

***Abstracts***  
*for the*  
***IASD 24th Annual Conference***

29 June to 3 July 2007 at Sonoma State University, Rohnert Park, California  
[\[Preliminary Listing of Abstracts, watch for Updates\]](#)

**Faces of the Dream World: Exploring Dreams Through Mask Making**

**Monique Aguerre, BA**, resides in Petaluma, California, where she creates masks and facilitates workshops. She recently completed her studies in the Depth Psychology Master's Program at Sonoma State University, and is writing her thesis on the use of masks as tools for personal transformation.

**Abstract**

This presentation documents my personal experience of using masks as tools for exploring dreams. My approach is to create wearable masks that represent actual dream images, and then employ the technique of active imagination to interact with those images. Active imagination is a method of Jungian psychology that allows for a dialogue to take place between the conscious and unconscious aspects of the psyche. My dialogue with the unconscious takes place through the vehicle of the mask. The mask acts as a bridge between worlds, allowing dream images to be carried into waking consciousness and fully embodied. It enables the waking life persona to step aside and make way for the expression of other archetypal figures within the psyche. In working with dream images, a mask can allow the dreamer to reenter the dream while being fully awake – a unique and powerful experience.

I gain a deep level of intimacy with my dreams as I move through the entire process, which includes creating the mask, engaging in movement and dance, dialogue, and written reflection. I then photograph myself wearing the masks, and in many cases, I further explore the images through collage and digital enhancement. These photographic images act as mirrors, providing me with fresh perspective on the meaning of my dreams. My presentation will include many examples of these images, and the stories of discovery that accompany them.

The masks help me interact with the dream images and discover more about them. For example, I have had many dreams about owls, which hold great significance for me. I created a mask of an owl to represent the owl figures in my dreams. The mask allows me to actually become the owl within the context of my waking consciousness. I am able to enact the movements and gestures of the owl, and to allow any messages to come through the owl image that might have been inaccessible otherwise.

Working with masks differs from other types of art processes in that masks allow the wearer to set aside the persona of everyday life and become immersed in character of the mask. A mask can allow the wearer to directly come in contact with the archetypal images that reside within each of us. This is particularly valuable when working with dreams. For instance, by donning a mask that represents the Shadow element of a dream, the dreamer can explore the dream from the perspective of the Shadow, rather than viewing that character as alien or separate. By creating masks that represent different characters within a dream, it is possible to experience the dream from a variety of perspectives by alternately wearing the various masks and looking through the eyes of the various dream characters.

I believe that each character in the dream reflects different aspects of the Self. I feel that by creating and wearing masks that represent these characters, a dreamer may achieve a greater experience of wholeness and integration.

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**Revealing the Spirit of the Dream Through Collage**

**Emily Anderson, MA**, has a certificate of Dream Studies and a Master's degree in Transformative Arts from John F. Kennedy University. She is a multi-media artist, dancer, teacher and arts administrator and has led and participated in art, dreaming and spiritual groups for over ten years as well as worked at the director level of Bay Area art nonprofits.

#### **Abstract**

Not applicable.

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#### **Dreams as Facilitators of Healthy Self-Perception in Female Incest Survivors**

**Elicia M. Arwen, MA**, studies Contemplative Psychology and Transpersonal Psychology. She has studied the psychology of Carl Jung and dreamwork since 1994. She currently practices as a psychotherapist in Boulder, Colorado.

#### **Abstract**

This article demonstrates how dreamwork can be an essential aspect of the healing process of female incest survivors. Schellenberg (1997) found that symbols played a significant role in the lives of women who had survived childhood sexual abuse and Kane (1989) suggested that acknowledgment of images produced by the unconscious could give the survivor much needed information about her life patterns. The material presented here was extracted from a phenomenological study conducted to expand on these authors' findings. The study explored dream material described as healing by four co-researchers. Co-researchers' data indicated that dreams were an essential aspect of healing from childhood incest in the following ways: (a) dreams enhanced awareness of healing processes; (b) the evolution of their abusers in dreams facilitated their perceptions of their abuser as human and no longer a threat; (c) dreams helped them perceive themselves and others more accurately; (d) dreams helped them feel safer in their bodies and the world; (e) symbols in their dreams brought meaning to their healing processes; (f) dreams increased spiritual awareness; and (g) changes in their dreams over time validated their experiences and aided them in rebuilding self-trust.

Co-researchers of this study were recruited through therapists in the Philadelphia area and met the following requirements for inclusion in the study: they (a) were female survivors of childhood incest; (b) were at least twenty-four years of age; (c) had consistently seen the same therapist for at least six months; (d) remembered and used their dreams to inform their conscious lives; and (e) worked well with their dreams.

Data were collected in two ways. First, co-researchers completed a six-item questionnaire on their dream lives and were asked to describe two or three dreams they believed had an impact on healing from incest. Second, co-researchers were interviewed by the researcher to elicit further information on dream experiences they believed informed their conscious lives. This data was used to collect co-researchers' perceptions of the relationship to their dream lives, as well as aid in the self-reflection of the researcher during analysis.

This article reports specifically on how co-researchers experienced their dream lives as facilitators of accurate and healthy self-perceptions. The following themes from the study are discussed in this article: (a) dreams enhanced meaning and awareness of their healing processes; (b) dreams helped them perceive themselves and others more accurately; and (c) changes in their dreams over time validated their experiences and aided them in rebuilding self-trust. First, the article briefly summarizes the study from which the data was extracted. It then discusses the data related to the enhancement of self-perception. Brief case studies are presented to explain how co-researchers utilized their dream material to increase accurate and healthy self-perceptions. Finally, the article discusses the importance of dreamwork within the context of therapy with adult female survivors of incest.

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**Healing Collage<sup>SM</sup> Dream Group**

**Sheila McNellis Asato, MA**, [www.monkeybridgearts.com](http://www.monkeybridgearts.com), is the founder of *Monkey Bridge Arts*, a center dedicated to the growth, transformation and healing of individuals and the community through art, dreaming and creative development. She also provides customized training in cross-cultural communication, with an emphasis on Japan, for Family Guidance International.

## **Abstract**

This experiential dream group will focus on the Healing Collage<sup>SM</sup> process as a means of working with dreams on a daily basis. By working visually, first thing in the morning, participants will see how the dream influences the unconscious placement of imagery in their collages, creating a kind of visual dream journal.

Healing Collage<sup>SM</sup> is a non-verbal, creative way of accessing, interacting with and deepening one's relationship with dreams, even in the absence of dream recall. Like the collage artist in the studio, the dreaming self loves to cut, paste, and move imagery around in a number of surprising and occasionally shocking ways to get our attention. In this morning dream group, participants will have an opportunity to directly experience the relationship between waking creativity and dreaming in a way that stimulates further creative work with their dreams after the session has ended.

Dreaming is a highly emotional and visual state of consciousness. Upon waking, as one moves into the world of words and linear thought, it is only natural to try to articulate the dream experience in words. After all, verbal fluency is one of the great strengths of waking life. However, as useful as words may be in waking life, the dream itself remains an essentially non-verbal experience. When one relies primarily on words to bring dream content into waking life, a great deal is unnecessarily lost in translation. It's hard enough to recall dreams without the additional burden of immediately translating them into words upon waking.

The Healing Collage<sup>SM</sup> offers a non-verbal means of bringing dream material into waking life through the language of form and feeling. As artists throughout time have known, it is possible to bring dreams into waking life through the use of shape, texture, position and color. When one trusts the eyes and hands to guide the way, it is possible to transcend the specific cultural limitations of words. As Jung said, "Often the hands will solve a mystery that the intellect has struggled with in vain."

Once dream material has been embodied visually in a Healing Collage<sup>SM</sup>, it is then possible to begin the separate task of translating that material into words. Through demonstrations, participants will learn how to create a meaningful dialogue based on the tendency of particular issues to cluster together in specific areas of a collage. This will open up new ways of interacting with dreams, as well as deepening one's relationship with the inner world.

At the last session of this dream group, there will be a brief discussion on the Healing Collage<sup>SM</sup> as a unique synthesis of graphic design techniques, Japanese collage therapy methods, the Watchword technique and Kaplan-Williams' approach to dream cards, followed by an explanation of the underlying compositional principals that guide the unconscious positioning of images. Participants will leave with a deeper awareness of how dream imagery can emerge visually into waking life.

All forms have an underlying structure which holds them together. The dream is no exception. Like art, the dream has a structural integrity that can be observed visually when given free access to a two-dimensional surface. The Healing Collage<sup>SM</sup> offers a direct, non-threatening approach to dreamwork that requires no background in art. Because of its accessibility, even people with little or no dream recall will find a way to begin working their images in a meaningful way.

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## **Emergence: A Community Theater Event Invites Men to Dream**

**Craig Balletta** is a performance artist living in Mt. Shasta, California, USA. His latest show, *Emergence: Performance Art Reflecting the New Male Adventure* is a community collaboration that invites the performers and the audience to participate in the reformation and recapitulation of existing male archetypes.

## Abstract

What happens when a community decides to create a ritual performance about the current state of the men's movement and dreams are invited to be an active participant in the process of designing the show? This is precisely what happened in the fall of 2006 when the Flying Lotus performance ensemble in Mt. Shasta California set out to create *Emergence: Performance Art Reflecting the New Male Adventure*. Presenter Craig Balletta will take the audience behind the scenes in the creation process of forming a show that will debut on Spring Equinox 2007 to audiences in Northern California. He will discuss how the archetypes and images in those dreams influenced the individual writers and performers, the group process, and the show itself.

Shortly after conceiving the show and inviting community auditions, director Tony Corsini had a series of archetypal and alchemical dreams about the direction of the show. Presenter Craig Balletta, who is a writer for and performer in the show, suggested that dreams then be invited to participate actively in the structure and flow of the show's format. Before rehearsals, the ensemble would gather in a circle and present their recent dreams to the group. It was found that many of the writers and cast members were dreaming about interrelated archetypal themes, which would not have been discovered without investigation. We found ourselves inspired and challenged by the directions suggested by our "dreaming collective", and this would be incorporated into the sets, songs, and sketches. The dreams also inspired the group to reflect deeper into why it had chosen itself for such a complex and painstaking task that would eventually be offered to the community for growth, inspiration, and healing.

The presentation will include a chronological portrayal of how the desire to create a show that explores men's issues, both ancient and modern, would be informed by the wisdom offered in dreams. This will include photos, set pieces, and a small performance from the show. Discussion will focus on the recurring dream themes, such as the decrees of the Old Gods, shields and armoring, wounding and dismemberment, and the descent into matter. The presentation will include an examination of the group creative process and how the living archetypal materials manifest in dreams influences this. Finally, it will be an inspiring and amusing look at how a group of men, ages 20 to 75, with their personal baggage and egos in tow, had to adapt themselves to accommodate the will of the "dreaming community".

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## Links Among Dream Sources in Dreams Reported During Therapy

**Umberto Barcaro** is an Associate Professor at the Computer Science Department of Pisa University, Italy, and a research collaborator at the National Research Council. He is particularly interested in text analysis of dream reports and dream associations. He has been a member of IASD since 1999.

**Pietro Rizzi** is a psychoanalyst and psychotherapist in Milan, Italy. He is an Associate Professor at the Department of Psychology of the Milano–Bicocca University. His research interests include theory and methods in clinical psychology and psychoanalysis, clinical interview, and psychoanalytic approaches to aesthetics.

## Abstract

The memory sources of dreams can be present concerns, abstract assertions, or memories of past episodes. These sources are closely interconnected, very far from separate; the study of the links among sources can evidence interesting features of the dreaming phenomenon.

Possible links among dream sources can be identified by the automatic detection of word recurrences in text files including dream reports and the associations with the various dream items. A graph representation of the links can be helpful, because of its visual impact and its capacity to provide quantitative parameters. The study of the grammar roles of the recurring words allows identifying significant context changes. Based on these changes, plausible explanations can be advanced for the establishment of links among dream sources (Barcaro et al., 2002; Barcaro et al., 2005).

The automatic analysis is based on the detection of word recurrences, a method often applied in computer analysis of literary texts: approaches to text analysis proper of literary criticism can be

helpful in the study of dreaming (Kramer, 2000). We assume that the associations provided by the dreamer can provide reliable information about the dream sources (Cavallero and Cicogna, 1993), even though the collection of associations requires carefulness and caution. In fact, most approaches to dream interpretation are based on asking the dreamer about the dream (see, e.g., the various chapters, written by different Authors of the book edited by Delaney, 1993). Establishing (or simply witnessing) links among different sources is an important feature of the dreaming process. Even very young children can have dreams which combine sources related to different episodes of their lives (Siegel and Bulkeley, 1998). In dreams after trauma, the past traumatic experience often works as a metaphor for present concerns of the dreamer (see, e.g., Kramer et al., 1987, Hartmann, 2001, Barrett, 1996): in spite of a tendency of the traumatic experience towards, so to say, occupying the whole dream, the memory of this experience is however connected to other contents. The fact that dream sources are closely connected is in agreement with the idea that cross-connecting is a basic function of dreaming (Hartmann, 1996).

In this presentation, we give examples of application of this method to dreams reported during therapeutic sessions. We have found that the study of the links among dream sources is helpful in therapy. When the patient reports a dream, the therapist exploits ideas, images, and recollections provided by the patient as associations with the dream, thus obtaining an initial assessment of the dream significance. An application of the method proposed can evidence new aspects of the dream content and can allow the therapist to review his first analysis and to discuss the new aspects with the patient. Furthermore, it often happens that the patient re-activates the dream contents in a new session and adds new items or details: in this case, our method can provide a confirmation of the initial analysis or suggest modifications to it.

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### **Dream Lover: The Search for the Other – A Clinical Case Study**

**Maryann Barone-Chapman** is a Jungian psychotherapist in private practice in London where she specializes in women's issues, including infertility. She holds a Master's of Science from the British Association of Psychotherapists, Jungian Analytic Section, in collaboration with Birkbeck College University of London. She is currently pursuing her doctorate in women's unconscious use of their bodies.

#### **Abstract**

The patient loves to dream. The patient dreams to love. This dream series chronicles two years of exploration into the unconscious obstacles of a mother bound female patient who is frightened of separating from mother and meeting her male other. The patient longs for home and family but at a time of life when she is most fertile, the journey is fraught with perils that include: images of a fierce mother protecting a young male baby from men with knives to swarms of flying insects and ants coming out of the walls when she is ready to have her man. The clinical use of the dream series and the patient's use of its' symbolism through drawings are experienced as creative endeavours differentiating her longing for the male from her longing to integrate her Animus as the "Partner Within".

In Jungian terms this is the first hurdle toward individuation; the working through of being 'mother bound'. The emergent themes include the affects of an absence of a good enough and present father to help daughter develop autonomy, agency, dependence and inter-dependence. Without father, the female is left with a one-sided view of the world and cannot form an intra-psychic marriage that allows both anima and animus development

Through the dream the patient is able to work with the split of the syzygy, her fear of penetration and genital maturity. Several transformations in the dream series and in the real time engagement with the male other emerge out of an over-development of Eros and romantic ideals. A second theme emerges within the canvas of the dream regarding the fear, hatred and envy of mother around dreams of sexuality and romantic relationships which serve as battlefield for having authority in her own life.

The struggle to find the other within and in the world is compensated for through a series of dreams representing the task the patient longs to accomplish: adulthood.

Several dreams and attending drawings where the patient has dreamed the dream on will be presented.

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## Using Hypnosis to Work with Your Dreams

**Deirdre Barrett, PhD**, is author of *The Committee of Sleep: How Artists, Scientists, and Athletes Use Their Dreams for Creative Problem Solving – and How You Can, Too*; *The Pregnant Man and Other Cases from a Hypnotherapist's Couch*; and editor of *Trauma and Dreams*. She is Editor-in-Chief of *Dreaming*, and Assistant Professor at Harvard Medical School.

### Abstract

There are a variety of ways of combining hypnosis and dreamwork for the mutual enhancement of each. One can use hypnotic suggestions that a person will experience a dream in the trance state – either as an open ended suggestion or with the suggestion that they dream about a certain topic – and these "hypnotic dreams" have been found to be similar enough to nocturnal dreams (Barrett, 1979) to be worked with using many of the same techniques usually applied to nocturnal dreams. One can also work with previous nocturnal dreams during a hypnotic trance in ways parallel to Jung's "active imagination" techniques to continue, elaborate on, or explore the meaning of the dream.

Research by Charles Tart (1964) has found that hypnotic suggestions can be used to influence future nocturnal dream content, and Joe Dane (1985) demonstrated that hypnotic suggestions can increase the frequency of laboratory verified lucid dreams. Many people have also utilized hypnotic and self-hypnotic suggestions for increased dream recall.

The workshop will cover all of these techniques and include experiential exercises with several of them. It would be appropriate for both individuals interested in working with their own dreams and for professional therapists interested in acquiring more techniques for helping clients to explore their dreams.

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## Dreams and Creative Problem Solving: An Evolutionary Perspective

**Deirdre Barrett, PhD**, is author of *The Committee of Sleep: How Artists, Scientists, and Athletes Use Their Dreams for Creative Problem Solving – and How You Can, Too*; *The Pregnant Man and Other Cases from a Hypnotherapist's Couch*; and editor of *Trauma and Dreams*. She is Editor-in-Chief of *Dreaming*, and Assistant Professor at Harvard Medical School.

### Abstract

What does a theory of dreaming need to explain? I propose the key elements are:

- Why is there any mental content at all to our nights' sleep?
- Why are dreams so different from waking perception, i.e. what is the explanation for their "bizarre" elements, their heightened visual imagery, motion and emotion; their lowered logic, language, and memory, their abrupt transitions?
- Do dreams have a function(s) – if so, what? If not, how do we explain their existence?

In this paper, I will address these with special emphasis on one aspect of the last question: if it is to fit within modern science, an explanation of any behavior needs to be consistent with evolutionary theory. I'll outline a proposed function – that dreams are thinking or problem solving in a different biochemical state from that of waking and then discuss why I think the epiphenomena/spandrel model does not sufficiently account for this. I will review earlier evolutionary dream theories, suggest ways in which they may be too narrow, and question the utility of the 'spandrel' concept. I posit that dreams are thinking or problem solving in a different biochemical state from that of waking. I will describe how specific characteristics of dream mentation are determined by which sensory modalities we must

monitor, the need to remain still and quiet during sleep, and perhaps other physiological parameters. However, dreaming evolved over at least 164 million years of mammalian history, and seems to be fine-tuned to certain psychological purposes. This paper will also examine whether dreams may have been more useful in an ancestral human environment.

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### **Visitation of the God: Ancient and Modern Practices of Dream Incubation**

**Virginia Beane Rutter, MS**, an analyst on the faculty of the C.G. Jung Institute of San Francisco, writes and speaks on psychological development and the psychological aspects of men's and women's initiation rites. She is the author of the forthcoming, *"The Archetypal Paradox of Feminine Initiation in Analytic Work"* in *"Initiation: The Reality of an Archetype"* (Routledge, 2007) and several other books.

#### **Abstract**

The culture of ancient Greece, extending widely across the Mediterranean Basin, practiced dream incubation for the purpose of healing both physical and mental disease. This presentation examines the beliefs and rituals of the medicine clustered around the Greek god Asklepios, and explores how these methods of dream healing are present in therapeutic dreamwork today. The interplay between ancient and modern imagery illuminates the psyche's transcendent capacity to bring forth the necessary symbols from our historical depths to create healing. The presentation is amplified with slides showing the ancient sites of Epidauros, Pergamon, and Kos, with their attendant gods, attributes, and procedures.

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### **Linguistic Strategies for 'Masking' the 'I' in the Dream Narrative**

**Donald Bender, MFT**, is a licensed psychotherapist, who specializes in the linguistic analysis of clinical and forensic documents. He moderates the online discussion forum dedicated to clinical and research approaches to the Thematic Apperception Test. He has a private practice and in addition is Director of Training for 'TheirWords'.

#### **Abstract**

In this presentation you will learn to identify the different linguistic strategies that dreamers typically employ to conceal the subjective "I" in sensitive segments of their dream narrative.

The "I" character is generally recognized as being the most important figure in the dream narrative. The "I" can appear as a main character, part of the supporting cast, or an "uninvolved" witness to the action. The "I" can even disappear from the diegesis completely, confining its role to a meta-narrational capacity.

In their coding system Hall & van de Castle recognize that the dreamer or "I" character has a privileged place in the dream cast. Because the dreamer is such a constant factor in almost every dream they decided not to further code the dreamer (D) in any of their character classes. This decision however, functionally colludes with the subversive proclivity of the "I" to camouflage itself and disappear from the dream text.

The "I" in a dream is often hidden because we do not want to take responsibility for some of the thoughts and acts committed by our dream self. Repression is never total however, and the elided presence of the Self leaves a tell tale linguistic trail. We will follow that trail and expose the hidden "I."

This presentation will demonstrate how the techniques of discourse and forensic statement analysis can be usefully applied to the manifest content of the dream narrative.

Forbidden impulses, acts, and thoughts mediate and distort the dreamer's ability and inclination to accurately recount the dream. The dreamer always has two audiences whose opinion and judgment

has to be taken into account. There is firstly any potential listener to the dream such as a friend, colleague, or therapist. There is also and more pervasively the felt moral stance of the dreamer's own waking self. Material might be left out or distorted because it is egodystonic – both embarrassing and incompatible with the dreamer's accepted ideal self construct.

The easiest and most natural way of dealing with egodystonic material is to simply let the forces of repression wash it from waking memory. Frequently the dream affect is too powerful to be completely repressed or too indelible because it has been written down. The censoring function then must fall back on elision, distortion, and confusion. Behind this second tier of defense there is a third tier by which the dreamer is able to linguistically withdraw commitment to and disown responsibility from suspect acts.

Tier 1: "I can't remember what I dreamed last night."

Tier 2: "I stabbed somebody."

Tier 3: "Somebody was stabbed."

Concentrating on the Tier 3 defense I will delineate twenty different linguistic stratagems that are employed in dream narratives to "mask" the personal involvement of the dream ego who goes by the legal name "I". Some of these strategies are semantic; others are grammatical. All of them serve to distance the dreamer from his own dream by diluting actational commitment and responsibility. By doing so the dream becomes not only safe enough to preserve, but also innocent enough to be displayed in public.

*Authors Note:* Linguistic Statement Analysis has a long theoretical and research tradition. It was first formulated by a German psychologist named Undeutsch in the 1950's to help the legal system distinguish fabricated from real accounts of child abuse narratives. There have been many refinements since then and thousands of clinical and experimental studies (see Vrij (2000,) Yuille (1989), and Ekman (1985) for a historical and literature review.) My own work has been to adopt these linguistic analytical techniques to more clinical material such as therapy session process notes, TAT stories, and most relevant to this occasion: dream narratives.

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## **Personality Trait Predispositions for Having a Nightmare After Presleep Anxiety or Depression**

**Mark Blagrove, PhD**, is reader in psychology and Director of the Sleep Laboratory at Swansea University, Wales. He is a Past President of IASD, is a consulting Editor of the journal *Dreaming*, and is on the editorial board of the *Journal of Sleep Research*.

### **Abstract**

#### *Introduction*

Much work has been conducted on the relationship between personality and the frequency of having nightmares. When nightmare frequency has been assessed retrospectively, or as the number of nightmares during a period of keeping a dream diary, significant correlations have been found by various authors with various traits, for example boundariness (Hartmann et al, 1998; Schredl et al, 1996), and anxiety (Zadra and Donderi, 2000). There has also been some work on correlating for single individuals their mood during a day with the presence/absence of a nightmare on the following night (e.g. Cellucci & Lawrence, 1978). The latter authors found that some individuals have a greater relationship than others between daytime mood and likelihood of having a nightmare. This current paper reports the first study to address whether particular traits are associated with a greater likelihood of having a nightmare on a night following a day with negative mood.

#### *Method*

42 participants (35 female, 7 male; mean age = 40.1 (19.0) years) who have nightmares at least once per month were rated on 13 personality trait scales. They then kept a dream diary for 14 nights in which they reported the hedonic tone of their dreams on a 7 point scale of very pleasant to very

unpleasant. They also reported their level of state anxiety and state depression before going to bed each day.

### *Results*

Dreams rated as very unpleasant were classed as nightmares. Mean number of nightmares over the 14 nights = 2.6 (SD = 1.78, range 0 – 7). Within subject correlations were conducted for each participant who had at least one nightmare and at least one dream that was not a nightmare over the course of the diary, between state anxiety and presence/absence of a nightmare. Mean within subjects correlations = .13 (SD = .33, range = -.41 to .85, n=38). These within subjects correlations were then converted to Fishers r within subjects correlations, and were then correlated for the 38 participants with each of the 13 personality traits. The following traits correlated at the .05 (1-tail) level with number of nightmares: cognitive arousal; fantasy proneness; borderline personality; neuroticism (all  $r_s > .26$ ); the following traits correlated at the .01 (1-tail) level : social conformity; trait anxiety; symptom check list severity ( $r_s > .36$ ). None of the traits had significant correlations with the within subjects correlations of presence of nightmare with presleep anxiety, largest correlation was with number of adverse life events ( $r=.24$ , n.s.). Traits generally correlated higher with within subjects correlations of presence of nightmare with presleep depression, only symptom check list approached significance ( $r=.31$ ,  $p=.03$  1-tail).

### *Discussion*

Individuals differ in whether they respond with a nightmare to presleep anxiety or depression. Such individual differences only have weak (at best) correlations with various traits that were hypothesised to indicate a predisposition to having nightmares.

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## **The Mediating Effect of Nightmare Distress in Relationships Between Psychopathology and Nightmare Frequency**

**Mark Blagrove, PhD**, is reader in psychology and Director of the Sleep Laboratory at Swansea University, Wales. He is a Past President of IASD, is a consulting Editor of the journal *Dreaming*, and is on the editorial board of the *Journal of Sleep Research*.

### **Abstract**

#### *Introduction*

Many researchers have found higher psychopathology in people who frequently have nightmares than in those who do not, although there is dispute about the exact nature of these psychopathologies, with some researchers finding associations with shizotypy (Levin, 1998), others with neuroticism but not psychotocism, and others with waking life stress and general poor-wellbeing (e.g., Zadra and Donderi, 2000). However, Belicki (1992) found that psychopathology is related to the distress caused by nightmares but not to nightmare frequency itself. As Belicki assessed nightmare frequency by retrospective questionnaire Blagrove et al (2004) investigated whether this is also true for nightmare frequency when assessed by dream log. They found that there are relationships between nightmare frequency and various psychopathology measures, but that these relationships become negligible when the trait distress caused by nightmares is partialled out. This led to the conclusion that waking life stress and psychopathology does not lead to a higher frequency of nightmares, but rather that individuals who have higher distress due to nightmares recall nightmares more frequently: their nightmare frequency is thus an attribution. Blagrove et al (2004) used a sample of students in their study. The present study aimed to find out if the same mediation and attribution due to nightmare distress is present for a sample with greater psychopathology.

#### *Method*

53 participants (44 female, 9 male; mean age = 38.2 (18.2) years) who have nightmares at least once per month were assessed for retrospective nightmare frequency and for prospective nightmare frequency on a dream diary for 14 nights. They were also assessed on various psychopathology measures,

including neuroticism, anxiety, acute stress, and borderline personality. They were also assessed on Belicki's (1992) 13 item trait nightmare distress scale.

### Results

Nightmare distress and prospective nightmare frequency had similarly sized correlations ( $r_s =$  approximately 0.3) as each other with various psychopathology measures. When nightmare distress was partialled out of the correlations between nightmare frequency and psychopathology the latter correlations generally remained significant, although diminished.

### Discussion

There is a direct effect of psychopathology on nightmare frequency that is independent of the rarely assessed confound of trait nightmare distress. The results and conclusions of Blagrove et al (2004) may thus not be generalisable to non-student more psychopathologic populations.

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## Phenomenology of Light in Dreams

**Fariba Bogzaran, PhD**, is an Associate Professor and the founding Director of the Dream Studies Program at JFK University. One of the pioneers in dream education and research on transpersonal experiences in lucid dreaming, she is the author of numerous publications on the spiritual dimensions and is the co-author of *Extraordinary Dreams*.

**George Gillespie, MA**, is a Sanskrit scholar and has done doctoral work in Sanskrit (University of Pennsylvania). He is an American Baptist Minister and has taught the history of religions at seminaries in India. He writes on the phenomenology of visual experience and religious experiences of light.

**Scott Sparrow, EdD, LPC, LMFT**, is an Assistant Professor at the University of Texas-Pan American. He is the author of *Lucid Dreaming: Dawning of the Clear Light* (1976) and several books on the phenomenology of religious experiences. His recent book is his memoir, *Healing the Fisher King: A Fly Fisher's Quest*, in which the lucid dreaming and experience of light figure prominently.

**Robert Van de Castle, PhD**, is Professor Emeritus of the Health Sciences Center at the University of Virginia. He is a Past President of IASD, co-author with Calvin Hall of the dream classic, *The Content Analysis of Dreams*, the author of *Our Dreaming Mind*, and has authored numerous publications including *Our Dreaming Mind* (1996).

### Abstract

The experience of light is widely acknowledged as a core mystical experience by the world's religious and spiritual traditions. Such experiences occur in dreams and Near Death Experiences, as well as in prayer and meditation states. Recipients report that light experiences coincide with spiritual openings and exert a significant impact on their lives. While light itself is formless, it manifests in a phenomenal context that includes non-representational geometric imagery, as well as representational imagery with clear archetypal and idiosyncratic qualities.

This presentation focuses on four different aspects and dimensions of light in dreams.

Fariba Bogzaran will discuss the relationship between the experience of Light and experience of Void – including hypnagogic, lucid dream, and hypnopompia – and the impact of such experiences in the spiritual growth of the dreamer. Through examples and personal observations, she will present the experiences and visual impressions leading up to the presence of light, qualities of light and union with the light.

George Gillespie will present a particular form of light he calls "stable intense lights." Stable intense lights can be categorized as: an area of light, a disk of light, peripheral light, a sun-like concentration of light, and/or fullness of light. These forms of light are more characteristic of elementary imagery (geometric and related forms) than the representational or perceptlike forms of dreaming. He will

explore the experience of stable intense lights during lucid dreaming in relation to hypnopompic geometric imagery.

Scott Sparrow will present several dreams in which the dreamer reports the interior experience of radiance, and then examine the dreamer's cognitive and emotional states alongside the imagery before and during the experience of light. By describing the immediate antecedents and correlates of the experience of light, he will raise some hypotheses concerning dreamer states or conditions that may be facilitative or inhibitory of the experience of light.

Robert van de Castle will focus on the association between angels and radiant light in dreams. He will describe several dreams in which a radiant light accompanies the presence of an angelic figure and comment upon the quality of the light which appears and the reaction of the dreamer when such imagery is present

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## **Dream Education: The Transformative Power of Dream Studies II**

**Fariba Bogzaran, PhD**, is an Associate Professor and the founding Director of the Dream Studies Program at JFK University. One of the pioneers in dream education and research on transpersonal experiences in lucid dreaming, she is the author of numerous publications on the spiritual dimensions and is the co-author of *Extraordinary Dreams*.

**Daniel Deslauriers, PhD**, is Professor and Director of the East-West Psychology program at the California Institute of Integral Studies. He was the co-founder of the Montreal Center for study of dreams. He co-authored the book *Le rêve: sa nature, sa fonction et une méthode d'analyse* and has authored several articles.

**Marilyn Fowler, MA**, is an Associate Professor and the current Director of the Dream Studies Program at JFK University. She has an extensive background in organizational development, dreamwork, research and coaching. She is also the Director of the MA program in Consciousness and Transformative Studies at JFKU.

**Stanley Krippner, PhD**, Professor of Psychology at Saybrook Graduate School, served as the President of IASD and APA. A pioneer in the field of dream research, he was the Director at the Maimonides Medical Center Dream Research Laboratory, Brooklyn, NY. He is author, co-author or editor of numerous articles and books.

### **Abstract**

This presentation builds on findings from a 2006 survey, *The Transformative Power of Dream Studies* (Bogzaran and Fowler), which examined the impact of formal Dream Studies education on the life of JFKU students and alumni. Findings from that research strongly indicate that the study of dreams has a significant effect on the lives of those who choose to study dreams formally.

This panel will continue this inquiry by presenting new research findings from focus groups with JFKU dream studies students and alumni, describing the on-going effects of dream studies on individuals' personal and professional development, as well as the impact of their education on others in their lives.

The panel includes themes from survey with dream educators and their experience of teaching dreams in university and colleges internationally. The themes address the teacher's observation of student's development. Examples will be reported. Among the teachers in the survey are pioneer dream educators who have been teaching dreams for over twenty years.

Dream research in academic institutions offering doctoral programs or courses on dreams will be discussed. Stanley Krippner from Saybrook Graduate School will present how dream studies has developed in his institution and his work with MA and Ph.D. students focusing their research on dreams. Daniel Deslauriers from California Institute of Integral Studies, will share his experience

supervising qualitative dissertation topics on dreams using, in particular, phenomenology and narrative methodology. They will also include dissertation topics conducted in their academic institutions.

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### **Dreams and Meditation/Energy Work**

**Kirsten Borum**, dream therapist, Denmark, has been working with dreams professionally since 1983. She combines dreamwork with energy work, meditation and healing. She was trained and supervised by Jes Bertelsen and Bob Moore. She has a private practice in Copenhagen. She has appeared in various media on dreams and dream interpretation.

#### **Abstract**

The background of my teachings of dreamwork and meditation/energy work are based on my intensive and long-standing studies with Jes Bertelsen and Bob Moore, see above.

There is a correlation between the images of our nightly dreams and the subtle energy of man. Dreams will prompt certain specific energy exercises to be performed, and energy exercises will have an impact on the contents and symbols of the dream.

I have studied in great depth the subtle energy system of man for 25 years throughout which period I have regularly done energy exercises and meditations. I have taught dreamwork and meditation/energy work separately, and I have had several ongoing groups in which I use dreams, dream symbols and energy work in different combinations that I have developed. My own experiences as well as those of many participants in my "dreams and meditation" groups have confirmed this correlation.

I also make use of the correlation between the dreams and the subtle energy system with clients in dream therapy. Apart from the dreamwork as such, I look at the dreams in their energy aspect. This enables me to select specific energy exercises for the clients to do at home to support and further their process, and gives me a clue of how to work on their energy system in a form of healing that I call therapeutic healing.

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### **Harry Potter, a Power Creature for Helping Children Overcome Nightmares**

**Ghazaal Bozorgmehr** holds an MA from Tehran University, Tehran, Iran. She teaches English to children and is one of the translators of *Masters of Children's Literature*. She also collaborates with the authorized representative of 'Kids' Skills' in Asia, teaching Kids' Skills.

**Hooshmand Ebrahimi** holds an MA from Shiraz University, Shiraz, Iran. He is a child counselor. He is the first 'Kids' Skills' instructor in Asia, officially recognized as such by Ben Furman, MD, the founder of 'Kids' Skills'.

#### **Abstract**

"Kids' Skills", developed by psychiatrist Ben Furman at Finland Brief Therapy Institute, is a solution-oriented method by which children overcome problems in a positive and pleasing way by learning new skills. Through Kid's Skills the child's parents and instructors can convert the child's problem into a corresponding skill and teach this skill to the child in order to solve his/her problem. Kids' Skills method comprises systematic tasks. It begins with the task of converting a problem into a skill and after exploring the benefits of learning the skill as well as naming the skill by the child, is followed by choosing a power creature. In addition, there are also other tasks to be accomplished such as building confidence, practicing the skill, dealing with frustration and, celebrating success.

Converting nightmares into goodmares is one of the skills which the child can learn with the help of Kids' Skills method. In the process of learning this skill, choosing a power creature is very important because, as Patricia Garfield, the internationally known dream researcher, points out, a child who has

nightmares, needs help and must find someone to get help from. Harry Potter is a power creature who can help the child to learn the skill of converting nightmare into goodmare. The media got everyone interested in Harry Potter. Harry Potter, according to William Glasse,r the founder of Reality Therapy, lives in an external control world that pushes him around. But what makes him a hero is that it fails to control him. Harry Potter uses both his brain and magic to escape the external control that surrounds him.

This proposal discusses the power creature from a Kids' Skills perspective and reviews the characteristics of Harry Potter as a power creature. Then it shows how Harry Potter can help a child reclaim his or her resources and overcome nightmares.

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### **“What’s in a Dream, Anyway?”**

**Mary Brill, LCSW**, is an experienced psychotherapist who uses her skills in problem solving and mentoring to help people develop their inner resources. She leads national and international seminars and tours focused on personal growth, dreams, feminine wisdom and spirituality. She is known for her unique ability to tame the inner critic and foster self-acceptance.

### **Abstract**

#### *Main principles*

- a. Participants will learn to identify and use their unique, artistic language to map their dreams.
- b. Participants will understand the use of combining dream mapping and art, voice dialogue, movement, etc. as a way to make life changes, break free from old patterns, and for self empowerment.
- c. Participants will learn a set of tools for mapping their own dreams and the dreams of others.
- d. Participants will explore the creative process of self empowerment by accessing and developing their innate healing abilities and personal resourcefulness in contrast to seeking the answers from outside themselves.
- e. Participants will have an opportunity to work with the tools learned for dream mapping.

#### *Examples and Studies*

- a. A history of the use of Dreams for healing and guidance.
- b. A Power Point presentation of 6 Case studies that illustrate the process of dream mapping and demonstrating the clients process of making life changes, breaking patterns, and identifying shadow.
- c. A video demonstrating the use of dreams and creativity in coping with illness, life changes and transformation.

#### *Experiential Learning*

- a. Participants will practice using the dream mapping tools to gain insight into one of their own dreams.
- b. An exploration in how this insight can then be used to guide decisions and choices.

#### *Conclusion*

- a. A summation of the use of dream maps and individual creativity in working with self and/or clients.
- b. A discussion on the effectiveness of using a client’s dreams in gaining insight, healing psychological problems, making life changes, breaking free from old patterns and empowering our clients.
- c. A questions and answer period.

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## The Roots of Healing Dreamwork in Welsh Mythology

**Nicholas Brink** is a clinical psychologist. He is Past President of the American Association for the Study of Mental Imagery. He is book review editor for the journal *Imagination, Cognition and Personality* and author of *Grendel and His Mother: Healing the Trauma of Childhood Through Dreams, Imagery and Hypnosis*.

### Abstract

The ancient Welsh myth of Branwen, Daughter of Llyr, the Second Branch of The Mabinogion (1), when examined as a dream of our ancestors portrays our continued struggle with and the death of the shadow and the rebirth of innocence. This workshop is a continuation of last year's Bridgewater IASD workshop that dealt with the First Branch of the Mabinogion, the story of Pwyll, Prince of Dyfed (1).

According to Clara Hill (2), dreams can reflect experiences of waking life, parts of self, the dream experience itself, spiritual issues and relationship issues. Dealing with one's shadow can be considered a process of dealing with parts of self. There are many parallels between Branwen and Loki's Children, the myth I presented at the Copenhagen IASD conference, both dealing with parts of self and with more specifically with the shadow. Yet, in that myths are very central to the spiritual values of a culture, myth necessarily also reflects spiritual issues.

In the beginning of Branwen, the Welsh King Bendigeidfran come face to face with his shadow, the Irish King Matholwch, who arrives unexpectedly from across the sea. To form an alliance between the ego and the shadow Matholwch seeks to marry Branwen, the Welsh king's sister. This marriage takes place, yet the trickster, Efnisien the half-brother to Bendigeidfran attempts to prevent this alliance. Matholwch and Branwen return to Ireland and after an initial year of bliss, resentments arise with Efnisien fanning the flame to where most everyone in this story eventually dies, allowing the rebirth of innocence.

This workshop will function as a dream group with the story of Branwen, Daughter of Llyr being the dream/myth to be explored. It is my belief that we each gain much in personal growth by experiencing the myths of our culture when we examine and understand them as myth-dreams of the culture. This understanding is greatly facilitated by a dream group. For the purpose of this abstract I am tentatively offering my interpretation of the personal struggle with the shadow, but that will be left for the group to discover if that is what they should discover.

Jean Gebser (3) suggests that human consciousness is in the process of changing from or going beyond our current rational/perspectival consciousness way of thinking to the transparent/aperspectival way of thinking. In his book the *Ever-Present Origin*, at this newly developing level of consciousness we are now capable of understanding ancient myth more transparently.

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## Dreaming Postures: A Replication of Felicitas Goodman's Life Time Work

**Nicholas Brink** is a clinical psychologist. He is Past President of the American Association for the Study of Mental Imagery. He is book review editor for the journal *Imagination, Cognition and Personality* and author of *Grendel and His Mother: Healing the Trauma of Childhood Through Dreams, Imagery and Hypnosis*.

### Abstract

Felicitas Goodman, who died this last year spent many years as an anthropologist studying the body postures found in ancient and primitive art and contemporary shamanistic practices of healing. She identified several dozen postures that she has found produce specific dream experiences. As teacher of anthropology at Denison University and founder and director of the Cuyamungue Institute, she presented her workshops at the Institute and around the world and collected the dream experiences of a large number of participants. From these experiences she found commonalities in the dream experiences of individuals standing, sitting and lying in specific postures. She also found that in being

true to the posture, including the use of costumes and facial or body paint used by the dreamer, the dream experience would become more vivid.

Goodman suggests that certain postures produce an experience of a “spirit journey,” either into the heavens, the earthly realm or into the underworld. Other postures produce divination experiences to provide answers to specific questions held by the dreamer. Other postures provide healing and birthing experiences and healing specific to women. Shape shifting, celebration, death experiences and life after death are the dream experiences for other postures.

From reading one of her books, “Where the Spirits Ride the Wind: Trance Journeys and Other Ecstatic Experiences,” I expect that expectation and practice play a significant role in determining the vividness of the dream experience. Though I do not believe that these factors diminish the significance of her research, in this workshop, propose to ask part of the group to leave the room for a couple of minutes while we tell the rest of the group what might be expected in the dream experience, thus add one more dimension to the replication.

Goodman typically had the dreamers hold a posture for 15 minutes, timed by as long as she shook her rattle. Using this time frame and sharing dream experiences, possibly two postures could be experienced in an hour. A two-hour workshop might allow for up to four replications, while the morning dream group might allow for more.

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### **Sacred Sleep: Dreaming in a San Francisco Homeless Shelter**

**Kelly Bulkeley, PhD**, is a Visiting Scholar at the Graduate Theological Union and teaches in JFKU's Dream Studies Program in the San Francisco Bay Area. He is a Past President of IASD, and is author of *The Wilderness of Dreams* and *The Wondering Brain*, co-author of *Dreaming Beyond Death*, and editor of *Dreams: A Reader* and *Soul, Psyche, Brain*.

#### **Abstract**

The basic precondition for dreaming is sleep. If people have no place to sleep in peace and safety, what happens to their dreaming? And if they can't dream, what hope do they have for a healthy and creative life in the waking world? This is the reality for the countless homeless people in the San Francisco Bay Area and nationwide, and it's an issue that should be of special interest to dream researchers. If it is true, as decades of research have shown, that sleeping and dreaming have enormous benefits for healthy human functioning, then more attention should be given to the psychological, social, and economic conditions that either promote or disrupt regular sleep. The Gubbio Project at S. Boniface Catholic Church in San Francisco offers a remarkable illustration of the challenges and rewards of working to extend the benefits of sleep and dreaming to society's most vulnerable members. This presentation will include interviews with the Gubbio Project staff and the people who regularly sleep at the church, providing information about the impact of the program on their dreams. For many of the homeless people, the church is the only place they feel safe enough to sleep deeply and dream freely, since life on the streets poses so many dangers that the people must maintain constant alertness and anxiously resist falling asleep. The spacious sanctuary of the St. Boniface cathedral, with its lofty arched ceiling, beautiful stained-glass windows, and ornately carved wooden pews, provides a latter-day dream incubation space in which the homeless people can relax their fearful waking alertness and enter the realm of “sacred sleep.”

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### **Dreaming Beyond Death: Working with Pre-Death Dreams and Visions**

**Patricia Bulkley, DMin**, is a Presbyterian Minister who earned her doctorate of ministry from Princeton Theological Seminary. She served for ten years as Spiritual Services Provider at Hospice of Marin, has taught pastoral care at San Francisco Theological Seminary, and is co-author with Kelly Bulkeley of *Dreaming Beyond Death*.

**Kelly Bulkeley, PhD**, is a Visiting Scholar at the Graduate Theological Union and teaches in JFKU's Dream Studies Program in the San Francisco Bay Area. He is a Past President of IASD, and is author of *The Wilderness of Dreams* and *The Wondering Brain*, co-author of *Dreaming Beyond Death*, and editor of *Dreams: A Reader* and *Soul, Psyche, Brain*.

### **Abstract**

Pre-death dreams and visions have been reported throughout history by people in cultures all over the world. The same is true today, when terminally ill people experience strange dreams in the final days of their lives. These dreams often have a remarkable impact on the dying person: as a direct result of the dream or vision, the person's fear of death diminishes, replaced by a new understanding of living, dying, and that which lies beyond death. This presentation combines fascinating stories of contemporary dreamers, the latest scientific research on dreams, and the insights of the world's religious traditions to provide a simple, spiritually-sensitive approach to understanding these remarkable end-of-life experiences. Intended for those people (family, friends, clergy, medical staff) who are in a position of caregiving for someone who is dying, this presentation is an invitation to discover the surprising potential for personal change and religious transformation that opens up as mortal life draws to a close.

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### **Sceptical Dreamers**

**Jette Fabiola Cabo** is an anthropologist and Chair of the Danish Association for the Study of Dreams. Her thesis explored a group of 10-year-old Catalan girls' dream stories on power relations in social school life. She is currently conducting a research project in Copenhagen focusing on how children may benefit from dreamwork in the classroom.

### **Abstract**

This presentation discusses, how dreamwork with teens may become teambuilding though cultural norms and values, that are at play in the politics of everyday school-life, may collide with dreamwork knowledge.

In Denmark the awareness of dreaming is low and the conscious users of dreams are few and mainly adults to be found within the field of therapy and self-development. The presentation argues that a society that prides itself of its liberal education should and may include dreaming in the primary school curriculum and apply dreamwork as a pedagogical method to help children develop the necessary competencies to meet curriculum goals and master social norms and values. Three forms are suggested: A scientific, cultural and historical approach to create awareness of dreaming as a natural and universal phenomenon, which may be used and understood in a diversity of cultural ways. Aesthetic dreamwork to open a shortcut to creativity. And thirdly reflective dream-teamwork to create a social free space for reflection on self and others.

The presentation offers an evaluation of dreamwork done along these lines in a primary school in Copenhagen during a 4 month period. 200 children ages 6 -14 were introduced to dreaming and dreamwork chiefly in Danish language lessons, but also in drama, art, religion, history and math. All children worked with dreams as narratives within aesthetic learning processes, the teens were also presented with the first part of the Ullman-method and Delaney's dream interview method.

Benefits and challenges within the different age-groups are outlined; the main focus being on the teens.

Some of the Danish teens developed a new identity as storytellers, quite a few came to see their dreams as reflections of their lives and cultures, others became conscious yet sceptical dreamers. The sceptical dreamers engage eagerly in the dreamwork and even grasp the opportunity to use their dreamstories as a free space to reflect upon their own life circumstances and express critique of cultural norms and values. Rational boys express feelings of solitude and fear, empathetic girls express aggression and jealousy. But the next moment they return to a widespread Danish cultural conviction that dreams are just entertaining or scary nonsense, i.e not related to social life. The

dreamstories of these sceptical dreamers and their contradictory perspectives on dreams are discussed in the light of values, gender roles, and power relations within the group. It is suggested how the expression of such contradictions may be valued and respected in the classroom.

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### **Evolution of the Behavior and Oneiric activity of a Schizophrenic Patient**

**Manlio Caporali, MD**, is a neurologist and psychiatrist. He was Assistant Professor at La Sapienza University, Rome, Department of Neurology and since 1988 has been Assistant Professor at Tor Vergata University, Rome. He has published over 150 scientific papers, two books, and now works in the fields of Group Analysis and Dream Textual Analysis.

#### **Abstract**

The authors present the findings of an analysis of dream reports collected from patients who attended group psychotherapy. The data show a correlation between behavioral changes that reach a more mature level and dreams' images that show an analogous development in richness and complexity. This process, to the authors, reflects the inner perception of the individuation process as experienced from the patients.

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### **Dreamtime and the Sand Way**

**Bob Sandman Coalson, MSW, LICSW**, is an Adjunct Professor at Saint Martin's University, Lacey, Washington, where he teaches courses in the psychology of dreams. His clinical background includes: trauma recovery specialist, sandplay therapist, storyteller, and consultant with interest in cross culture perspectives on dreaming and shamanism.

#### **Abstract**

Jung was quite specific about the role of dreams, image, fantasy, and creativity as indispensable elements for healing and transformation in his life. So, it is not surprising that we find evidence of these same qualities spread throughout the mystical and shamanic traditions from ancient to contemporary time. Shamans and religious mystics are credited by many as the first dreamworkers. The medicine work, rituals, and ceremonies they practiced were not only guided by dreams but also influenced by the understanding of how the alchemical elements – earth, air, fire, and water, served as catalysts in the quest for transformation and healing.

During this presentation we will launch a journey that will connect us to a deeper understanding and appreciation for some of these varied traditions. Illustrated by a colorful slide presentation, we will explore how the alchemical earth element, sand, and dreams hold a fascinating place in the Tibetan Buddhist kalachakra, Navaho sand painting, Jungian sandplay, and Rafalawasch sand drawings.

For Tibetan Buddhists the sand mandala is the central motif of the kalachakra initiation ceremony in which initiates seek to attain Buddha-like stature. This is a ceremony that covers a period of several days during which a sand mandala is created. The guru overseeing the ceremony and his monk assistants not only analyze their dreams to ensure the conditions of constructing the mandala are propitious but also discuss the dreams of the initiates seeking the kalachakra initiation.

Navaho sand paintings are the centerpiece for another form of ceremony wherein sand is utilized as an alchemical element to create a 'healing way' that restores balance and harmony, or a 'blessing way' for such occasions as birth, marriage, or a new life challenge. Sand paintings have also been used to treat nightmares of Navaho veterans returning from war. The ensemble of symbols comprising a sand painting are created by a medicine man involving chants, fasts, prayers, and the monitoring of dreams during the period in which the ceremony is conducted.

Sandplay is a Jungian oriented form of therapy that utilizes a small tray of sand and a variety of realistic characters and figures. A sand tray creation conveys a dreamlike expression in symbolic form

that promotes a healing of the psyche. Drawing on case examples from his practice, the author presents sandplay as both a process form of therapy and as a reliable tool for nightmare treatment.

Finally, the author provides a snapshot of a dream healing ceremony called sand drawing taught to him by a sousafie (medicine man) from the Rafalawasch culture – an island people in the western Pacific's northern Mariana Islands. Sand drawings are an intriguing form of ceremony that combines a sand drawn human figure accented by the energy charkas and a dream journey. The sand drawn figure, a kind of sand-ego composite of the person seeking help, is the central object of the dream healing that is transferred onto the seeker as the finale of the ceremony.

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## **Lucidity and Dream Messages from the Dead**

**Deborah Coupey** is a Dream Studies and Consciousness M.A. candidate. She has worked with dreams here in the US and internationally. Deborah conducted a dream group in the Washington, DC area for three years. She is a member of IASD, and has served on the Nightmare Hotline since 2001. She has kept a dream journal since 1974. She has traveled to over 100 spiritual places in the world.

### **Abstract**

In our group topic of lucid dreaming and death, my particular concentration is lucidity and messages from the dead. I will concentrate mostly on the writings of Patricia Garfield's book: "The Dream Messenger", even though I read many other interesting books on the subject. In short, she does not give many examples of lucid dreams that involve contact, even though several of the dreams are lucid in nature. These dream encounters are eternal, and arrive at the dreamer's doorstep for many reasons. The hope is that the dream can help heal the bereaved, loved ones left behind.

According to Garfield, there are 9 steps in receiving a message from the dead. In this order:

1. The Announcement
2. The Arrival at the Meeting Place
3. The Dream Messenger
4. Attendants of the Dream Messenger
5. The Dream Message Delivered
6. The gift of the Dream Messenger
7. The Farewell Embrace
8. The Departure of the Dream Messenger
9. The Aftermath of the visit

She gives us very detailed descriptions with each of the nine steps of receiving a message, and an idea as to what to expect. These messages might be positive, negative or neutral. She also devotes chapters to ten types of dream messages from the dead. "I'm not Really Dead" and "Goodbye", for one type. Each of the messages are instructive, and some dream messages are quite rare.

The best example of lucid dreaming and a message from the dead is about psychologist Paul Tholey, in Frankfurt who studied lucid dreams, and used them as a therapy for grief. He had many images of his passed on father usually as a dangerous figure in the dream. Finally one night when Paul became lucid in the dream he was able to confront his father instead of running away, and in the end he grew through admitting some of his father's criticism, and he changing his behavior. In the end of the dream they shook hands, and Paul was able to feel most liberated in his dream and waking life. This action was very therapeutic for Paul.

If one is talented in becoming lucid in dreams, one might have an advantage of incubating dreams from the dead. Or receiving dream messages from the dead in the hypnogogic or the hypnopompic state.

In the back of her book she details many exercises for closure with the dead loved ones. They are very therapeutic, and I believe more of this kind of therapy is needed in our culture.

Culturally, I believe that we need to honor our dead more through dreams and ritual. For instance, in France and in Europe there is a “Day of the Dead”, whereby people remember their loved ones as it is a formal holiday. Also in Kelley Bulkeley’s Book on: *Dreaming Beyond Death*, he and his mother Patricia have shown the need for the dying to address their dream journeys that they have before death for a necessary and peaceful closure of this life. He explains this in the chapter on what is a ‘good death’? I also believe what Elisabeth Kübler Ross states about dreams from the departed that they are definitely a spirit connection. Culturally we need to embrace and work with these end of life dreams.

#### *Future Research Questions:*

In my research I found a many books on communication with the dead, and we have ideas about how to incubate and communicate with them. But it seems little is said as to how those passed over decide to communicate with us? We have ideas about states of consciousness, that they might be in, i.e. the bardo, or as the Tibetans believe that if one is read : “The Tibetan Book of the Dead”, while one is dying or after one dies one might discover their own map of where to take the death journey.

Are these dreams more of a projection of our mind wanting to connect with our loved one?

How can one weigh the spirit?

Where does the spirit really go?

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### **The Initial Dream and the Summoning of Archetypal Energies**

**Linda Cunningham, PhD, MFT**, is the author of *Relational Sandplay Therapy*, as well as many articles in the *Journal of Sandplay Therapy*. She is Adjunct Faculty in the Depth Psychology Program at Sonoma State University and at New College of California, and is in private practice in Petaluma and San Francisco.

#### **Abstract**

The initial dream in psychotherapy may symbolically inform the course of the therapy, or even the advisability of undertaking therapy at all. The initial dream illuminates the problem, as well as possible resources and potential solutions.

We will explore a clinical case as it is illuminated by an initial dream, foretelling the problems, resources and solutions within a ten-year therapy. This dream seemed both to summon and to herald archetypal energies – the maternal, compassionate, embodied attunement of the Bodhisattva Avalokitesvara, more popularly known as Kwan Yin. Kwan Yin is the “Regarder of the Cries of the World,” and the Bodhisattva of Compassion. According to Buddhism, a Bodhisattva is an enlightened being who is ready to move into Nirvana but who chooses stay behind in order to help all sentient beings whose enlightenment is not yet accomplished. Kwan Yin hears the cries of suffering, and appears whenever the sufferer cries her name. Kwan Yin heals through the use of compassion, as embodied in her main tools: seeing, hearing, holding and skillful means.

As intimated in the initial dream, this therapy proceeded as a meditation on sound, a meditation on the disguised cries of suffering profoundly experienced in the relational field. Through the course of the therapy, the presence of Kwan Yin held both therapist and client, helping them to tolerate the suffering, activating a vital force within the depths of each of them, and awakening bodhisattva qualities. The initial dream and the ensuing therapy illustrate that qualities of embodied compassion for self and other are archetypal energies of psyche. Kwan Yin is the personification of a generous and loving force that flows from Self. In Blofeld’s (1988) words, “the essence of practice” is not to know Kwan Yin, “but to become her.”

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## **Sandplay: The Waking Dream**

**Linda Cunningham, PhD, MFT**, is the author of *Relational Sandplay Therapy*, as well as many articles in the *Journal of Sandplay Therapy*. She is Adjunct Faculty in the Depth Psychology Program at Sonoma State University and at New College of California, and is in private practice in Petaluma and San Francisco.

### **Abstract**

Often called a “waking dream,” sandplay is a Jungian symbolic method of psychotherapy. Like the dream, it is a royal road to the richness of the unconscious, and to the transformative energies of the Self.

Dreams may slip away as we awaken, but a world made in the sand is concrete and visible. We can capture a sandworld in photographs and others can witness it. When we view a sandtray, we viscerally experience the energies of symbols in the sand. Simultaneously, we gain experience visualizing, embodying and understanding symbols in dreams. Immersing ourselves in the experience and understanding of a sandplay process may enrich our understandings of the structure and dynamics of a dream series, and vice versa.

We will explore an entire sandplay process through the visual images of seven sandtrays. We will give special attention to the initial tray, which like the initial dream, may symbolically reveal the dreamer’s problems, resources and solutions.

In the case we will consider, a twenty-nine year old man suffers from depression and blocked creativity. As he unearths layer after layer of grief in the sand, he gradually experiences a more active, vital connection with the unconscious. As the process deepens, these energies grab him and he has a transformative experience through nightly visions, leading to a peacefulness and a grounded creativity he had never known. This sandplay series will demonstrate how dreamlike images of depression, loss and trauma lead the “waking dreamer” through creative blocks, and how the use of the “waking dream” of sandplay may help the dreamer to integrate shadow and more consciously to connect with the Self, thereby experiencing a dramatic shift in attitude.

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## **Decoding Dreams for Beginners**

**Layne Dalfen**, author of *Dreams Do Come True: Decoding Your Dreams To Discover Your Full Potential*, founded The Dream Interpretation Center in Montreal. She appears on radio shows and lectures. She has a certificate in Gestalt Counseling, is a member of the C.G. Jung Society and is a board member of IASD.

### **Abstract**

Attempting to understand a dream's meaning is exactly like trying to do a puzzle. You try one piece. It doesn't fit, so you try another. I call these attempts different points of entry, using the theories and frameworks of Perls, Freud, Jung and Adler with each try. I will explain the different points of entry I use, with the goal of better understanding the dream's meaning. Participants will learn how to discover what point of entry works best for a particular dream, or is the most comfortable for the dreamer. I will teach ways to look at and work with symbols, emotions, and noticing the atmosphere in the dream space.

The workshop will run from between one and a half to 2 hours and begin with a 45-minute lecture. I will pass out notes on the lecture portion to each group member so they can relax and focus on the discussion rather than the note-taking. Once the current issue the dream is addressing is uncovered, solutions to the problem as they may be presented in the dream become the focus of discussion. In this section, I have two goals. As we so often focus on the negative or frightening aspect of a dream, one goal is to show participants how to recognize and apply the strength in the dream. Very often the dream actually discloses the solution to the problem. I will also look at polarities that present themselves and how we might benefit from noticing and working with them. My second goal is to help

dreamers see the solutions our subconscious introduces before our conscious mind catches the message.

In my use of an eclectic approach to understanding our dreams, I strongly emphasize practical methodology and individually directed results over abstract theory. For example, I will ask the dreamer questions such as: What familiar stories, fables, movies, or characters come to your mind when you think about the story and people in this dream? What do these stories or characters have to teach you about your current situation?

We will then attempt to understand the dream of a volunteer from the group with the participants using an "If this were my dream" format. The group will help define the layers of the dream using these different approaches, as the dreamer connects to each level of the dream. I will reserve 15-20 minutes at the end of the workshop to reexamine the process and answer questions or engage in discussion.

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### **Making a Book for a Dream**

**Betsy Davids, MA**, from Berkeley, California, USA, is a writer/artist whose primary medium is the book. She is a longtime member of the graduate and undergraduate faculties at California College of the Arts (formerly California College of Arts and Crafts), where she teaches book arts and writing.

#### **Abstract**

##### *Why Books?*

The book as a cultural artifact has long been understood as a container for memory, insight, and preservation of knowledge. Making a book by hand can be a fulfilling way to honor a memorable dream. Moreover, books are an especially appropriate site for creative arts dreamwork, because the book is a culturally sanctioned place for combining words and images. Most dreamworkers habitually document their dreams in writing, yet dreams are also highly visual. An art form that combines the verbal and the visual has much to offer to our field.

Personal bookmaking (such as journals, scrapbooks, photo albums) is a widespread cultural practice, and artist's books in the last few decades have explored new creative possibilities of the book form. In particular, many simplified book structures suitable for brief workshops have been developed.

##### *Workshop Process*

The workshop leader will briefly show some examples of artist's dream books and will introduce two or three quick and intriguing book structures. Participants will have the opportunity to create a personal dream book using the tools and materials provided as well as any relevant materials they have brought. At the conclusion of the workshop session, a few minutes of sharing the book-in-progress with a partner (or with the whole group if feasible) will bring acknowledgment of the creative act and the dream it honors.

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### **Discoveries About The Ullman Method: Assessing Ullman with Hall and Van de Castle**

**Dr. Teresa L. DeCicco** is an Assistant Professor of Psychology at Trent University in Peterborough, Ontario, Canada, specializing in personality, abnormal psychology, health and dreams and dreaming. Research and applied interests include personality, health and dreams, and dream imagery directly relating to the waking state.

#### **Abstract**

There have been many dream interpretation techniques that have proven to be successful in dream research and/or dream practice. A few of these techniques include those by Gayle Delaney (Delaney, 1988), Clara Hill (Hill, 1996), and Carl Jung (Jung, 1964), to name a few. One method that has had

great influence on the field of dreams and dreaming is The Ullman method of dream interpretation (Ullman & Zimmerman, 1979). This method has been widely adopted since it provides safety and discovery for dreamers. Also, the method is very useful for group therapy and dream groups in general.

The technique involves a dreamer telling a dream to a group and then each group member telling the dreamer what the dream would mean, if it were their dream. The dreamer listens to everyone's input and then decides if he or she has discovered something meaningful from the input.

This presentation will present research from 53 dream participants taking a third year dreams and dreaming course at a university in Canada. Each participant told a dream to 3 other people and then they told the dreamer what it would mean, if it were their dream. Dreamers then recorded any discovery that occurred for them.

The actual dreams for all 53 participants were content analyzed via the Hall and Van de Castle method of content analysis (Hall & Van de Castle, 1966). All possible categories were coded for each dream. Some of the categories included familiar female, familiar male, relatives, stranger, architecture, good fortune, animals, confusion, anger, unhappiness, objects, etc. The discovery for each dream was also coded with as many possible categories of the Hall and Van de Castle method. Discovery categories included familiar female, familiar male, relatives, stranger, architecture, good fortune, animals, confusion, anger, unhappiness, objects, etc.

Correlation analyses of the dream content categories revealed many significant correlations. For example, high scores on animals were significantly correlated with apprehension/fear. Also, high scores on strangers were correlated with males, females, relatives, unhappiness and, low scores on confusion. Results and implication of 17 categories will be discussed.

Results of correlations among dream content and discovery categories also revealed many significant and relevant relationships. For example, high scores of anger in dream content correlated significantly with discovery of males. High scores of females and activities in dream content were correlated with discovery of females. Also, high scores of apprehension/fear in dream content were correlated with discovery of misfortunes. Results present 9 significant findings in terms of dream content and discovery content. Finally, the results of 6 regression analyses will present dream content that predicted discovery. For example, significant dream content of anger, groups of people and negative on relatives, predicts discovery of objects. Finally, past research findings are linked to the findings in this study and, limitations of the research are discussed. Future directions in terms of research and applied dreamwork are suggested.

\*

### **Discover The Hidden Meaning In Your Dreams: The Storytelling Method**

**Dr. Teresa L. DeCicco** is an Assistant Professor of Psychology at Trent University in Peterborough, Ontario, Canada, specializing in personality, abnormal psychology, health and dreams and dreaming. Research and applied interests include personality, health and dreams, and dream imagery directly relating to the waking state.

**David B. King, BSc**, is a student at Trent University in Peterborough, Ontario, Canada. He recently completed his undergraduate degree in psychology and is now pursuing his Master's degree under the supervision of Dr. Teresa L. DeCicco. His current research interests include dreams, spirituality, intelligence, sexuality, and health.

### **Abstract**

The Storytelling Method of Dream interpretation is a new method that was designed and then scientifically tested (DeCicco, 2006). This method has been found to significantly predict discovery when used properly (DeCicco, 2006). The method has also been tested with a control group and it was found that the method predicts discovery in a statistically relevant manner.

The purpose of the Storytelling method is to lead dreamers from their own dream imagery to discovery about their waking day circumstances. The method provides “safety” because dreamers do not have to reveal any private or sensitive material to anyone, including the workshop leaders. Complete confidentiality is assured.

The method is easy to use and not time consuming. Once participants learn how to use the method, they can do so in a relatively brief period of time. This will encourage participants to continue dreamwork since it is so practical. Also, because successful discovery occurs so quickly, this will encourage participants to continue with their dreamwork long after the workshop is over.

The Storytelling Method of dream interpretation will be conducted by first giving all participants a worksheet to follow. Participants will be taken through the worksheet in a step-by-step format. Questions and queries from participants about the steps will be encouraged. Once the steps have been taught, each participant will then analyze one of their own dreams with the worksheet.

Workshop leaders will help participants work through the worksheet with their own dream imagery. Leaders will be available to answer questions or guide participants through the process. Once dreamers have created a story from the dream imagery, the workshop leaders will then assist them in bridging the story they have created to an insight they may have relating to their own life. Again, privacy and safety are ensured, as the dreamer does not reveal any insights to the group with this method.

The Storytelling Method is an excellent starting method for novice dreamers as it will provide discovery very quickly. It is especially useful as a starting point for all dreams as it may immediately bridge to waking day circumstances. If a dream has many layers of meaning then the Storytelling Method is an appropriate starting point before more difficult methods are employed. Participants will be given handouts that will include the Storytelling Method Worksheets both for the workshop and for future use.

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## **Dream Interviewing and Emotional Competence Education and Training**

**Loma K. Flowers, MD**, is a US psychiatrist with 38 years of practice. She is President of [www.EquilibriumDynamics.org](http://www.EquilibriumDynamics.org), a nonprofit organization dedicated to teaching adults and children how to build a life in which feelings empower – rather than sabotage – relationships, activities and careers. She still supervises psychiatry residents and trainees.

**Gayle Delaney, PhD**, is a US dream educator and author. She is President of Delaney & Flowers Dream Center, in San Francisco and founding President of IASD. She is creator of the Dream Interview method, [www.gdelaney.com](http://www.gdelaney.com). She is also romance coach, [www.ChooseRomance.com](http://www.ChooseRomance.com), using the strikingly insightful feedback offered by dreams in dating and mating.

### **Abstract**

This workshop gives participants experience in using Dream Interviewing for insight into their own personal or professional development, with emphasis on the twin components of emotional competence: interpersonal and intrapersonal skills.

We shall begin with a brief overview using examples illustrating the basic principles and dynamics of emotional competence and the steps and strategies useful in increasing it in ourselves, our students, or patients. We shall then summarize the basic steps of the Dream Interview method of interpretation and how this approach to dreaming can facilitate the development of the skills necessary for emotional competence. The intrapersonal skills include recognizing feelings, managing their changes, identifying personal values, and coordinating feelings, thinking, and judgment before taking action. The interpersonal skills include listening, conflict resolution, boundary definition, and communication.

Drs. Flowers and Delaney will demonstrate the integration of Dream Interviewing with the long-term goal of enhancing the dreamer’s emotional competence by working with the dream of a volunteer among the participants.

Attendees will then practice interviewing each other's dreams in dyads and triads with a view to identifying how a given dream could advance the dreamer's emotional competence beyond the usefulness it serves in grappling with a specific life concern.

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### **Your Dreaming Mind: A Private Dating Coach with Soul**

**Gayle Delaney, PhD**, is a US dream educator and author. She is President of Delaney & Flowers Dream Center, in San Francisco and founding President of IASD. She is creator of the Dream Interview method, [www.gdelaney.com](http://www.gdelaney.com). She is also romance coach, [www.ChooseRomance.com](http://www.ChooseRomance.com), using the strikingly insightful feedback offered by dreams in dating and mating.

#### **Abstract**

Gayle Delaney will discuss the various ways dreams provide insightful feedback on:

1. The attitude and resourcefulness of the dating dreamer in his or her efforts to meet potential sweethearts.
2. The conscious and unconscious selection process the dreamer uses to choose a long- or short-term partner. This of course includes the clarification of psycho-dynamics that mercilessly drive the dreamer into the wrong arms.
3. The "management" of early dating relationships including identifying early-on, fatal and challenging red flags, noting ways the dreamer may sabotage the relationship, and sounding the bell when it is appropriate to make timely and kindly exits.
4. The Creativity and Flair with which one does or COULD infuse the early relationship to lay the groundwork for later elaboration of a richly romantic and deeply generous bond.

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### **Dreams and Intersubjectivity: Fusing Horizons of Meaning**

**Daniel Deslauriers, PhD**, is Professor and Director of the East-West Psychology program at the California Institute of Integral Studies. He was the co-founder of the Montreal Center for study of dreams. He co-authored the book *Le rêve: sa nature, sa fonction et une méthode d'analyse* and has authored several articles.

#### **Abstract**

Intersubjectivity calls attention to the fact that shared cognition (and, to a certain extent, emotions) are essential in the shaping of our ideas and relations with others. In this light, language is viewed as communal rather than private. Thus when dreams are shared by means of language or other forms of expressions, they enter the intersubjective space. It becomes problematic to view the dreamer as partaking in a private world only.

In an integral approach to dreams, we do not only pay attention to the subjective dimensions of dream meaning but also to the context of intersubjective (conscious or unconscious) collaboration in meaning making. This is called the "2nd person approach" to knowledge and engages a wide array of phenomena and practices. This presentation will investigate the pervasiveness of the intersubjective nature of meaning making in dyadic work (including psychotherapy) and group work. It will discuss the various dimensions of intersubjectivity as commonly understood: projection, setting of boundaries, the context of dream telling, transference, countertransference. We will also discuss also less commonly recognized dimensions such as dreams arising as a result of intersubjective interaction. The major goal of this presentation is to highlight the importance of the intersubjective dimensions in the work with dreams.

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## **A Widower's Dreams of his Deceased Wife**

**G. William Domhoff, PhD**, is a Research Professor at the University of California, Santa Cruz, where he hosted the IASD meetings in 1988 and 1992. He is the author of *The Mystique of Dreams* (1985), *Finding Meaning in Dreams* (1996), and *The Scientific Study of Dreams* (2003).

### **Abstract**

Using quantitative content analysis, this paper shows that the 143 dreams about his deceased wife that a widower wrote down over a 22-year period as a form of solace and remembrance embody his main conceptions and concerns in regard to her, thereby supporting a cognitive theory of dreams.

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## **Memories, Dreams & Reflections: A Jungian Approach to Working with Client Stories**

**David B. Drake, PhD**, is founder of the Center for Narrative Coaching; he presents and consults internationally on his work. He is a former hospital chaplain and workshop leader on Jung and the shadow. He has a doctorate in Human and Organizational Systems from Fielding Graduate University; he has published seven articles on coaching.

### **Abstract**

What if the stories clients tell us serve the same functions as the dreams they have at night? In this workshop, you will experience strategies for creating narrative fields in sessions, connecting dreams and stories, and working with projected elements in client stories to enhance their awareness, development and capacity.

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## **Urban Dreamscape: SF**

**Jennifer Dumpert** received her BA from York University in Toronto and her MA from the New School for Social Research. She achieved ABD status from GTU, wrote half her dissertation, and abandoned academia. She has published and lectured on dreams, Buddhism, ritual, and hula hooping. Her web site is [www.urbandreamscape.com](http://www.urbandreamscape.com).

### **Abstract**

Urban Dreamscape: SF is a self-crafted practice based on dreams, a declaration of spiritual authority, an act of establishing sacred space in the city.

This presentation begins with a description of how to create practices of our own based on that which holds meaning for us, such as dreams. The talk introduces the notion that practices have three specific definitions and values: as evocations that summon whatever one considers holy into one's life; as means of giving form to the ineffable, thus manifesting meaning in ways that allow one to perceive it; and as ways of, literally, practicing abiding within the sacred, entering sacred space and moving gracefully within it. The discussion moves next to practical steps toward evolving a personal practice, to taking on spiritual authority to determine what in our lives holds deep ineffable meaning and then entering into interaction with that ineffability.

The talk focuses primarily on Urban Dreamscape: SF, a practice that grew from a rich dream life and the drive to create sacred space in an urban environment. Loosely based on Art of Memory and Australian aboriginal Songlines practices, Urban Dreamscape: SF involves overlaying the city with dream narratives, layering the architecture and features of San Francisco with images and stories carried back into the waking world from the realms of sleep. The practice reconnects inside and outside, psyche and lived space, arenas that easily become severed in the lives of modern people. Urban Dreamscape: SF remaps the city according to a personal cartography, juxtaposing meaning over the street grids of neighborhoods. In today's Google Maps world, this practice also lays the groundwork for a shared psychogeographical practice among dreamers. The presentation closes with

suggestions about how Urban Dreamscape: SF could become a collective process that creates a shared urban dreamtime. This presentation will make use of images from the web site that describes the practice, [www.urbandreamscape.com](http://www.urbandreamscape.com), and will, hopefully, seed the ideas that bring the site to its next incarnation as common public space.

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### **Dreaming, One of the Four Evolutionary States of Consciousness as Described in the *Mandukya Upanishad***

**Laurette Dupuis** is a Canadian documentary filmmaker. She became a member of the C.G. Jung Society of Montreal at its inception and was active on its executive for several years. From 1985 to 1990, she was on the executive of the *Centre d'étude des rêves de Montréal*. She obtained a Master's degree in East-West Psychology from the California Institute of Integral Studies in 2005.

#### **Abstract**

The Mandukya Upanishad, a sacred text from ancient India, describes the four states of consciousness: waking, dreaming, deep sleep and turya, the transcendental consciousness. It teaches that the knowledge of these four states of consciousness is contained within the mantra AUM and that, as we progress through the first three states of consciousness, we are moving towards the goal of our evolution which is to attain the fourth state, turya, the attainment of the Self, or oneness with all that is. This is the state of bliss described by many great beings who have lived in different parts of the world through the ages.

This presentation explores these four states of consciousness by referring to well-known and respected commentaries on the Mandukya Upanishad that bring to light the meaning of this ancient text and looks at how the teachings of this Upanishad correlate with relevant contemporary sleep and dream research. It is amazing to note that this text goes back thousands of years BCE, while our Western scientific investigation of these states of consciousness is still very recent. In addition, reference to the work of Tenzin Wangyal Rinpoche, author of *The Tibetan Yogas of Dream and Sleep* (1998), raises a need to make distinctions in how the deep sleep state is understood. The goal of this study of the Mandukya Upanishad is to highlight how the progressive development of awareness through each of the three first states of consciousness culminates in the fourth state, turya, the transcendental consciousness.

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### **Annual Dream Telepathy Contest**

**Rita Dwyer**, Vienna, VA, is a former research chemist, co-author of papers and patents in the aerospace field, ASD founding life member, Chair of the Board (1987-90), Past President (1992-93), Executive Officer (1993-99). A founder and facilitator of the Metro DC Dream Community, she is also a writer, lecturer, and certified pastoral counselor.

**Robert Van de Castle, PhD**, is Professor Emeritus of the Health Sciences Center at the University of Virginia. He is a Past President of IASD, co-author with Calvin Hall of the dream classic, *The Content Analysis of Dreams*, the author of *Our Dreaming Mind*, and has authored numerous publications including *Our Dreaming Mind* (1996)

#### **Abstract**

Try your psi! Test your dreaming mind's ability to tune into a visual target which will be broadcast telepathically during the night by a designated "sender". Loosely patterned on the cutting edge experiments in dream telepathy done at Maimonides Dream Laboratory in Brooklyn by Drs. Stanley Krippner and Montague Ullman, the annual IASD contest is a playful but surprisingly successful way to test your own telepathic skills. Instructions will be given making it easy to join in the fun.

\*

## **Cosmic Dream Connections: Panpsychism and Related Matters**

**Rita Dwyer**, Vienna, VA, is a former research chemist, co-author of papers and patents in the aerospace field, ASD founding life member, Chair of the Board (1987-90), Past President (1992-93), Executive Officer (1993-99). A founder and facilitator of the Metro DC Dream Community, she is also a writer, lecturer, and certified pastoral counselor.

**Bob Hoss, MS**, USA, is author of *Dream Language*, Executive Officer and former IASD President, and head of the Dream Science Foundation. He has been teaching dreamwork for over 30 years and is presently on the faculty of the Haden Institute for dream leadership training; he is Adjunct Faculty at Sonoma State University and Scottsdale College.

**Judy Gardiner**, New York, NY, has been analyzing, writing about and researching her dreams for 15 years. This led to scientific information she had never known, and her self-study transformed to a cosmic wake-up call illuminating the union of Science and Spirit. Her work with Montague Ullman focuses on this transcendental quality of the dream.

**E. W. Kellogg III, PhD**, is a proficient lucid dreamer, and his long-standing interest in the phenomenology of dreaming led to the presentation of numerous papers and workshops on such topics as the lucidity continuum, lucid dream healing, and mutual dreaming. From 2002-2005, Ed organized and hosted IASD's online PsiberDreaming Conference.

**Stanley Krippner, PhD**, Professor of Psychology at Saybrook Graduate School, served as the President of IASD and APA. A pioneer in the field of dream research, he was the Director at the Maimonides Medical Center Dream Research Laboratory, Brooklyn, NY. He is author, co-author or editor of numerous articles and books.

### **Abstracts**

*Rita Dwyer – overall abstract:*

When I was working as a research chemist in the aerospace field my life was saved by a coworker who had dreamt of rescuing me from a fiery death several times before the laboratory accident occurred in waking reality. I am alive because of his transpersonal precognitive dreams.

At the time, I had no interest in dreams nor any idea that there might be some that were precognitive and transpersonal, but in my effort to understand what had happened to me, I found that such dreams actually existed and came, often unbidden, as helpful guidance. I learned that Spirit seems to enter into our dreams whether or not we believe it exists. Why? How? I searched for answers.

On a grand scale and cross-culturally, world literature contains numerous examples of "big" dreams which foretold the future, dreams which were acted upon by the dreamers, often saving lives, as with the dream of Pharaoh in the Bible, who stockpiled grain for the years of famine that visited his country; by military leaders who won battles following dream advice; and by spiritual leaders whose dreams were clearly sparked by divine guidance, gifts of Spirit. Closer to home, anyone who journals dreams will discover hints of the future contained in them, as well as examples of other psi phenomenon, such as telepathy, clairvoyance, déjà vu, synchronicity, etc.

This information can be used in ways that can change our personal futures for the better, here and now, every day, if we pay attention and learn to recognize the messages that our dreams present. While many in the public at large still think that dreams are nightly nonsense, or are only reflective of personal concerns, years of being involved with the International Association for the Study of Dreams have led me into a much broader awareness of the vast and varied ways in which dreams come to serve us personally and transpersonally.

Some of these dreams can be about concerns of those who are not close to us, even perfect strangers. Exercises such as the Dream Helper Ceremony devised by Henry Reed, PhD, and Robert Van de Castle, PhD, have shown that dreamers who dedicate a night of dreaming to a person requesting dream help will often turn up advice which is practical and important to resolving the concern. Dale Graff in his books *Tracks in the Wilderness of Dreams* and *River Dreaming* describes

his remote viewing experiences with Project STARGATE, in which downed planes were found, hostages recovered, and enemy facilities targeted, much of the information coming from dreams.

The transpersonal and panpsychic dreams posted on IASD's PsiDreams E-study group offer even more impressive greater examples of the early warning systems which alert us to the need for changing possible futures, such as national disasters, illness and death, threats to life as we know it on this planet.

Does this information come from some deep part of our own psyches, our greater Self, or from outside guidance of a spiritual nature? Does it come from a cosmic connection in which all is seen and felt as related, physically and energetically, psychically and spiritually? In reflecting on the writings of David Bohm and other physicists' new theories, Ole Vedfelt's book *The Dimensions of Dreams* which outlines their multidimensionality, Rupert Sheldrake's morphogenetic field theory, or on the inspiring words of Dr. Montague Ullman, in his invited address, *The Dream in Search of a New Abode* at the 2006 IASD Conference, dreamers may find themselves considering a strange new world, a world in which their expansion of consciousness allows for dreams and waking life events which seem almost miraculous in their power to create change. Lucid dreamers have much to share with us about their travels and experiences. Participants will learn methods for promoting, recognizing, and of working with transpersonal, cosmic, dreams.

The members of this panel, Bob Hoss, Judy Gardiner and Ed Kellogg will relate some of their ideas and experiences, and will be joined by Stanley Krippner to provide an overview of their presentations and how they fit into new paradigms surfacing in consciousness studies. Dreams are much more than they were once thought to be, and we as dreamers are much more than we thought ourselves to be. Our connections with each other and the many dimensions surrounding us transcend time and space, with our actions and interactions – waking and sleeping – of real importance to the future for us personally and transpersonally, locally and globally.

*Individual abstracts:*

*Judy Gardiner: Circling the cosmos on a dream*

I felt myself spinning through space as I recorded a dream about spinning disks.\* What was the origin of the spin? This dream came through a departed loved one and set the stage for communication from the spirit world. The spin gained momentum as slices of dreams whirled about, cross sections of something larger than self. Puzzling pieces of science, unknown to me, revealed a broad range of themes: astronomy, botany, chemistry, physics, geology, mineralogy, metallurgy, paleoanthropology, genetics .... I had to make sense of this chaotic, dizzying, magical-beyond-words experience. Dreams of light and vision suggested I was not seeing the light. A dream of blinding lights informed me of my family matrix, releasing me from my earlier role. Subsequently, disordered connections to geologic clues emerged. Attention to inanimate matter eclipsed emotional issues, sparking the realization that my mother was a simile for Mother Earth; her floor represented the earth's crust. Urine and junk symbolized uranium and radioactive waste; plates represented tectonic plates. The network of veins in the earth linked to separate, yet interconnecting tectonic plates, replicating the connectivity of the dreams. Ultimately, dream fragments joined to sound an ecological warning to mankind. They also correlate with David Bohm's thinking that "arrangements can be mutually related and dependent, as if there had been a force of interaction between them."

I realized that the logic of cosmic dreaming does not follow the same range of emotion found in personal dreaming. It connects to matter rather than ego-based feelings. Positive emotions are stimulated by curiosity about the unknown, whereas negative emotions respond to threatening planetary events. The revelatory nature of cosmic dreaming produces powerful feelings of spiritual connection and oceanic waves of gratitude. Concern for species-survival outweighs concern for self. Factual data rather than emotional tones serve as markers. Similarly, my spirit guides were frequently identified by earthly markers attached to their memories. As random dream fragments connected into a circular whole, Psi events, particularly electronic transmissions, validated intuitive suppositions. Empathic dream imagery transmogrified to matter – becoming one with the Earth – corresponding to the Gaia theory, again connecting to something larger. I was the child from the mother. It was archetypal: the Great Mother Earth; the ultimate reunion at the Omega Point.

"Trust In God," "Be Patient" echoed across the timelessness of my Dream as its message, spinning like planet earth, searched for its place in the cosmos. Dreams of light and vision circled back to the beginning, illuminating an inner vision which perceived that the more entangled we become in the higher dimensions, the greater is our potential to see past, present and future. In so doing, we learn that the universe is within us.

1 Wholeness and The Implicate Order, David Bohm, 1980, p.233.

2 Pierre Teilhard de Chardin

*Ed Kellogg: "Trans-Personal Dreaming Beyond Time and Space."*

Some models of consciousness posit that although humans have separate personalities, that at the deepest level we all share the same greater Self. As a metaphor think of our waking selves as leaves upon a tree – although the leaves differ from one another, they all belong to the same Tree and share the same trunk and roots. In this model, telepathy would not involve transfer of information over a distance between separate minds, but of simply accessing information by going within to find what the 'Greater You' already knows. This "Tree of Life" model of creation has found support in the writings and experiences of mystics through the ages. In recent years, scientific research under controlled conditions has demonstrated that through psi-dreaming we can connect with people, places, and times unrelated to our waking lives.

How might this manifest in our dreams? I've noticed over the years that while many people often dream of themselves in ways that closely match their waking physical reality experiences, that these people report also dreams in which they become someone else, or even something else, and experience the world from a very different perspective than in their waking lives. In my own case, I've experienced myself in dreams as many different beings – age, sex, race, etc. Often not only does my dreambody differ from its waking physical reality counterpart, but so does my dream personality and memories. However, through all this, my essential sense of self somehow remains the same – "I" remain "me", my dreambody, personality and memories seem no more "me" than does the clothing I wear or the car that I drive. I'd estimate that in 80% of dreams my dream self differs significantly in some way from my waking physical reality self.

Although I believe that although some dreams of this type may have to do with personality "aspects", that for most of them this explanation proves inadequate. Instead I favor different interpretations, in that I experience while dreaming parallel selves, past lives, future lives, and even other dimensional lives, and that tuning into different locations and different beings throughout the Multiverse just seems a routine and normal activity for my dreaming Self. And after many years of such experiences, I've finally come up with an answer to the perennial "Why do we dream?" question that rings true for me. Dreams provide "food for the soul", reconnecting us to our greater Selves and allowing a therapeutic release from the constraints of a time-space bound existence that reminds us, if only unconsciously, of the illusion of separateness.

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### **The Inspirational Night Dream in the Motivation and Justification of Jihad**

**Dr. Iain Edgar** lectures in anthropology at Durham University, UK. He has written many articles, including two published in *Dreaming*, on dream and imagework and their relation to culture, politics,

education and identity. His most recent book is *Guide to Imagework: Imagination-Based Research Methods* which was published in 2004.

### **Abstract**

This paper uses a wide variety of examples to argue that the experience of the true dream (ru'yâ) is a fundamental, inspirational, and even strategic, part of the contemporary militant Jihadist movement in the Middle East and elsewhere. Dream narratives are contextualized through a consideration of the historical role of the perceived revelatory power of the night dream in Islam. This paper further explores some key aspects of Islamic dream theory and interpretation, and offers examples and analysis of the inspirational guidance claimed by many of the best known Al-Qaeda and Taliban leaders and Jihadists. Islam is probably the largest night dream culture in the world today. In Islam, the night dream is thought to offer a way to metaphysical and divinatory knowledge, to be a practical, alternative and potentially accessible source of imaginative inspiration and guidance, and to offer ethical clarity concerning action in this world. Yet dreams, even purportedly true dreams, are notoriously difficult to validate and, sometimes, to interpret. This paper explores some key aspects of Islamic dream theory and interpretation, and considers many examples of the inspirational guidance claimed by many of the best known Al-Qaeda and Taliban leaders and Jihadist activists. I thematically analyze these dream narratives. I argue that Islamic theory of true and false dreams is congruent with, and possibly derived from, earlier dream interpretative theories. Arguably then, what is most distinctive about Islamic dream theory and practice is the Prophetic example, and its historical and cultural location in the Islamic worldview, and not because of its tripartite classification of dream imagery. I reference the true dream tradition across human time and space. I contend that, in contradistinction to western psychoanalytical theories of dreaming, perceived, reported and interpreted dreams are a powerful essence of charismatic religious and political leadership, and such dream narratives still contribute today, as they have throughout history, to the generation of existential, political and militant realities.

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### **Images of the Self in Dreams**

**Lynne Ehlers, PhD**, is a Jungian-oriented licensed clinical psychologist in private practice in Berkeley and San Francisco, Dream Studies faculty at JFK University in Pleasant Hill and a faculty member in the Continuing Education departments at JFKU and Sonoma State University; she has taught dreamwork and sandplay in the Bay Area for many years.

### **Abstract**

The Self, as the central archetype of the psyche, holds the power to inspire awe, terror and ecstasy. It also has the power to heal and to transform. As therapists, dream-workers and healers, it is incumbent upon us to be fully aware of the Self as it appears in all of its manifestations in the dreams and daily lives of our clients, ourselves, and the world around us. Because dreams, active imagination, theater, dance, great works of art, and the architectural and natural wonders of the world all arise from the same source – i.e. from the archetypal collective unconscious – they share the same – largely visual – language and are thus appropriate vehicles with which to explore the richness and depth of the archetype of the Self, the "center and circumference of the personality". It is my hope that this special slide program, inviting discussion and participation, will not only teach, but will also touch you in a very deep place.

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### **Morning Yoga with Jim Emery**

**Jim Emery, MM**, received his teacher certification from the International Shinsundo Association in 1980. As a teacher, lecturer and seminar facilitator he has guided many people through his yoga classes in a variety of settings including health clubs, educational classes, and conferences.

### **Abstract**

Yoga sessions will offer several breathing techniques, gentle stretches and guided visualizations. You will be guided through Yoga postures called the “Seven Energy Asanas” and a special yoga practice called the “Five Tibetan Rites.” No past experience in yoga is necessary.

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### **Using Intuition to Explore Transitional Dreams**

**Marcia Emery, PhD**, host of the 2005 IASD Conference and board member, is a psychologist, intuitive consultant, college lecturer, and author. She has a chapter on Intuitive Dreamwork in her books: *PowerHunch!*, *The Intuitive Healer*, and *Dr. Marcia Emery’s Intuition Workbook*. She appeared on the ‘Dream Decoders’ TV series in 2005.

#### **Abstract**

Everyone is flowing with the changing tide of transitional times. During these challenging times, you can’t just question with a logical mind. Instead, you have to see the whole picture. The secret for getting back in balance and seeing the whole picture is INTUITION. Intuition lets us ride the wave of rapid change and stay on the crest. Intuition, as Marcia teaches, is that immediate and indisputable knowing. It is the deepest wisdom of the soul, which gives us the broadest and clearest insight into any situation. It is the intuitive mind that will comb through the dream and provide instant understanding.

Applying simple principles of intuition to the dream examples, will show participants how to unravel the transitional message in the dream. The people immersed in transitions that can profit from receiving intuitive guidance through their dreams include those going through: marriage/divorce; pregnancy/childbirth; career change; loss of a loved one or of a pet; health crises; change in finances; empty nest syndrome; mid-life crisis; sexual orientation change; starting and/or graduating from college; purchasing a new home; and victim of a natural disaster.

In this workshop, Using Intuition to Explore Transitional Dreams, Dr. Marcia Emery uses her DreamShift method along with other intuitive association techniques to show participants how to easily and effortlessly go right to the dream’s bottom line. Dr. Emery has successfully used this method for decades, to help her clients and students unravel the mysteries embedded in their dream images. One of the steps in the DreamShift is to let the intuitive mind reveal one or two salient symbols that literally jump forward for analysis. Using intuition to freely associate to this symbol will instantly clarify the dream message.

Here’s an example: Thirty-year-old Brittney is originally from Mexico and moved to Canada after her marriage. She wakes up with a panic attack after having the following dream. I am at the beach and see a huge wave rising. I am worried that it is going to fall on me and pull me out to sea. I run away so I won’t drown. She titles the dream “Drifting Out to Sea” and finds the “huge wave” symbol compelling and retrieves the following associations: inundate, menacing, water, drowning, and then she has an Aha to the association, “over the head. “She realizes she is in “over her head” in the new culture with different customs, another language etc. As we talk, I show Brittney that the dream is revealing her underlying fear of being inundated and she realizes that the adjustment will come eventually and she won’t feel “over her head.”

Does this sound a bit simplistic? It is! In this workshop, intuitive resolutions will be elicited to dreams in order to provide insights into challenging transitional times. During the workshop, we will work with dreams provided by the Facilitator as well as the transitional dreams of the participants.

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### **Dysthymic dream content and selected MMPI clinical scale scores**

**Katherin Enriquez-Pecheroga, A.S.**, is an undergraduate student at George Mason University, obtaining a B.A. in Psychology in May 2007. Currently working with Robert L. Van de Castle in the field of dreams and psychopathology. Born in Cuba, and having resided in Ukraine for 9 years, the US is her current country of residence.

**Robert L. Van de Castle, Ph.D.**, is Professor Emeritus of the Health Sciences Center at the University of Virginia. He is a Past President of ASD, co-author with Calvin Hall of the dream classic *The Content Analysis of Dreams*, the author of *Our Dreaming Mind*, and consulting editor of the SUNY Press Series of Dreams.

### **Abstract**

This study is based upon material obtained from psychiatric inpatients who completed an MMPI as well as a written dream report at the time of admission. Dream reports from patients younger than 18 or older than 60 years of age, as well as dream reports shorter than 12 words in length, were excluded from this evaluation. A total of 293 Ps (106 M; 187 F) were evaluated. Dream reports were scored for the presence or absence of dysthymic elements in inpatient dreams using scores from several Hall/Van de Castle (1966) scales. Dysthymia is characterized by mild depression or despondency, a depression of spirits from loss of hope, confidence or courage. The Dysthymia Dream Scale (DDS) (Enriquez-Pecheroga & Van de Castle, 2006) is represented by (DDS = MF + FL = SD/AP). The mean T scores on MMPI scales 2, 3, 6, and 8 were compared for the Dream Dysthymia-present and Dream Dysthymia-absent groups. The mean T score was significantly higher on each of the above MMPI scales for the Dysthymia-present group.

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### **Performative Writing and Dreams: A Case for a Poetic Understanding**

**Gillian Finocan, MA**, is doctoral student in Clinical Psychology at Miami University in Ohio. As a qualitative researcher, she uses a performative writing approach to present experiences with dreams. Her dissertation focuses on the role of dreams in the process of recovery from the sudden traumatic death of a parent.

**Roger M. Knudson, PhD**, is Director of Clinical Training in the PhD program in Clinical Psychology at Miami University. He has taught courses on dreams at Miami for over 25 years. His research focuses on the on-going significance of significant dreams.

### **Abstract**

Emerging from the many ongoing postmodernist efforts for alternative modes of scholarly presentation is the presence of the poetic and the use of performative writing to present experiences evocatively (Pelias, 2005). Performative writing evokes the poetic and is always "something constructed, something made" just as the fictions we story our lives with are always constructed and made for each event that touches us (Pelias, 1999, p. xiv). Performative writing, like all performance approaches, places an emphasis on the sensual, evocative, empathic, embodied, multivocal, multifaceted, constructive, reflexive, improvisational, nonverbal, and useful (Mattingly, 2000; Pelias, 2004). It also honors the complexity of experience and allows for the presentation to be truthful in a local, situational, contextual, and partial way. Performative writing has the beautiful and unique potential to present experiences with dreams because both dreams and performative writing behave in similar ways.

Performative writing pieces and dreams speak the language of metaphor, image, and poetics. Dreams offer us windows into the imaginal and opportunities for the witnessing of, experiencing of, and learning from enactments in our imaginal fictions. Performative writing allows readers and/or audience members to vicariously experience scenes and to identify with the characters presented in the performative pieces. Through the evocative potential of dreams and performative writing, individuals are able to experience a knowing of what matters based on how the body feels and responds to the scenes. Dreams and performative writing also invite mysteriousness, possibility, puzzlement, and improvisation.

This paper provides an argument and rationale for the use of performative writing for understanding and presenting how individuals experience their dreams.

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Pelias, R. J. (1999). Writing Performance: Poeticizing the Researcher's Body. Carbondale: Southern Illinois University Press.

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## **The Prevalence of Nightmares and of Cessation of Dreaming After Traumatic Brain Injury**

**Samantha Fisher** has a PhD on the aetiology of nightmares from Swansea University and is a Clinical Psychology (DCLin) student at Cardiff University, Wales.

**Rodger Wood, PhD**, is consultant neuropsychologist and a Full Professor of Psychology at Swansea University, Wales.

**Roger Weddell, PhD**, is a neuropsychologist and an Honorary Lecturer at Swansea University, Wales

**Mark Blagrove, PhD**, is reader in psychology and Director of the Sleep Laboratory at Swansea University, Wales. He is a Past President of IASD, is a consulting Editor of the journal *Dreaming*, and is on the editorial board of the *Journal of Sleep Research*.

### **Abstract**

Neuropsychological assessments of patients suffering brain lesions have offered insights into the neurological organisation of dreaming. Solms (1997) found that 34.6% of his brain lesioned sample reported the absence of dreaming, this being associated with bilateral white matter lesions in the ventromesial frontal region or lesions in the inferior parietal region of either hemisphere. He also found that 14.9% of his sample reported an increase in non-recurring nightmares, although relationships with mood were not explored.

### *Methods:*

Fifty-one patients who had suffered a head injury (male = 35, f = 16, mean age = 39.69 (SD= 13.7), range =20.77) were recruited from a head trauma clinic. The majority (78%) had sustained head injuries in road traffic collisions. Mean time since injury was 49.35 months (SD= 36.13, range = 9-177). The mean Glasgow Coma Scale (GCS) score was 10.91 (SD = 4.24; range = 3-15). On this basis they were considered to have suffered moderate to severe head injuries. The majority of patients showed neuropsychological signs of frontal dysfunction against a background of diffuse cerebral injury. Patients completed a neuropsychological examination including the WAIS, WMS-III, tests of frontal functioning, depression and anxiety. They also completed a questionnaire assessing frequency of dreams and nightmares.

### *Results:*

30.8% (n=16) reported experiencing at least one nightmare a month, which is in excess of the 5% estimate for the general adult population (American Sleep Disorders Association, 1990; The international classification of sleep disorders). 23.1% reported the occurrence of repetitive nightmares, compared to only 7.9% in the Solms' study. 34.6% (n=18) reported that they did not dream, which contrasts with the rate of not reporting dreams in the normal population of 6.1% (Borbely, 1984; cited in Stauch & Meier, 1996, In Search of Dreams). Individuals with frequent nightmares had higher levels of waking anxiety and lower sleep quality than those without frequent nightmares. Importantly, frequent nightmares were associated with milder head injuries, whereas more severe injuries were associated with a lack of dreaming. There were no significant differences on IQ, memory or tests of

frontal functioning between dreamers and non-dreamers, but non-dreamers were less anxious and had better sleep quality compared to dreamers.

#### *Conclusion:*

The frequency of nightmares (recurring and non-recurring) is increased following head injury, as is the incidence of reporting complete cessation of dreaming. Nightmares may be associated with milder injuries as those with less severe injuries have been found to underestimate their perceived quality of life. Thus, greater emotional distress in this group may lead to an increase in the frequency of nightmares. Such nightmares may be clinically useful indicators of mood disturbances. It could be speculated that reported lack of dreaming in those with more severe injuries may be a result of damage to the lesion sites that Solms suggests are necessary to support dreaming (parietal and deep bifrontal lesions).

#### *Reference:*

Solms, M. (1997). *The neuropsychology of dreaming*. Lawrence Erlbaum.

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### **Dream Emotions and Nightmares in Patients with Sleep Apnoea**

**Samantha Fisher** has a PhD on the aetiology of nightmares from Swansea University and is a clinical psychology (DClin) student at Cardiff University, Wales.

**Keir Lewis, MD**, is a respiratory physician and Senior Lecturer at Swansea University Medical School.

**Jonah Bartlett** is sleep laboratory technical officer at Prince Philip Hospital, Llanelli, Wales.

**Mark Blagrove, PhD**, is reader in psychology and Director of the Sleep Laboratory at Swansea University, Wales. He is a Past President of IASD, is a consulting Editor of the journal *Dreaming*, and is on the editorial board of the *Journal of Sleep Research*.

#### **Abstract**

##### *Introduction*

Gross and Lavie (1994) found that dreams of apnoeic patients from untreated nights and from just after sleep apnoeas were more negatively toned than after CPAP treatment nights and after awakenings without apnoeas. MacFarlane and Wilson (2006) found that 69% of patients with sleep apnoea reported nightmares 'sometimes'. Owen et al. (1997) reported that unrecalled nightmares were significantly increased in a sleep apnoea group in comparison to population norms. However, in contrast, Schredl et al (1999) found that high Respiratory Disturbance Index (RDI) was related to dreams with lower negative emotions: these were also more realistic, less bizarre and less intense than for low RDI.

##### *Method*

49 consecutive patients attending a sleep disordered-breathing clinic were assessed. 26 patients (21 males; mean age 55; SD = 10.78; mean 4% dip rate = 30.95) were subsequently diagnosed with sleep apnoea syndrome (SAS) and 23 (17 males; mean age = 50.14; SD = 8.76; mean 4% dip rate = 4.05) were classed as sleepy/snoring controls. 10 of the SAS patients took part in a follow up study after a minimum of 3 months on CPAP (mean BMI =37.15; SD = 7.44; ESS = 15.1). Participants kept a diary for 10-days in which they recorded their incidence of dreams and nightmares and rated the emotional tone of these on a seven point scale of very unpleasant (1) to very pleasant (7). Participants also rated how anxious and depressed they were before sleep and on awakening using visual analog scales. This diary was repeated for a further 10 days in the follow up study.

##### *Results*

61% of patients with SAS and 43.5% of controls had at least one nightmare during the 10-day study period. Although not significantly different from each other, the prevalence rate of both groups are in excess of the 5% estimate for the general adult population (American Sleep Disorders Association, 1990; The international classification of sleep disorders). Mean dream emotional tone was significantly more negative in the apnoea group, however, there was no significant difference in ratings of waking mean anxiety and depression between the groups. Importantly, no significant relationship was found between dip rate and the frequency of dreams and nightmares. Instead, when dip rate was used to divide all the participants into three groups according to dip rate (apnoea) severity, Levene's test for homogeneity of variance found that as the severity increases the variance in emotional tone decreases significantly, although the mean of emotional tone did not differ between the three groups. Dream frequency was significantly reduced following CPAP ( $z = -2.25$ ;  $p = 0.02$ ) and there was a slight but non-significant increase in nightmare frequency. The variance of mean dream emotional tone was not significantly altered by CPAP therapy.

### *Conclusion*

The frequency of nightmares is higher in the apnoea and snoring/sleepy control group compared to the general population. The main finding is that as apnoea increases in severity the variance in emotional tone of dreams becomes less, with a mean of neutral emotional tone. It could be speculated that in severe apnoea sleep is so fragmented that it interferes with the process of dreaming, thus not allowing dream plots and dream emotion to develop, and so diminishing the variability in level of emotion of dream reports.

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### **Exploring the Central Image of a Dream Through Art**

**Marilyn Fowler, MA**, is an Associate Professor and the Director of the Dream Studies Program at John F. Kennedy University (JFKU). She is also the Director of the MA in Consciousness and Transformative Studies at JFKU and Adjunct Professor in the Graduate School of Professional Psychology at JFKU.

#### **Abstract**

This workshop presents an innovative approach to dreamwork in a group setting, developed by Marilyn Fowler. This dream group approach is based in Jungian psychology, exploring Jung's idea of "finding the images which are concealed in the [dream's] emotions" (Jung: Memories, Dreams, Reflections)

Jung was a great believer in embellishing his dreams with drawings, finding that drawing could tap the unconscious in a way that writing alone did not provide. He found this particularly effective in exploring the emotional content of a dream.

Drawing on Jung's experience, participants in this workshop will be encouraged take on a dream "as if it were their own", paying particular attention to the emotions generated by particular images in the dream.

Participants are then asked to draw the image(s) that stand out for them personally, amplifying the image as needed to bring out the significance. Group members are encouraged to draw spontaneously as much as possible, allowing their unconscious to supply meaning to their drawing. ("Artistic" renderings are not required. Drawings are only to convey meaning.) Group members share their drawings with the group, giving the dreamer the benefit of their individual and collective insights about the dream. As the group's images are shared, the central image of the dream will often emerge, providing the dreamer with fresh insights about the core meaning of the dream.

This approach was pioneered by Fowler in the Dream Studies Program at John F. Kennedy University and has been taught in various settings, including Dream Studies classes, private workshops and previous IASD conferences.

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## **Ten Dimensions of Dream Meaning**

**Art Funkhouser** earned his PhD in digital picture processing and his diploma as a Jungian psychotherapist in 1981. Besides seeing clients in his private practice, he long led a seminar in dreamwork at the C.G. Jung Institute near Zurich and still leads a dream group in Bern, Switzerland.

### **Abstract**

Dreams are often worked on according to their contents and these can be classified according to various schemes. For example, Jung spoke of dreams as being subjective and/or objective. The scheme that will be proposed and worked on in this workshop attempts to elaborate these two possibilities into ten dimensions: four subjective ones, one transitional one, and five objective ones. It is hoped that those participating will provide examples, both from their own dreams as well as from ones they have heard about, with which to illustrate these dimensions. It may well be that the participants will wish to modify this scheme by giving other names to the levels being discussed or even subtracting or adding additional ones. It should be clear from the outset that any given dream may well have meaning on more than one level at the same time.

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## **Dream Group to Work on Everyday Dreams**

**Art Funkhouser** earned his PhD in digital picture processing and his diploma as a Jungian psychotherapist in 1981. Besides seeing clients in his private practice, he long led a seminar in dreamwork at the C.G. Jung Institute near Zurich and still leads a dream group in Bern, Switzerland.

### **Abstract**

A dream group is an amazingly effective way to work on dreams. It is important, though, that an atmosphere is created in which each person feels him or herself safe. There is thus no coercion to tell a dream nor to accept what anyone says about the various dream images that are presented in the group. All dreams are to remain in the group and are not to be discussed with persons outside the group during or following the conference except with the dreamer's express permission. Each person has her or his own dream "language" and the group will learn how to ask questions and listen to what the dreamer says in such a way that the message of the dream emerges in a natural way.

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## **Déjà Vu Survey Results and a Déjà Experience Internet Portal**

**Art Funkhouser** earned his PhD in digital picture processing and his diploma as a Jungian psychotherapist in 1981. Besides seeing clients in his private practice, he long led a seminar in dreamwork at the C.G. Jung Institute near Zurich and still leads a dream group in Bern, Switzerland.

### **Abstract**

The 87-question déjà vu survey questionnaire has been available on the Internet for more than two years. Well over 1400 persons have now filled it out. One of the explanations for the experiences people are having has to do with precognitive dreams. In this short report, the results obtained up to shortly before leaving for the conference will be presented. Given the recent interest in the phenomenon (or phenomena) commonly called "déjà vu", it was thought that the time has arrived for a portal to be put up on the Internet in order to provide information about this experience and also to provide on-line forums where individuals who are having such experiences can share their more vivid ones. Some aspects of the portal will be presented.

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## **Absorption, Dreams, and Media Exposure**

**Jayne Gackenbach, Ph.D., Professor of Psychology, Grant MacEwan College, Canada.** A past president of IASD, she has been an active research and writer in the area of lucid dreams and the psychology of the Internet. Her current research interest is in consciousness and video game play.

### **Abstract**

Relationships between dreams and absorption and between media use and absorption have been identified. In this study all three types of experiences are examined. Enhanced dream recall has been associated with psychological absorption as has lucid dreaming, although the latter is mitigated by dream recall. Also nightmare prevalence and nightmare distress have been found to be associated with absorption.

Absorption has been an important variable in understanding video game appeal. Although absorption in computer game play is often reported, it is seldom studied. However, it has been found that rapid absorption into games was rated as highly important by gamers. Furthermore subjects who were rapidly absorbed into game play have reported experiences during video game play indicative of altered states of consciousness. Additionally absorption as part of the experience of flow has been repeatedly shown to be higher in gamers and indeed as a function of a variety of new media experiences.

In an online mass testing survey 352 college introductory psychology respondents were asked to identify a recent dream, answer questions about it and their media use the day before the dream and take the Tellegren Psychological Absorption Scale. A factor analysis showed a relationship between these variable types. Specifically in a principle component analysis the first two factors loaded all three types of variables. In factor one absorption was associated with media use the day before a dream as well as with media dreams and a sense of dream control. In the second factor media use was negatively associated with absorption as well as with dream control and dream recall clarity. In this second factor lucid dreams loaded negatively. Thus two types of psychological absorption and media associations are indicated one positively associated with media use and one negatively associated with media use. Different dream variables loaded on each of these factors.

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### **High End Video Game Players Play Experience and Dreams**

**Jayne Gackenbach, PhD**, Professor of Psychology, Grant MacEwan College, Canada. A past President of IASD, she has been an active researcher and writer in the area of lucid dreams and the psychology of the Internet. Her current research interest is in consciousness and video game play.

**Beena Kuruvilla, BA student**, Grant MacEwan College, Canada, is a third year psychology honors student. Her current research interests are in video game play, dreaming, and flow from a developmental perspective. She has worked as a researcher, examining the relationship between media use and dreaming.

**Alexis Zederayko**, University of Alberta, is currently a student in the Department of Psychology. Her interests include interpersonal relations and dreams. She has taught disabled children on a volunteer basis.

**Jordan Olischefski** is currently completing a Psychology honors degree at Grant MacEwan College. His interests include consciousness, evolutionary psychology and the influence of technology on human functioning. He has volunteer and work experience with young offenders, as well as youths with developmental disorders and substance abuse disorders.

### **Abstracts**

*Symposium Overview Abstract:*

In this symposium the experience of self during video game play and the dreams of hard core video gamers will be examined. These were gathered in hour long interviews of 25 young men and 2 women

who are students at a college in western Canada. In order to be interviewed they had to say yes to these four criteria:

- Do you play video games on average several times a week?
- Is your typical playing session more than 2 hours?
- Have you been playing video games since before grade three?
- Have you played 50 or more video games over your lifetime?

The semi-structured interview protocol included these basic questions. Each had further elaborations as needed:

1. Why do you play video games?
2. Talk about the emotions you experience while playing video games.
3. Describe the nature or quality of your thinking while playing video games.
4. Discuss your sense of your body while playing video games.
5. Do you ever experience motion sickness while playing video games?
6. While playing video games how do you experience time?
7. Please talk about your sense of self during video game play.
8. Do video games come up in your dreams? If so how?
9. Tell me your most recent dream.
10. Tell me your most recent dream which in some way included video games.
11. Finally would you tell me your most noteworthy video game dream?
12. Have you ever had any experiences of alterations in consciousness associated with your video game play?

This symposium is aimed at understanding more deeply the effects of game play on both the experience itself while awake as well as when asleep.

*Jayne Gackenbach, Grant MacEwan College, "Video Game Players Play Experience"*

In the present inquiry 27 hard core college student gamers were interviewed about their experiences while gaming. This line of questioning was aimed to explore self consciousness during gaming. Exploration of self consciousness is always a problem. As Harnad (2000) notes there is a "long litany of "self-X" terms meant to illuminate consciousness (self-awareness, self-reference, self-representation, etc.) – while in reality merely renaming it" (p. 58). So too in this inquiry, when informants were asked specifically about their awareness of self while playing they were most often puzzled by the question thus self consciousness was broken down into aspects during play which were more easily recognizable. This approach agrees with Revonsuo's (2006) point that "self-awareness is the ability to become aware of one's own phenomenal experiences (bodily experiences, thoughts, memories) as one's own phenomenal experiences" (p. 49).

Although emotions are experienced, thinking occurs, bodies are attended to and self is acknowledged, the most noteworthy report regarding self consciousness is that of a deep absorption in play. Revonsuo (2006) would argue that this is an indicate of the lack of self-awareness while the gamers might not entirely agree. It's probably more accurate to say that what they need from self is available if called upon. Thus is they are physically uncomfortable they can change position if needed even if they simply don't know they are uncomfortable till the game is over. They know they are having emotions upon reflection on the experience of gaming as well as some awareness of themselves if at times transferred in some sense to the game character. Despite the prevailing experience of self as absorbed in the game this does not interfere with their thinking process in terms of the needs of game play. Thus problems are solved and progress is made. This emphasis on absorption in the game while calling up skills to progress is reminiscent of classical flow. These interviews help to delineate how flow is experienced during play.

In terms of anomalous experiences of self during play, few were reported for these gamers while awake although the third person perspective was more common while asleep. This is relevant to the current paper because as Revonsuo (2006) points out, self awareness while awake is typically first person with only anomalous experiences of consciousness such as out-of-body states evidencing third person perspectives. In this data while only a few players noted a shift to third person perspective while awake, more mentioned it during dreams of video gaming. Furthermore, this is unusual as the

research on the dream ego concludes that self is almost always experienced from the perspective of the dream self or from one's own eyes, which is the first-person perspective.

In conclusion, is there self consciousness during game play for hard core gamers? If absorption is an indicate of the lack of self consciousness as claimed by Revonsuo (2006) then the answer is no. But as shown herein self consciousness is not entirely gone rather it's components are put towards the service of the game. The flow model of consciousness in gaming including self consciousness is best in characterizing the gaming experience. That is, there is sufficient challenge to engage with not so much as to frustrate. Thus flow or deep absorption is the primary characteristic of the experience of gaming.

#### *References:*

Harnad, S. (2000) Correlation vs. Causality: How/Why the Mind/Body Problem Is Hard. *Journal of Consciousness Studies* 7(4): 54-61.

Revonsuo, A. (2006). *Inner Presence: Consciousness as a Biological Phenomenon*. Cambridge, MA: The MIT Press.

*Bena Kuruvilla, Grant MacEwan College, "Hall and Van de Castle Content Analysis of Gamer Dreams"*

Four of the 12 interview questions dealt with dreams and thus 56 dreams were collected from 27 high end gamers. These dreams were content analyzed using the Hall and Van de Castle system as delineated by Schneider and Domhoff (2006). Analysis were computed using the latter's DreamSAT spreadsheet which analyzes the codes and automatically generates percentages and h-profiles. Since all but two of the interviewees were male, norm comparisons were for males only.

Two coders were trained on eight dreams until they attained congruence in coding. Percent matches averaged 77% agreement. The remainder of the dreams were randomly assigned to each coder for the remaining dream coding.

The largest effect size for these video game players dreams was evidenced in higher dead and imaginary characters, aggression/friendless percentage and physical aggression than the Hall and Van de Castle norms. Large effect sizes were also found where gamers dreams were lower in bodily misfortunes and lower in dreams with at least one instance of friendliness.

Several other variables also showed significant deviations from the norms. Gamers dreams had more familiar but fewer friendly characters. In addition to what has been mentioned, dreams with at least one element, which differed significantly from the norms, included fewer aggression, sexuality, misfortunes and good fortunes. Interestingly although there was more physical aggression in their dreams overall and more aggression/friendless percent overall, when examined in terms of the number of dreams reporting at least one instance there were fewer aggressive instances than the norms. In part this may be due to the low sample size of dreams but it may also be that when gamers dream of aggression there is more of it in those dreams but they don't dream of it as often. However, this aggressiveness theme is also evidenced in the fewer friends relative to the norms. Interestingly, the fewer bodily misfortunes would seem to indicate that they are winning at their aggressive dream battles. This is not surprising given all their practice while awake in virtual reality battles. The majority of the interviewees expressed a preference for role playing games with a battle motif (i.e., World of Warcraft) or first person shooters.

Another interesting finding is the higher incidence of dead and imaginary characters. This certainly seems to characterize the virtual world of many of today's games showing up in their dreams. In fact in interviews on gamer commented that there is no reason to be a human in a game as they have fewer powers than other types of creatures.

In conclusion, dreams of gamers seem to reflect their gaming experience while awake. However, since few dreams were available, about half of what is suggested, these results must be viewed as suggestive. Further Hall and Van de Castle analyses are currently being undertaken with larger samples of video game players dreams.

## Reference

Schneider, A., & Domhoff, G. W. (2006). *The Quantitative Study of Dreams*. Retrieved December 10, 2006 from <http://www.dreamresearch.net/>

*Alexis Zederayko, University of Alberta, "Gamer Dreams Content Relevant to Consciousness in Sleep"*

Several content analysis categories were developed based upon the interview elaborations on dreams and consciousness during sleep and upon previous research into lucid dreaming. These content categories included palpable sensations, balance, video game dreams, media dreams, lucid dreams, control dreams, observing dreams and self-reflectiveness in dreams. This scale was developed and refined using dreams from another video game dream study and in dialogue with the primary researcher. Once the categories were refined they were applied to this group of dreams. Specifically the same 56 dreams from the 27 high end gamers were analyzed using these consciousness in sleep sensitive content scales. As a group high end gamer dreams showed few palpable sensations, balance or lucidity but did evidence some control with the dream self as showing some third person orientation.

These dreams were then identified based upon the interview questions into video game dreams versus nonvideo game dreams and were examined in terms of these consciousness variables. Word count was a covariate in these analyses due to video game dreams being almost twice as long as those which were not identified as a non-video game dream. Of the 10 one-way ANOVA's all but one resulted in significant differences for these content scales between video and non-video game dreams. Specifically 33 video game dreams versus 23 non-video game dreams were compared controlling for word count.

Video game dreams were evaluated as having more balanced emotions, more lucidity, more control of self, events, character and setting and watching of emotions than non-video game dreams. Without the word count covariate control of events and character and balanced emotions remained significant. That is the strongest effects as a function of video game versus non-video game dream content was in terms of two dream control variables and the ability to balance emotions during play. These characteristics would be expected as some control of emotional reactions to a game is necessary in order to progress in the game. Additionally, control of game elements is not surprisingly translated into dreams of games. In terms of self-reflectiveness without the word count covariate there was no difference in dream type while with word count as a covariate non-video game dreams were higher in self-reflectiveness.

*Jordan Olischefski, Grant MacEwan College, "Gamer as Participant-Observer"*

This final paper will view the data described in the first three presentations from the perspective of a participant observer. As a long time gamer and student, the presenter was one of the interviewees and later became a research assistant to the primary author. Thus he will talk both about the experience of gaming as a gamer and as a researcher. The presentation will be phenomenological in orientation using various quotes from the hard core gamer interviewees which illustrate components of the findings.

So for instance, although gamer dreams seemed to indicate more aggression than the norms when asked about their feelings while playing joy was the most prevalent emotion expressed with anger talked about less often but not the least frequent which was sadness. In fact, only 15 players admitted that they sometimes feel angry and none said they were frequently angry according to an interview rater (Gackenbach, Matty, & Samaha, 2006). It was explained by the gamers that they only felt angry if they were loosing or as a function of the other players' actions. Several pointed out that they used to get angrier at the games when they were younger but they do not experience it as often anymore. One young man explains "I've gotten incredibly angry when I was young like I've thrown my controllers across the room or whatever playing Mortal Combat." The maturity of some of these young college student gamers showed with comments like this "it's just you learn that there's appropriate outlets to vent your frustration or anger and a lot more constructive methods."

Yet aggression was in their dreams more so than the norms provided by Schneider and Domhoff (2006). Here are two such dreams:

It was basically two sides to a conflict and we were bombarding each other. Like I had all the powers of the character like I could jump really high and I could switch guns and shoot things, and it was rewarding.

I ended up arguing with one of my friends ... arguing incredibly, and almost getting into a physical fight.

The higher incidence of dead or imaginary characters was also a provocative dream finding and is illustrated by these interviewee quotes:

I had a dream that I was watching the TV but there was me and I was running along trying to save the princess like in Mario ... it was me but I was saving a bit character, the princess.

I'm pretty sure Link from the Legend of Zelda and Eminem were also in my dream and there was a parade and really big fireworks and the fireworks were from the gold saucer sequence in Final Fantasy 7.

This sort of fantasy and self merging is especially evident in this gamers comment:

the latest dream that I do remember was of a video game ... sort of seems like almost clips of that reality mixed in with real reality ... I had to go look for herbs in the dream which I normally wouldn't do but it's something that one of my characters would do.

In fact, 20 of 27 said that they "sometimes" identified with the characters when asked how they experienced themselves during game play. This element does seem to translate into gaming dreams.

#### *References:*

Gackenbach, J.I., Matty, I. & Samaha, A. (2006). Self Consciousness during the Play of Video Games. Unpublished manuscript.

Schneider, A., & Domhoff, G. W. (2006). The Quantitative Study of Dreams. Retrieved December 10, 2006 from <http://www.dreamresearch.net/>.

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#### **Dreams and Media Use**

**Jayne Gackenbach, PhD**, Professor of Psychology, Grant MacEwan College, Canada. A past President of IASD, she has been an active researcher and writer in the area of lucid dreams and the psychology of the Internet. Her current research interest is in consciousness and video game play.

**Beena Kuruvilla, BA student**, Grant MacEwan College, Canada, is a third year psychology honors student. Her current research interests are in video game play, dreaming, and flow from a developmental perspective. She has worked as a researcher, examining the relationship between media use and dreaming.

#### **Abstract**

This study is based upon previous studies (Gackenbach, 2006a; Gackenbach, 2006b) showing some relationship between experiences thought to be indicative of consciousness development, especially the emergence of lucid dreams, associated with video game play. A causal link still needs to be made thus in this study dream collection and day before video game play information are being gathered. Because video game play is but one form of media, use of other media forms from the day before the dream reported are also being collected.

In this research study dreams are being gathered from students in a face to face setting asking them for their most recent, preferably night before, dream. About 200 students participated in this research in the spring term of 2006. The same sorts of classes are currently being approached online at the same college.

Following their written report of their dream, participants are asked to answer a series of questions in these categories: demographics, dream history, video game history, sleep pattern of the night of the dream, media use amounts the day before the dream, and dream content questions regarding the reported dream.

Dreams will be content analyzed using three procedures. The first involves reading the dreams with some of the same content questions asked of the subjects as well as a few found to be relevant to the study of lucid dreams (i.e. presence of balance or palpable sensations in dreams). The second is the Hall and Van de Castle scale for normative content and the third is a scale examining self awareness in the dream.

It is hypothesized that the more media use, and especially video game play, the more likely a student will be to report lucid, observer, control and media dreams. The relationship between media use and nightmares is unclear as some research has shown a positive relationship while other research has shown a negative relationship. These effects are expected to be especially pronounced for heavy video game players. Controls will include dream recall history, motion sickness and sleep quality. In terms of the content analyses this emphasis on media use offers a new dimension to such analysis. On the one hand norms for students in general should echo those available for the Hall and Van de Castle scale while the outcome of the self awareness in dreams analysis remains to be seen.

In preliminary factor analysis of the first 200 participants responses to questions about the dream they reported and their media use, interactive media use loaded with lucid and control dreams while audio media or audio/video media showed no such association. Observer dreams loaded with audio media. The first person perspective in dreams, as versus the third person perspective, was associated with use of phones, CD's, MP3 players and radio during the day before but not associated with audio/video media use (TV, movie) or interactive media use (video games, computers). Electronic media dreams loaded with audio/video and interactive media use. Finally, in this preliminary factor analysis nightmares loaded with dream recall clarity but not with any media use variable.

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Gackenbach, J.I. (2006a, April). The relationship of video game play to dreams and other related consciousness forms. Paper presented at the biannual meeting entitled "Toward a Science of Consciousness" sponsored by the University of Arizona, Tucson, Arizona.

Gackenbach, J.I. (2006b). Video Game Play and Lucid Dreams: Implications for the Development of Consciousness. *Dreaming: Journal of the Association for the Study of Dreams*, 16(2), 96-110.

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### **Lifelong Dreamers: Guide for Dream Study with Seniors**

**Patricia Garfield, PhD**, leading dream expert, Doctor in Clinical Psychology, authored nine books on dreams, and co-founded ASD (President 1998-99). Her *Creative Dreaming*, bestseller in print since 1974, appears in fourteen languages; *The Dream Book* (2002) for teens, won two prestigious awards. Instructor OLLI, Dominican University, San Rafael, California, USA.

#### **Abstract**

Dr. Garfield's talk examines typical dreams related to senior issues, with special focus on the areas of: approaching or recent retirement; the loss of a loved person and subsequent bereavement; and of physical aging in the dreamer. Using examples from a class of lifelong learners in a university program for people over the age of fifty years, as well as examples from seniors in literature and the arts, she demonstrates the most common features in imagery that appear in dreams dealing with these important senior issues.

Dr. Garfield also presents several dream methods that can be used to support coping with the stressful aspects of seniors' lives, along with ways to use their personal dream material as a creative resource to enhance waking life.

As a senior herself, aged 71, Dr. Garfield is increasingly aware of the challenges of the last decades of life. More importantly, these same issues are becoming a crucial issue for society, since there are some 76 million seniors, "baby boomers," reaching age 60 in the year 2006 in the United States alone. Many universities and colleges are currently establishing special enrichment programs for this huge increase in the aging population. So far, very few courses for seniors address dreams.

Thus, seniors, in reference to dreamwork, are a large and relatively neglected population. They need our attention, for we, as dreamworkers, have invaluable skills to offer. Together, we can come to a better understanding of the special dream issues involved for seniors, and develop the best methods of supporting their emotional health during this latter phase of life.

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### **The Dark Journey: Adolescents in Crisis**

**Dr. Monique Golis** has specialized in working with youth in the United States, India, Russia, Honduras, Guatemala and Germany. Her commitment is to bring a mind body connection into depth psychological work.

#### **Abstract**

The field of clinical psychology has been conflicted about how best to serve the mental health needs of adolescents in crisis. While a great deal of attention has been paid to the problems these adolescents pose to society, very little attention has been given to the subjective point of view of the adolescents themselves with respect to the process of personality development and individuation.

The voice of the adolescent patient is often muffled by studies of broader patient groups. The difficulty with this practice is that adolescents require a substantively different therapeutic approach because they are coping with entirely different issues than adults, such as identity & character development, moral development and socialization. Moreover adolescents face these challenges with more limited coping skills, fewer life experiences and amidst dramatic changes in their bodies and emotional constitution.

With institutionalized adolescents, the cost of health care and the reticence of insurance providers to fund long-term care results in short-term cognitive-behavioral therapy, which leaves little space for a depth psychological insight into the motivations, intrapsychic experience, and other factors that contribute to adolescent problems, especially drug abuse and suicidality.

This study provides an examination of these factors by using questionnaires and in-depth interviews, as well as examining creative products by the children such as poetry, photographs and artwork. The methods of phenomenological theory are used to analyze this data. Ultimately the understanding of the lived experience of adolescent crisis will provide insight and resources for clinicians in diagnosis and treatment planning. This multimedia presentation captures the subjective experiences of institutionalized adolescent patients through their own words, artwork, dreams, and poems, and recounts their archetypal struggles to transmute personal crisis into the crucial transformational process of self-discovery and individuation.

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### **Dream Themes: Part I: Determining the themes in your dreams.**

### **Dream Themes: Part II: Honoring the themes of your dreams.**

**Robert P. Gongloff** is the author of *Dream Exploration: A New Approach*. He is the IASD Secretary and has hosted two international dream conferences. He lives in Black Mountain, NC, where he conducts dream groups and workshops. His website is [www.heartofthedream.com](http://www.heartofthedream.com).

#### **Abstract**

*The need for working with themes*

Very little literature exists on dream themes and how to work with them in the dreamwork process. Most self-help books on dream interpretation have the dreamer dwell on the symbolism in the dream. Symbolic analysis can be misleading and time-consuming.

Intensive work on determining themes helps dreamers gain a better understanding of the waking life issues the dream is asking the dreamer to explore. This is true both when working alone, but also in group dream-sharing.

*What are themes?*

Themes reflect the major issues going on in one's life. A theme is the important message, idea, or perception that a dream or waking life event is attempting to bring to your conscious mind.

*How to determine the themes of one's own dreams*

I have developed a process of determining the theme of a dream, including some dos and don'ts to make the job a bit easier. Following are some key questions one can ask to aid in this process: What is the basic activity going on in the dream? What are the main characters doing in the dream? What is the major issue concerning the characters? What is the apparent or presumed motivation of the characters that causes them to act this way? What drives the characters' behavior: emotion, will, or intelligence?

Theme statements are best determined when they are personalized, stated in the present tense, and don't just restate the words or actions from the dream.

*The Theme Matrix*

The basic issues of life and of dreams can be described in terms of twelve distinct themes. These twelve themes are presented in the form of a matrix.

A matrix is an arrangement of bits of information ordered in some logical fashion to be useful for determining relationships with other bits of information. For our purposes in relation to dreams, the Theme Matrix is a listing of twelve core themes designed to help dreamers relate the themes of their personal dreams to a set of common themes.

The common core themes represent the twelve activities – aspects of life, instinctive forces, underlying life principles, and lessons of life – that are common throughout humanity. They can help one address the positive or negative side of any issue or concern. And they can be used to represent the twelve key phases of any cyclical life journey.

*Using the Theme Matrix to honor the dream*

By treating each core theme in the matrix as a phase or level of progression, we can apply the practice of concentrating on subsequent themes – advanced phases, “higher” levels – to resolve current issues presented in our dreams. For instance, when a dream presents us with a particular issue in our waking lives, we can seek out the common core theme representing that issue and concentrate our thought on the next phase or level in the matrix and initiate actions recommended at that level. This procedure helps us benefit from, or honor, our dreams.

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## **Using Jungian Active Imagination in Dreamwork**

**Gary Goodwin** has taught at the local Jung Society for nearly ten years. He has been a dream group leader for six years, and has recently formed a center that provides a home for teachers of the ‘inner arts’ (journaling, art for reflection, dreamwork, active imagination, and other related topics).

## **Abstract**

This course will take us through an introduction to how Jung rediscovered active imagination – -the path to touching and communicating with the unconscious. We will learn the techniques of Active Imagination, look at the nature of imagination, when to use this technique, and how to use this practice for dreamwork.

We will set aside time to actually practice active imagination and share what we have experienced (optional for everyone). Please bring a dream image or dream theme you wish to explore.

Note: I follow the dream group ethics and practices developed by the International Association for the Study of Dreams. These practices assure that dreamwork is applied appropriately and gently in public settings.

Also, this workshop or technique is not a substitute for therapy or work with a therapist.

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### **Clinical and Dreamwork Practice**

**Gary Goodwin** has taught at the local Jung Society for nearly ten years. He has been a dream group leader for six years, and has recently formed a center that provides a home for teachers of the 'inner arts' (journaling, art for reflection, dreamwork, active imagination, and other related topics).

**Joan Robinson** has been leading dream groups for 13 years and is a psychotherapist with a private practice in Marin County, California and she is a spiritual director. She uses art in her groups and has led group work in a variety of settings, including at San Quentin prison.

**Kirsten Borum** has led dream groups in Denmark for 20 years using a variety of dreamwork approaches. She also leads workshops in dreamwork, meditation, and energy work. She is on the Board of the Danish Association for the Study of Dreams.

**David Jenkins, PhD**, is the author of *Dream RePlay: How to Transform Your Dream Life*. He teaches classes on dreams and offers dream groups in Berkeley and Oakland, California. His PhD study of Emanuel Swedenborg's dreams led him to focus on the reality of the dream experience. He writes a weekly column which can be read at [www.dreamoftheweek.com](http://www.dreamoftheweek.com).

**Sheila McNellis Asato, MA**, [www.monkeybridgearts.com](http://www.monkeybridgearts.com), is the founder of *Monkey Bridge Arts*, a center dedicated to the growth, transformation and healing of individuals and the community through art, dreaming and creative development. She also provides customized training in cross-cultural communication, with an emphasis on Japan, for Family Guidance International.

### **Abstracts**

Although all panelists will participate in a robust discussion of this important topic, each will also present material from their own studies and experiences. The abstracts of each presentation are included below:

*Summary of Kirsten Borum Presentation:* While working with dreams personally and in dream groups over many years, I was also working with meditation and a special form of energy work. Over the years I have been more and more attracted to the connection between dreams and meditation, especially when seeing dreams as an expression of energy. This presentation will focus on the unique connection I have found, how to do energy work, and how to introduce it to a dream group.

*Summary of Joan Robinson Presentation:* I use a technique for leading groups that I learned from Dr. Alan Siegel. After the dreamer shares a dream and we talk about it, then we all draw a picture of our own imagined version of the dream. This process enables people to "get out of their heads" and is actually a way to meditate that allows people to go deeper into the dream because it uses the language of dreams – -the archetypal symbol. Then we all share our thoughts as we share the pictures with the group. At the end all pictures are given to the dreamer as a gift in exchange for the gift he's/she's given us of sharing his/her dream. This presentation will outline the approach, what

materials to use, how much time to allow, how my dream groups have responded, and how dreamers been affected.

*Summary of David Jenkins Presentation:* What are the core issues and matters that anyone aspiring to lead dream groups must master? David Jenkins will present his personal appraisal after 6 years spent on the learning curve. In summary, there are some skills to learn, techniques to grasp but overall each dream group leader is pursuing a quest for their own individuality.

*Summary of McNellis Asato Presentation:* IASD is a dynamic, international community devoted to bringing the diversity of dreaming out into the world. For local dream group leaders, partnering with IASD can offer a tremendous opportunity for raising public awareness for one's work in a specific community, as well as for IASD. These events can range from small intimate dream dinners to larger regional conferences. In this presentation, Sheila Asato will share her experiences as a regional conference host and dream events co-coordinator in Minnesota.

*Summary of Gary Goodwin Presentation:* Jung frequently suggested that Active Imagination could be used to "dream the dream forward" showing a dreamer how to bring closure to a dream that seemed to lack an ending. Current Jungian analyst, Robert Bosnak uses Active Imagination to fully engage the dream group so that they can get to deeper understanding. This presentation will cover: what is Active Imagination, how to learn how to do it, how to use it in dream groups.

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## **I: Mindful Dreaming: Honoring the Tension of Opposites in Dreams and Waking Life II: The Clinical Application of Mindful Dreaming**

**David Gordon, PhD**, is a clinical psychologist from Norfolk, VA, and past IASD membership chair. He has given workshops and presentations throughout the US and Canada. His book, *Mindful Dreaming: A Practical Guide for Emotional Healing through Transformative Mythic Journeys*, explores the lessons in mindfulness dreams teach us.

**Dani Vedros, LCSW**, is a licensed clinical social worker from Norfolk, VA. She is currently in private practice and is the Co-Director of the Studio for the Healing Arts and the Dreamwork Institute in Norfolk, Virginia. In addition to her clinical practice, she facilitates dream groups and workshops on a regular basis.

### **Abstract**

#### *Workshop I*

This workshop is based on evidence from clinical practice that the relief of symptoms in psychotherapy is predicated on the resolution of what Jung termed the "tension of opposites" – the tension between ego strategies conditioned by family and society versus the guiding presence of our wiser Self.

I have found that this tension is expressed in five archetypal or universal conflicts present throughout most of our dreams – and equally present in waking life. Each dream suggests one of five ego strategies to be resolved through greater mindfulness of the tension between distraction and solitude; control and surrender; attachment and letting go; judgment and compassion; impatience and acceptance of the present moment. In addition, when clients practice mindfulness of these conflicts in waking life, their dreams are diagnostic of the progress they are making in this effort – for better or worse.

In this workshop we devote the first 40 minutes to a didactic presentation of the above paradigm. The remainder of the workshop utilizes a Taylor or modified Ullman group process approach to working with dreams volunteered by participants. The dreamwork process is never intrusive and group members are required to own all discussion of a dream as projection: "If this were my dream... ."

#### *Workshop II*

Having learned in Workshop I to identify the five core conflicts present in dreams, participants are provided with exercises in mindfulness to assist their clients in resolving these conflicts. These exercises also facilitate their clients' embrace of five alternative values that promote emotional healing and recovery.

In this workshop we devote the first 30 minutes to a didactic presentation of the paradigm taught in Workshop I as well as the benefits of mindfulness for clients. In the remainder of the workshop participants will use their own dream imagery to learn and practice dream-based mindfulness techniques. Methods for integrating these techniques in a clinical setting will be discussed.

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## **Peeking Through the Curtain of Time**

**Dale E. Graff, MS Physics**, is an internationally recognized lecturer, writer, and researcher in psi topics. He is a former Director of project Stargate, the government program for research and applications of remote viewing. His books, *Tracks in the Psychic Wilderness* and *River Dreams*, present his experiences with remote viewing, psychic dreaming and synchronicity.

### **Abstract**

During the past year, I have been systematically exploring precognitive dreaming to discover how such dreams are created and to gain insight into how consciousness interacts with time. The occurrence of precognitive dreaming suggests that time is not the linear flow that it appears to be but that time may be more like a non-linear curtain that has "folds" and "gaps." When asleep, our dreaming mind finds ways to peek through the time curtain to glimpse the future. Alternatively, it may be that the future is not in the future but is in the now and results from projections of all that is currently knowable from complex integrated global subconscious interactions.

I chose a simple precognitive dreaming protocol: to seek dreams about photographs for articles that would appear in certain pages on future newspaper publications. The only requirement was to carefully record each suspected precognitive dream and to sketch in detail the key features of the dream or its ending as soon as possible in the morning following the dream. Working with the future news as the psi targets simplified procedures and facilitated independent investigations.

The results of over fifty precognitive dreaming investigations are summarized in this presentation along with a few illustrative examples that compare the dream sketches to the corresponding news photographs. Various constraints such as the future time period, specific newspapers and pages, types of news desired or not desired are explained, along with precognitive dream incubation statements and evaluation procedures.

Some of these precognitive dream investigations involved a cooperative effort with a research colleague to see if combining multiple inputs improved results. Overall, a high degree of correlation between many of the precognitive dream sketches and the corresponding future news photographs was achieved. Incidents of poor correlations provided insight into the precognitive dream creative process.

The main findings from this exploratory precognitive dreaming investigation are presented for attendee comments. These lead to the following questions: (1) Why is there a difference between the ability to sense (see) accurately the elements of the news photographs and the ability (or inability) to know or interpret what is seen? (2) How can precognition occur when the future incident (and its photograph) is not planned and has not yet occurred at the time of the dream? Is there a "real" future ahead of current time or is the future an illusion that results from a global/collective unconscious projection from "now?" If so, would this support the Gia hypothesis? And to what extent are precognitive dreams about "probable" or "fixed" futures? I will argue in favor of probable and cite possible connections with concepts about quantum physical reality.

Precognition has significant implications. We can keep a step ahead of future incidents to either accept, avoid, or possibly prevent them. Precognition should motivate us to widen our concepts of

reality and to support research that seeks ways to integrate consciousness with advancements in physics.

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### **The Archetypal Dimension of Bereavement Dreams**

**Geri Grubbs, PhD**, is a practicing Jungian analyst in Seattle, WA. A graduate of the C.G. Jung Institute-Zurich, she has been practicing depth psychology since 1987. She has lectured and taught widely on dream interpretation and bereavement, and is the author of *Bereavement Dreaming and the Individuating Soul*.

#### **Abstract**

Geri Grubbs' book, "Bereavement Dreaming and the Individuating Soul," presents the death-and-grief process expressed in our dreams following the death of a loved one. The workshop follows the content of her book, beginning with the sharing of a precognitive dream that she had prior to the sudden death of her 16-year old son, and the dreams that came to her immediately afterward. She reveals how the archetypes in her dreams and those from three other personal stories not only prepared the dreamers for the upcoming tragedy of death in their lives, but also helped them address their grief and transcend their suffering. According to Jung, archetypes are the God-likeness in man that are "meant to attract, to convince, to fascinate, and to overpower." It is through the archetypes that life renewal occurs.

It is quite evident that the bereaved enter a transitional, or liminal, period following a sudden separation by death, and this liminal state is revealed in their dreams. In Eastern religions, it is believed that dreams cross the realm of sleep for the living and the place of death for the deceased; therefore, encounters with deceased spirits in dreams are not uncommon. Such encounters, referred to as visitations, may occur for several months or even years following a loss by death, and can be a source of resolution and transition for the bereaved.

Significant dream themes may come upon the bereaved during the early phases of bereavement, all of which connect them symbolically and psychically with the world of the dead. Such themes include the death tunnel and bridal chamber commonly seen in near-death experiences, dismembered Osiris, the Egyptian deity of afterlife, the Dark Night of the Soul, a representation of the deep sorrow of bereavement, images of the Self as encounters with the divine, and the death wedding or sacred marriage in which the soul of the deceased, as well as the bereaved, unite with the universal dimension. These themes will be presented visually through a slide presentation. Also shown will be images of Mexico's Day of the Dead celebration that gives an insightful example of how other cultures accept death as part of the life process.

Following the presentation, if time allows those who wish will have an opportunity to share their experiences involving bereavement dreaming and explore what these dreams may be expressing.

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### **Getting In On the Joke: How Dreams Use Humor, Play, and Outrageous Satire to Enlighten Us**

**Doug Grunther** is the host of 'The Woodstock Roundtable,' a popular radio talk program. Involved in dreamwork for over 10 years, he has an advanced certification in dreamwork from the Marin Institute for Projective Dreaming, completed a dream group training with Dr. Montague Ullman, and has led many successful dream groups.

#### **Abstract**

In this workshop Doug Grunther, radio talk show host and certified dreamworker, shows how focusing on the dream's deep sense of humor can often lead to the significant meaning of the dream. F. W. Hildebrandt, a predecessor of Freud's, remarked in his 1875 book on dreams, "There lies in dreams an incomparable humor, a rare irony. The dream shows us our everyday fears in the ghastliest shape and turns our amusement into jokes of indescribable pungency."

After a brief review of other historical references to humor in dreams, Doug will present 4 dreams (2 of his own and 2 offered by participants in dreams groups he leads) where the truth of the dream was revealed from the realization of a deeply layered pun, intricate joke, or playful synchronicity. In one of the dreams the uncovering of an embedded pun helped the dreamer through an emotionally frightening health issue; in another, a scene featuring a barbecue was revealed to be a playful metaphor for the dreamer's coming to terms with old age.

These dreams show that what the conscious mind perceives to be weird, embarrassing, confusing, ominous, and/or frightening often turns out to be the dream's way, not like a Zen master's loving mockery of our entrenched illusions, of shattering our false masks, waking us up to our true nature, and showing us solutions to significant physical, emotional, and spiritual issues.

Doug will then lead a dream group dynamic where attendees will volunteer dreams and we will seek out the humor and playful elements to see where it leads us.

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### **Religious Poetry and Allegory**

**Mark Hagen, MA**, is the Director of the International Institute for Dream Research. He graduated from the University of Zürich, Switzerland, in clinical psychology in 1983, and undertook three years of analytical training in depth psychology. He is the author of *Restoration of the Dream*. His website is [www.dreamresearch.ca](http://www.dreamresearch.ca).

#### **Abstract**

The poets' imaginative vision much as the dreamers, expresses the dramatic myths of literary periods. Allegory an ancient form of religious literary expression is understood and read as a story which "speaks otherwise", having a surface meaning and a deeper hidden archetypal meaning. There are many examples of literary allegory, including Dante's Divine Comedy, Bunyan's Pilgrims Progress and Melville's Moby Dick. The parables of Christ are also discussed as forms of Scriptural allegory.

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### **A Multidimensional Model of the Dreaming State of Consciousness**

**Christian J. Hallman, PhD**, is a metaphysician from Minneapolis, Minnesota, and founder of *Quality Health Fitness and Wellness*, an organization that helps people progress beyond the absence of illness, rehabilitation and total fitness. He is also a Captain in the United States Army and Global War on Terrorism Veteran.

#### **Abstract**

Dreaming has been well studied by psychologists, anthropologists and neurophysiologists. Yet few models to date have really attempted to explain the spatial domain and temporal zone of the dream state. This paper presents a multi-dimensional model that implements some key ideas from theoretical physics and mathematics. A description of the spatial domain of dreams will be explained using such concepts as hyperspace and Riemannian Geometry. Hyperspace can provide a plausible explanation of where the actual dream world takes place. Another description of the temporal zone of dreams will be explained using the notion of 3D time from Dewey Larson's Reciprocal System Theory. Three dimensional time can explain how it is possible for people to experience a variety of different time shifts in dreams such as retrocognition or precognition. A comparison is made between the Conventional 4D Space-Time Model and the newly proposed multidimensional model.

Following the introduction, the first part of this presentation gives a more detailed description of imagination, which helps us understand why this ability is so important for shaping our perceptions of the dream world. Through this ability, the dreamer is able to perceive a variety of different peoples, places and things in the dream world. A comparison between imagination and sensation is made, plus an explanation is provided of why the human brain cannot tell the difference between what it senses from what it imagines.

The second part of this presentation describes the bodily vehicle (i.e. the Imaginal Body) of dreaming consciousness. By using the newly constructed model, a description of the relationship between the Physiological Body and Imaginal Body is shown, and an explanation is given of how these two complementary bodies represent our biological nature.

The third part will use the model to explain how people can have multiple dreams throughout the day/night and why each dream scenario can seem so different from one dream episode to the next.

The fourth part outlines a list of well-established techniques for helping researchers explore the realm of dreams so they can test this model to either verify or falsify its claims. Some proposed ideas such as Charles Tart's State Specific Sciences will be discussed as a means to help dream researchers prepare for such journeys and present some possibilities of how actual data can be collected while in the dream state.

And finally, the closing part of this paper will present some possibilities of what it would be like to experience more than 3 dimensions of space or time at any given moment. This part will share some insight of how it is possible to be aware of what is occurring in the dream world while fully engaging in the world of waking consciousness.

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### **The Role of Dreams in the Study of Human Transformation**

**Nigel Hamilton, PhD**, UK, is Director of the Centre for Counselling and Psychotherapy Education, a Transpersonal Psychotherapy Training Centre and Clinic in London where he lectures and practices as a psychotherapist; UK Representative for The Sufi Order International; originally trained as a physicist, working at the Massachusetts Institute of Technology in Energy Storage Research.

#### **Abstract**

Dreams can be used to monitor the psycho-spiritual transformation process during which several changes in consciousness or changes in the level of consciousness can be observed (Hamilton, 2006). This work has been documented in several studies of people undergoing a solo, spiritual retreat (Hamilton & Hiles, 1999; Hamilton, 2000, 2003). Similarly, individual cases have also been monitored over several years in which the subjects have undergone a long and profound psycho-spiritual transformation process out of the retreat setting (Hamilton, 2004). The latter cases, however, have revealed a number of leaps or paradigm shifts, that are significantly different from the so-called 'ascent' experienced in going through several levels of consciousness reported during the typical short, solo retreat process.

This presentation will focus on the use of dreams to monitor significant paradigm shifts in the individual's consciousness, by tracking the changes in colours, symbols and directions as well as the appearance of a succession of evolving spiritual figures in their dreams. These dreams show clearly that a paradigm shift in consciousness is not merely a change in the levels of consciousness being accessed during their psycho-spiritual transformation process, or a shift in thinking (West, 2000), but that a complete revolution takes place in the dream-life, whereby totally different dreams, showing completely different spiritual qualities (including profound changes in the appearance and intensity of colour and light), begin to appear. Such changes in their dreams have been accompanied by corresponding changes in their waking experience. This phenomenon is strikingly similar to Wilber's spectrum of consciousness (Wilber, 1999).

As an example, the outlining features of several significant shifts in the consciousness of a person who has undergone a profound psycho-spiritual transformation process will be presented for discussion and analysis. The dream-work presentation will also show how the dreamer has been able to integrate these shifts into their everyday life, bringing profound personal changes in their perception and outlook.

The results of this research imply that dreams are not only a most important source of information and guidance concerning the dreamer's personal life, but they also provide distinctly clear guidance as to

what has really changed and how to incorporate or unfold this spiritual potential, thereby giving far greater depth and meaning to their lived experience.

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### **Dreams Weave Cultures**

**Olaf Gerlach Hansen, MA**, Denmark, has degrees in Danish philology and linguistic psychology and has done postgraduate studies in the psychology of dreams. Over the last 16 years he has become specialized in culture and development as director of various cultural co-operation programs and projects involving in particular Africa, the Middle East, Asia and Latin America.

**Misa Tsuruta, MA**, Japan, is a doctoral student in Clinical Psychology at New School for Social Research. She has presented on Japanese culture and movements and space at past IASD conferences. She is a dream journalist.

### **Abstracts**

*Tsuruta topic:*

*A Japanese Case on How Dreams Interact with Language, Literary History and Folk Culture*

“Masa-yume” stands for a dream that comes true. “Hatsu-yume” is the first dream you have in the New Year. Does the existence of these dream-related words in Japanese vocabulary mean that Japanese have paid closer attention to dreams than other people in the world? Having a word may “normalize” the experience and enables people to talk about it in daily conversation. For example, “masa-yume” is a true dream, and “kanashibari” is sleep paralysis. Literature and history tell us that ancient and medieval Japanese engaged in dream sharing and dream interpretations. Does this tradition continue to this day? What are attitudes toward dreams of contemporary Japanese people? This presentation is an attempt to answer all these culture-related questions.

*Hansen topic:*

*A Danish Case on How Dreams Interact with Language, Literary History and Folk Culture*

Dreams are an important theme in Danish literature and texts from the Viking Age until today, which over the years have tended to have shifting functions. Dreams have for some writers been a way to express communication with the spiritual and religious. For most artists and writers dreams have been a source of creative inspiration, leading to new insights and in one case even been the source of major societal reform. The key personality in Danish cultural history, N.F.S. Grundtvig, based many of his visions and texts on dreams. In the 19th century he reformed the Danish Lutheran Evangelical Church and was the driving force behind the reformation of the educational system and his visions also was of significance for the creation of the co-operative movement as well as the establishment of democracy and much of present day political thinking in Denmark. Hans Christian Andersen as well as many contemporary writers such as world famous Peter Høeg (“Smillas Sense of Snow”), Susanne Brøgger, Henrik Nordbrandt and many other creative thinkers in Denmark also credit much of their creativity to dreams.

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### **Is the CI (Central Image) the Fast Lane on the Royal Road to the Unconscious?**

**Ernest Hartmann, MD**, is the author of over 325 articles, and nine books, most recently *Dreams and Nightmares*. He is a Past President of IASD and was the first Editor-in-Chief of *Dreaming*. He is Professor of Psychiatry at Tufts University School of Medicine.

### **Abstract**

The Contextualizing Image or Central Image (CI) is the most powerful image in a dream, which sometimes appears to picture the dominant emotion or emotional concern of the dreamer. Thus the

very common dream image “I was overwhelmed by a tidal wave” pictures the dominant emotion of terror or helplessness in someone who has just experienced a severe trauma. The situation after trauma, when there is one overwhelming emotion, provides the clearest example, but other dreams can be approached in the same way.

Is the CI more generally an important part of the dream? Will an examination of a CI lead quickly and reliably to an underlying emotion or emotional concern?

In this workshop, the CI will be carefully defined and a system for finding and scoring CIs will be briefly described. Research on the CI will be briefly reviewed. Participants will have a chance to examine some of their own dreams to determine whether powerful dreams, memorable dreams, “big dreams,” contain CIs. Participants in pairs or small groups will have a chance to work on their own dreams, starting with the CI and working on the dreams in various ways to get a sense of whether beginning with the CI is useful in dreamwork, or in therapy.

Finally we will try to construct or build a dream using the CI model of dreaming. We will examine whether, even in the waking state, allowing imagery to develop while experiencing a powerful emotion can lead to a dream or very dream-like imagery.

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### **From Explicate to Implicate – 20<sup>th</sup> Century Dreamwork**

**Louis Hagood**, psychoanalyst, has led dream sharing groups at the annual IASD conference, for FIONS in NYC and at his psychoanalytic institute. He presented on dream healing at the 2003 IASD conference. He has published a book, *Midlife at the Oasis: Dreaming in the Second Half of Life*, and journal articles.

#### **Abstract**

At the beginning of the 20th century, Freud analyzed his own dreams in his book, *The Interpretation of Dreams* in the tradition of reductionism in classical physics. His was a one-person approach emphasizing repression.

Melanie Klein and her followers Bion, Winnicott and Grotstein developed a two-person model for dreamwork based on mother and child play and therapy adding splitting and projection. Carl Jung, after his descent into the collective unconscious, added dissociation requiring compensation of an unbalanced conscious position. The evolution of dreamwork from classical one-person to more mystical two-person and collective parallels the progress of physics from Newtonian to Quantum, culminating in Montague Ullman’s dreamsharing group.

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### **Developing Consciousness of Personal Mythologies Through Dreams in a Community College Setting**

**Dr. Deborah Armstrong Hickey** is Assistant Professor in Psychology at Greenville Technical College, is a Faculty Research Mentor with Walden University, and specializes in expressive therapies, supervision of therapists, and dreamwork at *The Mindgarden* in Greenville, South Carolina. She has been active in IASD for almost twenty years.

#### **Abstract**

This presentation will describe the process involved in bringing a Dream Education Group program into a community college setting within a community in the south which is conservative and economically challenged. The entire process from development through implementation will be described. Outcomes from the two semesters which have been completed will be discussed, and artwork and writing from the two groups will also be presented. Student responses from the first semester have found student’s unanimously requesting that the group meet more often and be made available to more students.

Other material which will be presented includes: how each group meeting was structured; didactic materials which were covered and films which were viewed; forms and materials which were developed to support the program; problems which were encountered and how they were dealt with; and some preliminary findings regarding the dream reports which were submitted. At first glance, there appears to be many synchronicities between students and their dream content reported; themes; and affect experienced within dreams.

The presentation will also speak to the level of student motivation in this program, which is highly unusual for the student population in this area at this school; and the level of trust and depth which the students were able and willing to create.

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### **Developing the Intuition in Group Dreamwork**

**Curtiss Hoffman, PhD**, is an archaeologist and consciousness researcher who has taught in the Anthropology Department at Bridgewater State College, USA since 1978. He is particularly interested in Jungian approaches to dreaming. He has an interest in Wagner's work because of its archetypal symbolism. He was the host of the 2006 conference.

#### **Abstract**

Jung once wrote that he found it useful to approach each dream of his analysands with absolutely no preconceived idea of what the dream might mean. This discipline helps to eliminate the interference of the conscious mind in the dreamworking process and allows for the entry of intuitive wisdom. Anyone who has done dreamwork for long enough is likely to have had many of what Jeremy Taylor calls "ahas" – intuitive insights which help not only the dreamer, not only the person commenting on their dream, but the entire group which is working the dream. By using the Ullman-Taylor method of group dreamwork, which involves assuming that the dreamer knows better than anyone else what his/her dream means, and then attempting to elicit the multiple meanings by a question-and-answer methodology without imposing the dreamworker's views in an authoritative way, these intuitive sparks can be nurtured and the capacity to recognize them can be enhanced. This is especially likely to occur in a group setting, as the group works together over an extended period (in this case, 4 days) to generate bonds and interaction patterns that resonate with one another and their dreams also weave together in mutual patterns. As a way of augmenting this yet further, dreams will be explored beyond the personal dimension with reference to the archetypal ideas emerging from the collective unconscious, using the method Jung referred to as "amplification", which draws historical and mythological and literary material into the orbit of the dreamwork, again in a non-authoritative manner, using the "If It Were My Dream" approach developed by Ullman.

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### **The Wonder Realm of Night: Dreaming in Wagner's Music Dramas**

**Curtiss Hoffman, PhD**, is an archaeologist and consciousness researcher who has taught in the Anthropology Department at Bridgewater State College, USA, since 1978. He is particularly interested in Jungian approaches to dreaming. He has an interest in Wagner's work because of its archetypal symbolism. He was the host of the 2006 conference.

#### **Abstract**

Richard Wagner (1813-1883) was the seminal musical genius of the mid-19th century. Unlike any of his important contemporaries in the field of opera, Wagner not only composed all of the music, he also wrote the texts (often based on northern European mythological themes), designed the stage sets and costumes, and even planned the architecture of the theatre. All of his mature music-dramas contain dream settings. He also expressed a theory of dreams which prefigured Freud and Jung, and provided examples of precognitive and lucid dreams in his works. His use of leitmotifs – musical fragments which can be split, inverted, imitated, recombined, and contraposed – is very similar to the process by which dream imagery is constructed.

We will explore Wagner's ideas about dreaming through visual and musical imagery. Examples include:

1. Der Fliegende Holländer: Erik's dream and Senta's visions of the coming of the Dutchman (a precognitive nightmare mutually dreamed and accepted)
2. Tannhäuser: The Venusburg as dreamscape
3. Lohengrin: Elsa's dream of Lohengrin (a precognitive dream of the archetypal, spiritualized animus)
4. Das Rheingold: Wotan's dream of Valhalla (day residue, creation through dream)
5. Die Walküre: Sieglinde's dreams of childhood (repressed memory) and of Siegmund's fate (psychic, precognitive); Siegmund's vision of Brünnhilde (a classic anima figure)
6. Tristan und Isolde: Tristan's invitation to the "wonder-realm of night" and his dream-coma (dreams of an afterlife state)
7. Traüme: Song set to a poem of Mathilde von Wesendonck (dream and daydream, spiritual impression)
8. Die Meistersinger von Nürnberg: Walter's dream of Eva as lover and muse, and Hans Sachs' advice for interpreting it (dreamwork, dream creativity)
9. Siegfried: Erda's dreaming (creation of the world through dreams)
10. Die Götterdämmerung: Hagen's dream of Alberich (a lucid dream conversation)  
Parsifal: Kundry's dreams (recurrent nightmares); the Flower Maidens (wish-fulfillment)

Through these examples we will explore Wagner's ideas about the dream state as a fundamental, underlying form of consciousness which is a perennial source of creation and creativity, potentially dangerous for those unprepared to deal with its power, but with great promise for those who dare to undertake the journey.

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### **Do Dreams Change as Selves Change?**

**Caroline Horton**, University of Leeds, UK, is a tutor at the University of Leeds, a lecturer at Leeds Metropolitan University and a part-time tutor for the Open University, all based in the UK.

#### **Abstract**

The continuity hypothesis (Schredl and Hoffman, 2003) claims that there is much overlap in terms of dreaming and waking experiences, consciousnesses, and cognitions. The present study investigated whether dream content, as well as an ability to remember those dreams, would change over time, specifically, when a change in "self" occurred. In order to observe such a change, 20 participants were recruited before they had left home and moved to university. Participants completed a dream diary of 5 reports and a short questionnaire on dream recall. They also generated "I am..." statements to examine changes in the self (Kuhn, 1954). The same data was collected 6 weeks later, once the participants had become students, living independently, at the University of Leeds, and again 6 weeks later, presumably once they had established a new "self". Questionnaire data revealed that dream recall did not change significantly over these three time periods, despite the fact that sleep routines did. The extent to which the dreams reflected changes in the self was measured by examining the incorporations of "I ams" in the dream reports over the three stages. Incorporations were highest when the time periods at which the "I ams" were generated and the dreams were recalled, matched. The inter rater reliability correlation was high (.779) and support was also found for the idea that individuals dream about their current self when a separate sample of 58 undergraduates rated their own "I am"s incorporations. The findings are discussed in relation to the continuity hypothesis, in terms of the stability of consciousness over the sleep-wake cycle, as well implicating the relationship between dreaming and autobiographical memory.

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### **The Dream to Freedom Technique: Bridging Dreamwork and Energy Psychology**

**Bob Hoss, MS**, is the author of *Dream Language*, Executive Officer and former President of IASD and founder of the Dream Science foundation for research grants. He is on the faculty of the Haden Institute for dream leadership training, and Adjunct Faculty of Sonoma State University and Scottsdale Community College. [www.dreamscience.org](http://www.dreamscience.org).

**Lynne Hoss, MA, EHP-C**, is the Energy Psychology Program Director for Innersource in Ashland, Oregon and a former counselor, journalist and communications director. She was coordinator and counselor for EAP programs with the Hunterdon Council on Alcoholism in New Jersey. As a member of the Association for Comprehensive Energy Psychology, she is trained in various energy psychology protocols.

### **Abstract**

There are many approaches to dreamwork that effectively put us in touch with emotional issues that may be standing in the way of personal progress. According to many researchers and theorists, the very nature of dreams is to focus on the most important unfinished emotional processing of the day. Thus dreamwork can be an important means of very effectively identifying a critical issue, as opposed to peeling away at surface-level problems and emotional layers until the critical issue surfaces. Typically dreamwork by itself, unless part of a more encompassing therapeutic process, is useful for identifying or experiencing inner emotions, but not necessarily for dealing with the emotions or reducing the barriers to progress that they impose. The field of Energy Psychology, on the other hand, provides some relatively simple approaches for reducing emotional conditions and stress once the condition is identified. By “bridging” the two disciplines, using specific approaches which complement each other, both the identification and reduction of emotional barriers and stress can be affected.

This bridging of disciplines may also have a natural synergy in the biology of the brain. While dreams appear to reflect the nocturnal processing of unresolved emotional issues, involving the limbic system among others, energy psychology targets similar centers in the brain with methods intended to reduce emotional stress and anxiety. Neural plasticity theory and clinical reports indicate that energy psychology is able to produce neurological shifts which neutralize emotional patterns in the limbic system, formed when the amygdala responds to waking life experiences.

In this workshop, participants will learn specific means for identifying and addressing emotional and psychological issue through: 1. an effective 6-step Gestalt-based dreamwork method for identifying the emotional issue the dream is working on; 2. a unique new application of the Emotional Freedom Technique (EFT) to the dreamwork process, which uses self-stimulation of acupressure points while holding the problem in mind, to reduce the emotional stress from or reaction to the issue the dreamwork reveals; and 3. a means for using the dream for creating a closure metaphor, and defining next steps for personal movement, once the stressful barriers have been reduced. A brief discussion of the supporting research and some exercises, illustrating the basis of the combined methodologies, is provided in the first half hour of the workshop. This will be followed by a demonstration of the technique, beginning with a short case study followed by a step-by-step experiential session with all attendees who wish to participate and privately work on one of their own dreams. The workshop will include a handout and worksheet.

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### **Dream Epiphanies: Engaging the Deep Mysteries of Matter**

**Karen Jaenke, PhD**, core faculty member at the Institute of Imaginal Studies, Petaluma, California, USA; private dream consultant. Her somatic approach to dreams focuses on their role in recovering deep personal and collective memory, unfolding personal destiny and soul potential, and healing personal and collective imbalances of our time.

### **Abstract**

Mindful of our ecological crisis requiring renewed respect for earth mother/mater/matter, this presentation examines several extraordinary dreams which offer openings into the mysteries of matter. Matter reveals its secrets to the dreamer, from opposite ends along the dense-subtle continuum. Participation in these epiphanies brings heightened states of contraction and expansion.

The first of these “matter dreams” penetrates into the mystery of the most dense form of matter encountered in our everyday lives, the stones. The “stones dream” emerged synchronistically on the morning of a pilgrimage to an ancient, sacred rock-carving site in northern Norway. The stones dream reveals the superabundance of energy, vitality and joy present in the densest concentrations of matter naturally occurring on earth. The stones dream reveals the unfathomable energies compressed into matter, confirming the physicists’ knowledge that matter equals energy or spirit.

A second dream reveals matter in its smallest unit, as a single particle, loosed from all bondage to other matter, traveling solitarily at the far edge of the universe. Depositing the dreamer inside the life force of a single particle, this second “matter dream” offers entrance into the mystery of matter at the opposite end of the continuum, where new space is being unfurled. Transcending time and space, the dream reaches across a continuum as vast as the universe itself.

While the stones dream transports the dreamer inside forms of existence more dense than the human body, revealing unfathomable concentrations of energy, aliveness, and indeed joy, compressed and hidden within dense material reality, the particle dream reveals the exquisite freedom and joy of the single particle, loosed from all bondage to other matter. The particle dream connects with ultimate spaciousness and expansiveness.

The stones dream and the particle dream, taken together, herald the presence of joy at extreme opposite ends of the material continuum, from its tightly compressed state packed into the density of hard rock, to the tiniest speck of matter, in its freest and most unfettered spaciousness, journeying away from all solidity, extending space, at the farthest reaches of the cosmos. Together these dreams reveal the most marvelous truth: that across the entire spectrum of reality, from most dense to most subtle, the presence of living joy is to be discovered. Joy exists across the continuum of the cosmos, vibrating within the heartbeat of all forms of matter and being.

Entering the mysteries of matter means being at home in the universe, across the continuum from dense to subtle. Such awareness bestows renewed respect for matter, and for our earth mother/mater.

The presentation will also address somatic practices, teachings, and ways of being present to the mysteries of the bodily knowing, as revealed in dreams. Cultivating a relationship of respect to one’s body, and to the somatic dimension of dreams, forms a primary access point to human communion with the living matter/energy of the universe.

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### **Dreamwork: The Rashomon Approach**

**David Jenkins, PhD**, is the author of *Dream RePlay: How to Transform Your Dream Life*. He teaches classes on dreams and offers dream groups in Berkeley and Oakland, California. His PhD study of Emanuel Swedenborg's dreams led him to focus on the reality of the dream experience. He writes a weekly column which can be read at [www.dreamoftheweek.com](http://www.dreamoftheweek.com).

### **Abstract**

In Kurosawa's film, "Rashomon," each person recounts a series of events from their own perspective. The various participants' accounts conflict. We are never sure who is telling "the truth" and we never actually learn "the truth."

The parallels to dreamwork are considerable. One of the key features of the dream is that no one in the waking world can contradict the dreamer. In the group, one important way of working is for each member to tell the dream as though it were their own dream. The results can be quite startling. Not only does the dreamer resonate to some of these narratives but group members can identify with the dream and become deeply involved in its resolution.

Group members assist the dreamer by taking on the dream situation, retelling it from their own perspective with all the variations that entails and considering how they might handle it. Rather than aiming for a consensus as to what the dream means, we want each member to discover their own, unique view of the dream, as exemplified by Akira Kurasawa's masterpiece Rashomon. We expect

that, when the theme of the dream recurs (as it is almost bound to), the dreamer will have access to more resources and hence the experience of future dreams will be different.

This workshop will demonstrate an innovative, non-interpretive approach to dreamwork. We will use Gestalt, variations on the "If it were my dream..." technique, the "Movie method", Completion and other techniques, see my website, [DreamOfTheWeek.com](http://DreamOfTheWeek.com) for a discussion of many of the techniques.

The workshop will include an introduction, (possibly) working in pairs and working with the whole group.

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## **Yoga Dreaming**

**Clare Johnson, PhD**, completed her PhD in Creative Writing with the University of Leeds, England. Her doctoral work focuses on the connection between lucid dreaming and the creative writing process, and she is an Associate Lecturer in Creative Writing with the Open University. She has practiced yoga all over the world for over 12 years.

### **Abstract**

Clare Johnson has practiced Hatha and Raja yoga for over 12 years in countries including India, France, and Germany, and she is currently training with the Satsanga Yoga Centre in Lisbon. She is completing a PhD on the connection between lucid dreaming and the creative writing process, and has undertaken cutting edge research into the accessibility of dream imagery in trance states.

Dreams – even the most magical ones – can seem to be ephemeral and easily forgotten. Yet simple yoga postures, combined with visualisation techniques, enable us to tap into their energy in very physical ways.

In this relaxing and highly practical workshop, participants will experience the way in which yoga can lead to a calm, internally focused state which is optimal for calling upon inspiring dream images with which to enhance well-being and creativity.

This workshop focuses on returning the dreamer's positive dream energy to him/her, and the numerous possible benefits of this practice will be discussed in the workshop. These include enabling participants to cultivate a deeper connection with their dream energy, dissolve creative blocks, and increase compassionate awareness of the body.

Participants will discover that yoga can facilitate access to dreams as a source of energy and creativity. No previous experience of yoga is necessary. Wear loose, comfortable clothing and bring a beautiful dream along!

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## **Dreaming into Creative Writing**

**Clare Johnson, PhD**, completed her PhD in Creative Writing with the University of Leeds, England. Her doctoral work focuses on the connection between lucid dreaming and the creative writing process, and she is an Associate Lecturer in Creative Writing with the Open University. She has practiced yoga all over the world for over 12 years.

**Jean Campbell**, from Virginia, is President of IASD. She is the author of *Group Dreaming: Dreams to the Tenth Power*. As CEO of the nonprofit organization, The iMAGE Project, she has worked with The World Dreams Peace Bridge to provide aid to the children of Iraq.

### **Abstract**

Clare Johnson is currently completing a PhD in Creative Writing with the University of Leeds, England. Her thesis focuses on the connection between lucid dreaming and the creative writing process, and she is an Associate Lecturer in Creative Writing with the Open University.

Jean Campbell has written both fiction and nonfiction with the use of dreams, including dreaming an entire gang of Dream Scouts. She enjoys teaching the relationship between dreams and fiction writing.

Dream images are vivid forms of mental imagery endowed with emotional meaning and they often layer back down to memories or associations which the writer can expand upon to create fiction.

In this experiential workshop, participants will be introduced to a variety of techniques for working with dream imagery to inspire creative writing. They will become familiar with the 'writer's trance'; the relaxed, meditative state into which writers slip, and they will practise transforming dream characters into fictional ones, as well as teasing out the story kernel from their own dream images.

Participants will discover that dream imagery can provide an endless source of creative inspiration, and that writing is itself an art form which lends itself to the imaginative exploration of dreams.

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### **The Morphology of Dreams: A Case Study**

**Raya Jones** lectures psychology in the School of Social Sciences at Cardiff, UK. Current research interests are mainly Jung and the history of psychology, narrative and identity. She is the author of *The Child-School Interface* and *Jung, Psychology, Postmodernity* (forthcoming).

#### **Abstract**

Case studies of dreams that changed the dreamer's life seldom consider the dream as a life event which is recalled, retold, and reconstructed within changing autobiographical narratives. This study focuses on Jung's famous dream of a historically layered house. Dreamt in 1909, the house dream has been often regarded as the catalyst for Jung's discovery of the collective unconscious. Yet details of the dream imagery changed over the years. Between the first published account (based on a 1925 seminar) and retelling it towards the end of his life (1961), the dream was reconstructed in ways that accentuated its congruence with the structure of the psyche as envisaged by Jung, thus increasing its usefulness as a heuristic device. Rather than view it as an instance of scientific problem solving (as commonly claimed in Jungian contexts), it is proposed here to view the dream as a meaningful life event that became dynamically interwoven into Jung's personal narrative of his own development as a theorist. The personal significance of the dream circa 1909 was indeed closely linked to Jung's issues with Freud at the time. The dream seems to induce the resolution of his crisis of confidence in Freudian theory, empowering his articulation of the collective unconscious hypothesis. Some of the wider implications for dream research, which ensue from this unique case, pertain to the interplay between dream accounts and autobiographical memory.

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### **Dimensions of Metacognition in Dreaming and Waking: Associations with Waking Mindfulness Skills**

**Tracey L. Kahan, PhD**, is Associate Professor in the Department of Psychology, Santa Clara University. Her research explores the relationship between dreaming and waking cognition, and has shown that waking and dreaming, especially REM dreaming, are more similar than different with respect to the occurrence of metacognitive skills such as reflective self-awareness, intentionality, and self-regulation.

#### **Abstract**

##### *Purpose*

The present study extends previous research on the relationship between dreaming and waking experience by considering whether participants' responses on the Metacognition, Affect, and Cognitive

Experience (MACE) questionnaire (see, especially, Kahan, 2001) are associated with the scales of the Kentucky Inventory of Mindfulness Skills (KIMS)(Baer, Smith, & Allen, 2004).

### *Method*

Participants were 25 women and 17 men (M age = 21) who met selection criteria for stable sleep schedules and typical weekly dream recall. Participants attended an orientation session where they provided demographic information, completed a number of individual difference measures, including the KIMS, and received instruction in how to obtain experience samples from sleep and waking (see Kahan & LaBerge, 1996; Kahan, LaBerge, Levitan, & Zimbardo, 1997, for a detailed description of this sampling protocol).

The KIMS is a 39-item self-report questionnaire that assesses four mindfulness skills: observing, describing, acting with awareness, and accepting without judgment. The MACE (Kahan & LaBerge, 1996; Kahan et al., 1997; Kahan, 2001) obtains subjective ratings of the incidence of various metacognitive events during the experience sample. The 10-item questionnaire assesses several components of metacognition (after Nelson & Narens, 1990), including intentionality (e.g., “Did you focus for a period of time on accomplishing a particular task?”); monitoring (e.g., “Did you think about your own thoughts or feelings?” (or) “Did you think about what you were doing?”); and self-regulation (e.g., “Did you choose between two or more options?”). Participants respond to each question with “yes” or “no.” For any question answered “yes,” the participant provides a brief description of the relevant event that occurred during the experience sample.

Each participant obtained two dreaming and two waking experience samples. For a given sample, participants first recorded a narrative of the target event (dreaming or waking experience), and then completed the MACE with reference to the previously described experience.

### *Results*

Repeated measures Analysis of Variance (ANOVA) revealed a pattern of findings generally consistent with past research. Waking experiences had a higher incidence of some types of metacognition (e.g., choice), dreaming experiences had a higher incidence of other types of metacognition (e.g., thwarted intention), and no differences across waking and dreaming experiences were observed for, for example, internal commentary or focused attention.

We also computed Pearson Product-Moment Correlation coefficients for the KIMS scales and the MACE questions, collapsed across dreaming and waking samples. Several significant correlations were observed between MACE questions and KIMS scales. For example, the KIMS scale “Describe” was reliably associated with MACE Question 2: “Did you comment to yourself about any person or event?”

### *Implications*

The present study confirms previous findings of a robust pattern of similarities and differences in cognition and metacognition sampled from dreaming and waking experience, and extends this work by suggesting a possible relationship between trait measures of waking mindfulness skills (the KIMS) and measures of metacognition associated with experiences sampled from different states (e.g., waking, dreaming). Results are also discussed further in relation to continuity / discontinuity theories of dreaming.

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## **Assessing Metacognitive Skills in Waking and Sleep: A Psychometric Analysis of the Metacognitive, Affective, Cognitive Experience (MACE) Questionnaire**

**Tracey L. Kahan, PhD**, is Associate Professor at the Department of Psychology, Santa Clara University. Her research explores the relationship between dreaming and waking cognition, and has shown that waking and dreaming, especially REM dreaming, are more similar than different with respect to the occurrence of metacognitive skills such as reflective self-awareness, intentionality, and self-regulation.

**Kieran Sullivan, PhD**, is Associate Professor at the Department of Psychology, Santa Clara University. She is a licensed clinical psychologist, teaches psychological assessment and works as a consultant on questionnaire development and evaluation. Her research interests also include the role of support in marriage and the prevention of marital distress.

## **Abstract**

### *Purpose*

We evaluated the psychometric properties of the “Metacognitive, Affective, Cognitive Experience Questionnaire” (MACE), a research tool that has been used in several studies to assess metacognition in dreaming and waking experiences (e.g., Kahan, 2001; Kahan, LaBerge, Levitan, & Zimbardo, 1997; Kahan & LaBerge, 1996). Metacognition is defined as the awareness of one’s cognitive processes and the deliberate direction of them (Nelson & Narens, 1990).

### *Method*

Participants came from two separate studies which used the MACE to assess metacognition in experiences sampled from waking and dreaming. Sample 1 included 26 high frequency dream recallers (> 4 dreams recalled per week)(Kahan, 2001), and sample 2 was 42 moderate frequency dream recallers (> 2 dreams recalled per week) (Kahan et al., 2006).

We wished to evaluate the psychometric properties of the MACE independent of the target event rated in order to assess the internal consistency and factor structure of the instrument. As such, we computed a single MACE percentage score for each participant by adding the number of “yes” responses the participant gave for each question across their applications of the MACE and divided by the total number of applications (Ns = 6, 4, for Samples 1 and 2, respectively). An advantage of this measurement approach is that the resulting percentages represent continuous variables (with a possible range of 0 – 100), whereas a single application of the MACE produces dichotomous variables (0, 1). This approach also provides a comparable measure across the two samples. The psychometric analyses presented in this paper are thus based on 68 participants representing a total of 324 applications of the MACE.

### *Results*

To assess the internal consistency of the instrument alpha coefficients were calculated using both samples. The MACE was found to have adequate internal consistency, alpha = .72 (Nunnally, 1978).

The 324 observations were subjected to exploratory factor analysis. This analysis yielded five factors with eigenvalues greater than 1.0. Together, the five factors accounted for 81% of the variance in the measure. All of the items had factor loadings of .68 or better and showed relatively small loadings on the remaining four factors (.32 or less). Variance accounted for by each factor was: 30% Factor 1 (Self-Monitoring); 17% Factor 2 (Intentionality); 13% Factor 3 (Monitoring of external environment); 11%Factor 4 (Monitoring of Reactions); and 10% Factor 5 (Self-Regulation).

We expected weak, positive and significant correlations among the MACE dimensions, as all were expected to assess the general construct of metacognition but each was also designed to measure a distinct dimension of metacognition. Seven of the ten correlations fit this expected pattern, with correlations ranging from .27 - .37. The remaining three correlations were nonsignificant. As expected, none of the significant correlations was negative.

### *Discussion*

We discuss the outcomes of the psychometric analysis of the MACE in relation to other previous and recent efforts to assess reflective awareness and other components of metacognition during dreaming (see, especially, Kahan, 1994; Kozmova & Wolman, 2006; Purcell, Moffitt, & Hoffmann, 1993).

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## **Individual and Generic Aspects of Dreams**

**David Kahn** received his PhD in Physics from Yale University. He is currently on the faculty of Harvard Medical School in the Department of Psychiatry doing research on dreaming to help develop a neuropsychology of dreaming that can be used as a solid basis for a brain-based theory of psychiatry and normal mental experience.

**Allan Hobson, MD**, is Professor in Psychiatry at the Harvard Medical School's Department of Psychiatry. He has been doing research on the dreaming brain for more than 40 years.

### **Abstract**

We tested the generic hypothesis that dreams from any one individual are no more alike than dreams from different individuals by collecting detailed dream reports from three groups of normal subjects. We shuffled the reports and asked judges to group them by individual authors. The judges were informed of the number of subjects and the number of dream reports each had contributed. Overall, of the three experiments conducted, the judges scored the reports correctly at only slightly better than chance level (in the first two studies) and slightly less than chance level (in the third study). Put another way the judges assigned dream reports to the wrong individual author in most of the cases. In other words, dreams may be as much like each other as they are the signature of any one particular dreamer. The 20 subjects were 10 male and 10 female students enrolled in the course Psychology E-1450 at the Harvard University Extension School. They varied in age from 20-40 years and produced dream reports as part of a class exercise to help them appreciate the difference between the formal and content analytic approaches to dream science.

Our study asks the question "Are dream reports reflective of the author's specific concerns and history?" If so, can the individuality be detected in reports of the dreams? If not, do they reflect more generic and universal psychological issues? Our results, which we consider to be preliminary but clearly indicative, suggest that most dream reports cannot be used to identify the individuals that produced them. This finding lends weight to the surprising hypothesis that dreams are at least as species specific as they are individual specific. The data of our study do not support the widely held belief that all dream content is highly specific to individuals and suggests that the generic hypothesis should be taken more seriously. We are all emotional creatures and when cardinal emotions are activated in sleep our brains react by creating scenarios that integrate those feelings into the brain's representation of our widely shared social experience.

We will no doubt then be chided for not having provided the judges with any biographical material about our subjects. We carefully considered that option but rejected it thinking that the dreams themselves should be individualized if the individuality hypothesis was to be rigorously confirmed.

An important caveat: we are not saying dreams have no meaning. We have always insisted that dream plot construction was emotionally salient. Now we might add to that caveat the suggestion that the emotional salience of dreams is itself at least as much generic as it is individual. We are all capable of experiencing anxiety, anger and elation, the three leading dream emotions and we all have a common set of cognitive responses to these emotions. Those cognitive responses now appear to be even more universal than we had imagined.

In addition to using dreams to learn about an individual; we should look at dreaming to tell us about important common or generic aspects of human consciousness.

Dreams, therefore, may identify humankind in general as much as they identify a specific individual.

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## **Tibetan Dream Yoga, Mobilizing Transformation for Healing**

**Pia Keiding, Lic Phil, Lic Sc, STM**, is founding Director of CITHE, Brussels, transpersonal Danish psychotherapist leading post-graduate training courses throughout Europe. Amongst her many transpersonal trainings she holds a postgraduate degree, STM, in 'Unity in Duality' (Tibetan

Philosophy/Psychology/Science of Mind). She is a lecturer at Leuven University and innumerable International Congresses.

### **Abstract**

The present experiential workshop focuses on the use of Tibetan Dream Yoga as a way to deepen and possibly heal the strong emotions emerging in dreams and nightmares. 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.

Late Tarab Tulku Rinpoche, Lharampa Geshe, Ph.D., developed profound psychotherapeutic methods, Unity in Duality (UD), partly based on the ancient Tibetan Dream Yoga, which include the technique of re-entering 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 self-development and for spiritual progress, gradually gaining insight into different layers of reality and transcending these.

Having studied more than twenty years with Tarab Tulku, (including the degree S.T.M.) I have integrated this modern approach of ancient dream methods in real or imaginary dream states. I find the U.D. approach gives practitioners great opportunities through a transformational process – to directly and radically deal with underlying key problems, imprints (bac-chags), 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 then to re-enter into a strongly emotionally loaded dream scene or an everyday situation, to heal and transform limiting constructions and identities.

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

The doors will therefore be closed for undisturbed possibility to experience this kind of dream-work. Participants are encouraged to bring a dream or a waken-life experience with strong emotions.  
Process of workshop:

1. Short introduction of the Unity in Duality Tibetan Buddhist Philosophy/Science of Mind;
2. Introduction of the Tibetan Dream Yoga method;
3. Common guided deep Tibetan 'Bone-relaxation';
4. Personal inner experience of Tibetan Dream Yoga: re-entering into the dreambody;
5. Exchange of the Dream Yoga inner experience for those who wish to do so;
6. Discussion: including how to integrate this subject/object practice in every day life situations.

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### **Mind-Body Healing through Dreamwork**

**E. W. Kellogg III, PhD**, is a proficient lucid dreamer, and his long-standing interest in the phenomenology of dreaming led to the presentation of numerous papers and workshops on such topics as the lucidity continuum, lucid dream healing, and mutual dreaming. From 2002-2005, Ed organized and hosted IASD's online PsiberDreaming Conference.

### **Abstract**

Dreams have served as a source of healing for thousands of years, perhaps even tens of thousands of years. Through the centuries and across cultures people have continued believing in the healing power of dreams. In ancient Greece, the sick visited the temple of Aesclepius, with the expectation that they would either receive information in a dream to aid healing, or that they would receive a direct healing from the gods in the dream itself. With the advent of psychophysiology and biofeedback, scientific research now supports the idea not only that mind-body healing can take place, but that individuals can take a proactive role. This workshop will explore methods that participants can experiment with using both lucid and non-lucid dreaming to promote mind-body healing.

The workshop will specifically look at three kinds of healing dreams: 1. Diagnostic healing dreams: prodromal, or even precognitive, dreams that show a developing situation in the body, either as something that has already begun to manifest, or as something that may manifest in the future. 2. Prescriptive healing dreams: dreams that provide information as to what to do to heal a condition, or of what not to do. These can range from changes in lifestyle, to alternative therapies, to conventional medical therapies, and can also provide information about timing, the competence of practitioners, and probable outcomes. 3. Curative healing dreams: dreams that heal a condition directly, through a mind-body-spirit integration effect, partially or completely. In most cases these dreams only begin a process that will take time to complete. Of course, dreams may not belong to only one category – some dreams could belong to two, or even all three. For example diagnostic healing dreams may also show the source of a developing condition. By acting appropriately, dreamers might stop, or even reverse, an ongoing dis-ease process at an early stage before it overtly manifests. This workshop will teach different techniques for setting up healing dreams, and for working with healing dreams. Also, participants will have an opportunity to set-up and design individual dream healing programs using a dream healing protocol key.

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### **Instant Karma: Connecting Dreams to Our Past, Present, and Future**

**Patricia Kilroe, PhD**, Linguistics, teaches English at EF School-Mills College and at Sonoma State University. She has been writing about dreams for over a decade.

#### **Abstract**

Nearly every dream says something about the dreamer's life, thoughts, or feelings. A dream is a sliver of life. To truly appreciate the extent to which dreams reflect or complement a dreamer's waking life, it is necessary to look at dreams over a period of months, years, even decades.

The recurring dream is often recognizable to the dreamer as such. Although the context may vary from one dream to the next, the same problem or emotion is expressed each time, often with the same or similar setting, characters, and actions.

But beyond the more or less clearly identifiable recurring dream, close investigation of an individual's recorded dreaming history reveals that in fact many of our dreams are the same, year after year. Not only do we repeatedly revisit the same set of dream themes, but they turn out to contain very similar types of characters and settings. "Same dreams" differ from recurring dreams in that, without study, they are not consciously acknowledged by the dreamer as having been previously experienced.

Universal themes are revealed by spotting cross-personal patterns in a sampling of many dreamers' dreams. Some dreams can only be seen by studying an individual's dreams diachronically, i.e. over a long period of dream recording. Like most dreams, they represent the dreamer's karma, how the dreamer is situated in terms of personal development. Karma refers to the sum of our actions, that which keeps us trapped in a cycle of cause and effect due to our ego-clinging (Chogyam Trungpa Rinpoche, *Training the Mind*). Like recurring dreams, same dreams recur until the issue they represent is resolved. Taken together, a personal set of same dreams shows the dreamer what life work is still to be done, what lessons are still to be learned (Ralph Blum, *The Book of Runes*).

As human beings, we may choose to end a counterproductive pattern of thought or behavior. When we look at an extensive individual dream record, we may notice that a certain theme that had occurred repeatedly over a period of years has ceased. We can ask whether the problem or concern expressed

through that dream theme has been resolved or has become irrelevant, so that it no longer concerns us, especially as we pass from one life stage to another, from one layer to another, deeper, layer of being.

A long record of dreams also shows, in hindsight, that aspects of our personal future occur in dreaming before occurring in the waking state; these are the seeds of our karma.

Identifying “same dreams” and “future dreams” in our personal dream history is one way to bring our karmic patterns to conscious awareness and enable us to accept and work with them.

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### **Who’s Having More Fun? An Investigation of Dreams with Sexual Content**

**David B. King** is a student at Trent University in Peterborough, Ontario, Canada. He recently completed his undergraduate degree in psychology and is now pursuing his Master’s degree under the supervision of Dr. Teresa DeCicco. His current research interests include dreams, spirituality, intelligence, sexuality, and health.

**Dr. Teresa L. DeCicco** is an Assistant Professor of Psychology at Trent University in Peterborough, Ontario, Canada, specializing in personality, abnormal psychology, health and dreams and dreaming. Research and applied interests include personality, health and dreams, and dream imagery directly relating to the waking state.

#### **Abstract**

This study investigated dreams with sexual content and their relationship with: waking life sexual behaviours and attitudes; sexual fantasies, measured by the Index of Sexual Fantasy (Hurlbert & Apt, 1993); sexual daydreams, measured by the Sexual Daydreaming Scale (Giambra, 1977); and relationship satisfaction, measured by the Relationship Assessment Scale (Hendrick, Dicke, & Hendrick, 1998) and the Global Measure of Sexual Satisfaction (Lawrance & Byers, 1998). An original questionnaire was developed to account for the characteristics of participants’ average/typical dreams with sexual content. In addition, participants were asked to report a recent dream with sexual content and analyze it using the Storytelling Method of Dream Interpretation (DeCicco, 2006) in order to determine whether or not the dream was personally meaningful and/or related to their waking life. The dream reports were then analyzed by researchers using the Hall and Van de Castle (1966) method of content analysis. Preliminary analyses were based on a partial sample of 68 male and female undergraduate university students with a mean age of 20 years.

An examination of typical sex dream characteristics revealed that 37% of participants have a sexual dream once a week, while 19% reported dreaming of sex 2-5 times per week. Furthermore, 50% indicated some level of bizarreness in their sex dreams, which was moderately related to the level of sexual activity in their waking lives. Only 7% reported reaching orgasm in all of their sex dreams, compared to 25% who reach orgasm in most and 32% who never reach orgasm in these types of dreams. Penile-vaginal intercourse appears to be the most common sexual behaviour in dreams with sexual content, while an overwhelming majority indicated never being alone in their sex dreams. Interestingly, those who reported higher sexual satisfaction in their relationships tended to dream more of their current sexual partner as the target of their sexual relations. In terms of content analysis, those who reported more aggressions in their sex dreams also reported more sexual interactions in their dreams. Across the reported sex dreams, a great deal of attention was paid to characters’ clothing and its removal.

As a result of applying the Storytelling Method, 72% of participants reported that their sex dreams had meaning while 78% were able to relate the dreams to their waking lives. Of these participants, 49% gained further meaning regarding their romantic relationships (past, current, or potential) as a result of applying this method to their sex dreams. This is in contrast to only 21% who gained sex-related meaning from their sex dreams (i.e., insight regarding feelings about sex, sexual intimacy, or fantasies). Overall, findings provide a great deal of insight regarding the nature of dreams with sexual content. Results from the Storytelling Method of Dream Interpretation further suggest that sex dreams contain more meaning about waking life relationships than they do about waking life sex or sexual

fantasies. These findings provide a firm starting point for further research on dreams with sexual content.

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### **Key Issues in Higher Education Courses on Dreams**

**Kelly Bulkeley, PhD**, is a Visiting Scholar at the Graduate Theological Union and teaches in JFKU's Dream Studies Program in the San Francisco Bay Area. He is a Past President of IASD, and is author of *The Wilderness of Dreams* and *The Wondering Brain*, co-author of *Dreaming Beyond Death*, and editor of *Dreams: A Reader* and *Soul, Psyche, Brain*.

**Philip King, PhD**, retired in 2006 as Professor of Quantitative Methods and Psychology at Hawaii Pacific University, where he taught courses on dreams. His research areas include dreams of health care professionals, connections between dream orientation and dream content, and existential themes expressed metaphorically through dream motifs.

**Roger M. Knudson, PhD**, is Director of Clinical Training in the PhD program in Clinical Psychology at Miami University. He has taught courses on dreams at Miami for over 25 years. His research focuses on the on-going significance of significant dreams.

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

### **Abstract**

A university course is the most institutionalized and structured environment in which to teach about dreams. In this panel we will explore both the "nuts and bolts" of teaching an undergraduate or graduate dreams course and surrounding issues, concerns and considerations.

We will look at the various contexts and expectations in which college courses operate. These contexts provide both opportunities and constraints.

Think of a dreams course as operating in the bull's eye of a target, surrounded by concentric circles. The outermost circle is the academic culture of higher education in the society. American colleges and universities display a wide range of resources, programs of study, academic standards and student abilities.

The next contextual level is the type of college or university, which in the United States would include two year (community) colleges offering the associate of arts or sciences degree, four year colleges offering a bachelors degree, colleges or universities offering bachelor's masters and perhaps professional degrees, and full-fledged research universities offering doctoral degrees.

There are also non-credit continuing education and adult enrichment programs offered in otherwise degree-granting institutions. These often look for innovative courses appealing to segments of the general public, such as retirees. They may have a lesser bureaucratic gauntlet to run, tend to employ instructors from the outside, and as such may be more receptive to proposals for courses on dreams.

The next closest contextual circle for dreams courses is the institutional perception of a subject matter still viewed in many quarters as exotic or even vaguely disreputable. There also may be an implicit (although incorrect) assumption that the subject of dreams is insufficiently grounded in empirical psychological theory and research, and comparable scholarship in other sciences and humanities.

We suggest that prospective instructors present the course proposal in a syllabus with an extensive bibliography, to demonstrate the scholarly legitimacy of the subject matter, and their command of it.

The next inner contextual circle for college dream courses is the set of majors, minors, programs of study, and pre-requisite course requirements within which the course is lodged.

The next context to consider is that of the course parameters. What will be the class size? How many class contact hours does the course provide, over how many weeks, how many class meetings per week, and of what duration? Are the students lower or upper division? What is their range of majors, and the prerequisite courses they have taken? What skills needed for the course – e.g. empathic, analytical, quantitative, self-knowledge – do they have, and to what degree? What is their general intellectual level? What are their ages and life experiences outside the classroom? What is the gender distribution? Does the class include international students?

A key issue is whether students' dreams should be included at all in a dreams psychology course, and if so, to what extent. Recently Roger Knudson has questioned whether it is wise to expect undergraduate psychology students routinely to encounter their own dreams in a group sharing context. Perhaps some of them are too psychologically vulnerable for the experience to be positive rather than harmful. The issue is both ethical (what do the students expect when they sign up for the course) and clinical (will the experience be helpful or damaging?) Even if the experience of dealing with one's own dreams in a dreams psychology course is overwhelmingly positive for the vast majority, it still may not be an appropriate practice to have dream sharing as a routine, required part of the course. Simply put, when students sign up for a psychology course, they are not necessarily bargaining for a quasi-therapeutic experience.

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### **Supervision of Dreamwork in the Treatment of Sexual Abuse**

**Johanna King, PhD**, is Past President of IASD and current member of the IASD Ethics Committee. Now retired, she was a licensed psychologist in three states, taught courses on dreams, and supervised clinical graduates. She has written and presented workshops on the use of dreams in treatment of sexual abuse.

**Carol Warner, MA, MSW**, is a clinician in private practice. She has served IASD on the Board and as chair of the Ethics Committee. Her writing and presentations reflect her dual background in clinical work and religious studies. She is especially interested in the use of dreams in trauma treatment.

#### **Abstract**

Persistent and sometimes horrific dreams and nightmares are often among the central presenting symptoms of the victim of sexual abuse, whether the abuse be childhood or adult, long ago or recent. Even the diagnostic manual in common use lists persistent nightmares as a clinical feature of post traumatic stress disorder. Yet very few texts on the treatment of trauma in general or sexual abuse specifically have anything to say about the dreams themselves. Only a few clinicians have been lucky enough to have been trained at one of the very few institutions that focus on dreams. So what is the average clinician to do with these dreams?

This workshop is aimed at the average clinician who in the course of his or her practice, especially if he or she routinely deals with trauma (including sexual abuse), hears many dreams and nightmares associated with the trauma. The workshop is further tailored for those clinicians who are or will be supervising others in their clinical work.

The first section of the workshop will focus on how to respond to the trauma dream/nightmare, how to encourage the client/patient to use rather than reject the dream, and how to supervise others to do so. It will also focus on the idea of the "emotional truth" of the dream, which is sometimes not consistent with the "waking" truth.

Trauma dreams can be very distressing for the therapist, and the client/patient may have very ambivalent, mixed, or extreme feelings about anyone in the helping role. Therefore the important issues of transference and counter-transference as they come up in dreams will be explored.

The second section of the workshop will focus on the stages the client/patient, and thus the dreams, may go through as the struggle to reconcile and put the experience into perspective progresses.

Attendees will have the opportunity to engage in discussion and role playing. As time permits, attendees will have the opportunity to discuss their own issues with dreams and supervision.

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### **Precognitive Dreams Linked to Events Happening Afterwards**

**Hermine M. Klouth-Mensink** is a licensed psychotherapist, specializing in working with individuals, couples and families. She works with Voice Dialogue, dreams and Hellinger's systems constellations.

#### **Abstract**

Related to Dunne's theory, in the dreaming state time is eternally present i.e. that past, present and future are all happening at the same time. This presentation will elaborate on people with precognitive dreams and their experiences with events that were first dreamt of and later happening in real life.

At the moment of submission of the proposal for this presentation, we did not have the material yet. We will start the research on the basis of the questionnaires between January and June 2007 using the Internet.

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### **Growing Roots in Dutch Society**

**Hermine M. Klouth-Mensink** is a licensed psychotherapist, specializing in working with individuals, couples and families. She works with Voice Dialogue, dreams and Hellinger's systems constellations.

**J.A. Wijnen, MA**, is a clinical psychologist, specializing in working with individuals with eating disorders and working with children with emotional/social and cognitive behavior problems.

#### **Abstract**

Drawings of dream trees are made by children of the Timotheus school in Amsterdam. The children are between 4 and 12 years old. Most of these children have a Turkish or Moroccan origin (or Caribbean, Tunisian so other cultures as minority groups). A comparison is made between children with extra occupational/play support/therapy (which also support a better integration in the Dutch Society) and children that did not get or need this support.

At the moment of submission of the proposal for this presentation, we did not have all the material yet. We started in September this year with the collection of the children's tree drawings. We like to get the results to explore the just mentioned objectives and evaluation criteria.

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### **Improvisations on the Stage of the Dream**

**Roger M. Knudson, PhD**, is Director of Clinical Training in the PhD program in Clinical Psychology at Miami University. He has taught courses on dreams at Miami for over 25 years. His research focuses on the on-going significance of significant dreams.

**Paul Monson** is a first year graduate student in the PhD program in Clinical Psychology at Miami University. He received his BA in psychology from the University of Oregon. His current research interests include dreamwork, imagination, and qualitative methods of inquiry.

**Gillian Finocan, MA**, is a doctoral student in Clinical Psychology at Miami University. She received her BA in psychology from Middlebury College. As a qualitative researcher, she uses a performative writing approach to present experiences with dreams. Her dissertation focuses on the role of dreams in the process of recovery from the sudden traumatic death of a parent.

**Alexandra L. Adame, MA**, is a graduate student pursuing her PhD in Clinical Psychology at Miami University. She received her BA in psychology from Mount Holyoke College. Her research interests include the psychiatric survivor movement, recovery from severe psychopathology, and archetypal approaches to dreams.

### **Abstract**

In a paper recently published in *Dreaming* (Knudson, Adame, & Finocan, 2006) we argued that the study of the ongoing significance of significant dreams necessarily goes beyond quantitative methods for analyzing dream content to qualitative study of how the dream experience influences the dreamer's meaning-making processes. A case study was presented to illustrate how the significant dream may serve as a catalyst for repositioning the dreamer's self narrative relative to a cultural master narrative. In this paper we expand on this argument by drawing on Barclay's (1994) suggestion that improvisational acts serve to reform a remembered self in an on-going way. The dream is one stage for playful improvisations in which the narrative self of the dreamer may be re-positioned, re-narrated, transformed.

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### **Dream Your Life into Reality**

**Pnina Kohanovitch, MA**, Israel, uses dreamwork and expressive arts with various populations to obtain healing, communication skills, self awareness, self guidance, learning, creating better life, growth and change. She believes that dreams are the direct route towards our core. She works with children and families at risk using dreamwork and art therapy to obtain healing.

### **Abstract**

We start creating our life by listening with our dreams. We create with our heart, our attitudes, our beliefs, our thoughts. We are powerful beings whose choices affect the outcome of everything that happens to us. Our life is a reflection of our inner reality. Our feelings, ways of being and patterns of behavior. Is anything standing between us and our fulfilled life? Can we create the life we desire and wish for?

Our inner reality contains negative and positive substance. We may wish for a desired outcome but sometimes, it does not manifest and we don't understand why. The reason for this is that we are not aware of the inner negative current that prevents us from getting the good that we deserve.

Our ability to create and our hidden currents are all clearly revealed in our dreams. In our dream we can:

1. Experience the reality we wish for, already manifested as the "promo" phase before waking life. This allows us to know that we can do it, it is possible, and how it feels to have it realized.
2. The hidden feelings, experiences and sensation are what stand between our wish and its fulfillment. What are the negative currents, attitudes, beliefs that are opposite to our wishful state of being?

In the workshop we will be going into a process of dream incubation in which we will:

- Quiet our minds by a self guided meditation, especially developed to achieve this. We will begin by listening to our own thoughts and to our own hearts. We will watch our emotions as they come and go. What do we really want right now?
- We will wish for a dream by visualizing our wish, taking time to paint our thoughts, emotions, and where we are right now. Painting or writing it down on a paper provides us with the feeling of being already there. This is essential for the process of creation. On a very deep level we think in pictures. Using the pictures that have arisen in an enlightened mind unlocks very deep levels of our consciousness.
- We will learn to trust the process by inserting our wish into a special dream pillow and letting go of controlling how and when we will receive our wish.

- We write the dream we received without judging it, in an open state of mind, ready to meet its content as an opportunity to learn and grow. How is our dream related to the wish we expressed? The connection is not always obvious and sometimes seems to be out of context. This is exactly where our blind zone lies. Here is the opportunity to meet our hidden hindrance.
- We will now be ready to take the dream to the next step. When a hindrance is revealed in our dream we ask for guidance in our next dream, we ask to work with what prevents us from being where we deeply want to be. Sometimes the ability to observe and at the same time to experience the difficulty, in the dream, is the first stage towards change.

The above process describes how we use the dream as pre-phase towards manifesting the life we wish for. We alternate between waking life where we choose, decide and ask for a certain wish and then take it to our dream to discover and practice our ability to create, allowing our inner hidden currents to unfold so we can reach a life of fulfillment and grace.

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### **Psycholinguistic Analysis of the Dream Reports of Children with Neuroses**

**Korabelnikova Elena, PhD**, graduate of Moscow Medical University, neurologist, psychotherapist, somnologist, a member of Moscow Somnological Center, collaborator of the Neurological Department of Moscow Medical Academy, Professor of the Psychological Department of the Institute of Medical Social Rehabilitation, member of PPL, author of two books on sleep and dreaming.

#### **Abstract**

In the case of dream analysis a dream report is the only source of information about the dream. We have a reason to suppose that dream stories produced by patients with different pathology contain linguistic signals of this disease.

The main objective of the research was to determine specific changes in the cognitive structure of spontaneous discourse that could be viewed as signals of a neurosis by comparing Night Dream Stories told by neurotic and normal children (in Russian).

We collected the corpus of audiotaped and transcribed Night Dream Stories told by 69 children with neurotic disorders and 60 normal children and presented them in the form of a database (electronic versions). Each narrative in the database is provided with the diagram of its rhetorical structure, using the apparatus based on the Rhetorical Structure Theory developed by William Mann and Sandra Thompson.

We identify the differences in terms of story complexity (length, depth and branching), in terms of global discourse structure (deviations from the classical narrative schema "beginning-setting-complication-climax-denouement-coda"), and in terms of particular rhetorical relations employed, and suggest that discourse structure can shed light on the cognitive structures of the narrator' minds.

Thus, our research led to an important conclusion, namely, that neurotic and normal children produce narratives with significantly different hierarchical structure. The quantitative and qualitative results of our analysis as well as our data-base can serve as a practical source to help child psychologists in evaluating the type and gravity of neurotic disorders.

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### **Welcoming the Night Visitors: The Experience of Felt Sense Visitation Dreams of the Dead**

**Kevin Erik Kovelant** is an MA candidate at John F. Kennedy University in Consciousness Studies and Dream Studies, finishing up his Master's thesis on the experience of 'felt sense' in visitation dreams from the dead. His main areas of interest are Sufi dreamwork, and anomalous dream experiences.

#### **Abstract**

Throughout history and across cultures, dreamers have reported receiving visitations from the dead. In addition, the concepts of sleep/dreams and death have been linked, culturally, across many traditions, ranging from the twin Greek gods of Hypnos and Thanatos, to Muslim and Sufi traditions, to aboriginal traditions in Australia, and beyond. Even medical science has found correlates between circadian rhythms, and propensity for death among the terminally ill. With sleep and death so closely linked, is it any wonder that we dream of the dead?

Many traditions, both spiritual (and even psychological) hold that at least some of these encounters, may in fact, be real. Anecdotes and historical records have been collected around the world, and over many centuries. What might be going on here? How can one tell if the experience is, in fact, real? Could something be going on beyond simple grief or bereavement?

While visitation dreams show many similar features, it would be extremely ambitious to suggest that all dreams of the dead are somehow actual visitations. Too often, it becomes difficult to assess whether the deceased person in the dream might have actually been that person, or mere wishful projection. One area of inquiry that may prove to be helpful in solving the riddle of visitation dreams is the experience of “felt sense” that the deceased person in the dream was actually that person. This original research paper presents a qualitative study of this “felt sense” from a variety of dreamers, comparing the felt sense both during the dream, and upon waking. It also includes a heuristic component, based on the dream inquiry of the researcher, and his findings from his own experiences of visits from the dead. This paper will not conclusively solve the mystery of visitation dreams, but offers insight and tools for working with these dreams for those who wish to explore their nature further. By understanding how this “felt sense” is experienced, we can begin to look for ways to utilize it both in dreams, and waking, and to learn how we recognize the living and the dead in both states.

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### **Cognitive Architecture in Dreams of Male And Female Dreamers**

**Miloslava Kozmová, MA**, is a doctoral student at Saybrook Graduate School, San Francisco, pursuing her PhD degree in psychology with concentration in consciousness and spirituality. Her interests include the research of subjective experiences; differences between the dreaming and waking consciousness; and the health-relevant informative value of the dream content.

**Richard N. Wolman, PhD**, clinical psychologist, teacher, and researcher, is an Assistant Clinical Professor of Psychology, Department of Psychiatry, Harvard Medical School. He is the President and Research Director of PsychoMatrix, and his research focuses on spirituality; child custody; interaction of family and legal systems; psychotherapy; dreams; and child development.

#### **Abstract**

Despite the occasional bizarre content of dreams, thinking that occurs during dreaming can be termed rational if it defined as “a mental process that utilizes an individual’s internal logic based on an idiosyncratic belief system. This mental process intervenes between sensory perception and the creation of meaning, and leads to a conclusion or to taking action” (Wolman & Kozmová, 2006, p. 7). In this sense, the quality of thinking within the dream may not differ from waking thought (Kahn & Hobson, 2004) and investigation of these differences contributes to our understanding of variations in dreaming and waking consciousness (Hobson, Pace-Schott, & Stickgold, 2000).

The differences in occurrence of thought processes in dreaming based on personality, gender, age, educational level, culture of origin, and mental and physical health have not yet been addressed because of the general notion that in the dreaming state cognition is analogous to the “lack of directed thought” (Hobson, Pace-Schott & Stickgold, 2000, p. 842). Under our new conceptualization of thinking in dream as rational, however, these differences in thought processes discernable from reported dream narratives could be elucidated and collectively termed “cognitive architecture.”

The present study addresses the question of whether, in the dream reports of males and females, there could be differences in the frequency of usage of eight types of rational thought postulated by Wolman & Kozmová (2006). We hypothesize that there are specific distinctions in the prevalence of

categories of rational thought processes between these two groups of dreamers, and that delimiting and scoring the written narratives of dreams can demonstrate these differences.

Participants in the study consisted of twenty unpaid volunteers, ten males (age 22-67) and ten females (age 24-52), who kept dream diaries for a period of 14 consecutive days. From each dream journal, we randomly selected four dreams with more than 100 words. From these dreams, we further randomly selected five rational thought units ("any part of a reported dream narrative that is coherent, and analyzes, explains, or elaborates the descriptive dreaming experience"; Wolman & Kozmová, 2006, p. 7). The selected 400 thought units served as a pool of statements scored by independent judges according to The Code Book of Rational Thought Processes developed by authors.

The preliminary analysis based on available scores reveals that there are indeed differences in the thinking of male and female dreamers that are discernible from their dreaming narratives. For the both groups the predominantly used thought process was the analytical one, but the differences are observable in the usage of perceptual, executive, and operational thought (male dreamers) and in subjective thought and memory and time awareness thought (female dreamers). Based on these preliminary results, we suggest that there are group distinctions which could be further investigated in the relation to individuals' personality, age, education, culture of origin, and cognitive changes in consciousness between waking and dreaming states.

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### **Expressive Writing about Impactful Dreams that Follow Loss and Trauma**

**Don Kuiken, PhD**, Canada, professor; interested in dreaming, aesthetics, and phenomenological psychology.

**Tatiana LoVerso, BA**, Canada, graduate student; counseling psychology, with special interest in recovery from trauma.

**Shelagh Dunn, MEd**, Canada, graduate student; counseling psychology, with special interest in programs for adolescents.

### **Abstract**

#### *Introduction*

Raphael and Martinuk (1997) contrasted the experience of trauma and loss, referring in part to differences between the impactful dreams that follow these two sources of distress. Dreams following trauma (typically nightmares) often focus on terrifying aspects of the traumatic event, while dreams following loss (typically existential dreams; cf. Busink & Kuiken, 1996) often focus on the sadness associated with separation from the deceased. There is also evidence that expressive writing, a common intervention among those who have experienced distressing life events (Sloan & Marx, 2004), has different consequences for people facing trauma than for those facing loss. Some research suggests, for example, that expressive writing among the bereaved provides relatively little benefit (Stroebe, Schut, & Stroebe, 2006). In an attempt to clarify these differences, the present study was designed to compare the effects of expressively writing about dreams related to trauma or loss.

#### *Methods*

Fifty university students who reported a significant loss or trauma within the preceding 12 months recorded an impactful dream. Instructions for writing about that dream either encouraged (a) objective description of what preceded, accompanied, or followed the dream (objective writing); (b) description of the feelings that preceded, accompanied, or followed the dream (emotional writing); or (c) description of freshly different feelings that emerged from reflection on what preceded, accompanied, or followed the dream (expressive writing). After the writing session, participants completed a questionnaire assessing (a) changes in mood, specifically, agitation (anger, anxiety) and depression (sadness, fatigue); (b) involvement (absorption) in dream-related imagery; (c) perceived responsibility for distress related to the loss or trauma; and (d) self-reported self-perceptual depth.

## Results

A significant writing condition by loss/trauma interaction,  $F(1,44) = 4.986$ ,  $p < .011$ , indicated that emotional writing and expressive writing accentuated agitation (anger, anxiety) in the trauma condition but not in the loss condition. Also, a significant writing condition by loss/trauma interaction,  $F(1,44) = 4.711$ ,  $p < .035$ , indicated that, in the trauma condition but not in the loss condition, expressive writing instructions accentuated the possibility that the dreamer had unintentionally caused emotional pain. Together these results indicate that expressive writing about impactful dreams following trauma prompts agitated affirmation of personal responsibility for distress related to the traumatic event.

Although there were no differences between conditions in absorption or self-perceptual depth, a significant loss/trauma (categorical) by absorption (continuous) interaction indicated that, independently of writing condition, participants in the loss condition who became absorbed in the writing task reported increased self-perceptual depth ( $r = .687$ ,  $p < .001$ ), although absorption was, if anything, inversely related to self-perceptual depth in the trauma condition ( $r = -.186$ , ns).

## Discussion

By accentuating personal responsibility for unintended emotional pain, expressive writing about impactful dreams following trauma (nightmares) may reinstate the distress that is often reported immediately after awakening from nightmares (Miró, & Martínez, 2005), while expressive writing about impactful dreams following loss (existential dreams) may reinstate the sense of self-perceptual depth that immediately follows awakening from that dream type (Kuiken et al, in press).

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## Leading Groups by Honoring the Spirit of the Dream

**Justina Lasley, MA**, is the author of *Honoring the Dream: A Handbook for Dream Group Leaders* and *In My Dream...*, a dream journal. Her special interest is in using dreams as a spiritual source for personal growth. She has led groups and presented lectures and workshops for dream group leaders.

### Abstract

By working within a dream group, participants will share dreams and observe the process of successful dream group leadership.

Participants will witness the dream's power in helping individuals understand issues in their life which may otherwise block personal growth. We will focus on the importance of recognizing emotions within the dream and relating those to life, leading the dreamer to identify and understand personal emotions and live a richer and more fulfilled life.

My special interest and research is in personal growth and individuation through dreamwork. 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.

Dream group leaders are rewarded as a volunteer, professional, or trained therapist. The success of the group depends on the leader's ability and training. It is important that a leader be well prepared for the role.

We will look at the following areas of group dreamwork:

- Benefits of dream groups
- The role of leadership
- Commitment to one's own work
- Organizing the dream group
- Developing group guidelines
- Creative methods of dreamwork
- Group problem solving/ Challenges of group work

- Creating a bond and safety in group work
- Effects of energy and emotions in dreams and waking life
- Resources to enhance leadership

There are many techniques one can use to honor the spirit of the dream for members of the group, moving the unconscious to consciousness --ideas for listening, observing, experiencing, and honoring the dream. Through the workshop, I will share my experience of leading dream groups for over sixteen years, writing *Honoring the Dream: A Handbook for Dream Group Leaders*, and creating the Institute for Dream Studies, which offers a certification course for dreamwork leadership.

There are many styles of leadership and types of groups. I will share my thoughts and experiences, while incorporating the work of many people who have shared with me. Time will be allowed for questions and for group sharing.

If you are a group leader, I want to inspire you to enhance your work. If you are not a leader, I want to encourage you and give you the support you need to take the leap to leadership.

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### **Reflective Awareness in Impactful Dreams and Dream-Induced Changes**

**Ming-Ni Lee, MS**, research interests include dreaming, mystical experiences, and transpersonal psychology.

**Don Kuiken, PhD**, research interests include dreaming, aesthetics, and phenomenological psychology.

**Joanna Czupryn, BS**, Canada, research interests include dreaming, reader response, and post-traumatic growth

#### **Abstract**

Despite the regularity with which the dreamer is completely involved in the dream drama, dreaming often involves reflective awareness in some form, including explicit lucidity (i.e., awareness of dreaming while dreaming), phenomena that are transitional to lucidity (e.g., dual self-representation), and phenomena that are subsidiary to lucidity (e.g., controlling the dream scenario). However, the asynchronous appearance of various aspects of reflective awareness during dreaming suggests the need for a more comprehensive approach. One approach (Purcell, Moffitt, & Hoffmann, 1993), grounded in Rossi's (1985) framework, is to articulate "levels" of reflective awareness (e.g., no self-awareness, the recognition of anomalies, dual self-representation, explicit lucidity). However, these "levels" may actually represent qualitatively different patterns of reflective awareness. Consistent with this possibility, the objective of the present study was to (1) explore qualitatively different patterns of reflective awareness within dreams; (2) investigate the relationship between these patterns of reflective awareness and impactful dream types; and (3) examine the relationship between these patterns of reflective awareness and dream-induced changes in waking thoughts and feelings.

Using cluster analysis, we identified 8 contrasting patterns of reflective awareness in impactful dreams, including the following three that contained explicit awareness of dreaming (i.e., explicit lucidity):

1. External self-observation, dual self-representation, ineffectual speech or movement, explicit awareness of dreaming (with failed subsidiary control), spontaneously changing feelings;
2. External self-observation, dual self-representation, déjà vu (vague memory), explicit awareness of dreaming (with subsidiary control); and
3. Intra-dream self-reflection, intra-dream intentionality, explicit awareness of dreaming (mindfulness), affective insight.

Although previous studies have indicated that explicit lucidity is not differentially distributed across impactful dream types (Busink & Kuiken, 1996; Kuiken, Lee, Eng, & Singh, in press; Kuiken & Sikora, 1993), we found that the preceding patterns of reflective awareness were differentially distributed.

Specifically, existential dreams were more likely to be accompanied by pattern #1, above. Also, transcendent dreams were more likely to be accompanied by pattern #2, above. Nightmares, however, were not closely associated with any particular pattern of reflective awareness.

We also found that dream-induced changes in self-perception,  $F(7,62)=2.29$ ,  $p<.05$ , and dream-induced emergence of existential doubt,  $F(7,62)=2.34$ ,  $p<.05$ , were significantly associated with the pattern of reflective awareness most commonly found in existential dreams (i.e., #1, above). Contrary to expectations, dream-induced spiritual release from life's entanglements was not associated with the pattern of reflective awareness most commonly found in transcendent dreams (i.e., #2, above).

To summarize, we found that the dream-induced self-perceptual changes and existential doubt reported after existential dreams may be mediated by a pattern of reflective awareness that is indigenous to this dream type. On the other hand, the pattern of reflective awareness indigenous to transcendent dreams did not predict the spiritual change typically associated with that dream type. We suspect that this may be attributable to unresolved issues in the measurement of the type of spiritual change that is induced by that dream type.

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### **Dreams Calling**

**Vinece Lee, BFA**, performs, creates, writes, invents, teaches and consults from her dreams. She inherited dream practice as a spiritual and creative resource from her family lineage. She has been a creative consultant and guest speaker on dreams internationally. Currently, she is also completing a dream-inspired book, *Dreamspeak*, and a CD.

### **Abstract**

Performance art, movement, spoken word, and creative projects in various stages of progress will be presented. Personal experiences with the dream/creative process will be shared to offer possible means for drawing more deeply and practically from creative dream states.

Means to embody, utilize and manifest more of dreams' potentiality will be explored, through demonstration and discussion.

Dialogue and questions will be welcomed.

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### **Interweaving the Strands of the Dream Circle: The Personal, Spiritual and Professional Journey of a 22-Year Dream Circle**

**Marcia Lewin-Berlin, MA, MSW, LCSW**, is a psychotherapist in private practice, a pediatric and adult Hospice Clinical Social Worker, a bereavement counselor and groupworker, and a program advisor for Master's Program candidates at Lesley College in Cambridge, MA.

**Linda Schiller, MSW, LICSW**, is a psychotherapist in private practice, an Assistant Professor at Boston University School of Social Work, and a faculty member in the Trauma Certificate Program. A national trainer in trauma, group work and dreamwork, she works from a multilayered orientation, incorporating energy medicine, expressive techniques, relational-cultural theory and body/mind/spirit interventions in her work.

**Elizabeth Kennedy, APRN, BC**, is an Adult Nurse Practitioner and psychotherapist who has worked for the Massachusetts Department of Mental Health for 22 years. She has taught at MGH Institute of Graduate Professions and Simmons College.

**Suzie Abu-Jaber, MEd, CAES**, is a master's level educator, consultant and clinician who has specialized in visually impaired and multi-handicapped children for twenty years. She trains teachers and facilitates development of early intervention and preschool programs all over the world.

## **Abstract**

This panel discussion will speak to how personal, professional and spiritual development is integrated within a long-term ongoing dream circle. All the panelists are in the helping professions, and use their personal experiences within the dream circle to enhance their professional work.

The first theme to be explored is the development and maintenance of a long-term dream circle. Panel members will describe the history of this group and the ingredients that have promoted cohesion through change over time. We will include the kinds of supports that have evolved through the dreamwork and how this process has allowed the members to face the myriad of professional, personal and spiritual challenges over the years.

We will discuss how we have created bridges between our personal experiences in the dream circle and our professional lives. Two levels of personal experience will be included: how the internal dreamwork itself is a source of our professional development, and how the experience of group membership deepens our levels of awareness in our professional venues.

The final area of discussion will focus on how the participation in an ongoing dream group can reveal the deep personal patterns that are only apparent over time. We will discuss how the spiritual context of dreams is revealed through intensive group exploration of multiple dreams over years of intimate discussion. Panelists will share how they have received inspirational spiritual guidance from their dreams assisted by the mystical group process.

In our discussions we will integrate our experiences of mutual support and challenges over 20 years, creating an unusual level of trust and tolerance. Our willingness to explore the gains and pains of intensive dream exploration has deepened every aspect of our lives.

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## **The Dream Reports of Animal Rights Activists**

**Jacque Lewis, PhD**, is the Editor for IASD's *E-News*. She began keeping a dream journal 35 years ago and is a founding member of a Chicago area dream group, which has been in existence for ten years. Her PhD dissertation explored the dreams of animal rights activists.

## **Abstract**

This study examined the nighttime dream experiences of animal rights activists. The sample consisted of 284 activists who attended the Animal Rights 2004 conference in Washington DC. Participants completed the Hall and Van de Castle Most Recent Dream Survey (Domhoff, 1996). The data on dreams was compared to statistical norms on dream content developed by Hall and Van de Castle (Domhoff, 1996). Results indicated that activists reported animal dream characters at a much higher rate than the general population. Activists also overwhelmingly had more friendly animal dreams than the general public. Examples of dream reports, as well as the variety of animal species, are also discussed.

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## **Case Report: The Interpretation of a Recurrent Dream Symbol as a Way of Exploring Interpersonal Relationships**

**Simone Litsch** is a psychiatrist and Sleep Medicine Fellow at the University of Michigan. She is interested in dream research and clinical application of the interpretation of dreams in psychotherapy and dreams to facilitate personal growth.

## **Abstract**

This case report serves as an example of how the interpretation of a recurrent dream symbol facilitates the understanding of interpersonal dynamics. As a result the dreamer achieves a higher understanding of conscious awareness of an important aspect in an interpersonal relationship,

triggered by the occurrence of a recurrent symbol in her dreams and the disappearance of the symbol after the conscious awareness of the feature of the relationship she was not aware of before interpretation of the symbol.

*Case report: The interpretation of a recurrent dream symbol as a way of exploring interpersonal relationships*

This is a case report about a woman who got involved in a romantic relationship with a man when a recurrent dream symbol of a snake appeared in her dreams leading her wondering whether the snake symbolized an important aspect of the relationship which she is not consciously aware of during the day. Shortly after starting seeing this man, she had recurrent dreams of a black snake in various forms in her dreams. It appeared as if the snake tried to make the dreamer aware of an important feature of the relationship she had with this man. The snake kept recurring in the dreams, oftentimes associated with an affect of that “something is wrong” or “a vague feeling of emotional concern” leading her to wonder after remembering these dreams whether there is some incongruence between perceived meaning or interpretation of the relationship and an important feature about the “real” nature of the person she was involved with. She liked this person on the conscious level and objectively there was no evidence that the person may not have been the way he portrayed himself, as caring and lonely. But because she kept having the dreams of a snake; oftentimes the snake would appear silently as an image next to the man in her dream, without words or other forms of communication, the snake would look at her in her dreams, in black color with black eyes, leaving her somewhat uncomfortable. The snake almost appeared as a symbol of “knowing”, “warning” without communication she picked up the atmosphere the snake created within the imagery of her dreams and the next morning she remembered the affect, leaving her wondering about the meaning about this recurrent object in her dreams. In other dream she was walking over snakes on a path in a forest, making her feel uncomfortable.

She started thinking about whether she may be missing something in regards to the relationship with this man. Was her unconscious aware of something she did not know consciously? Something on the intuitional level which did not allow breaking into her consciousness during the day?

In one dream, she had the dream that the snake actually bit her, leaving a mark on her arm and pain, after which she turned to her parents for comfort and nurturance, feeling abandoned and vulnerable. This dream actually preceded the conversation several days in which the man revealed to her that he indeed is dating other women on the side, when she inquired about this. The man revealed that he has been seeing other women and that he has been intimately involved with these women, leaving her with disappointment and hurt. After this conversation, the snake did not reappear in her dreams. Once a more honest and truthful picture of the relationship situation was achieved there were no more dreams of snakes. Did the snake fulfill the purpose of making her aware of the “true” nature of this relationship and therefore ceased to show up in her dreams after this revelation occurred?

In this context, it is important to know or try to reveal what associations a person has with a certain symbol, be it from learning or experience as a child or at another developmental level of the person. Most likely, the symbol of a snake has different meaning for different people. In her case, once she confronted the person about her impression that he may not have been honest and when the person admitted he had been dishonest and unfaithful, the snakes did not recur in her dreams. She felt a sense of clarity within where she stands in the relationship with the man. She then remembered conversations she had with this man, and in retrospect, she became aware that some of the things she was told by him, were simply not true and that he apparently had lied to her on several occasions which she did not realize the time she was told the excuse or lie. And in retrospect, she remembered a dream that she could not open her eyes despite her efforts, after which she woke up, terrified about being blind and leaving her wondering about this strange dream. She remembered wondering whether she had a problem with her contact lenses or any other physical problem with her eyes. It was not until later when she was made aware of the man being dishonest with her, when she realized that this dream could have been a symbol of what she had suspected on a different level of her consciousness already, of symbolizing “being blind” to an important aspect of the relationship, the dishonesty of the person she was involved with. When interpreting an object or image appearing in a dream, there are different approaches in interpreting this. One could take the object on a concrete level –trying to find whether there is any connection to the snake as an animal as a possible random appearing dream object (e.g. after visiting a zoo or watching a documentary of a movie with snakes). In this context, the

appearing snake could be a manifestation of a random appearing dream image, with no particular meaning to the dreamer. In this case, as the symbol recurred in different dreams during different nights, often in the direct context with imagery of the man as a person in her dreams, a more meaningful interpretation, looking at the recurrent dream object as a symbol, representing something unknown, which the dreamer is not consciously aware of or in denial of, appeared to be the nature of the dream symbol.

In this case, the dream led the woman to achieve a more honest level of the relationship with the man she was dealing with in reality.

Of course, the symbol of a snake can have different meaning or express a different underlying emotional affect in each given individual such as wisdom or sexuality, to name a few. In the case of this dreamer, however, the snake indicated a sense of betrayal, danger or symbol of being lied to.

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### **Secrets of Interactive Dream Group Dynamics**

**Roger Martinez** writes a column entitled, 'The Dream Zone'. The column is published in the *Addiction Professional* magazine. This column focuses on addiction and counseling issues related to dreams. He is a licensed counselor and national certified addiction counselor. He has been presenting workshops on dreams and other counseling topics.

**Athena Lou** is a Dream Counselor and Reiki Master who helps dreamers discover the hidden meaning of their dreams and to positively apply this information in their personal growth, careers, relationships and healing. She is founder and principal of *Belly Babes*, a Hilo, Hawaii based belly dance troupe and *Athena Dreams*, a seminar and retreat development center.

### **Abstract**

The beauty of dreamwork is that there are so many possibilities. Working with dreams in a group setting can take on an entirely different feel than working with the dream by ones self or individually with a therapist or other dreamworker. This method of Group Dreamwork, Interactive Group Dreamwork, opens up other possibilities that are not always possible in working with dreams individually or in other settings.

Many have written and spoken about making associations from ones dream images and to keep them from being static as a dream dictionary might do. Interactive Group Dreamwork takes this a step further by getting the dreamer to invite the dream group members to participate in their dream by physically being each of the characters and the symbols in the dream by taking the role of each of the characters and symbols. The characters are given their own life as they participate in the dialogue expressing possible feelings thoughts and ideas that they, as characters are experiencing while in the role. Once the characters and symbols of the dream are cast, a dialogue that involves the senses, in a way that Calvin Hall recognizes as a type of Dream Theater, takes place. This group collaboration invites the visual, tactile, and sound senses into the waking dream which can be advantageous in understanding a dream, its contents and the message the dream is attempting to send forth.

The dreamer is able to get a new understanding of the message the dream brings simply by having a dialogue with each character of the dream and many times, is able to get valuable feedback from the dream characters.

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### **Dreaming in 3-D Redux: Creating Dream Dioramas**

**Nancy Lund, MA**, is an artist and dreamworker whose dreaming is a creative and spiritual practice. She is a graphic artist and writer who was an assistant to JFK University's Dream Studies Program from 1999-2006. She assisted or co-hosted IASD conferences in 1999, 2002, 2003, 2004 and 2005.

**Maureen (Moe) Munroe** is a dreamworker, artist and crafter. She co-owns the women's clothing store Morning Glory in Burlingame, California, and is the fashion accessory designer and owner of Boho Fashion Accessories. She has been studying and doing dream interpretation since 1988.

### **Abstract**

*What is a dream diorama?*

The dream diorama is a three-dimensional art piece that is constructed inside a box to depict a dream scene. Two dimensional images and other objects are placed inside the box at various distances from the viewer to create the illusion of three dimensions. It is viewed through a hole in the side of the box. The diorama is traditionally made by children as a form of creative expression. In this way, the making of this type of art for many adults will reconnect them to their playful, uninhibited self and allow that self to interact with the dream. Since most dreamers write out their dreams in a journal and do not make art from them, this workshop will give them an opportunity to dialog with their dreams in a visual, playful manner.

*What is the importance of making a dream diorama?*

As dreaming is essentially a creative act, this workshop is designed to give conference participants an opportunity to explore their dreams through making dioramas. Since diorama making is a relatively unexplored area for dreamworkers, it promises to be a fruitful and exciting territory in which to inhabit. The workshop leaders will encourage and maintain an atmosphere of non-judgment and spontaneous, joyful creation. This creative journey will allow participants to connect with the subconscious material from their dreams in a hands-on experience and gain unexpected insights through the playful act of artmaking. Individuals will be guided to work with the transformations of their dream images into dioramas in order to deepen their understanding of their dreams. At the end of the workshop, participants will have a diorama they can take with them that will yield more insights and connections to the dream when reflected on at a later date. The completed diorama will allow participants a manifested, and therefore conscious, reminder of the inner experience of the dream and allow them to reenter the dream and the insights that were gained during the making of the piece and the sharing of their artmaking experience.

*How will the workshop be presented?*

The workshop leaders begin by showing some examples of dream dioramas and introducing a few techniques in diorama making. Participants then have the opportunity to create their own dioramas inspired from their dreams. At the conclusion of the workshop, for those who feel comfortable doing so, participants will be asked to share their dream, diorama and process of making their piece with the other group members.

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### **Public Myths, Private Dreams and the Story of Two French Paintings**

**Carol Luther** is a liberal parish priest and professional dreamworker. Her work has appeared in *The New York Review of Books* and *The Christian Century*. She is currently at work on a novel about the Russian Revolution and the Indigenous peoples of Siberia and a curriculum on sustainable living.

### **Abstract**

Joseph Campbell's *Power of Myth* continues to delight and perplex seekers and storytellers of all backgrounds. Central to Campbell's work is his famous statement, "The myth is the public dream and the dream is the private myth."<sup>1</sup> I would like to argue that the analogy, while attractive, is true only to a point. Despite our tendency to romanticize it, myth is quite a bit more authoritarian than the benign phrase "public dream" suggests. Looked upon as the base narratives upon which reality is constructed, myths may be less cosmic narrative than the often hidden storylines of power structure. Myths tell societies what it means to be human, what makes a good man, what it means to be a good woman. They set standards to live up to. Myths establish hierarchies and define our place in nature. Israel has its Exodus myth. The United States has its foundation story, the plow that broke the plains,

Manifest Destiny, exceptionalism, the belief in market forces. Campbell did most of his work at a time when the prevailing public myth was that there was no myth, only information, data, and fact. But even these are stories. Every propagandist, marketing consultant and inquisitor understands the power of myth. Read Dostoevsky.

If public myth is so pervasive that it is often hard to even name, all too often do we brush off the truths of the night as “only a dream,” thus upsetting the balance between public and private narratives. I wonder whether this is wise. Dreams, because they are able to subvert closed systems and because they speak to the dreamer in a universal language tailored to her or his own experience, make it possible to discover and critique the public myth and one's place in it. In this paper, I explore the tension between public myth and private dream by exploring creative art, the place where Joseph Campbell believed the two worlds met. Over and against what Alasdair McIntyre called “The Enlightenment Project,” which privileges sensory and rational information over intuitive insight and wisdom, I take two examples of the Enlightenment's public art: Francois Boucher's “Vertumnus and Pomona” and Jacques Louis David's “Oath of the Horatii” and explore them as if they were dreams. As it happens, when worked as dreams, these two paintings reveal a great deal about the rise of man, reason and power and the subsequent subjugation of women in the name of inalienable and republican rights.

The study does not happen in a vacuum but like a good post modern romp is filtered through my own private experiences as a woman seeking a public identity in a world of “women's lib” and encountering mystifying roadblocks along the way.

1 Joseph Campbell with Bill Moyers. *The Power of Myth*, New York, Anchor Books, 1988, 48

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## **Creativity and Curiosity in Long-Term Journal-Keeping**

**Linda Lane Magallón, MBA**, is a California public school educator with experience at both elementary school and college levels. She co-founded the Bay Area Dreamworkers Group as a professional exchange for the presentation and development of dreamwork techniques. She also created the playful Fly-By-Night Club research group.

**Sheila McNellis Asato, MA**, USA, [www.monkeybridgearts.com](http://www.monkeybridgearts.com), is the founder of *Monkey Bridge Arts*, a center dedicated to the growth, transformation and healing of individuals and the community through art, dreaming and creative development. She also provides customized training in cross-cultural communication, with an emphasis on Japan, for Family Guidance International.

**Gloria Sturzenacker, MS**, is an editor, writer, and graphic artist in New York City. She has developed a symbol system, Inner Guide Mapping, to track the multilayered interaction of internal and external experience. She serves on the board of IASD.

### **Abstract**

At the 13th Annual IASD Conference, Dennis Schmidt chaired the first panel on long-term journaling and framed the personal dream journal as the fundamental instrument of dream study. His comments in 1996 served as a mission statement:

"...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 journal-keeper 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, journalers have met at every IASD conference to discuss long-term record keeping and continue our cross-fertilization. In 2007, the theme is creativity and connection.

In “Dreaming – The Ki to Creative Transformation,” Sheila Asato will describe guidance she received for her master's degree thesis that came in the form of unexpected associations between her watercolor paintings and dreams. These connections were not obvious until she looked at the visual

imagery and the verbal text together, and then discovered new and surprising connections that helped her complete her master's degree thesis in Human Development.

Continuing her exploration of dream journals and creativity in past presentations, Linda Magallón provides "Hope For the Dream Art Underachiever." She tracks the steps she took to surmount creativity avoidance, from sketchy scratches in her journal to more elaborate projects such as the collages she did as targets for an IASD dream telepathy contest and the "Computer Cafe" web pages she created for an IASD conference.

Gloria Sturzenacker has appeared on this panel more than half a dozen times since discovering that she shares with Dennis Schmidt and Cynthia Pearson a research interest in the "long-term coherence" that often reveals itself in long-term journal-keeping, especially when the dreamer follows her curiosity about odd dream elements. However, she has increasingly found "long-term" to be an inadequate description. Working with a handful of dreams, she'll trace connections that also go wide and deep.

Year after year, the ultimate objective of the long-term journal-keeping panel remains constant – to stress the importance of journal keeping and to highlight the unique and invaluable instrument that is the dream journal.

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### **The Healing Power of Dreams in Serious Illness**

**Catherine Alexander Mahler, MA**, after recuperating from chemotherapy and surgery for breast cancer, which was diagnosed in 1999, attended the Master's Program in Depth Psychology at Sonoma State University, earning an MA in psychology in 2002. She is currently a doctoral candidate at Pacifica Graduate Institute in the Clinical Psychology program.

#### **Abstract**

In this presentation, which is based on my thesis *Becoming Gold: An Alchemical Journey through Cancer*, the power of dreams as an innate Self-healing mechanism will be explored, both through the presenter's personal experience and those of others with serious and life-threatening illnesses. Jung identified that there is a wholeness that is innate in all of us. Indeed, we have the potential for what various religious traditions have referred to this propensity for wholeness as the Kingdom of God within. Jung referred to this core as the Self.

The Self is usually activated in mid-life, when the ego has finished mastering its tasks, in a process known as individuation. There are other times in a person's life, perhaps even well before midlife, when the ego might be pushed out of the way, so the healing properties of the Self can occur. It is my experience and belief that this phenomenon often occurs when the ego is threatened with annihilation through serious, life-threatening illness.

The Self is then allowed to take over and work on moving the individual towards psychic wholeness. A cure from the illness may not be possible, but the deep healing of the individual is possible when the individuation process is constellated. Wholeness then is not always equated with wellness, at least in a physical sense. Jung believed that individuation was a life long process. A serious illness may bring us new awareness of our own individuation process as well as greater insight into the tasks needed for the rest of our lives. The dreams we have both during and after an illness provide us with a glimpse into the Self at work.

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### **Where Children Learn About Dreams: School and Family Settings**

**Mary Pat Mann PhD**, is a writer and educational consultant. Her background includes instructional design, faculty development and educational research and evaluation in higher education, government and corporate settings. Dreams are a lifelong interest, dreamwork an emerging passion.

**Kate Adams PhD**, is a Senior Lecturer in Education Studies in England. Her doctorate explored the dreams of a multi-faith sample of children aged 9-12. Her research interests include children's significant dreams, how children find meaning in dreams and how teachers can use dreams in educational settings.

**Jette Fabiola Cabo** is a freelance anthropologist and Chair of the Danish Association for the Study of Dreams. Her thesis explored 10-year-old Catalan girls' dream stories on power relations in school life. She currently conducts research in Copenhagen on how children benefit from dreamwork in the classroom and socially.

**Linda Lane Magallón, MBA**, is a California public school educator with experience at both elementary school and college levels. She co-founded the Bay Area Dreamworkers Group as a professional exchange for the presentation and development of dreamwork techniques. She also created the playful Fly-By-Night Club research group.

**Valley Reed** wrote *The Crow and the Phoenix*, which she choreographed, directed and performed with dancers at the 2001 Midwest Regional Conference. She was inspired by her daughter to write the dream story, and her son created the artwork for the program. She presented on the Children and Education Dreams Panel at the 2005 Bridgewater Conference.

## **Abstracts**

### *Dreams in UK Classrooms (Kate Adams)*

This presentation offers an overview of dreams in the classroom from a UK perspective. It provides a background to the UK curriculum and explores areas of it in which teachers can, or could, legitimately introduce dreams into lessons. It argues that in the UK, calls for teachers to use dreams in the classroom must have direct relevance to the curriculum. Without this, teachers are unlikely to consider the idea. The presentation explores different reasons why teachers are often reluctant to discuss dreams with children and offers some possible solutions.

### *Dreaming in Denmark (Jette Cabo)*

The central question in this presentation is how to teach teachers to teach dreamwork. This 4-month project was done in collaboration with four Danish-language teachers and 200 children ages 6-14 in a Copenhagen primary school. Dreamwork was applied in Danish-language lessons, drama, religion, history and math. We found that dreamwork represents a shortcut to help children develop the competencies to meet curriculum goals and master social norms and values. Danish teachers are often reluctant to discuss dreams with children and we found that establishing a narrative dream-framework can and will make teachers use dreams in the classroom. An overview of curriculum goals, lesson plans and methods is offered as well as the outcomes as seen by the teachers and children.

### *Children's Dreams: From Reactive to Proactive Dreamwork (Linda Lane Magallón)*

The emerging medical paradigm is shifting from the curative to the preventive and proactive, a model dreamwork can follow. This evolution of dreamwork is described through developmental work in a family setting. Dreamwork can be introduced when a child seeks relief from nightmares. Reassurance that the parent is concerned serves as first aid. Answering questions, naming the phenomenon, and interpretive methods are helpful in different circumstances. Visualization techniques create a better reaction to potential problems. Active imagination may induce lucid dreaming, whereupon the child can take control in the dream. With nightmares in abeyance, dreams can be celebrated. The child explores extraordinary experiences or practices for waking activities, as dreams become daily events that happen during sleep.

### *No Dream Left Behind? (Mary Pat Mann)*

Many challenges bar the way to including dreams in today's US classrooms. As state and federal governments micromanage K-12 education, teachers focus on mandated standardized exams. With deep cuts to arts education, extracurricular activities, and even recess, how realistic is it to advocate for dreamwork? Success may depend on new strategic links. Possibilities might include curricular

efforts linking dreamwork with required objectives, stand-alone lesson plans and materials to support teachers, and working with textbook publishers, as well as exploring commonalities with groups advocating authentic assessment, situated learning, multiple intelligences, and reflective practice.

### *Deepening Bonds with Family Dreaming (Valley Reed)*

Dream practices within the family strengthen bonds through cultivating an atmosphere of respect and listening where trust is nurtured. This sharing and dreaming together weaves us together on many levels throughout our lives from birth through death. The skills learned through the practice of dreaming in a safe, supportive environment can develop and strengthen skills of communication, creative thought, and problem solving. The examples such as epic dreaming, rights of passage, and advanced dreaming practices shared within the family provide a container of exploration through the landscape of dreams and teach each individual how to be an empowered dreamer.

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### **Exploring Dreamwork as ‘Communities of Practice’**

**Mary Pat Mann PhD**, is a writer and educational consultant. Her background includes instructional design, faculty development and educational research and evaluation in higher education, government and corporate settings. Dreams are a lifelong interest, dreamwork an emerging passion.

#### **Abstract**

The concept of communities of practice includes a set of ideas focused on the social nature of how we learn and what we know. Active learning recognizes that robust learning requires more than intellectual engagement. Situated learning acknowledges that we learn in contexts which in turn affect our knowing. The idea of apprenticeship reflects the understanding that we learn from others and model our performance on their mastery.

Yet each of these still retains the image of the knowledgeable person, an individual who has mastered her craft. The communities of practice concept asks us to take one more step, letting go of the seductive image of the expert person and realizing that knowledge itself resides in relationships among practitioners. This should not be an impossible leap in the age of the neural net: As the information stored in our brains exists not in specific locations but in the connections among them, so what we know as practitioners exists in our communities of practice rather than exclusively within our individual selves.

This paper explores dreaming and dreamwork using the communities of practice (CoP) concept in two ways. First, CoP offers new lenses for looking at how we experience and share dreams. Modern societies lack the unified cultural traditions that support dreamwork in more traditional settings, yet we need to understand how people learn about dreams in families, among peers, and through different styles of dreamwork. Personal experience shows that who I am as a dreamer changes when I am in an "if it were my dream" discussion, an Embodied Dreamwork group, using shamanic journeys to explore dreamscapes, incubating group dreams online, or sharing dream haikus with a sister poet. Research using a CoP framework can examine types of practice, definitions of expertise, power structures, modes of participation, and the effectiveness of various structures in promoting learning, helping us understand what the practice of dreamwork is today.

Second, we can apply CoP to support dreamwork. CoP quickly went beyond academic research to become the latest organizational development buzzword. Fortune 500 companies develop communities of practice to manage knowledge resources in a global economy and retain highly trained staff. Most IASD members feel dreams deserve more attention; many hope for the development of a new, or renewed, dreaming culture. Reaching these goals requires a deep understanding of learning, practice, and the links between the two. CoP-based development of online communities, for example, can help Web-based dream groups prosper. In addition, CoP concepts can help structure opportunities for people to experience dreamwork in positive, supported ways that lead to the dreaming communities we seek.

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## **The Voice of Spirit in the Nightmare**

**Rodrigo Marcus, MA**, completed his certificate in Dream Studies and his Master's degree in Consciousness Studies from JFK University. He has been facilitating dreamgroups and workshops since 2001 employing various forms of projective and embodied dreamwork.

**Greg Comella** is on the faculty of the Graduate Theological Union in Berkeley, California. He is also Adjunct Faculty at the California Institute of Integral Studies in San Francisco. He has Master's degrees in Theology, Spiritual Direction and Developmental Counseling. He currently is completing his PhD in East-West Psychology at C.I.I.S.

### **Abstract**

Spirit is always present in some form of each dream. The presence of Spirit is more easily perceived in the images, symbols, and metaphors of spiritual dreams, particularly those with a numinous quality. We feel good with dreams that involve summiting mountains, sexual intimacy, or communion with light. Yet we tend to move away from the dark and frightening nightmares. We may know they offer a powerful and pressing psychologically, physical, or another form of insight. But it is often difficult to connect with the Divine through such terrifying scenes and images. Our consciousness is too wrapped up in the emotions of the nightmares.

The enjoyable dreams confirm our current consciousness, values and hopes. Yet Divinity seems to approach us most poignantly and with such transformational potential in nightmares. We avoid the nightmarish in daily living and in our conscious thinking. We tend to choose paths of least resistance and ones that assure us of immediate gratification, pleasure, and victory. This workshop proposes that Spirit within us impels us to completion and wholeness most particularly through the dark unknown of nightmares. It would seem that the Spirit has more free space to move within the dreamer where darkness is unexplored, strange, and foreign. That which is new and ultimately liberating and freeing, is initially surrounded by fear. How could the unknown be otherwise? Therefore dreams that are frightening are to be most welcomed and explored as they contain the richness and newness of the Divine.

Participants will have a chance to explore the presence of the Divine in the nightmares of those sharing in small groups. The format will be projective dreamwork. Taking turns, one individual will share a nightmare and the other individual(s) will look for and discern the signs of Spirit in the images, symbols, and metaphors of the dream. These will be shared and related within the projected meaning of the dream. Afterwards, we will share in the large group what insight each participant experienced through this effort to discern the grace of Spirit in their lives.

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## **Dreams and Soul-Making: Four Perspectives on the Religious Function of the Psyche**

**Dawn Matheney, PhD**, has tended her dreams as a spiritual practice for many years. Her doctoral research explored the varying ways people have of relating to and making meaning of their dreams. Having just gone through a career shift, she is Executive Director of Veriditas, a non-profit promoting the wisdom and power of labyrinth work.

**Winnie Piccolo, MA, MFT**, is a depth psychotherapist in private practice in Santa Rosa and San Rafael. She studied dreamwork in the 80's with Strephton Kaplan Williams and in the 90's with Stephen Aizenstadt. Of Dutch-Indonesian heritage, her soul's journey began with being born into incendiary times to parents who suffered years of imprisonment during WWII.

**Meg Pierce, MA, MFT**, has been keeping dream journals since she was 12 years old. Her dreams tell her to walk the mystical path with practical feet, so she has a private practice in Santa Rosa and San Francisco specializing in depth work. Her work runs the gamut from couple's therapy to trauma recovery.

**Robert Tompkins, PhD, MFT**, has been a passionate inquirer into the natures of spirit and soul, first as professor of philosophy and, more recently, as a student at the Institute of Imaginal Studies and as a psychotherapist. He has a part-time practice in Sebastopol, where he is currently writing on the relationship of 'soul' to contemporary philosophy.

### **Abstract**

"In the same way that the body needs food, and not just any kind of food but only that which suits it, the psyche needs to know the meaning of its existence – not just any meaning, but the meaning of those images and ideas which reflect its nature and which originate in the unconscious."

C.G.Jung

In depth psychology, we understand inner work at the level of the personal unconscious to be essential for psychological and spiritual development and healing. At the same time, there is a profound recognition of a transpersonal dimension to human subjectivity, along with the position that symbolic experience arising from this level of the unconscious creates personal meaning and assists the process which Jung called individuation. Individuation is the lifelong journey whereby "the ego must continually die and be reborn to greater consciousness through the integration of the unconscious." (Dourly) The work of C.G. Jung underlies the notion of a new spirituality based on a deep personal integrity arrived at, in part, through personal experience of the sacred, or spirit.

The incarnation of spirit is "soul-making." Soul is spirit living in time, an embodied consciousness. The experience of the sacred must be taken into the body to "ensoul" and expand the human personality. Numinous spirit and physical existence come together in the imagination, via feeling-toned symbol, metaphor, aesthetic experience and creative process. Dreams are rich, complex psychic events and powerful allies in soul-making. While dreams tirelessly help us digest our personal histories and complexes, they also are the bringers of numinous, or sacred revelation. Each such revelation places demands on us: a surrendering, an opening, the attention of our creative intelligence, and, a willingness to suffer.

Guided by this perspective, the panelists discuss the role dreams have played in their own individuation / soul-making processes.

*Meg Pierce, M.A., MFT: "Who's the Boss?"*

Holding the tension between the temporal and the timeless, i.e. ego and the part of the psyche that "knows God," is often agonizing. Meg will focus on dreams as the safest territory in which to work out avenues of resolution and "attitude adjustments" over the course of a lifetime.

*Winnie Piccolo, M.A., MFT: "So the Darkness Shall Be the Light."*

In the presence of early trauma, the individuation process presents special challenges. Winnie will discuss her experiences of a dream life that alternates between support and seeming sabotage of a connection to spirit and true imagination.

*Robert Tompkins, Ph.D., MFT: "The Agony and the Ecstasy"*

Thirty years ago, nearing age 40, Robert had two big dreams, representing the positive, transcendent and the abysmal, dark sides of the numinous. He will discuss his life since as an intimation of how our need for transcendence and the profound experience of our embodied life may be reconciled.

*Dawn Matheny, M.A., Ph.D.: "Gravity, Friction, Alignment and Flow"*

In a world governed by the law of gravity, a certain amount of friction is required for movement. Yet when energies are aligned, a flow results where inner and outer events are drawn together in the dance of synchronicity. Dawn will share her experiences when the challenge is simply to say "yes."

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### **Writing the Dream**

**Patrick McMahon** has been an elementary school teacher, an ESL teacher, a landscaper, and a freelance writer. He has published numerous essays and articles for various Buddhist periodicals on

themes including meditation, education, family, literature, livelihood, and literature. He has been recording his own dreams for nearly 40 years.

### **Abstract**

From ancient to modern times, from epic poet Homer to diarist Anais Nin, storytellers and writers have drawn freely on their dreams as sources of creativity. In this workshop we will likewise draw on our dreams as sources of inspiration for our own creative endeavors. Guided by an example from the presenter's own dream journaling and creative writing, participants will take a recorded dream through a process involving a combination of active imagination and writing. Whatever new material which comes up in this process – in the form of other remembered dreams, memories, associations, inspirations, word play, images – will constitute a new, waking dream, documented in writing, that may be used as a draft toward further writing. The method of the workshop involves the following steps:

1. Participants arrive at the workshop with a written dream in hand.
2. Presenter explains the principle of Writing the Dream as a link in a creative process that includes dreaming, active imagination (explain active imagination), and creative writing, as well as the inspirations that occur at odd times in the course of living and reflecting. He shares an example taken from his own experience, starting with a dream first recorded in his journal, continuing through the active imagination/writing process, through a series of drafts, for the time being taking form in a short story.
3. Participants review their dreams, selecting an entry point into the active imagination exercise.
4. Instructions/questions: "Setting out from the dream you brought with you, continue into the waking dream of the active imagination/writing process. Consider your pen (or laptop) to be your companion in this adventure. When we return to the room, we will bring back with us a new piece of writing to share if we wish. As well, we will have some time to discuss the process itself."
5. Active imagination/writing
6. Return to the room, partner up, share the process, and (optional) the resulting piece of writing.
7. Conclusion and comments. Encourage participants to revise the results of their workshop writing at home. Invite them to e-mail back to the presenter whatever further writing – poems, stories, memoir, essay – comes of it. "The process running through the dream, active imagination, creative writing, and reflective living never ends."

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### **Applying Burke's Pentad to the Analysis of Dream Content**

**Adrian Medina-Liberty**, Full Professor at the Department of Psychology at the Universidad Nacional Autonoma de Mexico. He studied psychology and has a PhD in Symbolic Anthropology. During the last ten years he has been engaged in the study of dreams and the connections between culture, mind, and language.

### **Abstract**

In this paper, dreams are considered basically as "oneiric situations" that expresses ideas and emotions, which somehow are important for the dreamer. According to this view, dreams – and cognitive processes while awake as well – constitute forms of thought that are intimately related to culture. It is sustained that dreams constitute a 'subjective instantiation' of culture's 'webs of meaning' that essentially adopt a narrative organization (Medina-Liberty, 2006).

In agreement with Ricoeur (1991, 1994), meaning is considered as organized in narratives. A narrative is a synthesis of multiple events or manifold happenings that are transformed into a story. Narratives, then, are more than a mere enumeration in a simple or successive order of incidents or events. Narration organizes them into intelligible wholes. Children dreams, likewise, are constructed this way.

An analytical model based on Kenneth Burke's approach was applied to explore the narrative nature of dreams. Specifically, Burke's Pentad (Act, Scene, Agent, Agency, and Purpose) was applied to examine and interpret children's dreams. 27 dreams were collected from 17 middle-class children's in

Mexico City. During three months dreams were collected once a week by the parents and/or by the researcher using a mini tape recorder.

Each dream was analyzed trying to answer five questions:

1. Act: What actions were accomplished?
2. Scene: What were the scenarios in which they occurred?
3. Agent: Who performed the actions?
4. Agency: How were they done?
5. Purpose: Why were they done?

When answering these questions, both the children and the interviewer were more capable of linking dream content to children's waking experiences. Focus of inquiry was dream content meaning and its possible cultural source.

The main goal was to illustrate how the cultural milieu and specific social activities children are involved in (rather than only a subjective or cognitive individual states) are primordial determinants of how dream content is constituted.

Data confirmed previous studies (Medina-Liberty, 2005, 2006) that showed that several culture expressions – notably Media, school, and family – were appropriated by children and constituted importantly their dreams content. In children's dreams these cultural elements were combined in novel ways and produced original meanings.

It is concluded that Burke's Pentad can be a powerful tool for analyzing dream content and exploring its cultural sources.

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### **Dancing the Labyrinth**

**Lana Nasser, MA**, was born in Jordan, has lived in the United States for the past 12 years, and is now residing in-between places. A researcher and performing artist, she gives workshops, directs plays, and writes.

#### **Abstract**

Dancing the labyrinth is a performance whose choreography and prose are inspired by dreams collected from the dreaming community around the theme of dance and labyrinths. Imagining a labyrinth on the ground, the performance is the walk into the center and out. Depending on the space and the inclination, dramatic audience participation is welcomed. How to walk a labyrinth, how to imagine it... How to lament, how to rejoice... a new time... flowers lining the path and light in the center... This performance is part of an overarching project: 'Dance around the world Barefoot' – a work in progress.

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## **Bringing the Spirit of the Dream to our Waking Life**

**Zoé Newman, MFT**, is a psychotherapist and spiritual director in Berkeley, where she leads dream groups, including dreamwork groups for persons facing cancer. She has presented at previous IASD conferences, published in *Psychological Perspectives* and other journals, and is currently publishing a book on using dreamwork principles with waking life.

### **Abstract**

"The nature of our entire experience is that of a dream."

*Tarhung Tulku Rinpoche*

Bringing a dreamwork perspective to the waking dream of our life can transform everyday encounters and relationships into opportunities for new perspective, insight and growth, and offer a skillful way to transform conflict into insight.

In this experiential workshop, we will look at how to bring the same Jungian, gestalt and lucid approaches we use in exploring our night dreams to the waking dream of our everyday life – both for ourselves, and for those in the helping professions, in our work with others.

Jungian dreamwork approaches, for instance, can help us explore the symbolism of a “waking dream” to find clarity, insight and guidance. Dreamwork gestalt tools can help us become aware of the gifts and challenges of our shadow side and cut through relationship impasses. And the spirit of exploration and freeness that lucid and Senoi approaches bring to our night dreams can help us face our “waking monsters” with new creativity. Drawing on lucid dreamwork perspectives, we can “wake up,” and instead of repeating old familiar patterns, we can experiment with different, more useful responses.

The workshop will include presentation, guided exercises, dyad work and sharing.

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## **Dream Re-Entry Through Masks**

**Dolores J. Nurss**, artist, writer, philosopher and ivory-trailer intellectual.

### **Abstract**

Participants will select two subjects from a dream – human or otherwise. They will then create masks of these subjects. In part two, they will each come up with a question that each of the two subjects might be interested in asking of other people. They will then take turns answering each other's questions, twice, from the viewpoints represented by their masks. If the group is too large to make it all the way around the circle in one hour, we will break up into smaller circles.

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## **The Relationship Between Dream Content and Physiological and Psychological Anxiety in a Bereaved Sample**

**Emily B. Ogden** is a second-year Ph.D. candidate at the Derner Institute for Advanced Psychological Studies at Adelphi University in New York. She is involved there in research on dreams, emotion regulation, and unconscious processes. Dr. Francine Conway is a licensed clinical psychologist and professor at Adelphi University at the Derner Institute of Advanced Psychological Studies. Dr. Conway's research is focused primarily on coping with everything.

### **Abstract**

The bereaved person who consciously acknowledges their loss may have differential experiences of their dream life relative to less conscious individuals. This study explores whether the dream acts as an alternate mode of expression for less conscious bereaved individuals, which might allow the

bereaved person to access emotions and thoughts that are otherwise unrealized in waking life. This study seeks to explore the relationship between dream content and levels of anxiety. The present study seeks to investigate how bereaved versus non-bereaved people differs on physiological measures while retelling a dream. Dream content will be obtained using open-ended interviews and will be analyzed using the VAN Dream Anxiety Scale (VDAS), the Dissociative Experiences Scale (DES), a Primary process scale (Auld and Goldenberg, 1968), and a defense mechanism scale (Langs, 1966). A convenient sample of 60 undergraduate students will be used. Results will be analyzed using regression and ANOVA statistical procedures to compare the predictor and outcome variables. Preliminary research by the authors have shown that the dreams of the bereaved individual show higher levels of anxiety and distortion than non-bereaved individuals suggesting that dreams of the bereaved are working to process intense thoughts and feelings. Moreover, preliminary findings utilizing a bereaved sample has illustrated differences in physiological arousal levels when speaking about loss with the participants also noting high levels of disgust ( $R^2 = .80$ ,  $p < .05$ ) and guilt ( $R^2 = .90$ ,  $p < .05$ ). These results may illustrate defensive processes that might be at work within the bereaved person.

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### **Prison Reform Through Dreamwork**

**Carol Oschmann** began dreamwork in 1985 after realizing a physical healing and the ability to dream for others as a result of her dreamwork. She has lectured, and written several articles for *Dream Network Magazine*, *Venture Inward Magazine*. Her book *God Speaks In Dreams; Connect With Him And Each Other* came out in 2006.

#### **Abstract**

The idea for prison dreamwork was introduced to me by Jeremy Taylor who speaks about his experience in San Quentin Prison. This was reinforced by Haden Institute classmate, a petite lady, Pat Larson who works with Attica Prisoners, lifers and veterans, in her role with the Veterans Administration in Upstate New York.

Walking into the prison, the first time is amazing. The women eagerly became involved with the group process as we know it. The two hours went fast and was pretty much a blur until one woman told a dream about identifying her old boyfriend's body in the morgue. She opened another drawer and found a beautiful baby, alive and playing. This woman was to be released and felt the dream was about finding her old boyfriend and having a baby with him. She didn't like this old boyfriend but what else could such a dream be saying? Imagine her joy when she learned it was all about her. The dead body being something in her life she'd let die. The baby was a part of her that held promise of something new. I suggested a talent she knew about, because the baby was not brand new. The other women started shouting out about her singing. She was thrilled to learn it was okay to put all her efforts into this talent. The Chaplain of the prison, later that week, told me lives were changed that first night.

Another woman had been shot in the head as a child and wore a fake eye. She'd suffered demons in her dreams ever since – years. These demons were gone within one night. They sleep in a compound and when one has nightmares, they all have nightmares.

Sixty thousand convicted felons are released back out into society each year. Let's do us all a favor by using our expertise to rehabilitate them. It can be done!

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### **The Business of Dreaming**

**Wendy Pannier**, (USA), has conducted workshops and dream groups with cancer patients for the past 11 years, as well as coordinating grants to IASD for the work she and Tallulah Lyons are doing with cancer patients. She has worked with Dr. Montague Ullman since the early 1980s and has led dream groups for diverse audiences here and abroad for over 25 years.

**Sheila McNellis Asato, MA**, [www.monkeybridgearts.com](http://www.monkeybridgearts.com), is the founder of *Monkey Bridge Arts*, a center dedicated to the growth, transformation and healing of individuals and the community through art, dreaming and creative development. She also provides customized training in cross-cultural communication, with an emphasis on Japan, for Family Guidance International.

**Nicole Gratton**, (Canada), founder and director of the Dream School Nicole Gratton (École de Rêves) in Montreal. She also acts as a sleep consultant for the business community and has written fourteen books in French on the subject of dreams and sleep, two of which were translated into Italian.

**Justina Lasley, MA** (USA), is the founder of the Institute for Dream Studies and director of DreamsWork™ Certification Program for the NY Open Center. She is the author of *Honoring the Dream: A Handbook for Dream Group Leaders*. Justina also lectures, leads workshops, and facilitates dream groups throughout the United States.

**Janet S. Steinwedel, PhD** (USA). Building on her dissertation study which incorporated dreamwork in leadership coaching, Janet continues to build the case for dreams in the corporate world. She started her own business, Leader's Insight, LLC, in 2005. She has worked with Leadership and Organizational Development for 20 years. Her doctorate is in Human and Organizational Systems.

### **Abstract**

Dreaming not only nourishes individuals, but it also nourishes the community. Contemporary dreamworkers are bringing dreaming out into the world in a variety of ways that are enhancing the lives of dreamers as well as the dreams themselves. In this panel, four entrepreneurs will share their experiences of creating and running dream based businesses.

Justina Lasley in *Following Your Dreams to Success* will discuss her path toward founding the Institute for Dream Studies. She will discuss how opportunities, synchronicity, mentors, IASD, training and graduate programs, writing and publishing led the way to creating a learning center for dreamworkers. She will also share tips for following ones desire and interest, creating an identity, cultivating respect in ones field, developing business skills that will allow one to move into the business of dreaming.

Next, Wendy Pannier will speak about *The Business of Non Profits*. In this presentation, she will talk about the grants she and Tallulah Lyons have gotten and the pros and cons of pursuing this type of funding. She will also discuss the importance of running nonprofit work in a business manner and provide tips on some fundamental Do's and Don'ts.

In *Planning to Succeed – The Nuts and Bolts of Starting a Dream Business*, Sheila Asato will share how she has brought dreaming together with her work in the studio arts. As the founder of Monkey Bridge Arts, she has found that dreams alone are not enough to start a business. Learning how to think like a business person, creating a business plan, doing market research, finding practical support, and developing a diverse audience have allowed her to bring her passions out into the public in a way that is meaningful and is leading to success. Sheila will review the practical steps she has taken to get her dream business off to a flying start.

In the third presentation, *Running a Dream Business*, Nicole Gratton has found that being a small business owner requires a variety of skills. Nicole will address four key areas essential to success including juggling one's public identities as consultant, teacher/ facilitator, professional speaker, and dreamwork practitioner. Tips for getting the word out through marketing tools such as business cards and pamphlets, advertising, the internet, networking, and writing. How to organize oneself for action by reading business newspapers, taking sales courses, and giving back to the community through consultation, workshops, and speeches. And finally, the importance of harmonizing ones professional and spiritual mission through daily meditation, dream incubation and by being a pure channel for Spirit"

Finally, in *Dreamwork and Executive Coaching*, Janet S. Steinwedel, PhD, asks the question, is there room for dreaming in the corporate world? In this presentation, Janet will share how she has incorporated dreamwork into an executive coaching practice. Through a case study, she will explore the benefits and challenges of bringing dreamwork into the corporate world and the coaching

relationship. She will also share the work she's doing with coaches and dreams in order to further their development and effectiveness.

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### **Chaos into Creativity: Expressive Interdisciplinary Journal Projects for Dream Groups**

**Victoria Rabinowe**, USA, has facilitated over five hundred workshops, retreats and dream sharing groups in 'The Art of the Dream' using the multidisciplinary, interactive Rabinowe Method. She is a graduate of the Advanced DreamTending Program at Pacifica Graduate Institute. Her nationally exhibited art work and international teaching career span thirty years.

#### **Abstract**

By creating new links in patterns of symbolic thought, the expressive arts can build a strong, connective bridge between the paradox of the dream and the clarity of understanding. Each dream is a journey, a rite of passage, yet most dreams are filled with mysteries which the rational mind can rarely penetrate. The Rabinowe Method offers a process of dynamic translations in which collage and creative writing will reveal emotional, physical, spiritual or psychic levels of consciousness. Each exhibited dream journal is illustrated and embellished with montage, collage and creative writing where dreamers have used gentle guided exercises to open up their imaginations. Non-threatening and non-invasive, the Rabinowe Method promotes full immersion private work in a group setting. Dreams have been deconstructed and realigned in response to thought provoking questions that unite universal, archetypal workshop themes with the dream of the individual. The dreamwork is playful, intuitive, & experimental. The resulting artists' books are written & illustrated in a language that is at once narrative, symbolic and mythic. The work is carefully guided to shift the dreamer's relationship to frightening or out of control imagery with gentleness and humor. Sorrow, confusion, grief and disappointment are transformed into bittersweet joy. Directed, creative arts act as a bridge to memory and emotion where obstacles can be crossed over, disconnections can re-connect and solutions to difficulties are explored. "The Art of the Dream" offers guidance into the realm of enchantment, the landscape of myth and the genius of the night mind.

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### **The Dream as Mentor and Muse: Creative Dream Journal Work**

**Victoria Rabinowe**, USA, has facilitated over five hundred workshops, retreats and dream sharing groups in 'The Art of the Dream' using the multidisciplinary, interactive Rabinowe Method. She is a graduate of the Advanced DreamTending Program at Pacifica Graduate Institute. Her nationally exhibited art work and international teaching career span thirty years.

#### **Abstract**

Each dream is a microcosm of time, memory and space. Each dream is a living network of interacting images. Each dream holds a simultaneous reflection of the body, the soul, the waking life and the unconscious that can be understood on multiple levels. Out of this realm of mystery and paradox, a wellspring of inspiration opens up through "The Art of the Dream". A profound understanding of personal metaphor and symbolism comes into being through carefully crafted workshop development. Dreams are transformed into both Muse and Mentor. In response to thought provoking questions that honor a universal, archetypal workshop theme, dreams are deconstructed and realigned. The techniques are intuitive, playful & experimental. The resulting journal work is written & illustrated in a language that is at once narrative, symbolic and mythic. The work is carefully guided to shift the dreamer's relationship to frightening or out of control imagery with gentleness and humor. Sorrow, confusion, grief and disappointment transform into bittersweet joy. Each exercise promotes non-threatening, noninvasive, full immersion private work in a group setting. Honor the essence, share the power of the dream through dramatic writing to reveal emotional, physical, spiritual and psychic levels of consciousness. Directed, creative arts act as a bridge to memory and emotion where obstacles can be crossed over, disconnections can re-connect and solutions to difficulties are explored. "The Art of the Dream" offers healing guidance into the realm of enchantment, the landscape of myth and the genius of the night mind.

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## **Dreaming the Soul – Dancing the Dream: A Jungian Dream Catcher**

**Sophia Reinders, PhD, MFT**, is a Jungian oriented psychotherapist in private practice in San Francisco and Marin County, interweaving Jungian psychology, the body and expressive arts in the treatment of individuals and couples. She is adjunct faculty at the California Institute of Integral Studies, San Francisco. Her web site is [www.wisdombody.com](http://www.wisdombody.com).

### **Abstract**

“You must give birth to your images. They are the future waiting to be born.”

*Rainer Maria Rilke*

For Jung, psyche reveals itself in its creative images which beckon us to befriend the intuitive wisdom they offer, guiding and nurturing us towards greater balance and wholeness. In the images of our night world we witness the mysteries of the soul. Dreams, says Jung, are messengers of meanings that are embodied and inscribed in the images themselves. As we explore dream images creatively and attune ourselves to the imagistic qualities of their shapes and colors, their volumes, movements and rhythms, they disclose new insights and evoke rich intuitive resonances, while they remain rooted in their fertile, imaginal ground.

This workshop offers a creative, embodied exploration of dreamwork from Jungian and archetypal perspectives, as a process of befriending the soul. Participants will engage the images of their night worlds with creative practices such as movement and painting, enactment and active imagination. They will dance their dreams to discover, befriend and harvest the dream’s messages for growth, transformation and healing.

Sophia Reinders, Ph.D., MFT is a Jungian oriented psychotherapist in private practice in San Francisco and Corte Madera (Marin County). She interweaves Jungian psychology, the body and expressive arts in the treatment of individuals and couples. Her treatment languages are English, German, French.

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## **The Dreamer's Way: Introduction to a Methodology of Dreamwork**

**Sheri Ritchlin** is a writer, teacher and dreamworker who received her PhD from the California Institute of Integral Studies in San Francisco. For two decades she has offered lectures and workshops on dreams in the US and abroad. Her book, *The Dreamer's Way: A Manual for Dreamers, Dream Groups and Therapists* will be published in Spring 2007.

### **Abstract**

The methodology of dreams presented in *The Dreamer's Way* was developed over decades of dreamwork and has provided hundreds of dreamers and therapists with a key to unraveling the most bizarre and chaotic dreams.

In this workshop, we will apply this method to working with details of the "opening scene," gathering clues from the lighting, setting, directions, and whatever elements are present in that scene. Natural light in a dream, when it indicates a time of day, often gives a first indication of the stage that the dreamer is in of the process the dream is depicting. Landscapes offer up clues to an inner landscape that is negative or positive for the dreamer, based on archetypal meanings and personal associations. One can ask of a landscape, a vehicle, or a structure, "Do you recognize any of these elements from real life? If so, from what period of your life? What was going on at that time?" This answer may point to a feeling-laden event, feeling or relationship whose dynamic is reoccurring in the present life, offering the dreamer an opportunity for completion and healing. Every detail of the dream is providing a map; a set of instructions which can be applied in real life to effect healing and transformation.

These clues gathered at the outset are either confirmed or negated by the rest of the dream as the dream builds toward its climax. There are two primary advantages to this approach. First, the "ego voice" is by-passed. This is the part of the self that is invested in its self-image; protecting its good opinion of itself. The whole dream is bringing forward elements that the ego-self cannot or does not want to grasp. When we work a dream, that ego-self is standing right over our shoulder monitoring the process. The ego-voice has its own story which is governing our daily lives and our relationships. This gathering of clues from seemingly inconsequential things is a way of tricking the ego-self by putting it to sleep!

Second, by identifying themes suggested by elements at the outset, and accepting them or rejecting them as the dream builds, one can see more clearly what the "big event" in a dream or nightmare is really all about. The dreamer feels greater confidence in his or her understanding of the dream's message.

In this presentation, participants will learn how to "get hold" of their dreams by working with these opening elements to understand their archetypal meanings as well as techniques for exploring personal associations. These combine to form the "language" of the dream's message. We will then work together on applying these principles to dream examples I will provide from actual dreamers, with opportunity for participants to raise their questions and share comments.

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## **Autopoiesis and Dreams**

**Sheri Ritchlin** is a writer, teacher and dreamworker who received her PhD from the California Institute of Integral Studies in San Francisco. For two decades she has offered lectures and workshops on dreams in the US and abroad. Her book, *The Dreamer's Way: A Manual for Dreamers, Dream Groups and Therapists* will be published in Spring 2007.

### **Abstract**

The psychologist C.G. Jung described the psyche as a self-adjusting system. From a systems perspective, this is tantamount to saying that the psyche is autopoietic. In this paper I will use the concept of autopoietic systems to demonstrate that the psyche is fundamentally, rather than epiphenomenally, an autopoietic system, a self-adjusting system, and that this activity therefore begins – not in the rational cognitive process of consciousness – but at the core of chaos in the so-called unconscious. The use of the word unconscious, however, is like calling the sea an un-island. Given the discoveries across many fields in the last century, we can no longer speak of the conscious and unconscious mind from the promontory of ego-consciousness as the defining center of human psychic life; one from which perilous explorations are made into "unconscious" or transpersonal realms. If one sees instead a transpersonal consciousness as funding an individual unit (a personal "one" into which it canalizes), then the locus of the self-organizing process moves from an utterly independent, isolated center in the consciousness of each person, to a self-organizing center which operates across the whole, expressing itself within each unit through novel, creative activity (Whitehead) but never solely and finally embedded there.

In this paper, specific examples from extensive work with dreamers will be used to demonstrate that the impulse towards coherence and integration begins in the 'unconscious'/transpersonal realm and moves in the direction of individual consciousness and personhood as an effective and useful unit of consciousness directed toward the greater flourishing of the whole. In dreams we see the first boundaries appear as chaotic energies begin to 'take shape' to provide the three things essential to the ordered psyche: center, enclosure and orientation. Each night, as we sleep, the psyche processes the chaotic experiences of day consciousness and seeks ways to integrate those experiences or energies which have not found a place on the ego template that organizes us by day. The psyche is the primordial pattern-maker and dot-connector. It is the consistent germinative, self-organizing impulse which allows for effective functioning and creativity in the life of the whole being; not just the cognitive one. It is, therefore, the origin as well of a moral and ethical sense which is dedicated to the greater, rather than the lesser flourishing because it arises out of the common matrix of individual, collective, and the anima mundi. The impulse itself, however, must be completed and expressed

through the activity of human consciousness in a community of relationships. Dreams often arise where a breakdown has occurred, as if announcing a systems error that requires a correction.

The entire human task moves, in this description, from defending static boundaries of “the norm” to seeking out, as ancient Chinese sages put it, “the subtle beginnings of things.” The healthy and wise human being is the one who can “arrange and organize the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.”

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### **Culture Dreaming: An Experiment in Cultural Healing**

**Richard Russo, MA**, has been one of facilitators of the monthly Culture Dreaming sessions at the Dream Institute of Northern California for the past three years.

**Meredith Sabini, PhD**, is a Licensed Psychologist in the field since 1972, specializing in Dream Consultation. She is a public speaker and widely published author, with a column in *DreamTime*. In 2003, she founded The Dream Institute of Northern California, an experimental cultural center.

#### **Abstract**

Culture Dreaming is an innovative method in which dreams are told and listened to for their socio-cultural rather than individual meaning. Whereas individual dreams tap into the personal and family unconscious, this method taps into the "cultural unconscious."

Culture Dreaming was inspired by the work of Gordon Lawrence, who developed a method he calls “Social Dreaming.” Lawrence uses Social Dreaming to explore the organizational issues within groups and institutions, such as schools, businesses and churches. Culture Dreaming casts the net wider; individual dreamers are brought together to create a new dream, woven out of their individual night dreams, which is then explored for its broader cultural significance. In Culture Dreaming, issues of shared common concern are made conscious through dreaming: war, the environment, morality in politics, natural disasters, the future for our children.

We have been offering monthly Culture Dreaming sessions at The Dream Institute of Northern California for the past three years. We have also held sessions in other settings, including Pacific Graduate Institute, the International Federation for Psychoanalytic Education, and the past two IASD conferences. During this time, the format and method have evolved and been refined, and the work has led to further developments, including an ongoing advanced matrix group, and a thirty-minute dream play, *Dreaming with Eyes Open*.

This presentation will begin with a brief description of the method and the theory behind it. We will describe how the work was inspired by Gordon Lawrence, how Lawrence has applied Social Dreaming in various settings, and also the ways in which our method, Culture Dreaming, differs from Lawrence’s.

We will then present some examples of images and themes that have come through in the sessions, and introduce the idea of cultural wounding. The first part of the presentation will conclude with some speculative thoughts about what may be happening during a Culture Dreaming session, and why we feel this method holds potential for healing cultural wounds.

The second half of the session will be a performance of “Dreaming With Eyes Open,” a 30-minute enactment ritual based on the sequence of dreams that were told at the September 2006 session of Culture Dreaming at The Dream Institute of Northern California in Berkeley. The dreams have not been altered or fictionalized in any way, but are portrayed by the dreamers themselves with minimal props. The play addresses universal themes such as fears about natural disasters, concerns about morality in politics, how to live a meaningful spiritual life, and questions about the future for our world.

“Dreaming with Eyes Open” was performed for the general public six times in 2006, twice to sold-out audiences. After each performance, we invited the audience to discuss their experience of the play, and to share dreams that resonate with the ones in the play – a tradition we will continue following this IASD performance, which will be followed by some time for discussion and dream sharing.

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## **Dreaming of Our Species' Survival**

**Meredith Sabini, PhD**, is a Licensed Psychologist in the field since 1972, specializing in Dream Consultation. She is a public speaker and widely published author, with a column in *DreamTime*. In 2003, she founded The Dream Institute of Northern California, an experimental cultural center.

### **Abstract**

Is our survival as a species at risk? This possibility is voiced in contemporary dreams. In this presentation, I will address this urgent and disturbing question. I will suggest, as others have as well, that our capacity to dream is itself an evolutionary achievement and that it serves a survival function for individuals, groups, and the species as a whole. We know that dreams have the ability to look back at the past (at both mythic and factual history), to reflect on the present and help us adapt to it, and to anticipate the future. Using this temporal template, I hope to show that there is a survival benefit that dreams provide – by being able to help us orient ourselves toward the past, present, and future.

On the trip to America that Jung and Freud made in 1909, they discussed the now-famous dream of Jung's about a four-story house where each level was a different historical era; below the basement was a cave containing prehistoric shards and bones. Jung came to understand this as a depiction of our evolution over time. In 1960, he learned that excavations had been done on that house (his uncle's in Basel) and that a cave just like the one in his dream was found. A dream of my own posed the question: Does the psyche "remember" its evolutionary history? And responded to the question by showing the human hand.

Through the material I present, I hope to make a bridge between our field of dream studies and the newly emerging field of evolutionary psychiatry/psychology. The link between them is the "survival theory of dreaming." Such a theory could help explain, for instance, why the majority of dreams as reported as being unpleasant: because we have to practice for life tasks/survival tasks that we don't yet do well, not for those we do. It could also help explain the occurrence of telepathic and precognitive dreams, which frequently take place when someone's life is at risk. Brief examples will illustrate how dreaming can aid our day-to-day survival.

The more puzzling dreams are those that provide glimpses of the future. I will present a selection of dreams in which the issue of our species' survival is explicitly mentioned, giving my commentary on them and inviting discussion. If our survival is at stake, due to our no longer living sustainably on this planet, it may be that many are having dreams that address this issue and could help us navigate this moment in time. We have enough factual information now to know that our species has developed in a way that is not "survival-fit" at the individual, group, or species' level. The possibility that the psyche remembers its phylogeny and "wants" to tell us about it is an awe-inspiring notion. To contact this level of our human-beingness via dreams may hold unimagined potential for healing the greed and divisiveness that has plagued our species through our history. The survival function of dreaming may be one on Nature's inherent ways of communicating its distress and showing us alternative paths.

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## **Dreaming About Others: When Are They Objective?**

**Meredith Sabini, PhD**, is a Licensed Psychologist in the field since 1972, specializing in Dream Consultation. She is a public speaker and widely published author, with a column in *DreamTime*. In 2003, she founded The Dream Institute of Northern California, an experimental cultural center.

### **Abstract**

We regularly dream about others and have to determine if a dream pertains to the actual person or to a subjective aspect of ourselves. I have been collecting two kinds of objective or outward-facing dreams: those that contain factually accurate (verifiable) information about others; and those that compensate or correct an existing perception we have of someone. I will give examples of both.

C. G. Jung discussed the distinction between subjective and objective dream contents and gave some guidelines for making it, which I will cover. I suggest we rename subjective dreams “inward-facing” and objective dreams “outward-facing” for more precise accuracy and less value-laden terms. It is not always easy to tell if a dream image faces inward or outward. But once we have catalogued the regular figures who live in our inner house or inner landscape, it becomes easier. I will describe a method for doing this cataloguing.

There are, as yet, no baseline studies on how often we dream about others. Two studies of dreams during psychotherapy showed that 10% of patients’ dreams contained direct reference to the therapist. We are quite capable of distinguishing between self and other in waking life, and dreams sometimes give clear indications of this as well. In the opening scene, we may be “inside my family’s house” or “outside talking with friends.” Illustrative examples of dreams that gave such clues will be offered.

I am especially interested in the many reasons why we might dream about others and the varied purposes such dreams can have. One of my working hypotheses is that introverts are more likely than extroverts to have factually accurate outward-facing dreams. Such dreams can be a source of reality for introverts, compensating their natural tendency to view the outer world subjectively.

The characteristics common to outward-facing dreams, based on my small collection and on published material, are: the imagery in them is plain, not at all “dreamlike;” there is little or no symbolization; scenes are much as they would be in waking life; there is minimal emotion in the dream; and the dreamer does not have the usual train of associations to the dream.

In order to emphasize the importance of doing the work of discernment as to which direction a dream faces, I will cite some instances of those that were incorrectly attributed. Jung had a thrice-repeating dream just prior to World War I that he assumed pertained to himself; it left him deeply concerned about an impending mental breakdown. Only when the war broke out did he recognize that the dreams were outward-facing. We are more familiar with exteriorizing dream contents, and call this projection; I suggest it is more useful to simply designate it as a misattribution of inward-facing contents to the outer world.

This presentation is intended to reach a wide audience. It has practical application for those doing their own dreamwork; it offers research suggestions; and it gives guidelines for clinical work with dreams in psychotherapy.

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### **Creating the Dream Based on the Bio-Reactive Sculptural Installation ‘Lucid Touch’**

**Lynne Sanderson** is an Australian media artist who has exhibited her works internationally. Her residency at the University of South Australia’s Centre for Sleep Research has inspired her to create interactive artworks based around highly emotive dream experiences. Using affective feedback, she is investigating ways to make the participant emotionally connected to a dream.

#### **Abstract**

##### *The artwork*

Lucid Touch is a bio-reactive sculpture that induces emotion by contagion through using an affective feedback loop to control the flow of a dream. In dreams we are confronted with distorted entities from an emotional memory circuit. Fleeting experiences of a secret world. A flow of desire and mood that initiates emotion.

In Lucid Touch, through the sense of touch, bio-electrical arousal levels from the human body are altering the stream of an audio-visual dream experience. The participant controls the mood of a simulated dream and the digital dreamer controls the participant’s emotional state.

Using their hand, the participant touches the interface which detects real-time biological data non-intrusively. The participant’s psychophysiological state changes the dream sequence and in turn the

dream sequence affects the participant by subtly heating, cooling and vibrating the interface. The participant can learn how to "play" Lucid Touch with their bio-state.

Through the sense of touch, emotion is experienced. Dream mood is changed.

### *The process of creating Lucid Touch*

Lucid Touch is the culmination of three years research and development and ongoing collaborations with a sound artist / programmer, a sleep scientist and a biomedical engineer. The initial inspiration for this piece stemmed from a residency at the Centre for Sleep Research, University of South Australia.

Lucid Touch involved many stages to get it to its finished state:

- Dream collection – lab reports / online form
- Dream selection – looking at and selecting highly emotive dream experiences.
- Dream breakdown – Using the sections of the Hall/Van de Castle System of Quantitative Dream Content Analysis, collected dreams were broken into sections.
- Interface design – shape design, biodata collection and affective feedback
- Software creation – "mood engine" and audio-visual playback software
- Dream recreation – recreating emotionally salient dreams from a non-linear, layered, non- text based point-of-view.
- Interaction – how people approach and interact with the piece.

### *Lucid Touch credits*

Lynne Sanderson – concept / direction / visual production / interface design

Peter Sansom – programming / sound design

Olivia Pallotta – Flinders Medical Centre Biomedical Engineering – interface electronics

Dr. Cameron van den Heuvel – Centre for Sleep Research – dream coding

More info at <http://sustenance.va.com.au/LucidTouch/lucid.htm>

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## **Exploring Dream Layers Through the Eyes of Kabbalah**

**Linda Schiller, MSW, LICSW**, is a psychotherapist in private practice, an Assistant Professor at Boston University School of Social Work, and a faculty member in the Trauma Certificate Program. She works from a multi-layered orientation, incorporating energy medicine, expressive techniques, relational-cultural theory, and body/mind/spirit interventions in her work.

### **Abstract**

Dreams can be explored at many different levels and in many different styles. Some schools of thought hold that there is a single meaning to be derived from the dream, and according to the theoretical perspective, it may reveal a psychological profile, a glimpse of the future, our current dilemmas, a look at internal self-parts, the nature of a conflict, a creative solution, or a medical condition. Some dreamwork also involves a spiritual perspective.

In Jewish mystical tradition, the Kabbalah is the name of the body of spiritual teachings that evoke the mystery layers of the sacred texts. It is the basis for Jewish Shamanism, and the study of it can reveal multiple layers of meaning simultaneously in a single story, sentence, or even word. Much as dreams themselves, Kabbalah reveals what is hidden, and helps us to hold both the manifest and the hidden meanings in a synchronistic whole.

One aspect of the Kabbalistic approach is a four part acronym called the "Pardes", meaning, "the Orchard"; a metaphor for the Garden of Eden. The four layers are called "Pshat", (or simple), "Remez", (or hinted at ), "Drash", (or chased after), and "Sod", (or secret). These four layers can be applied to the study of the Torah. I have also found that when applied to the study of a dream, they can reveal multiple layers of meaning for both the dreamer and potentially the group or community as well. Using

a spirit of spiritual inquiry, we will study how to use this system as a template, and apply it to decoding and deepening our understanding of our dreams.

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## **Ayahuasca and Dreams: a Comparison**

**Annelise Schinzinger** was introduced to a spiritual group that uses Hoasca (Ayahuasca) in 1977 when she was studying at the University of Sao Paulo, Brazil. Her journey with the sacred tea spans over eighteen years. In 1995, she stopped drinking the tea to focus on her dreams, which she has been recording for over thirty years.

### **Abstract**

There are many ways for the spirit to journey and gain insight and knowledge, and countless ways to re-establish awareness of our essential spiritual nature. Dreams and Ayahuasca are two I have chosen to address in this talk because of my experience with both, their similarities and amazing potential. Ayahuasca is a sacred tea made from plants indigenous to the Amazon. Ayahuasca is a Quechua (Inka) word meaning Vine of the Soul or Vine of the Dead and has been used in ritual context by Amerindians for millennia. With intention, Ayahuasca and dreams work with divine intelligence to create conscious awareness, especially when embraced as a spiritual path. Both facilitate attunement to the environment, as well as with other realms. Both have the potential to facilitate the acquisition of wisdom and a more profound understanding of the true nature of mind. In brief, the spiritual effect of both states is the opening of consciousness.

A key difference between Ayahuasca and the dream state is the quality of the energetic experience. This is due in great part to the nature and origin of the sacred forest tea and the specific openings it facilitates to the divinity of the natural world. Among the fundamental differences are: the physiological effects of Ayahuasca's interaction within the human organism; rituals involved; and plant spirit presence. Other qualities that distinguish the Ayahuasca journey are profound awareness arising from kinesthetic experience; the rapid flow of images that sometimes occurs in the visionary state (which are often difficult for the rational mind to fully grasp); and preponderance for other-dimensional experiences. This may be due to the fact that the mind and body are 'awake' during an Ayahuasca experience and 'asleep' during the dream experience. In the later case, the average dream experience may not be powerful enough to leave a memory trace that will transfer into the normal waking state and become integrated into conscious memory.

In my talk I will delve more deeply into the differences and similarities between the Ayahuasca experience and the dream world. Among the similarities are the quality and content of the experiences. Both states have the potential to assist in the cultivation of presence and focus; awareness of subtle energies; empathy and compassion; and listening to inner guidance. Both states provide opportunities for healing, unity consciousness, and experiences of the Divine.

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## **Dreaming for the Collective**

**Marilyn Schlitz** is Vice President for Research and Education at the Institute of Noetic Sciences. She holds a PhD in anthropology from the University of Texas, Austin.

**Frank Pascoe** is a PhD student in Transpersonal Psychology at the Institute of Transpersonal Psychology studying shared dreams.

### **Abstract**

This paper describes the results of a detailed study of the dream sharing practices of the Achuar people. It is based on field research and interviews conducted in the Amazon from 1997-2003. The purpose of this study is to create a detailed description of the Achuar view of reality through a greater understanding of their dream-sharing practices and use of plant medicines. A secondary goal is to compare and contrast the Achuar experience with the dominant Western perspective towards

dreaming. Finally, a third goal is to record the Achuar “dreaming” for the future with regard to their interaction with Western culture.

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### **Dreams and Tarot: Innovative Approaches to DreamWork and Depth Therapy**

**Lauren Z. Schneider, MA, MFT**, is a psychotherapist who integrates family systems, dream therapy and her pioneering method, ‘Tarotpy’ in private practice. She supervises dream and ‘Tarotpy’ groups for laypersons and training therapists; lectures throughout So. California; she graduated Phi Beta Kappa from UC Berkeley; and is certified in ‘Advanced DreamTending’ from Pacifica Graduate Institute.

#### **Abstract**

“There were considered to be three worlds: the world of matter below, the world of spirit above, and the world of image in between – each realm entirely real.... Today I see the prototype of this intermediate realm in the world of dreaming.”

*Robert Bosnak*

This psychotherapeutic method called Tarotpy® utilizes the rich symbolic imagery of Tarot, Dream Cards, Soul Cards, and other representational images to actively engage deeper unconscious processes and lay the imaginal world out on the table. Stephen Kaplan Williams, the renowned Jungian therapist, created the Dream Cards for this purpose: to understand “symbolism, dreams and the application of dreams to life. [It will] help you create strong bonds between dreaming and waking consciousness.” Using this method of Tarot Therapy, we can gain greater insight into our dreams and into the psyche that dreams; the archetypal patterns, psychological and interpersonal dynamics that influence our life come into clearer view.

Tarotpy® enhances dreamwork and visa versa. I use Tarotpy® with a client to contemplate and gain further insight on a specific night dream; or to stimulate imagination that may be otherwise blocked in some clients – for instance, with those clients who do not remember their dreams. Often, I find that a Tarotpy® session will be followed by reports of more vivid dreaming. These archetypal symbols represent a universal language of imagery, which is cross-cultural, perhaps birthed from the same collective and psychic pool from which emerges the dream. In her book, Jung and the Tarot, Sallie Nichols states that “these old cards were conceived deep in the guts of human experience, at the most profound level of the human psyche...Studying a specific card seems to unlock hidden stores of creative imagination so that sudden insights and ideas can burst forth into consciousness – seemingly from nowhere.”

As with dreamwork, the core principal of Tarotpy® embodies a profound respect for the inherent wisdom, creativity and wholeness of the psyche. Unlike traditional Tarot readings in which there are set formats and definitions, this method is a hands-on interactive process with the client: I carefully attend to the individual’s verbal and non-verbal cues as the client selects the deck, the number of cards, the form and name of each placement. On the one hand, the therapeutic use of Tarot cards is a highly effective projective tool or Rorschach, for assessment and exploration. This simple method relaxes the vigilant ego and provides a safe and effective medium to discuss issues, often revealing the client’s deeper concerns and truth without engaging resistance. The metaphoric imagery creates a bridge for unconscious material and intuition to flow between client and therapist. On the other end of the spectrum, there seems to be an unconscious mastermind at play in the “random” selection of a specific deck and particular imagery. Like the genius of the dream, it appears more intentional than random to bring into consciousness information about our relationships, environment and ourselves that is vital to emotional, physical or spiritual growth.

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### **Eco Dreamwork: A Collective Perspective on Dreams**

**Lauren Z. Schneider, MA, MFT**, is a psychotherapist who integrates family systems, dream therapy and her pioneering method, ‘Tarotpy’ in private practice. She supervises dream and ‘Tarotpy’ groups

for laypersons and training therapists; lectures throughout So. California; she graduated Phi Beta Kappa from U. C., Berkeley; and is certified in 'Advanced DreamTending' from Pacifica Graduate Institute.

### **Abstract**

We do not live in a vacuum. Nor do we dream in a vacuum. The practice of Eco Dreamwork 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 and clients' dreams. This is particularly instructive during such turbulent times. Characters, animals and symbols in dreams may appear and require expression for the individual's evolution and wholeness. These archetypal dream images are also part of larger cultural, ecological and ideological realities upon which the wholeness of our species and planet may depend.

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 I have tended, with themes of the whale, Africa, animal companions, etc. are intended for sharing beyond the private sanctuary of a therapist's office. This is the value of practicing Eco Dreamwork 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 have great compassion, but 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. 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. "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). For example, similar themes emerge from this client's dream and from the film "Whale Rider": the feminine is in conflict with the patriarchy and must go beyond intellectual or conscious understanding into the depths to connect with the "whales", perhaps to re-call an essential interconnectedness to community, to the environment and to creation. Whether they are symbolic or embodied, I believe that the whales are calling us through dreams as messengers of a greater evolutionary intelligence. "...Perhaps our dreaming consciousness is primarily concerned with the survival of the species and only secondarily with the individual. Were there any truth to this speculation it would shed a radically different light on the importance of dreams. It would make them deserving of a higher priority in our culture than they are now assigned (Montague Ullman quoted in *Our Dreaming Mind*, R. Van De Castle..

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### **Bohm's Holistic Physics, Sacred Sites, Spiritual Emergence and Ecopsychology's Vision**

**Mark A. Schroll, PhD**, USA, featured presenter at the 5th Psiberdreaming conference and IASD 2006; Non-Local Consciousness, Dreams, Psi and Religion, symposium organizer. Guest Editor *Anthropology of Consciousness* 16 (1), 2005. Currently finishing articles for *Dreamtime*, *Dreaming*,

*Journal of Transpersonal Psychology, Association for Humanistic Psychology Perspective, and several other journals.*

**Stanley Krippner, PhD**, Professor of Psychology at Saybrook Graduate School, served as the President of IASD and APA. A pioneer in the field of dream research, he was the Director at the Maimonides Medical Center Dream Research Laboratory, Brooklyn, NY. He is author, co-author or editor of numerous articles and books.

**Curtiss Hoffman, PhD**, is an archaeologist and consciousness researcher who has taught in the Anthropology Department at Bridgewater State College, USA since 1978. He is particularly interested in Jungian approaches to dreaming. He has an interest in Wagner's work because of its archetypal symbolism. He was the host of the 2006 conference.

### **Abstract**

Stanley Krippner's 5 to 10 minute introduction will be a summary of his article, "Preliminary Inquiry of Sacred Sites and Home Dream Reports." Krippner will discuss "sacred sites" and nonlocal energies that are claimed to influence prophetic dreaming and dreams that result in spiritual transformation. Specifically Krippner will talk about the experiment he and Paul Devereux did on Welsh and English sacred sites. Mark A. Schroll's 50 minute lecture provides a comprehensive overview of the historical, philosophical and conceptual aspects of David Bohm's holistic physics and Rupert Sheldrake's morphogenetic fields. This lecture builds on and clarifies Montague Ullman's New Abode for understanding dreaming" especially psi related dreaming and anomalous cognition associated with "sacred sites." Furthermore, this lecture discusses how psi dreaming and anomalous cognition, that have been historically associated with dissociative states, may be examples of David Lukoff's 1994 DSM classification of "religious and spiritual" problem (V62.61) and spiritual emergence.

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### **Probability Distributions of Characters in Dreams**

**Richard Schweickert, PhD**, in Mathematical Psychology from University of Michigan, 1979. He is Professor in Psychological Sciences, Purdue University, USA.

**Johanna Xi, BS, BA**, Psychology and Economics, both from Peking University, 2006. She is a graduate student in Psychology at Purdue University, USA.

### **Abstract**

Characters do not occur equally often in dreams. This is also true in waking life, raising the question of whether frequencies of characters have the same form during waking and dreaming. Coding of characters of a dreamer with plentiful characters shows the frequency distribution to be well approximated by a power law (sometimes called Zipf's Law). An alternative, a Poisson distribution, does not fit as well. It is known that characters do not appear independently; that is, the likelihood of, say, the dreamer's father appearing in a dream is greater if the dreamer's mother appears in the dream. Such conditional probability distributions also follow a power law. Again, a Poisson distribution does not fit as well. The conditional power laws suggest that the joint distribution of characters follows a multivariate Zipf distribution. It is argued that the distribution of characters in dreams takes its form from the dreamer's memory, which in turn, is representing the form of the distribution of characters in waking life.

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### **Dreaming of the Buddha**

**Fred Jeremy Seligson, JD**, is Asia-Pacific VP for the IASD, South Korea; this year taught Travel Journal through the World's Religious Cultures at a Buddhist University. He is author of *Oriental Birth Dreams*.

### **Abstract**

My presentation will be an analysis of the following dream. What is a spiritual dream? Where does it come from? What is its significance?

*... I go on and eyes rolling up focusing strongly and steadily on my 3rd Eye I fly swiftly away into the sky. I fly to a mountain up steep cliffs and into a cave. I am in a cave with a door closed behind me. Perhaps this is part of a monastery, Before me on a raised platform is a display of Buddhist treasures. All sorts of small carvings of Buddha in gold and silver, mostly gold. They are neatly laid out in rows or 8 or so and about 10 rows going up. The carvings are about a centimeter thick and charmingly innocently done. I look at them for a while then decide to take one. Soon I have taken many of the finest ones and put them in my bag. Then to the right there is a raised pool rectangular of water. Perhaps under glass. In the middle is gold childlike carving of Buddha, arms and legs spread out and other objects around. While looking I am concerned someone might come and also I decide to put the objects I took back. I climb down and take them out of my bag and set them not so neatly tho I try back on the platform. Then I find I have a bag of sugar and other food bags in my bag and decide to donate them to the Buddhas. I pull out the sugar bag but a lot pours out on the floor. A small pouch with more little Buddha statues comes out that I had overlooked, so with one hand I am setting that back on the platform and with the other I am scooping up sugar. I am almost done but the flurry of both activities is enough to wake me up. In the dream there has been a transformation I can take back to waking life.*

All of my dreams are much more involved than I am able to remember or often even comprehend. It is as if something in my un(sub)conscious is far more intelligent than my conscious or my conscious is less intelligent than my un(sub)conscious. But this is understandable, because it has access to all my experiences and possibly more, but my consciousness is only a light in time.

My Dream Maker has full use of my brain and body and is able to synthesize all of language and all other input received by the senses during the day with what has been gathered and synthesized over a lifetime and try to make sense of what is happening to the overall organism at the moment, of course, for the purpose of survival. It is not bound by the conventions of daily life and the ordinary view of reality. It is free to use and reintegrate all of the information, perhaps by way of association, freely, in any way it feels best. It is a movie director with endless resources, and each film can be entirely different from all the others. It is endlessly creative because it is not bound by ego and conventions in the way we are in waking life. It is honest in that it shows what we would hide from ourselves. It tells us what we are and where we are at any given moment, but is free to show us entirely different the next moment. It is an artist of infinite beauty. A master of mosaics, panoramas, dramatic scenes, humor and an indulger in the sublime. It reflects the quality of the dreamer's waking thoughts and sensory responses, whether high or low. It is a resource for self-understanding, but also a friend and helper, advisor and healer if one is willing to listen and see.

My Dream Maker is spiritual in that it has access to all human experience from the grossly mundane to the spiritually sublime. This latter is the divine in humanity, and in Nature of which humanity is part. As I descended from Adam and Eve, from fish and water plant, gas and starlight, so did the Dream Maker. If there was a spiritual, divine force, a god or force that was is and will ever be, the Dream Maker is also part of it and has access to it. It can feel and grasp and display forms and inspirations from the Divine in a dream if so needed by the host organism for its survival. This is regardless of whether the host is living a spiritual or mundane life. It is because at the moment the host is even engaged in spiritual actions or activities or even thoughts, meditations or prayers, charity and altruism, or else it has fallen so low that unless it has a spiritual reminder that it will destroy itself. This is the reminder that we are all founded in starlight, children of the Great Bang and all that went before that, all that came after, and that we have access, to all that will come after this. For we are all endowed with the seed of life, the propulsion to extend, preserve, and improve the quality of human and all living existence. The spiritual dream reminds us of our purpose, reminds us that we are creatures of evolution, and that we have the duty to evolve for the sake of the whole universe of which we are part and which we somehow affect with each and every slight action of our waking and sleeping, dreaming and daydreaming lives.

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**Recurring Dream Sharing Hike**

**Alan B. Siegel, PhD**, is an avid hiker and naturalist and Past President of IASD, current education chair and Editor-Emeritus of IASD's publication, *DreamTime*. He practices psychotherapy and assessment and is Assistant Clinical Professor, UC Berkeley and faculty at Alliant University's CSPP. He is the author of *Dream Wisdom: Uncovering Life's Answers in Your Dreams*.  
www.dreamwisdom.info

### **Abstract**

This workshop/event is intended to have a recreational and social component to balance and de-stress from the continuous indoor presentations at the conference. A 1.5 to 2 hour long hike will include a short semi-structured discussion and dream sharing ritual focusing on one recurring dream from each participant that will occur midway through the walk. The dream sharing exercise will follow the format described by Montague Ullman. Due to the size of the group and time limit, dreams will not be interpreted or explored in depth but used as a stimulus for further understanding and exploration of recurring dreams. This awareness may be relevant to psychotherapists, and individuals interested in understanding recurring dreams. Patterns and universal themes in recurring dreams will be summarized and reinforced with a two page handout which will be provided to participants to illustrate common recurring dreams and journal writing and dream sharing strategies to deepen understanding of recurring dream patterns and interpretive approaches.

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### **Dreams and Clinical Supervision: Clinical, Ethical and Theoretical Guidelines**

**Alan B. Siegel, PhD**, is an avid hiker and naturalist and Past President of IASD, current education chair and Editor-Emeritus of IASD's publication, *DreamTime*. He practices psychotherapy and assessment and is Assistant Clinical Professor, UC Berkeley and faculty at Alliant University's CSPP. He is the author of *Dream Wisdom: Uncovering Life's Answers in Your Dreams*.  
www.dreamwisdom.info

### **Abstract**

Over 100 years after Freud, few psychotherapists receive coursework on working with dreams in graduate school and very few outside of analytic institutes receive clinical supervision from a supervisor trained in teaching dreamwork. Yet, personal psychotherapy and clinical supervision are the most influential modes of learning to work with dreams in therapy.

This clinical workshop outlines key issues, ethical concerns, transference and counter-transference dreams, common errors, and application of clinical supervision principles to using dreams in clinical supervision. Topics will include guiding supervisees and consultees on introducing dreams in psychotherapy, initial dreams and dream themes unique to the evolving stages of therapy including termination dreams, dreams and parallel process in supervision, techniques for exploring and formulating individual dreams and longer series or dreams.

Ethical considerations and guidelines in supervision will be covered, along with cross-cultural issues, awareness and sensitivity, boundaries between supervision and psychotherapy, styles of supervision and different learning styles in supervision, and theoretical differences in supervision between different schools of therapy. Theory, case vignettes, and role-playing practicum type exercises will be used to illustrate. If time allows, participants' vignettes may be used.

Psychologists and master's level clinicians who provide clinical supervision are required to take six or more hours of continuing education in clinical supervision during each two year cycle of license renewal. This is perhaps the first or one of the first course to address the supervision continuing education requirement by emphasizing the use of dreams in clinical supervision. It is hoped that this emphasis will attract clinicians to attend the conference so they can simultaneously learn about dreams and meet their biannual requirement for supervision training.

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## **Moderator Effects of Boundary Structure and Stress on the Relationship Between Presleep Stimuli and Dream Content**

**Thomas D. Smith** is a recent graduate from California School of Professional Psychology: Alliant International University, San Diego Campus, USA.

### **Abstract**

The present study provided partial validation for Hartmann's (1991) boundary construct and its theorized relationship to dream content. Additionally, this study examined the complex relationship between presleep stimuli, stress, and boundary structure and what influence they have upon dream content. Participants were exposed to bizarre, affectively charged, and dramatic presleep video content for a period of 28 days; their dream reports were compared to a group of participants exposed to a set of control videos. The Boundary Questionnaire was used to measure boundary structure and the State-Trait Anxiety Inventory was used to measure stress. Composite dream content variables were measured by the Hall and Van de Castle System of Content Analysis. Subjective and objective dream report elements comprised the Emotions Composite and Dramatic Intensity Composite. These multi-method instruments were created by combining Hall and Van de Castle variables with global ratings scales to create two comprehensive dream measures. People with thinner boundaries reported increased levels of state-anxiety and increased levels of trait-anxiety. Interaction effects were observed between experimental condition, boundary thinness, and dream content. People who were experiencing increased levels of stress produced positive correlations between boundary thinness and dream negative emotions. Males reported more trait-anxiety than females. Females produced dream reports with more emotions and negative emotions than males. Results were examined within the context of continuity and compensatory dream theories. The adaptive functions of dreams were also considered.

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## **Therapist Dreams About Clients: An Exploration of Meaning and Use**

**Patricia Spangler** is a doctoral student in the Counseling Psychology program at the University of Maryland, United States. Her research interests include process and outcome of dreamwork in therapy and interpersonal patterns of dream content.

### **Abstract**

Little research has been conducted on therapists' dreams about clients. The purpose of the present study was to learn more about this phenomenon, with a focus on three specific areas: (1) themes that occur in such dreams, (2) the meaning therapists make of the dreams, and (3) how therapists use and understand these dreams. One goal was to learn more about the client-dream phenomenon not only as a tool for signaling countertransference and difficulties in the therapeutic relationship but also other potential uses. Another goal was to learn more about what effect the therapist's experience of the dream has on the course of therapy. Eight therapists who had more than 5 years of clinical experience and who had dreamed about a client participated in two semi-structured telephone interviews about the client-dream experience. The consensual qualitative research method was used to analyze the interview transcripts. Preliminary analysis indicates thematic content that includes particular emotional closeness with the client, concern about client welfare, concern about clinical judgment, and boundary issues. In addition, the meaning therapists made of these dreams included signals of unmanaged countertransference, precognition of client injury/death, and indications to make fundamental changes in the therapeutic relationship or in the therapist's life. Processing and use of the dream experience included journaling and momentary contemplation to increase self-insight; disclosing dream to the client in order to deepen the therapeutic relationship; and culture-specific rituals of dream re-enactment in order to facilitate client and therapist growth and healing.

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## **Applying the Five Star Method of Dream Analysis in Counseling**

**G. Scott Sparrow** is a therapist and Assistant Professor at the University of Texas-Pan American. He wrote *Lucid Dreaming* in 1976, and did his MA and doctoral research on lucid dreaming. He has authored several books on the phenomenology of religious experiences, and uses dreamwork extensively in his teaching and practice.

### **Abstract**

Prior to the advent of modern lucid dream research, the dream was typically seen by psychodynamic therapists as an emanation or message from the unconscious – and the dreamer, by implication, a passive recipient. Whether the imagery was regarded as intentionally obscure as the Freudians contended, or the message itself as the Jungians believed, dream analysis traditionally focused on the meaning of the dream imagery without regard for the dreamer's feelings, assumptions and responses during the dream. While the role of the expert in dream analysis has been undermined by Jung's view of the personal unconscious, the rise of the existential/humanistic school of therapy, and the emergence of social constructivism and the postmodern therapies, the emphasis on analyzing the visual imagery of the dream still dominates most dream interpretive approaches, albeit from a less intrusive and more collaborative standpoint.

The phenomenon of lucid dreaming represents an anomaly, as it is specifically defined by Kuhn, that can serve to revise and restructure our paradigm in regards to dream analysis in general. However, by focusing on lucidity per se as a discrete state of awareness, it is easy to overlook subtle but discernible evidence that the dreamer possesses the capacity for self reflecting awareness and interactivity in virtually all dreams. If every dream evidences some degree of these dreamer qualities, then all dreams can be analyzed from the standpoint of circular, or reciprocal dynamics – similar to systems oriented family therapy. Within this relational model, the dream report can be treated as one of many possible cocreated outcomes, some of which may be more desirable than others to the dreamer.

The Five Star Method has evolved over a 25-year period in which the author has engaged in personal and experimental lucid dream research, collaborated with other dream psychologists, and conducted extensive outpatient psychotherapy. The result is a process-oriented, competency-based approach to therapeutic dream analysis that engages the client in an exploration of how the dreamer's responses give rise to particular cocreated outcomes, and may mirror typical waking life responses and relationship patterns, as well. The imagery is analyzed, as well – but only once the affective and interactive context of the dream has been explored. The dialogue that arises between the helper and the client supports a creative consideration of alternative responses to the dream and to life, thus fostering a sense of agency, an internal locus of control, and a robust developmental process.

This proposed two-hour workshop will include a presentation on the origins and evolution of the method, a large group demonstration, a small-group experience in which participants will learn to use the method, and a question and answer period.

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### **Applying the Concept of Reciprocity to the Analysis of Dream Imagery**

**G. Scott Sparrow** is a therapist and Assistant Professor at the University of Texas-Pan American. He wrote *Lucid Dreaming* in 1976, and did his MA and doctoral research on lucid dreaming. He has authored several books on the phenomenology of religious experiences, and uses dreamwork extensively in his teaching and practice.

### **Abstract**

Dream analysis often revolves around the interpretation of the dream imagery somewhat apart from the dreamer's feelings, thoughts and actions, under the assumption that the imagery has meaning in and of itself. However, careful observation reveals that the dream imagery often changes in response to the dreamer's own cognitive and emotional state changes, and vice versa. By drawing a dreamer's attention to the reciprocal relationship between his or her responses and the changes in the observed imagery, a dreamworker can assist the dreamer in viewing the dream as a dynamic relationship rather than a set of images to be analyzed apart from the dreamer. Such an approach calls for a contextual

analysis of the imagery that keeps in view the dreamer's ongoing impact on the phenomenal field. This relational, or systems-level analysis serves to instill a greater sense of awareness, agency and responsibility in the dreamer, and translates naturally into an overall co-creative view of life. In addition to providing several examples of the reciprocal interplay between dreamer and dream imagery, I will suggest several questions that one may ask the dreamer in order to stimulate an awareness of the reciprocal dynamics evident in dreams.

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## **Dreams and Spiritual Autonomy**

**Bonnelle Lewis Strickling, PhD, RCC**, is a Jungian psychotherapist and spiritual director in private practice. She is also Chair of the Department of Philosophy and a member of the Interdisciplinary Department of Classical Studies at Langara College in Vancouver, BC. Her book *Dreaming About the Divine*, will be published in April, 2007.

### **Abstract**

Many Jungians and others who value individual spiritual experience are highly suspicious of spiritual life lived in the context of a religious tradition. They feel, often with justification, that religious traditions present a dangerous temptation to live an inauthentic spiritual life, one that is not based on one's own experience but rather one symbolism derived from the experiences of others, thus symbolism that is, from the point of view of one's own spiritual growth, dead. There are, however, disadvantages to living one's life entirely outside any religious tradition. One relinquishes the richness of tradition and community, the experience of liturgy that can help us experience the incarnation of the Divine, the struggle with those who disagree with us that provides needed humility, and the sense of connection provided by finding a spiritual home. In my book *Dreaming about the Divine* (SUNY, April, 2007) I argue that work with dreams as a regular part of spiritual life within a tradition is one way of strengthening individual spiritual experience and the sense of spiritual autonomy while still participating in a religious tradition. This is especially true when the dreamwork takes place in a religious setting and the dreams can be related to familiar religious contexts, giving them a new and individual meaning. Dreams can strengthen individual spiritual experience by generating new and individual experiences of the Divine, especially in crisis situations and in the context of a religious tradition, provide a situation in which these new experiences can be shared, expressed and lived out.

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## **Dreams, Existence and the Structure of Being**

**Bonnelle Lewis Strickling, PhD, RCC**, is a Jungian psychotherapist and spiritual director in private practice. She is also Chair of the Department of Philosophy and a member of the Interdisciplinary Department of Classical Studies at Langara College in Vancouver, BC. Her book *Dreaming About the Divine*, will be published in April, 2007.

### **Abstract**

Dreams present us with a problem of existence. They don't exist in the objective sense, yet they don't yield to one traditional way of dealing problems of subject-object analysis, the phenomenological reduction. The phenomenological reduction can allow us to bypass certain metaphysical issues by bracketing certain traditional empirical problems and focussing on intentionality: the actual experience of the subject. However, the nature of dream experience is unique in that, while in many ways like ordinary waking experience, it occurs in what is usually called an "unconscious" state, thus is not like ordinary intentionality. The issues that surround the subject of ordinary intentionality are intensified in dream intentionality. In this paper, I want to explore the impact of this unusual form of intentionality on the place of the dream in the structure of being, which particular emphasis on their metaphysical status as occurrences only in the "unconscious" state. In this way it is significantly different from a similar event, the vision, to which it is often compared. While the content of the dream is symbolic in the same way that the vision is, the vision, though often occurring in a trance-like state, occurs in a waking state. Dreams, since they occur in an "unconscious" state, form a kind of bridge between the conscious and unconscious worlds, giving them a special place in the structure of being. The

reluctance of many philosophers and psychologists to acknowledge their significance and even in some instances their existence may have to do with our discomfort with ambiguity, so eloquently pointed out by Jean-Paul Sartre in *Being and Nothingness*. I will argue that the dream represents a particular feature of being in a way that no other feature of human existence does, and that being in relation with our dreams unique enriches and brings us into relation with the sorts of beings that we are.

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

**Gunnar Sundström, BA**, is a psychologist and licensed psychotherapist of psychoanalytical orientation. He is Chair of the Board of the Swedish Dream Group Forum.

#### **Abstract**

A workshop will be presented where ca 10 persons can join and work with a dream in the way outlined by Montague Ullman. The Montague Ullman method of working with dreams in a group setting can be described as a four-step process in a group of people gathered to share dreams with themselves and the others.

The work goes as follows:

- I One person, the dreamer, shares a dream with the group. The group listens to the dream as told and memorizes it.
- II The group pretends it is their dream, and first identifies and connects to the emotions aroused in 'their' dream. Then, the group members also search for metaphorical meanings of different parts, images, actions, etc, in the dream.
- III A The dream is given back to the dreamer who is free to give as much or as little response as he/she wants to.
- III B 1 If the dreamer would like to, the group starts a dialogue with the dreamer around the dream, with the purpose of further connecting the dream with the dreamers life situation. The group asks the dreamer of recent whereabouts, thoughts and feelings experienced in the evening before the night when the dream was dreamt, and/or the days before.
- III B 2 The dream can be read to the dreamer, who has the opportunity to make further connections in the light of what has been discovered during the process so far.
- III B 3 If the dreamer so wants the group members can share their conclusions of the meaning of the dream, or parts of it in a so called 'orchestrating projection'.
- IV In a group which meets on a regular basis, a session starts with looking back on the session before, and the foregoing dreamer can share thoughts with the group that might have arisen since the last meeting.

Since this is a 'one-time-meeting', the group will be given time for evaluation of the work and experiences around it.

Key concepts in the process will be presented and discussed:

- Non-intrusiveness – protection of the dreamer's safety
- Safety-factor and curiosity-factor
- The dreamer should be in control of the process
- Projections in the process of experiencing and/or interpreting a dream

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### **Dreaming in the Indigenous Mind: Reconstituting Tribal Dreaming in a Multicultural and Modern Way**

**Atava Garcia Swiecicki, MA**, is both a graduate and faculty member of the Indigenous Mind Program. She has explored in-depth the way ancestors and spirits communicate through dreams and

has facilitated dream groups with this focus. She is also a clinical herbalist in Oakland. Her web site is: [www.ancestralapothecary.com](http://www.ancestralapothecary.com).

**Apela Colorao, PhD**, is founder of the Worldwide Indigenous Science Network, is a member of the Oneida tribe and is a traditional cultural practitioner. She created the first accredited Doctoral Program in Traditional Knowledge at the California Institute of Integral Studies. She currently runs the Indigenous Mind Master's Program at Wisdom University.

**Kit Cooley, MA**, graduated in 2003 with a Master's degree in Indigenous Mind. She now teaches Indigenous Mind students on various topics, including dreamwork and Indigenous Science. She also continues her freelance work as an editor and writer, while working with her husband to create a small permaculture farm.

**Teresa MacColl, MA**, has conducted ancestral research in the Indigenous Mind program at Naropa University which included the Celtic Second Sight, dreams and prophecy. Using her science background, she helped to create the group's 'dream database' and is conducting research to collectively look at student's dreams.

**Loren Hadassah Finkelstein, MA**, received her Master's degree from the Indigenous Mind concentration at Naropa University. Her interest in dreamwork led her to Thailand where she studied one on one with Diana Manilova, a Russian born healer initiated by a line of Mongolian Shamans of Lake Baikal.

**Erin Langley, MA** received her Master's in Indigenous Mind from Naropa University. Her thesis, entitled *Reinstating the Role of Community Dreaming Using Traditional Protocol and Open Source Technology*, looks at ways to remember principles of tribal dreaming in a postmodern context. She is a professional painter who lives and works in Oakland.

## **Abstract**

This panel is a presentation by graduates and faculty of the Indigenous Mind Master's program.

Each student in the Indigenous Mind (IM) Master's program, guided by indigenous elders, learns how to understand and interpret dream messages from the spiritual world. IM students are also trained in Indigenous Science, which provides a context to study and observe the way lunar, solar and planetary cycles influence dreams. Our panel has studied the patterns of dreams over the process of each student's spiritual evolution within the IM program. Dreamwork has been a key part of the ancestral remembrance process.

The panel will first introduce the philosophy of the Indigenous Mind program, based on the work of Dr. Apela Colorado. Dr. Colorado will present the tenets of Indigenous Science, the foundation from which students base their individual dream research. The panel will present stories from graduates of the IM program to demonstrate how dreams have guided their ancestral remembrance work. Case studies will illustrate the spiritual guidance that comes in dreams and how the messages from dreams are applied to the process of recovering one's indigenous mind.

The panel will present the technology they have utilized to deepen their understanding of the patterns of dreams within their Indigenous Mind community. The panel will explain the dream database that they created to collect and organize their dream data. They will discuss how they weave technology and spirit together to amplify their understanding of the community dream. The dream database reveals the complex patterns of spiritual messages common to everyone in the IM community

Finally, the panel will discuss the implications of engaging in this dreamwork cross-culturally. Today, many western people do not come from intact tribal cultures or have traditional elders to guide their spiritual path. This panel will discuss what they have discovered by sharing dreams together within a culturally diverse group that is supported by indigenous elders. The IM cohort has been sharing their spiritual dreams over the past five years. In this way, they are engaged in a process that is reconstituting a modern, multicultural form of tribal dreaming.

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## **Indigenous Wisdom and Modern Dreams**

**Michael Tappan, MA**, has apprenticed to shamans in the Ecuadorian Andes, in the Amazonian Rain forest and in Tuva, Siberia. He has led and participated in dream groups for over fifteen years. He has directed and acted in improvisational theater and currently facilitates Dream Portrayal workshops.

### **Abstract**

The notion that our dreams illuminate deeper truths has a noble and long-lived heritage. Long before Freud called dreams the “royal road to the unconscious,” these enigmatic night-time dramas compelled psychic exploration and a compulsion to find their relevance in waking life. To the indigenous, dreams touch our most profound inspirations and religious intuitions. Dreams are believed to contain the vision of the forces that animate us and those forces with which we are engaged.

To the indigenous priest, or the shaman, working to understand the content of our dreams is the process that will carry us into the adventure of becoming who we most genuinely are. The nighttime dream, just as the daytime vision, is believed to identify for the individual the comprehension of personal meaning. Dreams portray the challenges to selfhood, the forms of help needed to find our destiny, and the emotional makeup required to accomplish the task.

This presentation will discuss some of the notions of human ancestral reality and how those beliefs inform the understanding of contemporary dreams. Most relevant are ideas concerning these principles:

**The Dreamer as Warrior.** By their very nature, in ways both subtle and alarming, dreams ask us nightly to confront the strange, the hated, the loved and the enigmatic. In that confrontation is the heroic journey and the path of the warrior.

**Allies:** or “Help is on the Way.” Allies are the projected attributes of the dreamer. Allies can represent the wise you, the ecstatic you and the brave you. Because these characteristics tend to be unrecognized or denied by the dreamer, they often first appear as shadow characters: the perverted you, the mad you, the rebel you. In all manifestations, the ally holds a necessary truth and power.

**All Dream Images Represent Psychic Reality.** Every character, every object, every setting, and every emotional perception within our dreaming comprehension is significant to our understanding of life, our place in that life, and the creative response necessary to express that life.

**Imagination is Meaning.** Our dreams take the stuff of our material world and turn it into psychic depth. The images that our psyche produces – our imaginings – propel us immediately into the subterranean world of sacred myth and story where we can find everything we need to creatively sustain and nurture the individual we are meant to be.

**Dream Images Are a Call to Action.** The content of our dream life can be better understood as a drama rather than a dictionary. Dreams crave expression.

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## **Projective Dreamwork – A Foundational Practice for Exploring the Deeper Meanings in Dreams**

**Rev. Dr. Jeremy Taylor** is an artist, teacher, Unitarian Universalist minister, community organizer, and dreamworker. He is one of the original four founders of IASD. He is the author of three well-known books on dreams and dreamwork. He is the founder of the Marin Institute for Projective Dreamwork.

### **Abstract**

All dreams reveal multiple levels of meaning and significance. These symbolic implications range from the purely and uniquely personal to the demonstrably collective, archetypal, and transpersonal. Group discussion, based consciously on each participant’s imagined version of the dream, and emphasizing the projective nature of all interpretive commentary, can lead to a startlingly wide range of insights and

productive ideas. The benefits and problems of using the "...if it were my dream..." technique will be discussed and demonstrated through group exploration of dream narratives volunteered by workshop participants.

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### **Patterns of Dream Recall as Archetypal Clues to the Evolution of Consciousness**

**Rev. Dr. Jeremy Taylor** is an artist, teacher, Unitarian Universalist minister, community organizer, and dreamworker. He is one of the original four founders of IASD. He is the author of three well-known books on dreams and dreamwork. He is the founder of the Marin Institute for Projective Dreamwork.

#### **Abstract**

The repeating patterns of dream recall, as separate from the specific details recalled, provide a fascinating and evocative symbolic picture of the direction(s) and process(es) of the evolution of consciousness and self-awareness itself, at both an individual and collective level.

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### **Dream Bloggers Invent the University**

**Jason Tougaw** is Assistant Professor of English at Queens College / CUNY, where he teaches an interdisciplinary seminar on dreams. He is the author of *Strange Cases: The Medical Case History and the British Novel* (2006) and editor, with Nancy K. Miller, of *Extremities: Trauma, Testimony, and Community* (2002).

#### **Abstract**

"Dream Bloggers Invent the University" is an essay about the course weblogs my students have kept in interdisciplinary courses on dreams I've taught at Queens College and Princeton University. In these courses, the weblogs have created a forum where the personal and the theoretical are integrated almost by default. The blogs, as an alternative to dream journals, help make students conscious of writing for an audience, with two primary effects: greater attention to collective inquiry among students and a great deal of opportunity to experiment with and practice developing a confident and effective voice. Admittedly, the public nature of blogs creates some problems with regard to the sensitivity of so much dream material, and this must be addressed explicitly with students. However, I will risk utopianism and argue that blogs, if they are carefully designed in relation to course goals, can help students synthesize a diverse range of interdisciplinary course materials as well as encourage them to consider personal experience within intellectual frameworks and test theoretical concepts against the evidence of experience. Blogging makes students acutely aware of audience, a collective audience engaged in classroom inquiry. It encourages them – compels them even – to experiment with voice in the act of inquiry and gives them ongoing opportunities to reflect on and practice techniques for taking ownership of language and ideas. My current group of students has granted permission for their blogs to be publicly available. To see them, go to:  
[http://blogs.qc.cuny.edu/blogs/0906N\\_1432/](http://blogs.qc.cuny.edu/blogs/0906N_1432/).

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### **In the Language of Dream: Kazuo Ishiguro's *The Unconsoled***

**Jason Tougaw** is Assistant Professor of English at Queens College / CUNY, where he teaches an interdisciplinary seminar on dreams. He is the author of *Strange Cases: The Medical Case History and the British Novel* (2006) and editor, with Nancy K. Miller, of *Extremities: Trauma, Testimony, and Community* (2002).

#### **Abstract**

In a 2005 interview, Kazuo Ishiguro explains that he wrote his 1995 novel *The Unconsoled* as a formal experiment with using "the language of dream" as the basis of fiction. The novel, about a pianist who

arrives in a small European city whose inhabitants are sure he can solve their social, historical, and personal problems through an unexplained aesthetic intervention, reads as though it is, in Ishiguro's words, "just slightly outside reality." *The Unconsold* borrows from what Freud called the dream's "representational resources" to create a world in which the mundane and the bizarre are threaded through each other as they so often are in a dream (as Bert States has suggested): characters are composite figures; identities are malleable; movement and action are impeded; space and time expand and contract. Reviewers of Ishiguro's novel have continually expressed an admiring perplexity at the riveting but frustrating reading experience that results. The novel tests the assumption that dreams are peripheral and waking reality central. Its implied message is that dreams remind us that our waking grasp on reality is vulnerable and that what we think we know about ourselves is a fiction subject to change. I want to suggest that some understanding of classic and contemporary dream theory and research – including Freud, Jung, Hartmann, and Hobson – can help explain how Ishiguro borrows from the "language of dream" to show that the insight dreams offer waking selves lies in a humble recognition of the limits of knowledge about the self and the nature of reality.

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### **Healing Dreams: Sleeping and Waking**

**Bob Trowbridge, MDiv**, USA, has been active in dreamwork for over 30 years. A former officer in the Bay Area Dreamworkers Group, he was editor of the *Dream Network Bulletin*. He has published dozens of articles and authored *The Hidden Meaning of Illness: Disease as a Symbol & Metaphor*.

#### **Abstract**

I believe that all dreams have a healing intent. That intent, however, is not simply for the healing of the body. Our dreams have an intent to heal the self, to bring health and wholeness (holiness) to one's being. I also believe that our waking life experiences have the same intent. I call this the universal feedback system.

Our dreams are redundant. They send the same messages over and over until we get them. I have found that dreams will send the same message more than once in a single dream and will repeat the message throughout the night. Our waking experiences repeat the same messages throughout the day. We have many opportunities to receive and try to understand these messages.

The message, whether dreaming or waking, whether dealing with physical, relational, financial, or other problems, is always aimed at spiritual healing. When one understands the spiritual message and acts on it, physical or other healing is a natural byproduct.

All dreams have a healing intent, including so-called "bad" dreams or nightmares. All waking experiences have a healing intent, including crises and disasters. When I look at physical illnesses from this perspective, I come to the conclusion that our illnesses come to us in the service of healing. Our diseases are not the problem; they are symbols that point to a deeper issue, a spiritual issue.

In this workshop we will not simply look at the possibility of using dreams for physical healing (or the healing of any other life issue). We will look at both dreams and waking life experiences to try to discover underlying spiritual blocks, blocks to our most authentic self, blocks to our greatest potential.

Using dreamwork techniques that ask counterintuitive questions as well as guided (and un-guided) visualizations, we will seek to uncover the spiritual meaning in our dreams and waking experiences. We will also work with our own powerful healing images, images we may be ignoring, images I call Light Shadows or Golden Shadows. It is my contention that we are all more beautiful, powerful, and divine than we allow ourselves to acknowledge. Our "bad" dreams and negative waking life experiences are not meant to defeat us or block us. They are meant to help us overcome our doubts and fears and come out of the spiritual closet to become our true selves.

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### **Dream Practice and Regression Therapy**

**Maria Volchenko, PhD**, has a background in Philosophy, Logic and Psychology, and is a certified member of the International Board for Regression Therapy; she teaches dreamwork to students of psychology in Moscow and St. Petersburg; she is author of two books on dreamwork and a number of papers (more at [www.dream-art.ru](http://www.dream-art.ru)).

### **Abstract**

The workshop will introduce an efficient way of dream incubation. It is based on a long term experience in teaching dreamwork and practicing regression therapy. A meditation based on archetype images connected to some shaman dreaming traditions will lead to the dream-like state of consciousness. In the state the participants' memory will be oriented by questions towards deeper vision of personal life aspects, and they origin. The process is similar to questions used in the process of regression (restoring memory). Participants should be ready to write down their answers to the questions, and other thoughts, image descriptions, and ideas that will arise in the process of the workshop. They will be free to share it or to keep in secret. The following meditation will lead to a daydream state of consciousness close to lucid dreaming. It will help to see a fragment of a dream story, connected to the information got at the previous stage. Some ways of the integration of this experience will be offered. The workshop leader and her students use this approach to dream incubation and dream re-entry for private dreamwork sessions, dream groups, and dream therapy for some years. Finally, participants will have an opportunity to share, and to ask questions concerning the workshop leader's experience in combining dreamwork and regression methods for both teaching and therapy.

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### **Exploring Inner Space: Adventures in Lucid Dreaming**

**Robert Waggoner** graduated from Drake University with a BA (summa cum laude) in psychology. An IASD member since 1995, he has been published in *DreamTime*, *Dream Network Journal*, and *The Lucid Dream Exchange* (which he co-edits). A lucid dreamer since 1975, he writes and speaks on lucid dreaming.

**E. W. Kellogg III, PhD**, is a proficient lucid dreamer, and his long-standing interest in the phenomenology of dreaming led to the presentation of numerous papers and workshops on such topics as the lucidity continuum, lucid dream healing, and mutual dreaming. From 2002-2005, Ed organized and hosted IASD's online PsiberDreaming Conference.

**Beverly D'Urso, PhD**, an 'extraordinary' lucid dreamer all her life, originally worked with Dr. Stephen LaBerge at Stanford University. Using her practical philosophy called 'lucid living,' she has taught her own workshops and groups, presented at conferences for decades, and has over fifty publications, many included on her website: <http://beverly.durso.org>

**Suzanne Wiltink** is a graduate student in Clinical Psychology at the Radboud University of Nijmegen in the Netherlands. A lucid dreamer since 1994, she looks at the questions of conscious awareness in the dream state.

### **Abstract**

This panel discussion, "Exploring Inner Space: Adventures in Lucid Dreaming," consists of long time lucid dreamers, who average more than 25 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. Since the lucid dreamer has some conscious awareness in the dream as it happens, he or she can direct the focus of that awareness to various tasks. A lucid dreamer, therefore, can experiment, explore, investigate and discover within the confines of that psychological space. For the science of dreaming, this provides an

experimental tool for 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.

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 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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## Relationship Dreams

**Craig Sim Webb**, past IASD board member and Director of the DREAMS Foundation (<http://www.dreams.ca>) for over a decade, has participated in research at Stanford University and at Montreal's Sacré-Coeur Dream and Nightmare Lab. Craig is also a physicist and bio-medical design engineer, an outdoor adventure quest guide, and a performing/recording artist.

### Abstract

Dreams have a great potential to help guide us in our choices about potential and new intimate relationships. Furthermore, such relationships often draw a lot of our attention and trigger a wide variety of emotional responses, so our dreams naturally respond with insights that use intimate relationships as our teacher. Such relationships and the dreams that come with them hold the possibility to help heal deep emotional challenges from our upbringing and genealogical history. Furthermore, they offer opportunities for us to both master our life lessons and express our creativity in the dance of partnership.

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## Winsor McCay: An American Artist in Slumberland

**Bernard Welt**, Professor of Academic Studies at the Corcoran College of Art and Design in Washington, D.C., is the author of *Mythomania: Fantasies, Fables, and Sheer Lies in American Popular Art*, and a member of the board of IASD.

### Abstract

Winsor McCay (1867-1934) created not one but two of the most influential of all instances of dream art: *Dreams of the Rarebit Fiend* and *Little Nemo in Slumberland*, which ran concurrently in American newspapers from approximately 1903 to 1914. Their astonishing and often radically anti-authoritarian celebration of the bizarre and grotesque, barely masking violent and sexual material beneath the surface, reflects the same cultural concerns we see in the contemporary rise of psychoanalysis and rapid growth of cinema as a popular art form. In this presentation, participants will analyze and discuss selected McCay strips to isolate the key stylistic features and psychological concerns characteristic of McCay's cartoons and thus of his distinctive stance as an under-recognized American artist. For this purpose, we'll focus on *Dreams of the Rarebit Fiend*: each strip economically represents a single nightmare, so a dominant metaphor, anxiety, or theme may be identified in each one. On the basis of our analysis of these two influential strips, we'll consider McCay's early contributions to the American animated cartoon tradition, arguing one significant thesis: the comic cartoon tradition built on inspiration from McCay's early work in taking mutability as its defining convention and metamorphosis as its outstanding trope. Although mutability of image seems an inherently available feature of animated drawing, the realist tradition rejected it, while cartoonists like Max Fleischer (*Betty Boop*) and Chuck Jones (*Bugs Bunny*) took up the example of McCay's authentic dream aesthetic.

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## **Individual Difference Predictors of Counterfactual Thought in Dreams**

**Gregory White, PhD**, is a clinical and social psychologist currently directing an MFT training program and practicing as a Jungian psychotherapist. Research interests include dream cognition, dream incubation and problem-solving, and mindfulness.

### **Abstract**

Counterfactual thought (in language or imagery) is a well-studied aspect of problem-solving and involves simulations of alternative outcomes for past events, taking into account possible changes in behavior by various actors. Drawing on this literature and the theoretical perspective of dreaming as a problem-solving process, McNamara (2002, 2002) suggested that dream cognition and imagery may represent counterfactual operations which function to improve waking problem-solving. These operations may be more symbolic than the more literal operations of waking counterfactual thought, but none the less lead to simulations of current problems. The current study sought to confirm and extend his results. His original content analysis scheme was substantially refined and expanded and used to analyze single dreams from 71 participants. Thirty-two analytic categories were used to assess the presence or absence of features of dream actions and outcomes, of the ego actor, and of any observed non-ego focal actor. These categories include violation of expectation, presence of distress, setting changes, mutation of actors, changes in direct or indirect causes of distressing dream elements, appearance of new information or resources, and the outcomes of dream actors' changed behaviors. It was predicted that a number of individual difference variables might correlate with various categories; some of these variables were assessed by McNamara and others were not. These variables are associated with level of distress, processing of distress, or with general problem-solving processes and include right orbitofrontal processing dominance, sensory processing sensitivity, the Big Five traits, chronic worry, attitudes towards dreams (as having meaning), daytime negative mood, level of distress over actual current life problems, perceived life stress, and optimism-pessimism. In addition, degree of waking counterfactual thought was assessed as a possible control variable. Dream vividness, intensity, and moods were also rated by the participants. Inter-rater agreement for content categories was  $\geq 95\%$ . Category frequencies were adjusted for dream length. Discriminant function analyses were conducted on category prevalence for two sets of predictors: those associated with level of waking distress and those associated with information processing. Results generally replicate and extend McNamara and are consistent with a problem-solving function of dreaming.

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## **Dream Coding and Psychopathology**

**Marco Zanasi, MD**, is a medical doctor, neurologist, psychiatrist and Jungian analyst. He is Assistant Professor at the Department of Psychiatry, Tor Vergata University, Rome. He has published 170 scientific papers and two books on Group Psychotherapy. For many years he has been studying oneiric activity in normal and pathological minds.

### **Abstract**

This work aims to prove that textual analysis techniques can be used in studying oneiric material. Moving from the Jungian idea of the dream as symbolic matter, authors came to consider the dream as a form of text, and analysable as such. Beside validating this analytical criteria, this work is aimed to research significant aspects that could be used together with other diagnostic criteria. So far, analyses of dream reports have focused mainly on actants, settings, and descriptors of emotional condition during the oneiric activity. Dream reports of a group of patients at Tor Vergata University Psychiatric Department in Rome are being studied with computer-aided text analysis in order to define a set of linguistic features that can be significantly correlated to the type of psychopathology on a statistical basis.

To achieve these goals, a group of patients have been selected accordingly to DSM IV TR. Their dream reports have been analyzed in confront to control group. Preliminary findings show specific modifications of the above features that are still under evaluation.

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