



ISPSO 34th Annual Meeting, Copenhagen 3rd - 9th July 2017: Dreams always take place: Spaces, Places, Rooms, and Furniture, inside and around us

PARALLEL PAPERS VI
SUNDAY 9th JULY 1100-1215
ROOM III - 7.0.18

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Dreaming, psychoanalysis and Semiotics

This paper will take its focus on dreams as an activity in inner space. Inner space is a place where creativity and imagination thrive. This inner space then influences how we design and create outer space: the space of relationships and relatedness with others and the world we inhabit. Inner space influences the physical spaces that we create to work within. How then might the dream not just reflect reality, but also guide and furnish it?

Freud saw dreams as essential signs pointing toward unconscious wishes. So, the link between desire and dreaming is embedded in psychoanalysis. Hence the popular idea of having a dream and attempting to make it a reality. The dream in this case being a conscious wish.

But beneath the conscious wish lies the unconscious desire. Psychoanalysis takes dreams seriously and interprets dream signs. How then can

we better understand – in the twenty-first century – the nature of signs? To aid in exploring this question, the paper will explore dreams as signs in the Peircian sense and in so doing will consider links to Bion's psychoanalytic approaches, social dreaming and the associative unconscious. Peirce did not discuss dreams, but his philosophy throws much light on processes of experience and meaning. Many of his ideas are comparable to those of Wilfred Bion, a prominent psychoanalyst, albeit in a different language and from a different vertex (to use Bion's term). I will attempt to apply his semiotic theory to dreams and dreaming. His ontology has much in common to that of Gordon Lawrence's vis a vis social dreaming. The similarities will be drawn out, especially through Bion's notion that we constantly dream whether asleep or are awake.

The paper will examine the ways in which we discover and create meaning in dreams. It will also examine some of the psychological and social processes of dreaming. Importantly, a distinction must be drawn between the complex mental processes that create dreams and the outcome of those processes that we call a dream. A further

distinction must be drawn between the 'dream' as experienced and the 'dream' as recounted, shared and finally given meaning. Such a meaning may be understood to be discovered rather than attributed, because in its long journey of creation the dream is subject to influences from the most personal of histories and desires to the broadest of social and cultural content.

Finally, even if still not articulated, the meaning of the dream becomes enacted in the ways in which we construct our outer world and its places and spaces.

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