

Practical Information

Membership

It is for people who realize the value of Bion's thinking as a stimulus to their own, and the value of exploring these ideas with others. The first Online Group in 2009 included people from the U.K., Italy, Peru, and Australia.

No previous experience of sharing dreams is necessary.
The Program is limited to 10 members.
The Program will be conducted in English

Fee

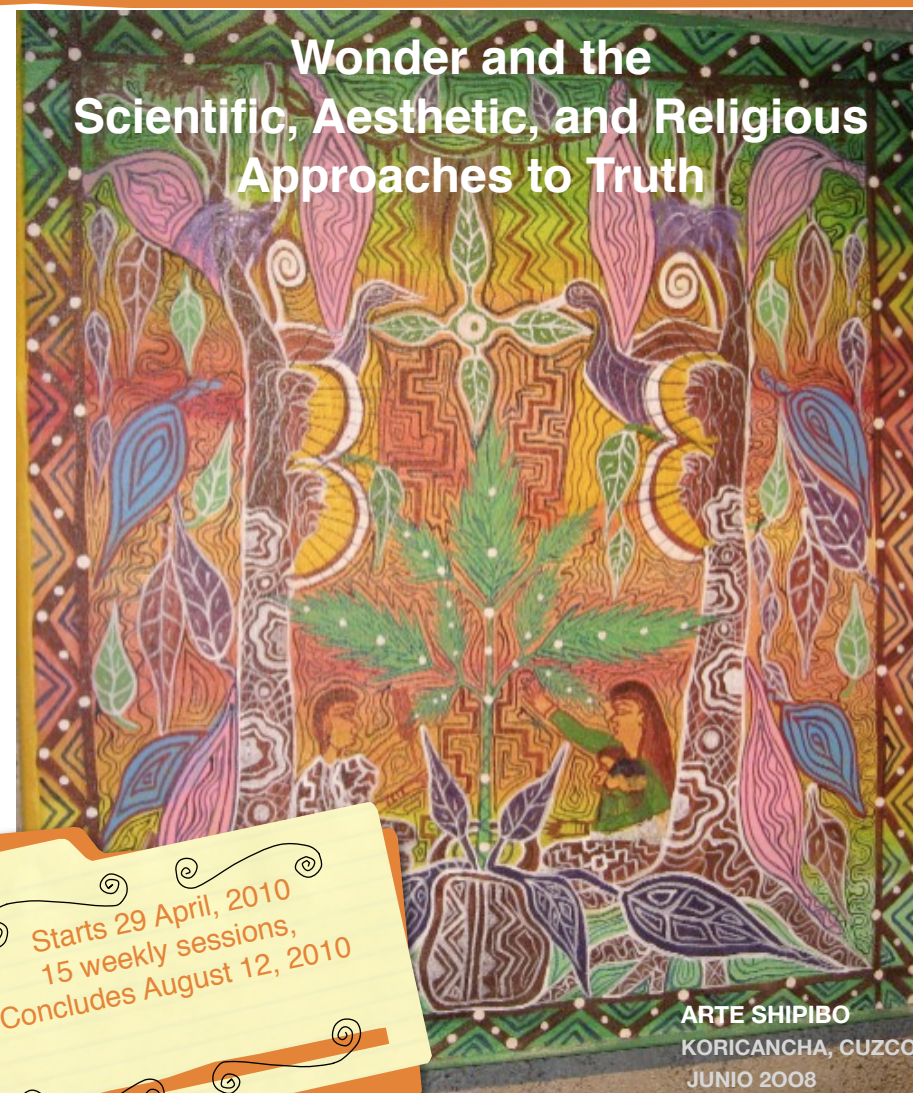
The Fee for the Program is **Australian \$480** (inc. GST).
There is a deduction of 10% for Associate Members of the Centre for Socio-Analysis, the Tavistock Institute and T-Consult

The fee is payable in full by April 20, 2010 unless by arrangement. There are no refunds once the Program has begun.
Fees are payable in Australian Dollars to:

Centre for Socio-Analysis
Bendigo Bank
BSB 633000
Account Number: 122883523
Swift Code: BENDAU3B

Deposits to be made at the exchange rate current at the time of transfer.

Second Online Bion Reading Group and Dreaming Matrix



Starts 29 April, 2010
15 weekly sessions,
Concludes August 12, 2010

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Raison d'être

While Bion doesn't say so directly there are indications that he believed that the scientific, aesthetic¹, and religious development of the psycho-analyst was important for practice. One of his gifts to us was his appreciation of these three vertices – scientific, aesthetic, and religious – and his being open to the experience of all three², and the truth that may be revealed through all three. Often the development and appreciation of one vertex is “shut down” by another. Thus today, typically, the “scientific” vertex is used to shut down the “religious” vertex, so that the “religious” part of the self, which Bion regarded as at least as obtrusive as sex³, remains cut off, stunted or withered. Similarly the “religious” vertex may be used to shut down the “scientific” vertex, or to shut down the “aesthetic” vertex etc.

What is this “shutting down” process, and what does it mean to remain open to the truth inherent in all three? These would seem to be primary socio-analytic questions

Wilfred Bion

Bion is regarded as the father of socio-analysis⁴ First, because of his contribution to, and conceptualisation, of the first Northfield Experiment in 1943; secondly, his explorations of small group behaviour after the Second World War at the Tavistock Clinic, which culminated in the seminal *Experiences in Groups*; and thirdly, the use of his ideas in the design of the first Tavistock “Leicester Conference” in 1957, and the subsequent development of Group Relations Conferences around the world.

It is significant in the emergence of socio-analysis, that Bion was both a psychoanalyst, in particular a Kleinian analyst, and in hindsight, the first socio-analyst. He bridged both worlds, and while he gave up active involvement with group study in the late 1940s to concentrate on psychoanalysis, his later ideas, e.g. in *Attention and Interpretation*, apply to both the individual and the group. He made fundamental discoveries in psychoanalysis and in socio-analysis, through being attentive to “*What else is there?*” His stance of always pointing to the unknown, whether with a patient or with a group or in himself, was the realization of his genius.

An aspect of his genius was to encourage “stray thoughts” in the group, which may not fit within the usual boundaries of the discipline, and through the use of “imaginative conjecture” explore ideas from the vertices of the aesthetic, the scientific and religious in the service of furthering psychoanalytic practice. For the aesthetic Bion draws particularly on poetry, plays, literature, and art. For the scientific he frequently draws on the disciplines of mathematics, astronomy, physical sciences, physiology and medicine. In the exploration of the religious vertex Bion draws attention to the lives and formulations of Christian and Jewish mystics – Jesus, Isaac Luria, Meister Eckhart, and Hindu scriptures, in particular, the Bhagavad Gita.

The Program will encourage us to give voice to “stray thoughts” and develop our capacities for “imaginative conjecture” in our socio-analytic practice or other work, and in our life through remaining open to the aesthetic, scientific and religious.

⁴ Socio-analysis is “the activity of exploration, consultancy, and action research which combines and synthesises methodologies and theories, derived from psycho-analysis, group relations, social systems thinking, organisation behaviour, and social dreaming” (Bain, 1999). For a description of socio-analysis, and its history, see the article in Wikipedia: <http://en.wikipedia.org/wiki/Socio-Analysis>.

Aim of the Program

To explore the scientific, religious, and aesthetic as they emerge in a Dream Matrix, through reading Bion, in one's work, and in one's life.

¹He writes: “One hopes that aesthetic experience has been acquired before embarking on analytic training”. Brazilian Lectures 2, Rio / Sao Paulo, 1974.

²This is very evident in his later writings, in particular, Brazilian Lectures 1, Sao Paulo, 1973.

³ “Psycho-analysts have been peculiarly blind to this topic of religion. Anyone, recalling what they know about the history of the human race, can recognise that activities which can be called religious are at least as obtrusive as activities which can be called sexual”. W.R.Bion, Brazilian Lectures 1, Sao Paulo, 1973, p.15.

The Program

Dreaming Matrix

The Dreaming Matrix that will be used in the Program has been developed within the tradition of Social Dreaming pioneered by Gordon Lawrence⁵. Social and Organisational Dreaming⁶ have been central to the development of socio-analytic exploration in Australia. Most recently through the “Heart of Dreaming” Conference held at Soapy Bore, Utopia, Northern Territory in September 2009⁷.

The Task of the Dreaming Matrix is **“To offer dreams, make associations to the dreams, and make connections between the dreams”**.

The focus is not on the meaning of the dream for the dreamer (that is up to each individual), but using the dreams as a currency to develop shared meanings and connectedness among the Group. The Reading Group is a container for the dreaming.

The word “Matrix” is used deliberately as it comes from Latin meaning “uterus”. What may be grown in the Dreaming Matrix? What are the emerging themes?

Online Modality

The experience of the first Online Bion Reading Group and Dream Matrix in 2009, indicated the significance of participants getting to know each other at the start so that a sense of “connectedness”, and “skin” can form in preparation for the discussion of Bion’s writings, and seminars.

Thus the first task of the Program is to provide opportunities for participants to develop a sense of connectedness, and a making of shared meaning, through a Dream Matrix, and personal and Program introductions using Skype. Articles, Seminars, and extracts from Bion’s writings will start to be introduced as this sense of connectedness develops.

The Program – the dreaming matrix, discussion of readings, and applications to one’s work and life - will be conducted through a dedicated Ning Group Website, accessible only to members of the Program.

There are no fixed times for participation on the Website.

⁵ See, for example, W. Gordon Lawrence (Ed.) **Social Dreaming @ Work**, Karnac Books, London, 1998.

Gordon Lawrence (Ed.) **Experiences in Social Dreaming**, Karnac Books, London, 2003

W. Gordon Lawrence (Ed.) **Infinite Possibilities in Social Dreaming**, Karnacs, London, 2007

⁶ For a description of Organisational Dreaming as a part of Social Dreaming see Alastair Bain, **“The Organisation Containing and Being Contained by Dreams: The Organisation as a Container for Dreams (1)”** In *Infinite Possibilities of Social Dreaming* edited by W. Gordon Lawrence, Karnacs, London, 2007. (Available at www.acsa.net.au under Articles)

⁷ For a description see www.acsa.net.au in the New section.

Reading

During this Reading Group we will focus on Bion's later writings and seminars from 1970 on.

Chapters and articles will be posted on the Ning website for discussion. While people may gain a deeper understanding of Bion's work from the Reading Group, the purpose is not "knowledge accumulation", but rather mobilizing our own *wonder* and understanding in relationship to what he is talking about, and using our associative capacities including dreams, in our exploration, particularly as this emerges through aesthetic, scientific, and religious vertices. What dawns upon us in our experience of the Matrix and Bion in our reading and reflection?

Texts we may draw on include:

- Wilfred R. Bion "***The Tavistock Seminars***", Ed. Francesca Bion, Karnac, London, 2005.
- W.R. Bion "***Attention and Interpretation***", Tavistock Publications, London, 1970.
- W.R. Bion "***Brazilian Lectures 1***". ***Sao Paulo, 1973***. Ed. Jaome Salomao, Imago Editora Ltda, Brazil.
- W.R. Bion "***Brazilian Lectures 2***". ***Rio / Sao Paulo, 1974***. Ed. Jaome Salomao, Imago Editora Ltda, Brazil.
- "***Bion in New York and Sao Paulo***", Ed. Francesca Bion, Clunie Press, Perthshire, 1980.
- Wilfred R. Bion "***All My Sins Remembered***" and "***The Other Side of Genius***", Ed. Francesca Bion, Karnac, London, 1985.
- W.R. Bion "***A Memoir of the Future – The Dream***" Ed. Jaome Salomao, Imago Editora Ltda, Brazil, 1975.

Some of the Tavistock Seminars that Bion gave in 1978 were videoed and are now posted on the Centre for Socio-Analysis Website www.acsa.net.au .

Application

As the Program develops participants may wish to share how it applies to work and more broadly to our thoughts, political, cultural and spiritual lives.

Consultants

Alastair BAIN B.Sc. (Econ.) Hons (London), M.A. (Chicago)

Alastair Bain is a socio-analyst. He trained and worked at the Tavistock Institute from 1968 – 1983, and became imbued with the ideas and way of being of Wilfred Bion.

His educational and training experience includes initiating and directing the Tavistock's Action Research Training Program in 1980, developing and directing Group Relations Conferences in Australia, and initiating and directing the 3 year Socio-Analytic Fellowship Program. He is a Director of the Centre for Socio-Analysis, previously Director of the Australian Institute of Socio-Analysis (1984 – 2004), and previously a Senior Lecturer in the Department of Psychological Medicine at Monash University. He has published extensively. Three of his articles are included in the Bion bibliography published by Harry Karnac of Karnac Books. Alastair was Consultant to Bion Reading Groups in 2007 and 2008 that were sponsored by the Centre for Socio-Analysis.

Mónica VELARDE (United Kingdom)

Senior Consultant and Researcher at the Tavistock Institute for Human Relations. Doctorate Candidate at the Tavistock and Portman NHS- East London University Ms Velarde holds a Postgraduate Diploma on Leading Consultation, Psychoanalysis and Management. Awarded Cum Laude in a License Degree on Social and Organizational Psychology and University of Lima, Peru where she previously earned a Bachelor in Psychology degree. She is a Certified Coach registered at the Leadership Circle Profile. Founder of T-Consult- Advisers en Liderazgo y Transformación Institucional and Director of the Group Relations Program of Esan University Business School and at the Faculty of Psychology of Universidad Peruana de Ciencias Aplicadas where she also teaches Organizational Relations.



The Centre for Socio-Analysis

Founded in 2004 in Victoria, Australia. The Centre develops socio-analytic ideas and methods pioneered at the Tavistock Institute in London, at the Australian Institute of Socio-Analysis, and by other organisations and practitioners who work in the socio-analytic tradition pioneered by Wilfred Bion.

The Centre formally defines its primary task as: "To increase human capacities through socio-analysis".

The Centre for Socio-Analysis is concerned to explore new forms of community, and organisation for our society; ways of being together, and working together, that engender the expression of human spirit, and the growth of our capacities

For a description of the Centre's activities see www.acsa.net.au



THE
TAVISTOCK
INSTITUTE®

The Tavistock Institute of Human Relations is a not-for-profit organisation which applies social science to contemporary issues and problems. It was formally founded as a registered charity in 1947 although its work started before the War, together with the Tavistock Clinic. The Institute is engaged with evaluation and action research, organisational development and change consultancy, executive coaching and professional development, all in service of supporting sustainable change and ongoing learning.

Our staff work creatively with people involved in innovative activities, working across boundaries or in difficult situations. We combine research and analytical skills with practical help in devising solutions and in following through to implementation, and are particularly known for our capacity to work with issues that are otherwise hidden, and sometimes unconscious.

Our professional development opportunities include the Coaching for Leadership and Professional Development course, the Practitioner Certificate in Consulting and Change (P3C), the Work Study Groups, one day Essential courses and a portfolio of Group Relations tailored events.

W: www.t-consult.biz



T-Consult (Peru - Australia) task is to create a space for the exploration and understanding of roles in institutional contexts in order to transform them, so as to contribute to the institution's innovation and sustainability. Therefore our purpose is to innovate with our clients to transform through action complex dynamics in organisational life adding meaning and spirit to their organisational systems.

Our values: creativity, diversity, spirituality, honesty and innovation are put into praxis to enable a space of creation. To share knowledge and experiences and to enable learning characterised by generativity as opposed to possession.

We invite you to joins us, to be co-creators of these spaces, spaces for you, us and the others!

W: www.t-consult.biz

Short Bibliography

Alastair Bain, “**Social Dreaming and Organisations: The Potential**”. Presentation. AISA Seminar Day, 2 July, 1994. (Available at www.acsa.net.au under Articles)

Alastair Bain, “**Not Two and Not One**” in *Experiences in Social Dreaming*, Ed. W. Gordon Lawrence, Karnac, London and New York, 2003.

Alastair Bain, “**Organisational Dreaming**”, PACAWA Newsletter, February, 2006, No. 35 (Available at www.acsa.net.au under Articles)

Alastair Bain, “**The Organisation Containing and Being Contained by Dreams: The Organisation as a Container for Dreams (1)**” In *Infinite Possibilities of Social Dreaming* edited by W. Gordon Lawrence, Karnacs, London, 2007. (Available at www.acsa.net.au under Articles)

Alastair Bain and Joshua Bain “**A Note on Primary Spirit**”, *Socio-Analysis*, Vol 4, 2002. (Available www.acsa.net.au under Articles)

Wilfred R. Bion “**The Tavistock Seminars**”, Ed. Francesca Bion, Karnac, London, 2005.

W.R. Bion “**Attention and Interpretation**”, Tavistock Publications, London, 1970.

W.R. Bion “**Brazilian Lectures 1**”. Sao Paulo, 1973. Ed. Jaome Salomao, Imago Editora Ltda, Brazil.

W.R. Bion “**Brazilian Lectures 2**”. Rio / Sao Paulo, 1974. Ed. Jaome Salomao, Imago Editora Ltda, Brazil.

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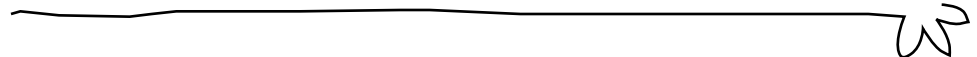
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Gordon Lawrence (Ed.) **Experiences in Social Dreaming**, Karnac Books, London, 2003

W. Gordon Lawrence (Ed.) **Infinite Possibilities in Social Dreaming**, Karnacs, London, 2007



Application Form

April 29– August 12, 2010

Please return this application form to: alastair.bain@acsa.net.au

Name:Dr/Mr/Ms/etc.....
Address for Correspondence:
.....Postcode.....
Contact Telephone: (w).....Mobile:.....
Email:.....

Work Role and Organisation (if any)
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Training, Reading and Experience that may be relevant to this Program.....
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Expectations of Program:.....
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I have read this brochure and hereby apply for membership. I understand that this constitutes a contract between the Centre for Socio-Analysis, the Tavistock Institute and T-Consult and me and that my application authorises the Centre for Socio-Analysis and T-Consult to conduct this Program in the manner described in the brochure. I agree to the cancellation policy.

Signature:..... Date:.....

Payment

Payment may be made:

- **The Fee for the Program is Australian \$480 (inc. GST).**
- **Through transfer of \$A480 to the Centre for Socio-Analysis Bank
Account: Bendigo Bank: BSB 633000. Account Number:
122883523. Swift Code: BENDAU3B**
- **Deposits to be made at the exchange rate current at the time of transfer.**
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