

SUPPLEMENTARY MATERIALS

We chose to illustrate the first session, which was attended by 9 participants (5 male agents and 4 educators, 1 male and 3 females), in order to give an example of the whole process.

“The Matrix”

First, we report the mandate to participants along with all the information given; then, the flow of dreams and associations during the first matrix are chronologically reported. Finally, we report the flow of the post-matrix event along with some thoughts and considerations.

Before communicating the mandate, being this one the first time we meet, one of us explains briefly the meaning of social dreaming. This short explanation tends to be the following: *“good morning we are here to have this experience called social dreaming together. It is a practice invented in the mid-twentieth century in England by Doctor Lawrence a psychoanalyst who also dealt with the social world. Lawrence thought that our dreams are always linked to our intimate life but are also full of images and nuances that can talk about our social life. In particular, he was convinced that sharing dreams without taking care of their most intimate sense but looking for their possible social sense, that is, looking for how those images can talk about the social situation in which dreamers feels can be a useful method for making ideas on what are the most common problems within a group of people who, like you, live in the same workplace, or live in the same neighborhood, or live in the same company and so on. This method has proved fruitful to help groups, to help people to get ideas on common emotional climates. That's why we thought of proposing it here in Bollate. Thanks for your membership.”*

The mandate was the following *“The matrix develops with a mandate that we give and that is as follows: this is the first social dreaming matrix we will do, we are the hosts, it will last 45 minutes, our task is to bring the dreams that we have in mind, that come to our minds*

during this time and the images that we can associate with these dreams. What matters is the dream, not the dreamer; then we will have fifteen minutes of discussion in which we will try to make connections between these dreams and possibly make thoughts and hypotheses starting from these dreams. To do so we will sit in a circle. Well, where's the first dream?"

At the end of the mandate, the hosts became silent and expects someone to tell his/her dream. Our task as hosts at this point is to help the participants to remain stick to the task of telling dreams and images.

The dreams that followed one another in the matrix and the discussion are now reported verbatim. In brackets, next to the dreams, sometimes we insert some considerations that in the meantime could have come to our mind starting from our psychoanalytic perspective, and which we then freely tried to bring into the further discussion and to cross with the contents of the discussion and with the participants' comments.

1) *"I am doing a test with my colleagues... the test is for the public recruitment competition for educators, in 2004 ... after the test, there is a refreshment with a dish of thawed meat, a tray, the taste is bad ... the tray is full of pieces of meat that look beautiful ... but they have gone bad";*

2) *I dreamed of wearing a coat*

3) *The area manager revealed my home address, I was irritated*

4) *I dreamed of a girl of about 10 years old who covered another girl with petrol ... and then she did nothing ... it was disturbing;*

... I find the people I dream of;

5) *"I did not pass, I discover, an exam that I thought I had passed, in university*

(Is Bollate like an exam to make agents that turns out not to have passed?)

- 6) ... I also had this dream, I wake up with anxiety ... very ugly
- 7) Years ago I dreamed in English, in third grade, and a teacher said that if you dream in English then you are well advanced with the language;
- 8) "Beautiful landscapes, in nature" ... I don't want to wake up;
- 9) "A journey to the center of the earth";
- 10) "Enchanted landscapes, in Switzerland" ... then I was in Ireland and I found that same landscape;
- ... instead I can never wait to wake up ...
- ... i remember emotions, sensations ... little images, stories
- 11) I wanted to access the sea ... then I saw the faces of the prejudiced and although I wanted to go to the sea I didn't go because I said "they are relatives of mobsters" ... and I couldn't swim;
- 12) Every night my mother is with me in my dreams ... I dreamed special scenes ... she has been dead for a year
- (Do you feel orphaned in Bollate?);**
- 13) When I was little I dreamed of falling into the void;
- 14) I did not fall into the abyss, but I dreamed that I went further and further away, in a horizontal line, and nothing was seen anymore, I was getting smaller;
- 15) I must always run away;
- 16) I often dream of a white table, a white light, faces not visible, like a beam of light and in front of my dead uncle
- (We talk about dreams in the popular version as the return of the dead, or premonition ... dreams can be dangerous ... in fact they ask us various questions about what they mean, and show that they would like us to treat dreams as therapists who explain personal meanings, or teach a lesson on how to understand a dream ...);**

17) Whirlwind of white light, the grandmother dead at the bottom of the light, she says "come with me", I say no I'm afraid, she says then I'll take someone else ... and then after a week my uncle died;

18) I dream that I fly for miles;

19) Before joining the army i dreamed that i have no consistency, myriad of white lights, a beautiful voice, in the afterlife ... he says "this is not the time for you" ... my heart was full of joy

(does enlisting and ending up in prison look like going to the afterlife?);

... someone was dead? No, nobody but I heard a wonderful voice and in 4 sentences it opened up a world to me ... something that we humans cannot describe;

20) My mother came to call me, she was dying ... then my sister arrives, she says "mom is dead", and I say "I already know";

21) Then, one of the two facilitators tells her dream, after saying that she notes that most dreams are distressing, and that she does not normally have distressing dreams, but remembers one ... "there was a tank covered with dead animals"

... the other facilitator associates that the night before he saw spider man, and remembers the scene of a ferry that is cut in half by a bad hero, and then is reunited by a good hero;

22) The stairs uphill;

23) A volcano;

24) I always dreamed of work when I had grueling shifts in the past;

25) Me too, and once I swapped the night for the day, and at six in the morning I went back to work, while in fact I had just finished the shift and I had just fallen asleep

(Has Bollate exchanged the night for the day? Has everything reversed?);

... I didn't sleep before, then two babies were born and now I sleep;

... As a child in the days of carousel, I went to sleep reluctantly, I seemed to waste time

(sleep as a subtraction of time from life? If sleep represents escape to an emotional dimension, does this matrix is perceived as a "useless distraction?")

26) *I was looking inside a tooth and there was an eye*

(From the task of punishing we have moved on to the task of looking, but with the problem that this looking is within a frame that concerns punishing?);

27) *I dream of losing my teeth, then I wake up and touch myself to see if they are still there*

(Have you lost your teeth in Bollate? Not having to punish anymore means being toothless? This question of the task and the new task linked to having to work in a prison like this seems to be the crucial problem);

... It is said that if you feel pain, when you dream of losing your teeth, the relative who will die is close, and if you do not feel pain, it is instead a distant relative

(In Bollate there is no more pain for prisoners and this becomes a problem of lack of limits and identity);

... When I dreamed of the eye, shortly afterwards I lost a friend

(There is a very strong temptation to see dreams as events related to the afterlife, or related to an esoteric sphere of being, and this can be a problem for participation next time ... or it can be a question to understand, the question of the particular statute that dreams and dreaming take inside a prison)

... When I was little I wanted to understand a certain dream that I always had, but I just couldn't

... When I am on the plane I am now afraid, but before I went up and thought 'if I die amen', and I was not afraid

(We can wonder if before Bollate, the prison, for these people was somethink like getting on a plane every day with the doubt whether one will remain alive, while now, in this bew soft situation, the danger of death is over and then paradoxically comes the fear)

28) *Once in Cuba they were slaughtering me ... I have had many terrible experiences in the past ... in many places in the world there is a curfew at a certain hour ... and once the prison was so ... once I was not afraid of the fights ... once a prisoner as big as that door seized me, at the last I threw the keys in the corridor, other inmates managed with the broom to collect my keys and they came to free me ... after so many years that prisoner asked me to apologize ... the day after that episode I had returned to work, they had not exonerated me even for a day ... I went to work and I was afraid .. and nobody understood it ... it was once like this*
(There is a myth about what happened once ... Bollate more than a future to be built seems linked to a past to commemorate);

... They talk all together, it happens several times ***(There is no culture of being in a group, there is no respect and there is no discipline related to being in a group; this is an important fact that we can put into our observation, and that we can try progressively to relate to the other contents that will emerge).***

Afterwards, at the end of the forty-five minutes, the matrix has ended and the discussion started seated in circle. During the discussion, the hosts' task becomes to facilitate the interventions and to suggest possible connections between one intervention and the other and to make hypothesis about how the set of dreams can indicate or talk about an aspect of life in prison, about their emotional situation as a group, or about their feelings towards the emotional climate in which they operate.

The "Post-matrix" event

A host opens by saying that there have been many distressing dreams. The conversation begins, an agent says: "The detainees are right, this is no longer a prison, it is a community ... the real prison is another ... they do what they want, they have everything ... those who do

drug trafficking here they are stupid, they get into trouble for nothing ... here the doors are open, they have reasons for complaining or helping themselves with drugs ... and doing traffics or things not allowed for us is a big disappointment, because we give confidence to them and trust , just in regard to this new kind of prison, but unfortunately trust is not reciprocated, pacts are not respected ... we are of no use ... here there is the possibility of making mistakes and learn from the error, but no one learns, they just take advantage of it ... Someone notes that we speak of prisoners as young people on average ...

At this point another participant underlines the theme of a “time before and a time after” about the law of 1986 and the new rehabilitative realities such as this one, so new and strange compared to the past. One of us comments that this “time before” and this “time after” reminds him when a person talks about the before and the after that can be created in life before and after a severe diagnosis that one can receive, or before and after the birth of a child, as an event that creates a kind of fracture in identity and a need to change to adapt to the new situation, to a new role, whereas here the impression is that the participants are in serious difficulty about assuming a new role .. here, looking at the contents it seems that they get lost, and that you no longer know who you are ...

... it is suggested that even some dreams allow us to glimpse this feeling ... like the dream of the tooth and the eye almost confused, the dream of the examination that was thought to be already done and instead is still to be done, the dream about the confusion between day and night, the dream of parents who are no longer there, the dream of feeling orphaned, or the dream of falling on deaf ears.

Another participant wonders if these feelings are also due to the fact that the new task can be paradoxical. He says: "In fact, we have to trust people them whereas if they had been good people they were not here in prison"

One of us, in the wake of this issue of the paradoxical task, takes up the question that

appeared in dreams that the dreams of not passing the exam are linked to the fact that in Bollate it seems as if you have not passed the exam and you have not been ready for this type of prison ... One of the participants recalls that "At the time before, in the old kind of prison, there were three hangings a day, while now, at the contrary, there is the abuse of trust, they come upon you, there is no respect or distance, they are one step away, as with a friend ... they make fun of you "...

One of the three of us asks where is possible to find, in the dreams of the matrix, this problem of the abuse of trust and the feeling of being too close to prisoners. Someone remembers the dream of the area manager who reveals the address of an educator. We propose the hypothesis that "the new culture connected to an opening atmosphere in the prison has traumatized everyone", thinking of all the distressing dreams ... someone remembers at this point that "we find the prisoners in our office", and another participant recalls a dream that he used to have when he was a child in which many dangerous monkeys invade the house. Inmates are said to "do a little more every day and there is no going back ... they take over with their rudeness and their natural disinterest in discipline".

Using the theme of the discipline and the dream of the monkeys made by a child, but also thinking at the various dreams about the dead, one of the hosts takes up the hypothesis (present in his mind yet during the matrix) that in Bollate one feels orphans, because an old system has disappeared and everybody has to deal with a mourning concerning a part of one's work and identity, which can no longer be adopted ...

Somebody says that the problem is also real, because once the prison protected the operator, while in this new situation the operator feels less protected, while the prisoner is more protected ... another participant joins and says that "maybe that's why we feel like children now ... because we feel weaker ...".

We ask where the problem of lack of respect for the rules and lack of protection of the

operators in favour of the protection of the prisoner can be found in the dreams of the matrix ... and we remember the dreams of falling on deaf ears. One of the participants, in this wake, remembers that "I was at the maxi trial with the mafia, and interacted with the mobsters ... now they make fun of you here". Of course, this memory makes the hosts think that perhaps the old system was even more suitable for keeping certain practices of favours, while the new system implies to give up certain behaviour; but perhaps people are still unprepared to admit this aspect of change.

About the protection, it is said that now the prisoner must always be observed, both to make reports, to pursue rehabilitation projects, and to avoid dangers and suicides ... " ... the traditional way of being with prisoners is no longer there". Someone say: "there are no more suicides or self-injurious gestures because their conditions have changed, but it is not true that we have re-educated them" ... A host proposes the hypothesis that this problem of being always observing is present in the dream on the tooth in which there is an eye. A female participant points out that it can also be the other way around, and that here one feels constantly observed ... Another woman adds that feeling always observed, remaining in the wake of the discussion, can refer both to the problem of fear of not being able to perform one's new tasks, -as dreams on exams indicate-, and to the problem that now in this new system the corridors of the prison are also full of women workers and men come close, both for a matter of attraction, and to have a mother figure nearby ... a third woman adds that a complicated aspect of this closeness is that prisoners can sometimes enter offices, violating not only a safe distance but the same privacy.

The reasoning evolves about the role and how one's role is progressively eroded by this closeness, by these excessive attentions, and by how difficult it is to find solutions to these new problems. A host notes and suggests that a crucial problem seems to be the protection of one's professionalism ... another host remembers, just to underline this theme, the dream present in

the matrix of getting lost in the void but horizontally, and that this dream can reflect the problem of feeling small without a precise role and can reverse on the problem of who you are.

We chose to report the first matrix and to summarize the first discussion group, where we have tried to show the type of reflection that is created and the way in which the contents of dreams and some work by the hosts to encourage connections are used to help the participants to create thinking about themselves, and about themselves in prison and also about themselves inside a prison that it is trying to change culture. Here, for example, the themes of the orphanage, of falling on deaf ears, of excessive closeness, of breaking old boundaries, of breaking the identity and breaking with respect to the classic roles, can be treated both at the level of individual psychic condition, at the level of personal psychic condition in relationship with colleagues and prisoners, and at the level of the more general theme of the changing in prison culture compared to an old institutional system.