

DREAM CIRCLES AND NETWORKING: BUILDING A DREAM TEAM THAT WORKS

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ABSTRACT: *To build organisations for the great turning requires us to build organically groups that emerge from our natural life, and are not imposed from the top-down in a hierarchical fashion. Here we demonstrate that networking offers a basis for a new way.*

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INTRODUCTION: THE CONTEXT

In Dragon Dreaming I frequently say that 90% of projects fail in the dreaming stage, because people fail to share their dreams. In the last Chapter we saw that the sharing of Dreams needs a new form of non-violent communication, a new charismatic win-win language that is helpful to build a team around your dream. But how do we build this team?

When starting a Dragon Dreaming project it is easy to feel a sense of lack, of scarcity. And yet each of us is embedded in an abundance of an invisible network of relationships, that sustains us in our work in the world. This is about how to make these relationships visible as the most fundamental resource for the success of any community project.

From the Katrina Hurricane in New Orleans, commentators have pointed out that two of the most common reasons as to why people in these affected communities have come to face to face with a major crisis is through lack of

- sufficient finances or income to meet pressing personal or family needs for transport and alternative accommodation
- a strong personal, family or community support network to whom they can turn for help in such a time of crisis.

These deficiencies are enough to demotivate and disempower people in the face of unexpected difficulties, and cumulatively magnify feelings of apathy, fatalism and isolation. Acquiring and maintaining support networks is a powerful way of directly or indirectly combating both causes of difficulty.

Without doubt, *networking* has long been recognised as a key skill to those working in the interrelated fields of community capacity building, political, social or environmental change and community development for many years. To bring a project to a successful conclusion requires the efforts of a large group of people. It is the projects that fail that are left to one individual to carry by themselves. It is often said for example that

“A successful project has many parents, only the failures are orphans”

Many community projects, in starting, immediately start seeking funds, writing submissions to grant bodies or seeking sponsorships from the corporate sector. Networking, however, rather than trying to get people to commit themselves personally to something new, starts with *‘what is already there’*.

This grows from an act of celebration, a deep recognition and appreciation of the network of friends and relations, colleagues and neighbours that surround us like water does a fish. And as Lynne Twist has pointed out in her book “The Soul of Money”, through recognising and appreciating, so appreciation appreciates that to which we are giving the attention. Giving attention to your networks will grow them as a strong resource for any project you wish to undertake.

Ivan H. Schier and Susan Dryovage in “When Everyone’s a Volunteer” call networking a part of “the judo principle of motivation”

“In judo, one does not try to push through force. It is rather a case of cooperating with a movement that is already underway, and using that movement to maximum effect.... Rather than trying to push people to help, we move with what is already moving people and make that helpful”.

DEFINING NETWORKS AND NETWORKING

But in order to adopt such strategies to building an effective team for your project we need first to know what really is a network? And what is this strange process people call networking?

There are a number of different definitions that have been used, and each of them takes a slightly different perspective on the issue. Taken together they offer a useful starting place

You may like to consider these few

A network is a set of specific linkages among a defined set of persons, interpreted in such a way that the characteristics of these linkages may be used to interpret and even focus the social behaviour of the people concerned”

Michael J, Clyde (1969) “Social Networks in Urban Situations: Central Analyses of Personal Relationships”, Manchester University Press

The network is the institution of our time: an open system, a dissipative structure so richly coherent that it is a constant state of flux, poised for reordering, capable of endless transformation.

This organic model of social organisation is more biologically adaptive, more efficient and more ‘conscious’ than the hierarchical structures of modern civilisation. The network is more plastic, flexible. In effect each member is the centre of a network.

Networks are cooperative, not competitive. They are true grassroots; self generating, self organising, sometimes even self-destructing. They represent a process, a journey, not a frozen structure”

Marilyn Furgusson (1980) “The Aquarian Conspiracy”

Networks are people talking to each other, sharing ideas, information and resources

John Naisbit (1984) “Megatrends”

A personal support network (which includes social and business contacts), means the network of contacts that is closest to you, that is *anchored* upon you. It is more or less an extension of yourself”.

John Galloway and Anne Gorman (1987) “Going Places: How to Network Yourself to Personal Success”

Networking “is a purposeful information exchange and a process of systematically promoting, communicating, or collecting information while moving from one contact to another as well as a personal, proactive, effort that takes place when people communicate one-on-one or in group sessions”

(2005) <http://www.findmehere.com/network/edc.htm>

Taken together networks are the single most important way we have of achieving the great turning desired by Dragon Dreaming. They are non hierarchical and sustain themselves through their win-win nature.

EFFECTIVENESS OF NETWORKS

All organisations have “organisation charts” showing lines of responsibility and authority. They are headed by individuals who have power over making decisions, about the allocation of resources, and the authority to direct the time spent on activities by subordinates. Yet studies of conventional

organisations show that organisational effectiveness is only rarely if ever due to this official structure. In every hierarchical organisation, behind the visible structures lies a number of invisible networks. Those hierarchical structures that do solve problems or meet people's needs, succeed, not by the hierarchical structures, but by the networks that tie them together. Those that fail usually do so because they are blind to the networks, or the networks work to meet needs that the hierarchy ignores, or worse, tries to prevent.

More commonly, it has been suggested that the effectiveness of an organisation is due to an invisible network or SPIN – a segmented, polycentric integrated network – which parallels and supplements, or more usually supercedes the information flow along official bureaucratic lines. When we look at “how work is actually done” in an organisation, it rarely happens according to the supposed lines of communication shown in the organisation chart. Instead it is the hidden network of the SPIN that in reality is carrying the traffic and either assists (or blocks) the tasks that are to be done, and makes it an organisation you like to be in, or an organisation that is toxic and dysfunctional.

For instance “A SPIN gains its energy from coalitions, the combining and recombining of talents, tools, strategies, numbers and contacts. Like a brain, a SPIN is capable of simultaneous contacts at many points. Its segments are the small groups that hang loosely on the basis of shared values. Occasionally, by a kind of friendly fission, the SPIN has a spin off. The multiplicity of groups strengthens its movement.”

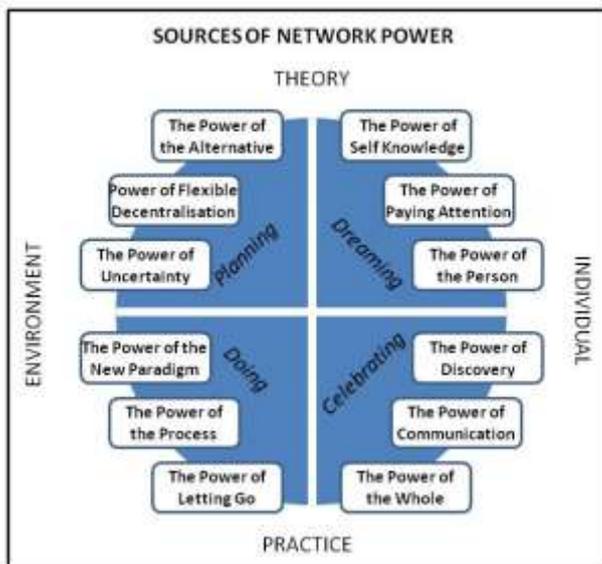
The difference between an organisational bureaucracy and a SPIN is easy to see. “Whereas a conventional organisation chart would show neatly linked boxes, the organisational chart of a SPIN looks like ‘ a badly knotted fishnet with a number of nodes, called Karluggur in the previous chapters, are of varying sizes, each linked to the others either directly or indirectly’. These cells or nodes, in the social protest movement, are local groups ranging from a handful of members to many hundreds. Many form for a single task and are here today, gone tomorrow.”

Networks have hubs and nodes, with important thresholds at different sizes. This is true of a SPIN too.

Robin Dunbar also suggests that our brains are “hardwired” to be able to hold a SPIN network to mind of about 150 people. For example "The figure of 150 seems to represent the maximum number of individuals with whom we can have a genuinely social relationship, the kind of relationship that goes with knowing who they are and how they relate to us. Putting it another way, it's the number of people you would not feel embarrassed about joining uninvited for a drink if you happened to bump into them in a bar."

SOURCES OF NETWORK POWER

Networks are so effective because twelve sources of network power have been identified, that link with the 12 stages of the Dragon Dreaming Process.



1. **The Power of the Person:** This is inherent in any transformative process, and comes from the discovery that each of us is capable of being “the difference needed for the world to change”. Networks, used effectively can confirm the value we give to ourselves and others.

2. **The Power of Paying Attention:** By facing difficulties together, and being aware together of the “numbing power” of distraction, denial and cynicism, a network can release and free-up

individual or collective motivation and information that may otherwise be denied the participating individuals.

3. **The Power of Self Knowledge:** We develop our own potential as human beings through intimate engaged relationships with other people. Networks enable us to develop larger and more empowering visions of who we really are and what difference we can really make.
4. **The Power of the Alternative:** This lies in discovering that we have more choices than we ever thought. Isolated individuals find it easy to be caught in the trap of thinking there is only “one right way”. A self-aware network has the power to discover collectively that there are many paths, not limited to past conditioning.
5. **The Power of Flexible Decentralisation:** The multicentric catalytic power of networks in generating solutions to issues and resolve for constructive action has long been recognised. Sharing in a network will ensure that plans are less likely to go awry, and ensures that the individuals involved appropriately “work with the grain”.
6. **The Power of Uncertainty:** In an empowered network, outcomes always ultimately are unpredictable. The network itself is creative, and can transform what at first glance may seem to be a disaster into a new and heretofore unforeseen opportunity. Acknowledging uncertainty humanises a situation for all concerned.
7. **The Power of the New Paradigm:** Networking is a highly creative process, and can easily generate new perspectives on issues that you don’t even know that you don’t know. By breaking down the isolation between individuals, networks liberate resources and approaches that generates new possibilities for action. It shows it doesn’t all depend upon you.

8. **The Power of the Process:** The act of working in a network helps us discover our autonomy in interdependency. Paradoxically working collectively in a supportive and caring community network increases our self reliance and our individual identity.
9. **The Power of Letting Go:** Letting go is fostered in an effective network, as it becomes impossible to maintain monopoly control over an activity if communication is open and honest. Through avoiding negative sum competitive compulsions, this liberates energy for all when your project is owned by others as well as yourself.
10. **The Power of the Whole:** By gathering up the power that is lost in bureaucratic fragmentation, networks have the power to be syntropic and synergistic, creating situations where the whole is greater than the sum of the parts. Networks enable us to recognise and appreciate that we can enhance our own skills by drawing upon and appreciating the talents of all its members.
11. **The Power of Communication:** Effective communication remains central to networking. As it is fostered in networks, communication enables rapid transmission of contagious visions and ideas, excitement, questions, images and experiments. As our community networks more effectively, so positive changes are accelerated.
12. **The Power of Discovery:** Working in a network improves the accuracy of your collective discernment concerning the situations in which you find yourself. This ensures that errors of judgement are able to be quickly corrected before they escalate to become major disasters

THE CHARACTERISTICS OF NETWORKS

When you are beginning to create a project and you wish to have a team to work with, the best place to start is with the network in which you are already embedded. The best way to begin looking at how effective is your network, is by creating your own sociogram or network map. The key points to a network map include the following:

- 1 **Anchorage:** - from what point do you want to start your network map? It can be an individual or an organisation. Different networks will result from different points of anchorage. This will help you identify those people who are information brokers, information blockers or gateways in information flow. In your case start your network with yourself as anchor point.
- 2 **Density:** - refers to the number of potential links of those that exist compared to those that are actually present. The number of possible contacts in a network increases rapidly even though the number of possible links per person grows by one with each additional person. For example the number of possible links is as follows.

eg. Two people have only one link (1) Each person has one link

3 relationships (1 each and one to the whole)

Three people have three links (1+2) Each person has 2 links

7 relationships (3 dyadic pairs + 1 triad)

Four people have six links (1+2+3) Each person has 3 links

17 relationships (12 dyadic pairs + 4 triads +1 quadrad)

Five people have ten links (1+2+3+4) Each person has 4 links

35 relationships (20 dyads + 9 triads + 5 quadrad + 1 quintad)

Six people have fifteen links (1+2+3+4+5) Each person has 5 links

63 relationships (30 dyads + 14 triads + 12 quadrad + 6 quintads + 1 sextad)

Seven people have 21 links (1+2+3+4+5+6) Each person has 6 links

Etc.

There is a difference between the possible and actual number of links in a network. Networking effectiveness is always increased by the greater density of links. George Miller, in “The Magical Number Seven” shows that we can hold only seven unconnected pieces of information in mind simultaneously, without clustering or using other memory strategies. In Dragon Dreaming, we aim to increase the number of actual links so that it comes to match the number of possible links. As links can also be with an idea, or a common commitment, your team, focussed upon an “empty centre” – the idea of the project, should initially work with a team of six, yourself, and five others. This number is another of those thresholds similar to the number 150 found in a SPIN.

- 3 **Range:** - This refers to the intimacy of the link. Generally on a sociogram or network diagram, intimate or personal links are shown as short lines, whereas less personal or impersonal links are shown as long lines. It is possible to use colours to distinguish also between formal and informal links. The greater the intimacy of links, the more you can recognise the reality of the value of the person in your network, the stronger it will be.
- 4 **Reachableness:** - The number of different alternative pathways, either direct or indirect, by which one individual can receive information from another, determines the “reachableness” of your network. New networks generally have a few number of alternative pathways by which information is passed on. A large number of alternative pathways is found in a mature network. Reachableness is important to find out whether “multiple redundancy” is present in the network or not, as this will overcome the problem of an information breakdown in any one link of the network – the message can still get through. Like the song-lines in a Karabirrdt, a network should aim at maximising these possible multiple redundancies, to improve its overall effectiveness.

- 5 **Content:** - In drawing your network analysis “what type of information is permitted (or not permitted)?” Certain subjects with an individual may be tabu or restricted. Content on you diagram may be single or multi-stranded. Where are the tabu areas in your network. Often opening up and sharing a tabu subject, while it may be scary at first, in appropriate circumstances can deepen and strengthen the links in your network.
- 6 **Directionality:** - To what extent is the relationship reciprocal, or does it tend to go one way more than the other. On a network analysis diagram this is shown by an arrow head (sometimes two or three) showing the degree to which one party of the network invests more in the relationship than the others. These relationships may not be strictly reciprocal. Even when they are reciprocal one person may feel they invest more in the relationship than the others. Uncovering non reciprocal relations and strengthening the balance between “give” and “take” (or even recognising that our relationships are more balanced than we thought they were) is important in building a project network that really works.
- 7 **Durability:** - This refers to the duration of the link over time. In drawing your network analysis, new links can be shown by a dotted line. Those that have been going for some time by some mixture of dots and dashes. A continuous line can show those relationships that have been established for a great length of time. In Dragon Dreaming it is important that we determine the length of time we anticipate a project will run for. Projects may in fact take longer (the usual case) or even run for shorter, but it is important for people in a project team to understand the duration that they will be committing to in the project as soon as possible.
- 8 **Difficulty:** - This is a measure of the extent to which there are problems or challenges involved in a network link. It can be shown diagrammatically by a number of cross-bars that cut the line of the link. A number of alternatives exist ranging from –
 - (a) Dependency/control – 4 cross bars
 - (b) Conflict/concern – 3 cross bars
 - (c) Alienation/isolation – 2 cross bars
 - (d) Exchange/trade – 1 cross bar, to
 - (e) Sharing/mutuality – 0 cross bars

HOW TO CONDUCT YOUR OWN INDIVIDUAL NETWORK MAP

Step 1: Clarify in your mind a specific project on which you wish to conduct the analysis. This should be a project where you think some kind of understanding of the network would improve the project in some fashion.

Step 2: Make a list of all the names of individuals and/or groups that are currently involved in the network. Then make a separate list of all the names of individuals and/or groups that you would like to involve in your project. Number the names on both lists.

Step 3: Start with the first link and against each name write the number of the person or group with which that person has a relationship. Rank these relationships by intensity (or proximity) from (a) = very close to (e) = very distant. Do the same for the people on your “desire” list. This may show which relationships you wish to strengthen and which (if any) you would like to weaken.

Step 4: Take 2 copies of the “Bull’s eye” diagram. Decide which will be “actual networks” and which will be “desired networks”. On each place yourself in the centre, and then anchor the proximity of the closest relationship appropriate to yourself. You can code the relationships by using a female sign (circle with a small cross suspended), or a male sign (circle with an arrow projecting), if appropriate. Organisations can be marked with a square.

Step 5: Choose a coding system of arrows and lines, to show range, content, directionality, durability and difficulty of your relationship to them as described above. Decide upon your coding system to indicate these matters clearly.

Step 6: Using this coding system consider the relationship that you have with that person, and they have with you, as it is now. Mark them on the “actual networks” diagram in the appropriate position.

Step 7: Out of all the people or organisations you have on your list, which of these would the person you have just identified on your list (apart from yourself). Decide how close to that person you wish to position this new individual. Before drawing in their position, now consider your own relationship with the person they have chosen. Do you have any very strong relationship – this will help with working out how to connect these people into the system. Draw in now the appropriate links and codes, also on the “actual networks” diagram.

Step 8: Pick some person or organisation now who is in relationship with that third individual. Mark them just as before. Does this fourth individual have relationships with the second person or yourself? Before deciding their appropriate position decide where they would fit and what codes you need to use. If there is a “break” in connections at that point, go back and start again with yourself with another relationship. Complete the exercise in this fashion until all the people on your list are interconnected as, in your opinion, they are now.

Step 9: When you have finished the first diagram, evaluate how you feel about what it shows. You may like to check it out with the individuals or groups concerned. Be honest with your evaluation and explain clearly the purpose of the exercise.

Step 10: When you have finished Stage 9, get your “desired networks” sheet and redraw as from steps 6 to 8. Focus upon the question of empowering relationships to shift from dependency and control to sharing and mutuality.

Step 11: When you have finished drawing in your “desired network”, share the results and your feelings again with those involved. Are your needs shared? What do the others think?

Step 12: Decide now upon a list of the actions you could take immediately, over the medium, and over the long term, that could shift your network of relationships from where it is now, to where you would like it to be in the future.

Note: If your project is a very big one, you may want to do more than one network analysis for the different aspects of the project.

HOW TO START A CHAIN REACTION

Networks explain why sometimes you make a huge effort, and nothing changes, whereas on other occasions, a small change can have a huge community effect. This occurs because you have reached a “tipping point”. A tipping point is that one dramatic moment when everything seems to change all at once. It is the moment of critical mass, the threshold, the boiling point, a place where the unexpected becomes not just expected, but where radical change is more than possibility. It becomes a certainty.

A classic example of a tipping point occurs in the spread of “epidemics”. At first only a few people seem to know of the change you wish to bring about – and then suddenly everyone does.

Form “The Tipping Point” it suggests that there are three kinds of networkers

Connectors, for example are

1. People with a special gift for bringing the world together, they are people specialists
2. Know lots of people in lots of different circumstances. They tend to be networking hubs.
3. Connectors have an extraordinary knack of making friends and acquaintances, making and keeping social connections.
4. Connectors have mastered the diplomatic “weak tie”; a friendly, yet casual social connection.
5. Connectors live simultaneously across many networks, they have managed to occupy many different worlds and subcultures and niches. By having a foot in so many different worlds, they have the effect of bringing all these worlds together.
6. Acquaintances for connectors represent a source of social power, and the more acquaintances you have the more powerful you are.
7. Connectors are the Social glue: they spread the message from one network to others. They can also equally block the free flow of information, for issues or concerns that they disapprove of.

Mavens are a very different kind of networker. They tend to be

1. Mavens are information specialists having skills in a narrow but specific skill set, and tend to know the major people in this subject
2. Once they figure out how to get that great deal, they want to tell you about it too, and are enthusiastic for you to take it up.
3. The maven loves solving his own problems, and meeting his or her own emotional needs, by finding solutions for other people's problems.
4. Mavens have the knowledge and the social skills to start word-of-mouth epidemics.
5. Mavens make excellent informal teachers and students
6. In times of a social epidemic, mavens are data banks. They provide the message that get spread widely by others.

Salespeople are the third kind of networker:

1. They are especially skilled in "enrolment". They have the skills to persuade us with their enthusiasm when we are initially unconvinced of what we are hearing.
2. Salespeople are aware that little things can make as much of a difference as big things. They are good celebrators and tend to follow up with the people they are enrolling.
3. Salespeople are especially good at recognising that giving nonverbal clues that are more important than verbal clues. People may find themselves engaged in activities around salespeople, without being aware how they got there.
4. Salespeople make use of "Interactional synchrony": human interaction has a rhythmic physical dimension. "As we dance to each other's speech we're perfectly in harmony."
5. Salespeople are also very skilled in motor mimicry: they are skilled in imitating each other's emotions as a way of expressing support and caring and, even more basically, as a way of communicating with each other. Their emotions are contagious. "Senders" are very good at expressing emotions and feelings. They are far more emotionally contagious than the rest of us.
6. Persuasion often works in ways that we do not appreciate at the time
7. Salespeople draw others into their own rhythms and dictate the terms of the interaction.

To successfully start a social epidemic requires a degree of single-minded focus on the task at hand, and a simplification of the situation into powerful motivating messages. It requires a person to identify and mobilise other connectors, mavens and salespersons to one's cause. But above all it requires a belief that change is possible. As anthropologist Margaret Mead said "never doubt that a small group of committed dedicated people cannot change the world. Indeed it is the only thing that ever has."

DREAM OR CREATION CIRCLES

In 1985, in Margaret River, in Western Australia, a group of 27 people came together over a weekend to look at the future of their community. Using a “Search Conference” approach, created by Fred Emery of the Centre for Continuing Education at the Australian National University, they finished up creating a “wish list” of 7 projects they wanted for the future of their community. People grew excited at their collective contributions to this list, and motivation grew as a result. Unfortunately, no strategy was put in place to achieve any of the list of projects, and nothing more was heard from the community until early 1991.

In that year there was a second planning workshop proposed for the Margaret River Community, and the facilitator wisely decided to look at past plans to see what had happened. The 1985 workshop results were presented, and the participants at the second workshop were astounded to find all 7 projects had been achieved, even without strategies to implement them. The “collective Dreaming” had been sufficiently powerful, and had been shared sufficiently widely, to have created its own momentum for implementation. A collective group culture had been established, into which people acted with intention to make the dream come true, even though they were unaware that they were doing so. The power of one’s intentions, by themselves, is a force that can be used for the good of the world. This example illustrates some of the power of the “Dream Circle” – one of the unique and individual process of the Dragon Dreaming method.

Working on a project that has been started by someone else always generates less personal motivation than working on a project collectively owned by a group. And yet every project is always started as the dream of an individual. All too often the dream is not shared. And yet as Carl Gustav Jung and Australian Aborigines knew, we rarely ask, “where do such dreams come from”. Failure to share our dreams in an appropriate way is one reason why 90% of all projects get blocked in the Dreaming stage. It is easier to work on “our project” than to work on “his project”, and yet every project starts as an idea of one person. How can this apparent paradox be resolved?

Catherine Baldwin calls this first process “calling” or “casting the circle”. This is the first stage in converting an individual intention into a collective one for Dragon Dreaming, and is a process by which “project ownership” is transferred from the individual to the group. Rather than a sense of possession, instead of the group becoming custodians of the collective dream of the project, the process is similar to the way in which Aboriginal people of Australia became custodians, owned by the dreaming trail of a particular song line or creation story. But to do this needs a “Dream Team”, an initial circle group can be drawn from friends, family, colleagues, neighbours, acquaintances, or people you have identified because of their possession of special skills, who come together to share a dream.

If your project is one that intends to reach out to a wider community, do not pick the traditional leaders of your community. These people have been socialised into a particular system of power and prestige, and all too frequently have become so identified with the “system” to which they belong, that they have little capacity for change. Such traditional leaders, in most societies, tend to be men aged 50 to 60, and are fairly comfortable economically. Belonging to specific leadership

groups, their vision for the future all too often is one of “I achieved what I have through sheer hard work, if only everyone else worked as hard as me they could have succeeded too.” But often one or two people from this group, often on the basis of some accident of personal biography, for example a suicide in the family, a disabled son or daughter, or some other tragedy, are aware that “easy formulae” from the past do not presently work. Such people may not know what needs to be done but they are aware that something new needs to be tried, and they are valuable additional members to have in your dream circle.

Every community generally has another group of people, generally 10-15 years younger than the first group, who, whilst not having the power or prestige of being treasurers, presidents or secretaries of associations, may nevertheless be on the committee. These people tend to be the “information brokers” of a community, passing (or occasionally blocking) the passage of information from one network to another. As “gatekeepers” they are the sort of people who would be important to ensure that information gets rapidly passed throughout the whole community. Generally 70% of this group tend to be women, no longer bound by the requirement to care for small children. Involving these people in your sharing circle will be essential.

There is generally one or more third group that should be involved in sharing circles. The leadership of this group is often not widely known by outsiders. This group may often be considered by the more powerful as “marginal” – it may be members of an ethnic minority, or be a group, by virtue of age gets frequently overlooked. Who for example is the leader of the 15 year old boys of a community. Generally any 15 year old boy could quickly tell you, but unless you had a 15 year old son yourself you may not have a clue. These people, often invisible to the outside world when invited to a dreaming circle, may at first be a little inhibited, but as the dreaming circle proceeds, their confidence will improve, and they will be powerful people who will get the others to consider aspects from perspectives that would otherwise be overlooked. Having such people in your Dream Circle will greatly improve the nature of your project. From experience, having one or more reasonably responsible and mature children in a dream circle visibly changes the outcome for the better. After all, they are the true residents of the future we are planning for! From experience, including articulate teenagers or young adults in a Dream Circle will significantly improve the benefits from the results.

Once you have identified people for your Dream Circle, pick a time and place that is convenient for them all, a place free from external distractions, and where excitement of the participants will not disturb others in the vicinity (a crowded restaurant is not advised!).

How big should a Dreaming Circle be? For the start of a project, from experience I generally recommend a group of 4-5 others, giving a total group size of 5-6. A group of seven or eight people at the start of a project is OK but groups larger than that may find that a small clique starts to develop of the most extroverted members, while the introverted ones may feel somewhat excluded, or tend to withdraw inwards. With larger groups it may be advisable too run two dream circles simultaneously. Later, as the project grows, more people may come to join the circle. A project that has started already may come to have as many as 12-15 people in the circle, but that happens frequently when the project has already a fair bit of internal momentum. Circles of even more people are possible, but in such cases it is usually important to break the group up, as with more

than 12 to 15 people in a group the possibility of individual contribution is minimised and the more dominant members of the group will quickly take over, in the presentation of ideas. In this case 2 groups of 8 are much preferable. In such cases it is important to have a way of sharing the results of the different Dream Teams at the end of the process.

There are a number of different ways this can occur. One way is through the Plenary Session, where all the groups come together and present their findings one at a time. This can be a very time consuming process and unfortunately often degenerates into a re-reading of the lists recorded.

Another way I often make use of is the “picture gallery”. Groups display the results of their Dream Circle in a prominent place (often walls, windows or stands erected for the purpose) and encourage others to circulate and read the walls. Often it is a good idea to have a “Gallery Curator” or member of the group to stand by their results to answer any questions or explain any difficult points that readers may not understand. It is important that this curatorial role be shared amongst group members to allow the curator to circulate too and see what others have produced.

When we were looking at Sustainable Planning for the Shire of Serpentine Jarrahdale with Gerard Siero of Landmark Associates in the early 1990s, multiple Dream Teams did their work and a small team of specialists led by the innovative Roman Catholic Sister Dr Veronica Brady, read all of the dreams of the “possible future” that people had produced and generated a synthesis report at the end of key breaks in the process. For large groups having a “Dream Circle of Dream Circles” is a useful strategy. This is comprised of one person drawn from each Dream Circle who have the responsibility of synthesising the results from each group. This group considers three questions

1. What do all the groups have in common? That has been repeated in each group
2. What is unique to a particular individual Dream Circle group?
3. What is obviously missing from all groups that may be important to consider.

In really big groups, such as those run by Dr Janet Hartz-Karp of Murdoch University in Australia, where over 400 people participated in a dream team exercise planning the future of the city of Perth, Western Australia, modern computer software can ease the burden of collecting and synthesising the information from many Dream Teams into a usable format.

As the initiator, convenor or facilitator (the “change agent”) of any future project you will be required to state your reason for bringing the group together. If you are an independent facilitator, share with the group the nature of all discussions you have had with the sponsor of the event prior to the time the group has gathered. It is important that the group understands the nature of these discussions, in order to create a feeling of honest transparency, and to equalise power relations amongst all members. When explaining the reasons for calling the group together avoid “put down words” (eg. I “*just*”, I “*am trying to*”, etc, (just in this circumstances lowers the power of what you are going to say next; you are not trying anything - you are doing it!)). These words minimise the importance of the task you are undertaking. We tend to use them out of an attempt to minimise being “knocked back” – if a project is “just” or “I am trying to” – then its failure won’t really matter. But as an effective and powerful community activist – you **want** to “make a real difference”. No

false modesty here folks! Practice the skills of charismatic communication and Pinakarri here (See below).

Having clearly stated the nature of the project and the reason why the group has come together, it is important for the individual who called the group needs to resign as the exclusive leader of the project. This is the core of the paradox. You want the project to happen why should you resign? Firstly, you must realise that so long as this project is purely yours it will fail. No one has ever done a project entirely by themselves. As they say “A success has many parents, only the failures are orphans”. To bring your project to fruition will require the work and commitment of many others. So long as others see that person as the “leader” they will defer to his or her authority, assume that this person has all of the answers, or feel that they are in a position of inferiority. This prevents the expression of the collective intelligence and wisdom of the group from finding its true expression.

The great Brazilian educator and philosopher Paulo Freire, said that for true development to occur the leader needed to “make his Easter”, to die as leader and be reborn a follower, so that the project could be reborn to achieve resurrection at the hands of the followers, who in this way become leaders in their own right. He showed how to attempt to maintain a position of control in such circumstances does not lead to people’s freedom and collective liberation, rather it leads to people’s domestication and exploitation. Martin Buber, in his book “I/Thou” considered that the task we have is to transform our moral relationships from I-It, where the other is considered merely as an instrumental object for one’s personal gratification, to an I-You, where you are considered as a subject with an independence of your own. In such circumstances rather than engaging in dialogue with a “you” who is free you choose, when people work on another’s project the initiator is considering the other as an instrument, an “it” who is to be ordered from a position of superior authority. Dragon Dreaming assumes that it is a project “Dream Team” of deep equals, in which we all contribute the skills and strengths we uniquely have.

THE “CREATION” OR “DREAMING CIRCLE”

In leading a Creation Circle you therefore invite the proposed workshop organising team to contribute to building a joint vision for the project. It is important at this stage that you seek to make the project as inclusive, as personal and as inspirational as possible. It is good to use a Round Robin or a Talking Stick process here to prevent the “quickest” or the most dominant person from taking over those that take time thinking. It is important to also introduce the concept of “Pinakarri deep listening” here. Pinakarri occurs when all individuals are fully engaged with their intention on another individual, attempting to see and understand by “walking in his or her moccasins” or “seeing with their eyes”. Aboriginal Mandjilidjara Martu people of the Great Sandy Desert in Western Australia call this process of Deep Listening “Pinakarri”, and it is an important part of their culture. It is very different from the everyday listening we are used to when while you are giving half an ear to what is being said, you are internally already preparing your response. It requires the silencing of the chattering individual voice within, and the giving of a deep empathy, to both yourself and the

other. Often the insistence on a period of 20-30 seconds silence here can help. From the Deep Ecology “Work that Reconnects” of Joanna Macy or John Seed, we were taught that the Lakota Sioux North American Indians often used to say “Ho”, meaning “you have been heard”, and we adopted this for many years. Rather than expropriating the culture of another continent, in the Gaia Foundation of Western Australia, with the approval of the traditional elders, we have adopted the practice of saying “Gaia” or “Kaya”, after each person who has spoken. In the Aboriginal Noongar language of the South West of Western Australia, this word meant “Yes”.

In such a Creation Circle, it is extremely important that no one can deny, refute, or disagree with what anyone has said. There is no one who understands a person’s personal viewpoint better than the person who has shared it. Only they are expert in being themselves, and in understanding their personal uniquenesses. The only interruption permitted is when one does not fully understand what a person has said, and in this case a question of clarification may be sought. The facilitator or scribe in this event, needs to write the essence of what each person says, together with their name. This will give the speaker the chance to check that the facilitator/scribe has indeed captured the essence of what they were trying to say. If the speaker disagrees they are free to add to, delete or correct in any way what has been written for them.

Participants in Dream Circles are often worried that contradictory visions will be expressed. This may indeed be the case. Such contradictions often arise as a result of incompatible strategies being adopted to meet deep personal needs. The Non-Violent or Compassionate Communication (NVC) of Marshall Rosenberg argues that at the level of personal needs there is no contradiction. Manfred Max-Neef shows that we human beings all share the same limited set of universal needs, that are invariant between individuals, historical periods and cultures. What differs is the fact that there are an unlimited number of potential satisfiers, or strategies by which these needs may be expressed.

Some people familiar with NVC insist that it is important to separate Needs from Strategies, but in Dragon Dreaming this is inadvisable. It would place a “rational” or a “conceptual” process, which runs counter to the spontaneous and creative process of the Dreaming Circle. Our Dreams are often contradictory, filled with images which may appear paradoxical. These paradoxes can be addressed later. In a Dreaming Circle it is important to let the images arise and be captured as they flow. To try to censor our dreaming will result in a stunted project; the “same old-same old” of Business as Usual (BAU), that fails to capture the spontaneous excitement of a good Dreaming Circle.

Start your Dreaming Circle by going around the circle once, giving everyone a chance to share their ideas. If someone has nothing to say they may pass. When you have finished with an initial round you will probably need to go around the circle a couple more times. One person's addition may stimulate new thoughts from the others in the workshop organising team. Build excitement here (you may find it quickly becomes a chorus of “me too”, and “ooh Yes!!!”). If someone does not want to add anything, after a thoughtful moment they just say “pass”. It is a good idea to have a scribe for this process, as if you get lost later on, you can bring this list out to remind and re-energise the group of what they wanted to do and get from the process.

In starting a project Dreaming Circle like this it is always a good idea to start with what Paulo Freire calls a “generative question”. This is a most powerful question, open ended in order to stimulate discussion. That question is “What would this project have to be in order for it to be one to which I

could give my 100% commitment to it?” In other words, “What are my dreams that could make this project worthwhile for me to be deeply committed to?” A good sentence to begin the process of vision building with is – “given the amount of time we are going to spend together, (i.e. XX months or years) what is it, that if we collectively created this for you, would enable you to say with enthusiasm ‘this was the best possible, conceivable way I could have spent my time’?”

At an early stage it is important to clarify the purpose of the dreaming circle. Is this a dreaming circle just for this particular event or gathering or is it for the project as a whole? For how long will the project run; for 6 months, 2 years, or indefinitely? If it is the latter, to which part of the whole period will the dreaming circle apply? It is a good idea to look at separating the initial Establishment Phase from the secondary Maintenance Phase of a Project, a second phase which may require its own new Dream Circle. Confusion at this stage can often mean that impossible goals are set upon a limited time.

Each person then speaks in turn and the results are written down. Thus one important role in a Dream Circle is that of a recorder. There are two ways in which this can be done. The recorder can firstly write what people say upon a flip chart. I find this method preferable as it allows all participants to see what has gone before, and allows them to see the flow of ideas. In such cases it is important to choose a recorder whose writing is fairly legible. If a flip chart is not available then the recorder can write down on a normal pad or book or loose sheets of paper what people say. The recorder writes the name of the person speaking and then the dream of that person. In new groups this is helpful in learning the names of all members, but it is also important later to be able to refer back to the person whose dream idea was captured. As a general rule, it is important that the recorder try not to get every word that is said, but to capture the “essence” or the “soul” of the idea that is shared. This is very important, as people can have a tendency to get very long winded in sharing their dreams. But in every case, it is important that the recorder give the person the chance to say whether the essence of their idea has been captured. In the second case this is done by reading back to the group what the recorder has written, and the person then has the chance to correct any error. “No, that isn’t quite what I was meaning, what I meant was...”. Often too the person may repeat an idea that has already been covered. In such cases it is sufficient to add an extra mark against the previous idea.

The attached is the record of one such group of young adults who came together to learn of the approach of Dragon Dreaming.

RESULTS FROM AN ACTUAL DRAGON DREAMING COURSES

- [Alexis] • To become enabled to take on any project I should ever set my sights on doing

- [Chid] • To gain knowledge – an understanding of the transformation connection with nature – to work with nature in leading to its flourishing

- [Jonathan] • To learn how to construct a karabirrdt – downloading the skills, wisdom and experience of John.
- [Ben] • To gain access to an awesome knowledge – to Dream, Plan, Do, and Celebrate – and become a facilitator of this work
- [Olly] • To come out of 100% intention – learning to function in the ground where passion and function interact and go swimming around –to participate in Gaia House University – soaking up the skills of us all
- [Bernie] • To learn techniques which bring people together to work effectively, efficiently and positively
- [Kat] • To learn ways to make projects work better
- [KA] • To learn how to get people together as a collective and to get the confidence to do it
- [Sandy] • To come along, check out the garden and the frogs and get inspiration
- [Tam] • To continue building from S & S and get confidence to make projects happen
- [Nic] • To extend my taste of the karabirrdt as an awesome way to achieve what I want – to become in essence what we want for the future
- [John] • To find a way forward in the creation and recovery of the true and ancient ways of learning, sharing, being and doing – we are heading into a time of a “dark age” to give birth to the foundation of a new civilisation
- To acknowledge you all as amazing agents of change, I feel honoured and privileged to be working with you
- To share with you all the experience of thirty years of activism, learned on three continents, in more than 10 countries.
- [Jonathan] • To build a collaborative way on the internet, that gives a chance to continue the work – a way of embedding our own individual stories, referring back on what happened week by week.
- I dream of being able at the same time to communicate with the outside world, relating
 - what I have learned to a close friend.
- [Ben] • To benefit from the passing on of knowledge – I am addicted to Community – Summaries of ideas making use where possible of audio-visual versions – a 6 week series – Gaia is with us, the birth of a new story – in six weeks we undertake to pass it on to others

- [Bernie] • All if this sounds great - To see, in this dark time, the fantastic way that things can be positively changed.
- [Kat] • To establish an “Academy” looking at taking it out within other learning circles for projects to happen. A regular learning.
- [Sandy] • To support the idea of the Academy – I like the idea of Old Socrates just taking knowledge out to share with people he meets in the streets.
- [Tam] • To be self-reflective in our process in going forth as a group
- [John] • To promote the development of community knowledge through harnessing the wealth of collective experience of groups of ordinary people.
- To see the “light in the eye” that comes with the experience of this liberation of community wisdom adds “real juice” to community situations
- [Alexis] • The idea of the Academy is in the nature of a fractal – giving us the ability to take out what we learn to the rest of the community.
- He wants to learn of group process and dynamics especially those that promote sharing.
- [Chit] • Likes the idea of “Fractalising” – this could be a starting point for the creation of novelty
- [Jonathan] • This could be the start of a large circle for dreams – extending the learning on the ground through the peace protests with Coppers.
- We are really currently divided up between ourselves. To get information “out” we send out fliers, emails which continue the distance. I dream of coming closer together – sharing face to face.
- All through the coming weeks, I seek to use what I am learning in the projects I am already doing
- To use this chance to inspire processes within our groups without losing sight of the enormity of the task
- [Olly] • To create a space for change – dealing with the tension that happens when creating spaces
- The intention of a library is to spread things out of books into heads and then out into the world to make them real
- To avoid being overwhelmed by concrete and newspapers and the media inspired daily living
- [Kat] • To continually be self-reflective of where people are up to and where people are at

- [KA]
- To develop a new form of resistance, developing dreams for change
 - These are hard times, it is easy to become separated. How do we find new ways to resist the social structures?
- [Sandy]
- I am frustrated both as an activist and socially as well as personally – it comes with exhaustion. I seek a better way to be effective and get things handled.
 - Sitting here I am on the edge of despair and wonder – it feels like being on the edge, it is easy to slip, it is scary being on the edge of collapse. Lets be there – over the wonder pit.
- [Nic]
- To find a way of living into a “new way”, not to get caught in the urgency of the task
 - To look all the time at how we do stuff now
- [Alexis]
- To build a strong mental life for a strong person. Through community relations
 - This I see as a bucket for holding sand with no holes in it for making our sanity
 - Looking at self and community as a way of understanding personal psychology
- [Bernie]
- To be involved – seeing the dysfunctionality in the way things are and finding ways to change it.
 - It is strange being in a group that has the same intentions and ideals – what we want seems to be so similar.
 - I don’t want to get lost along the way – I want to keep these intentions true
- [KA]
- To include the element of play and fun – this can be serious but we need to allow for spontaneity and to have fun
- [Ben]
- I need a transitional point even though the end of the world as we know it may be nigh
 - I want this to be a group that recognises the importance of community
 - We need to walk the talk
 - It is hard to get out of old habits – I need the support of a group
 - I need to become more grounded, and settled, and localised
- [Olly]
- I want this stuff to be a complement to Joanna Macy’s work, with the triangle of the hand (resistance to the forces of destruction), the head (conceptual

work, building the new structures) and the heart (shift in consciousness, transforming the self)

- The more we get our food right, the more we get an ability to organise peace camps right

- Looking after ourselves with the right balance is possible

[Jonathan]

- I want to fulfill all our dreams – we go too fast and don't spend enough time
- I want an enhancement of this process with the people of the street
- Lets get away from the situation where the outspoken speak most and the "doers" just write in their books what actions they will take. Other ways are possible

[Sandy]

- I have 1,000 things to do that are half baked, I don't want this to be another way of doing my head in and see things decay into chaos
- I want to see the gladness and take the time-out to acknowledge what is. I need to simplify, simplify – this has been going around in my head for months.

[Alexis]

- From Gandhi "I want to be the change in the world I wish to see".

RESULTS FROM A 30 DAY LONG TRAINING PROGRAM

Another example (without the names of the participants) is the Dreaming Circle for the 30 day long Workshop in the "Work that Reconnects" "Seeds for the Future: A Journey into Deep Time, Dream Time, Lunar Time", organised by the Gaia Foundation in January-February 2005.

- To be a Seed bed of creative ideas
- Gathering of the leading minds in the "Work that Reconnects"
- Synergy
- When a group is gathered it creates its own living being
- To nurture that being and be nurtured by it
- Spiritual pilgrimage
- Gift giving in gratitude to the community of Denmark
- Dana gifting to Denmark for something the whole community holds dear

- Opportunity for a special community healing
- Experiencing the slowing of time to the living cycles of the planet
- Experiencing the clarity of vision and living in that space for 30 days
- For the barriers that separate us from experiencing more and deeper, to come down
- To experience a permanent continuing oneness with the physical world and seeing with new eyes, experiencing with the whole of oneself.
- Radical trust in the world, addressing the deep fear that prevents us fully living in our own power
- To be in the mind set for the rest of my life so that wild animals feel safe in my presence. Opening in the heart
- To have all of this now
- The surrender of clock time – a ritual of treating each person as extraordinary – “Give to you the gift of me and honour your gift” (Jean Vanier)
- A Convocation of Bodhisattvas
- Something of Completion
 - Germination and Birthing
 - Generating renewal
- To honour Joanna by gifting to her our own birthings of the work that reconnects
- For Australia, the gift the continent brings to the Work that Reconnects through the “Dream Time” – gathering in unique energies and insights to the germinating and composting of an Australian Way
- To cope from strength to look the monster in the face – to have the spiritual tools to transform
- Doing it now! We need it now!
- Finding a balance in unbalanced times. Enlarging the vessel of the thirty day that holds it powerfully. Huge integrity. Perseverance
- Responses to the battlefield – how to be able to act appropriately and do what needs to be done
- Facing it with the strengths and skills to look at it all with fearless compassion
- Inner strengths for flourishing in the in the space where others freeze, fight or take flight.

- Finding your way through the minefield of things that are meaningless. We are reacting to unconnected fabrications of greed and fear that comes from mata maya – from peoples minds. We seek not to condemn anyone but to name it.
- We are in terror because of the narrowness of our contexts. Time is of the essence. Re-anchoring life-times
- Future beings calling us forth
- Re-indiginisation
- Re-awakening to indigenous roots
- Below the concrete when it goes the seeds of the flowers will bloom again
- Wants to come out of the 30 day feeling strong, centred, because she feels things will get worse before they get better
- Joanna’s work is needed
- Shambhala Training
- Becoming residents of Everywhen
- On the edge of a continent – living “on the edge”.
- Unnamed – finding words to express it but feeling the energy of it.
- The more we accept what is happening, the more transcendent and flowing it becomes, rather than solidifying it with judgement.
- Not condoning what is happening by our acquiescence
- Beyond Freeze, Flight and Fight to the energy of Flourish
- To learn new care in the use of words
- Transforming our “cultural common sense” away from terminal illness
- The heroes path – from innocent, to orphan, wanderer, warrior, and martyr to magician.
- Holding the energy in the crucible, later widening it to include others – dream about what it looks like – the boundary of commitment

THE DIFFERENCE BETWEEN DREAM CIRCLES AND BRAIN STORMS

Many people when a Dream Circle is explained for the first time confuse Dream Circles and Brain Storming Sessions. There is much in common, but there are also important differences. For example both Dream Circles and Brain Storms generates lists of ideas for the future. But the difference is that in a Brain Storming Session, the most vocal extroverts, alive in dreaming, dominate the less vocal introverts, or those who are more practical and less theoretical. In this way a Brainstorming Session polarises between these groups.

Secondly, through the practice of a Dream Circle because we see each person, rather than being focussed on the Board, there is a far richer and far greater range of interpersonal communication and relationship building in a Dream Circle. The emphasis on the “deep listening” of Pinakarri, the way in which the ritual of passing something that gets passed from person to person, creates a sense of the sacred which emerges naturally in good Dream Circles.

WHAT CAN GO WRONG IN A DREAM CIRCLE?

Such Dream Circles all share the property that the final collective dream is always larger, more exciting and more inclusive than the intention of the initial dream of the organiser who brought the team together in the first place. A Dreaming Circle, however, is not a substitute to being clear about a project. If one is not clear in advance of running the Dream Circle what the project is about, the Dream Circle can quickly become too nebulous or too unfocused to give participants any clear path. The clearer one can be the better.

In the Dragon Dreaming process, of which the Dream Circle is an important part to generating awareness and motivation for a project, it is generally unwise to invite into the initial Dream Circle people who are known to be actively antipathetic to the project. The process of Confronting the Dragon, in which the antipathy of such people gets directly addressed by your group is necessary first. Once this has occurred, inviting such a person to a second and subsequent Dream Circle, can bear amazing fruit.

Another problem confronting Dream Circles occurs as a result of the way in which our culture is embedded in “Win-Lose” games. People who are a little uncertain about the validity of their project, may feel that they have to compromise, and so the Dream Circle may shift in a direction that leaves them feeling vaguely dissatisfied. In a dream circle, as with other win-win strategies, you should be “totally uncompromising” about your needs, goals and visions. As mentioned above, Marshall Rosenberg, the founder of Nonviolent Communication, and Manfred Max Neef, Chilean Ecological Economist have demonstrated, it is the strategies, or the “satisfiers” that come later, that require “give and take”, although that too happens a great deal less in Dragon Dreaming than one would suppose.

A fourth weakness to Dream Circles occurs when people are unaware of the likely length of a project. In such circumstances the goals and visions of the project will multiply to such a degree that

it will seem that “Halleluiah, utopia begins tomorrow!” Individuals in sharing dreams may sometimes also spin out of a sense of reality into clouds of unachievable fantasy. In such circumstances, as facilitator it is useful to remind the participant of the length of the project, and ask do they really think that such can be achieved in the time allotted. If they persist with their dream, do not dismiss it, Dreaming Circles can and frequently are full of surprises, and you may just find that this person’s dream, with the right amount of effort will come true.

Another weakness can happen when the group debates too long about whether the reporter has accurately captured the essence of what was shared. This then becomes an analytic exercise rather than a creative one. In groups in which there are a large number of “thinkers” or “theoreticians” this may be a problem, as people start debating whether the idea written down is exact enough a reflection of what the previous speaker said. Such “perfectionism” will take away from the “playfulness” that is an important part of a Dream Circle. An important principle here is the Dragon Dreaming quote “Perfectionism is the enemy of the Good!” In this case it is important that the only person who can make a correction to the idea the recorder has written is the person who made the original statement.

A final weakness occurs when one or more people prepare a long list of factors for the project in advance, and reads their list in total to the group. In such circumstances one can really feel the loss of group motivation, they feel cheated and manipulated, and the person who does so is not responding to the serendipity of the magic of the moment.

VARIATIONS ON DREAM CIRCLES

The Meshworks Method: *Apart from the variations on Dream Circles, mentioned above when dealing with dream circles for really large groups there is a number of innovations you may like to try. One, used by the people of “Meshworks”, a group from the Centre for Human Convergence in the Netherlands, is to create a wall in which an anonymous group of people post as many of their answers to generative questions as they wish. This system of generating and capturing people’s dreams, however, from experience does not capture the group spirit and motivation of the group as discussed above. In such cases it is important to have a way of separating with two separate generative questions, the issue of “What should be done?” from “What I will do personally?” and to have a way of capturing contributors names and addresses. At the Copenhagen Climate Summit, at December 2009 Klima Forum, Meshworks had the cards in the shape of a jigsaw puzzle where people could consider their dreams as a piece of an overall puzzle. Reading the puzzle wall stimulated a great many other contributions. Having a big pile of these in the centre of a circle and having individuals write up their ideas, discuss what they have created and sticking them to a wall creates an artistic way different than the lists of dream circles that are normally generated. The Transition Town Movement makes a big use of “Post-It” notes for the same reason.*

Ulrike Reimann’s modification: At the Second Train the Trainer session held at Sieben Linden Ecovillage in 2010, rather than having a single reorder, Ulrike had the recorder be a second person who rotated as the speaker rotated. This approach makes the process a lot more playful, and can lead to playful mock conflict when someone passes.

Another innovation of Ulrike’s is at the completion of a Dream Circle rather than just reading through what everyone has written, the group takes turns to read what the others have written, changing it from the future tense of a Dream, into a past tense, as though it has already been achieved.

WHERE TO FROM HERE?

During a Creation Circle, a skilled facilitator will notice a shift in the language used by participants. Participants often start by saying “what the project should do is...”, but will shift to saying “what we will do is...”. When this happens this is a sign that the Creation Circle process is working successfully. You will often be aware that there is a general rise in group energy. People in the circle seem to grow more excited as the full enormity of the amazing project becomes apparent to them. Motivation in the room rises, as their commitment to the project also grows. The project is truly becoming a project of the group rather than being the “property” of a single individual.

At the beginning of an activist's workshop or meeting, it is a good idea to gather the information of the dreaming circle as it helps establish the criteria of success for the activity. Sometimes activists just gather agenda items and then wonder why people leave the meeting feeling unsatisfied. This happens because deep personal needs have in some way been neglected or not addressed. Not addressing these needs as soon as possible at the meeting will make meetings drag, people will keep returning to agenda items that the group has already discussed, and meetings that should take half an hour may drag on for hours. Addressing the issues on the dreaming circle list before you address any issues of the official agenda, has the reverse effect. Meetings that you expect will take hours, and agenda items that people expect will take a lot of heated discussion – get resolved in minutes. In such cases, it is important at the end of the gathering to return to the results of the dreaming circle to see if the promise has been kept and 100% of the goals set at the beginning have been achieved. If they have not identify what has not been achieved or is still outstanding and consider a strategy by which these dreams can be met. This may range from including it on the business of the next meeting, to organising some additional procedures to ensure that all dreams are achieved.

If the dreaming circle is for a major project, it is important that this remain a living document. As such it needs to be retrieved at major transitions in the project, usually those from Dreaming to Planning or from Planning to Doing for example. It is also important that the Dreaming Circle be brought out and presented to any new people who may later come to join the Dream Team of the project. At such times it is important that these people add their own dreams to the circle and this may stimulate a new round or two amongst the originators. At such times it sometimes (though rarely) may happen that an individual may delete an earlier dream they had for the project, either because it has already been achieved or because it is no longer relevant to their current lives.

The retrieval of the results of the dreaming circle are also important at the time of celebration. At this time it provides important information to the final debriefing session as to whether the project has lived up to its initial promise. If the dreaming circle results have become a living document, a familiar safe haven or secure harbour from which we can venture forth on the adventure of the project, then there is every likelihood that 100% results will be achieved for each point.

The results of the dreaming circle also need to be updated each time a new person joins the group. It is important that they add their dreams to the project too. As a person possessing unique individual skills, they may have seen an opportunity in this project that has been missed in the collective euphoria generated earlier.

Secondly, the dreaming circle results should be kept in a prominent place. (We will keep it on the "Files" section of our list server established for each project. Successful consensus building requires us **not** to sort or prioritise this list (because sorting and prioritising it will lead to a diminution of the importance of some of the ideas and an augmentation of the importance of others). This is people's hopes, thoughts, wishes and desires at a fixed moment in time. To be a successful change agent is to get the whole group to agree to achieving **all** of these, otherwise someone will feel that in some way they have been left out. At the end of the workshop or the meeting we need to return to our list of points gathered during the dreaming circle. From experience I find it useful to ask each person "To what extent do you feel we have achieved this goal?" I quite often find it is useful to get the people

to express this as a percentage. The next question is, “What needs to happen to get it to 100%?” The answer is usually “More time and practice”. Designing appropriate follow-up is then essential.

Thirdly, stating what you want in black and white has immense power. As H.M. Murray, in his Himalayan expedition wrote *“Until one is committed, there is hesitancy, the chance to draw back-- Concerning all acts of initiative (and creation), there is one elementary truth that ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too. All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamed would have come his way. I was to learn a deep respect for one of Goethe's couplets. Whatever you can do, or dream you can do, begin it. Boldness has genius, power, and magic in it. Begin it now.”* Putting your dreams down on paper – through a “Dream Circle” will surprisingly lead to the fulfilment of many of the dreams, like those of the people of Margaret River often **without you needing to do anything else.**

Finally, when the going gets tough it is easy for a particular task or activity to consume all of our thoughts and our imaginings. We can, in this way, lose sight of the reasons as to why we are doing things. This “mind displacement” may cause us to hate what we are doing because we have lost sight of how it contributes to the whole.

There is an apocryphal story that suggests a number of working men were interviewed about what they were doing. One said “I am putting this brick on top of this other one”. A second said “I am building this wall”. A third said “I am building a church”. A fourth said “I am building this Cathedral of Chartres that will be an inspiration to millions for a thousand years.” For instance the heavy work of project “bricklaying” may cause us to lose sight of the “palace” of a project that we are in fact building! Having the dreaming or creation circle results visible and available at these times helps us touch base again with “why am I doing this?” It enables us to push through to completion with a greater degree of grace and ease than you could do otherwise.

APPENDIX

Social Network Analysis

Betweenness

Degree an individual lies between other individuals in the network; the extent to which a node is directly connected only to those other nodes that are not directly connected to each other; an intermediary; liaisons; bridges. Therefore, it's the number of people who a person is connected to indirectly through their direct links.

Closeness

The degree an individual is near all other individuals in a network (directly or indirectly). It reflects the ability to access information through the "grapevine" of network members. Thus, closeness is the inverse of the sum of the shortest distances between each individual and every other person in the network.

(Degree) centrality

The count of the number of ties to other actors in the network. See also degree (graph theory).

Flow betweenness centrality

The degree that a node contributes to sum of maximum flow between all pairs of nodes (not that node).

Eigenvector centrality

a measure of the importance of a [node](#) in a [network](#). It assigns relative scores to all nodes in the network based on the principle that connections to nodes having a high score contribute more to the score of the node in question.

Centralization

The difference between the n of links for each node divided by maximum possible sum of differences. A centralized network will have many of its links dispersed around one or a few nodes, while a decentralized network is one in which there is little variation between the n of links each node possesses

Clustering coefficient

A measure of the likelihood that two associates of a node are associates themselves. A higher clustering coefficient indicates a greater 'cliquishness'.

Cohesion

The degree to which actors are connected directly to each other by [cohesive](#) bonds. Groups are identified as '[cliques](#)' if every actor is directly tied to every other actor, '[social circles](#)' if

there is less stringency of direct contact, which is imprecise, or as [structurally cohesive](#) blocks if precision is wanted.

(Individual-level) density

the degree a respondent's ties know one another/ proportion of ties among an individual's nominees. Network or global-level density is the proportion of ties in a network relative to the total number possible (sparse versus dense networks).

Path Length

The distances between pairs of nodes in the network. Average path-length is the average of these distances between all pairs of nodes.

Radiality

Degree an individual's network reaches out into the network and provides novel information and influence

Reach

The degree any member of a network can reach other members of the network.

Structural cohesion

The minimum number of members who, if removed from a group, would disconnect the group.^[10]

Structural equivalence

Refers to the extent to which actors have a common set of linkages to other actors in the system. The actors don't need to have any ties to each other to be structurally equivalent.

Structural hole

Static holes that can be strategically filled by connecting one or more links to link together other points. Linked to ideas of social capital: if you link to two people who are not linked you can control their communication.

<http://radio.weblogs.com/0107127/stories/2003/01/01/tippingPointNetVersion.html>