Now, years later, I realize how on target he was. He suggested the suitcases represented my years with Rob. Big and small like good and bad, happy and sorrowful, but heavy because I was feeling the burden of his illness and the loss of him. Losing them panicked me because it would erase my life with Rob.

The "key" was opening the "suitcases"—metaphors for the door to my mind—and "unpack them" by filling myself with all the joy and wonderful memories we had shared. I had to let go of the grief and the heaviness I had suffered. He even used one of Rob's philosophies: "Take the good and leave the bad. Have the strength and courage to move on and become the whole person you said Rob always wanted you to be."

The insights I gained from that first meeting were amazing. It was challenging. It was interesting. It was fun!

That is the story of how I discovered the dream group.

From that day forward, I have been a consistent "Late Dreamer" and much like late bloomers in other areas, I have become a real convert to dream work. I find the relationships established between the dreamers warm and close and comforting, for all have the utmost

*Please see "The" on page 7*



DREAMWORKERS' CORNER

## *How to engage a client in dream work*

I have often been asked what can one learn from my group work with dreams that can be helpful to a therapist working with the dreams of a client.

The group approach I use was actually initiated and developed as a way of teaching dream work to therapists in training. To trace the origins would take us back to the early 1950s when for several years I co-directed a clinical seminar on dreams for second-year psychoanalytical candidates at New York Medical College.

I began teaching it the way I had been taught which was to have the candidates present an hour in which a dream was worked on and to give a brief resumé of the course of therapy up to that point. Based on the data available, the discussion centered on whatever light the dream shed on the dynamics involved, with particular reference to the transference.

This was all right as far as it went, but it did not go far enough. Without a live dreamer in the room there was no opportunity to engage in a dialogue with the dreamer in the hope of retrieving data that were obviously missing. Reliance on the spontaneous associations of the patient were not sufficient to clarify the felt meaning of much of the imagery. Nor did it adequately explore the recent events in the life of the dreamer that might account for why the dream was dreamt that particular night.

Even more important was

the candidate's unawareness that more data were needed. No amount of theoretical knowledge was a substitute for the retrieval of the information about events in the life of the client that led to the choice of specific imagery to tell a certain

soon melted the resistance. He or she felt a distinct benefit from the wider array of ideas that emerged, many of which were directly applicable to his or her felt sense of the dreamer's predicament at the time of the dream.

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***An active role on the part of the therapist is needed if one is to flesh out the precipitating emotional context and work through as much of the imagery as possible. This can be done in a fairly systematic way by shaping an ensuing dialogue with the client along the lines outlined in the group process.***

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story on that particular night.

I did not at the time fully come to terms with my dawning sense of the inadequacy of this way of organizing a dream seminar but I did, against much resistance at first, introduce one innovating component. I suggested that we begin the class with no prior knowledge of the dreamer other than sex, age, duration of therapy and the dream itself with no associative data at this point. The other members of the class were asked to use their imagination and share with the dreamer whatever ideas they had of the possible metaphorical meaning they connected with the images. The class was quite vocal in their opposition to a procedure that was so contrary to the dictum that one always starts with the associations of the dreamer. What happened, however, was that the candidates who presented the dream reacted in a way that

A gap of about 15 years\* occurred before my return to a teaching role with respect to dreams. Along with another psychoanalyst I was invited to teach psychodynamically oriented psychotherapy to a group of young therapists-in-training in Gothenberg, Sweden from 1974 to 1976. This gave me the opportunity to further explore the possibilities of a group approach to teaching dreams. Although there were subsequent refinements, the essentials of the process evolved during this period.

My aim was to work out a structure that would serve these students as a guide to the essentials of dream work. This meant transforming what had usually been a clinically oriented teaching arrangement to one that taught the skills involved in working with the dream of a client and a structure in which to safely and effectively apply them.

In general, it provided a hands-on approach that went beyond free associations of the dreamer by means of a dialogue with the dreamer to fully explore the emotional context that shaped the dream and to stimulate in a focussed way the further retrieval of relevant associations.

To insure this taking place in a teaching mode rather than as group therapy focusing on a dream, I formulated a set of principles and premises (discussed in Dream Appreciation Vol. 1 No. 2) emphasizing the group's responsibility to maintain a safe environment for the dreamer as the guardians of his or her own unconscious. The basic premise of dream work — and I believe this to be true under all circumstances — is that only the dreamer can lower his or her own defenses and that this will only occur under circumstances where the dreamer feels both safe and curious about the dream and when help is forthcoming in a nonintrusive way.

What evolved was what I call basic dream work, basic in the sense that while it is devoid of any particular metapsychological theoretical system, as a procedural process it applied to them all.

Now to come to the heart of the question that has been raised. Once having experienced this group approach to dream work, what aspects of it are directly applicable to the one-to-one therapeutic situation? In therapy, of course, one starts with the client's free

## using elements from the group process

flow of associations. An active role on the part of the therapist is needed if one is to flesh out the precipitating emotional context and work through as much of the imagery as possible. This can be done in a fairly systematic way by shaping an ensuing dialogue with the client along the lines outlined in the group process.

The first stage involves framing questions to the dreamer designed to focus his or her recall on the emotional residues of recent experiences and preoccupations leading to the time of the dream. The questions are simple, open-ended and serve as instruments to help the dreamer probe his or her psyche. Examples:

What was in your mind at the time you fell asleep on the night of the dream?

Anything happen recently in your personal or work life that left with you with residual feelings?

If necessary, the questions can become more specific, calling attention to responses to telephone calls, books read recently, or to reactions to anything in the press or television that may have had an impact.

The next step, known in the process as the playback, is one where the dream is read back aloud, one scene at a time, to the dreamer in the hope of stimulating further associations and facilitating the dreamer's own insight into the dream. It is an extraordinarily powerful technique but as far as I know,

rarely used by therapists. The dreamer brings to this effort all the information he or she spontaneously connected to the dream and the additional information gathered in elaborating the recent context. The result is that, as he or she is confronted with the concrete reality of the dream as it is read aloud by another, a second look is often quite productive. As each succeeding scene is read, more information is forthcoming.

The final stage in the

### The late dreamer . . .

*Continued from page 5*  
respect for one another. I find the dreams themselves fascinating, because each in their own way present a little piece of us and our own lives.

Further, the conversations are interesting and personal and you can relate and be helped by all those surrounding emotions that are voiced when they make the dream their own. Also, there is a beautiful confidence that is built among all of us, so that none are afraid to reveal close, personal and real things—so it is not the flimflam and unsatisfactory babble of a group cocktail party.

And all of this is under the guidance of Dr. Monte Ullman, whose humor and heart are as great as his knowledge, which makes us all love him and revere him as a real giver to humanity.

What has the dream group done for me?

When my husband Rob

group process and equally applicable in individual therapy is what I have referred to as the orchestrating projections. Here the members of the group offer their own ideas about connections between the imagery and what the dreamer has shared that the dream has not yet seen. They are offered as projections by the group's members in the hope they may be of help. In therapy, as Walter Bonime has noted<sup>1</sup>, the more felicitous form "interpretive process" is preferable but the idea

died, the insecurity and loss was truly unbearable. I was highly impatient, lonely, bitchy, hopeless and too much within myself.

The dream group has made me more trusting, more free, more outspoken (although Monte often puts the clamps on me!). It has taught me patience, tolerance and widened my horizons. It has shown me the world is still full of warmth if you reach out. It has helped me rebuild my life to a new and very livable and happy level—never what it was, but the dream group has helped me accept change and after all, that *is* life.

All in all the dream group is a social, serious, fulfilling structure that has become an important part of my life.

*(Editor's note: Doris Westin Levinson is a retired designer and, in recent years, an active dream worker. She lives in New York City.)* □

is the same. If it doesn't elicit a felt sense of being true, it isn't.

In effect the group process works toward linking the metaphorical power of the imagery to the ongoing emotional currents in the life of the dreamer, and does so in a series of logical steps involved in bringing these emotional currents out in the open and thus facilitating the dreamer's grasp of what the dream is saying. To the extent I have noted, the same systematic approach is equally applicable in therapy.

\* The time I spent at Maimonides Medical Center involved the development of a department of psychiatry a community mental center and a dream laboratory.

<sup>1</sup> Bonime, Walter with Bonime, Florence, 1982, *The clinical use of dreams*, Da Capo Press, New York. □

### ATTENTION! DREAM GROUP LEADERS

Monte is planning a one-day group supervisory session in the fall for those involved in leading dream groups. This is an opportunity to share the problems and questions you have about leading a group -- and to receive help and answers in return.

If you are interested, please contact Monte at (914) 693-0156 to discuss dates and other details.

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## Editor's Notes

### **Thank you, thank you!**

This newsletter is a labor of love for me — and of course I hoped other dreamers using Monte's group process would appreciate it as well. I have been pleased and overwhelmed by the number of letters *Dream Appreciation* has received.

Many thanks to all of you who have taken the time to write. I had hoped to have room to print some of the letters, but we seem to keep expanding and still running out of room every issue.

A letter from H. Roberta Ossana, editor and publisher of the *Dream Network Journal*, sent us warm congratulations and let us know we inadvertently shortened the title of her publication in our first issue. We're sorry for the error and thank her for calling that to our attention.

### **Help us help you!**

We appreciate the praise — but in order for this newsletter to provide you with the type of information you want, we need your constructive criticism and ideas, too.

We welcome any questions you may have about the experiential group approach to working with dreams. If you are leading a group or are in a group using this approach, let us know any questions that have come up about the application of the process and we will do our best to answer them.

### **E-mail — soon...**

I am taking a course in August which should help me function on the the Internet without getting hopelessly lost in cyberspace or running up exorbitant long distance bills try-

ing to connect to the Net. I have been promising an E-mail address and, if the course does what it says it will, I should be cruising along the Information Highway well before our next issue. Thanks for your patience to those of you who are good at navigating cyberspace!

### **Dreams of cancer patients**

My own experience with cancer last year and the incred-

ible dreams I had before, during and after treatment have given me a new focus for my dream work and writing. I would greatly appreciate hearing about the dreams relating to people's experience with cancer. I expect to be conducting a dream group with cancer patients and I know they would benefit from hearing the dreams of others in a similar situation. Thanks for sharing! ☐

*Dream Appreciation* is published quarterly for people interested in working with dreams and the group process developed by Dr. Montague Ullman.

Comments, suggestions, questions and letters are welcome. Contact the Editor, Wendy Pannier, by phone at (610) 268-8702, by fax at (610) 268-8703, or by writing 487 W. Street Road, Apt. 1W, Kennett Square, PA 19348.

We encourage you to share this information with others, as long as proper credit is given.