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Subliminal Activation of Defensive Processes in Dreams and Waking Free Imageries

Stephan Hau, Ph.D., is a psychoanalyst (IPA), a member of the board of directors of the Sigmund-Freud-Institut in Germany, and has been involved in dream research for more than a decade. He is the author of publications on dreaming and dream drawings.

Abstract

The subliminal activation method has been very fruitful when studying unconscious cognitive processes. However, affect-laden material has rarely been used in subliminal studies although it seemed likely that this kind of material could be used to find out more about the appearance and the course of defensive processes.

In a controlled experimental design at the Sigmund-Freud-Institut, highly affect-laden stimuli were applied subliminally to subjects. In dream reports as well as in waking free imageries indications for the activation of defensive processes could be described on a micro-process level. As a result, after being confronted with the affective subliminal stimuli, dissociative and reassociative processing could be observed. Subjects tried to find a “good solution” and to integrate the irritating content into a smoothed form and story. Results allow further conclusions on the intensity and course of defensive processes which are relevant in the clinical situation as well. Implications for psychotherapeutic treatments will be discussed.

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Dreams and Creativity: The Unanswered Question

Anjali Hazarika, Ph.D., is the Director of National Petroleum Management Programme, a Learning Network of the Hydrocarbon Industry in India. She holds a doctorate in Business Management and has developed 'Creativity & Dreamwork', a new holistic learning methodology for executive education. She is the author of *Daring To Dream*.

Abstract

What exactly is the role of dreams in the creative process? Can dream-inspired creativity be increased? Are exceptional creativity and brilliant problem solving available only to the chosen few? If dreaming is universal, why is it that creativity is ascribed to only a few? With increasing competition, accelerating globalization and ever advancing technology, creativity is at a premium as never before. What contribution can dreamwork make to enhance and foster the lesser known process of creativity that can be translated into action? What is the case for linking dreams to the creative process? Is there any substantial contribution of dreams to creativity? What are the functions of dreaming that actually can aid and enhance creativity?

One of the important functions of dreaming as opposed to waking is making connections, combinations and associations between whatever is on dreamer's mind with other disconnected pieces of information from other areas of life related to an issue and putting it in same kind of context or perspective. These connections sometimes constitute an essential step in complex human endeavor such as scientific discovery, creation of work of art or ideas for business.

The second important characteristic of dreaming is that during dreams, time and space boundaries are broken which open up unlimited, unexplored possibilities. This is a perfect mindset for creative exploration.

Dreams use the language of symbols and metaphors that also facilitates creative thinking. Gordon's research on Synectics revealed irrefutable evidence of a metaphorical base of creativity.

Dreams provide a natural retreat into the unconscious through the process of incubation either naturally or deliberately after formulating the question related to one's problem. Incubation is an important ingredient of creativity. Wallas (1926) proposed four well known components of creativity: preparation, incubation, illumination and verification. However, it is important to note that preparatory work must serve as a "necessary" condition then only incubation would serve as a "sufficient" condition. Just as dreams do not have any intrinsic value in themselves similarly "remembering a dream" itself is not enough. Mind has to be sufficiently prepared so as to enable the proverbial "chance" to favour it.

Drawing on the experience of conducting Creativity and Dream Workshops which has generated solutions to real world problems in the corporate world for over a decade and a half together with insights drawn from the interviews with the well known creative artists, writers and musicians this paper will established definite link between dreams and the creative process.

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Dreams as Tools for Exploring Existential Meaning in Psychotherapy

Lars Hem, Ph.D., is an associate professor in clinical psychology at the University of Aarhus, Denmark. He headed a three-year research project on "Dreams and Psychotherapy" in the 80s. Since then, REM-sleep and dreaming have been his main research interests. He has published several papers on the topic and one major book, all publications in Danish.

Abstract

There is an agenda to this demonstration: it is that of listening to a dream and exploring it therapeutically together with the dreamer. This means that the initial therapeutic contract offered will be for a cooperative effort in exploring the elements or metaphors of the dream, in an experiential manner. The therapeutic mode is Rogers and Gestalt inspired, not unlike what Greenberg, Rice and Elliott call "process facilitating".

The most important features are: The different patterns of REM-sleep in different species, first summarized by Zepelin & Rechtschaffen in 1974, later supplemented and discussed by Allison & Cicchetti (1976) and Meddis (1983). The different studies of sleep deprivation (Horne 1988). The pattern of REM-sleep in infants, first noticed by Roffwarg et al. (1966) is considered. The notion of the neurophysiology of REM-sleep is primarily based on Hobson et al 2000, while the notion of the general evolution of the brain has Eccles 1989 as a primary source. The possible psychological functions of REM-sleep are discussed, with Evans & Newman 1964, Crick & Mitchison 1983, 1986, Jouvet 1978, 1980 and Smith 1985, 1993 as the prime referents.

The implications of the scenario for a functional understanding of human dreams will briefly be considered and discussed.

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The Analysis of a Relapse Dream

Velva Lee Heraty, M.S.W., L.C.S.W., C.A.D.C., is a Jungian-trained depth psychotherapist, consultant, trainer, and professional speaker. She is a graduate of Loyola University and a member of the ASD National Nightmare Hotline. She has taught dreamwork at the University of Chicago and introduced her methodology to dreamers as young as four years old.

Abstract

We are here to learn more about dreams. We spend restless nights tossing and turning over mysterious, provocative dream images and symbols. Images and symbols that can be both intriguing and terrifying. Sometimes we have a BIG dream; a dream that haunts us for months. Other times nightmares hold us in their grip, our hearts pounding, perhaps we cry out. We may have a sensuous body dream or a garden-variety dream that rehashes the day's events. Whatever type of dream we have we can become adrift and confused by its images and symbols. Often we'll run to the bookstore or library to look up a powerful symbol, thus giving our precious dream away to a written page. After taking this workshop you'll never be confused by a primary dream image or symbol again.

This workshop will also make you an effective dream facilitator using a dynamic, clinically sound interactive dream facilitation model called Subjective Symbol Immersion™. Subjective Symbol Immersion is a methodology incorporating core concepts of Freud and Jung with Gestalt, Self-Psychology, and Body Centered Therapies included as well. You will learn how to take possession of a dream in a rich and rewarding way then, if you are a dream worker, engage your clients to do the same. You can, in one or two clinical hours, enhance your clients' self-efficacy, enrich their sense of self and provide them with a sound and meaningful tool to facilitate their deepest healing. No other single method can be this rewarding in such a brief period of training time.

Subjective Symbol Immersion can be applied to group process as well, giving you the tools you need to not only start a therapeutic dream group but also work with your current group, couples, families and children in a very effective new way. This is an intense, interactive workshop. Come prepared to work hard, significantly enhance your dreamwork skills and be richly rewarded for your efforts.

The guiding principle of Subjective Symbol Immersion is, "The Dream belongs to the Dreamer"™. Supplied practice material will aid you in finding the process within this principle.

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Lucid Dreaming, Lucid Living

Curtiss Hoffman, Ph.D. [chair], holds a B.A. from Brandeis University in Mediterranean Studies and a Ph.D. from Yale in Near Eastern Languages and Literatures. He teaches archaeology and anthropology at Bridgewater College, MA. His current interests include the archaeology of the sacred, cross-cultural myth/dream themes, and dreams as an expression of spirituality.

Beverly (Kedzierski Heart) D'Urso, Ph.D., has done research on lucid dreaming since the 1970's with Dr. Stephen LaBerge. Numerous media specials have featured her work. She leads workshops, has over 30 dream publications, and presented at ASD conferences since 1985. Currently she is writing a book on Lucid Dreaming/Lucid Living.

Lauren Z. Schneider, M.A., M.F.T., is a private psychotherapist and certified "DreamTender" from the Pacifica Graduate Institute. She supervises psychotherapy interns in dream therapy at the Maple Counseling Center in Beverly Hills; lectures at The Learning Annex, the Southern California Counseling Center, and Borders Books; she conducts dream groups throughout Southern California.

Jean Campbell, M.A., is CEO of The iMAGE Project, moderator of The World Dreams Peace Bridge, and author of several books and articles, including *Dreams Beyond Dreaming* and the first Dream Scouts Adventure book, *Under the Crystal Tree*. She has been Chair of the ASD Development Committee since 2001, and moderator of the ASD Online Bulletin Board since 1997.

Abstracts

Nested Dreaming, Lucid Living--Curtiss Hoffman

As lucid dreaming becomes more a part of our recognized experience as dreamworkers, we can and should begin to explore some of the perplexities it represents, rather than simply taking these dreams to be literal experiences. One of the avenues of approach that has been brought home to me by my own dreaming is the association of at least some apparently lucid dreams with "false awakenings" or multiple nested dream states – like a set of Russian dolls. This has led me to speculate upon the possibility that lucid dreams, or at least some lucid dreams, are really dreams within dreams (within dreams, etc.) in which there has been "leakage" between the levels of nesting. I will present some examples of these from both my own dreaming and those of others with whom I've

shared dreams.

Moving on from this idea, we will explore the further possibility that what we refer to as waking life is also a dream in which our night dreams are nested. In this case, what would it mean to become “lucid” with respect to this outer dream? Might there be some other level(s) from which there is “leakage” from a fundamental reality into our waking lives? What would be the implications of this for the way in which we live our lives?

As it turns out, these questions have also been raised within a number of different cultural traditions of dreaming. We will explore some of these traditions, and see how the cultural systems involved handle the idea of multiple levels of consciousness, and the connections between them. We will look at some of the techniques used in these cultural settings to achieve lucidity while in a waking state.

From Lucid Dreaming to Lucid Living-- Beverly (Kedzierski Heart) DiUrso, Ph.D.

This paper explores the use of *lucid dreaming* techniques and implications in our waking life. *Lucid dreaming* simply means being “aware that we dream while we dream.” As in sleeping lucid dreams, we can learn to awaken in our lives, to live with less fear, to experience the joy of success, and to feel a sense of oneness with everyone and everything in our waking life.

When I view my waking life as a dream, a dream in which I know I am dreaming (to various degrees, of course), I call this *lucid living*. Waking life may feel 'real' and unlike a 'dream,' merely because I lack lucidity, just as non-lucid dreams can feel like physical reality, until I become lucid. I try to view life as an actual dream and not to merely use *lucid living* as a therapy or philosophy. The assumptions that come from viewing life as a dream can be very powerful and can expand what we feel is possible in life.

If I look at waking life as a dream, then I can also use lucid dreaming techniques, which I learned from my sleeping dream experiences, to more easily become lucid in my waking life. In *lucid living*, I think of our *physical selves* as *dream selves* in a dream called “waking life” I also imagine a *Dreamer* who is dreaming our lives. When we increase our lucidity in waking life, we can also feel a sense of oneness with everyone and everything. We can live as if our *Higher-Self* does indeed *create our own reality*. We can experience an altered state of consciousness, and at the extreme, we can have what one might call *mystical experiences*.

The next time we find ourselves in an undesirable situation in our waking life, we can take action with the belief that other people make up parts of our *Higher-Self*, the *Dreamer*. This can help us to stop and listen to what others have to say, not because we have been taught to, but because we want to understand the *Dreamer*. Like puppets who act as though they are separate and disconnected, we often feel disconnected. Using the puppet analogy, we can begin to identify more with the puppeteer, realizing that it is the puppeteer who makes everything happen.

I believe *lucid living* can have a profound effect on all our lives. Of course, as in our sleeping dreams, we can easily go on automatic and lose lucidity. However, the more we practice lucid dreaming skills, whether when asleep or during our waking life, the more likely we will become lucid at all times. By practicing *lucid living*, we strive to live the

most illuminating, clear, and conscious waking life as possible.

"Lucid Living: the Butterfly Dream" -- Lauren Z. Schneider

"...One of the things which the Eastern dream teachings stress is that the goal is not to achieve the ability to dream lucidly, for the entire realm of waking world experience is considered neither more, nor less real than the dream state. Instead, they counsel us to undertake the more difficult discipline of lucid living. Here, reality leaks into the dream which we call waking life."

Curtiss Hoffman

This statement is my springboard to explore through a personal account this phenomenon of waking from sleep into a lucid experience of the dream life. The first morning of the conference, I awoke with a vivid dream: *I am in a hotel room with conference participants milling about. Two colleagues are recognizable, Curt Hoffman and David Gordon. I observe as they are smoking dark resin from a sacred weed and engage in deep conversation. Curt becomes angry and disappointed in me for not participating more fully in the discussion and he hurls this insult at me while leaving the room, "You ARE a butterfly".*

Butterfly is an ancient symbol for Psyche or soul. Hypnos, the God of sleep is depicted with butterfly wings. The Butterfly is an apt metaphor for dreaming as a gift of the divine that engages us in a transformational process. How am I then to honor the dream by participating actively with its vision in my awakened life? One perspective, more common to the Western analytical tradition, is to catch meaningful insights through association and amplification of symbolism and storyline within the dream, to understand the new life energy, which is percolating within. Another approach is to live with the dream as a waking meditation, observing the patterns that resonate in waking life. In the dream traditions of some indigenous cultures, the dream is a gift of spirit as a roadmap into living one's authentic soul purpose in this waking world. A big or significant dream is the incubating vessel, like the chrysalis, out of which new life evolves. "No shaman was needed to tell someone when a dream was great. It lay within like a glowing egg and when it finally hatched, the spirit of it joined with yours and you were someone new." (*Deep Dream of the Rain Forest*, Malcolm Bosse, pg. 4.) One must follow the inner map of the dream by finding its correlations or coordinates in daily external events, activating and manifesting the dream; Otherwise, the new spirit will never be born into life: it will fester and die within.

Upon awakening from my Butterfly dream, the field of waking reality was immediately fertile with butterfly images and references. When synchronistic events follow upon the images of a dream, we sense the continuum between our inner experiences and external manifest reality. In lucid dreaming, waking consciousness is experienced within the dream. In lucid living, a dream-like awareness is experienced during the conscious state: i.e. our experience of acausal and non-linear phenomena appear ordered, and meaningfully connected. This interconnectedness of random phenomena has been called by Western scientific theory, "the Butterfly Effect."

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LLucid Dreaming as a Therapeutic Intervention in Nightmares **LLucid Dreaming as a Therapeutic Intervention in Nightmares**

Brigitte Holzinger, Ph.D., of the Institute for Consciousness and Dream Research in Austria, is a psychologist and psychotherapist (Gestalt) who does research in lucid dreaming and sleep research. She is in private practice.

Gerhard Klösch studied Psychology and Political Science in Vienna. Since 1989 he has worked mainly in the field of sleep research (neurophysiology of sleep and dream research). He is a research fellow at the Department of Neurology (sleep laboratory and sleep research), Medical University of Vienna, and co-worker at the Institute for Consciousness and Dream Research (Vienna, Austria).

Abstract

Lucid dreaming is a dream state, in which the dreamer knows that she/he is dreaming and can act voluntarily. The centre of the lecture is the physiology and the eventual psychotherapeutic potential of lucid dreaming, which is going to be explored systematically in the just begun research „cognition in sleep – therapeutic intervention in nightmares?“

Nightmares belong to the group of parasomnias and a nightmare is defined as a dream experience full of fear and anxiousness, occurring predominantly during REM. Characteristically, nightmares consist of repetitively occurring anxious dream content, which along with the emotional strain lead to an interruption of sleep. Consequences are a minus in life quality and a high degree of subjective suffering, along with a social handicap (withdrawal, anxiousness in contact with other people) and professional maladaptation (concentration and attention deficits).

The project aims at an evaluation of therapeutic concepts of lucid dreaming in the treatment of nightmares. The lecture will further explore the therapeutic potential of lucid dreaming, starting from this study.

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Evidence for the Significance of Color in Dreams

Robert Hoss, M.S., is the President and former Chairman of ASD Board of Directors. He is an instructor of Dream Psychology at Scottsdale College, and was Past President of the Texas Parapsychology Association. Principally trained in Gestalt work, he has also performed significant investigative work into the psychology of color and authored *The Language of Dreams*.

Summary of Presentation

The findings of a Gestalt based technique for revealing the emotional content within a dream image, is compared against the traditional thinking/findings regarding the human emotional and physiological response to color. The results suggest that color in dreams is closely related to our waking response to color, which provides us with a valuable added interpretive dimension when working with dreams.

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Image Activation Dreamwork: Working with Color and Imagery

Robert Hoss, M.S., is the President and former Chairman of ASD Board of Directors. He is an instructor of Dream Psychology at Scottsdale College, and was Past President of the Texas Parapsychology Association. Principally trained in Gestalt work, he has also performed significant investigative work into the psychology of color and authored *The Language of Dreams*.

Abstract

This workshop presents a simple but powerful “image activation” technique for discovering self within the color and imagery in your dreams. By bringing our dream imagery to life and letting it speak, we can reveal the personal content within and relate it to our waking life situations. The technique, applicable to individual and group work, is based on a unique combination of Gestalt technique and Jungian theory, recent research findings with the dreaming brain, plus some original research into color imagery. The self-discovery is followed by a closure technique, using the context of the dream to help transform unhealthy decisions that impede personal growth. Bring a dream. A handout is provided.

The Dreamwork:

A brief discussion and some exercises to illustrate the basis of the technique is provided in the first half hour of the workshop. This includes: research findings that support the approach, Jungian theory of collective archetypes, the Gestalt approach to revealing personal content and the significance of color. The dreamwork begins with all participants recalling a short dream segment or a dream image that felt particularly important, a “defining” image. There will be emphasis on selecting a colored image. The technique proceeds with each person working on their dream and periodically volunteering results or questions which will be worked on with the group.

In the dreamwork, each participant is engaged in a simple but revealing role play technique with their “defining image”. After a brief relaxation exercise the dreamer moves into and “becomes” the image. As the image the dreamer makes 7 statements: "I am ..(describing the image)...", "My purpose as this image is ...", "I feel ..", "What I like about being this image is ...", "What I don't like about being this image is ..", “what I fear is”, and "As this image in the dream I desire ...”. These statements are specifically scripted to reveal personal content within the image as well as potential impasses. The dreamer is then asked to reflect on the statements they evoked during role-play as to similarity with waking life feelings about a situation they may be in. Each participant will then explore the personal content that might lie within the color of the image. A color questionnaire is used to evoke emotional statements that might relate to waking life feelings and situations. The results are compared to the imagery reactivation work.

A related life situation is then recalled and revisited at the point of greatest emotional intensity. The dreamer is asked to recall the decisions they made about themselves or others at the time. The dreamer reflects on the health and appropriateness of these decisions. A simple closure approach for “completing the dream” is given, in order that the context of the dream might stimulate a possible metaphor for moving forward in waking life.

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Dreams and the Body in Jungian Analysis

Eve Jackson, M.A., is a Jungian Analyst and psychotherapist in private practice in London. She is author of *Food and Transformation*, and has given lectures and workshops at several, mainly Jungian, groups and associations. She is a member of the International Association for Analytical Psychology.

Abstract

In the context of Jungian analysis, i.e. the psychotherapeutic process developed by the Swiss psychiatrist C G Jung, dreams are recorded and explored in the expectation that they may communicate information which enables the dreamer to become aware of hitherto unconscious factors and thus increase self-awareness. Associations to the dream are elicited from the dreamer so that the dream and its potential meanings are seen as emerging from the background of the individual network of associations that belongs to the dreamer's life, which in turn is part of the greater collective fabric of both local and universal human culture. Usually this dreamwork process is understood as producing insights of an essentially psychological nature, revealing, for example, unconscious conflicts or neglected aspects of the personality, or warning of imbalances in the lifestyle, or throwing new light on hitherto unsolved problems. Relating to dreams in this way can, however, sometimes lead to awareness of a problem at the physiological level (see Stevens, 1996). Jung himself gives suggestions along these lines (e.g., Jung, 1977), and was very conscious of the apparent inseparability of psyche from body (Jung, 1989).

This paper presents a number of dreams which drew attention to physical problems. In some cases there are specific references in the dream to a body part. More often the body reference resulted from the dreamer's reflection on the imagery of the dream, understanding this as metaphorical language. Given that physical symptoms may in turn be related to psychic/emotional problems, the material presented invites further reflection on the relationship between psyche and body, and on the dream as a territory which appears to refer to either or both without any obvious distinction.

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DOGS, A Dream Object Gallery System for Dream Object Trackers

Juhani Kaariainen is a computer specialist who has been interested in dreams for as long as he can remember. He has been an amateur dream researcher for over 26 years and a member of ASD since 1985. He is an active member of several dream-related Internet groups.

Abstract

Unfamiliar, non-trivial, dream objects are unique in dreams (and real life). This makes them easier to notice and record. These objects seem to have counterparts in reality. Meeting a dream object in real life gives a Déjà-vu like Aha experience. This may be strong or weak. The author thinks that there is too little information about this phenomenon and the purpose of this Poster Session is to inspire new studies which focuses on questions such as: Is this related to the widely known Déjà vu experience. Please note that this Poster Session combines three things: artistic experience, philosophical thinking and researching method. In which order - it's up to visitors to decide.

A two-dimensional sketch is the most common dream visualization method. Illustration should be done directly after dreaming e.g. when writing down the dream plot. Final touch can be done later but it's important that the illustration is as authentic as possible. Artists often add their own things which fades out the contrast between dream and reality.

The Poster Session shows 60 re-drawn illustrations from 1993. Further, 3 original dream sketches and their respective reality counterparts will be presented. These real examples show how a dream object typically emerge in reality. The DOGS is a personal longitudinal experiment. The goal is to get 100 "reality hits" and make statistics. Lacking some, therefore no statistical data will be presented in Copenhagen 2004. As a curiosity, the best "match" (read strongest Aha-feeling) between a dream object and it's reality counterpart had a time span of 15 years. It would have been very difficult -probably impossible- to find the connection without The DOGS.

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The Dream and Its Dreamwork - The Exciting Discoveries

Strephon Kaplan-Williams, M.A., is a psychotherapist, Jungian analyst, and one of the founders of ASD. He has been working seriously with his own dreams under supervision for almost 50 years and has led dreamwork trainings and intensives for lay people and professionals since the founding of his Jungian-Senoi Dreamwork Institute in 1977.

Abstract

This will be an open address. I speak without text or notes so as to involve the audience. I shall take people through various steps in understanding the dream and its dreamwork. I shall center on my definitions of the dream and its dreamwork as in this quoted text of mine: "A *dream* is an experience in image and action produced in the sleep state by a dream source other than the waking, choice-making ego, which depicts the dreamer in interaction with active images, called symbols, often involving the life themes and personality dynamics of the dreamer. *Dreamwork* consists of methods applied to both the dreamer and the dream enabling the dreamer to re-experience aspects of the dream in processes that create meaning and change for the dreamer. The *dream* is the mirroring of psychic processes of the individual. The *dreamwork* is the establishing of an active relationship between the dreamer and his or her dream."

Key Questions:

What makes a dream a dream? How many of you can give the essential elements?

What does dreamwork add to the experience of the dream?

Is it dreamwork when we apply “dream insights” to the dreamer’s life? Or is dreamwork itself sufficient in itself as a re-experiencing of the dream without needing direct application to one’s life?

Is the dreamer’s viewpoint on the dream the appropriate one, or is the dreamer the last to understand and take in the meaning of the dream?

Should the dream guide take the point of view of the dreamer, or take the point of view of the dream, even against the dreamer and his or her dream ego? Why are these questions important?

Where do all dreamers go wrong? What assumptions do they make that simply do not fit the facts of the dream?

What about projecting meaning into the dream? What about imposing outside symbol systems and attitudes onto the dream experience itself? What about assuming meaning for the dream without the careful thinking needed to justify such meaning?

What are some of the major fallacies in doing dreamwork with the dream?

What can we know out of doing dreamwork with the dream?

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Dream Mandala and Tibetan Dream Yoga

Pia Keiding, M.A., is a Danish transpersonal psychotherapist and international postgraduate trainer, founding director of CITHE, (International Therapy Center), Brussels. She offers an integration and synthesis of complementary schools and teachings from Western and non-Western approaches. She holds a postgraduate degree in “Unity in Duality” with Tarab Tulku Rinpoche.

Abstract

This experiential workshop focuses on the use of Tibetan Dream Yoga within the Dream Mandala, presented in workshops at ASD Congresses, Asheville 1997 and in Washington 2000. This is a dynamic tool developed by Pia Keiding for professionals and clients as a visual way of enhancing the experience, the understanding and the integration of our dream symbols.

Pia's multidimensional dream approach is based on Jung's global and alchemical approach, and inspired by Tibetan Philosophy and Psychology and the Chakra Psychology. A way to deepen the strong emotions emerging in dreams and nightmares is the Tibetan Dream Yoga. The Tibetan philosophy and psychology view the dream state as being an ‘energy state’, implying that this is a subtle state of being with less of a gap between body/mind, energy/matter and subject/object. The dream subject as well as the dream apparitions are seen as energy constellations of our mental structures and created reality.

Tarab Tulku Rinpoche, Lharampa Geshe, Ph.D has developed profound psychotherapeutic methods, Unity in Duality (UD), based on the ancient Tibetan Dream Yoga which include the technique of reentering into the dream subject, also named the Dream-body. Originally, the Tibetan Yogi practiced different kinds of meditation in the 'lucid dream'-state as due to its energy nature it was reckoned to be an important bridge for selfdevelopment and for spiritual progress, gradually gaining insight into different layers of reality and transcending these.

Having studied more than sixteen years with Tarab Tulku, I have integrated this modern approach of ancient dream methods in real or imaginary dream states. I find this can give practitioners great opportunities through a transformational process to directly and radically deal with underlying key problems, that otherwise unconsciously rule our lives.

Being an energy-state in the Tibetan perspective the Dream-state also entails the possibility of intuitive insight into matters that are impenetrable from our otherwise materially bound conditions and solidly created reality.

Psychotherapy clients are guided into a traditional deep Tibetan relaxation and are then led to reenter a strongly emotionally charged dream scene or everyday situation, to heal and transform limiting constructions and identities.

To ensure the safety and ethical demands in the setting of a conference, I will introduce the Tibetan Dream Yoga after a deep Tibetan 'Bonorelaxation' within the approach 'individually inside the dreamer' for those who decide to participate.

The doors will therefore be closed so there will be the undisturbed opportunity to experience this kind of dreamwork. Participants are encouraged to bring a dream.

Process:

Short introduction of the Dream Mandala

Introduction of the Tibetan Dream Yoga method as a way to deepen the Dream Mandala experience;

Common guided deep Tibetan 'Bonorelaxation';

Personal inner experience of Tibetan Dream Yoga: reentering into the dreambody; principles of transformation.

Exchange of the Dream Yoga inner experience for those who wish to do so;

Discussion: including how to integrate the Tibetan Dream Yoga into the Dream Mandala; How to integrate this subject/object practice in every day life situations.

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The Dreamer's Dream Meanings and Content Analysis: A Reconciliation

Philip King, Ph.D., is Professor of Quantitative Methods and Psychology at Hawaii Pacific University, where he teaches a course on dreams. His research interests include dreams of health care professionals, connections between dream orientation and dream content, and existential concerns expressed metaphorically through dream motifs.

Abstract

Dreams are studied in many ways, from the perspectives of many disciplines. The focus of the present paper is on psychological approaches to dream research, and some fundamental issues within dream psychology. Psychology as a discipline straddles the chasm between the idiographic and the nomothetic. It is interested in the individual but as a science strives to build empirical theory.

On the one hand psychology strives for an understanding of the individual dream and dreamer. It attempts to illuminate experience. In this its goals are akin to those of the humanities, and psychologists taking this tack are de facto humanities scholars. Many,

perhaps most, psychotherapists who use dreams as a tool fall into this camp, as are writers who use dreams in an anecdotal or otherwise qualitative way to develop or exemplify ways of viewing the person and his or her dream life.

Psychology as a science aims to build and test theory. This enterprise obscures the individual in subjugating the particular dream or dreamer to aggregate analysis. In dream psychology as science, the dream and the dreamer has been relegated to the role of "carrying" the variables. The variables and their interconnections are the subject matter, and the dream as experience is lost.

Can the gap between the idiographic, humanities approach and the aggregate scientific approach be bridged? Psychology as a discipline has no unifying paradigm. Biological, cognitive, psychodynamic, behaviorist, humanistic-existential, and sociocultural models vie for explanatory time. All have their merits but none by itself is wholly satisfactory. Yet a bridge can be constructed using aspects of these models - primarily the biological and existential-humanistic models. Bridge elements include (1) adult neuroplasticity; (2) evidence that mental acts under conscious control can change brain functioning; (3) continuities of theme and setting (motif) in the dreams of individual dreamers studied longitudinally; and (4) the responsivity of dream content to the dreamer's developing conscious conceptions of his or her dream meanings.

It is the contention of this presentation that the preservation of the lived experience of the dream is fundamentally important in the study of dreams. This position in no way diminishes the valuable work done to date in studying how the brain produces dreams, cognitive development in dreams, and how dream elements aggregate over many dreams. In fact, brain neurology and content analysis in particular provide the foundation on which an integrated approach can be developed, each however with a caveat: For the biological approach, a reduction of consciousness to its neural underpinnings is rejected. Instead, it is argued that mind, although dependent upon brain and mediated by it, is freed from brain in as much as it can affect brain. The implication is that consciousness, including conscious conceptions of dream meanings and uses, can affect dreams. For content analysis, it is posited that the most productive unit of analysis is the individual dream series, and that what can be studied most profitably are not monadic dream elements divorced from context, but instead themes and settings understood as metaphoric statements of the dreamer's existential concerns.

Dream series will be presented as examples of the "conversation" between dreams and the individual's conscious existential concerns and as a prototype of the research strategy proposed here.

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#

Teaching Dreams: Approaches and Experiences

Philip King, Ph.D.,(chair) , is Professor of Quantitative Methods and Psychology at Hawaii Pacific University, where he teaches a course on dreams. His research interests include dreams of health care professionals, connections between dream orientation and dream content, and existential concerns expressed metaphorically through dream motifs.

Summary of Presentation

The panelists will describe their experiences teaching classes on dreams in college and university settings, followed by an open discussion about the different types of dream classes that can be taught, the advantages and disadvantages of different institutional settings, and pedagogical strategies (effective readings, lesson plans, exercises).

#

Ottoman Perspective of 'Dream as a Legitimate Source of Divine Knowledge'

Dafne Kisakurek, M.A., graduated from the Sociology Department at Bosphorus University, Turkey. She earned her M.A. in Image Studies at the University of Kent at Canterbury. She is a freelance writer and has researched Shamanic and Islamic notions of dreams. Her Ph.D. is in progress. Occasionally, she is a lucid dreamer.

Abstract

An analysis of the Ottoman travelogue "Seyahatname" written by Evliya Çelebi provides example and insight into the great significance given to dreams and dream interpretation in the seventeenth century Ottoman popular culture.

In accordance with the Islamic tradition of oneiromancy (divination through dreams), Ottomans attributed divine qualities to certain dreams. Such dreams were called "valid dreams". In order to qualify as a valid dream, the dream images needed to be interpreted and found in accordance with the tradition.

Divine guidance and the empowerment of the sovereign individual are the results of having had "special" dreams. Having acquired such legitimacy, the valid dreams constitute a pretext for action and decision making. This belief system enables self-fulfilling prophecies in which the dreamer acts out the destiny of the dream with confidence in his waking life. These prophetic dreams also provide legitimate grounds for justifying actions and decisions.

The Ottoman interpretation of dreams and the Sufi's notion of dreaming practices are in fact a furtherment of the themes that stem from the birth of Islam as a prophetic religion. The Prophet of Islam received the initial glad tidings that the religion was born while he was sleeping. As a result, dream interpretation is elevated to the status of a science in Islam. It acquires great significance and is considered akin to prophesy.

Even in the seventeenth century, the reflection of centuries of looking into and studying the Prophet's example has provided Ottomans with a tradition of dreaming and a sincere belief in the notion of dreams as the only legitimate source of divine knowledge permitted in a Moslem life. Oneiromancy was the only way of divination permitted in the religion.

Like the Judaists, the Ottomans did not believe in the representation of God, which would only be a reduction. Thus, only through a holy intervention one could get a "glimpse" of the Divine. The Dream provided legitimate ground for such divine inspiration. The absence of other forms of representation of the Holy, strengthened the role of dreams as the only legitimate source of divine knowledge. There is no mediation between the absolute and the relative in Islam. Here, absolute stands for 'Holy Other', God. Thus Islam also endorses the "thou shall not represent my graven images" statement. The representation of God is never permitted as this would be rendering it profane, letting it mingle with, and become part of, the mundane. The sublime is by definition beyond human comprehension. Divine knowledge is distinguished from other sources of elevated inspiration. A semantic discussion regarding the Source and

sources of inspiration lies at the basis of Islamic worldview as a result of this.

This paper will argue that the “dream knowledge”, is seen to be superior to mediation and representation insofar as it is authenticated as a holy intervention. Such a view also justifies iconoclasm. It also enables understanding a worldview in which oneiromancy and dreams occur as the only vehicles of unmediated, direct connection with the Sublime.

#

Without Words

Katrine Kjaergaard has studied Production Design at the Danish Design School in Copenhagen, Denmark. “Without Words” is her first film production with dreams as its subject although she has always used the many aspects of dreams in her creative work. The script for “Without Words” was inspired by a dream, and this is where it all started...

Abstract

‘Without Words’ is the title of a short film about assault, body and desire. It is a film about a woman and her memory. It was my intention to make a poetical and sensual film about exploitation, seduction, body and light. A film with a very strong visual concept based on my experience with production design. The whole universe of the film reflects the woman and her world. She lives in a dream, which appears to be her own reality of the past. Her room will always be in change, in motion, tied to her state of mind.

In the beginning we see a girl in a bathtub, young. The sounds of dripping water, steps, locking doors and breathing are making the room bigger and more boundless to the young girl. We hear her father enter the room. He walks towards her and strokes her hair, lets his fingers slide over her neck and whispers in her ears. She cries quietly, but does not try to stop him. She wakes with a start, tousled, her long hair sticking to her body. Now she is grown up and scared of dreaming, because he is constantly hunting her in her dreams, but she is scared of being awake and present too. She is scared of the night and scared of the day. Scared of herself and scared of her surroundings. But then one night in a dream or in reality she gives herself the possibility of setting herself free.

She moves from a state of being alone, lonesome and abandoned to being able to sense herself without feeling contempt. The film is produced in co-operation with *The Danish Film Institute/Filmworkshop* and *Workshopscenen*.

#

Dreams over the Course of Recovery from Eating Disorders

Roger Knudson, Ph.D., is Director of Clinical Training in the Ph.D. program in clinical psychology at Miami University and a member of the ASD Board of Directors. He has taught courses on dreams for over 25 years at Miami. After several papers on the ongoing significance of significant dreams, his research is now focusing on dreams in relation to eating disorders.

Abstract

Eating disorders, including anorexia nervosa, bulimia nervosa, and binge eating disorder, have been the focus of a rapidly growing body of research. Nonetheless, as Polivy and Herman (2002) point out in their recent chapter in the Annual Review of Psychology, we are far from a clear understanding of their etiology. Similarly, recent scholarship (e. g. Reindl, 2001) on the process of recovery from these disorders suggests that we are still far from an understanding of the recovery process.

In this burgeoning literature, attention to dreams is rare. While some studies focusing on dreams have been done (e. g. Brink & Allen, 1992; Dippel, Lauer, Riemann, Majer-Trendes, Krieg, & Berger, 1988; Levitan, 1981; Touyz, Jackson, O’Kearney, Thornton, Russell, & Beumont, 1996), we have found none that examine dreams at different points in the development of or the recovery from such disorders.

In this paper, we discuss an approach to the study of the dreams of individuals with eating disorders grounded theoretically in the archetypal psychology of James Hillman (e. g. Hillman, 1977, 1978, 1979). Through this theoretical lens, we examine dreams taken from various points in the development of and/or recovery from eating disorders. (See Denzin, 1997, 2001 for details of the interpretive ethnographic approach to interviewing that we employ).

In a first paper based on this research presented last year in Berkeley, we illustrated our approach with dreams from two participants, both of whom presented dreams that they associated with what they defined as the lowest point of their disorder and the beginning of their process of recovery. In this paper we will extend the presentation by discussing the dreams of a single individual taken from several different points over the course of her recovery.

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#

A Biblical Example of Dreams as Incultural Legitimization Strategy

Bart Koet, Dr., teaches Biblical Studies at the Catholic Theological University, Utrecht, the Netherlands, and at the University of Duisburg-Essen, Germany. He publishes on dream stories from the Bible, the Talmud and other classical literature. He is also involved in dreamwork programs for prison inmates.

Abstract

Dreams are often used to promote religion, or to endorse an interpretation of religion or even to advance political ideas within a religious disguise. A famous example is the speech of Martin Luther King, "I have a dream". A dream can be used as an indication of divine help and thus it is a perfect tool for promoting ideas or encouraging listeners. Dreams figure in religious propaganda in Christian, Jewish and Muslim traditions (e.g. in Osama bin Laden's tapes), in the Middle Ages and in earlier times. In classical literature we find many kings, emperors or generals who had visions or dreams, especially tandem to their accession to power.

Since the "Aufklärung", it has been suggested that in the New Testament dreaming was really less important than in the Old Testament. However, in the last centuries before and in the early centuries after the beginning of the current era, one major intellectual and literary activity has been the field of interpretation. For Jews, interpretation of Scripture was a way to look for divine guidance. In Hellenistic and Roman culture dreams and visions were another way to get divine guidance. It is the thesis of this article that in the encounter between Jewish (-Christian) cultures and the Hellenistic world dreams were shared as possible means of divine communication (and thus as tools for advancing ideas and political positions). In biblically oriented traditions, however, there was a need to show that dreams were really from God. Scripture could be used as a criterion for evaluating a dream as trustworthy. We think that in this period there existed a certain strategy bringing together these forms of divine revelation. In those stories where we can find this strategy, the combination of dreams and scripture legalize the protagonists' actions. A reference to Scripture is combined with a dream. Together these divine communications guide the protagonist, who is normally an important political or religious leader. Scripture and a dream or a vision together legalize a crucial move within Judaism's political or religious life. References to Scripture can take several forms: a quotation, a reference to the whole of scripture, a part of it, or the whole of one book.

An important example is the dream in Acts 16:9-10, the most Hellenistic dream of the NT. This dream is part of a larger unit, Paul's new move from Asia to Europe. I will try to show that the author of Acts combines here the story of Aeneas (e.g. as told by Virgil) and the story of Jesus, an interesting merging of two cultures

#

Dreams in Children and Adolescents with Neurological Pathology

Elena Korabelnikova, Ph.D., is a graduate of Moscow Medical University. She is a neurologist and psychiatrist. She is a teacher and researcher, and has published extensively in Russia and abroad.

AAbstract
AAbstract

Experimental and clinical data which have been accumulated during the last decades confirm the existence of quantitative and qualitative specificity of dreams occurring in patients with neurotic disorders.

In this study we aimed to discover the specific traits of dream structure and dream pattern in children and adolescents with different forms of neurological pathology. The analysis of dream content of the children and adolescents was performed by means of an original plan of analysis of dream reports.

Special attention was given to the determination of the report type, which helped to evaluate the degree of dream grasping while reproducing them. Three levels of dream reports are considered, as well as the subjects' attitude to the dreams, the time of awakening, objective manifestations during the dream, and criteria for the analysis of dreams.

The results obtained in the present study prove: Neurological pathology (both in patients with an organic lesion of the brain and in neurotic conditions in children and adolescents) is accompanied by significant changes in the pattern of dreaming activity. It covers not only increasing dream intensity and activating affective experiences (high frequency of emotional reactions during the dream such as anxiety, fear, consternation and melancholy), but complex changes in dream structure as well.

The dream characteristics of patients with an organic lesion of the brain are: less logical plot; less active participation, in particular, speech participation, of children in dream events; the presence of objective manifestations during sleep (at the period of dreaming activity) in the form of seizures; the prevalence of bright colours and unnaturally bright colours in the dreams; the distortion of self-perception and perception of the environment.

Thus, the analysis of night dreams is a useful addition to the clinical profile of patients with neurological pathology. The detailed and complex dream analysis could be effectively used as a supplementary diagnostic method in psychoneurological practice.

#

Developing Dynamic Dream Groups: Leadership at Its Best

Justina Lasley, M.A., is an internationally recognized facilitator of dreamwork, leader of workshops, lecturer and qualitative researcher, a member of the ASD Board of Directors and author of a recently published book, *Honoring the Dream: The Handbook for Dream Group Leaders*. Her studies and experience in applied art add depth and imagination to exploring the images and metaphorical aspects of the dream.

Abstract

As a dream group leader, you will be rewarded as a volunteer, professional, or trained therapist. You are given the privilege of hearing others share their dreams and watch them learn to trust themselves and others. You will witness group members' development into the authentic person they were created to be.

Group work magnifies the impact of the individual's dream and enhances the personal growth of the dreamer. Group dreamwork not only affects the dreamer, but also his or her family and friends - through the ripple effect of personal growth. It is important that a leader be well prepared for their role. The success of the group depends on the leader's ability and training.

Through a workshop setting, I will share my expertise and enthusiasm for dynamic leadership of dream groups. The following areas of group dreamwork will be explored:

- Realizing the responsibilities of leadership
- Developing and organizing the dream group
- Attracting and screening members
- Outlining group guidelines
- Formulating group meeting agendas
- Creating methods of exploring dreams
- Nurturing group members
- Establishing a bond and safety in group work
- Using inspiration, intuition and innovation
- Encouraging the member's personal growth
- Learning the Importance of energy and emotions
- Discussing challenges of group work
- Looking at resources to enhance leadership

There are many techniques one can use to explore dreams within a group, moving the unconscious to consciousness -- ideas for listening, observing, experiencing, and honoring the dream. Through a workshop, I will provide examples of dreamwork that will help the leaders understand new ways of working with dreams. I will also encourage them to be creative in their own work, to follow their intuition, and to develop their own ideas for inviting the dream to speak to the members in a clear and comprehensible language.

I will not attempt to discuss every type of dream group, leadership, or technique. There are as many styles as there are leaders and groups. I will communicate my experiences and will incorporate the work of many people who have shared with me. I will give you references to information that will expand your knowledge. If you are not a leader, I want to encourage you and give you the support you need to take the leap to leadership.

#

Dream and Show, Dream and Tell

Vinece Lee, B.F.A., is a dancer, singer and actress who has inherited dream practice as a spiritual and creative resource through family lineage and family traditions. She facilitates individual and group dreamwork and has been a dream guest at several TV and radio shows, integrating dreams within her work since 1994.

Abstract

Through the performance and painting my intention is to present a sensory experience of dreams that may guide us to a more visceral, primal knowing from the unknown, to new and/or ancient ways to enter the spiritual/creative/revelatory 'flow' that is offered

through dream energy, including:

Ways to attend to dreams more viscerally, to embody, utilize and manifest more of the dreams' spiritual/creative/revelatory potential,

Simple means to expand beyond analyzing and conceptualizing dreams to include more of the dreams' offerings,

Means to have a more 'wholly' experience with dreams,

Dreams as a source of anchoring, revelation and inspiration.

I will preface the performance with a brief sharing of dreams around music and painting, and afterwards there will be time for questions and dialoguing.

#

Dreaming: A Defective Perception Process

Yongcheng Li, Ph.D., is a senior chemical technologist with General Electric Company. His Ph.D. is in Chemical Engineering, University of Florida.

Abstract

Dreaming is the perception mechanism during sleeping. In other words, it is the brain's process of organizing and interpreting information obtained from external and internal stimuli when we are in sleep.

When we are awake, different sense organs normally work together to send integrated and complex information to the brain for perception. The perception process is normally fast and accurate. But this is not the case when we are in sleep. During sleeping, the brain's perception center needs to 'guess' the situation with minimal inputs and without the full cooperation of many other functions of the brain. From evolution point of view, the purpose of perception during sleeping is to arm the subject with information for defending the vulnerable self.

When we are in sleep, the sense organs are not completely at rest. They are still collecting data for us probably not as actively as when we are awake. These external data are then sent to brain for perception. When the brain receives the information, it will do its best at the current slow conditions to figure out the situation by itself. This is done by making mental 'movies' based on the inputs from the stimuli as well as the basic materials from the image library in the memory. It searches for appropriate characters and backgrounds and then arranges the sequences for a 'best' fit in order to simulate the current situation. This 'movie making' process requires extensive use of the correlations between scenes and feelings obtained through past experiences. During the image searching process, certain imaging nerve systems are used. Therefore, this process is accompanied by Rapid Eye Movements [REM]. A successfully made 'movie' is the dream we experience. Sometimes after searching, no appropriate base images can be found in the image library in memory for the specific data received before the next stream of signals asks the brain to get it processed. In this case, the REM is not accompanied by dreams. During sleeping the brain's multitasking [parallel processing] ability is significantly weakened.

On a cold night, when we roll out of the quilt, the skin senses the cold temperature and sends the encoded information to the brain, which then could bring in the scenes in which we were venturing out in the snow as we have experienced before in our lives.

Another type of dreaming may be resulted from external stimuli from telepathetic information. The questionable ESP induced dreaming will not be discussed here, but a lot of data and the author's personal experience seem to show that it exists.

As the elements in a society, we often restrain the natural flow of the responses to stimuli. We carefully guard ourselves not to let the 'inappropriate' actions to happen. This creates tension or energy buildup in us. The internal stimuli for dreaming refer to the stimuli escaped from constrained thoughts and feelings resulted from relaxation of full alertness of the guarded state. The dreaming resulted from these internal stimuli may be what Freud described as dreams of 'wish fulfillment'. For example, people who have strong aggressive tendencies and hold in anger while awake would likely have dreams filled with violence and hostility.

In most cases, the brain may receive many very different stimuli at the same time. Since the brain is working at very limited resources, it may show a 'movie' to express the stream of stimuli of temperature in one second, and switch to another scene to express the stream of stimuli of a bad experience one had during the day in another second once this stream of stimuli gains priority for processing. This made the dream to show discontinuity with the characters, backgrounds and even the whole scene. Due to resource limitations, the brain's image searching is not extensive. It tends to grab the images which come in handy. All these defective characteristics in perception made the dreams appear random, disconnected or weird although each dream scene was meant to tell something about an external or internal event.

The transition from correct perception [clear imagination] to defective perception [fuzzy dreaming] is primarily the result of reduced awareness or consciousness. Lower levels of consciousness result in more dreaming-like effects or more defective perceptions. We also experience something in between such as daydreaming. But when the consciousness level becomes too low, perception in the image form virtually stops and dreaming becomes impossible. This is the case when we are in slow waves sleep [SWS], which is characterized by a slow, regular heartbeat and respiratory rate, relaxed muscles. It is very difficult to arouse people in SWS. If they are awakened, they are confused and slow to react. It is normally easy for them to go back to sleep. If we define sleeping as the process for a living body to have rest, SWS does a better job than a REM sleep. Some animals fall in dormant in the winter, which might be considered as the best sleep.

#

Dream Content and Shamanistic Concepts in Relationship to Personal Development

Michael Lovett, B.A., a mature student, recently obtained a bachelor's degree in English with psychology at University College Northampton, and is presently studying for an M.Sc. in Consciousness and Transpersonal Psychology at JMU Liverpool. His current studies have been prompted by a long interest in mystical and spiritual traditions.

These themes are compared with the dream diaries of non-shamans. The aim of the study was to see if the non-shamanic dreams exhibited similar themes that may direct the dreamer towards personal growth and community enhancement.

Abstract

The history, beliefs and practices of shamans in different cultures are examined along with the significance of their dreams and visions in relationship to spiritual development and the well-being of the community they live in. A brief history of dream psychology, with an emphasis on personal growth and the integration of the personality, is discussed. The current interest by some psychologists in the role of the shamanic figure is noted. Key themes, images and symbols contained in shamanic visions and dreams collected from various academic sources are identified. Using thematic analysis, these themes are compared with ten dream diaries of non-shamans either responded to an advert or were acquaintances of the researcher and volunteered to participate in the study. The whole is then discussed at length along with the researcher's experience of collecting data, and suggestions are made for extending the study. The aim of the study was to see if the dreams of people, not specifically 'chosen' for a shamanic role, exhibited similar themes that pointed to an innate desire for self-improvement and the need to help others.

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#

Content Continuity in Dreams and Waking Narratives

Alfio Maggiolini, Ph.D., is a psychologist and psychotherapist. He is Professor of the Psychology of Adolescence at the Faculty of Psychology at Bicocca University, Milan. He does dream research on typical content analysis such as flying or being chased. He is particularly interested in the emotional symbolism of typical dreams.

Abstract

This research investigates the specificity of dream contents and their continuity with waking life. While some surveys have detected the relationship between dreams and waking fantasies, the connection between dreams and real-life episode narratives has hardly been investigated. This research tried to focus on the specificity of dream content in relation to recent episodes of waking life reported as “striking, affecting, of great impact” by the subjects, applying the same analysis methods both to the dream reports and to the real-life episodes. The sample consisted of 125 males and 125 females, aged between 18 and 32, university students from different faculties (Psychology, Law, Economics); from each subject a dream and a waking episode were collected according to the “most recent dream method” and the “recent life episode”. Additionally, a Brief Questionnaire was administered, asking the subjects to report how often different situations (such as reading the newspaper, flying, being chased, driving a car, missing a train, eating, etc.) are usually dreamt, lived or thought by the subjects. The same methodology have been followed for both kinds of texts (dream reports and waking narratives), firstly analyzed through the application of the Hall-Van de Castle System, and then through a typical content analysis, elaborated as a compendium of the most important typical dreams taxonomies. These results have been compared to those of the Brief Questionnaire, thus obtaining an exhaustive view and an effective comparison between the objective data and the self-estimated frequencies of the contents.

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#

Gravity Typical Contents in Dreams

Alfio Maggiolini, Ph.D., is a psychologist and psychotherapist. He is Professor of the Psychology of Adolescence at the Faculty of Psychology at Bicocca University, Milan. He does dream research on typical content analysis such as flying or being chased. He is particularly interested in the emotional symbolism of typical dreams.

Abstract

Flying and falling dreams can be listed among the most common typical dreams. Besides the pure form in which the dreamer actually falls or flies, dreams frequently have situations in which the dreamer is not "standing with his feet on the ground", dealing with actions or objects which stress the alteration of normal gravity functions, i.e., flying, falling, climbing, descending, floating through air or water, going up or down a ladder or in a lift. Through the analysis of 685 dreams of males and females, aged between 10 and 32, we tested the frequency of gravity typical contents (GTC) (fall, fly, water climb, descent, ladder/lift) and their correlations. The results show a presence of these contents in the 38.1% of the dreams. GTCs can be grouped into three subcategories: suspension (23.2%), floating (10.2%) and vertical movements (16.4%), often simultaneously occurring in the same dream. Since different meanings have been proposed for these dreams, we focused on the correlations of typical gravity contents with other contents appearing in the same dream (attack, lost, sexuality, body, nursing). Results tend to confirm a link between GTC and sexuality (fly, water and ladder) and bodily contents (fly). Additionally, the analysis was tested on the dreambank (Domhoff, 2003) for the frequency of words falling into the gravity macro category (fall/fell; fly/wing/flight/rise/ascend/float; water/swim/sea/river/lake; ladder/stair/lift/elevator; descend/descent; climb). Comparison of the findings, both in the total sample (N=14193) and in different age subsamples, showed basically homogeneous results to our sample. The function of GTCs in structuring the oneiric narrative has been determined through dividing the dream reports into units according to the classical narrative scheme (beginning, solutions, positive vs. negative endings). GTCs basically appear in the central section of the dream narrative as events or problems the dreamer has to deal with, or as clues and solutions he creatively finds.

#

Lost Childhood: Conflict, Loss and Trauma and Children's Dreams

Brenda Mallon, M.Ed., is a psychotherapist who has been researching dreams for more than 20 years. Previously on the Board of ASD, she is the author of 14 books including *The Dream Bible*, *Dreams, Counseling and Healing*, and *Helping Children to Manage Loss*. She is an executive member of the Manchester Area Bereavement Forum.

AAbstract
AAbstract

Conflict, loss and trauma influence children's dreams and cause deep anxiety. Findings from all around the world reflect the need to respond to children's loss and using dream drawings we can come closer to understanding the impact of loss and find ways of alleviating distress.

#

Dreams at the Heart of Creative Writing

Brenda Mallon, M.Ed., is a psychotherapist who has been researching dreams for more than 20 years. Previously on the Board of ASD, she is the author of 14 books including *The Dream Bible*, *Dreams, Counseling and Healing*, and *Helping Children to Manage Loss*. She is an executive member of the Manchester Area Bereavement Forum.

Summary of Presentation

Writers throughout history have been inspired and influenced by their dreams. In this workshop we will explore how to spin the images and narratives in dreams into tales, stories and memoirs. You will discover how your dreams are at the heart of the creative writing process.

#

Images of Health in the Dreams of Recovering Addicts

Wayne McEwing, M.A., has spent most of his career working with the dreams of addicts in recovery. He published his first paper, 'Dreams and Addiction' in 1991. He currently lives in New York where he writes, gives workshops and works with individuals in recovery from a wide range of addictions.

Abstract

Fourteen years of work with the dreams of addicts in recovery have presented ample, virtually inexhaustible examples of images of pathology. Their specifics vary from addiction to addiction, but they claim attention, demanding center stage in any consideration of the subject's dream life. Just as the use of addictive substances and behaviors actively prevented addicts from having any contact with an inner life, so the drama and vividness of images of turbulence and conflict serve to drown out the quieter, almost imperceptible images of health.

Where real change and growth happens is in the way the subject is able to define and explore what healthy behaviors and responses might look like. Many people in recovery find that doing the opposite of what they have always done is the only code of conduct they have to rely on. For them, a new, personal set of images from within which offers a less tormented habit of thinking and some sense of emotional "rightness" needs to emerge if they are to have a different life. In the past they learned that virtually all their inner responses to life, their "instincts" themselves, were destructive and would kill them. What they can find in their dreams, with the help of a dream worker who

is alert to even the most seemingly trivial whiff of encouragement, is a delicate but tenacious strain of imagery that will grow and strengthen if noticed and cultivated. Supportive figures will appear, slogans of recovery will work to resolve issues in the dreams, even images of “borrowed” health will start to become their own. From beneath the wreckage, innate patterns of health will move the individual toward their potential to live with a level of freedom they never before anticipated.

#

Voice Dialogue and Body Work

Hermine Mensink, M.A., is a licensed psychotherapist and family therapist in the Netherlands. She works at a Mental Health Institute and in private practice. She started working with dreams in 1985 when she studied Psychosynthesis, and dreams continue to be an important part of her life. For several years she studied Voice Dialogue under the tuition of Hal and Sidra Stone.

Summary of Presentation

Participants will undertake a dream journey through the body, identifying and becoming aware of body sensations, body posture and body emotions, gaining awareness of the involvement of the body within the dream. The Voice Dialogue approach will be part of this process.

#

The Precognitive, Teaching and Spiritual Dream: Is It Exclusively an African American Phenomenon?

Virginia Milhouse, Ph.D., is an Associate and Fulbright Professor of Human Relations at the University of Oklahoma. The author of five books and more than 20 journal articles, she is currently working on a book called *Dreams, The Creative Language of the Inner Teacher*. Virginia plans to co-sponsor a regional meeting at the University of Oklahoma College of Continuing Education in Norman, Oklahoma in 2004.

Abstract

Recent research (Vigilant, et. al., 1991) shows that all human beings may be descendants of a single African female—dubbed the mitochondrial DNA mother of humanity—born some 150,000 to 200,000 years ago. She was the prototype for human kind and her consciousness permeates our psychodynamics including our psycho-spiritual, and psycho-pathology (Bynum, 1995). If this is true, it is possible that our present day individual consciousness may bear some interconnectedness with this older and deeper familial consciousness. It is also possible that this perspective is at the root of our present day “collective unconscious” and could help illuminate the phenomenon of dreams. Given this rich, but barely touched history of African American dreams and familial African consciousness, this paper suggests: (1) that while the precognitive, teaching, and spiritual dream is not, exclusively, an African American phenomenon, such dreams may be tempered by a familial African consciousness; (2) that a familial African consciousness perspective allows African Americans to view the history of dream interpretation from many different perspectives and (3) a need for a dialogue about the usefulness of a familial African consciousness perspective for the Association for the Study of Dreams.

#

The Contribution of a Dream Analysis Method to Cognitive-Behavioral Therapy

Jacques Montangero, Ph.D., is Professor Emeritus of the University of Geneva and psychotherapist with the Phenix Foundation, Geneva. He has published extensively on the cognitive aspects of dreaming. He is currently conducting research on the use of dream analysis in cognitive-behavioral therapy.

Abstract

Most specialists in cognitive-behavioral therapy do not make any use of dreams in their therapies, although A. Beck advocated the use of dreams (without proposing any method to that purpose). The reason is that dream analysis is supposed to be related to the “unconscious”, in the Freudian sense of the term. Yet, from a cognitive viewpoint, the content of dreams is related to different categories of topics that reveal the clients’ current and past concerns, ideals and aims rather than their infantile sexual wishes. Basic research of cognitive aspects of dreaming (Montangero, 1999) has revealed the presence of six main processes of dream production. Knowing how these processes work helps us to understand meanings conveyed by dreams. The DMR method, elaborated to interview the participants in this research, permits the therapist and the client to find in the dream meanings related to the client’s life. The three steps of the method are: a new description of the dream specifying everything that was visualized or not, a systematic search for memory sources of the dream content and a reformulation of the dream report in more general terms. Concerns, wishes, ideals and past episodes of the client’s life that had not been mentioned before are brought to the therapy thanks to the DMR method. This material can be used to help the client become conscious of cognitive distortions, of dysfunctional behaviors or of deep schemas that orient the client’s interpretations of life events. The talk will conclude by summarizing the comments of 15 specialists of cognitive-behavioral therapy who have been recently introduced to the DMR method and have started using it. Their comments specify in what respects the dream analysis method brings a complementary contribution to the usual strategies of cognitive-behavioral therapy.

Montangero, J. (1999). *Reve et cognition* [Dreaming and cognition]. Liege (Belgium): Mardaga.

#

Shamanic Dreaming: Dream Reentry and Tracking

Robert Moss, M.A., is a lifelong dream explorer, shamanic counselor, bestselling novelist and former professor of ancient history. He teaches Active Dreaming, his pioneer synthesis of dreamwork and shamanism, and is the founder of a contemporary Dream School that offers a three-year training for teachers of Active Dreaming. His many publications include *Conscious Dreaming*, *Dreamgates*, and *Dreaming True*.

Abstract

Among the indigenous peoples of North America, a common name for the shaman is “one who dreams”, implying one who dreams profusely, one who can embark on dream travels at will, one who can dream for others and heal within the dreamspace. In

Mohawk – a language I studied after I started dreaming of shamans of long ago – the word for shaman, doctor or healer is the same: *atetshents*, “one who dreams”.

One of the great gifts of shamanic practice to modern dreamwork is the understanding that dreaming may be *traveling* and that by learning to travel – consciously and intentionally – into the dreamspace we may put ourselves in contact with deeper sources of understanding and healing than are available to the “daily trivial mind”. Shamanic journeying techniques are especially helpful in facilitating dream reentry, and can be used to facilitate mutual conscious dreaming and group dream travel.

Fully remembered, the *experience* of a dream (as opposed to the often fragmentary and confused dream report) is its own interpretation. The best way to harvest the insight and energy of a dream – and to overcome nightmare terrors – is to go back inside the dream through the technique of dream reentry. Through the parallel art of tracking, we can learn to enter another person’s dream to bring them back helpful information, and to support them in their own exploration and healing.

Going back into a dream is like going back to a place you visited. Picture yourself returning to a friend’s house or to a landscape you visited on vacation. Revisiting a dream is very similar. You are going to learn that you can step back inside a dream just as you might step back into a room.

Shamanic drumming – a steady beat on a simple frame drum, typically in the range of four to seven beats per second – is a marvelous tool for helping many people to shift consciousness and travel into the dreamspace. The steady beat helps to override mental clutter and focus energy and intention on the journey. The rhythms of the drum correspond to brain wave frequencies in the theta band, associated with the hypnagogic zone and its dreamlike imagery. If you want a physiological explanation of why shamanic drumming is such a powerful tool for shifting awareness, you could say that the “sonic driving” of the drum herds our brain waves into the theta band, opening us to its characteristic flow of imagery. For whatever reason, steady drumming is often of great assistance in facilitating, accelerating, deepening and synchronizing the experience of conscious dreaming in a workshop setting.

The dual process of dream reentry and tracking (in which a dreamer works with one or several partners, sometimes a whole group) is a very powerful technique for dream exploration that facilitates experiential awareness of a larger reality. When two or more people are able to enter the same space in nonordinary reality and bring back mutually confirming information from that space, they have produced hard evidence of the objective reality of other realms. Through this process, we can bring through immensely valuable guidance and healing for each other. The partner or tracker can companion the dreamer on his/her journey, provide backup in challenging situations, or intervene directly in the dreamer’s space (but only with clear and informed permission) to open a path to healing and resolution.

#

Kutbuddinazade Mehmet Izniki's Work on Dream Interpretations and Conclusions

Reşat Öngören, Associate Prof., is the Chairman of the Department of Mysticism Studies, of the Faculty of Theology, Istanbul. His published books are: "*Osmanlılar'da Tasavvuf: 16th Century*" (*Tasavvuf in Ottoman's 16th Century*) and "*Tarihte Bir Aydınlık Tarikatı: Zeyniler*" (*An Elite Tariqat in History: Zeynis*). He has also published articles and presented on these topics internationally.

Abstract

In this presentation; our aim is to introduce 15th Century's primary mystic-scholar Kutbuddinazade Mehmet Izniki's work about the interpretation of dreams. The two books of this Arabic work are in Istanbul Suleymaniye Library, one book consisting of 151 foils and the other of 228 foils. The work is known by the names "İlm- al Tabir" (Science of Interpretation), "Ta'bir al- Kebir" (Great Interpretation) or "al Tabir al – Munif" (Well known/ friendly Interpretations).

It begins with views on the meaning of sleep, the meaning of the dream, what constitutes a true dream and the conditions under which those occur, the levels of dream interpreters, the sources and constituting parts of dream interpretation and it goes on to the explanations of symbols.

The explanation of the meaning of seeing Allah / God, prophets, angels, satan, paradise, hell, etc. in dreams is another interesting topic in this work. One of the most important features of this work, which makes it different from other interpretation books is that symbols are examined from three different perspectives or at three different levels / dimensions. The first level focuses on general interpretations, the second on mystic (tasavvuf) interpretations and the third on different and higher interpretations. Examining the symbols from different perspectives must have happened due to the wisdom of the writer as well as to his Sufi identity. Another striking feature of this historical book is that each main symbol is subdivided into some sub-symbols in alphabetical order. This leads to a classification which is unique.

#

Modern Mythografy

Joanne Oussoren, Dr., is a philosopher and performer who was born in the US and now lives and works in the Netherlands. In 1990 she started her Dream Theater in Rotterdam, the Netherlands, where she performs, acts, directs, writes scripts, uses computer animation and makes installations. She has also performed in the US and India.

Abstract

Droomtheater Rotterdam developed a new frame, called "Modern Mythografy", containing activities, inspired by theatrical techniques. Capacity and environment of the frame can be varied, depending on what is needed.

In 2002 a project was started with 'Woonbron-Maasoevers', our head-sponsor, a housing

Corporation and SVR, an organization for volunteer workers. We work on an European exchange project, called "Stories in Boxes ". Involved participants at this moment come from Spain, Bulgaria and Letland.

Droomtheater Rotterdam was founded in 1990, in a squatted space in the heart of Rotterdam. Since then it has been working on small-scale projects, dealing with storytelling, videos, and other playful interactive games. 'Dreams' in all this are relevant themes and elements. In cooperation with institutes for the arts and local organizations for social work, we realized several intercultural edutainment projects for kids and adults, for example, 'The Pythiade' in 2001, when Rotterdam was Cultural Capital of Europe, and an 'animation-installation' for Cinekid, a movie festival for children in Amsterdam'.

#

Transforming the Cancer Experience Through Group Dreamwork and the Use of Dream Imagery

Wendy Pannier, B.A., has worked with Dr. Montague Ullman since the early 1980s, completing many of his leadership and advanced leadership workshops. She has spoken about dreams and led dream groups for diverse audiences for almost 20 years, including cancer survivors at Wellness Communities. She has been an ASD board member (1999), and served as Secretary (2000-2001) and Board Chair (2002- 2003).

Abstract

One can be healed on many levels, regardless of the physical diagnosis, and dreams offer such healing potential. Current studies are showing that cancer patients who work with their dreams on a regular basis report an enhanced sense of emotional and spiritual well-being. Ongoing dream groups conducted by Wendy Pannier and Tallulah Lyons at The Wellness Communities (TWC) in Philadelphia, PA; Wilmington, DE; and Atlanta, GA, are providing an approach for working with dreams that enhances the mind/body/spirit connection for cancer patients. The Wellness Community is a national non-profit organization with 20 facilities in the U.S. and two abroad. TWC is dedicated to providing free emotional support, education and hope for people with cancer and their loved ones.

This project teaches basic group dream work techniques, based on the work of Montague Ullman and Jeremy Taylor, and helps participants integrate the healing imagery that evolves through ongoing dream work. The project is rooted in the long-recognized values of cancer support groups (documented by the work of Dr. David Spiegel at Stanford School of Medicine, 1985-93) and visualization techniques (pioneered by Drs. Carl O. and Stephanie Simonton and others in the 1970s). This work has evolved into the fast-growing field of psychoneuroimmunology, or PNI. Research conducted over the past decade demonstrates that there are complex interrelationships among behavioral, neural, endocrine and immune processes. PNI studies affirm the effectiveness and demonstrate the physiological changes brought about by visualization techniques. Generic guided imagery visualization tapes by people such as Belleruth Naparstek are even covered by major health care providers or funded by pharmaceutical firms.

What is special about the work of this dream group project at The Wellness Communities is that it uses recognized and proven modalities of support groups and visualization techniques and takes them to the next level by customizing them with the ~~work~~ with the individual's dream imagery falls into two primary categories: working with and transforming negative dream images (e.g., those from nightmares) and working with positive and healing dream images. Based on the principle that nightmares bring to consciousness issues that are of critical importance for survival, we have theorized that transformed nightmare images correlate with transformed emotions that are of critical importance for health and wholeness. Similar techniques have been used by Barry Krakow, M.D. and others for treating nightmares. Our work is showing that images from nightmares can be used effectively with visualization techniques aimed at pain reduction, treatment and recovery. Additionally, as documented by Patricia Garfield, Ph.D., as one goes through a healing process the dream imagery evolves and becomes more positive. These positive healing images can be enhanced through the use of visualization techniques.

This paper includes case studies from members of the three dream groups and explains how dream images are used in guided imagery visualizations. The paper cites recent clinical findings on positive physiological effects of visualizations that are grounded in sensory memory and performed in an altered stated. Additionally, the paper reports on the results of assessments done with participants in the three groups.

#

What I Have Learned from My Own Dreams

Cynthia Pearson has chaired the "Long Term Journal Keeping" panels for six years and presides over Dreamjournalist.com, "A Website for People Who Write Down Their Dreams." She is the author of several books and serves as the secretary of the board of ASD.

Jean Campbell, M.A., is CEO of The iMAGE Project, moderator of The World Dreams Peace Bridge, and author of several books and articles, including *Dreams Beyond Dreaming* and the first Dream Scouts Adventure book, *Under the Crystal Tree*. She has been Chair of the ASD Development Committee since 2001, and moderator of the ASD Online Bulletin Board since 1997.

Jo Harthan, Ph.D., holds a first class Honours degree in Biology and a Ph.D. in Chemistry. She is currently lecturing in Clinical Physiology at The People's College, Nottingham, where she teaches Biomedical Science on degree level programs. She has been keeping a dream journal for 13 years.

Robert Hoss, M.S., is the President and former Chairman of ASD Board of Directors. He is an instructor of Dream Psychology at Scottsdale College, and was Past President of the Texas Parapsychology Association. Principally trained in Gestalt work, he has also performed significant investigative work into the psychology of color and authored

The Language of Dreams.

Curtiss Hoffman, Ph.D., holds a B.A. from Brandeis University in Mediterranean Studies and a Ph.D. from Yale in Near Eastern Languages and Literatures. He teaches archaeology and anthropology at Bridgewater College, MA. His current interests include the archaeology of the sacred, cross-cultural myth/dream themes, and dreams as an expression of spirituality.

Ralf Penderak is a nurse at a university hospital in northern Germany. He is also in private practice as a 'Heilpraktiker' (alternative healer /naturopath). He has worked with his own dreams for over 20 years, starting with Jungian approaches and then discovering lucid and psi dreams.

Abstract

At ASD-13, Dennis Schmidt chaired the first panel on long-term journaling, framing and exploring the personal dream journal as the fundamental instrument of dream study. The concepts and issues that emerge from this appreciation are still as Dennis described them in 1996:

"...In the tradition of the naturalists whose patient observations prepared the ways to elegant understandings of physics, chemistry, and biology, home journal keepers record and discover events and regularities that astonish and enlighten...Scholar and journalkeeper alike need to recognize that the personal journal is a uniquely sensitive instrument that may enlighten not only the individual dreamer but the whole field of dream study."

Since then, long-term journalers have met at each ASD conference to discuss long term record keeping and continue our cross-fertilization. In 2004, panelists will reflect on "What I have Learned from My Own Dreams," providing a sampling of empirical observations from people who have recorded and studied their dreaming for a considerable span of time.

After a few years of dream journaling, Jean Campbell began reading over her accounts to look for possible dream themes. In "Finding My Body in Dream Journaling," she will recount her discovery that many of her dreams took place in the same few locations: the inlet, the school, the headlands. It was not until she began training in DreamWork/BodyWork that she realized these and other locations represented areas of her body.

In "Minding the Message of the Dream," Jo Harthan will describe how recording her dreams led to recognizing the intuitive self and the leading role it plays in shaping dreams and portraying the psychic reality of the activities of the ego. She will use specific examples to illustrate the dangers of ignoring these dream messages and also show how they subsequently guided her into making the right choices.

Curtiss Hoffman and Bob Hoss will team up to present "Color Content: Significance for Long-term Dream Journaling." The first author will discuss maintaining his dream records on a customized database for 11 years, allowing for easy research on many properties of his dreams including color. The second author will present results from a sampling of dreamers and their journals to compare the relative content differences. A Lüscher color test treatment will be applied that suggests a connection between personality and color content. Together, the presenters will discuss the results of a study of colors over time in a sampling of one dreamer's long term journal.

Ralf Penderak's presentation will describe how "Wake Induced Lucid Dreams (WILD) Helped Me Deal with My Fear of Death." He will describe his emotional challenges as a nurse working with terminal patients; his long standing intellectual interest in consciousness, NDEs and reincarnation; and his practices of meditation and lucid dreaming. With WILDs, he has found a more reliable means for dream experimentation, and a path to the "peace and unity in transcendence, in letting go of myself" and the fear of dying.

Cynthia Pearson will moderate the panel and facilitate discussion with audience members following the presentations.

Whatever facet we focus on during our panel presentations, our ultimate objective remains constant-- to stress the importance of journal keeping, and to highlight the unique and invaluable instrument that is the dream journal.

#

Threat Simulation Theory of Dreaming

Antti Revonsuo, Ph.D., is head of the Consciousness Research Group at the University of Turku, Finland. He is a Research Fellow of the Academy of Finland, and is the European Editor of the journal *Consciousness and Cognition*. He is the author of the threat simulation theory of dreaming, as featured in the special issue on sleep and dreams in the journal *Behavioral and Brain Sciences* (2000).

Summary

The threat simulation theory of dreaming holds that while asleep we practice, in a safe environment, attempts to deal with and overcome threats. The theory holds that this function is the result of evolution. These threats can include physical threats, needing sensory-motor practice, or interpersonal threats, such as to self-esteem. Discussed will be whether the theory is needed to explain the occurrence of threats in dreams, and how these threats in dreams are related to waking life.

#

Eco Dream Work

Lauren Z. Schneider, M.A., M.F.T., is a private psychotherapist and certified "DreamTender" from the Pacifica Graduate Institute. She supervises psychotherapy interns in dream therapy at the Maple Counseling Center in Beverly Hills; lectures at The Learning Annex, the Southern California Counseling Center, and Borders Books; she conducts dream groups throughout Southern California.

Abstract

"Asleep, we turn our attention to the reality of our interconnectedness as members of a single species. In this sense, we may regard dreaming as concerned with the issue of species interconnectedness. " Montague Ullman

We do not live in a vacuum. Nor do we dream in a vacuum. The practice of Eco Dream Work is based on the understanding that there is a larger evolutionary consciousness to which we are intrinsically connected.

Dreams are an essential part of our individual development and our evolution as a culture and a species. As a dream therapist, I am listening to a collective and environmental consciousness speaking through personal dreams, and those of clients. Dreams have been recorded since the beginning of time, in stories of the Old and New Testament, the Koran and, the spiritual teachings and folklore of other cultures. Human history is abundant with dream accounts that are attributed to the Gods as messages of wisdom, prophesy and divine intervention. In these accounts, the dreams are intended for the individual to be shared publicly to inspire and educate, or warn of some impending danger, and to secure a safe and meaningful future for the community. The messages of many dreams are intended for sharing beyond the private sanctuary of a therapist's office in a group or community setting.

I began a recent dream group with the suggestion that we might approach dream images such as the whale from a collective point of view. One of the group members exclaimed, "Oh my God, I had a whale dream last night. I forgot until you mentioned this." Synchronicities are often present as an affirmation that we are dealing with the collective aspects of psyche. Her dream is as follows, *"I am in a second story room which is all white and very clean, not a bit of clutter. I am speaking with my sister who is and has been very angry with me. I am not angry and with great compassion, attempt to explain to her why she is angry. I realize that my understanding is not going to make any difference to assuage her anger. I am instructed to go downstairs to the basement. A white woman lets me in the door. The basement is cramped full of Maori warriors, mostly men and some women, in face paint and ritual costume. They are chanting. I know that I need to chant with them. My husband and a couple friends are going off in a car for dinner. I am torn but decide that I want to stay with the chanters. We are chanting to call the whales.*

When asked what she would say is the reason for her sister's anger, the dreamer replied that she thought her sister was very angry at their father and projecting it onto her. Dreams that emerge from the Western psyche echo the same messages as prophecies and mythologies from indigenous cultures. Dream images such as the Great Whale cross cultural boundaries as well as cultural mediums. Similar themes emerge from these dreams and from the film "Whale Rider". The whale is symbolic of the animal instinct, which lives in the unconscious ocean of all humankind. "Many myths speak of how all life upon the planet, especially human, sprang from the seas. Because of this...the whale is an ancient symbol for creation – be it of the body or our world." (Ted Andrews, *Animal-Speak*, pg.321). Each of these dreams reflects the need to call upon the Great Whale, i.e. to recall our instinctual nature and essential connectedness to the body of the world, the process of creation itself.

#

Real and Dreamed Staircases: Settings of (Not Only) Vestibular Arousal

Rainer Schönhammer, Ph.D., has been Professor of Psychology at the School of Art and Design in Halle, Germany, since 1994. His involvement with dreaming grew out of aesthetic issues, especially the phenomenological inquiry into the experience of the moving body and an interest in the anthropology of media: dreams of motion; motion pictures and dreams.

Abstract

At the turn of the 20th century James R. Jewell (1905) stated the following in the report outlining a questionnaire study of children's dreams: "In dreams of floating, a peculiarity is brought out which the writer has not seen mentioned elsewhere, viz., that in over half the cases there is a definitive location for the dream experience, usually some particular staircase in the home." (p. 4) In his book, *Dreams and their Meaning*, Horace Hutchinson (1901) already had argued that dreams of floating down the stairs seem "to be the very infancy of the art of dream-flying, and belong almost as much to the falling as to the flying class. It is really scarcely more than a slightly glorified fall" (p. 125). Havelock Ellis (1911), nevertheless, was equally fascinated by dreams in which he felt a "gliding downstairs, but not supported by the stairs" as by dreams in which he found himself "rhythmically bounding into the air (...) remaining there for a perceptible interval" (pp. 131/2).

Examples of dreams in which a staircase figures as a setting for floating, flying, falling or dizziness are provided by many authors (cf. Arnold-Forster, 1921; Eisinger & Schilder, 1929; Freud, 1942; Mallon, 1989; Róheim, 1952; Schmëing, 1938; Stekel, 1911; Vold, 1912; Volkelt, 1875; Worsley, 1988).

Freud (1900), who confessed to having had no experience of dream-flying, mentions a dream in the first edition of his dream book in which he jumps upstairs with great momentum only to find himself paralyzed in the next moment. He concludes: "A peculiar condition of my motor system during sleep cannot be responsible for this dream content, since a moment earlier I found myself, as though in confirmation of this fact skipping lightly up the stairs" (p. 166).

As is well known, Freud later interpreted dream stairs as symbol of sexual activity. We find this thesis illustrated by a dream report and analysis that Rank added to later editions of Freud's book (Freud, 1942). Alternative symbolic interpretations of dream stairs have been suggested by Silberer (1988/1911), Eliade (1961) and Ouspensky (1970).

Based on a phenomenological analysis of published staircase dreams and reports drawn from my own interview samples, I will argue that dream staircases are a setting, which appear in the dreamer's mind in (not only) vestibular aroused moments of sleep as a recollection of (not only) vestibular arousal experienced in real staircases. This phenomenological perspective corresponds to theoretical, clinical and experimental evidence concerning the role of vestibular arousal/stimulation (and its relation to rapid eye movements) in intense dreaming, i.e. dreaming that includes a heightened consciousness of the actual state of body, e.g. its paralysis, and mind (cf. Barrett, 1991; Federn, 1914; Glonig & Sternbach, 1953; Hobson, 1989; Hobson & McCarley, 1977; Hoff & Pötzl, 1937; Hunt, 1989; Leslie & Ogilvie, 1996; Nielsen, 1991; Roffwarg et al., 1962; Schilder, 1942; Schönhammer, forthcoming; Woodward, 1990).

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#

The Big Five Personality Factors and Dream Content

Michael Schredl, Ph.D., is an engineer and a psychologist. Since 1990 he has been doing research at the sleep laboratory of the Central Institute of Mental Health, Mannheim, Germany. His recent research is on "habilitation" in dream recall. He also leads classes on dreams and autogenic training.

Abstract

The continuity hypothesis which states that waking-life experiences are reflected in dreams is widely accepted in the field of dream research (e.g., Schredl, 2003). In terms of interindividual differences in dream content, it should be possible to relate these differences to interindividual differences in a waking life parameter, e.g., personality traits. Research investigating the personality dimension "thin vs. thick boundaries" (cf. Hartmann, 1991) has been promising, i.e., persons with thin boundaries reported longer and more bizarre dreams which more often incorporated unusual phenomena, verbal interaction, physical injury and children (Schredl et al., 1999). In the present study, the Big Five personality factors which are widely used in the field of personality research and assessment were investigated in relationship to dream content.

Method. Participants kept a dream diary over a two-week period and were asked to record up to five dreams. Dream reports have been typed, randomized and scored along scales measuring the occurrence of specific characteristics of the five personality traits (Two or three scales for each personality dimension). The participants also completed the German version of the NEO-PI-R (Ostendorf & Angleitner, 1994) measuring the Big Five personality factors (neuroticism, extroversion, openness to experience, agreeableness, conscientiousness). Overall, 444 persons (376 women and 68 men) participated in the study. The mean age was 23.5 ± 5.7 yrs. 422 participants reported 1612 dreams. Mean dream length amounted to 155 ± 130 words (Range: 5 to 1320 words).

Results and Discussion. Overall, the correlation coefficients have been very small and rarely statistically significant in the expected way.

First of all, the small number of dreams (a maximum of five dreams) reduces the correlation coefficients due to measurement errors. Schredl (1998) pointed out that twenty dreams per subject will be more optimal to study the trait aspect of dream content. Second, personality dimensions are one influencing factor among others, i.e., future studies should also include state factors such as, for example, daily activities, which also affect dream content in a considerable way (e.g., Schredl & Hofmann, 2003).

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#

Cognitive Categories in Dreams and Brain Functions in Sleep

Sophie Schwartz, Ph.D., studied biology and psychology in Switzerland and received a research grant for a Ph.D. program at UC Berkeley. Her interest in dreams lies in the neuropsychological and cognitive neuroscience perspective. At present she is a postdoctoral student at UCL, London, where she researches the neuroimaging of sleep-dependent learning, attention, and visual processing.

Abstract

During waking and dreaming states, information is processed within specialized, functionally segregated cerebral systems, but conscious experience requires integration within and between these partially independent systems. Yet, dreaming and waking states differ by the distinct physiological and perceptual constraints that they impose on such functional integration.

During sleep, sensory inputs from the environment are greatly reduced. Recent neuroimaging studies of sleep suggest that monitoring, multimodal integration, and attentional filtering from fronto-parietal regions are all decreased. By contrast, visual, emotional and memory processing during sleep is suggested by substantial activation in sensory occipito-temporal regions and limbic structures. Thus, processing of information within specialized brain regions may occur without constraints from external inputs or control from higher-order brain regions. How may dream content relate to this particular functional state of the brain?

I used multidimensional statistical methods to categorize large series of dream reports on the basis of their word content, automatically and without any a priori coding of their meaning. A main finding from these statistical analyses is that different categories of dreams can be distinguished based on their relation with clearly separable cognitive processes, such as visuo-spatial experiences, motion, activities involving objects or people, emotions, and recent memory reprocessing. These well-defined cognitive categories are known to involve separate brain systems. This indicates that different categories of dreams may correspond to distinct, reproducible patterns of brain activity. Finally, recent memories in the dreams highlight a possible functional relationship between waking experiences, dream experiences, and memory processing.

Taken together, these findings suggest that dream phenomenology can inform us about cerebral functional segregation during sleep. Off-line processing of information within specialized brain regions outside influences from external inputs or other brain regions may provide a mean by which the modular architecture of brain functions is protected and consolidated.

#

Dreams of the Children's Peace Train
Dreams of the Children's Peace Train

Fred Jeremy Seligson, J.D., is a Professor at the Hankuk University of Foreign Studies, Seoul, Korea. He has been ASD member and presenter at most conferences since 1988. He is the author of *Oriental Birth Dreams*, *Queen Jin's Handbook of Pregnancy*, and other publications.

Abstract

On July 26, 2002, I woke from a dream:

WE'RE RIDING THE PEACE TRAIN

Some people and I are wandering out in the countryside of an unknown country by a poor village. Now a steam engine train is waiting for us on the tracks. We all get on and ride. My friend, Ada is there. So are you. So am I. A banner in front of the engine says, PEACE TRAIN! Our train carries us all the way to the capital building in Washington, D.C. President Gore and many others are waiting outside the capital and applauding our Peace Train! I am floating in the air with joy, and land safely on my feet.

I shared this dream with the Yahoo e-discussion group World Dreams Peace Bridge group Worlddreams@yahoogroups.com (48 members), and from there during our discussions over several weeks our idea of peace trains and particularly of a CHILDREN'S (and other people's) PEACE TRAIN traveling to the capital to meet the President of every country was born.

WHY DO WE NEED A CHILDREN'S (and Other People's) PEACE TRAIN?

Of all people, the children are most affected, now and in the future, by poverty, war, pollution and other social ills. Of all groups, children can have the greatest emotional and intellectual appeal to the general public and governments through their actions towards highlighting these problems in their own lives and offering cures for them.

Of all beings, children are the most innocent and least politically minded; yet they are often the ones who suffer the most from social, cultural and economic wrongs of adults. So we unveil and initiate today this Children's (and Other People's) Peace Train in Europe on behalf of the children of this planet. This is an opportunity for children (and adults, too) to give and receive peace training, a chance to discuss their personal experiences of peace and joy with their classmates, and then write and illustrate their own Children's Peace Train books.

The entire world can participate in the project and can contribute towards changing the world at a volatile time, without much expense. Children (and adults, too) from places far away from each other will feel something in common, a part of a world endeavor.

#

Girls of Hiroshima: Epic Poem with the Help of Dreams

Fred Jeremy Seligson, J.D., is a Professor at the Hankuk University of Foreign Studies, Seoul, Korea. He has been ASD member and presenter at most conferences since 1988. He is the author of *Oriental Birth Dreams*, *Queen Jin's Handbook of Pregnancy*, and other publications.

Summary of Presentation

This is an explanation and reading of 28 years of writing and revisions, *Girls of Hiroshima*. Dreams influenced the direction of this nearly 300-page work, and indeed saved it from the waste bin. Several poems also are direct records of dreams, and others are about dreams. But the whole poem as it flows is like a dream itself.

#

Ayahuasca Visions: A General Characterization and Comparison with Dreams

Benny Shanon is a Professor of Psychology at the Hebrew University of Jerusalem. His main research areas are the phenomenology of human consciousness, the conceptual foundations of cognitive science, and the philosophy of psychology. Publications include *The Antipodes of the Mind* (2002), a phenomenological study of the special state of mind induced by the psychotropic brew Ayahuasca.

Abstract

This lecture is based on a comprehensive, decade long investigation that the author conducted on the powerful psychoactive Amazonian brew Ayahuasca. Ayahuasca is primarily known for the visions that it produces. As indicated by anthropological research, some content items are especially prevalent in these visions. Practically all scientific research of Ayahuasca was conducted within the framework of the natural sciences or in anthropology. My work is a pioneering cognitive psychological study of Ayahuasca. It is based both on my own extended firsthand experiences with Ayahuasca and on interviews conducted with more than 200 individuals in different places in South America. Among other aspects, this work presents the first systematic and quantitative investigation of the interpersonal commonalities in ayahuasca visions. It was found that the most frequent items in the visions are serpents, felines, mythological creatures, fabulous architecture, objects of art and magic, as well as divine beings. Remarkably, these commonalities are found with people having different personal and socio-cultural backgrounds. A quantitative comparison I have conducted with dreams reveals very different profiles of item frequency.

Here, I shall present the rationale and methodology of my research on Ayahuasca, with a specific focus on the study of the visions induced by this brew, summarize the main empirical findings pertaining to these visions, and consider the data from a theoretical point of view. Specifically, I shall point out that the phenomenology of Ayahuasca visions can be accounted for neither by the Freudian nor by the Jungian conceptions of the unconscious. Ramifications for a general cognitive theory of human consciousness as well as broader philosophical reflections will be indicated.

#

Comparative Analysis of a Dream Series

Alan Siegel, Ph.D., is an Assistant Clinical Professor, UC Berkeley, and Adjunct Professor at Alliant University, San Francisco. An ASD Past-President (1999-2000) and past Program Chair (2001 and 2003), he is currently ASD's Education Chair, and author of *Dream Wisdom: Uncovering Life's Answers in Your Dreams*.
Kelly Bulkeley, Ph.D., is Director of the Dream Studies Program at John F Kennedy University and a Visiting Scholar at the GTU. An ASD Past President, he is author and editor of several books, including *Dreams of Healing*, *Visions of the Night*, *An Introduction to the Psychology of Dreaming*, and *The Wilderness of Dreams*.

Abstract

Clinicians and researchers agree that interpretation of a series of dreams provides a more valid basis for identifying underlying personality dynamics, developmental issues, and psychopathology. Nevertheless, most clinical literature emphasizes individual dream interpretation and neglects more thorough analysis of a dream series. In addition, few psychotherapists have had any training, supervision, or practicum experience on how to approach the formulation and interpretation of a series of dreams from an individual. This seminar provides a short introduction to diverse theoretical approaches to working with a dream series and then allows for a practicum with participants discussing the dynamics of a dream series. This practicum phase of the symposium will be followed by an expert panel discussion highlighting differences and similarities in the three theoretical perspectives.

#

Transforming Posttraumatic Nightmares in Children and Adults: Clinical and Ethical Issues

Alan Siegel, Ph.D., is an Assistant Clinical Professor, UC Berkeley, and Adjunct Professor at Alliant University, San Francisco. An ASD Past-President (1999-2000) and past Program Chair (2001 and 2003), he is currently ASD's Education Chair, and author of *Dream Wisdom: Uncovering Life's Answers in Your Dreams*. He is a clinical psychologist in independent practice in Berkeley and San Francisco.

Abstract

This workshop will teach participants to more effectively understand, explore, and resolve dreams and nightmares which occur after traumatic events in the life cycle such as the September 11th tragedies, as well as after natural disasters, car accidents, victimization by violent crimes or abuse, and profound losses. The presenter will highlight symbolic patterns in posttraumatic dreams and link them to key psychological issues and stages in the emotional recovery from trauma and grief.

Emphasis will be on repetitive dreams, themes and symbols, how dreams portray the dreamer's metaphoric attempts to resolve the core conflicts over the course of weeks and months, references in dreams to losses and traumas of the past, anniversary reactions and delayed posttraumatic symptoms emerging in dreams, the need for support and reassurance for nightmare sufferers, techniques for resolving recurrent nightmares and recognizing common posttraumatic symbols. Traditional and innovative clinical approaches to resolving nightmares of trauma survivors and the more general use of dreams in treating trauma survivors will be covered. Ethical and cross-cultural

aspects of working with posttraumatic dreams will be related to all aspects of the presentation.

To provide a more personal dimension, post-traumatic and grief dreams of patients or clients of workshop participants will be used to identify common patterns and stages in dream themes and to illustrate how dreams can help people identify their characteristic style of facing change, resolving emotional impasses, discovering deeper meaning and renewing hope during troubling times. Participants and the leader will use a modification of Montague Ullman's Experiential Dream group process to generate and synthesize associations.

Another area of emphasis will be on the benefits of looking at a series of dreams as a more complete picture of our unconscious reactions to trauma. Attempts to unconsciously react to and resolve a trauma over the course of a series of dreams evolving will be explored.

A four stage approach (Reassuring, Re-scripting, Rehearsing, and Resolving) to nightmare resolution will be presented as a model for helping clinicians and educators who work with children and families who have experienced unexpected traumas, and expected, but difficult life transitions.

A packet of handouts will be given to participants to summarize key theories and applications of clinical research on post-traumatic dreams. In addition, dream vignettes drawn from my book, *Dream Wisdom*, will be included so that they can be used for teaching and learning purposes after the workshop (and possibly during the workshop if time permits).

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#

Major Hopkins' Deam Collection: 391 POW Dreams from WWII

David Stevens, M.Sc., C.Psychol., is a Senior Lecturer of Psychology at Thames Valley University, London. He is the designated researcher for Major Hopkins' dream diaries, on behalf of the British Psychological Society Archive, London.

Abstract

Major K.D. Hopkins' notebooks constitute a unique record of dreams from British officer POWs during WWII, along with the preliminary attempts of the collector to analyse them by theme and content. 391 dreams survive in four exercise books (one is lost), from around 80 dreamers. Tables of content, symbols, frequencies, dreamers and dates are

given in another, while various psychological notes exist in a fragmentary volume. This material was recovered from the prison camp near Hildburghausen, Germany, after the war, and found its way to the London archive of the British Psychological Society, under the auspices of which the present author has carried out transcription and analyses.

The dream collection will be lodged at DreamBank.net for further study. No other substantial, contemporaneous, collection of WWII POW dreams is known to exist, and this, alone, makes it an object of scholarly interest, both historically and psychologically. Major Hopkins' own analyses were not completed, perhaps due to his illness and eventual death in captivity, but this paper presents an overview of the collected dreams, based in part on his outline. The POW dreams are here categorised by themes, which include food and eating, capture and escape. and types include anticipatory ('premonitory or prophetic dreams' in Major Hopkins' terms) and lucid ('controlled' and 'continued') dreams.

Comparisons will be made with the dreams of Holocaust survivors, WWII, Korean and Vietnam veterans, [see Barrett (ed.), 2001] with regard to combat dreams and nightmares in particular, and with dreams of civilians affected by combat [see Krippner & McIntyre (eds.) 2003].

A specific comparison will be made with dreams of British civilians collected during 1940 by the Mass-Observation study, now held at the University of Sussex.

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#

Dreams, Buried Icons and Pilgrimage: The Dreaming Tradition of a Greek Mountain Village **Dr Charles Stewart**

Summary

Directed by dreams, which told them where to dig, villagers on the Cycladic Greek island of Naxos unearthed an early Christian icon in the 1830s. This icon became the focus of the largest pilgrimage on the island. This paper explores the tradition of dreaming for buried icons and treasures, which continues to the present day. The discovery of miraculous icons forms part of a millenarian scenario in which the declining economic fortunes of the village will be reversed. The presentation will make comparisons with other Christian pilgrimage centers in Europe, which were also founded on the basis of dreams (or visions) experienced by children.

#

The Dream as a Source of Knowledge

Bonnelle Strickling, M.A., Ph.D., R.C.C., is a Jungian psychotherapist and spiritual director in private practice and an instructor in philosophy and classical studies at Langara College in Vancouver, British Columbia. She is a past member of the ASD Board of Directors and has given workshops and seminars on dreams and spiritual growth in Canada and the United States.

Abstract

In the contemporary western tradition, knowledge is generally seen as empirically-based, utilizing observation, induction and verifiability. While this view of knowledge has worked well in science and our practical knowledge about the world, it has limited use in our pursuit of self knowledge and knowledge of the Other.

The pursuit of self-knowledge through inner work can be empirical in the ordinary way. A great deal of analysis and therapy involves “getting to know ourselves”, observing ourselves in much the same way as we would observe anything else. The challenges of phenomenology have shown us that there are special problems with self-observation, nevertheless, it is possible to learn a great deal about oneself simply through attending to the phenomenology of consciousness. We can learn about our own emotional patterns, our ways to responding to the world, our difficulties with relations with others, and many other activities of the inner world as it responds to the outer world. Various contemporary therapies such as cognitive behavioral therapy, emphasize this sort of self-knowledge and our relation to it.. However, there is another aspect of the development of self-knowledge which is not so accessible to the will.

In order to truly know ourselves, we must have knowledge that is not acquirable exclusively through the activities of the will. The knowledge of the deeper self is received from a source that is powerful, mysterious and, from the point of view of consciousness, involuntary. It is beyond our capacities to control. Instead we must treat what we receive with respect and enter into a very different way of thinking which involves a sort of holding of and circumambulation around what is given, as well as conceiving of ourselves as in part an ongoing mystery connected to Otherness. In this paper, I will explore the place of the dream in the development of this knowledge.

#

Three Fishy Dreams

Bonnelle Strickling, M.A., Ph.D., R.C.C., is a Jungian psychotherapist and spiritual director in private practice and an instructor in philosophy and classical studies at Langara College in Vancouver, British Columbia. She is a past member of the ASD Board of Directors and has given workshops and seminars on dreams and spiritual growth in Canada and the United States.

Abstract

The fish is a symbol that has complex spiritual meanings. An ancient Christian symbol, it is also a symbol of material emerging from the deep unconscious, the appearance of the

Other, and other aspects of the appearance of unknown and often numinous elements of the psyche.

In this paper, I will describe and discuss three dreams that feature fish symbolism. The first dream features the fish as a symbol of death and rebirth, a Lazarus-like fish that is able to transform itself from having been dead and cooked to being alive and thriving.

The second dream features the fish as a symbol of the depth of the dream material and the transformation of evil into good. The third dream features the fish as a symbol of unexpected and profound spiritual transformation and the experience of the Otherness of the divine.

All three of the dreams are examples of dreams about the divine, and the various guises in which the divine can appear. Although all three of them belong to people who see themselves as participants in the Christian tradition, with the exception of the fish, none of them involve "official" and familiar Christian symbolism; each is quite individual, and emphasizes experiences of the natural world. I will argue that many Christian dreamers have rich imagery of the natural world in their dreams as a compensation for the neglect of our relation to the natural world in the Christian tradition.

#

Swedish-Language Morning Dream Group

Gunnar Sundström, B.A., is a psychologist and licensed psychotherapist of psychoanalytical orientation. He is a board member of the Swedish Dream Group Forum.

Kerstin Andersson, B.A., is a licensed psychotherapist who has worked with dreams using the Ullman method since 1980. She was one of the founders of Dream Group Forum in Sweden and was its president for its first ten years.

Summary of Presentation

The Montague Ullman method of working with dreams will be presented in a group setting. This is a non-intrusive method with an emphasis on the dreamer's safety in the group. Members of the workshop can share a dream with the group, and the group can work with the dream.

#

The Montague Ullman Approach of Working with Dreams in a Group Setting

Gunnar Sundström, B.A., is a psychologist and licensed psychotherapist of psychoanalytical orientation. He is a board member of the Swedish Dream Group Forum.

Summary of Presentation

The Montague Ullman method of working with dreams will be presented in a group setting. This is a non-intrusive method with an emphasis on the dreamer's safety in the group. Members of the workshop can share a dream with the group, and the group can work with the dream.

#

Archetypal Group Projective Dreamwork - Intimacy, Self-Empowerment and Understanding

Rev. Jeremy Taylor, D.Min., S.Th.D., is one of the original four co-founders of ASD and the author of many well-known and respected books on dreamwork. He is founder/director of the "Marin Institute for Projective Dream Work" and teacher of dreamwork and related archetypal studies at many San Francisco Bay area colleges and universities.

Abstract

This is an experiential exploration of "...if this were my dream..." style of dreamwork. It is based on the clinical and theoretical insight and techniques of Dr. Carl G. Jung, Dr. Montague Ullman, and a number of other pioneers in archetypal/depth psychology, dream work, and community organizing. Whenever a person tells a dream, those who listen imagine their own versions of the experience. From that point onward, any discussion of the possible meanings of the dream are, of necessity, projections of the imagined experience of the participants. When some aspect of the deeper meanings that inhere in every dream are discovered in this way, it provides an occasion for an "aha!" of insight, not only on the part of the original dreamer, but also on the part of the other participants in the group projective process. The appearance of transpersonal symbols and symbolic dramas in dreams demonstrates the reality and practical usefulness of increased understanding of what Jung termed "archetypes of the collective unconscious".

#

Professional Training for Dreamworkers - Issues and New Directions

Rev. Jeremy Taylor, S.Th.D. [chair], Cody Sisson, Robert Bosnak, J.D., Rev. Bob Haden, Meredith Sabini, Ph.D., Kelly Bulkeley, Ph.D.

Rev. Jeremy Taylor, D.Min., S.Th.D., is one of the original four co-founders of ASD and the author of many well-known and respected books on dreamwork. He is founder/director of the "Marin Institute for Projective Dream Work" and teacher of dreamwork and related archetypal studies at many San Francisco Bay area colleges and universities.

Abstract

The above panel discussion will begin with statements from the panelists regarding the current ethical and academic guidelines and administrative structures under which their respective professional training programs operate at present, along with statements of their ideas, hopes, and reservations regarding expansion, evolution, growth and development of cooperation and mutual support in the future. The many questions related to "accreditation" of professional training programs for dream workers will be presented and discussed: should dream work education be held to particular professional standards? If so, what should those standards be? If so, should there be a mechanism for assessing and enforcing those standards? If so, who might best be responsible for this "accreditation" activity? If so, how should/could such an effort be financed?

Discussion of these and other related questions will include significant audience participation.

#

The Use of Dream Interpretation in a General Practice Setting

Jens Tørning, Dr., is a general practitioner and psychotherapist. He runs a general practice in Copenhagen, Denmark. He is involved in graduate and postgraduate medical education and is a lecturer at the Department of General Practice at the University of Copenhagen. He also works as county coordinator for the County of Copenhagen.

Abstract

In the Danish health care system the GP examines, diagnoses and treats the majority of patients in surgery and acts as a gate keeper referring patients to other parts of the system when necessary. Some of the patients treated in the primary care system cannot be treated anywhere else in the public health system. This group of patients is often described as having psychosomatic illnesses.

In the last couple of years in my surgery I have been treating patients with odd symptoms that make it very difficult to fit them into a diagnostic system, with dream therapy, sometimes with astonishing results. Gradually I began to ask some of my other patients about their dreams. Quite a lot of patients have initial dreams prior to a consultation and some, especially women, have lucid dreams. I found a striking difference between the dreams of patients in general practice and the dreams of patients undergoing long-term psychotherapy. Patients in general practice tend to dream dreams which contain easily interpretable symbols. Many patients reported dreaming precisely the same dream in the form of a nightmare for many years on end.

The dreams as a rule are not very difficult to interpret and the patients feel that the interpretations are precise and correct although the therapist perhaps feels that he is oversimplifying. Very often the dreams or nightmares change or disappear when treated in the format of brief psychotherapy.

Short-term psychotherapy in general practice with a focus on the interpretation of dream material, yielded very rapid and for most of the patients very satisfying results. As a rule I found that the dreams pointed to conflicts or problems that the patient was not aware of at a conscious level. Many patients experienced an "Aha" experience on having their dreams interpreted. Being made aware of the nature of the problems presented by the dream a lot of patients coped with them without any professional assistance.

Perhaps in the future dream interpretation will be used as a diagnostic tool for the GP. In Denmark about 98 % of all patients obtain treatment in the primary health care free of charge. GPs are financially rewarded for psychotherapeutic or counseling therapies with a limit of six sessions per patient per year. This brief format of treatment is very often given to patients with crisis or grief symptoms, but it is the GP who decides to whom it should be given.

#

The Stuff That Dangerous Dreams Are Made of: Dream Content Reflects the Activation of Emotional Long-Term Memory

Katja Valli & Prof. Antti Revonsuo

Katja Valli is a Ph.D. student in psychology at the University of Turku, Finland. She is currently preparing her dissertation on the biological function of dreaming, testing empirically the threat simulation theory of dreaming under the supervision of Dr. Antti Revonsuo.

Abstract

According to the Random Activation theories (the Activation-Synthesis Hypothesis by Hobson & McCarley, 1977; Hobson, 1988; the Cognitive theory of dreaming by Foulkes, 1985; the Reverse-Learning theory by Crick & Mitchinson, 1983; 1995; the Sleep-Protecting theory by Solms, 1997; and the views of Flanagan, 1995; and Antrobus, 1993), dream content is a random by-product of neuronal activity during sleep. The Activation-Synthesis model proposes that dream content consists of randomly activated memories and associations, thus reflecting the content of those memory traces. First, it would seem that RAT predicts that no specific content would be over- or underrepresented in the subsequent dream content. If, however, negative emotionally charged memory traces occupy more space or have stronger or larger representation in autobiographical memory than neutral or positive events, then even random activation would lead to overrepresentation of negatively charged dream content, as negatively charged memory traces are overrepresented in the randomly activated system to begin with. On the other hand, the most general form of the Continuity Hypothesis proposes that dream content reflects waking experiences (Schredl & Hofmann, 2003), thus predicting that dream experiences are a close replica of waking experiences. However, the view that especially emotional preoccupations affect the subsequent dream content (Hartmann, 1998), leads to the prediction that memory traces with emotional charge are selected for dream content rather than memory traces containing mundane information. In comparison, the Threat Simulation Theory (Revonsuo, 2000) states that the biological function of dreaming is the constant nocturnal rehearsal of threat avoidance and coping strategies. TST predicts that the memory traces with the highest saliency, i.e. the emotionally most negative and/or most recently encoded or reactivated memory traces, are selected for simulation. The emotionally most negative memory traces include information about events posing a threat to our physical or psychological well-being, and thus dream content should reflect the memories we have about such events.

We tested the hypothesis of the effect of recently encoded memory traces vs. the effect of the emotionally most negative memory traces on dream content by collecting dream reports and daily logs from the same time period and by interviewing the subjects to find out the most negatively toned memory traces encoded in their long term autobiographical memory. The subjects were ordinary Finnish university students (N = 39) and chronic nightmare sufferers (26). The results indicate that threats encoded in the long term autobiographical memory affect the content of threat simulations much more than the events encoded during the preceding days. Our conclusion is that the Threat Simulation Theory yields more predictive power than the Random Activation theories or the Continuity Hypothesis in explaining the relationship between waking and dreaming experiences when it comes to threatening events. These theories may, however, have predictive power concerning other dream elements, such as people, objects, places etc.

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#

Overview of 50 Years of Dream Research and Theory

Robert Van de Castle, Ph.D., is Professor Emeritus of the University of Virginia Health Sciences Center. He was the Director of the Sleep and Dream Center at that Institution for 10 years. He is a Past President of ASD (1985-1986), coauthor with Calvin Hall of *The Content Analysis of Dreams* (1966), the author of *Our Dreaming Mind* (1994), and Consulting Editor of the SUNY Press Series on Dreams.

Summary of Presentation

The presenter will provide an overview of how he perceives the domain of dream research and theory to have unfolded over the past half century and where we have been led by brief fads to over-invest in some areas that have yielded minimal useful results, whereas other areas are still significantly ignored despite their promising potential. Examples from content analysis studies will be utilized to illustrate these areas.

#

Shamanic Dreamwork – Meetings with Jóska Soós, a Remarkable Man

Aad van Ouwkerk, M.A., is a teacher and dreamworker in the Netherlands. He is an International Vice President of ASD and board member of the Dutch Dreaming Association, VSD. He is the author of "*Droomwerk, de vier elementen van de droom*," a book about his personal way of working with dreams.

Abstract

Since February 1985, when I first met Jóska Soós, I have had various 'shamanisations', dreamwork sessions and other experiences over the years with this artist and shaman, originally from Hungary, but residing in Belgium. He has initiated me into the shamanic world of dreams and during this process, 'powerful' people in my dreams have become initiators and friends, while 'synchronicity' ruled. In this paper I share some of these experiences with 'shamanic dreamwork'.

Jóska Soós was born in Apostag, Hungary in the shamanic Bacsza Clan. He was given a fifteen-year training by Tamas Bacszi, the village blacksmith and local *táltos* or 'shaman'.

Later he went to Belgium as an artist, painting the *'Beings of Pure Light'* he encountered on his *trance journeys*. Karmapa-monks introduced him to the Tibetan *singing bowls* for use in his *shamanisations*, along with traditional shaman instruments: the shaman drum, the rattle, the 'trumpeting shell' and... his magnificent, impressively low voice!

By the time I met Jóska, I already was dealing with shamans and totem animals (mostly crows) in dreams. His first dreamwork advice was to focus on the North, so I traveled to Iceland, where I had some powerful dreams and experiences. Later, Jóska worked with some of my very energetic '220 Volts'-dreams, in which I encountered a very powerful oriental lady, who gave me all kinds of mysterious *initiations*. He also 'sent' me dreams about a *crystal man* (dealing with the shamanic *crystal consciousness*). His guidance over the years and this dreamwork process itself has brought me life directing insights.

#

Dutch-Language Morning Dream Group

Aad van Ouwerkerk, M.A., is a teacher and dreamworker in the Netherlands. He is an International Vice President of ASD and board member of the Dutch Dreaming Association, VSD. He is the author of "*Droomwerk, de vier elementen van de droom*," a book about his personal way of working with dreams.

Summary of Presentation

Participants come together in an ongoing morning dream group and share dreams. These dreams will then inspire the group in a process of appreciating each other's fullness, uniqueness and rich creativity in a kind and respectful way. During the day the group may function as a comfort zone for its participants.

#

Dreams as High Level Information - A Cybernetic Theory of Dreams

Ole Vedfelt, C.J.A., is a Certified Jungian Analyst, member of the Danish and the International Association for Analytical Psychology. Certified in Gestalt therapy, body therapy, psychodrama and meditation, he is president of the Vedfelt Institute for Cybernetic Psychology and supervisor for the Danish Psychologist Association, as well as author of several comprehensive books on dreams, consciousness and personality theory.

Abstract

In my book "The Dimensions of Dreams" I described a multidimensional view on dreams, which integrated important findings of the major dream schools. I showed that the approaches of the different schools can be used in a complementary way, and I suggested that dreams are condensed, meaningful information. Inspired by the nuclear physicist David Bohm I used the metaphor that from the viewpoint of the waking ego the dream is like a multidimensional psychic reality seen from a universe with fewer dimensions. The hidden dimensions represent a surplus of information that can be unfolded in a creative process, but never be fully justified by a reductive interpretation.

In later books I have developed a Cybernetic Psychology that describes the psyche as a complex, multileveled information system: My book "Consciousness" is critical to the western understanding of the mind. It describes the normal, rational everyday consciousness as having less regulating information capacity than a number of discrete altered states of consciousness, which are guided by images, feelings, bodily sensations and intuition. In a cybernetic sense the normal, rational consciousness represents a relatively low level of information regulation.

In a following work "Unconscious Intelligence" the unconscious is described as an intelligent system, even in the normal waking state. Most of what we do is governed by unconscious tacit knowledge, intuition, and subliminal perception. The viewpoints of both books are substantiated by huge amounts of scientific data and clinical observations. On this basis I have put forward The Cybernetic Theory of Dreaming, in which dreaming is seen as an important part of an unconscious intelligence.

The overarching hypothesis is that dreams are condensed and multilayered information. When we dream the mind is relieved of all its everyday life tasks. This provides a huge surplus of information for organizing very complex patterns in the inner network of the psyche. The information is used as in a neural network and processed in a parallel, distributed mode.

Dreams, like art, are concerned with the essential things in life. They condense in a highly organized and meaningful narrative the dreamer's present life situation with his past experiences and future possibilities. When we rarely see extensive descriptions of trivial everyday concerns in dreams, this is because dreams are not dealing with low level matters. Dreams are incorporated in a vast network of associations, and a multitude of meanings can be tapped by methods using bodily, visual, emotional, verbal, and interactive associations.

The cybernetic theory can be explained on a neuropsychological level, on a phenomenological hermeneutic level, as well as on a spiritual transcendental level. Its relation to other theories of dreams is discussed. It is concluded that the many possible meanings of dreams is an expression of high level organization. The theory is concordant with the view that different methods of dreamwork can be valuable in their own right and it is a fruitful meta theory for combination of other theories.

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#

Primal Memory in Dreams and Past Life Therapy

Maria Volchenko, Ph.D., is a graduate (Philosophy and Logic) of Moscow State University. She is a teacher, artist and writer. She has been a dreamwork practitioner for 25 years. As a past-life therapist, she teaches and works with the dreams of psychology students in Moscow and St. Petersburg.

Abstract

Long-term dreamwork for yourself is a natural path to opening primal memories. Practice of visualisation, expressing and keeping images through words, and the recreation of memory of a dream opens for a dreamer a path to deeper layers of the dreamer's memory, sometimes even to past life experiences. I do not insist on a belief in

reincarnation, but I have had to recognise the powerful healing aspect of recreating primal memory.

I could not avoid this experience myself. I was forced to either give up further developing my dreamwork skills or to accept and to master conscious regression into past life memories. Now my view is that it is better not to do dreamwork for others if there is no personal experience of past life regression, as well as progression into personal "tomorrow life". How else would it be possible to tell, to feel that the other person's dream is connected to one of past incarnations or that it predicts the future? What is the meaning of the fact that my memory offers me a detailed picture of old style clothes as a symbol? Is it an archetype? Is it just my clothes that I had to wear every day all my life once upon a time?

The similarity of the dream re-entry process and regression methods helps experienced dreamers to master regression. The research of primal memory as well as dream work is first of all work with the researcher's own experience. It is an endless experiential process of learning, and it is totally different from training therapists or surgeons. It is impossible to become a specialist in dreams just by reading books, visiting workshops and analysing experiences of other people. A dreamer has to feel everything 'from inside', provide himself with patience, and to travel a long way from confusing symbolic dreams through unpleasant truths to clear lucid dreams, past life pictures, and insights into the future.

#

Russian Pagan Dream Practice

Maria Volchenko, Ph.D., is a graduate (Philosophy and Logic) of Moscow State University. She is a teacher, artist and writer. She has been a dreamwork practitioner for 25 years. As a past-life therapist, she teaches and works with the dreams of psychology students in Moscow and St. Petersburg.

Abstract

The goal of this seminar is to introduce the ancient rituals for dreaming in the Russian tradition. Russians used to believe their dreams, to speak of them, and to treat them as something important. Russian dreamers respect dream reality and take for granted cooperation of dreams and daily life. They always put forward the same question concerning a strange, strong, extremely bad or nice dream, "What could happen in my life connected to this dream?" Due to this feature of the Russian soul and mentality some pagan traditions survived till now, while prints of some others can be found in many old and some new books.

The seminar offers an experience of a dream journey in a space and state of consciousness prepared, protected, and supported by special tools and rituals. My experience of dreams which help with both western type people and people who still live in the pagan and helps me to use those techniques of dreamwork that make pagan dreamers of dreamwork successful than western ones. Seminar participants will be acquainted with the following elements of Russian pagan traditions: summer dream rituals and holidays.

The rituals used for tuning and incubating dreams are taken mostly from Russian Slavic tradition, as well as from traditions of Russian Gypsy and Siberian tribes. The rituals can be used for daydream work as well, for instance, to explore the space of a recurring dream, to improve dream incubation and memory. Dreamers can use this information in their everyday life as a way to compensate stress, to play a game that will involve both adults and children and get them to be closer to the Nature, and, of course, to satisfy their curiosity about their future. The principal point here is that dream practice as a natural part of life helps us to keep emotional balance and psychic health as successful as it helped our ancestors. The facilitation of the journey includes energy support, protection, and guiding. Unique and authentic recordings of singing will be used.

#

Dreams of Death and Meetings

Maria Volchenko, Ph.D., is a graduate (Philosophy and Logic) of Moscow State University. She is a teacher, artist and writer. She has been a dreamwork practitioner for 25 years. As a past-life therapist, she teaches and works with the dreams of psychology students in Moscow and St. Petersburg.

Abstract

Sometimes in dreams we face death; at other times we meet departed relatives and friends. Now I know that while exploring dream space I cannot avoid this kind of meeting. I have also learned the great significance and transformational power of these dreams.

Over 20 years ago I had a dream, which got me to pay much more attention to dream practice and to paint dreams. This dream was so powerful, and its landscape was so strange that I had to paint it. In the dream I met my grandmother who had died about three years before. Later I had many other dreams of this kind, and I worked with similar dreams of other people.

Twenty years after the dream I learned from Tuvan shamans that for three years we should not disturb people who left for their journey through other worlds. If they appear in your dream space before this term, then something is wrong with their journey, and they need help. But after three years they may come back to your dream space as helpers and protectors. I was surprised at the coincidence of my personal experience with this belief.

In the course of my dreamwork I also learned that the natural aspects and some elements of scenery of these meetings are quite common for dreams of people of different cultures. For years I was sure that my experience was absolutely unique, while it was quite ordinary and common. Sometimes the dream space appears to be not a private one. Once I read in a book that people often see their departed relatives or friends in a dream or deep meditation at a place that looks like a beautiful garden. I did not see all of my departed relatives and friends in the garden, but only those who left in peace, for whom it was time to leave. I do not try to give any explanation. Is it another level, part or dimension of my dream space? Did I have a look through a 'window' from my dream space to another world? I do not know. I only know that this experience helps me a lot to work with people who have just passed through great loss and grief.

#

Illuminating Insights from Lucid Dreaming

Robert Waggoner, B.A., graduated from Drake University with a B.A. in psychology. An ASD member since 1995, he is currently ASD Treasurer. He has been published in the *Dream Network Journal*, and *The Lucid Dream Exchange* (which he co-edits). A lucid dreamer since 1975, he participates and speaks on lucid dream research.

Beverly (Kedzierski Heart) D'Urso, Ph.D., has done research on lucid dreaming since the 1970's with Dr. Stephen LaBerge. Numerous media specials have featured her work. She leads workshops, has over 30 dream publications, and presented at ASD conferences since 1985. Currently she is writing a book on Lucid Dreaming/Lucid Living.

Abstract

This panel discussion, "Illuminating Insights from Lucid Dreaming" is composed of long time lucid dreamers, who average more than 36 years experience in this unique aspect of conscious dreaming. Their intent is to share some of their most profound and compelling lucid dreams in an attempt to distill "lessons" that lucid dreaming has taught them - lessons, not only of their own subjective awareness, but rather, lessons that may illuminate aspects of the inner state of dreaming, awareness and knowledge. Many of these lessons are a direct result of the profound curiosity and questioning that their lucid dreams inspired.

The panel will discuss the value of lucid dreaming for inner explorations. Namely, that the lucid dreamer is consciously aware of the dream as it happens, and can, to some degree, direct the focus of that awareness to various tasks. A lucid dreamer, therefore, can experiment, explore, investigate and discover within the confines of a mental environment, and possibly provide valid, consensual reports of inner processes and structures within the lucid dream, and by inference, dreaming itself. In a broader perspective, the lucid dreamer may be able to provide "front-row" reporting on the functioning of the dreaming mind, which may have deep implications for psychology.

Robert Bosnak's book, *Tracks in the Wilderness of Dreaming*, begins with a deceptively simple question provoked by the extraordinary creativity of dreams when compared to our everyday consciousness, and asks, "... who is the dreamer?" In a similar vein, this panel will give voice to the questions that being conscious within the dream have evoked in their lives. For example, as Kenneth Kelzer pointed out in his book, *The Sun and The Shadow*, "It is impossible for the conscious mind to control the unconscious, even in a

lucid dream....the lucid dreamer, at best, is able to 'take charge of' his personal experience within the dream but is not actually able to control the dreamscape...." When the experienced lucid dreamer realizes that total control of a lucid dream (the setting, the action, the mood, the progression, the imagery) seems impossible, he or she may begin to wonder, "Who or what is behind this? How does this unfold? What does this mean?"

In our experience, critical analysis of these types of profound lucid dreams naturally lead one to question the nature of dreaming and lucid dreaming. In the panel's view, an advanced lucid dreamer can increase the likelihood of their own "lucid" exploratory experiences by questioning the nature of their lucid dreams, and seeking to answer fundamental questions raised by the experience. By learning from this panel's explorations in lucid dreaming, future dreamers will be much better prepared for their own explorations into the psyche.

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#

Dreaming Together: Richard Linklater's *Waking Life*

Bernard Welt, Ph.D., is the author of *Mythomania: Fantasies, Fables, and Sheer Lies in Contemporary American Popular Art*, and has taught an interdisciplinary course on dreaming for over 15 years at the Corcoran College of Art and Design.

Abstract

Realist cinema of the dream (such as Hitchcock's *Spellbound* or Bergman's *Wild Strawberries*) offers a model of dream analysis and interpretation as a key to character, resulting in resolution of the mysteries of life. As the cinematic character adjusts to reality, the audience adjusts to the assumptions of representational realism. But another tradition, dating back to the early special-effects wizard Georges Méliès and the cartoonist Winsor McKay, uses the dream not as plot device but as anti-realist paradigm, confounding our accustomed sense of the relation between perception and reality as dreams do, through disjunction, arbitrariness, metamorphosis, self-reference, recursiveness. The ontological and epistemological puzzles of watching films are acknowledged only in some marginal traditions of cinema, just as existential problems have been treated as marginal in the general psychology of the dream. This experiential anti-realist approach, which seems naturally allied with the cinematic experimentalism of the avant-garde, also appealed naturally to animators with a keen interest in stretching the boundaries of cinematic representation.

Metacinema uses the dream to portray the reflexivity of imagination and creative process--especially in a culture in which reality is constantly infiltrated by the consumption of images and millions consider their relationships to cinematic and electronic images as "real." *Waking Life*, like the less direct use of the dream in cult successes like *Donnie Darko*, *Memento*, and *The Matrix*, is grounded in a radical solipsism that alludes to ancient metaphysical paradoxes while critiquing cinematic representation as the ideology of a corrupt, commercial artform. In these films and

others, the dream is used not as plot device but as counterplot strategy, most thoroughly and spectacularly explored in *Waking Life*, which offers mind-bending paradoxes founded in the anomalous dream phenomena of lucid dreaming, nested dreams, and false awakenings, more traditionally explored in philosophy and myth than in the mainstream narrative cinema.

Dreams themselves convince us that the anti-classical stance recently called "postmodernism" has always been available as an anti-tradition, revealing the paradoxes that undermine the assumptions of mimesis as well as the dichotomies of subjective and objective experience, private dream and shared reality. A turn to such metaphysical preoccupations in films like Linklater's represents popular culture taking up questions that the academy has failed to engage in meaningful terms.

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Films

- Dead of Night* (Cavalcanti et al, 1946)
The Discreet Charm of the Bourgeoisie (Luis Bunuel, 1972)
Donnie Darko (Richard Kelly, 2001)
Waking Life (Richard Linklater, 2001)

#

Dream Group for Newcomers to ASD

Jane White-Lewis, Ph.D., is a Jungian analyst practicing in Guilford, CT. She is an ASD Past President and past Chair of the ASD Board.

Kelly Bulkeley, Ph.D., is Director of the Dream Studies Program at John F Kennedy University and a Visiting Scholar at the GTU. An ASD Past President, he is author and editor of several books, including *Dreams of Healing*, *Visions of the Night*, *An Introduction to the Psychology of Dreaming*, and *The Wilderness of Dreams*.

Summary of Presentation

This Montague Ullman style morning dream group is limited to newcomers to ASD conferences.

#

Dreaming Around the World

Tjitske Wijngaard, M.A. [chair]: USA - Rita Dwyer; Denmark - Mette Magnusson & Heidi Frier; Sweden - Gunnar Sundström, B.A. & Kerstin Andersson, B.A.; Finland - Katja Valli; India - Anjali Hazarika, Ph.D.; Italy - Marco Zanasi, M.D. & Alfio Maggiolini, Ph.D.; Switzerland - Arthur Funkhouser, Ph.D.; Germany - Michael Schredl, Ph.D. & Ralf Penderak; Iceland - Bjorg Bjarnadottir, Ph.D.; Russia - Maria Volchenko, Ph.D. & Elena Korabelnikova, Ph.D.; Canada - Nicole Gratton; Mexico - Sven Doehner, Ph.D.; Australia - Robert Bosnak, J.D.

Tjitske Wijngaard, M.A., is a psychologist and hypnotherapist in private practice in the Netherlands, specializing in working with dreams. She chairs the board of the Dutch Dreaming Association, VSD, and is a board member of ASD.

Abstract

The presenters will sketch the state of dreams and dreaming in the following countries: Australia, Canada, Denmark, Finland, Germany, Iceland, India, Italy, Mexico, the Netherlands, Russia, Sweden, Switzerland, USA.

Each presenter will have his or her own focus, but typically for each country topics include:

- * what the role of dreams is in general
- * what kind of research is going on
- * whether there is a history of interest in dreams
- * whether dreams are used in therapy
- * whether there are dream groups
- * whether there is dream art
- * whether people use dreams for inspiration and healing
- * whether there is any other field of application of dreams

#

The Benefits of Dream Restaging in Psychotherapy

Ann Sayre Wiseman, M.A., is the author of ten books on creative projects. She is a painter and Expressive Therapist and has been a workshop presenter at ASD for 18 years. She also presents Creative Personal Growth Workshops at Esalen Big Sur CA, at the Cambridge Center for Adult Education, and at locations abroad.

Abstract

Following the ethical contract of The Association Of The Study Of Dreams, each participant will have a chance to work on a dream, using this Dream Mapping technique, with the focus on problem solving, alternative solutions, and understanding the metaphoric message.

The dreamer sets the scene like a play on a paper stage. Using torn colored tissue paper forms to represent the subjects, the feelings, the objects

and the persons. Each participant controls his/her own stage, which allows many participants to work privately at the same time. (There is no waiting to have a turn.) The presenter will ask provocative questions which will move the participants forward as they become their own stage director and therapist. The paper stage is a visual personal exploratorium.

There will be time for a number of people to work through a dream or an issue with the guidance of the facilitator, while the rest of the group "piggybacks" on the questions. As the dreamer is the only one who can truly interpret the meaning of the dream, the facilitator will simply create a safe exploratory environment for self discovery.

This method is self-empowering, visually clarifying, and quicker than talk therapy. Action creates changes which moves the participant forward. Action is a form of commitment which the body has to integrate, whereas words can fade away. Any small degree of movement or action changes the dynamics and offers the dreamer new options. This is a rich and different way to decode or translate a dream, also useful in problem solving. This method empowers dreamers to become their own creative therapists.

#

Learning from Fear, Finding the Metaphor, the Message and the Gift

Marco Zanasi, M.D., is a medical doctor, neurologist, psychiatrist and Jungian analyst. He is Research Professor at the Psychiatric Clinic of Tor Vergata University, Rome. For many years he has been studying oneiric activity in normal and pathological minds. He has organized congresses on Analytical Psychology, Group Analysis and Neurophysiology.

Abstract

This work aims to prove that text analysis techniques can be used in studying oneiric material. These techniques have been applied to the dreams of patients with mood disorders. Going from the Jungian idea of the dream as symbolic matter, authors came to think of the dream as a form of text, and analyzable as such. Beside validating these analytical criteria, this work has two main targets: to research significant aspects that could be used together with other diagnostic criteria, and to study the relationship between delusion and dream. To achieve these goals, we selected subjects diagnosed with mood disorders according to DSM IV TR. Their dream reports have been analyzed and compared with the dreams of a control group. The analysis takes into account such aspects as the sequence of the account, the emotional, the persona system, the number of words used, the presence of lemmas belonging to certain semantic fields. Authors found a minor degree of self-reference, a lesser emotional involvement, and a correlation between the themes of the dream reports and the mood state.