



The 25th Annual Conference of the
International Association for the Study of Dreams
Tuesday July 8 through Saturday July 12, 2008
at the Hôtel Auberge Universel Montréal

Explore the meanings and mysteries of dreams and dreaming with world famous authors, psychotherapists, psychoanalysts, artists, educators and researchers from all over the globe. This year the conference features both English language and French language tracks to satisfy the needs of attendees. Join us for 4 1/2 days of workshops, lectures, exhibits, and events examining dreaming and dreamwork as presented through traditional and innovative theories and therapies, personal study, scientific research, cultural and spiritual traditions, extraordinary and PSI related dream phenomenon, and the arts. Over 150 workshops and events on all aspects of dreaming are planned, with topics and events of interest to the general public as well as professionals. Special events include an opening theatrical event and reception, three world-renowned keynote speakers, Two dream art inspired exhibits, a dream telepathy contest, a dream hike , a botanical gardens experience, and the ever popular closing costume Dream Ball.

Conference Abstracts



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Kate Adams, PhD

Finding Meaning in Significant Dreams: The Use of Spiritual Intelligence?

Throughout history people have reported dreams which have made an impact upon their spiritual lives. As Carl Jung observed, these dreams can make a long lasting impact upon people, and are "the richest jewel in the treasure house of psychic experience" (Jung, 1948, p. 290). Some of these dreams offer reassurance or resolution to problems which have been concerning the dreamer. This paper draws on several accounts of significant dreams to offer a synthesis of dream theory with the theory of spiritual intelligence in order to explore the processes which the dreamers may have undertaken to find meaning in their dreams.

The theory of multiple intelligences has been highly influential in many fields. More recently, theorists including Emmons (1999, 2000) and Zohar & Marshall (2000) have argued for the existence of a 'spiritual intelligence' (SQ). They argue that SQ is the mental aptitude used by human beings to address and find solutions to problems of meaning and value in life. This paper explores their ideas and applies them to the ways in which adults and children may be utilizing spiritual intelligence in their response to dreams which have a spiritual impact upon them. It does so by considering the nature of the dreams reported and the nature of the meaning found in them. The dream reports considered in this presentation are from people of different ages and different cultural backgrounds, i.e. Christian, Muslim and secular backgrounds. The examples illustrate the similarities in responses to dreams which transcend those different upbringings.

The paper concludes that the theory of spiritual intelligence can be synthesized with dream theory to offer insights into the meaning-making processes which people undergo as they seek solutions to problems of meaning and value in their lives.

Rosa Anwandter, MA

Dream Societies in South America

This is a cross-cultural study of three of the many ethnic groups from South America. This essay analyzes the Shuar, Guarani, and Mapuche societies, inhabitants of South America and describes how these communities have ruled their lives through the wisdom of dreams and visions. These three ethnic groups have many similarities in their dreaming approaches. However, the Shuar society is the one that places the dream responsibility for interpretation on each person, and tends to raise individuals that are more independent. These communities assign the same importance to precognitive dreams, telepathic dreams, and lucid dreams, and to the significance of drives as well.

Guarani, Mapuche, and Shuar communities have the common belief that every living being has good and bad spirits. These three cultures consider dreaming as a tool to obtain a sense of direction in life. For instance, at early hours every morning, they meet in a semi-circular space and often because of a dream, they change their common issues. They move to another territory usually because of a dream announcing future natural disasters.

Every morning dreamers will tell their dreams to the tribe and the interpretation will be the solution to the present or coming problems. They are convinced there is a link between the messages of dream content and the moment they are living now. Their belief is that what is most important is now and here .

These three South American "primitive" societies consider that the true Self of every Human Being is within their own dreams.

Sheila Asato, MA

The Visual Nature of Dreaming – Art, Neuroscience, Color and the Tarot

Dreaming is a highly visual state of consciousness which has challenged, delighted and inspired those in the arts as well as the sciences. In this inter-disciplinary panel, four IASD members from diverse backgrounds will share how the visual nature of dreaming has informed and enriched their work in the fields of art, neuroscience and therapy.

In the first presentation, **The Nature of Imagery and Color**, Robert Hoss will present a unique perspective on the nature of imagery and color in dreams and how they combine to enrich dream images. His talk will reflect on neurological research, Jungian and Gestalt theory, as well as his own research into the occurrence and significance of color in dreams.

Next, Lauren Schneider will show how the rich symbolic imagery of Tarot, Dream Cards, Soul Cards, and other visual tools can help us explore the archetypal and universal nature of dream images, the mechanism of projection and association, and how images connect to meaningful patterns in our waking life in her presentation entitled **Dreams and Tarot - Innovative Approaches to Dream Work and Depth Therapy**.

David Kahn will then share what neuroscience and brain-imaging studies have to offer in helping us understand different ways of “seeing” in his presentation entitled **The Neuroscience of Seeing**. In this presentation, David will focus on the neurobiology of seeing with an emphasis on seeing while asleep and dreaming. He will then compare this with seeing while awake with our eyes closed when we are imagining a scene, and ordinary vision when awake with our eyes wide open.

The panel will conclude with a multi-media presentation by Sheila Asato entitled **The Dance of Creativity** which will show how the visual nature of dreaming has influenced her work as a visual artist. Through dream incubation, in particular, Asato is able to gain invaluable visual and spatial insights into the creative process which then informs, guides and choreographs the movement of her work in the arts.

Sheila Asato, MA

Healing Collage Dream Group

This experiential dream group will focus on the Healing Collage™ 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™ 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™ 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™, 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™ 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™ 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.

Umberto Barcaro, Associate Professor

Dreams Reported During Therapy: Examples of Memory-Source Analysis

The memory sources of dreams can be present concerns, abstract assertions, or memories of past episodes. These sources are closely interconnected; 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.

In this presentation, we give examples of application of source analysis 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 later 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.

Deirdre Barrett, PhD

Using Hypnosis to Work with Your Dreams

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.

Deidre Barrett, PhD

Dali's Dream of Venus at the 1939 World's Fair

Dreams received a major forum when Salvador Dali was commissioned to design a Pavilion at the 1939 World's Fair. Rising from World War I and the Great Depression, America and much of the world expected prosperous times ahead, so this Fair had an optimistic tone. There were only a few foreshadowings of what was to be the actual course of history. When the Germans petitioned to build a Nazi Pavilion, the Fair board declined, but halfway through the construction of the Czechoslovakian Pavilion, that country fell under Nazi control also. Nevertheless, most of the fair went on in light-hearted, pre-war, pre-code gaiety into which the young but already wildly popular Dali fit perfectly.

First conceptualizing a surrealism Pavilion, Dali gradually focused on visions of the night and titled his work "Dream of Venus." His building's stucco façade was covered in protrusions, some irregular like those of coral reefs, others shaped like female bodies. Fairgoers purchased their tickets from a tollbooth shaped like a giant horned fish. They entered the building between two giant, garishly stockinged female legs. The main hallway was lined with Dali's trademark dripping clocks and one could peer into glassed-off rooms filled with oneiric scenes. In one, a young woman slept in a 36-foot bed while voices recounted dreams—perhaps hers, perhaps those of others. Another was a giant aquarium through which topless women in spiky rubber

caps swam above mannequins and plaster cows chained to the ocean bottom. Outside it, a parked taxi rained constantly on the passengers inside the cab while beautiful weather prevailed everywhere else.

Dali fought with his wardrobe and design assistants throughout over matters like their thinking mermaids should have fish tails rather than fish heads. When everything was completed, instead of attending the opening of his pavilion, Dali flew back to Europe, airdropping a “manifesto” over Manhattan as he departed: “In the nightmare of the American Venus, out of the darkness (bristling with dry and umbrellas) the celebrated taxi of Christopher Columbus discovered America and another Catalan, Salvador Dali, has just rediscovered Christopher Columbus. New York: You who are the half cup flour of heaven and! You are as mad as the moon... I go and I arrive; I love you with all my heart. –Dali”

This talk will show slides of the Dream pavilion and discuss the extent to which it utilized actual dreams.

Dominic Beaulieu-Prévost

The Transformation of Dreams across Time and its Implications for Dream-related Practices and Research

Although various dream-related practices and research appear to focus on the same object of knowledge (i.e. dreams), they in fact often differ in this respect, and ignoring these differences might have a detrimental effect on both research and practice. It is argued that dream-related experiences should be divided into three categories: (1) *dream production*, i.e. the dreams experienced by individuals, whether they are remembered or not upon awakening; (2) *morning dream recall*, i.e. the dreams as they are recalled upon awakening (or the experiences recalled upon awakening that are attributed to dreams experienced during the previous night and the verbal productions based on these experiences); and (3) *long-term representations of dream life*, i.e. the experiences of reminiscence attributed to dreams experienced a long time ago and the verbal productions based on these experiences including memories, beliefs and attitudes.

The transformation of dream content from the initial nightly production to the long-term representation of these dream experiences will be described and factors influencing these transformations will be described.

By means of a critical review of the literature, it will be argued that the difference between *dream production* and *morning dream recall* consists mainly in a loss of elements due to (a) the characteristics of the dreams themselves, (b) factors influencing the accessibility of the dream experiences, and (c) factors influencing the motivation in recalling one’s dreams. Differences

between *morning dream recall* and *long-term representations of dream life* involve losses, transformations and additions of elements and depend on both cognitive and social factors.

Generally speaking, long-term memories of dreams appear to be affected by the same factors as long-term memories of waking events while retrospective evaluations of dream content appear to be affected the same ways as are other forms of social judgment.

One of the main consequences of these transformations is that the relation between dream content variables and external variables depends on the category of dream-related experiences being examined. For instance, while people's retrospective evaluation of their dream recall frequency (DRF) is moderately related to their scores on scales of attitude towards dream, absorption and psychological boundaries, prospective dream log measures of their DRF are not substantially related to these scores. Thus, correlates of one category of dream-related experiences cannot be automatically assumed to be correlates of the other categories. Finally, implications for dream-related practices, research and theories of dreaming will be discussed.

Ann Bengtsson

Jung, Reich, Moore and Bertelsen: Symbolism, Body Armour, Chakras and Transformation

First of all I will describe Jung's personality model, including the I, the personal unconscious (the shadow and animus/anima) and the collective unconscious dividing it into a lower and a higher part. Then I will describe the symbols related to Jung's universe. Reich's body armour model of blocked segments will be described in relation to the chakra system with its colours and transformation symbols. In this way we can look for transformation. Finally we look at different aspects of the dream building a dream key for revealing the message of the dream.

Ann Bengtsson

Mandala Drawing Techniques as a Method of Understanding Dream Symbols

Mandala drawing technique is a creative method of opening an energy-laden powerful dream symbol. We will begin the workshop by studying Mandalas from different cultures. For thousands of years the Mandala has been used all over the world to focus awareness. Jung used the Mandala drawing technique to come closer to the Self showing itself. This workshop gives you an amazing method of revealing the meaning of your most energy-laden dream symbols in a creative way. The method is quite simple: We begin to look for the most energy-laden symbols

of the dream. By constructing a circular "window" surrounding the symbol we study the intensity of the symbol, transforming it by making several drawings until it reveals its true self. The process by which this happens describes a transformation process and awareness development. The workshop will be limited to approximately 20 people. The technique requires no specific creative skills, just a wish to express oneself!

Sheila Benjamin, DM, DD, PsiD

Night and Daytime Dreams of those with Schizophrenia and Psychosis

Throughout history there have been cases where individuals have been denied sleep for periods of time, altering the hormonal chemistry within the brain. This alteration often manifests images that individuals see that physically they are not able to touch.

Many individuals who experience visual and audio hallucinations are labeled schizophrenic or psychotic. These people are often challenged with remembering and recalling their nighttime dreams; in fact they often have a difficult time sleeping at all. Their dream state is experienced while awake. When we open ourselves to receive the images, which these individuals are, experiencing and we learn to interpret them as we would a nighttime dream, this can give us insight into the minds of those considered insane. This knowledge can help us to remove the obstacles that separate us from them and them from us.

The College of Metaphysics has researched the meaning of dreaming and the mechanics of the mind since 1973. With the understanding of how to use the conscious outer mind to its fullest through the development of concentration, there is a balance that occurs within the body and the mind. This balance can produce a productive communication between the pituitary and the pineal gland and result in a good night's sleep.

Susan Benson, BA, MSC

Dreaming Across Boundaries and Borders: Meeting at the Edges

This paper demonstrates how 8 participants in 2 dreamgroups, meeting over 6 years, explored aspects of self-identity, change and transformation in the context of their own personal dreaming and shared dreamgroup processes. The paper provides a rationale and argument for engagement with group dreamwork processes as an appropriate medium of critical social/cultural inquiry as well as for personal psycho-spiritual exploration.

The assumptions underpinning this work:

1. Dreams have a potential for creative problem solving, and guiding function for reflection on past action as well as preparing, signaling even anticipating our future actions;
2. Dreams reflect both personal and collective conscious and unconscious processes and as such are useful for exploring personal, societal and spiritual experiences;
3. Dreams are spontaneous and cannot be controlled or predicted but can be intentionally invited;
4. Dreams suggest a range of form and function for example; archetypal, numinous, compensatory, wish-fulfillment and are best engaged with through a range of imaginal, intuitive and embodied awareness approaches.

The study grew out of a pilot study which began in 1998. This initial project involved 4 women in a short-term 8 week dreamgroup process. From this initial stage, an intentional learning group was formed and continued to meet and share dreams and reflections until the death of one of the members in 2002. A second intentional learning group with 5 women members commenced in 1999 and remained active until 2005.

The initial guiding questions of the study were concerned with exploring with mature-age women who had experienced a long-term marriage the questions of what keeps us in marriage or what prompts our urge to remarry. How do we consider those choices we are making and reflect upon how are our experiences, similar or different? To what extent do we see our cultural conditioning as having been prescriptive or valuable? How would we effect change? How do we locate our visionary selves?

In this paper I explore questions of meaning and understanding emerging from context and dreamgroup process. I reflect on the evolving dreamgroup processes and consider how new levels of understanding arose as individual themes and group patterns unfolded and revealed themselves often occurring together with synchronicities. These patterns and synchronicities wove together personal stories, cognitive awareness, somatic knowing, intuition, aesthetic sensibility and empathetic resonance. Such awareness required sensitivity to the 'felt,' embodied experience as well as an imaginal mode of engagement which was both receptive as well as interpretive.

Within this study "relatedness" emerges as a multi-faceted phenomenon, with intersubjectivity emerging as a central focus. The strongest meaning of intersubjectivity implies that relationships are primary and that our sense of individuality is secondary arising from a larger network of relationships. Within the dreamgroups, a significant outcome experienced by all participants has been the increased awareness of interconnectivity and intersubjectivity. This increased awareness has contributed to an expanding sense of the possible nature of relationships and subtle levels of relatedness, beyond that which was previously understood. This experience of the non-local, direct presencing or perceiving has been the most surprising outcome for participants in terms of a discovery process.

Walter Berry, MA

Dreams and Projection – Crossing the Borders Between Us

Projection is the externalization of thoughts, feelings, impulses, or desires that we don't recognize in ourselves. Sometimes we find it hard to recognize our own greatness or foibles and so we put them onto others and see it in them. In this workshop we will explore our own projections on other people's dreams and see what they can teach us.

What happens when we share a dream with a group of supportive people? Out from the unconscious come bubbling symbols, emotions, body tremors, puns, humorous thoughts, words, smells, tastes, spiritual awakenings, etc. These all get laid out in front of others, and in the telling, each of the group forms their own personal version of the dream.

An example: I had a dream about a black rhino. I thought it was about my stubbornness. My Dream Group saw it differently. Mike (going through a job change) thought it was about power I need to claim. Deborah (just out of a long-term relationship) thought it was about being armored enough to get through my aloneness. Leslie (in the early stages of a new promising relationship) thought it was about being too armored, a sign that I should drop my defenses. Ruth (getting in touch with her inner-magic) thought it was about my need to being open to falling in love, citing the fact that rhino horns are an aphrodisiac. Kay (who prides herself in thinking outside the box) made up an animated movie in her head about a powerful charging rhino that trades in his armor for the chance to fall in love with a unicorn.

In this example, not only are each of these people projecting on my dream, I am projecting on them my ideas of what is going on in their lives that spurred the projection. Projection is often looked at in a negative light, an obstacle to truth or progress. I see projection as a positive force for deep and lasting change. There are cross currents of import going on here and I believe that middle ground where our projections cross is a place of healing and communion, a place where dreams are without borders. This workshop will look closely at that point of crossing.

We will attempt to use projection to show us how to open up deeper connections between each other and the dream itself. We will start with a short dream, then invite comment on the dream, then explore the source of those comments, making the observer the observed. We will project intentionally all over the dream in an effort to flush out our own views of ourselves, and in turn our connection to each other and the dream itself. All of this will be undertaken with a sense of humor and lightness that will add further depth to this fascinating dance of thoughts, emotions and spirit.

Barbara Bishop, PhD

Text as Dream in Kafka's "Metamorphosis"

In a letter to Oskar Pollak, Franz Kafka wrote that "we need books that affect us like a disaster, that grieve us deeply, like the death of someone we loved more than ourselves . . . a book must be the axe for the frozen sea inside us." Kafka's novella, "Metamorphosis," certainly qualifies as a jolt, similar to the way a striking dream might threaten, disturb, and even banish us from the world we experienced before the dream. My paper explores the dream-like elements in Kafka's "Metamorphosis"; Kafka invites such a comparison in his opening sentence: "When Gregor Samsa woke up one morning from unsettling dreams he found himself changed in his bed into a monstrous vermin." The notion that the dream world might not only unsettle a person but even transform him into an entirely new species reflects Kafka's tendency to literalize metaphors, and then examine the metaphor from every angle. Kafka's story sets forth how metaphors act upon us, both consciously and unconsciously, and suggests that an awareness of the metaphors that operate in and through us our lives is preferable.

I am particularly interested in what Kafka implies about dreams and their possible effects upon the individual, and, in contrast, what his story seems to suggest about the non-dreamer, the philistine who never imagines beyond the literal or invites the dream world to impact him or her. By including the dream world into his examination of what it means to be human, Kafka expands definitions of the self beyond "I think therefore I am" to something like "I dream, therefore I imagine and expand beyond the isolated island of waking consciousness." That Kafka's examination of what it means to be human occurs through the ruminations of a bug indicates the playful, bizarre ways we might explore, through the metaphors in our dreams, below and beyond the boundaries of self we have unconsciously constructed or that have been culturally constructed for us.

This paper also looks at the ways in which Kafka's story operates, similarly to some dreams, outside of time, as a prophecy of historic events which occurred many years after Kafka wrote "Metamorphosis."

Bjorg Bjarnadottir, PhD

“Hearts Full of Dreams” – Icelandic Fishermen and their Dreams

For ages, fishing has been one of the main sources of income for Icelanders. Other European nations have been fishing at Iceland’s shores as well. A French writer who once studied the life of French fishermen in Iceland described Icelanders as a nation with their “hearts full of dreams.” Skuggsjá dream center in North Iceland recently conducted a qualitative research into the dreams and precognitions of Icelandic fishermen. On the one hand, old dream accounts of fishermen were investigated; on the other, presently living and working or retired fishermen were interviewed.

Belief in dreams scores fairly high, or over 75%, and so does belief in precognitive dreaming in Icelandic dream studies. These scores have proved consistent in the face of many cultural and socioeconomic changes over the past decades. According to Skuggsjá’s Gallup findings in 2003, nearly 40 % of the population have themselves experienced precognitive dreaming, and over 75% believe that such dreams do exist. These are strikingly similar findings to those of Haraldsson in 1978 albeit 25 years apart.

A whole store of dream beliefs, dream practices, and dream symbolism exists in the old Icelandic fishermen culture. There is strong indication that this knowledge has been intuitively learned and has served as a safety net in dangerous circumstances at sea. Further, that fishermen who adhered to the way of the dream, developed a form of self-reliance rooted in the nature of their job helping them cope. Backed by culture at large and folklore sharing many features with similar dream traditions among other Northern nations.

The findings indicate that fishermen did indeed rely on their dreams for guidance at sea until the last quarter of the 20th century. Whereas findings from present day fishermen indicate that modern technology, new equipment, and the recent quota fishing system have affected both their dreams and their dream beliefs. How much modern technology has affected this old way of the *Dream*, or how lasting its effects, is still an open question, which raises some very interesting cross-cultural implications among Northern nations.

Mark Blagrove, PhD and Amy Wilkinson

Associations of Lucid Dreaming Frequency with Attentional Ability and Extraversion

Introduction

Lucid dreams are defined as dreams in which one knows that one is dreaming. Some researchers add to that requirement that one must then control aspects of the dream. We propose here that frequent lucid dreaming requires the ability to focus attention on the dream, such that one detaches oneself from being immersed in the scenario and instead has the meta-cognition that one is not awake. In a previous study (Blagrove & Tucker, 1994) we used a task (finding embedded figures) to assess this attentional ability, but did not find that lucid dreamers performed better on this task.

In the present study we use two other tasks of attentional ability. One is the Stroop task, which involves stating the colour ink that words are printed in. The Stroop effect is that the time needed to state the colour of a word is increased if the word spells out the name of a different colour than that of the ink. Various explanations have been given to explain the Stroop effect (see Cox et al, 2006). The second type of task was to detect changes in photographs by repeatedly flashing two alternate versions of the photograph. The phenomenon here is that of change blindness, which is an inability to detect large changes in the visual field (Rensink, 2002).

We also assessed extraversion, as this has been related to selective attention (Althaus et al, 2005).

Method

Definition of lucid dreams and of experimental conditions:

We used the following definition of lucid dreams: "Lucid dreaming happens when you're having a normal dream, then within that dream you realise that you are dreaming."

Participants categorised frequent lucid dreamers if this happens more than once per month, occasional if it has happened less than this, and as non-lucid dreamers if this has not happened to them.

Participants:

Frequent lucid dreamers (5 male, 8 females, mean age = 20.7 (SD = 1.3)); occasional lucid dreamers (6 male, 7 females, mean age = 21.3 (SD = 1.8));

Non-lucid dreamers (4 male, 8 females, mean age = 20.6 (SD = 1.4));

Measures

- Stroop task – 36 colour words presented, 5 in congruent colours, 31 incongruent. Scored as time to answer all correctly.

- Change blindness - after one demonstration, 6 PC presented CB photos presented for 20 seconds each. Scored as percentage of changes spotted correctly.
- Eysenck's EPQ's Extraversion scale

Results

Table 1 shows the mean scores on each task for each of the three conditions.

Table 1

	Frequent lucid dreamers		Occasional lucid dreamers		Non-lucid dreamers	
	Mean	SD	Mean	SD	Mean	SD
Dream recall per week	2.65	1.87	2.86	2.07	2.81	2.36
Change blindness items correct	3.85	1.99	3.31	1.32	3.25	1.76
Time to complete Stroop task	40.16 ^{ab}	1.78	45.19 ^b	4.40	48.72 ^a	8.55
Extraversion	18.15 ^b	3.36	15.38 ^c	3.31	12.25 ^{bc}	5.59

Mann-Whitney^a & ^b $p < .001$

Dunnnett t test ^b $p = .001$, ^c $p = .06$

Conclusion

Frequent lucid dreamers are better able to focus their attention when awake. In accordance with the continuity hypothesis, there is thus an association of lucid dreaming with cognitive style when awake. There is also an association of lucid dreaming with extraversion.

Mark Blagrove, PhD (Celia Morgan, Prof. Val Curran, Dr. Leslie Bromley and Dr. Brigitte Brandner not present)

The Occurrence of Unpleasant Dreams after Subanaesthetic Ketamine

Ketamine is a widely used anaesthetic that is an NMDA receptor antagonist with psychotogenic effects. Its neurochemical effects have been used as a model for schizophrenia. There have been diverse reports on whether pleasant or unpleasant dreams result perioperatively during anaesthesia, postoperatively, or after subanaesthetic use.

Objective: To assess in healthy volunteers the incidence of unpleasant dreams over the three nights after receiving a subanaesthetic dose of ketamine, in comparison to placebo, and with retrospective home nightmare frequency as a covariate.

Method: 30 subjects completed questionnaires about retrospective home dream recall and were then given either ketamine (n = 19) or placebo (n=11). Dream recall and pleasantness/unpleasantness of dream content were recorded by questionnaire at home for the three nights after infusion.

Results: Frequency of dreams did not differ between the groups. Ketamine resulted in significantly more mean dream unpleasantness than did placebo. The ketamine group also had a higher incidence of unpleasant dreams, but only when retrospective nightmare frequency was controlled for. Odds ratio showed the effect of ketamine was to increase the likelihood of an unpleasant dream by 3.0 over placebo. Retrospectively assessed nightmare frequency was a predictor of unpleasantness of dreams after ketamine use.

Conclusions: Ketamine caused unpleasant dreams over the 3 postoperative nights, the incidence of which is related to individuals' usual incidence of nightmares at home. Individuals who are being given ketamine as an anaesthetic for surgery, or those who use ketamine as a recreational drug, may need to be made aware of this negative effect on dreaming.

Fariba Bogzaran

Dreams and Lucid Art of Remedios Varo

The paintings of Remedios Varo, a surrealist who was interested in dreams, alchemy, magic and science, constitute a lucid art morphing the enigmatic space of creation with symbolic dream imagery. Ten dreams of the Remedios Varo were sent to the author for analysis. Upon working with these dreams, studying the paintings, and Varo's biography, it appeared that Varo used the modality of painting as a way to deep inquiry and brought some of her dreams or elements of her dreams in her paintings. Varo was not interested in illustrating her dreams as some of the surrealists did. Her paintings instead suggest a complex dream-like but conscious narrative with great range of possibilities often experienced in lucid dreams. Visual imagery in her paintings also suggests phenomena appearing in other dream states such as hypnagogic impressions, dreams within dreams, shamanic initiations, alchemical transformations, spiritual, and visitation dreams. Varo also incorporated dream imageries of her friends in her paintings.

In this presentation, a summary of the common themes in these ten dreams will be presented. In addition one highly archetypal dream, Dream #10, will be explored in depth. In the surrealist tradition, the author created an innovative research method to work with Varo's dream by sending her dream to 12 well-known authors and dream expert in the field for their reflection into the dream. The result of these reflections and themes will be discussed. The presentation also includes a pictorial biography of the artist through her paintings and highlights some of paintings reflected in her dreams.

Ghazaal Bozorgmehr, MA and Hooshmand Ebrahimi, MA

Harry Potter, a Power Creature for Helping Children Overcome Nightmares

“Kids’ Skills,” developed by psychiatrist Ben Furman at Finland Brief Therapy Institute, is a solution-focused 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. The Kids’ Skills method comprises systematic tasks. It begins with the task of converting problem into 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 nightmare into goodmare is one of the skills which the child can learn with the help of the 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 Glasser the founder of Reality Therapy, lives in an external control world that pushes him around. But what makes him a hero is 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 nightmare.

Mary J. Brill, LCSW

The Art of Dreaming

Main principles

- a. Participants will learn how to identify and use their unique, artistic abilities to further a dream, an image, a life event, or synchronicity.
- b. Participants will learn how to develop a creative set of tools to convey their personal artistic expression in furthering their dreams.
- c. Participants will learn how they can utilize their individual artistic expression as an alternative method to make life changes, break free from old patterns, and for self-empowerment.
- d. Participants will learn how they can explore the creative process of self-empowerment by accessing and developing their innate artistic abilities and personal resourcefulness in contrast to seeking the answers from outside themselves.

Examples and Studies

- A. A brief history of the use of Art, Image, and Dreams for exploration, healing, and guidance.
- b. A PowerPoint presentation of Case studies that illustrate the process of art and dream mapping, and demonstrating the clients process of making life changes, breaking patterns, and identifying shadow.
- c. Art pieces demonstrating various processes of furthering dreams, images, and life events.

Experiential Learning

- a. Participants will take part in a presentation of art that has been created by past dreamgroup participants to further a dream, an image, a life event, or synchronicity.
- b. An exploration through lecture, discussion, and guided experience of how this process can then be used to guide decisions and choices.
- c. A discussion of the participant's experience.

Nicholas E. Brink, PhD

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

Felicitas Goodman, who before her death spent many years as an anthropologist studying the body postures found in ancient and primitive art and contemporary shamanistic practices of healing, identified several dozen postures that she found produced specific dream experiences. As a 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.

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, one posture can be experienced in an hour. The four day morning dream group will allow for experiencing four postures.

Nicholas E. Brink, PhD

Quantum Dreaming and the Effect of Body Posture on Dreams

Gebser (1949) attributes changes in thinking or consciousness to the mutation of consciousness while Capra (1975) attributes these changes to the need to find new ways to describe such universal phenomena as the relativity of time, subatomic motion, space warps and black holes, but Capra also recognizes that this thinking has existed over the millennia in Eastern thought. Gebser calls this new way of thinking a perspective time-free transparency. Capra sees these changes in accepting such Eastern concepts as the unity and inseparability of all things, of form coming from emptiness, and the relativity of time and space.

Dreaming and the processes of the unconscious mind are time-free—i.e., whereas in conscious thinking "A" comes before "B," in the unconscious mind as seen in dreaming, "A" can come before "B" and at the same time "B" can come before "A." Similarly they are causality-free—i.e. "A" can cause and be the cause of "B" (Raynor, 1981). In dreamwork, a dream can predict change, support the process of change, and reflect change. A dream can have many levels of meaning at once. A person who is stuck in the rationality of consciousness cannot appreciate or

understand such processes of the unconscious mind, but as we move into this new era of conscious a whole new world is opening up to us.

This new thinking and consciousness can provide understanding for the power of lucid and group dreaming and for PSI experiences. One area of dreaming that I have been working with that shows great potential for understanding life and the process of healing is the use of shamanic dream postures, postures I have been using in two on-going groups at home and in a morning dream group at Sonoma. The anthropologist Felicitas Goodman identified several dozen postures from ancient and primitive art that she believes were used by shaman. She had individuals stand, sit or lay in these postures while she induced trance by beating a drum or shaking a rattle. She found that each posture quite consistently produced one of several dream/trance experiences, including spirit journeys, divination, healing, shape shifting, celebration and death and rebirth experiences. I have been amazed at the power found in my experience in using these postures, another example of the power of dreaming in a higher dimension.

Kelly Bulkeley, PhD

Political Psychology and Dreaming: A Study of American Conservatives and Liberals

This presentation reports the findings of a two-pronged empirical study of the sleep and dream patterns of political conservatives and liberals in the USA. In the first project, ten people (four men, six women; youngest 24, oldest 80) from different political perspectives recorded their sleep and dream experiences in journals for a period of five to thirteen months. A detailed content analysis and narrative evaluation of their dreams reveal intriguing correlations between their dream patterns and political beliefs. Those correlations are strengthened by the second project, in which 705 demographically representative US adults were contacted for a random-digit dialing telephone survey and asked a series of questions about their sleep, dreams, and political beliefs. Taken together, the evidence presented in these two studies indicate that conservatives tend to sleep better than liberals, with less dream recall and more mundane dream content, while liberals suffer more sleep problems and remember more dreams with a wider range of imagined possibility.

Kelly Bulkeley, PhD and Jane White-Lewis, PhD

First-Timers' Dream Group

Jean Campbell, MA; Nick Cumbo; Yvonne González-Bàez; Lana Nassar, MA; Valley Reed; Fred Jeremy Seligson, JD

Dreaming Without Borders On The World Dreams Peace Bridge

Spend an evening exploring the discoveries of the World Dreams Peace Bridge, the world's longest-lasting group dreaming experiment, and a virtual United Nations of dreamers.

Initiated by Jean Campbell in October, 2001, the World Dreams Peace Bridge quickly grew into an online community, with over 150 members from all points on the globe. Many members of the Peace Bridge are also members of IASD, because all members of the Peace Bridge are dreamers.

Connected by their mutual interest in exploring the potential of utilizing dreams to create world peace, the dreamers of the Peace Bridge soon discovered that they were sharing their dreams-- not only in written form online, but sharing them in dream state as well. Peace Bridge members ascribe to the goal of honoring their dreams with creative action, so dreams often inform waking life.

Join us as members of the World Dreams Peace Bridge share a mixed-media presentation of their experiences of dreaming across borders.

The Narrative

Members of the Peace Bridge will tell or read their stories of dreaming across borders, and how they have honored these dreams with action. These stories will be connected with integrating narration from Peace Bridge founder, Jean Campbell.

Jeremy Seligson - Seoul, South Korea - will read from the **Children's Peace Train** book he created from his original Peace Train dream in 2001. The Peace Train was the first group project of The World Dreams Peace Bridge and has involved children in over thirty countries around the world.

Yvonne Gonzales-Baez - Mexico City, Mexico - will read from her award-winning book **Historia de Luz**, how a precognitive dream connected with the Peace Bridge in 2002.

Nick Cumbo - Melbourne, Australia - had a lucid dream in 2002 in which he received a message to "Teach the Children". He didn't know what to make of it until a year later, by which time he was a member of the World Dreams Peace Bridge and had become increasingly involved in

projects involving dreams, peace and children. Nick will explore how his dreams encouraged him to quit a five-year degree midway and begin a course in primary school education. He will also talk about his hopes and visions of working with dreams and children in the future.

Jean Campbell - Portsmouth, Virginia - will tell the story of "Drum Dance and Dream for Peace," an event which began with dreams and became a global drumming ceremony in 2007. Drum, Dance and Dream has included children from many cultures and a drumming circle at the World Children's Festival on the National Mall in Washington, DC. Funds raised from Drum Dance and Dream events support the Peace Bridge Aid for Traumatized Children Project, sending aid to the children of war-torn Iraq.

The Dance

Lana Nassar - Amman, Jordan/Oakland, California - will present a performance art piece, honoring the series of dreams that led her to singing and dancing. It is the first chapter of her dream of **dancing around the world barefoot for peace**: singing without words, praying for peace, celebrating life, and honoring the dream that inspired her to sing, which also coincided with her joining the peace bridge in 2006.

Valley Reed - Dallas, Texas - will present **The Crow and the Phoenix**, a dream dance journey from the lower and upper realms, joined by Lana Nassar. The original story of the Crow and the Phoenix was inspired from the yearnings of Valley's then six-year-old daughter Delaney to have a library of dream stories. The story was shared with members of the World Dreams Peace Bridge, who encouraged the creation of a dream dance. Through the support of the World Dreams Peace Bridge this dream dance was created and performed at the IASD Regional Conference in Cincinnati, Ohio in 2003. The Crow and the Phoenix have risen again with new energy, and the story continues as the dreams go on.

In 2007, Lana learned about this dream story on the peace bridge. She empathized with the crow and wanted to dance its part. Lana and Valley decided on a collaboration. Living in different cities, but with dance and dreaming (and e-mail) on their side, their dream characters meet for the first time in this dance at the conference.

Manlio Caporali, MD; Barbara Centini, MD; Marco Zanasi, MD; Alberto Siracusano, MD

Dream and Delusion: Transformative Potential of Images

Delusion is one of the "ways of being" of people who live psychotic experience. Psychosis invalidates the relationship with shared reality and with the Other.

The therapeutic approach today makes use of effective pharmacological tools. Nevertheless, they are unable to give a biographic dimension of persons living the delusional state.

Through analysis of selected films of Federico Fellini, the authors show the transformative and creative possibilities that psychotherapeutic work offers by the analysis of images, visions, delusions and dreams. Viewed through oneiric images, psychotic symptoms show a transformative potential which in selected Fellini movies go from the temptation of the death to the poetic of the moon.

Methods: Jungian, textual and narrative analysis of sequences selected among Fellini's movies. Analysis of the delusional, hallucinatory, visionary and oneiric contents of the psychotic symptoms introduced by movie's characters with the purpose of identifying a transformative run of oneiric and psychotic contents. Short study of Federico Fellini's psychological structures before and after his meeting with the Jungian analyst Ernst Bernhard. Comparison of the themes delineated in Fellini's movies with the oneiric material and psychopathological of psychotic patients submitted to Jungian analysis.

Results: It is possible to identify a common transformative run of psychotic symptoms through a Jungian analysis of oneiric, hallucinatory and delusional images. Psychoanalytic work allows the person suffering chronic psychotic symptoms to face and to give sense to his/her own way to be to the world.

Conclusions: Admitting the effectiveness and utility of the pharmacological and other psychotherapeutic treatment of psychotic patients, the authors underline the importance of Jungian analysis of dreams as a creative, irreplaceable tool of treatment and of deep psychological transformation.

Laura Cariola

A Proposition for a Structural Analysis Model for Dream Narratives

NOT TO BE PUBLISHED

Meela Chen, MS

Dream Time as Play Time: Rehearsing Post-feminist Superhero Mythology Cross-Culturally

Jungian archetypes are employed in cross-cultural analysis of dream character roles within the wounded female psyche, where they "play house" with the dreamer. This paper draws on dream insight to theorize about the potential use of filial therapy as a form of play therapy in the context of inherent symbolic interaction in dream function. The female dream protagonist may be alone in her struggle, aided but not rescued, or rescued in recognizable fairytale discourse, but the

central theme always points to her autonomy, not relationship per se. The small but densely revealing dream samples excerpted illustrate what is known as attachment injury in adult relationships with a wounded childhood past. In a broader sense, the dreams taken together speculate about a superheroic relational self unconsciously determined to wake up to a brighter reality. The paper concludes with an integrated perspective on the feminine and feminist co-existence of healing female dreams.

Dr. Laurel Clark, DM, DD, PsiD

What is the Effect of the Moon on Our Dreams?

For many years, scientists have postulated that the moon affects the thoughts, mood, and behavior of human beings. The word “lunacy” is defined by Webster’s Dictionary as “intermittent insanity once believed to be related to the phases of the moon.” To date, most research on the influence of the moon on human behavior has focused on criminals, the mentally or physically ill.

For example, a study in the 1970’s found that homicides in Dade County, Florida, rose during the full moon during a 15-year period studied. This was replicated in a study in Cleveland, OH. A Philadelphia Police Department studied “psychotically-oriented crimes” and found that they increased during times of the full moon. A 1987 report in the Journal of Emergency Medicine found that 80% of emergency room nurses and 64% of physicians agree that the moon affects patients behavior, to such an extent that the nurses asked for bonus “lunar pay” on the full moon because of their increased hours!

What implications does this have for dreaming? Is it possible that the full moon is a time when there is an open door to enter the subconscious mind? Is the veil between waking consciousness and the inner levels (the place where we go when we dream, perhaps the same place from which hallucinations originate) thinner during the full moon? Could the full moon influence our ability to induce a state of lucid dreaming or affect the quality of our dreams?

The College of Metaphysics in Missouri, USA, has been researching dreams and human potential since 1973. The Global Lucid Dreaming Experiment began in 2007 to explore the premise that lucid dreaming is a universal experience and to prove that it occurs around the world, across cultures, religions, races, ages, and nationalities.

The Experiment asks the questions: Who dreams? When? Where? Why? How often? When do we become lucid, and why? What influences our dreams?

In 2007 the Experiment explored what happens when people intentionally dream at the same time and record their results. Can we influence each other’s dreams with our intentions?

In 2008, the study asks, What effect does the moon have on our dreams? It will occur on three dates, during the time of the new moon, the full moon, and the lunar eclipse. These dates occur in January and February 2008. Participants around the globe will be given instructions to train the

mind to prepare to enter the dream state consciously. They will be given instructions to induce a state of lucid dreaming at a designated time and to record the results of their experiences. By the time of the IASD Conference in July, this study will have occurred and results will have been tabulated.

The study is open to anyone and we encourage participation from people of all backgrounds with a variety of experiences with dreams. For the 2007 experiment dreams were classified into four categories according to their level of dreaming: no dream recall, occasional recall, occasional lucid dreams, frequent lucid dreams.

Dr. Laurel Clark, DD, DM, PsiD and Dr. Sheila Benjamin, DD, DM, PsiD

The Universal Language of Mind

For eons, humanity has sought ways to communicate. In today's society there is a lot of attention given to diversity, that is, what makes us different from one another. There is not as much attention given to what unites us, what we have in common, what links us to one another.

What if there was a universal language? Could it help us to understand one another, to find ways to build bridges, to bring about peace? The inner mind, or subconscious mind, does speak a universal language. This is a language of symbols or images. When people do not speak the same physical language, they draw pictures or make gestures to communicate. Children who are pre-verbal and even adults who do not have strong verbal skills often draw pictures as a means of communication. Pictures are a universal way to understand the self and others.

Dreams, mythology, and scripture give us keys to understanding our universal nature. We are essentially divine—spiritual beings living in a physical world in physical bodies. Our dreams come to us from the soul, the subconscious mind or inner Self. Myths also originate from a universal subconscious awareness. Scriptures and myths from different countries, cultures, and backgrounds reveal to us the universal nature of our humanity. Although written in different words, with slightly different characters, there are stories that are the same across these physical differences.

We can learn to understand the universal language of our dreams, myths, and scriptures, a language of symbols or images. The School of Metaphysics has been researching dreams and their meaning for people around the world for 35 years and has “discovered” a Universal Language of Mind. This is a language of function. For example, you as a soul use your physical body as a vehicle to move through your everyday life experiences. In your waking life, a car, or a rickshaw, or a small boat, or a carriage, is a vehicle used to transport you where you want to go. The School of Metaphysics has found that this image of a vehicle in a dream symbolizes the dreamer's physical body. In any individual's particular dream, only the dreamer can determine what the specific message is that the dream is communicating, and how it relates to his or her life. Learning the Universal Language of Mind can offer a key to understanding dreams from the perspective of the dreamer as a spiritual being rather than a physical being.

This workshop is designed to introduce participants to the research concerning the Universal Language of Mind, and to educate participants so they can test out this method of understanding dreams for themselves. Ultimately the dreamer is the one who makes the decision concerning what his or her dream means and how to apply its message in his or her life for greater awareness.

Guy Corneau, PhD

Dreams of Meaning, a Personal Experience

All my life long I've sought the meaning of dreams and finally found out that dreams give meaning to our lives. This lecture is devoted to the meaning of illness and dreams that come along. Every illness of the body is a soul illness as well. The link between the psyche and the matter is weakened and the suffering body makes it clear. To find meaning in our dreams is not always an easy task. Dreams are helpful when attempting to understand what was constellated at the psychic level that has sink into the body.

This lecture will not bring up any studies results nor will it state any laboratory research. It will be about my own journey through cancer and focus on some significant dreams that came along with it, giving meaning to the illness and to the treatments when sometimes there didn't seem to be any. I will also talk about conscious visualizations that helped me to heal as well as imaginary reality that I've used to transform my inner states during this dangerous journey.

Richard Coutts, MS

The Adaptation of Schemas by Means of Emotional Selection: A New Dream Theory

A process is described that helps a person adapt to a social environment (as first published in the April 2008 issue of *Psychological Reports*). This process executes a set of dreams during sleep with social content that schemas tentatively incorporate by self-modifying. Due to the vast interconnectivity that exists amongst social schemas, such modifications may introduce accidental, maladaptive conflicts. Consequently, a second set of dreams is executed in the form of test scenarios in order to evaluate the schema modifications effected by the first set of dreams. The process monitors emotions generated during these latter dream tests. If prior, tentative modifications alleviate anxiety, frustration, sadness, or in other ways appear emotionally adaptive, they are selected for retention. Those modifications that compare negatively to existing, unchanged schemas are abandoned or further modified and tested.

Social schemas are crucial for evolutionary success, while being riddled with conflict and ambiguity. We strive for independence, for example, yet find solace in the company of others; we place a high priority on our personal safety, yet quickly jeopardize it to help those in need;

we are sexually attracted to many people, yet seek loving, monogamous relationships. Schemas help us strike the balances necessary for navigating the complex, often contradictory landscape that comprises life. This new dream theory explains how schemas are modified and tested during sleep, greatly increasing a person's ability to meet social needs during wakefulness.

Layne Dalfen

Solution-Oriented Dream Decoding: Therapeutic Dreaming

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.

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.

Betsy Davids, MA

Literary Books of Dreams in English and French

The last seventy years have seen the emergence in literature of what we might consider a new genre (or proto-genre): literary dream collections. These are full-length, single-author books that are not fiction nor poetry nor exactly memoir, but rather texts written directly from the author's dream experience,

usually without interpretation, presented in the context of literature rather than psychology or personal growth.

The Belgian-born Marguerite Yourcenar, best known for *Mémoires d'Hadrien*, and for being the first woman ever elected to the Académie Française, wrote one such book of dreams: *Les Songes et les sorts*, first published in 1938, finally translated into English as *Dreams and Destinies* in 1999. Perhaps the most directly personal work in her voluminous oeuvre, *Les Songes et les sorts* narrates with rich sensory detail and resonant feeling 22 dreams from a time of lost love.

Michel Leiris, one of the early Paris Surrealists of the 1920s and later an innovative ethnographer who directed the Musée de l'Homme, culled for his dream collection some 100 of his elegantly distilled dream accounts from a 37-year period, as well as a few dreamlike experiences from waking life. The book was published as *Nuits sans nuit et quelques jours sans jour* in 1961, translated into English under the title *Nights as Day / Days as Night* in 1987.

Jack Kerouac's *Book of Dreams* (1961), written concurrently with *Dharma Bums* and *The Subterraneans*, applies his legendary "spontaneous prose" process to dream journaling.

This paper presentation discusses the contribution to literature and to dream studies of these and other literary books of dreams by such writers as Georges Perec, William Burroughs, Dominique Rolin, David Rains Dahl, Naguib Mahfouz, and Hélène Cixous.

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Joseph De Koninck, PhD

Development of an Automatic Analysis Technique for the Classification and Modeling of Dreams' Emotional Content

Authors: A.H. Razavi, R. Amini, C. Sabourin, J. Sayyad Shirabad, D. Nadeau, S. Matwin, J. De Koninck

ABSTRACT NOT FOR PUBLICATION

Teresa L. DeCicco, PhD and David King, BSc, MSC Candidate

Meditative Dream Re-Entry: Discovery and Experiencing Emotional Shifts

Meditative Dream Re-Entry (MDR) is a method that was designed and scientifically tested (DeCicco, 2008). This method has been found to significantly predict discovery and shift both waking day and dream emotions from negative to positive when used as per the protocol (DeCicco, 2008). The method has also been tested with a control group. Results found that the method predicts discovery in a statistically relevant manner. Most importantly, the method has been found to shift negative emotions from the dream into positive ones in discovery. Furthermore, negative emotions in the waking state are also shifted to positive ones after MDR.

The purpose of MDR is to lead dreamers from their own dream imagery to discovery about 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, which makes it easy to teach in research or practice. A package is provided to each participant with instructions, a journal, crayons for drawing the dream, and an instructional CD for the method. Once participants learn how to use the method, they can do so in a relatively brief period of time. This method encourages participants to continue dream work since it is so practical. Also, because successful discovery occurs so quickly, this will encourage participants to continue with their dream work long after the workshop is over.

In the workshop, MDR will first be explained to all participants in detail. Participants will be taken through the technique 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 draw one of their own dreams. We will encourage them to draw a dream that is particularly difficult for them to understand or, has particularly negative content.

Workshop leaders will then conduct a meditation and guided imagery for dream re-entry. Leaders will be available to answer questions or guide participants through the process. Once dreamers have completed the visual imagery, they will be encouraged to write or draw any discovery they may have had. Again, privacy and safety are ensured, as the dreamer does not reveal any insights to the group with this method. MDR is a technique that can be added to any dreamwork practice and participants will be given the MDR package for future use.

Teresa L. DeCicco, PhD with Geoff S. Navara, PhD; David King, BSc, MSc Candidate; Carole Moran, BA, MSc Candidate; Heather Higgins, BA; Andrea Smit, BA

Dreaming About Major Life Issues: Pain, Relationship, Addictions and Breast Cancer

The Storytelling Method of Dream Interpretation (TSM) (DeCicco, 2007) is a technique that significantly leads to discovery when the TSM worksheet is used. With this method, participants provide a full dream report and a discovery passage, which can be used for data collection. This panel will discuss dream content and discovery via TSM in terms of four major life issues: intimate relationships, physical pain, addictions and breast cancer.

In Study 1, an analysis of dreams centering upon intimate relationships such as romantic, parent/child, and peers will be presented. This study incorporated both the Hall and Van de Castle method of content analysis of dreams and an interpretive phenomenological approach of discovery passages. Presenters will discuss the ways in which dreamers make meaning of their intimate/close relationships and the relationship among dream imagery, discovery and relationship assessment.

Similarly, Study 2 will present content analysis of the dreams from people in the recovery process from alcohol and drug addiction. Discovery via TSM was also content analyzed and will be discussed in terms of coping with addictions as a life long issue. Finally, the relationship among content categories of dreams and content of discovery themes will be presented. The clinical implications for dream interpretation as therapy for recovering addicts will be discussed.

Study 3 will discuss the major life issue of physical pain as it relates to dreams. An analysis of several physical pain measures and the dreams of people suffering from pain will be presented. This work is an extension of the findings that people suffering from physical pain have significantly more animal imagery in their dreams (King & DeCicco, 2007) and, people in pain also experience more apprehension/fear in their dreams with animal imagery (DeCicco, 2007). Implications and clinical significance will be discussed in terms of coping with pain and using dreams as therapy for pain management.

Finally, the fourth major life issue to be discussed is the relationship between breast cancer and dreams in Study 4. This study examined the dreams of women with breast cancer and compared the imagery across the stages of cancer. The findings of both content analysis of dreams and of discovery passages will be presented. Furthermore, the discovery via TSM will be discussed in terms of coping with breast cancer and using the discovery process as a coping mechanism.

Discussion among presenters will then compare and contrast the trends and content of dreams across all four major life issues. Similarities and differences will be discussed. Furthermore, the relationship among the dream themes to the waking life events will be explored.

In terms of discovery via TSM, the analyses of discovery will be discussed and related to waking life situations for each life event. For example, the discovery about relationships is common across several studies and will be discussed in terms of intimate relationships, breast cancer and addictions. Finally, all 4 studies will be compared and contrasted in terms of clinical implications and for using TSM as a therapeutic tool.

Gayle Delaney, PhD

Dreams: Relationship Counselors Without Equal

Our dreams make regular and timely comments at every stage of our sexual, romantic, and marital relationships or lack thereof. These commentaries include extraordinarily perceptive analyses of the motives behind our wise and unwise choices of a partner, of our graceful and blundering moves in the early relationship and discovery phase, of the conflicts and strengths within the growing relationship, and of the need to restructure, enhance, or terminate the relationship. And, if end it we must, our dreams inspire us to start all over again, this time with more insight.

We shall discuss dreams that offer insight into the following stages of romantic relationships:

Seeking, finding, disappointment, rejection, development in the first three dates, development in the discovery stage over the first six months, confronting uncomfortable realities in the next year, making the decision to continue, terminate, live together, marry, divorce, start again. We shall

consider how spontaneous and incubated dreams can help lovers deal with issues of trust, intimacy, emotional, practical, and erotic compatibility, and desired togetherness/separateness.

Throughout we shall see how, by interviewing ourselves about our dreams, we can tap into a surprisingly rich resource of insight that uses our past life experiences to recognize and hopefully change patterns that we repeat unconsciously to our own, and to our partner's peril!

Claude Desloges

Homer's *Odyssey*: A Map for the Inner Voyage

Myths, in the words of great mythologist Joseph Campbell, are mankind's big dreams—in some way, “*dreams without borders*”! During the presentation, we will explore the symbolic dimension of a universal myth as we would do for a personal dream. Dreaming with Homer, we will try to see what his *Odyssey* can tell us of our own odyssey through life and how it can guide us on our return voyage home, within.

Who are these characters, gods and goddesses, monsters, people with strange habits and doings that cross Ulysses' path?—Circe the enchantress, the graciously affable Lotus-Eaters, Polyphemus, the one-eyed Cyclops, son of Poseidon, the Sirens with their alluring, sweet, and deadly song, Calypso (she who conceals). What role do they play in my own life? Under what disguise do I cross them in the street, at work, in my own home and deep within? What about my own homeward return voyage?

During the presentation, we will follow Ulysses' traces on his voyage home to Ithaca and will approach the symbolic dimension of the characters that he encounters. The presentation of *The Odyssey* as a metaphor for the spiritual journey will be illustrated with personal examples. The result of a survey showing the impact of working with *The Odyssey* will be presented. Participants will also be invited to experiment for themselves using one episode from *The Odyssey*.

An invitation to immerse oneself in the mysterious universe of *The Odyssey*, to marvel, to be touched and to explore this “plus grand” within—the higher self).

Rita Dwyer, CPC with Kelly Bulkeley, PhD; Dr. Bart J. Koet; Dr. Krijn Pansters ;and Rev. Geoff Nelson, DMin

(Symposium)

Part 1 (of 2)

Christian Dreamwork – An Ancient Tradition Flourishing Today Without Boundaries

Kelly Bulkeley: This presentation will describe the historical background to the dream teachings of Christianity, including the traditions of Judaism, Greece, Rome, and other Ancient Near Eastern cultures, along with the later tradition of Islam. The spectacular rise of Christianity from a small, persecuted Jewish sect to the official religion of the Roman Empire did not occur in a vacuum. Early Christian leaders were engaged in an active exchange of ideas and beliefs with members of other religious traditions. A mixed view of dreams appears from the very start. Consistent with the beliefs of other traditions, Christians acknowledge the potential of dreams to provide divine guidance, warning, and insight; but other aspects of dreaming experience were not consistent with emerging church teachings. Knowledge of this historical context enables a better understanding of Christianity’s ambivalent approach to dreams in theology, church doctrine, and popular practice.

Bart Koet: Is Jerome the reason that the Christian Church is skeptical about dreams and visions? Since Kelsey’s book on dreams, scholars often cite the authority of Jerome’s translation of the Bible (the Latin Vulgate later churchmen’s rejection of the Wisdom of dreams. It is the thesis of this presentation that Kelsey tends to downplay the fact that in the Old Testament, in the Hellenistic world, in the world of the New Testament and thus in Early Christianity, there were two complementary attitudes towards dreams. In the older layers of the Old Testament dreams were quite obviously divine, but already in the prophetic literature we can find attacks on those prophets who use false dreams. This is also the model for later biblical traditions. Jerome as a biblical interpreter is in line with this model.

In his inspiring book, *Dreams: The Dark Speech of the Spirit. A Christian Interpretation* (Doubleday & Company, Garden City, New York) M.T. Kelsey claims that he deals with a long-forgotten aspect of church teaching and practice: the Christian understanding and interpretation of dreams (Preface VII). According to Kelsey, Jerome mistranslated the Hebrew verb for witchcraft: “anan”. The word “anan” occurs ten times in the Hebrew Bible. In a footnote Kelsey (p. 159) argues that in most cases in current (English) translations this word is simply (sic !) translated “soothsayer or soothsaying”. In this presentation, I will deal with these accusations and try to show that it is not so easy to deal with the art of translation.

Therefore, I will also discuss Jerome's famous dream, recorded in one of the letters of Jerome (Letter to Eustochium; epist 22). It will be quite clear that this dream narrative belongs to the first set of the conference relating to one's own death: Jerome's life is evaluated in light of the awareness that it will inevitably come to an end. That awareness affects Jerome's life-style as an ascetic monk. Before his dream he converted to monachism. The judgment in his dream leads to a radical conversion. Finally he can accept that he can find the truth in non-civilized Hebrew and not in the classical, so called civilized literature. Although in this dream Jerome pleads guilty to the accusations of the Lord, at the same time this dream shows us, that the accusations of Kelsey and quite a few other American scholars are not solid.

Select Bibliography

Five Studies on the Interpretation of Scripture in Luke-Acts (diss.; Studiorum Novi Testamenti Auxilia 14; University Press Louvain/Peeters, Leuven, 1989)

Geloofwaardig dromen: over bijbelse en rabbijnse visies op dromen, [Dreams in the Bible, Talmud and in pastoral work] (Hilversum, 2002)

'Sag lieber dass er deinen Traum positiv deuten soll', Traumdeutung nach einem rabbinischen Traumbuch", (Babylonischer Talmud Berachot 55-57), Kirche und Israel 17 (2002) 133-149

Dreams and Scripture in Luke-Acts. Collected Essays (CBET, 43, Peeters, Louvain University Press, Leuven, 2006)

Krijn Pansters: Reading the oldest biographies of St. Francis, one notices the significant part that dreams play in his life. Again and again, they appear during crucial stages of his life. This fact has encouraged us to pay special interest to St. Francis' dreams, but not in the strict sense of the word. With theologian Bertulf van Leeuwen, we are convinced that all situations in which St. Francis gains clarity of his life and grows spiritually through images (dreams, visions, parables), have to be included. St. Francis was a man of images, and the language of these images has to be understood to be able to understand the dreams of this saint, and the medieval interpretation of dreams in general.

Rev. Geoff Nelson: Martin Luther and John Calvin were the major figures of the Protestant Reformation in 16th Century Europe. They changed the direction of the Christian Faith from then until this day. Their attitude towards dreams, though not a major part of their theological thinking, can be helpful for us as we work with dreams in our day. The principles they use to consider dreams are not greatly different from some of the principles used today among members of IASD. There may be some surprises for us as we examine their comments upon the dream texts of the Bible. The Bible contains several dream stories and this presentation looks at the comments of Luther and Calvin upon these Bible texts. We can gain some insight from their comments and move forward in our work using dreams in our spiritual lives, whether we are inside or outside of the Christian Church. Luther and Calvin remain major influences upon those Christian denominations descended from them, Lutheranism and the Reformed family of churches. Protestantism became the dominant form of Christianity in the USA. The attitude towards dreams of these two major figures continues to influence major segments of Christianity. Increased knowledge about Luther's and Calvin's perspectives on dream can help those in the dream movement spread the news and excitement about

dreams and using dreams in our personal spiritual lives. We will also see some of the characteristics of Luther's and Calvin's personalities and styles of thinking as we look at their comments on the dream texts of the Bible.

Part 2 of 2 Rita Dwyer, CPC, (Chair); Rev. Joseph Sedley, CP, RC; Bonnelle Lewis Strickling, MA, PhD, RCC; Patricia M. Davis, PhD candidate; Mary Whitefeather Joyce, MA

Father Joseph Sedley: Dreams are messages that we send ourselves about things in our lives that bind deep feelings. Often we find ourselves dreaming scenes from our daily life. These scenes may be ordinary situations that make us anxious or they can be an event in our life that is dangerous or destructive. Our first response may be to numb ourselves so that we will not feel the fear or pain they provoke. We cannot escape because our dreams know that our nightmares are an outlet for feelings that we have chosen not to feel.

Our dreams will guide us if we honor them. In order to understand our dreams, we do not have to interpret every last detail of a dream. The symbols in our dreams are coded, and only we can break the code. When a dream brings us strong feelings, we must look deep within ourselves to determine what is the true meaning of our dream. Only then can we apply what we have learned from our dream to better our lives.

Bonnelle Lewis Strickling: Working as a spiritual director in the Christian tradition, I have found dreamwork a source of enrichment for many whose religious life has not previously involved inner work. Discovering imagery from other traditions in their dreams, connecting their own personal imagery to the liturgical seasons of the church, bringing fresh visionary material to their spiritual lives, dreamwork has proved a source of spiritual nourishment and even surprise to long-time Christians whose spiritual lives have been more external than interior. However, dream work has also been very help in spiritual direction to with another sort of directee, those I would call spiritual seekers.

I have had many directees who have had varied backgrounds, some Christian and some not, but have not found these backgrounds spiritual satisfying. For these people, dreamwork has provided literally a God-given path to their own spiritual inner homes. Through dreamwork, they have found their own authentic spiritual imagery in ways only dreams seem to be able to offer. Dreamwork has provided spiritual formation, which has sometimes led them towards a religious tradition and sometimes not, but has certainly led them inward, towards their spiritual centers.

Patricia M. Davis: This paper advocates the use of dream work as a focus of activity for church small groups and discusses the author's experiences leading church small groups in dream work. Churches are rediscovering the importance of small groups for binding parishioners to the church and for the development of parishioners' spiritual formation. These groups are often based on

bible study or the study of a particular religious book. However, the dreams that people bring to the group can also be a useful focus for small groups.

Sharing dreams in a group and searching cooperatively for their meanings can be a very powerful way of strengthening the fabric of the community, helping people to meet their desire for belonging and connection. However, this requires trained leadership and a clear format to protect participants from abusive projections.

The Jeremy Taylor one-page “Tool Kit” for Group Projective Dream Work is highly recommended. The “If it were my dream” format has been used successfully to quickly teach participants to recognize and take responsibility for projections. As participants gain confidence in the safety of the group, they find that they begin to remember dreams and eagerly bring them to the group

As well as providing community, when church small groups engage in sharing dreams the activity becomes a form of group spiritual direction. Dreams are over-determined. Trained leadership can help participants to learn to recognize the patterns, themes and metaphorical layers of meaning in dreams. In addition to reflecting our daily concerns and the state of our body, dreams reflect our spiritual longings and concerns.

Dream group leaders should be well versed in the bible and alert to the metaphors from the bible that may be in the dreams brought to the church small groups. Recognizing the biblical metaphors in the participants’ dreams can particularly facilitate the groups’ exploration of the spiritual layers of dreams and further discernment and implementation of God’s will.

Mary Whitefeather Joyce :

My father is a Native American (Passamaquoddy) who believes in Great Spirit. My mother is Irish who believes in God. For me, Great Spirit and God are the same. Great Spirit, God was my parent. God was my “only parent.” As a child I was always dreaming of the “light”—the light that some people have experienced as the “other side,” the near-death experience of seeing and going into the light, the hand reaching out. I first dreamt of the “hand” of God and “the light” when I was somewhere between eight and ten years old.

I remember climbing up stairs (ascending) that are never ending, an amazing white iridescent glowing radiant stairway that reaches into this bright and beautiful white light. There are children with wings. They have a radiant glow. There is a huge angel at the top of the stairs, just floating above as far as you can see. It’s almost like a magnet pulling me.

As I get closer to this light I hear a soft, gentle, tender, loving voice. This voice says, “God is God. Great Spirit is God. God Is. God exists.” I keep ascending up these soft,

fluffy, floating, bright, white stairs. The higher I go, the brighter and larger the light gets. I hear all these things. I don't know where they were coming from, but they are very loud and clear. "Our spirit is God. God is our spirit. Great Spirit God is our creator. God is all divine love. God is all divine dreams. God is so vast. God is so limitless. God is so far beyond human comprehension. Just be 'open'." I keep hearing over and over, "Just be open."

If only we can be open in our hearts, in our minds, in our thoughts, to let God's creative loving divine energy flow through us, grow in our hearts . . . It is there, even if only for a brief moment, that we can feel with every cell of our body, at the core of our being, our interconnectedness to God.

We are an extension of God's love. We are the energy flow of God's love. Our dreams remind us God is constantly communicating with us. We just need to be open to receiving. It's truly astonishing.

My grandmother Little Hawk taught me that "Spirituality" is a very personal and individual rite of passage. It is an experience that is private and sacred, and is between the individual and Great Spirit (God). Great Spirit is within us. Great Spirit is the eternal flame of love, the divine spark of life, and this constant creating energy is limitless.

Everything in this entire universe is connected to spirit. Great Spirit is the Creator of all, of everything. Our "inner spirit" is an extension of Spirit's (God's) love. The creator created everything in this entire universe from Love. Our divine earth mother, the sun, the moon, the stars, the planets, the ocean, and all its vastness are a sacred constant creation, created from love.

Native Americans believe that everything in nature is sacred. There is sacred space and sacred energy that is always in constant creation, and of which we are all a part. Love, being loving and compassionate, increases our spirituality and even our creative energy. The love we feel, send out, share with others, continually reignites our divine spark. Great Spirit is the creator of the "dreamtime," dreams or the dreamtime being another level of consciousness. All levels of consciousness are connected in dreamtime. Dreamtime is the intangible realm of universal consciousness where the communications between conscious and subconscious emerge.

I will share some of my personal dreams which seem to draw upon my mixed Celtic Catholic and Native American heritage, dreams which have informed me of upcoming events and instances in which I can provide assistance to others through my life and my work. For me, my dreams are not only about myself but often foreshadow actual events that will occur globally on our planet or personally to people I don't even know. I believe they are messages from God/Great Spirit, truly divine dreams!

Rita Dwyer and Robert Van de Castle A Conference Favorite: Annual
Dream Telepathy Contest
No Abstract Required

Dr. Iain R. Edgar

The Problematical True Dream

I have written and presented several times at IASD data and analysis of the use of the concept of the true dream in Islam by contemporary militant Islamic Jihadists as well as by many other Moslems. There is also a very considerable database of spiritual or true dreaming amongst indigenous peoples, particularly in shamanic cultures. Also, I have experienced in many ways at IASD conferences and in my own dreamwork practice the common experience IASD members have as to the potential value, even truth, that dream imagery often symbolizes and contains. Yet the Islamic Jihadist dream data, which appears to inspire, guide and legitimate terrorist or holy martyrdom attacks, confounds our understanding of the wholly beneficent true dream experience.

The issues this situation raises are:

- Can IASD develop robust criteria in relation to what constitutes a true dream? Must the message of the dream be congruent with some notion of a universal morality? May the true dream have certain defining characteristics—i.e., aesthetic beauty, numinous power, manifest clarity? Does the character of the dreamer become significant as it is in Islamic dream practice? What other criteria spring to mind?
- If the source of the true dream is the non-egoic imagination then what does the seeming contradiction between these differing notions of the true dream mean?
- Perhaps political dreams involve different truth claims than personal dreams?

Overall, the paper intends to outline some of the key issues that a future study of the universal true dream implies.

Linda Elliott

Using Active Imagination to Enhance Dreamwork through Dialogue with
the Inner Self

The unconscious is a universe of unseen energies, forces, forms of intelligence—even distinct personalities—that live within us. It is a much larger realm than most of us realize, one that has a complete life of its own running parallel to the ordinary life we live day to day.

We may ask: What just came over me? Where did that come from? The better question may be: What part of me did that? Believes this? Why does this person, sense, or event set off such a reaction in that unseen part of myself?

Despite our efforts at self-knowledge, only a small portion of the immense energies of the unconscious can be incorporated into the conscious mind on their own. To tap these energies constructively, and to find the unknown parts of ourselves, we must learn how to go to the unconscious and become receptive to its messages.

The unconscious has two natural pathways for bridging the gap and speaking through the conscious mind: dreams and *active imagination*. This conversation comes through the universal language of symbol.

Along with dreamwork, Carl Jung developed *active imagination* as a method of going to the unconscious and setting up communication with the different parts of the self. Instead of going into a dream, we go into the imagination while fully awake. Unlike passive daydreaming, *active imagination* involves a dialogue—either oral or written—between the conscious mind and a dream image. In dreams, events happen completely at the unconscious level. In *active imagination*, events take place on the *imaginal* level, which is neither conscious nor unconscious but a meeting ground where both engage on equal terms to serve the greater wholeness of the individual.

When paired with dreamwork, *active imagination* helps resolve inner conflicts and reaches into the inner self as a deep source of creativity, renewal, strength, and wisdom to bring the total self together.

This interactive workshop will provide a summary of Jungian writings on *active imagination* and introduce practical step-by-step written and oral methods for class participation. Participants will work in dyads and are encouraged to bring a dream image or scene to begin their dialogue.

Jim Emery Yoga Dynamics

No abstract needed

Marcia Emery, PhD

Exploring Intuitive Dreamwork during Transitional Times

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, *Exploring Intuitive Dreamwork During Transitional Times*, 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. 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.

Valorie J. Fanger, Dreams of Famous Authors

How have dreams inspired authors? The poster presentation "Dreams of Famous Authors" shows how dreams have inspired, terrified, confused, and otherwise affected authors. Each poster focuses on a specific author, relates a dream of the author, and examines his/her view of dreams.

Ozgen Felek, PhD candidate

Educational Functions of Dreams in Islamic Mysticism

Although general works on dreams in Islam are not common, dreams and dream interpretations were enormously important for the Sufis, Muslim mystics. For the Sufis, who traveled through the wilderness of unknowing, "true" dreams (*ar-ru'yâ as-sadikâ*) were symbolic messages which arose from the knowledge hidden in the center of being. Prominent Sufis such as Suhrawardi (1155-1191), al-Ghazzali (1059-1111), and Ibn al-'Arabi (1165-1240) attempted to understand the real meaning of dreams. Of them, Ibn al-'Arabi even developed his own concept of dreams, and his theory of *alam al-mithal*, which suggests the existence of a third universe between the divine world and the real world, was widely accepted by Muslim dream interpreters. With an understanding of how the Sufis approached to dreams, we can look at the functions of dreams in Sufism to better elaborate.

In understanding the functions of dreams in Islamic mysticism, I mainly work with the dream book of an Ottoman sultan, Sultan Murad III (r. 1574-1595). Murad III was a pious man who was significantly inclined towards mysticism. Just like any regular man within that cultural and social structure, the Sultan believed his dreams to be meaningful, and sent them to a dream interpreter and his sufi master, Shaikh Shuja Effendi, in letter forms, to inquire about their meaning. His dream book is a 518-page manuscript that contains his dreams, visions, spiritual situations that he experienced, speeches that he heard, and his dream accounts that he sent to his Sufi master, Shaikh Shuja Effendi, in letter forms.

The dreams of the sultan will demonstrate that the dreams were used not only to regulate the relationship between the master and disciple, but also to analyze where or at which stage the soul is in this journey, whereas the non-sufi interpretations basically serve as fortune-telling, predicting the future through dreams.

Marilyn Fowler, MA and Richard Russo, MA

Leadership Culture Dreaming: Exploring Environmental Issues in the Collective Dream Narrative of Leaders

The ecological crisis that we are facing on the planet can be seen, at least in some measure, as the failure of short-sighted, profit-at-all-cost business strategies and practices. As our planetary society now comes to grips with inevitable results of the current global industrial business paradigm, some serious questions arise.

Among the questions that the presenters will explore in this session are: How does this planetary crisis impact the collective dreaming of leaders in the US? What can we learn about the current intellectual and cultural climate among business and organizational leaders today by exploring their collective dream narratives?

Using Culture Dreaming as a tool, the presenters will present the results of research with several groups of leaders in California, exploring the collective Zeitgeist present in their dreams around the themes of environment, sustainability, leadership and business practices.

The research involves 30 current leaders in various types of organizations, including for-profit corporations, social entrepreneurs and non-profit agencies.

In a series of Culture Dreaming sessions themed around environmental issues and planetary sustainability, we will explore the collective narratives that emerge from the dreaming consciousness of these individuals serving in leadership capacities.

We are interested in learning to what extent the collective dream narratives of these leaders show any level of concern for or feelings about the environment and also to what extent the dream narratives register any collective emotional response to the current business paradigm or any collective response to the role of organizational leader

Kieran Fox with Philippe Stenstrom, MSc; Elizaveta Solomonova, BA; Tore Nielsen, PhD

Temporal Distance of Memory Sources during Multiple Sleep-onset Awakenings

Background: Imagery of various kinds often accompanies sleep onset (SO). However, very little is known about the nature of the memory sources from which this imagery is drawn.

Objectives: The study aimed to examine the temporal distance of memory sources during multiple SO awakenings, and the ways in which the nature of these sources changes throughout the night.

Methods: A single subject (male, age 23 years), previously habituated to the laboratory, slept two non-consecutive nights (N1, N2). The subject had good dream recall and had been practicing identifying memory sources of his dreams for 3 weeks prior to N1. He was repeatedly awakened from Hori SO stages 4 and 5 by a highly trained experimenter. Hori stages were scored by monitoring C3 from the standard 10-20 electrode montage. A 'distinct' memory source was defined as a discrete object, person, setting or sound that the subject could confidently identify and recall his last experience of its source. Memory sources were classified into one of 6 temporal bins (see table): immediate pre-sleep, same day, 0-3 days, 1-6 months, 7-11 months, 1 year or more. 34 awakenings were made (N1, n=16; N2, n=18). Three reports were excluded as being 'thought-like' and devoid of imagery or memories.

Results: A total of 81 distinct memory sources were reported from 31 awakenings and at least one memory source (and as many as 5) was identified at each awakening. Reports produced an average of 2.6 discrete memory sources. 7 reports (23%) produced memory sources from immediately prior to sleep (e.g., lab technician, EEG amplifier), 17 reports (55%) produced memories from within the last 3 days and 15 reports (48%) produced memories from 1+ years ago. The most distant source was 15 years ago. Memory sources from immediately prior to sleep *always* occurred within the first four awakenings of a night (N1, 11:32-12:58 AM; N2, 11:56-12:34), while years-distant sources *never* appeared until at least the fourth awakening on either night (N1, 12:58-5:41 AM; N2, 1:20-5:15 AM). 22 reports (71%) produced memories from the last 1-11 months; 2 of these were exclusive to 1-11 months ago; the other 20 produced memories also from the last few days, from years ago, or from both. Five reports (16%) produced memory sources from both the last 3 days *and* 1+ years ago.

Conclusions: Memory sources from multiple distinct time periods can be linked to SO dreaming by a trained participant. The predominance of recent memories during the first 4 awakenings and of distant memories from the 4th onward is consistent with previous findings that 1) early night REM dreams have more temporally recent memory sources while late night REM dreams have more distant sources¹. The findings may indicate that a circadian process underlies the recent/remote quality of memory source selection for SO dreaming. Such a circadian process is also consistent with the relatively small number of reports referring to both recent and distant memories. The preponderance of reports eliciting memories from both 1-11 months ago and some other time period (and the negligible number with only 1-11-month-old memories) supports the notion that, for SO dreams at least, a separate, temporally intermediate, memory process interacts with a recent/remote process in the production of SO dreaming.

Table 1. Chronological characteristics of memory sources pertaining to sleep onset mentation reports.

DISTANCE OF MEMORY SOURCES	#REPORTS
Within the Last 3 Days (0-3 Days)	17/31
Immediately prior to sleep	7/17
Same day	13/17
<u>Only</u> 0-3 days (no months or years sources)	7/17
0-3 days AND 1-11 months	7/17
0-3 days AND 1+ years	5/17
1-11 Months Ago	22/31
1-6 months ago	19/22
7-11 months ago	5/22
Both 1-6 AND 7-11 months ago	2/22
<u>Only</u> 1-11 months (no days or years sources)	2/22
1-11 months and 1+ years	13/22
1 or More Years Ago (1+ Years)	15/31
<u>Only</u> 1+ Years (no days or months sources)	0/15
0-3 Days AND 1-11 Months AND 1+Years	4/31

Note: almost all reports contained more than one memory source; the subcategories listed are not additive.

References

1. Verdone, P. Temporal reference of manifest dream content. *Perceptual and Motor Skills*, 1965, 20: 1253-68.

Kieran Fox with Philippe Stenstrom, MSc; Tore Nielsen, PhD; Elizaveta Solomonova, BA; Jessica Lara-Carrasco, MSc

Vestibular Imagery during Multiple Sleep-onset Awakenings

Background: While the visual and auditory imagery occurring at sleep onset (SO) has been fairly well studied, little is known about the quality or frequency of vestibular imagery (floating, flying, accelerations, head rotations) that often accompanies the transition into sleep, e.g., the common feeling of falling that leads to a bodily jerk.

Objectives: This study aimed to investigate the quality and frequency of various kinds of vestibular imagery that occurred over long series of SO awakenings in a single subject with high dream recall.

Methods: A single subject, a 23-year-old male university student with good dream recall spent two non-consecutive nights in a sleep laboratory where he was awakened multiple times at SO from 11 PM to 6 AM. Awakenings were made during Hori SO stages 4 (alpha drop) and 5 (low-voltage theta wave bursts) by an experimenter trained in on-line Hori stage detection. At each awakening, detailed descriptions of imagery were collected. "Vestibular imagery" was defined as any reported experience known to depend physiologically on the vestibular system of the inner ear. Four subtypes of vestibular imagery were evaluated: sensations of head rotation, linear acceleration, "floating," and weightlessness. Flying was considered a combination of "floating" and "acceleration."

Results: The subject was awakened at SO a total of 34 times (N1, n=16; N2, n=18). Three SO reports were excluded from analysis as being "thought-like" and devoid of imagery of any kind, 1 from N1 and 2 from N2. On N1, 8 of the 15 reports (53%) contained at least one form of vestibular imagery, 3 reports contained 2 forms, and 1 report contained 3 separate forms simultaneously. N1 included reports of 7 accelerations, 1 upward head rotation, and 2 sensations of floating or weightlessness. On N2, 4 of the 16 reports (25%) contained at least one form of vestibular imagery; only one report contained 2 forms together. The reports were of 2 accelerations, 1 upward head rotation, and 2 sensations of floating. Out of the 31 reports analyzed, a total of 12 (39%) contained some form of vestibular imagery, and a total of 15 separable vestibular 'images' were identified.

Conclusions: Vestibular imagery appears to be a very common feature of hypnagogic experiences at sleep onset, occurring far more frequently than is usually reported for dreams

(Schredl and Piel, 2007). Interestingly, very few (n=2) rotational head movements were reported. 13 of the 15 vestibular images (87%) involved sensations normally mediated by the otolithic organs of the inner ear (the utricle and saccule), which process accelerations and the feeling of weightlessness (lack of the constant acceleration of gravity). The sensation of angular head rotation, in contrast, is mediated by the semicircular canals. This suggests a strong (but not total) dichotomy between the activation of these two systems during sleep onset: the otolith organs, or brain centers downstream from them, may be much more active than the semicircular canals and their related processing center.

References

Schredl, M and Piel, E. (2007). Prevalence of flying dreams. *Perceptual and Motor Skills*, 105(2):657-60.

Anne Frey, PhD

Relationship Analysis in Dreams for Continuity

This research concerns an in-depth study of characters and social interactions in a 17-year dream journal from an adult woman. Its purpose was to test claims that follow from a cognitive theory of dreams. It began using the search capabilities of Dreambank.net to see if consistency over time and continuity with waking thoughts and concerns found in other studies also holds true for this case. With clarifications from the dreamer and careful analysis of all data, it went on to develop a new understanding of discontinuities between dream content and waking thoughts and concern.

Those who support a cognitive theory of dreams believe in an almost literal continuity between dream content and waking life thoughts and concerns. Sex dreams could be utilized to exemplify this statement. According to cognitive theory, if someone has a sexual relationship with someone in a dream, that would signify that the dreamer is either having a waking sexual relationship with that person or entertains waking fantasies about having a sexual relationship with that person. The premise of this study was a belief that this is not always the case.

The in-depth analysis asked various questions such as those that follow. Is appearance of dream characters strictly continuous with waking life experiences and concerns? If there are exceptions, what are they and what if any themes can be identified to shed light on why these exceptions occur? Are the exceptions deeper or more abstract metaphoric expressions that require more in-depth exploration to uncover the actual connection to waking life? Are the character appearances consistent over time or continuous with waking life, recognizing that in some cases it could be both or neither? Do the dreams of this individual support the cognitive theory of dreams? For example, are violent interactions in

dreams representative of waking life thoughts or experiences? The study allowed for fluidity of addressing questions while studying this dream series.

The in-depth analysis of one woman's 17-year dream series provided examples of the discontinuity between dream content and waking thoughts and concerns. This study was built on similar studies that have been conducted, and further advances our understanding of dreams and their specific meaning for the individual. Findings related to unusual characteristics of dreams that had yet to be studied are especially useful in furthering our understanding of dreams and how that understanding can enhance understanding of the individual dreamer. The results of this study offer further proof of the individuality and individual meaning of dreams. It also adds to current understanding of various elements in dreams. By focusing on one individual, further shows dreambank.net as a useful tool for an individual to use in exploring his/her own dreams and enhancing his/her understanding of self.

Art Funkhouser, PhD

Dream Group to Work on Everyday Dreams

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.

Art Funkhouser, PhD

Ten Dimensions of Dream Meaning

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.

Jayne Gackenbach, PhD and Beena Kuruvilla

Video Game Play and Dream Bizarreness

In this age of electronic media immersion, it is of increasing interest to investigate the effects of media on dreams. The most immersive media experience is video game play with its audio and visual interactive nature and the long hours often required to master a game. In a series of studies Gackenbach and colleagues have been mapping the effects of heavy video game play on consciousness including dreaming. In this study dream bizarreness was the focus.

Dream bizarreness has been variously thought to be the differentiator between waking and dreaming thought, an indicator of creativity, and most recently, a model for solving the binding problem in consciousness. Initially dream researchers attributed a lot more bizarreness to dreams than subsequent analyses seemed to support. However, with the call that dreams are really more like waking thought than different, the nature of such bizarreness got a bit lost. Revonsuo (2006) argues that an examination of the nature of dream bizarreness offers clues to solving the binding problem in consciousness. That is, how does our phenomenal experience of self in the world, or being conscious, emerge from its biological bases. He points out that “a dream object does not transform randomly into another object, but into an object that shares many semantic or associative features with the first. In the waking state such associations do not intrude into our consciousness, for they are unable to override the externally supplied sensory information” (p. 247). Thus dream bizarreness offers a rare window into the nature of these semantic associative networks at work without their normal waking constraints.

The question herein is, does exposure to electronically mediated worlds in some way affect those associative networks? Previously we have found that dream content is affected using the Hall and Van de Castle scales in lucid and control dreaming. A hint as to what we might find with bizarreness was that there were more imaginary and dead characters in the dreams of hard-core gamers than in the norms of the Hall and Van de Castle scales. Herein we further explored the potential bizarreness of high-end versus low-end gamers, hypothesizing that they would be more bizarre.

Over the course of a calendar year almost 900 college students filled out the questionnaire. Most were women with 87% less than 25 years of age. All were undergraduate students at a western Canadian college. Three-quarters of the data were collected online in an Introductory Psychology mass testing.

Following reading and signing an informed consent, participants were told that there were 6 parts to the questionnaire. A recent dream was collected first. Demographics were gathered followed by a series of questions about their video game playing habits as well as questions about their dream-type experiences of the past. The remainder of the questionnaire dealt with the dream they

just reported, including how long ago it happened, how many hours of sleep they got that night and how many hours of sleep they normally get in order to feel rested. These three questions allowed the selection of only dreams that occurred last night or last week and only from nights where the participant reported being rested. Only 152 dreams fulfilled these criteria and were at least 50 words long. Ninety of these came from low-end gamers and 62 from high-end gamers as determined by four questions. It should be noted that people who have never played a video game are almost impossible to find in a college population.

A judge was trained on Revonsuo and Salmivalli's (1995) "Content Analysis of Bizarreness" scale. This scale identifies a two-step process in scoring dreams for bizarreness with step one being identification of elements in the dream, and only then are these elements scored for bizarreness or non-bizarreness. All 152 dreams were so scored, and in preliminary analysis the bizarreness subscale scores were summed as were the non-bizarreness subscale scores. A 2 (gamer type) X 2(bizarreness level) ANOVA with word count as a covariate was computed on these summary bizarreness scores. Two main effects and an interaction reached significance. As is typically reported there were significantly more overall non-bizarre than bizarre elements in these college students recent dreams ($F(1,149)=395.49, p<.0001$). Also, high-end gamers had more elements scored as either bizarre or non-bizarre than low-end gamers ($F(1,149)=5.45, p<.05$). Finally, gamer type interacted significantly with bizarreness level ($F(1,149)=12.79, p<.0001$). Basically, high-end gamers had more bizarre but fewer non-bizarre elements than low-end gamers. Further analysis into the specifics of these findings will be presented.

The question becomes: Do we take the most parsimonious rationale for this finding or one with some interesting implications? Are gamers' dreams more bizarre because they are exposed to the bizarre elements of gaming during their waking hours? Or is there something deeper going on? Are their semantic networks more diverse and thus are they more creative in solving the binding problem during sleep mentation?

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Jayne Gackenbach, PhD and Beena Kuruvilla

Hall and Van de Castle Content Analysis of Video Game Players' Dreams

Gackenbach and colleagues have been examining the dreams of video game players. Initially these studies examined lucid and control dreams in gamers sleep but then turned to an examination of the content of their dreams using the Hall and Van de Castle system of content analysis. This system was selected because these scales have one assumption: frequency equals intensity. The Hall and Van de Castle method also allows for high inter-rater reliability, has well-developed norms, and uses categories which are pertinent to waking concerns that may influence dreaming.

In an interview study of 27 hard-core gamers, 50+ dreams were collected and content analyzed. These players' dreams showed a larger effect size for higher dead and imaginary characters, aggression/friendliness percentage and physical aggression than the Hall and Van de Castle norms. But they were lower in bodily misfortunes and dreams with at least one instance of friendliness. Several other variables also showed deviations from the norms. The limits of this preliminary content analysis were that, although the most recent dream was asked for in the interview, in many case dreams were collected from various lengths of time, and that a minimum of 200 dreams is suggested for comparison content analysis.

In the present study, over the course of a calendar year almost 900 college students filled out a questionnaire designed to collect dreams and media use information. Most were women, with 87% less than 25 years of age. All were undergraduate students at a western Canadian college. Three-quarters of the data were collected online in an Introductory Psychology mass testing.

A recent dream was collected as well as various information about video game play history and questions dealing with the dream they just reported, including how long ago it happened. These questions allowed the selection of relatively recent dreams. A second selection criteria was that each dream be at least 50 words in length. With these provisos 229 dreams were identified that were recalled from last night, last week or last month, were 50 words in length, and were dreamt by individuals classified as either low-end or high-end video game players. However, as with previous research on gaming, the high-end gamers tended to be male (Males=61; Females=25), while the low-end ones tended to be female (Males=14; Females=129). For the purposes of analysis gender was collapsed into gamer categories.

These recent dreams collected via questionnaire were then compared to those collected from the interviews of hard-core gamers regardless of sex. In both sets of data there are more males than females; both were college students at the same Canadian college; and both were identified as high-end gamers by the same four questions. The differences are that this questionnaire sample is of more recently recalled dreams relative to the longer recall of the interview sample. Thus a comparison of the samples allows us to consider if relatively recent dreams collected anonymously offer support for the earlier findings.

Of the 24 subscale percentages available on the Dream SAT sheet, in the original interview dream collection set, half showed significant differences from the male norms. In this set of questionnaire collected recent dreams, again half were significantly different from the male norms. In some cases the differences from norms were the same: more familiar characters, more dead and imaginary characters, and dreams with at least one instance of aggression, friendliness, sexuality, misfortune, and good fortune. In this last set of percentages all dreams in both data sets of high end gamers evidenced fewer instances than the norms.

Some subscales show a difference from norms where one did not exist earlier: fewer male/female percentages, more indoor settings, and, for the subscales regarding dreams with at least one instance, success and striving were lower than in the norms. Some differences from norms reported earlier disappeared in this dream set. That is, there was no difference in aggression/friendliness, physical aggression, self-negativity, and bodily misfortunes. Finally, in only one case was the direction of the finding for the recent questionnaire dreams different from the interview collected dreams (i.e., friend characters were higher than norms while in the interview dreams they were significantly lower).

These results will be discussed as well as analyses of infrequent gamers relative to the norms.

Aline Gauchat, Baccalaureate student in psychology

Thematic Content of Recurrent Dreams in 11-year-old Children

Recurrent dreams are considered to be psychologically important by dream theorists and clinicians. Although recurrent dreams have been studied in adults, no study has assessed their contents in children. 143 11 year-old children taking part in a longitudinal study completed a questionnaire concerning their dreams. 43 children reported recurrent dreams and provided a written description of their contents. The most frequently reported theme (33%) involved "facing a monster" followed by "death of a family member" (12%). Themes of "being chased", "being in a car accident" and "having a stranger entering, or trying to enter into the dreamer's house" were each reported in 9% of children. Themes involving the "death of the dreamer", and "walking at night and being threatened" were each present in 7% of the reports. Finally, "being late" and "animals becoming increasing larger" were reported in 5% of the children's recurrent dreams. Negative emotions predominated in 53% of the dream reports, 42% were affectively neutral, and only 5% were described as being positive. These preliminary results reveal marked differences between the contents of children's versus adult recurrent dreams. These differences may reflect developmental aspects of cognitive and representational abilities. In addition, the results have implications for recently proposed evolutionary theories of dream function.

Sandy Ginsberg, MS, MFT

Revealing the "Third Perspective of the Dream" by Taking Action

First the dream comes as imagery. When people awake, they often tell the dream or write it in a journal, translating the information to the realm of language and offering the message a second opportunity to come through to the dreamer. Switching realms in this way, the dream's message is given a second avenue to deliver a message. When dreamers provide a further opportunity, or "a third perspective," they give themselves yet another chance to deepen the message of the dream. This "third perspective" becomes available when someone manifests the dream in the waking world in some physical way. It may be by creating art, cooking, building something, or by going somewhere, etc.

The essence of this "third perspective" is to attend to that part of the dream that nags at the dreamer as if to say, "You haven't dealt with me yet." The telling or journaling wasn't quite enough to help reveal the meaning, and so it calls for more. Attending to that aspect in a physical, active way is the "third perspective" to revealing the dream's intention.

This workshop provides an opportunity to recognize the difference in the various ways of perceiving the dream. We will discuss the methods that can be used clinically to help the dreamer to translate image to language, and language to deeper meaning.

I was first impressed with the devotion that Dennis Schmidt had when he followed a dream to a South Pacific Island and learned to swim because a dream showed him that he would. That investment of physical action is not always called for in order to get a deeper meaning from the dream, but often the "do-ing" of some activity can be quite helpful in honoring the message of a dream.

This physical manifesting of an aspect of the dream can be extremely helpful, and I want to demonstrate that by offering an opportunity to collage a dream image that feels incomplete, in order to possibly learn a deeper meaning. We will also discuss a variety of ways the participants can take their dreams into the waking world and manifest them in order to honor the aspects that are particularly curious.

Ann Goelitz, LCSW, PhD Candidate

The Emotional Content of Dreams

It is the hypothesis of this study that the dreams of trauma survivors contain more emotions and more intense emotions than the dreams of non-trauma survivors. It is further hypothesized that the dreams of survivors of human designed traumas contain more emotions and more intense emotions than dreams of survivors of traumas not of human design. Testing a third hypothesis that using both the Hartmann and Hall/Van de Castle scales to quantitatively code emotional content of dreams will confirm hypotheses one and two, these hypotheses will be examined utilizing both scales. Toward this end, the emotional content of trauma survivors' dreams will be analyzed and the results compared to the emotional content of general dreams. Trauma survivors' dreams will be examined further. They will be separated into two groups, designated

by trauma source, and their emotional content will be compared. The dreams will be studied in an attempt to ascertain what, if any, differences exist between the emotions contained in the dreams. Differences in the emotional content of dreams will be delineated. It is expected that the two scales will obtain similar results.

Although the study will be primarily quantitative, the dreams will also be qualitatively analyzed. Qualitative data will be used in conjunction with and in support of the quantitative coding systems utilized in the study. If the two coding systems do not obtain similar results, it is expected that the subsequent qualitative analysis of dreams will uncover reasons for the differences. Qualitative analysis may also identify new categories for future dream content analysis.

The study will utilize ≥ 100 general dreams and ≥ 100 dreams of trauma survivors. At least 50 of the dreams of trauma survivors will be from individuals affected by trauma not of human design, such as life-threatening illness, and at least 50 will be from individuals affected by human designed trauma such as child abuse, domestic violence, rape, and war. The study will focus only on the dreams of women because there are reported gender differences in dream content and in how trauma is processed.

Robert P. Gongloff

Determining and Honoring the Themes in Your Dreams

Themes reflect the major issues going on in one's life. A theme is the important message, idea, or perception that a dream is attempting to bring to your conscious mind. Following are some key questions one can ask to aid in determining the theme of a dream: 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? 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.

Robert P. Gongloff

Morning "Theme" Group

Themes reflect the major issues going on in one's life. A theme is the important message, idea, or perception that a dream is attempting to bring to your conscious mind. Following are some key questions one can ask to aid in determining the theme of a dream: 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? 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.

Gary Goodwin, MA with David Jenkins, MS, PhD; Carol Dianne Warner, MA, MSW; Lesley Zaret, MSW, Suzanne Carter, PhD

Tips, Tools, and Techniques for Dream Group Leaders (Panel)

David Jenkins, PhD

You are NOT the Dreamer: Someone is Impersonating You in Your Sleep!

This is a look at the distinction between the Awake-I and the Dream-I. Dream work becomes radically different – simpler and clearer – when we proceed from the view that the Dream-I is someone with different needs and requirements from the Awake-I.

You wake up in the morning and say "I had a dream last night." But the "I" in the dream lives in a much more volatile reality with a different set of people and quite different rules from that of the Waking-I. The laws of physics, logic, relationships, even life and death are different during the dream.

Furthermore, the personality and the abilities of the Dream-I are distinct. The Dream-I might fly or talk to ancestors but more often, he or she is a gullible, fearful version of the Waking-I—a wimp.

To see yourself as just one "I" does a disservice to the person who is living your dream life. Instead, consider yourself as living two lives with two (somewhat) related personalities. The task of dream work is then to help the often-falling-apart-Dream-I who lives the dream, not the well-put-together-Awake-I who tells the dream.

When we accept the inevitable fact that the Dream-I will be back tonight in the next dream and we consider what this person needs to hear, we are actually available to help the Dream-I to live their weird and wacky life.

In a dream group, we take it that the Dream-I is present and listening to everyone's contributions. We focus the discussion not on the meaning of the dream but on the reality in which the Dream-I is living. By offering the Dream-I numerous options, we give the Dream-I freedom to change.

When dream work is taken in this way, the Dream-I will become more self-expressed; dreams will become less stressful, more enjoyable and often ecstatic and erotic.

Carol Dianne Warner

In this presentation, I will review the IASD dreamwork ethics statement. I was Chair of the IASD Ethics Committee in 1996 when we were tasked to write a Dreamwork Ethics Statement

for IASD, and will share some key points in its development and evolutionary history. I will discuss my experience with some of the issues that come up in the course on online group dreamwork as per my experience with the IASD Dreams and Spirituality group. I created this group in the year 2000, and I have learned a great deal along the way. Lesley Zaret....

Suzanne Carter

This paper is dedicated to people who resonate with Alice Miller's *Drama of Gifted Child*, overachievers who are good at doing and feeling what they think they should, but not so good at sensing or evoking their authentic selves. It concerns resistance as a barrier to inner truth and dreams and dreamwork as workarounds. Resistance can appear in dreamwork as well—anywhere between the emergence of a dream and the closing words in a session of working with a dream. One challenge in dreamwork is to enable the dreamer, who is the ultimate authority on the dream, to, in his or her own way, glimpse inner truths in spite of his or her own resistance. Several possible methods that have been helpful according to my experience are highlighted, including—staying with the dream, attending to the body, occupying "monkey mind," and the power of dream group work.

Gary Goodwin, MA

Subpersonalities: Our Many Selves That Fill Our Dreams

Dream workers tend to over- or underemphasize the role of subpersonalities found in dreams. Some overemphasize subpersonalities by misquoting Carl Jung. They claim that Jung said that all dreams were about us and not about the external world (Jung actually said we need to learn how to tell when we are dreaming about real people in our real lives and when we are using the actors in our dreams to represent our inner world.). Those who underrecognize the existence of subpersonalities err on the side of looking at the traits our inner actors hold and then trying to link them to some outer event, condition, feeling, etc.

The proper balance and preparation is to know the history of subpersonality theory developed by such people as Carl Jung, Robert Assagioli, Fritz Perls, and Hal and Sidra Stone, grounded by knowledge on how to spot subpersonalities at work in our dreams and daily lives. Once they identified, other work is needed to: understand them, make a place for them, and reconcile them with other, opposing and complimentary subpersonalities.

Subpersonality work makes dream work understandable, manageable, and more useful as learn to decode our inner dramas by recognizing the roles our inner actors play, where they came from, and what future part they might play in upcoming dreams.

David Gordon, PhD

Mindful Dreaming: Holding the Tension of Opposites in Dreams and Waking Life

This workshop is based on evidence from clinical practice that the relief of symptoms in psychotherapy—and everyday life—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 and values of our wiser Self.

This tension is expressed in five archetypal or universal conflicts present throughout most of our dreams—and equally present in the daily dramas of waking life. Every dream suggests one of five ego strategies to be resolved through greater mindfulness of the tension between distraction and solitude; control and surrender (humility); judgment and compassion; attachment and letting go; 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... .”

Rosemary Gosselin, MSW, NCPsyA and Andrée Kingsbury, RN

Metaphors in Motion: Weaving Dance, Dreams and Art

In this time of global transition dreams can lead us to re-imagine our relationships to ourselves, to others, and to our planet. Dreams shed light on our outworn myths and shadow material and help us engage and trust our inner guide. Our work is influenced by Carl Jung, dreamwork pioneer who saw dreams as a force of nature, given to us for the express purpose of fostering our evolution. He maintained that the world can only be transformed one (dreaming) soul at a time and imagination is the key to change.

We wish to share a unique model of dreamwork we've evolved over the past five years in our rural community. We find this model effective in deeply integrating dream material on all levels

– body, mind, and spirit. We combine movement, arts and dreamwork in order to help men and women use their dreams in daily life to work with conflicts in and outside of the group in the service of developing consciousness.

In each three-hour, twice-monthly group, we explore a single dream through discussion and the expressive arts. The group helps the dreamer to be with and amplify the dream energies, safely “holding” the dreamer in his/her work. Our primary focus is in assisting the groups to engage the unconscious and to develop trust in the inner guidance dreams can bring. Sacred Circle Dance from a variety of cultures centers and connects the group and creates a container, shifting the space from ordinary time to dream time. The dance is used both thematically to “set the stage” and ritually to ground the work.

We teach basic Jungian and post-Jungian thought and facilitate amplification of dreams through the expressive arts, dream re-enactment, authentic movement, body meditation, sounding, and working with masks. We look at dreams on both the personal and cultural levels.

Dale E. Graff, MS (Symposium Chair); Christian J. Hallman, PhD, Capt. US Army; Craig Sim Webb

Psi Dreaming in Stressful Military Missions and Canadian Wilderness Environments

Dale E. Graff

Psi Dreaming During the Search for an Abducted US Army General

In December, 1981 Brigadier General (BG) James Dozier, Commander of a NATO unit in Verona, Italy, was abducted from his apartment by an Italian terrorist group known as the Red Brigade. The terrorists moved swiftly at night and took the general to a secret hiding place. An extensive search team composed of US military and civilian personnel was organized and sent to Italy to work with Italian police in an effort to locate and rescue him. The Red Brigade had previously abducted high-ranking Italian officials and within a few weeks murdered them. It was essential that BG Dozier be found as soon as possible if he was to survive his ordeal.

In this presentation, I explain how a series of dreams and synchronicities led me to become a member of the official search team located in Italy as a US Defense Intelligence Agency (DIA) representative. At that time, I had just received a management role with the emergent Department of Defense Stargate remote-viewing unit located at Fort Meade, MD. Part of my responsibilities in the search activity included analysis of technical surveillance data and also to see if psi phenomena of any type could be of assistance in locating, or at least narrowing down search area possibilities. The Italian police had been receiving unsolicited inputs from hundreds

of psi sources worldwide. I was assigned to analyze them and the responses from Stargate remote viewers to see if they had any potential information for locating BG Dozier.

When in the Northern Italian search location at Vicenza during the winter of 1982 I began to experience unusual dreams that seemed to relate to BG Dozier's location. I explain what may have prompted these dreams even in the stressful search environment, and how their content suggested that they had valid information which included dream maps and specific location data. I show how I compiled this data and compared it to a topographic map that led to my selection of the city location where it was later learned that he was held captive. I include dreams that foretold of BG Dozier's eventual successful rescue and the role that Dozier may have had in the specific content of some of these dreams. Even though the data obtained from these dreams could not be acted upon for political reasons, nevertheless, they demonstrate in principle how psi/precognitive dreaming has potential for any type of search project such as locating missing people. I discuss an issue that often occurs for psi data: What is secret, what is private? In summary, I explain how I was able to maintain a dream journal while in an extremely stressful environment, and review the potential benefits of psi/precognitive dreaming for any situation.

Christian J. Hallman

Psi Dreams of US Military Personnel in the Middle East

Between February, 2004 and February, 2005, I was assigned with a US Army Medical Company Combat Stress Control (CSC) unit to the Middle East as a medical officer specializing in mental health. This unit is unique to current US military operations and was created primarily to help minimize psychological trauma including acute stress disorders and post-traumatic stress disorders (PTSD), which are an unfortunate consequence of combat experiences. Some of the major complaints of patients visiting CSC were related to not getting enough rest and quality sleep. During this assignment, I solicited voluntary dream reports from military personnel who came to the clinic. I wanted to discover what types of dreams they experienced and if any of them related to the stresses that brought them to the clinic for treatment. Many of the dream reports that I collected were psi dreams. This presentation summarizes the dream data base reports of 34 psi dreams. Some of the incidents were intuitions or déjà vu experiences. Some of the psi dreams were of past but unknown incidents unrelated to the current assignment; others were precognitive dreams warning of future situations. A surprise finding was that there were as many psi/precognitive dreams about unexpected future situations in the dreamer's home situation as there were of dangers during future military missions. This suggests that the current military operational environment with its instant connection to home situations via Internet and telephone is actually causing additional stresses for some individuals that in previous wars would not have occurred.

The methodology for electing these dream reports and the various dream categories are summarized. Some of the psi dreams are described in detail and recommendations are made for follow-on dream data base collection in combat areas where military units are deployed.

Craig Sim Webb

The Practice and Art of Precognition

That we are sometimes able to accurately perceive the future is amazing. Dreaming it regularly is a great challenge that can become a formidable gift and also a hot fire of personality purification. I have been dealing with this double-edged challenge since age 21 after I nearly drowned on a rafting trip, and I now dream aspects of the future every few days or more. I will discuss the science and art of precognition, offering various examples and sharing both greater implications about the process of fore-knowing and practical techniques for harnessing its fire.

Dale E. Graff

Psi Dreaming During Hazardous Journeys on Remote Canadian Rivers

Since 1969 I have canoed thousands of miles on US and Canadian rivers, with most of my long-distance travels on remote rivers in Quebec, Ontario, Manitoba, Saskatchewan, the Arctic regions of the Northwest Territories and Nunavut. Some of these Canadian river journeys were over 450 miles long and required 3-4 weeks to complete. These remote rivers have huge waterfalls and long white-water canyons. Anxiety that they generate can become a catalyst for dreams that mirror the stress and for dreams that “look ahead” by presenting useful information, including warnings of specific approaching dangers.

In this presentation I describe how dream journaling during these arduous river journeys helped facilitate recall of a variety of dreams. I illustrate the types of recorded dreams and show how they correlated with the existent situations. Some of the dreams reflected physical conditions, some were of psi origin and presented potential future incidents and others were about the home environment or some other distant location. I discuss the practical aspects and the difficulty in maintaining a dream journal when enduring a variety of physical discomfort. I cite a few examples to illustrate the potential utility of psi/precognitive dreams and explain the basic protocol for experiencing them. For some dreams, photographs of incidents on the river help illustrate the dream material.

Some of the dream experiences were of unexpected incidents encountered the following day. One dream was potentially life-saving. Another dream which was lucid alerted me to finding something that was vital for continuation of the trip. This incident was life-changing and led me to the beginning of my dream-journaling career.

For two of these remote Canadian river journeys, individuals several thousands of miles south in the USA were keeping a “psi tracking journal” of my progress on the river. I summarize the results of these long distance psi/psi dreaming experiment and describe a mutual lucid nightmare that occurred when I experienced a serious traumatic situation.

In summary, I show how some of the dreams related to the safety and well being of my companions and myself while we were isolated in a remote region. I conclude by explaining how anyone can experience psi/precognitive dreams even when in uncomfortable physical environments, and how psi/precognitive dreams can provide information for us to be better prepared, to avoid or to prevent the perceived future situation. I provide recommendations on how to distinguish psi dreams from ordinary dreams and how to enhance psi dream proficiency.

Geri Grubbs, Ph.D.

The Archetypal Dimension of Bereavement Dreams

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.

Geri Grubbs, Ph.D.

Meditation and Superconscious Dreaming

Meditation is when the mind and body are still and the heart is open. Peace and joy comes as a by-product of a daily meditation practice that not only affects our outer life, but may also influence our nightly dreams. Because meditation opens the mind to superconsciousness, a state of heightened awareness that goes beyond our daily lives, our dreams may become more transcendent, archetypal, and expressive of death-rebirth and the union of opposites. Such

images come from collective and universal realities and have a distinctly spiritual quality to them. They may address basic existential questions concerning death, loss, and transformation and are often referred to as “big” dreams. About such archetypal dreams, C. G. Jung writes: “They are meant to attract, to convince, to fascinate, and to overpower. They are created out of the primal stuff of revelation and reflect the ever-unique experience of divinity.”

In this morning dream group, there will be approximately 15 minutes of meditation each day, with specific attention drawn to stilling the body and mind through pranayama (breathing techniques). On the first day, we will briefly discuss superconscious dreams, what they tend to be, how meditation inspires them, and their significance as symbols of transformation. The group will then be invited to share dreams that they’ve had that express the superconscious state to them. Those who wish to work further with their dream or dream images will enter the group process of questioning and amplification. The group will then take in the images amplified from their own perspective, meditate on them (with or without guidance, depending on the dream), and when completed, share their personal experiences with it.

On the last day, you will be given suggestions on how to maintain a daily meditation practice.

Rev. Bob Haden, MDiv, STM

Dreams and World Religions: Shadow, Projection and Peace

Karen Armstrong says, “Unless there is some kind of spiritual revolution that can keep abreast of our technological genius, it is unlikely that we will save our planet.” The Dalai Lama says, “The time has now come for all religions to work together for Peace.” This workshop will explore how the tradition of dream work in all religions has and can play a vital role in this endeavor.

Beginning in the axial age (400-100 BCE), all religions came to the same conclusion that at the heart of all things was the imperative of compassion. All religions have a set of morals that would encourage them to “love their neighbor” and promote peace among nations and religions. But paradoxically, all religions also have shadows and project them onto other religions and cultures. Carl Jung says that the most religious places in the world have the darkest shadow (Jerusalem, Bosnia, Ireland, etc.).

This workshop will look at our own (personal and religious) shadows and explore how shadow projections of all religions (collectively and individually) have moved toward destruction and violence rather than compassion. We will then explore how revelations from the dream world and dream work can move us away from violence and towards compassion.

This workshop will be didactic, experiential and participatory. Please bring any dreams that relate to world religions and/or your own (religious and personal) shadow.

Rev. Bob Haden, MDiv, STM

Biblical Dreams and Their Relevance for Decoding Our Nightly Dreams

As we know, all cultures and all religions except for western culture and western religions, honor the dream. Earlier in my life I discounted Biblical dreams. But, after studying Jungian psychology, working on hundreds of my own dreams and others' dreams, I have a new appreciation for Biblical dreams. I now know, from my own dream experience, that dreams are metaphorical, autonomous, and real. This experiential and didactic learning about the dream world has given me a container in which to better understand Biblical dreams.

As I began to take a second look, I got excited about the metaphorical meaning for the Biblical dreamer, could understand how he/she understood this as "God's forgotten language" and realized that each Biblical dream illustrated an aspect of dreamwork. So, in this presentation, we will look at ten Biblical dreams, putting them into context, exploring the meaning for the dreamer (and us) and giving and sharing contemporary dreams that illustrate the dream method of the particular Biblical dream.

Mark Hagen, MA

Dreams, Allegory and Dream Vision

In dreams, yours and mine, there is an adaptive interplay between the individual and the collective. In this dual adaptive process of biologically and culturally inherited and disseminated (seeded) through generations, literary Dream Visions such as Dante's *Divine Comedy* or Lewis Carroll's *Alice in Wonderland* circulate in the language circuitry of social unconscious communication. This dual generational inheritance of dreaming and Dream Vision provides the communicative foundation for the manufacturing of the everyday dream and everyday life. Dreams are literary texts, biographical documents written by individuals influenced by the cultures in which they live. Dreaming is a mental process that we each have inherited in our genetic make-up, to adaptively sort through the daily experiences we encounter in our environments, and express through the languages learned as we have been educated within our various cultures. Dream Vision reveals the literary psychodynamics of the philosophy of mind and the drama of everyday life. The dramatic analysis of dreams sees the dream text narrative as a play meant to be projected, acted out, performed and as such criticized. Humans take up a variety of roles (such as actor and audience) in their own life-story productions, which are then criticized in predominantly visual terms, such as behavior, dress, décor, color and lighting. Popular cultural pressures, frequently expressed in mass-media dramas, shape the spectacle of individual and collective productions in relation to the cultural milieu of a performance. Individuals are often motivated and driven to achieve applause from their audience, thereby maintaining positive self-images. The performance devices, strategies and techniques individual minds use to master impression and anxieties have been researched by Erving Goffman, as in *The Presentation of Self in Everyday Life*: "To the

degree that the individual maintains a show before others that he himself does not believe, he can come to experience a special kind of alienation from self and a special kind of wariness of others." In the words of the French philosopher Jean-Paul Sartre, "Others are hell". Dream Vision makes visible the philosophical framework of factors influencing the work and workings of the mind-body-dramatic communication-adjustment.

In this sense, the dream provides a vision and voice through which to critique the human frame stories of Dream Vision. When the spell of enchantment of communal living fails, the mind's dis-illusionment with social reality is the result. Dis-illusionment and resentment are unconsciously projected and acted out on the communal dream screen and more consciously (for those with access to the unconscious) expressed through the thoughts in poetry, theatre and film.

My presentation will focus on the dream text itself, looking at it from a literary perspective. If the text of a dream has a literary surface and depth dimensions, then the question that can be asked is: Where does a person's mind enter into the story that the dream is attempting to tell?

The dream has many interconnected literary points of entry. This idea was already given literary voice for us by the 19th-century French writer Eugène Sue, whose "*Mysteries of Paris*" uses the metaphor of prostitution as a poetic vehicle of the imagination to travel below the ingratiating surface rituals of society. Sue's melodramatic fiction opens up the lurid and grotesque details of sexuality, money and deviance to our vision. We are invited to see both as a spectator and as a witness the melodramatic contrasts of urban life, of civilization and its discontents.

Louis Hagood Amazing Grace . . . in Your Dreams

Dream incubation has a long history in shamanic and religious traditions as a means of accessing the divine for healing, guidance or inspiration. Since Freud, the divine has been replaced with the unconscious, while Jung offered the Self as the personal divine in the mystical traditions. The presenter will discuss the dreamer who dreams the dream as a response to incubation questions in terms of Freud's id, Jung's Self Winnicott's "not me" and Bion's container as representatives of modern-day divinity.

Dr. Dimitri Halley Dreams and Hooking (up) Physical and Non-Physical Clusters of Variables

We tend to self-deceive. What if we are self-deceiving? Who is going to keep us honest? This attempt to keep ourselves honest occurs much in terms of Jung's theory of compensation where for instance the unconscious dream-image balances the conscious attitude. Dreams are being made by a great movie maker. This movie maker uses scripts, sets and imagery to convey messages and feedback to the dreamer. So we must have that demon (shadow) in us that is going to boycott the plans of the deceiver in us. But this process doesn't limit itself to the psyche. The body is also part of the theatre. The main contention is that the body also expresses the repressed

shadow. Somatic conditions, as manifestations of the shadow, also contrive to curb and compensate the conscious one-sided ego attitude. Take for instance a case of pain in an arm (phantom) of a man who was totally in denial about his anger, whom physicians referred to the author. On “becoming the arm” he started to see how the arm felt. The arm wanted to choke somebody. This compensatory process has been long developed in terms of dream images vis-à-vis the conscious attitude in psychological terms. Yet these compensatory dream images have profound bearing on underlying compensatory somatic processes. Dreams will be presented which depict the compensation of the shadow in conditions as Infertility, Sinusitis, Cancer and Lupus. Dreams reveal the deeper meaning of somatic conditions providing firsthand footage of the mind-body link, at the deeper field level beneath the level of diversity (where psyche and matter appear as separate), where cross-border interaction occurs.

Amber M. Hickey, BA candidate

I'm walking around with no clothes on

*I'm walking around with no clothes on
Another tooth falls out
I'm flying over the moon
And then I hear the sound of my dead grandmother's voice*

This is a sound piece. Everyone will be the artist. I will be the facilitator. I will use technology to create a live soundscape with the voices of people in the audience and sounds from my own dreams. They will be mixed and layered and sewn together and they will eventually break apart into little pieces of the big dreams they came from.

Deborah Armstrong Hickey, PhD., LMFT, RPT-S and Demi Gilbertson, MS

Dream Dolls: Invoking and Conspiring with a Dream Figure Embodied through the Medium of Dollmaking

Dream Enactments! Conspiring with a Dream Figure Embodied in a Doll

This workshop will integrate experiential work designed to shift the participants' consciousness towards that of a waking dream in service of capturing a dream figure, and then conspiring with the dream figure in order to steal gifts from the dream. The process will be that of weaving waking dreams, accompanied by work in expressive media to create a doll embodying the dream figure. The workshop will culminate with enactments where the participants will conspire with the dream dolls to steal their gifts.

Demi Gilbertson, a master dollmaker, will introduce the participants to the art of making a Waschi Doll. Deborah Armstrong Hickey will facilitate the drumming journey and revisiting a

dream through authentic movement. Demi and Deborah will co-lead the processes involved in the workshop.

This workshop will be held on four consecutive days, constituting a series in which each step is essential. Participants may even envision their process in this workshop series to constitute a mythic journey through bringing one dream figure in one dream myth to life.

The leaders have the intention to create a space in which the participants will create a sacred waking dream space in which to work, create, and invoke their dreams. Participants should wear comfortable clothes in which to move and to engage in art.

Deborah Armstrong HICKEY, PhD, LMFT, RPT-S

Developing Awareness of a Personal Mythology through a Dream Education Group in a Community College Setting

Jan Hitchcock, PhD

Un/Common Territories: Dreaming and Poetry

Bridging the humanities and social sciences, I will present material from an integrative review of psychological and literary perspectives on poetry and dreaming. Relationships between poetry and dreaming include, for example, commonalities in use of image and metaphor; in the acceptance of the non-rational; in appreciation of the role of unconscious processes, reverie, and multiple meanings; and in their potential as vehicles for psychological integration. While not all poetry draws equally from this shared territory with dreaming, and certainly other forms of creative expression bear some relationship to dreams as well, I believe there is a compelling case to be made for unique convergences between poetry and dreaming in their origin, form, process, and content.

As reflected by millennia of documented human attention to both, production of dreams and poetry appears universal, tapping, it would seem, powerful primary origins in human experience. And there's also the cross-cultural ubiquity of the phenomena, with dreams and poetic traditions found among all varieties of peoples, including those not relying on written words. My presentation will explore the experience and defining significance of dreaming and poetic processes alike – including how they distinctively reveal our human capacity for generating from within the individual psyche new images and meaning, enlarging the spheres to which we have access and insight, and bridging what has previously been unknown into new consciousness and creation.

Rich literatures exist, offering varied sources of material for further review and integration. The lineages of the relevant literatures are many, including:

- Poets *and* literary critics drawing upon, inquiring into, and/or re-enacting dream processes in poetic creation. Coleridge and Blake are classic examples of poets in this tradition, but more contemporary poets draw extensively and intentionally from dreams and dreaming states.
- Psychoanalysts, from Freud on, for whom dreams and poems represent defensive products, protecting the ego against anxiety and awareness of unacceptable drives, and psychoanalytically-grounded literary critics
- Jungian psychologists for whom the content of dreams represent opportunities for individuation through integration of previously unconscious parts of the self
- Psychologists, notably Hillman, advocating re-configuration of a psychology aligned with humanistic traditions, including more phenomenological engagement with images and imagination
- Practitioners with specific interest in therapeutic work incorporating creative arts (e.g., “transformative language arts”) and/or dreamwork
- Philosophers and cognitive psychologists (a not so anomalous pairing) in pursuit of understanding of how it is we experience poetry, dreaming, and awareness of our selves.

As indicated above, this presentation will draw on many literatures, including from writers who have considered in very insightful ways the interrelationships between poetry and psychology. Most, however, have not focused specifically on poetry and dreaming, and the work of those who have (e.g., Bachelard) could very profitably now be integrated with wider disciplinary perspectives.

Dr. Curtiss Hoffman

Developing the Intuition in Group Dreamwork

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.

Dr. Curtiss Hoffman and Tobi Hoffman

The Stuff That Dreams Are Made On: Create Your Own Dream Pillow!

Curt will begin with a brief overview of archetypal symbolism and how it occurs in dreams, mostly based upon the work of C.G. Jung. He will then discuss how using a collaging process can bring archetypal images in dreams to life. Tobi will show participants examples of her collages which achieve this. She will then provide instructions on how to make a fabric collage on a pre-cut piece which can then be made into a pillow. This portion of the workshop will take no more than 20 minutes. Participants should bring a dream or dream image to work on. They will be invited to choose from a wide assortment of colored and patterned fabric scraps, cut pieces of which will be used to portray the dream imagery. They will be provided with sewing scissors and sewing machines with which they can cut out fabric pieces and affix them to the background piece of muslin fabric. Tobi and Curt will circulate through the room during this stage, answering questions about the process or about the imagery evoked. As a last step, Tobi will use a serger to close off the pillow edges so they are ready for stuffing. Digital photos of the pillow design and its maker will be available upon request, and (with the participant’s approval) be posted to the conference website.

Curtiss Hoffman, PhD with Bob Hoss, MS; Michael Schredl, PhD; Michelle Mangini, BA, SLPA. (Panel)

Dreaming in Multiple Colors – Neurophysiological, Psychological, and Cultural Considerations

Robert J Hoss, MS

Various laboratory studies [1] indicate that when awakened during a REM cycle, 80 to over 90% of the time (depending on the study) the subjects report not only visual dream activity, but that their dreams contain color – either fully colored or some color imagery. Using the UC Santa Cruz “dreambank” database (6,237 colors recalled from 15,245 dream reports), I determined that on average as humans we dominantly report the colors black and white most frequently and

almost equally (20% of the time per color), and the colors red, yellow, blue and green the next most dominantly and again almost equally (about 10 % to 14% of the time per color). As to why 85% or so of the colors we report in our dreams fall into these two groupings, there are both biological as well as psychological theories that try to offer an explanation.

First I will discuss the biological possibility. Early psychological studies on color perception lead to the understanding that the colors red, yellow, green and blue are perceived by that brain as fundamental as opposed to mixtures of other colors. These four colors were termed the “psychological primaries.” We know, however, that the full color spectrum can be created from only three primary colors - red, green and blue (that is how our TV screens work, for example). We also know that our eyes have three color receptors (3 types of cones) with peak sensitivities near the color wavelengths of yellow-red, green and blue-violet. The “opponent process theory” [9] of color perception, however, indicates that even though the rods have 3 peak wavelengths of sensitivity, the brain processes color based on the relative presence of four colors (red, yellow, blue and green) and black and white (dark and light). So there is a conversion that occurs in the brain/eye system that supports the concept of “psychological primaries” plus black and white which may provide a biological reason why the dreaming brain is biased toward these colors in dreams.

There is a further psychological possibility, however. Both Jung and Perls regarded the presence of a balanced pattern of these four colors in a dream as representative of an evolving state of completion within the personality [4, 5, 10]. Jung associated the “primaries” with what he called the four orienting functions of consciousness: feeling (red), intuition (yellow), thinking (blue) and sensation (green). Jung also referred to a symbolic significance of black and white, with blackness representing the unconscious realm, and white or light representing consciousness or new material emerging into consciousness.

The significance of the six colors is likely a bit of both. The brain/eye system would naturally perceive a perfect balance of red, yellow, blue, green and black and white as fully stimulating the visual system in a balanced manner—thus translating those colors psychologically to a similar sense of balance.

While performing that color research, however, I determined that although this norm exists, there also exist very significant differences in dream-color reporting profiles from person to person. We performed some preliminary or exploratory studies which indicated that the colors individuals dream of may differ from the norm based on unique emotional personality. Furthermore, the studies gave some indication that color in dreams responds to what the dreamer is going through emotionally at the time [2]. In one study that Curt Hoffman and I worked on together, reviewing the reported colors in a series of 4,800 dreams that Curt had recorded over a period of 11 years, we were able to actually identify the two dominant periods of emotional stress that had occurred over that 11-year period [2].

In trying to understand the true significance of why a particular dream image takes on a particular color I performed a decade-long investigation of dreams containing color [3, 4]. I used two tools to perform the research.

1) The first was derived from Gestalt therapy, a technique for working with a dream image using role-play which spontaneously surfaces the emotions that the dreamer associates with that image. I scripted the technique into a 6-question approach which provides emotional information without going too deeply into a therapy situation. So with this tool I could understand the emotions within a dream image.

2) The second tool I used was derived from the field of color psychology. Research in this field was designed to associate color with human physiological and emotional responses. It essentially determined a spectrum of emotions that most humans associate with color. This found use in the marketing and packaging and various industries that rely on subliminal emotional attractions to sell product, but it also resulted in some valuable tools such as the Lüscher color test, which relates color and emotion on the basis of color preference. I created a tabular questionnaire from the color to emotional associations derived from this field. It contains a series of emotional statements grouped by colors, based on the emotional associations that color psychology research has found to be most common for various colors. These emotional associations are based on how one “feels” emotionally in the presence of the color, not cultural or memory associations with that color. The dreamer is asked to pick the color on the questionnaire closest to the one dreamed of and then pick the one or more statements they most “connect” with, that most relate to a way they have felt recently.

When the color dream image is worked on, the emotional statements are then correlated both as to wording and as to how they relate to a waking life situation the dreamer is dealing with. I was able to show a fairly consistent correlation between the emotional situations that surface as a dreamer works with a dream image (using the Gestalt approach), and the emotional association that the field of color psychology has generally assigned to that color. The evidence, therefore, supports that we not only dream visually but usually in color and that the colors in our dreams combine with the dream imagery to provide an emotional modifier to that dream image—in essence, that dream color “paints the dream with emotion.”

The emotional nature of most dream color and dream imagery can best be understood by considering the nature and “language” of the dreaming brain. The dreaming brain is not asleep; a great deal of the brain is active and processing information. The midbrain and limbic system, for example, has been shown to be very active in the dream state, perhaps even more at times than in the waking state [6]. Among the many functions of the limbic system, perhaps one of its dominant functions is processing emotion and emotional memories and associations. The amygdala (part of the limbic system), for example, functions to associate sensory information such as imagery with emotion [7]. It does this in the waking state so as to act as an early-

warning system in order that we react quickly to danger. In the sleep state it is reasonable to suggest that it also performs emotion-to-imagery associations. This may extend to color-to-emotion associations. Both the neurological research and the evidence from my own work, in correlating color dream imagery and emotion, suggests that dream imagery and dream color are highly stimulated by emotion and emotional memories. Many other psychologists and researchers also consider dreaming as related to emotional processing. Ernest Hartmann, for example, contends that the “central image” of the dream reflects the emotions of the dreamer and the intensity of that image reflects the intensity of the emotions[8]. Furthermore, the combination of imagery and color creates a dream image that can, if understood, richly reveal to the dreamer the unresolved emotional business of the day that the dream is dealing with, thus permitting the waking ego to involve itself in supporting this self-healing process.

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Curtiss Hoffman, PhD

Color is something we tend to take for granted. We may differ on our naming of subtle shades of color, but unless we are blind or color-blind, the basic 6 or 7 primary and secondary colors are things we tend to agree upon. While we take seven-colored rainbows for granted, the number of colors people see in the rainbow turns out to be partly a matter of cultural

conditioning. Physics tells us that the visible light spectrum is actually a continuous band, without coherent divisions between wavelengths. Each culture determines how to divide this band into discrete colors, and it is surely no accident that the number of colors Westerners perceive in the rainbow is the same as that of the days of the week and also the same as the number of "moving" heavenly bodies, the planets, which are visible to the naked eye.

The color red is often used as a mediating term in the fundamental opposition between light and darkness, white and black, and it often stands for color generally. Victor Turner has explored the widespread cultural classification of colors into white, black, and red. Among the Ndembu of Angola and Zambia,

These are the only colours for which [they] possess primary terms. Terms for other colours are either derivatives from these...or consist of descriptive and metaphorical phrases, as in the case of 'green', *meji amatamba*, which means 'water of sweet potato leaves'. Very frequently, colours which we would distinguish from white, red and black are by Ndembu linguistically identified by them. Blue cloth, for example, is described as 'black cloth', and yellow or orange objects are lumped together as 'red'. [1]

The significations of these three "primary" colors for the Ndembu are common to many cultures: red is feminine and associated with menstrual blood, while white is associated with masculine political and ritual power, and black with death and sorcery. Turner has followed this common set through the mythologies of many cultures, ethnographic as well as archaeological.

In the ancient Middle East, the Egyptians referred to the Mediterranean Sea as "The Great Green." In Sumer, the word for the dark blue stone lapis lazuli meant "dark stone." For the Sumerians, there were only five principal colors—white, black, red, yellow, and green—each of which corresponded to one of the Four Quarters of the universe plus the center, the sacred city of Nippur [2, 3]. Homer repeatedly refers to the Aegean Sea as "the wine-dark sea"[4]. The dye known as Tyrian purple, derived from the *murex* snail and used to color the garments of members of the imperial family in Rome, looks crimson to our eyes. We should not imagine that the visual apparatus or optical cortex of the eastern Mediterranean Bronze Age and Iron Age peoples differed from our own in any significant degree. Therefore we must interpret these differences as being cultural.

The division into black, white, yellow, and red is also emblematic of the four stages of the alchemical process: *nigredo*, *albedo*, *citrinitas*, and *rubedo*. Jung notes that eventually the *citrinitas* phase dropped out of common usage, leaving only black, white, and red [5].

An old Irish poem describes Fionn MacCumhaill's wolfhound in the following terms:

*Yellow legs had Bran,
Both sides black and her belly white,
Above her loins a speckled back,
And two crimson ears very red. [6]*

These four colors are also very prominent in Native American cosmologies across the North American continent. The best-known example is surely Black Elk's famous vision, which may be considered as a dream or at least an altered state, since as a 9-year-old boy Black Elk was unconscious for an extended period of time when he had this vision. Throughout the vision he encounters groupings of horses in fours: black, white, sorrel, and buckskin, representing the west, north, east, and south directions, respectively. In the course of the vision there are many other references to a four-fold division of the universe, with a possible six-fold division if the above (blue, sky) and the below (green, earth) are added. These are the "6 Grandfathers" whom Black Elk meets and who empower him.[7]

George Hammell has emphasized the importance which colored items had to Native peoples in the Northeast, because of the symbolism inherent in their color. He has attempted to position these objects within the semiotic context of the cultures:

...whiteness (which also connotes transparency) and sky blue-greenness connote the cognitive and social aspect of life, the purposiveness of mind, knowledge, and greatest being, as do light, bright, and white things generally. These colors are good to think (with) . . . Within the northeastern Woodland Indians' mythical realities, material substance is a manifestation of color, rather than color being simply a physical property of substance. White light, white shell, white flint, white wolf, white otter, and other white entities form a ritually semantic set, because they are material manifestations of whiteness . . . Whiteness, sky blue-greenness, redness, and blackness invest the entities of which they are perceptually salient attributes with numinosity; that is with ideational, as well as with aesthetic, significance. [8]

He has further emphasized the importance of white, black and red as representative of states of being:

The colors white, black, and red potentially organize ritual states-of-being and ritual material culture into either triadic or dyadic contrastive-complementary sets. White social states-of-being, black asocial states-of-being, and red anti-social states-of-being form the one contrastive-complementary, triadic set; white *and* red social states-of-being in contrast to black asocial states-of-being form one dyadic opposition; and white social states-of-being in contrast to black and red, anti-social states-of-being form the other. . . for example, white (-ness), the color of (day)light and thus of life itself, is the most potent color, and the most highly evaluated color if that potency is consecrated to socially constructive purposes. However, white *and* red are both *potent* colors, since they are generally identified with the sentient aspect and the animate aspect (i.e., blood) of life, respectively. . . When conjoined, white and red manifest the sentient and animate aspect of social states-of-being, and are most frequently contrasted to black states-of-being, characterized by the absence of sentience and animacy, as in states of mourning." [8]

In terms of material culture, Hammell considers that this semiotic system,

most probably accounts for the differential and deferential disposal in mortuary contexts during the Terminal Archaic and during the Early and Middle Woodland periods of white (marine) shell, white freshwater pearls, white (~ transparent) rock crystal, white chalcedony, white (muscovite) mica, white free-state metals (silver, galena); red cedar, red ocher (hematite), red chalcedony, red jasper, red pipestone (catlinite), red native copper; and black charcoal, black obsidian, black chalcedony (and chert), black (biotite) mica, and black meteoric iron.” [9]

In fact, these materials occur at Native American archaeological sites, including one excavated by the author which served as transit stations for the trans-shipment of these strongly colored items to ritual locations.[10]

Thus, in addition to the neurophysiologically determined color system of red, green, blue, and yellow, there appears to be a widespread second system of four colors: red, white, black, and a fourth color which varies among blue, green, and yellow. The attributions of these colors to the directions and the elements varies widely, and appears to be somewhat due to local geographic or environmental parameters, but the set remains constant as a set of four with these largely invariant place-holders.

These colors also appear in dreams as sets of four. I will use my own database of ca. 7,500 entries, as well as smaller inventories of student dreams collected during my Spring 2008 Culture and Consciousness course, to explore how these two sets of colors appear. My hypothesis is that the particular set of four colors which appears in dreams is at least somewhat dependent upon the dream's content and cultural context.

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Michael Schredl, PhD

Several studies carried out in the first half of the twentieth century had large numbers of persons who reported that they did not see colors in their dreams. Schwitzgebel (2003) repeated the Middleton study over 50 years later and found that only 4.4% of the participants reported no colors in their dreams, compared to 40% in the earlier study (Middleton, 1942).

The present study was designed to investigate whether memory processes play a role in explaining why some persons state that their dreams are black and white.

Method. The sample included 49 persons whose mean age was 21.8 years ($SD = 3.4$). These 40 women and 9 men were mainly psychology students. First, the participants completed the dream questionnaire including items eliciting the frequency of color dreams, black and white dreams and dreams without remembering colors explicitly. Then the two visual memory tasks were carried out. At the end of the session the participants received the dream record sheet which they were to return to one of the experimenters after recording the next dream directly upon awakening. Of 49 participants, 32 persons returned their dream record sheets.

Results and Discussion. Retrospectively, the participants estimated that 59.2% of the dream objects were colored. The percentage for colored objects, however, was significantly higher for the dream reports where the colors were elicited directly upon awakening (82.8%).

The percentage of explicitly recalled black and white dream elements was very small; 9.4% of the dreams in retrospect and 2.7% in the diary dreams. Dream-recall frequency and the score of the circus-picture task were related significantly to two of the percentages regarding black and white dreams

To summarize, the present study indicates that memory plays an important role in explaining why some persons say their dreams are black and white. It would be very interesting to carry out studies including extensive training of color memory in waking life and in dream recall in order to investigate whether highly trained persons still have some dreams or dream elements that are in black and white. In order to control for all possible biases, it would be necessary to elicit whether the participants have ever watched black and white films (since the age of first regular exposure to color TV and movies affect the percentage of black and white dreams). The continuity hypothesis (cf. Schredl, 2003) would predict that at least a small portion of dream elements might be black and white if related experiences were present in the waking life of the participant.

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Ruth Hoskins, PhD, HHS, LCSW, BCD

Research on Dream Incubation and Techniques to Solve Problems during Sleep

Research will be presented on dream incubation. Effortless Meditation Therapy (EMT) used during the day to reduce stress and stimulate night-time dreams to solve problems during sleep will be taught. A three-step dream incubation model to encourage the unconscious mind to solve problems during sleep will be compared to the eight-step model used in the research. The results: At the conclusion of the four-month research project, three quarters of the participants recalled dreams, and 100% of the participants reported that the application of the dream incubation technique stimulated dreams, helped solve problems and improved emotional, physical, and spiritual health. A revised three-step dream incubation model and the benefits of Effortless Meditation Therapy (EMT) to stimulate night-time dreams will be presented. The techniques will show that incubating a dream for the purpose of solving a problem during sleep may help solve problems.

Caroline L. Horton

Diary Study Investigations of the Retrieval of Dream Memories

Objectives:

Humans dream every night although their memories for these experiences are very poor. Whilst the physiology of the sleeping brain impairs the encoding of dreams, retrieval processes depend upon autobiographical functioning. The retrieval of dreams was compared to the retrieval of waking autobiographical events in order to explore the profile of remembering dreams. It was predicted that dream memories would be less recallable than events although similarly recognisable, if the memory trace had been encoded but was merely difficult to retrieve.

Design:

Two diary studies were conducted to systematically compare dream and waking event recall and recognition over time. Experiment 1 involved retrospective dreams and events being reported in

a fluency task. Experiment 2 required that current dreams and events be recorded in a diary style, matching the number of dream and event memories, and their time of occurrence. The diary design has been demonstrated to be a reliable method in dream research and overcomes ethical concerns when requesting dream detail more intimately.

Methods:

Whilst 63 Psychology students were recruited, only 25 participants completed the two full experiments. Memory templates were provided. Participants were instructed to generate at least 5 and up to 15 dreams and events out of the laboratory, from the past (at least a week old) for Experiment 1. Templates were completed as soon as waking as was feasible for Experiment 2. Two weeks after materials had been returned memories were recalled as cued by dream and event titles. A week later sentences from reports were re-presented in a recognition task, along with an equal number of lure sentences, matched for characteristic and content features.

Results:

Participants recorded an average of 10 dreams and 9 events in each experiment. Dreams and events were compared along dimensions of characteristic ratings and mode of retrieval. Retrospective dreams were less recallable than retrospective dreams (Experiment 1), whilst current diary dreams were as similarly recallable as events (Experiment 2). All memories were similarly recognisable. In addition dreams were significantly less salient and comprehensible than events, but significantly more surprising and negatively emotional.

Conclusions:

Retrospective dreams seemed not to have been rehearsed as much as retrospective events. A presence of retrieval cues and rehearsal over time ensures that dreams are as accessible as waking autobiographical memories. Dream salience also improves comprehensibility as well as a likelihood of the dream being initially encoded. A positive attitude towards dreams overcomes encoding deficits. Whilst dreams are experientially unique and subject to vast individual differences, they are autobiographical memories which are encoded, controlled, manipulated and retrieved in comparable ways to waking event memories. Cognitive psychology can therefore offer much in the consideration of dream generation, theorising and methodology.

Bob Hoss, MS and Lynne Hoss, MA, EHP

The Dream to Freedom Technique: Opening the Borders between Dreamwork and Energy Psychology

According to many researchers, theorists and psychologists, dreams tend to focus on the most important unfinished emotional processing of the day. Dreamwork has accordingly become an important means of quickly and effectively identifying a critical issue, as opposed to peeling away at surface-level problems and emotional layers until the critical issue surfaces. While dreamwork is useful for identifying or experiencing inner emotions, unless it is part of a more encompassing therapeutic process, dreamwork by itself does not necessarily deal with those 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 “opening the borders” and bridging these the two disciplines, using specific approaches which complement each other, both identification plus reduction of emotional barriers and stress can be affected.

This bridging of disciplines may also have a natural neurological synergy. 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 both a comprehensive dreamworking technique as well as a specific Energy Psychology protocol – and learn how to combine them to reduce stressful emotions that may surface while working with a dream. The workshop will demonstrate: 1. a scripted 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 acupuncture points while holding the problem in mind, to reduce any emotional stress from the issue the dreamwork reveals; and 3. a means for using the dream for creating a closure metaphor, and defining next steps for personal progress, 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 case study demonstration of the technique followed by a step-by-step experiential session, for those attendees who wish to participate and privately work on one of their own dreams. The workshop will include a handout and worksheet.

Diana Ilnicki, MA, BSW

The Link between Past and Present Trauma in Nightmares

For the public at large, there is a certain degree of appreciation for the role of nightmares that arise in the context of traumatic experiences. When nightmares contain elements that seem out of place for a given event, the dreamer's attention is drawn to the anomalies. This makes it problematic to wave off the dreams as specifically related to the identified trauma. If the dreamer can be supported in taking a closer look at the dreams, he or she may discover that, in addition to processing the recent negative experiences, the dreams are also referring back to previous traumas that had never been consciously addressed. Such was the case with several students from Dawson College following the shooting that occurred on the school grounds, September 13, 2006.

Two of these students originated from South Africa, one having survived the genocide in Rwanda and the other having lived under military fire while studying in Nairobi. A third student came to Montréal from a neighbouring province where he grew up in a climate of domestic violence. Given the absence of other options at the time, these traumatic experiences had been normalized. Each student came to Montréal, grateful for the assumed safety and physical distance from the past.

Following the shooting, counselling was made available to the entire student body. Each of the above students questioned some aspect of the nightmares that resulted from the shooting, disturbed by details that did not seem to fit with the recent/local experience. In this way, the nightmares became a portal into the past, an opportunity for each student to revisit what had remained isolated features of a difficult life experience. In addition to other changes, their symptoms of post-traumatic stress diminished or were resolved, and they acquired an appreciation for the relationship between waking life and dreams.

Oliver Jaar

Conditioning helps acquiring consciousness during dreams

Until recently, lucid dreams were considered an esoteric phenomenon. However, in the last 20 years they have been the subject of an increasing number of studies. Although very few individuals can experience them "on demand", rendering their study a difficult task, classical conditioning might be a solution.

A subject that has associated an audio stimulation to the execution of a "reality check" should acquire the reflex to consider his environment from a critical viewpoint after hearing this audio stimulus, even during a dream. Three subjects, equipped with portable MP3 players randomly exposing them to an audio stimulus, had to do a "reality check" as soon as they've heard it. After three days of conditioning, they slept two nights in the laboratory during which they were

exposed to the audio stimuli every two REM sleep periods. If they achieved lucidity, they were asked to perform three left-right eye movements, such a signal being recorded with the EOG.

Even with a limited number of subjects, one night out of two, consciousness was achieved during a single dream. For those rarely experiencing lucid dreams, this method seems to have improved their chances of being lucid while sleeping, but only in the presence of the audio stimulations. Further investigation is needed.

Elizabeth Jeffries, BA and Nicholas E. Brink, PhD

The Roots of Healing Dreamwork in Welsh Mythology

This workshop continues last year's IASD workshop that dealt with the Second Branch of the Mabinogion, the story of Branwen, Daughter of Llyr (1991). The Third Branch of The Mabinogion (1) continues the story of Pryderi and Manawydan. Examined as a dream of our ancestors, this story portrays our continued struggle with facing threats, avenging humiliation, and seeking the path of greatest integrity.

Clara Hill (2004) suggests that dreams can reflect experiences of waking life, parts of self, the dream experience itself, spiritual issues and relationship issues. Dealing with seeking the path of integrity while facing humiliation and vengeance cuts across several of Hill's categories, the struggle between parts of self, spiritual issues and relationship issues.

After the struggles with the shadow in the Second Branch, Manawydan is found with nothing. Pryderi is the son of Pwyll and Rhiannon. Pwyll won the hand of Rhiannon through her magic and the humiliation of her unwanted suitor, Gwawl. In the Third Branch, Pwyll supports the "ungrasping" Manawydan by arranging for him to marry his widowed mother, Rhiannon, and thus gain the wealth of Dyfed, but a mist falls over Dyfed and when it clears only Rhiannon, Manawydan, Pryderi and his wife Cigfa remain to wander for two years before going to England where they first successfully make saddles, then shields and finally shoes, but each time their competition threatens their lives. Three times Pryderi wants to stay and fight but Manawydan seeks to avoid violence by moving on to another town before they finally return to Dyfed.

In Dyfed their dogs bristle in fear on finding a shining white boar that they track to a fortress. Pryderi follows the dogs inside where he becomes trapped by touching a golden bowl. Rhiannon goes to find him and also becomes trapped, whereupon Manawydan and Cigfa return to England to make shoes until again their lives are threatened so they return to Dyfed, this time with wheat to plant. At the harvest they find the first field stripped of wheat, then a second field in the same condition. That night Manawydan sees a host of mice come to the field. He caught a fat, slow moving mouse that he plans to hang as a thief. He is asked by a clerk, then a priest and finally a bishop not to hang the mouse. Upon the refusal of their request the bishop offers him horses and gold and finally the release of Pryderi and Rhiannon from his spell to free the mouse—who

happens to be the Bishop's pregnant wife, under a spell to avenge cruelty toward his friend Gwawl.

This workshop is a dream group exploring the story Manawydan as a dream/myth. It is our belief that we each gain much personal growth by experiencing the myths of our culture when we examine and understand them as dreams, facilitated by a dream group.

David Jenkins, PhD

Dream Work: The Rashomon Approach

In Akira Kurosawa's film, *Rashomon* (1950), 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 dream work 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 Kurosawa's masterpiece. 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 dream work. We will use Gestalt, variations on the "If it were my dream . . ." technique, the "Movie method", Completion and other techniques. See my websites, DreamReplay.com and 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.

Tracey L. Kahan, PhD with Emily Luther, Jenny Imberi and Megan Thompson

Emotional Intensity in Dreaming: Associations with Reflective Awareness in Dreaming and Waking Cognitive Style

Purpose: Typical dream experiences, especially those occurring during REM sleep, are presumed to involve greater emotional activation than typical waking experiences (e.g., Hartmann & Brezler, 2008; Hobson, 1988). The present study addressed three questions:

1) Do participants typically report greater emotional intensity associated with their dreaming experiences than with their waking experiences? 2) Does the intensity of emotion in dreaming predict reflective awareness in dreaming? and 3) Are there associations between emotion in dreaming and waking cognitive style?

Method: Two samples of dreaming experiences and two samples of waking experiences were obtained from 92 undergraduates as part of a larger study comparing the cognitive, affective, and metacognitive qualities of dreaming and waking. After providing a narrative report of the dream upon morning awakening, participants evaluated the metacognitive, cognitive, and phenomenological qualities of the experience using, respectively, the Metacognitive, Cognitive, and Affective Experiences questionnaire (MACE) and the Subjective Experiences Rating Scale (SERS). Parallel samples were obtained from participants during their waking experiences (see Kahan, 2001, for a review of research conducted with this procedure). Participants also completed the Kentucky Inventory of Mindfulness Skills (KIMS) scale and the Private Self-Consciousness scale (PSC).

Results:

Emotional intensity, as measured by the SERS, was significantly greater for dreaming experiences than for waking experiences ($p < .001$). Emotional intensity in dreaming experiences (EID) was predictive of *reduced* reflective awareness in dreaming. Also, EID was significantly *negatively* correlated with the “Describe” sub-scale of the KIMS and with the Public Self-Consciousness sub-scale of the PSC ($p < .01$).

Discussion: Consistent with research conducted by Nielsen, Kuiken, & McGregor (1989), our results suggest that reflective awareness is *less* likely to occur in the presence of intense emotion. We discuss the outcomes in relation to recent efforts to characterize the relationship between emotion and cognition in dreaming and offer an alternative explanation that emphasizes capacity limitations of cognitive processing during dreaming.

Jacob Kaminker, MA

Dream as Moral Parable

This presentation will begin with a look into a Jungian concept of Self and how that concept relates to cultural G-d images. Dreams will be compared to religious parables of different traditions and the way those parables guide towards a cultural norm. The processes by which religious parables shape cultural norms parallel the processes by which dreams have the ability to shape value systems. Both dreams and parables guide towards connecting with a Self concept which itself guides towards moral authenticity.

Morality is a personal code of behavior whereas ethics are a cultural code of behavior. We can understand it for our discussion as the organizing principle for converting insight into action. The Self can be understood as a value-driven guidance system aimed at morality. G-d images in parable can be understood as guiding towards an ethical code. When a parable has enough attention created around it by way of the unconscious attraction to some relevant G-d image, the values associated with this G-d image are reinforced. By aspiring towards these dream and parable-born values, an individual can approach their authentic self. Through interaction with dreams and parables, sequential insights can guide towards a personal morality.

This presentation will look at different ways cultural parables have been approached in the construction of laws and draw comparisons for the formation of self-discipline through dream insight. Concepts to be explored include the use of apophatic versus cataphatic language. This is the dichotomy between a discussion of the divine through labelling what is divine versus a discussion based on what the divine is not.

Apophatic language would include the Taoist understanding that “the Tao that can be told is not the eternal Tao” (Feng, 1989, p. 3). The language offers a looser ethical structure which relies on the individual’s intuitive take on a moral dilemma in the moment.

An example of cataphatic language is the Judeo-Christian idea that G-d is a moral judge who mandates appropriate behavior. The language used in this case promotes stricter ethical guidelines which vary from tradition to tradition. How each tradition builds its G-d images changes their relationship with morality, which is the organizing principle around relative values for actions in the world.

Inseparable from both of these is the allegorical study of religious language. The process of gaining wisdom from these images of the divine can help guide towards greater individual authenticity. This is the function of a parable. Parables are teaching stories that are meant to be taken symbolically and to induce in the reader or story-listener some experience with some aspect of the story.

Dreams can also be interacted with in this way. The quality of the experience of different aspects of a dream can help teach the dreamer like a parable. Through a depth-oriented

witnessing of one's reaction to a parable or a dream, one can find their current place within the fabric of the story. Examples will be provided.

Siamak Khodarahimi, PhD

Dreams in Jungian Psychology: An Instrument for Research, Diagnosis and Treatment in Clinical Practice

The significance of dreams for clinical interpretation varies among psychoanalytical, analytical or depth-psychology, and gestalt-therapy approaches. While in analytic psychology there are many guidelines that help the therapist to integrate a basic approach to dream interpretation into clinical practice, the present study, based on a Jungian approach, incorporates dreams as an instrument for assessment of etiology, psychotherapy process and outcome of treatment for social phobia in a clinical case study. The implications of dreaming in clinical practice, in the etiology of mental illness, and the outcome of therapy are discussed. Dream interpretation is conducted according to a Jungian model that includes written details, reassembly with amplification, and assimilation. It is indicated that a rebellious persona which originated in masculine identification during childhood can manifest itself in dreams as male figures, accompanied by obsessional thoughts, presenting as a clinical feature of social phobia. So dreams can reflect a patient's psychological and physiological needs and offer prognosis for the outcome of psychotherapy. Therefore, dreams can be an instrument for diagnosis, research and treatment of mental disturbances in a clinical setting.

Key words: Dream interpretation, Jungian approach, social phobia, therapy outcome

Philip King, PhD

Statistical and Design Strategies in Dreams Research with Multiple Measurements

Advances in statistics often fail to percolate down to researchers. Articles reach publication in refereed journals without being adequately vetted by statistical experts. A ubiquitous example is the failure to adjust alpha levels to reflect multiple significance tests. Typically in dream research analyses, many tests will be performed, with alpha (probability of a Type I error – falsely concluding that a finding is statistically significant, i. e. “real”) set at the same level (often .05, sometimes .02 or .01) for each test. The problem is that the tests are not independent but are all part of the same study, and the study-wide (“family-wise”) probability of Type I error (α_{FWE}) is greater than alpha. The more tests, the greater the α_{FWE} . For k independent tests, $\alpha_{FWE} = 1 - (1 - \alpha)^k$. Thus with two tests and an alpha of .05, α_{FWE} is *not* .05 but

.0975, with five tests .226, with ten tests .401, with twenty tests .642, with forty tests .871, and with eighty tests .983, or a near certainty of committing a Type 1 error.

Consider a blindfolded archer shooting arrows in proximity to a target that he or she cannot see. The probability of hitting the target quite accidentally is very low with one, or just a few arrows. But give the archer 40 arrows, or 80, and it is highly likely some arrows will find the target, quite by chance. One can see the illogic of the archer then claiming that the arrows that found the target are “significant” (i. e., indicative of some particular ability or skill), while ignoring the far greater number that missed. Yet researchers do not hesitate to trumpet a “statistically significant” finding based on a fixed alpha criterion as meaningful, conveniently discounting the equivalent of failed arrows lying all around: the tests that weren’t “significant.”

In the June and September 2007 issues of *Dreaming*, the eight quantitative studies reported included tests ranging from 22 to 740 in number, with a mean of 290 and a median of 171. *None* of these studies employed “multiplicity adjustment strategies,” i. e., modifications of alpha when multiple tests are performed so that conclusions of “significant” findings are warranted.

Essentially the study-wide alpha, say .05, needs to be parceled out among the various tests. The most conservative way to do this is the Bonferroni adjustment, with the study-wide alpha divided equally among the k tests. This strategy protects against Type 1 error but unduly reduces the power of the test: its ability to reject false null hypotheses. Better alternatives to Bonferroni include the Hochberg and James adjustment strategies. These will be described and applied in re-analyses of some *Dreaming* article findings.

Other research strategies to enhance statistical power require increasing sample size—often possible with large collections of dreams—and strictly limiting the number of tests performed. The latter requires deductive, a priori hypothesis testing approaches rather than common procedures of testing everything against everything else and then seeing what findings emerge.

Gerhard Kloesch and Brigitte Holzinger

Dream Behavior in Austria: Data from a Representative Survey (2007)

Introduction: In February 2007, an epidemiological survey on the sleep and dream behavior of the Austrian population was conducted by the Austrian Sleep Research Association (ASRA). This presentation will report preliminary data on dream behavior in the general Austrian population and discuss the data with findings of a previous survey performed in 1993.

Methods: A representative population of 1000 people aged over 14 was selected by random sampling. Randomizing and face-to-face interviews were carried out by the Austrian Gallup Institute. The questionnaire prepared by the Austrian Sleep Research Association (ASRA)

included questions on sleeping habits (non restorative sleep, use of sleeping medication etc.) and dreaming (dream recall frequency, dream content, nightmare suffering and awareness of dreaming while dreaming).

Results: Dream recall frequency: More than half of the sample (58%) reported that they recalled at least one dream per week. 27% of them reported three or more dreams per week, and 8% said that they dreamed every night. No significant differences were found between females and males, though women found dreams to be more important for their everyday lives than men. Dream content: 26% of the respondents described neutral dreams, 18% pleasant and 7% negative dreams. Day residuals are the predominant topic of all dreams reported (20%), followed by items of the recent past (19%). Dreams related to childhood events (6%) are rare, as are dreams referring to the future (7%). Nightmares: 20% of the total sample reported suffering from nightmares at least occasionally. Awareness of dreaming while dreaming (lucid dreaming): 260 (26%) out of 1000 participants reported occasional lucid dreaming and 43% of them were able to influence the dream content voluntarily.

Discussion: As compared with to the survey performed in 1993, dream recall frequency seems to have remained. Also the distribution of pleasant and unpleasant dreams as well as the occurrence of lucid dreaming remained more or less the same. On the other hand, the frequency of nightmares increased significantly between 1993 and 2007. This finding needs further examination and clarification.

Elena Korabelnikova, PhD

Dreams and Psychological Adaptation

Among many functions of dreams, most authors identify one as the most important: the function of psychological adaptation. In order to study the defensive function of dreaming, we have examined 198 patients with neurotic disorders and 55 healthy subjects. The multiple recordings of dreams were carried out by taping the subjects' dream reports immediately after morning awakening.

In each case a stage of neurotic state was defined: either compensation, subcompensation or decompensation. Various methods of dream research developed by us were used: the method of Dream Content Analysis, which allows evaluation of frequency, character and structure of dreams, and analysis of dreams as model of stress situation (ways of averting the dream's culmination).

At the earlier stage of the disease we have noted the following changes: increasing dream intensity and activating affective experiences (high frequency of emotional reactions during the dream) and complex changes in dream structure.

In phase decompensation dreams, activity intensification was followed by its depression (low frequency of connection between waking up and dreams), keeping negative emotional background. These peculiarities could probably be related to activation of psychological adaptation at the early stages and its destruction at the more severe neurotic stages.

In comparison with healthy subjects, in the group of patients with neurotic disorders, negative ways of averting the culmination of dreams predominated, in both cognitive and affective spheres (negative interpretation and negative emotion), along with the behavior of actively leaving the dream. These responses may reveal the ineffectiveness of coping mechanisms and adaptive processes.

We conclude that peculiarities of psychological adaptation are reflected in dream content.

Kevin Kovelant, MA

Dreams of the Dead: Cross-Cultural Perspectives

Dreams of the dead, or “Visitation Dreams,” have been recorded throughout history and across every culture on the planet. In the West, these dreams have recently been thought to be part of the “healing” process in grief or bereavement. Yet this narrative is only 20 years old. Is this a fair connection to make? By examining these dreams from a broader context, we have a unique opportunity to understand a phenomenon that transcends culture and transcends time, without imposing Western standards upon it. Many traditions, both spiritual (and even psychological) hold that at least some of these encounters, may, in fact, be 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 merely a wishful projection. As a result, we in the West, are quick to avoid any serious inquiry into these dreams, other than to suggest that the dreamer may have been in a temporarily “deficient” state of mind while working through grief, or that these dreams are symbolic of some sort of inner process of “healing.” This in turn, leads to a dishonoring of the deeply personal experience of the dreamer, pathologizing it, while at the same time promoting a kind of narcissism, in which everything that happens is all about the dreamer. It is my suggestion that by actively, genuinely engaging other cultures in discussion of these dreams, we can begin to formulate a much deeper understanding not only of Visitation Dreams, but of the nature of dreaming itself.

Milton Kramer, MD

The Dream Experience: A Systematic Exploration

This presentation is based on his book of the same name. The presentation will begin with a brief review of the historical interest in dreaming and why we study dreaming. It will place dreaming during sleep and give evidence to support our ability to collect and quantify dreaming. Work will be presented showing that dreams reflect psychological differences, are orderly not random, and can be searched for meaning from many points of view. Dreams respond to emotionally significant experiences and have a systematic relationship to waking consciousness, being reactive to pre-sleep thought and proactive to post-sleep affect. The many functions that have been posited for dreaming and the biological concomitants for the dream experience will be described.

Don Kuiken, PhD, Laura Byrtus and Connie Svob

Classifying Dream Anomalies: The 'Style' of Dream Narratives

Using distinctions introduced by Revonsuo and Tarkko (2002; see, also, Revonsuo & Salmivalli, 1995), there seem to be three broad classes of dream anomalies: (1) internal anomalies, i.e., alterations of the intrinsic form of a dream object (e.g., a blue banana); (2) contextual anomalies, i.e., alterations of the relation of a dream object to the surrounding world (e.g., sleeping in a bathtub); and (3) discontinuities, i.e., transformations of a dream object over time (e.g., the metamorphosis of an aphid into a spider). While the procedures for identifying internal and contextual anomalies seem fairly thorough, those for identifying discontinuities seem less well differentiated. The present research is an attempt to refine those procedures and to articulate different patterns of dream anomalies.

Kuiken (1995; 1999) proposed that dream discontinuities imply transformation, suggesting that the identification of discontinuities in dreams is comparable to the identification of theme variations in literary texts (cf. Zholkovsky, 1984; Emmott, 2002). For example, when dream bugs of one kind, aphids, become bugs of another kind, spiders, we have a variation on a bug-pest theme. Numerically aided phenomenological methods (Kuiken & Miall, 2001; Wohl, Kuiken, & Noels, 2006) may be used to identify anomaly structures, i.e., theme variations that are similarly described in different dreams. For example, the following descriptions may be understood as having a common discontinuity structure: (1) "When I looked closer, these aphids suddenly were spiders"; (2) "When I looked closer, my boyfriend had canine molars." Their shared meanings can be paraphrased as: "When I looked closer, an animate dream object became more threatening." The wording of such paraphrases, called constituents, is constrained exclusively by the requirement that it emerges from the comparative effort through which are

captured the similar meanings of these recurrent expressions. When a constituent has been identified, each dream within the available set can be systematically reread to determine the presence or absence of that constituent. Gradually, through repeated reading, an array of such constituents can be identified. These arrays, expanded to include the scored presence or absence of the Revonsuo anomaly categories, can then be cluster-analyzed to classify dreams according to their profiles of co-occurring dream anomalies. To use a literary analogy, these profiles constitute a dream's style. We will report the results of a preliminary study that articulates such dream styles and examines whether they are differentially distributed across impactful dream types (e.g., nightmares, existential dreams).

Don Kuiken, PhD; David Kahn, PhD; Philippe Stenstrom, MSc; Tracey L. Kahan, PhD

Variations in Cognitive and Metacognitive Functions during Dreaming

Recent studies of the neurocognitive networks that support dreaming, supplemented by comparative studies of reasoning and reflection during dreaming and wakefulness, have invited reconsideration of whether dreaming embodies a cognitive failure or a cognitive accomplishment. David Kahn will review the changes that occur in various neurocognitive networks during sleep and discuss evidence that self-organizing brain dynamics diminish the capacity to reflect on implausibilities, incongruities, and discontinuities during ongoing dream imagery. Philippe Stenstrom will discuss evidence that thinking during dreaming is logical and that emotional responses are appropriate, underlining how difficult it is to establish direct associations between sleep neurophysiology and dreaming cognition. Tracey Kahan will report evidence that the incidence of metacognitive events during waking predicts metacognitive skills during dreaming, suggestive of continuity between these two broad domains of consciousness. Don Kuiken will discuss evidence that *both* deficits *and* accomplishments in cognition and metacognition are evident during dreaming, suggesting that close examination of dream anomalies and of their incidence in different dream types may help to address controversies in this area.

Beena Kuruvilla, BA and Jayne Gackenbach, PhD

Threat Simulation Theory and Video Game Play

The function of dreaming has been debated for centuries. Currently, theories suggest that dreams may be a form of emotion regulation or a problem-solving process (Blagrove as cited in Revonsuo, 2000; Kramer, 1991). Recently, an innovative theory presented by Revonsuo hypothesizes that dreaming is an adaptive process with an evolutionary foundation (Revonsuo,

2000). He purports that dreaming allows us to simulate threatening situations in the safety of a virtual environment. This continued practice would allow an individual to better prepare for these dangerous instances, were they to arise in the waking world. Revonsuo provides six tenets within his theory that emphasize the organized nature of dreams, the continuous interaction between the dream and waking worlds, and the high level of perceptual integrity in dreams (Revonsuo, 2000). Support for Revonsuo's theory has been demonstrated in the content analysis of dreams across cultures (including dream analysis in hunter-gatherer societies), neurobiological studies examining neural activity during REM sleep, and research exploring the effects of mental imagery (Gregor as cited in Revonsuo, 2000; Ranganathan et al., 2004; Peretz & Hobson, 1986).

With the immense technological advances that have occurred in the past century, it would be likely that media-induced immersion in virtual reality settings would have effects on dream content and function. Studies have found that high-end gamers, who represent the most multisensory and psychological immersion in media, experience both qualitative and quantitative differences in their dreams, when compared to norms. For instance, a study by Gackenbach (2006) found that gamers experience a higher number of lucid and control dreams. Additionally, the content of gamers' dreams displays variations in the frequency and degree of violence and number of bodily misfortunes (Gackenbach et al., 2007).

The current study seeks to further examine the effects of video game play on dreaming. It is hypothesized that the high-end gamers, who are continuously engaged in interactive threat simulation in the game world, will alleviate their mind of threat simulation duties in the dream world. Thus, these individuals should display a lower frequency of threat simulation dreams. Additionally, it is believed that due to their extensive experience with threat avoidance during video game play, high-end gamers should also adopt more pro-active, aggressive reactions to any threat simulations they do encounter while dreaming.

Currently, we have collected data from approximately 20 high-end and 20 low-end/infrequent gamers. We hope to double this sample size by the end of this testing period. We will then use the DreamThreat Rating Scale, created by Revonuso, to content analyze the dreams of these participants (Revonsuo & Valli, 2000). We will use an analysis of covariance, controlling for sex and dream recall by word count, to examine the differences between these two groups on a number of variables presented in the DreamThreat Rating Scale. It is expected that high-end gamers will show less frequency of threat simulation and more proactive responses to threat simulation in dreams than the comparison group.

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Tom Lane, DMin

Utilizing Central Dream Images & Personal Myth for Integrative Practice NOT TO BE PUBLISHED

Erin Langley, MA with Teresa MacColl, MA; Atava Garcia Swiecicki, MA
Dreaming with our Ancestors

Dreaming with Our Ancestors will chronicle the reconstitution of a dream community that has worked to recover their ancestral traditions through the Master's program in Indigenous Mind at Naropa University, Oakland. As graduate students, each presenter has had at least two years of dream work and indigenous science classes taught by distinguished indigenous elders such as Auntie Mahealani Poe Poe (Hawaiian); Dr. Apela Colorado (Onedia and Frank); Mr. Hale Makua (Hawaiian); Dr. Yacine Koyate (Dogon), Ilarian Mercurieff (Aleut), and Alessandra Belloni (Southern Italian). Several presenters have also studied with Kimmy Johson, PhD and Karen Jaenke, PhD. Each presenter has participated and/or facilitated dream groups for more than four years for students and graduates of the Indigenous Mind program.

We will discuss how our experiences with native elders informed our own journeys to connect with our Celtic and Slavic ancestors through dreaming. Recovering our indigenous minds and capacity to dream as a community required extensive decolonization. We sat with elders not to imbibe their traditions, but to be exposed to the indigenous ways of understanding, which overhaul the western mind. For Erin Langley, visions and dream encounters illuminated the path of remembrance. Learning to live in balance with the Celtic second sight initiated Teresa MacColl into her ancestral traditions. For Atava Garcia Swiecicki, Baba Yaga guided the process of healing. For all three, recovering our indigenous minds required a willingness to walk through our cultural shadows.

By fostering connections with our myriad lineages and learning with elders from around the world, we come together as a global tribe in unprecedented ways. Our very DNA heralds the globalization of the tribes from within us. We will address how to know which lineage(s) to pursue a deeper connection with, what to expect in the midst of decolonization, and how to handle the power that comes with knowing who we are. Finally, we will show how working with our dreams using indigenous protocol has enabled us to bring back the sacred art of tribal dreaming.

Jessica Lara-Carrasco, MSc with Tore A. Nielsen, PhD; Elizaveta Solomonova, BA; Philippe Stenstrom, MSc; Katia Lévrier; Ani Popova, BSc

REM-Sleep Deprivation after a Negative-Emotions Induction task produces a Different Pattern of Dream Incorporation and Dream Emotions across a 10-Day Period

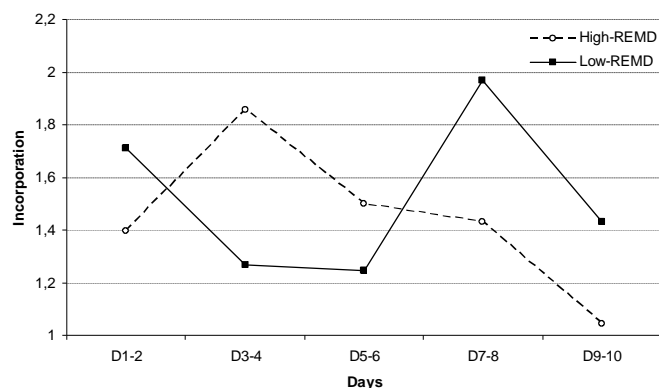
Background: Dream incorporation of salient events (e.g., emotional) has been shown to fluctuate across a 7-day period following a circaseptan morphology. Generally, these events influence dream content the next night (day-residue effect) and about one week later (dream-lag effect). However, the impact of a REM-sleep deprivation on this pattern remains unknown.

Objectives: Using a negative emotions induction task, we assessed the impact of REM-sleep deprivation on the fluctuations of incorporations of pictures across a 10-day-period.

Methods: 30 subjects (23 W; 24.47 ± 4.38 yrs) slept 1 adaptation and 1 experimental night after randomization to high (High-REMD; N=12) or low REM sleep deprivation (Low-REMD; N=18) groups. One hour prior to sleep and 1 hour after morning awakening, subjects viewed sets of 36 neutral and 36 negative pictures. Subjects kept home records of their dreams for a 10-day period, and rated each dream for incorporation of pictures on a 1-9 scale. Scores were averaged over 2 successive days, producing 5 post-experiment time periods per subject: D1-2, D3-4, D5-6, D7-8, D9-10. Mean incorporation was also calculated (D1-10). Finally, each dream incorporation was scored by an independent judge as including either a negative or a neutral picture element, and total scores were computed for the number of negative and neutral pictures incorporated between D1-D5 and between D6-D10. An independent t-test was performed to assess group differences in mean incorporation scores. Repeated-measures ANOVAs assessed the temporal delay of incorporations for each condition, and polynomial curve-fitting assessed fluctuations over time. Another repeated-measure ANOVA assessed valence of picture incorporations (neutral, negative) by time (D1-D5, D6-D10) and REMD group (Low-REMD, High-REM).

Results: High- and Low-REMD groups did not differ in D1-D10 mean incorporation scores (1.45 ± 0.59 vs. 1.52 ± 0.55 ; $t(28) = -$

Temporal delay of incorporation



0.368, $p = 0.715$). They also showed no main effect for temporal delay (High-REMD: $F(4, 8) = 1.504$; $p = 0.288$; Low-REMD: $F(4, 14) = 1.856$; $p = 0.174$). However, while the High-REMD group showed no polynomial trends (all $p = n.s.$), the Low-REMD group demonstrated an exclusive cubic polynomial trend ($F(1, 17) = 6.877$; $p = 0.018$; $R^2=0.798$). Peaks of incorporation were D1-2 and D7-8. Finally, a significant main effect for picture valence showed more incorporations for negative pictures than for neutral ones (0.63 ± 0.17 vs. 0.10 ± 0.04 ; $F(1,28)=8.93$; $p=0.006$); there were no effects for time or group, however.

Conclusions: Fluctuations of picture incorporations across a 10-day period followed the circaseptan morphology in the Low-REMD group only. This suggests that REM sleep deprivation selectively disrupts delayed incorporations of visual stimuli and thus supports the notion that dreaming is implicated in a medium- and perhaps long-term memory consolidation function. The findings are also consistent with the notion that dream incorporations reflect an emotional adaptation process over time.

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Judith R. Larsen, MA, JD

Dreaming Across the Border between Potential and Manifest Life

Quantum physics helps us understand that life is far more complex, layered and paradoxical than we perceive it to be with our five senses. For example, an electron that has a choice of two paths to travel toward a goal is found to travel on either of those paths, depending on which of two different observers measures it. The physicist and philosopher David Bohm applied the tenets of quantum physics to life as we experience it in spacetime. He posited a sensory *explicate order* of experience that unfolds through pulses of energy from an *implicate order* that is the potential for everything. Bohm understood that what is manifest to our senses in the explicate order “is a small quantized wavelike excitation on top of an immense background of energy.” Bohm suggested music is a bridge between implicate and explicate orders because on one side of the note heard *now* is anticipation of the next note, and on the other side is the lingering echo of the note just heard.

As in Bohm's musical metaphor, dreams are a bridge over the border between the explicate sensory world of waking consciousness and the implicate potential for all life. Time dissolves and space is fluid. Dreams include that which is in the foreground of the image field, that which has intensity, but also include that which is attenuated, reflected, and twice, thrice or more removed until it touches the implicate order.

Bohm states that what happens in our explicate order is enfolded back into the implicate order, creating an ever-changing pool of potential. That is, the choices we humans make and the events we experience change the nature of the implicate order. Or, as Carl Jung said in *Answer to Job*, "Whoever knows God has an effect on Him." When a profound dream changes us it may shift the implicate potential as well.

Justina Lasley, MA

Dreamwork Leadership: Opening the Boundaries of the Unconscious

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

Participants will witness the dream's power in helping individuals understand issues in their life that 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 more fulfilled life.

My special interest and research is in personal growth and individuation through dreamwork. Group dreamwork not only affects the dreamer, family and friends, but also the entire world through the ripple effect of change.

Dream group leaders are rewarded, whether volunteers, professionals, or trained therapists. 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 dreamwork and especially dream groups
- The role of leadership
- Organizing the dream group
- Creative methods of dreamwork
- Group problem solving
- Effects of energy and emotions in dreams and waking life
- Resources to enhance leadership

We will explore techniques for listening, observing, and experiencing the dream. Through the workshop, I will share my experience of leading dream groups for over seventeen 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.

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.

Justina Lasley, M.A. Waking Up to Your Dreams

I will lead the group so that we respect the sacredness of the dream. The group opens by establishing trust among the members honoring the integrity of the dream and the confidentiality of the dreamer. Each day I will use a meditation leading into our sacred space. We will look at the emotion and energy of the previous day and relate them to the emotion of the dream shared. Each participant will be able to work through a short personal exercise to help understand a certain aspect of their dream. I will then facilitate the process of analyzing a dream (or dreams) in more depth. I will use different methods of working with dreams so that the participants can gain a wider experience of group dream work. We will then look at the relationship of the dream to the dreamer. Each dream will be ritualized in a manner chosen by the dreamer. The group will close with a meditation honoring the dreams.

Ming-Ni Lee and Don Kuiken, PhD

Reflective Awareness in Dreams Following Loss and Trauma

Quite often dreaming is described as involuntary and unreflective. Some evidence, however, has shown that a certain degree of reflective awareness occurs during everyday dreaming (Kahan, LaBerge, Levitan, & Zimbardo, 1997). Other studies suggest that dreamers sometimes reach a state of explicit lucidity (awareness of dreaming while dreaming); they may remember previous events, reason clearly, and take voluntary action in accordance with self-directed reflection (Gackenbach, 1991; Green & McCreery, 1994; LaBerge, 1985; LaBerge & Gackenbach, 2000). Moreover, recent research has indicated that reflective awareness during impactful dreams (nightmares, existential dreams, and transcendent dreams) is predictive of changes in subsequent waking thoughts and feelings (Kuiken, Lee, Eng, & Singh, 2006). Nevertheless, fundamental theoretical and empirical issues require further exploration.

We propose that, by examining reflective awareness within different types of impactful dreams following loss and trauma, we may enhance our understanding of the self-transformative potential of dreams and their connection with waking life. We have conducted a 2 (loss/trauma

experiences) X 3 (timeframe: within the preceding 6 months, within the preceding 6-12 months, over 3 years ago) cross-sectional study (with a *Comparison Group* that had experienced neither loss nor trauma) to examine the incidence of impactful dream types, reflective awareness within impactful dreams, and dream-induced changes following loss or trauma.

First, participants were asked to complete a series of background measures: *Loss/Trauma Inventory* (Eng, Kuiken, Temme, & Sharma, 2005), *Rumination—Reflection Questionnaire* (Trapnell & Campbell, 1999), *Freiburg Mindfulness Inventory* (Walach, Buchheld, Büttenmüller, Kleinknecht, & Schmidt, 2006), and *Mindful Attention Awareness Scale* (Brown & Ryan, 2003). Then participants were told how to record (online) the first impactful dream that they experienced following the initial laboratory session (i.e., the first dream that seemed at least as impactful as their most impactful dream during the preceding four weeks). To describe this impactful dream, participants were asked to complete a series of dream-related measures: *Impactful Dream Recording*, *Reflective Awareness Questionnaire* (Lee, Kuiken, & Czupryn, 2007), *Impactful Dreams Questionnaire* (Busink & Kuiken, 1996; Kuiken & Sikora, 1993; Kuiken et al., 2006), and *Post-Dream Questionnaire* (Kuiken, et al., 2006). In their final task, which was undertaken on the evening following their impactful dream, they completed the series of measures of waking reflective awareness again (e.g., rumination—reflection, mindfulness; *post-test measure*). This pre-test/post-test design allows us to examine the transformation of waking reflective awareness that may be induced by impactful dreams. The results that we report will highlight the patterns of reflective awareness that emerge during impactful dreams; the distribution of impactful dreams and their associated patterns of reflective awareness following loss and trauma; and the association between reflective awareness during impactful dreams and during waking experience.

Ming-Ni Lee, MS with Joanna Czupryn, BSC and Don Kuiken, PhD

Categories of Reflective Awareness in Dreams

Dreaming is usually single-minded (Rechtschaffen, 1978); i.e., the dreamer experiences events and circumstances within the dream as a fully constituted world. However, dreamers sometimes become aware of dreaming while dreaming, and such “lucidity” regularly entails attention, memory, and reasoning (Gackenbach, 1991; Green & McCreery, 1994; LaBerge, 1985; LaBerge & Gackenbach, 2000; Purcell, Moffitt, & Hoffmann, 1993; Rossi, 1985). However, Barrett (1992) observed the asynchronous appearance of different aspects of cognition during lucid dreaming, suggesting that there are qualitatively different profiles of mental activity, rather than different “levels” on a lucidity “dimension.” Therefore, the objective of this study was to: (1) document the diverse forms of cognition (e.g., remembering events prior to dream onset, anticipating events following dream termination) and attention (e.g., multiple perspectives, making attentional adjustments) that occur during dreaming; and (2) articulate the qualitatively

different profiles of the forms of cognition and attention that constitute types or classes of reflective awareness during dreaming.

We first systematically documented different aspects of dream attention and cognition, and then, using cluster analysis, identified five different classes or categories of reflective awareness:

- (1) Anticipating events within the dream;
- (2) Remembering events within the dream;
- (3) Remembering events that occurred before the dream (events involving general knowledge and skills);
- (4) Remembering events that occurred before the dream (events involving general knowledge and skills); dream déjà vu and multiple spatial perspectives; anticipating and remembering events within the dream;
- (5) Remembering events that occurred before the dream (events related to an internal dream conflict); anticipating and remembering events within the dream (events related to interpersonal tensions).

A further analysis involving dreamers' self-ratings (cf. Lee, Kuiken, & Czupryn, 2007) indicated that dreams in the fourth category were associated with *dual perspectives* (i.e., a form of reflective awareness involving two separate and autonomous agents) and *willed appearances* (i.e., a form of reflective awareness that involves the emergence of dream objects or figures in response to the dreamer's wishes). These findings emphasize that perspectival complexity is characteristic of this type of dreaming. We suggest that departures from the single-mindedness of dreams come in different forms, manifesting different styles of first-person perspective.

Anna Leifer, PhD

The Lingua Franca of Dreams

From the time Freud first mentioned his interest in dreams in 1889, he always referred to them as “absurd” and “a creation of insanity.”

Recent investigations, however, have taken issue with Freud's pronouncements reporting an absence of any contributions from the cortical regions of the brain responsible for the most sophisticated mental processes like planning, abstraction, logical thinking and the contextual flow of memories, as well as the primary visual cortex in charge of receiving visual input from the outside world. Thus what characterizes the neuropsychology of dreaming is the absence of any contributions from the prefrontal convexity that results in the total dependence of dreams on spatial and quasi-spatial forms of synthesis.

With the highest levels of abstraction barred as component contributors, the dream is forced to rely on a highly condensed version of its message, a visual shorthand; it has to rely on condensation. Far from being secretive, the dream speaks as well as it can using those parts of

the brain at its disposal. For this reason, it must supply a great amount of material within a smattering of images.

The dreams of three patients will be presented to illustrate their use of a single individual who produces many associations relevant to the patient's past and current situation.

Anita Leuthold

Illness as Foretold in Dreams

A series of twelve examples will be presented from a rich multitude of dreams which clearly announced and showed the chronological development of a lethal brain tumor that was diagnosed only after the dream series took place. The relatively young surgeon who was very interested in Jung always interpreted his dreams in terms of various symbols and thus failed to see what they were clearly attempting to tell him. The first such dream occurred 11 years before the tumor was correctly diagnosed and he ended up dying at age 51. Had he paid sufficient attention to the objective level of his dreams, it could well have been that the tumor would have been detected earlier and his life prolonged. Although it entails a lot of work, it would be interesting to obtain the dream series of other such patients and in connection with other diseases. In the future, it is hoped that care-givers will ask for and include the dreams of their patients when making a diagnosis or designing treatment plans in order that diseases can be avoided and lives may be saved.

Katia Levrier with Tore Nielsen, PhD; Ani Popova; Sébastien Saucier, PhD; Vanessa Guérin; François Rabbat

Temporal Delays in Non-incorporated Dream Content Following a Virtual Experience

Background: Many studies investigating the relationship between daily events and dreams have observed two types of temporal delay in event incorporations into dreams. Short-term delays are referred to as the day-residue effect and have been appreciated since Freud (1900). Longer delays, approximately one-week, are referred to as the dream-lag effect and are a more recent discovery. These studies have generally linked subjectively important and specific events to their incorporation into dreams. However, non-specific changes in dream content are also possible after exposure to a target event.

Objectives: This study examined the content of dreams following a virtual maze stimulus for evidence of differences in non-maze specific content between day residue and dream-lag dream incorporations.

Methods: 56 participants (45W, 12M; 24.5±3.25 yrs) were exposed to a video game in which they were to find the exit to a 3D maze. They completed the maze under one of four interactive conditions (see accompanying abstract: Nielsen, et al.). They were asked to keep written reports of their dreams for 14 days after the experiment. Post-stimulus dreams of participants who subjectively reported an incorporation of at least 4 (out of 9) in a dream (n=43) were then evaluated for the presence of content that was not specific to the maze. This included scales for assessing #characters, #groups, emotions (fear, confusion, anger, joy), presence/absence of an objective, laboratory experiences and social interactions. Variables were coded from 1 to 5, except for #groups and #characters, which were continuous variables. Variables were dichotomized (values ≥ 2 were considered incorporations). Chi-square tests were used.

Post-stimulation days were separated into 3 time periods: days 1 to 4 (D1-4), days 5 to 8 (D5-8) and days 9 to 12 (D9-12). The occurrence of elements not specific to the maze for the periods D1-4 and D9-12 were statistically compared.

Results: Very few differences between D1-4 and D9-12 were found. A single notable exception was for #groups (Chi-sq=9.23, p=.004; Fisher exact test, 2-tailed). More D9-12 participants reported dreams containing groups (40%) than did D1-4 participants (0%). Analysis by subgroups indicated that this difference was strongest for the TV-act group (Chi-sq=8.08, p=.011; Fisher exact test).

Conclusions: Our failure to find many differences in non-maze specific changes in dream content occurring D1-4 and D9-12 following a stimulus suggests that the processes that might be brought to bear on a memory consolidation function at these two time points are largely similar in nature. Analyses of maze-specific dream content (see companion abstract: Popova, et al.) suggest a similar conclusion. However, the finding of a single robust difference (#groups) specific to the TV-act group, indicates that the two time periods may yet be found to differ if more extensive dream content grids are employed (e.g., Hall & Van de Castle, 1966).

Supported by the Canadian Institutes of Health Research and the Natural Sciences and Engineering Research Council of Canada

Jacquie Lewis, PhD

Dreaming of Animals

The topic of animals in dreams has been of interest to humankind since ancient times, perhaps even before the dawn of history (Van de Castle, 1994). Previous civilizations most often interpreted animal dreams as portents of future events (Debecker, 1974; Lorand, 1974; Van de Castle, 1994). In contrast, modern dream investigators have viewed the presence of animal characters in dreams as representations of sexual impulses (Freud, 1972), as depictions of undesirable character traits (Estes, 1995; Faraday, 1974; Wangyal, 1998), as divine helpers that can offer aid to the dreamer (Barasch, 2000; Priess, 1993), as symbols of personality traits in the dreamer (Garfield, 2001), and as benevolent beings who visit us in dreams (Boss, 1974; Hillman, 1979).

Studies of dream accounts indicate that animals may appear in dreams as representations of physical health (Barasch, 2000), offer psychological insights (Garfield, 2001), inspire poetry (Prelutsky, 1994), offer glimpses into future events (Van de Castle, 1994), or are a call from nature to protect certain species and the ecology (Priess, 1993).

The data on dreams conducted by this presenter was compared to norms developed by Hall–Van de Castle (Domhoff, 1996). Results indicated that of animal-rights activists reported animal dream characters at a much higher rate than the general population. Activists also overwhelmingly had more friendly animal dreams than the public, demonstrating an aggression /friendliness percent that is significantly friendlier toward animals than the general population.

This session will consist of a PowerPoint presentation focusing on how animal dreams have been viewed down through the ages and have been treated in different cultures. Attendees will also be presented with research that examined the dream reports of animal-rights activists. Participants will be able to share their dreams of animals and how these dreams may have impacted their lives.

Jacquie Lewis

Survey Results of Dream Researchers and IRB Experiences

This study explores the experiences of dream researchers with the institutional review board (IRB), or other ethics review committees. A dream researcher email address list was compiled from *Dreaming Journal*, *DreamTime Magazine*, the International Association for the Study of Dreams membership, and author websites. A total of 91 dream researchers were contacted through email. Twenty-seven dream researchers completed the survey. This study offers an understanding of the dream researcher experience with the review board process. Because of the nature of the research, dream researchers conduct a wide variety of research techniques. Some researchers conduct laboratory experiments, others conduct qualitative research, while others conduct quantitative studies outside of the laboratory setting. The findings from this research project should be helpful in understanding how the IRB influences dream research.

Ruth Lingford, Professor of the Practice of Animation, Harvard

Animation and the Dream

Like the dream, animation is often overlooked as trivial and silly, but has the power to illuminate interior worlds. It has intrinsic qualities that make it especially suitable for illustrating or evoking dream experience. Animation is present in many apparently live action films, and is defined as any moving image that is created or mediated on a frame-by frame basis. Common methods of animating include drawing (either on paper or digitally) the phases of movement, moving objects, puppets or human actors frame by frame, and creating models in a digital environment.

Like the dream, animation speaks the language of condensation and distortion. Animation's unique capacity for metamorphosis allows the portrayal of shifting identities, spaces and realities. Animation's ability to control and mediate movement allows the exploration of the particular qualities of dream movement.

The repetition inherent in the animation process can allow an almost trance-like state where unconscious material can surface. Animation has the capacity, and the social permission, to transgress boundaries that demarcate life and death, cleanliness and obscenity, human and animal, subject and object.

This one-hour session comprises a 20-minute lecture, a 30-minutes screening, and 10 minutes for discussion.

Jon Lipsky, Professor of Acting and Playwriting with Jennifer Boyes-Manseau, Actress, Director of Dramamuse at the Canadian Museum of Civilization

Play Your Dreams: Create Potent, Imagistic Theatre Using Dream Enactment

This workshop in re-experiencing dreams will be co-led by Jon Lipsky and Jennifer Boyes-Manseau. Through the process of Dream Enactment, the dreamer will have an opportunity to re-enter the dream space and encounter dream figures. At all times the focus will be, not on analyzing dreams, but on communicating the dream experience to an audience.

By working in a theatrical medium, this workshop takes dream embodiment into three dimensions. At first we will simply tell the dream narratives as we would tell a story around a campfire. But then we

will try to go further and enact the dream, using theatre techniques to shape the settings, characters, and actions of the dreams. The dreamer will play all the parts, and in this way, view the dream from many perspectives.

We will also enter one another's dream, by assisting the dreamer in creating the dreamscape, and by playing some of the parts. By enacting dreams, it is hoped that we will have a more visceral experience of the images from inside rather than outside the dream. It is also hoped that, by enacting the dreams of others and crossing the borders between our imaginal worlds, we will have a better understanding and empathy for each other's imaginative experiences.

We want to emphasize that you don't have to have any experience in acting to do this workshop. You just have to be willing to get up on your feet and tell a good story .

Monique Lortie-Lussier, Monique, PhD; Catherine Sabourin, PhD; Joseph De Koninck, PhD

Ontogenetic Trends and Gender Differences in Dreams: A Normative Study of Canadians

The issue of gender differences in dreams has been long standing. Previous studies, dating back to Hall and Van de Castle (1966) normative study, have documented gender differences in the dreams of young adults. The influence of age on dream content throughout the life cycle has also been explored, but not in a comprehensive manner. There is a need for more systematic and inclusive studies to determine the ontogenetic evolution of dreams from adolescence to late-adulthood among women and men alike. Recent studies of either gender or age differences have been conducted with relatively small samples and dispersed cohorts. We are in the process of establishing norms of dream content for male and female Canadians from 12 to 80 years, encompassing both Anglophones and Francophones. To date, more than 600 subjects, divided into five age groups (12-17, 18-24, 25-39, 40-64, 65-80) have completed a protocol comprising a short dream diary, and a diary of waking events and morning and evening moods. Additionally, dreamers completed questionnaires related to impactful dreams, dream mood and original measures of episodic memory and temporal references. Dreams were analyzed by two independent judges with the Hall and Van de Castle content scales. Preliminary results indicate significant ontogenetic trends in females' dreams on characters, interactions and emotions dimensions. For instance a linear decrease in the number of characters was found, from early adulthood onward. Gender differences appear to be less prominent than previously reported for young adults. This observation is particularly noticeable among older age groups. In addition to these findings, more comprehensive results of ontogenetic trends in male dreams and gender differences across age groups will be reported. The study will also provide information relative

to hypothetical cross-cultural differences with American samples that have been alluded to with respect to women's dreams (Domhoff, 1996).

Athena Lou and Roger Martínez, BA, LADC, NCAC-II

Secrets of Interactive Dream Group Dynamics

The beauty of dream work 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 oneself or individually with a therapist or other dream worker. This method of Group Dream Work, Interactive Group Dream Work, 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 dream images and keeping them from being static as a dream dictionary might do. Interactive Group Dream Work takes this a step further by getting the dreamer to invite the dream group members to participate in the dream by taking the role of each of its characters and symbols. The characters are given their own life as they participate in the dialogue, expressing possible feelings thoughts and ideas that they are experiencing while in the roles of the characters. Once the characters and symbols of the dream are cast, a dialogue takes place that involves the senses, in a way that Calvin Hall recognizes as a type of Dream Theater. 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.

Mary Pat Lynch, PhD

The Three Cauldrons of Poesy: Dreams, Visions and Ancestry

The lack of attention given to dreams and visions in modern Western society presents a formidable barrier to those of us of European descent. How can we connect to traditions of dreaming that are authentic for us, without assuming we can simply adopt whatever we find? Sensitivity to the autonomy of indigenous and tribal cultures, as well as a desire for deeper connection with our own cultural heritage, make it difficult to know how, or indeed where, to begin.

Paths are still open to us, and experience suggests that many paths can lead to wonderful insights and connections. In this paper, I explore dreams, visions, and shamanic journeys as avenues for connecting with the roots of European dreaming cultures. I was born and raised in the United

States, but my ancestry is Irish. Fascinated with Ireland since childhood, I focus on her traditions and history.

Specifically, the Three Cauldrons of Poesy, found in a medieval Irish manuscript, provide the framework for a discussion of how dream incubation can lead to insights about cultural history. The Three Cauldrons appear to have been part of a training program for poets, important visionaries at all times in Irish culture. As such, they offer powerful images for dreams and visions.

My work with the Three Cauldrons, and the experiences of others with this material, are concrete examples of what can happen when we engage our mythopoetic function in a cultural context. The paper considers these examples in the wider framework created by anthropologists like Barbara Tedlock, visionaries like Frank MacEowen, and mythographers like Joseph Campbell.

Munirah MacLean, BA, PGCE

The Dreams of Sheikh Muhyideen Ibn Arabi

Who was Sheikh Muhyideen Ibn Arabi? This presentation offers a biographical view and a definition of Sufism within this context, focusing on the dreams of Ibn Arabi (translated from original sources into English by the Ibn Arabi Society (Oxford & Berkeley), the importance of dreams and spiritual messages in Sufism, dreams as healing in fragmented and pluralistic societies, and the integration of dreams into spiritual practice. Research reflects both ancient (Hadith) and modern (Damascus) practice.

Susan E. Mehrtens, PhD

Prophetic Dreams for Our World in Transformation

I begin by recounting my personal history with what I have come to call my “voice-over” dreams, specific auditory messages that wake me up, conveying information about what is going to happen and what I am to do.

Next I consider the nature and quality of precognitive dreams, in an interactive format drawing on the audience’s own experience. I then present some rules of thumb on how participants can discover their own unique form of precognitive dreaming.

In the third part of my presentation I consider some specific dreams I have had recently, all of them clearly precognitive, that suggest what we might expect in the next few years. I will be interested to hear from participants if any of them have had similar dreams.

In the final section I will provide an overview of our time, and the 4 phases we are currently living in, with the component features of each.

The final section, on why we should feel hopeful about the times ahead, includes discussion of the roadmap we have, perspectives from indigenous cultures (which respect dreams), our role as co-creators and the vision of the Fifth World.

Sandra Moon Dancer, BSc, MHSc. Founder and Executive Director of the Centre of Circlewisdom

Living the Dream: From the Rooftops of the Tibetan World to the Heart of the City of Toronto

In this presentation, Sandra Moon Dancer teaches how to dream consciously. Opening one's heart provides the gateway through which all dreams manifest. The skill of opening one's heart is an essential tool in today's world. To truly hold one's heart open surpasses all personality expectations and beliefs. By doing so, the soul's journey is honoured and integrated into the human being.

World-traveled shaman and healer, Sandra Moon Dancer shares the true inspiring story of how an eleven-year-old Canadian boy brought his childhood dream to life, integrating Eastern and Western borders and bringing the two worlds together. A Tibetan Buddhist heard the dream and invited this boy to travel into the heart of Tibet and China where very few Westerners have ever been allowed to visit. This is part of the healing story of this boy's commitment and desire to self-realize. It is a powerful, moving story. This boy and his eight-year-old sister participated in several Tibetan Buddhist ceremonies at Monasteries such as Kumbum, Ganden and Jokhang. Some of the ceremonies had not been held for hundreds of years. This true story of living the dream against all odds is one of great inspiration. It is a story that transcends borders, politics and beliefs. It is a story that touches and heals our own questions of realizing our dreams. It moves us forward.

Sandra Moon Dancer provides tools on how to Live the Dream. She answers key questions, such as: *Are we meant to keep the Dream World separate from the Waking World? Or is it our time to Live the Dream?* She will facilitate the bridge between visioning for our dreams and manifesting them.

Participants will be given practical tools to ignite conscious dreaming, realize visioning and strengthen focus. Working with the current collective energy, participants will learn how to open their hearts, vision their dreams and bring them into their Waking Worlds. Clear, fun and easy to practice, participants will be inspired to take these teachings into their own lives. Sandra Moon Dancer believes the skill of opening one's heart is essential in this time of Great Awakening. And it is easier than ever to Live the Dream!

Rev. Geoff Nelson, DMin

Dreaming in Church

This paper presentation will report on the project of conducting four dream groups over a year-long period in four churches in Southern California: three Presbyterian Churches and one Unitarian-Universalist church. The method for setting up the groups and the process that each group went through will be discussed. The topics of dream, group, and church will all be covered. Four elements of using dreams in spiritual life will be explored briefly, showing the particular benefits that can come to spiritual life as well as some benefits for the non-religious person as well. The dynamics of working with dreams in a group will be discussed, with special emphasis upon those aspects of the Reformed tradition within Christianity that are applicable to dream groups. The relevance for the Christian Church will be seen in discussing the need for spiritual renewal within the church and the way that dreams can aid that renewal. Dreams speak the same language of image and symbol that religion does, in its sacred texts and its liturgical activities. We have a rich heritage in the Bible and in parts of our Christian history that has valued dreams. Alas, for much of the past several centuries, dreams have not had much of a valued place in the faith practices of Christians. I hope that the current dream work movement, of which IASD has a great role, will make a change in that direction, both in the spiritual lives of individuals, as well as congregations and the Christian Church as a whole. The results of this study project will be discussed, covering the educational component that was added to each meeting and the responses of the participants. Some observations of the leader will be included as well as some possible future directions that this work can take. In an expansion of the theme of this conference, Dreams Without Borders, there will be some discussion of the applicability of this work for Christian Churches wherever they might be found.

Rev. Geoff Nelson, DMin

Dreaming with Martin Luther & John Calvin

Martin Luther and John Calvin were the major figures of the Protestant Reformation in 16th-Century Europe. They changed the direction of the Christian faith from then until this day. Their attitude toward dreams, though not a major part of their theological thinking, can be helpful for us as we work with dreams in our day. The principles they use to consider dreams are not greatly different from some of the principles used today among members of IASD. There may be some surprises for us as we examine their comments upon the dream texts of the Bible. The Bible contains several dream stories and this presentation looks at the comments of Luther and Calvin upon these Bible texts. We can gain some

insight from their comments and move forward in our work using dreams in our spiritual lives, whether we are inside or outside of the Christian Church. Luther and Calvin remain major influences upon those Christian denominations descended from them, Lutheranism and the Reformed family of churches. Protestantism became the dominant form of Christianity in the USA. The attitude towards dreams of these two major figures continues to influence major segments of Christianity. Increased knowledge about Luther's and Calvin's perspectives on dreams can help those in the dream movement spread the news and excitement about dreams and using dreams in our personal spiritual lives. We will also see some of the characteristics of Luther's and Calvin's personalities and styles of thinking as we look at their comments on the dream texts of the Bible.

Tore Nielsen, PhD

Normal and Pathological Dreaming: Current Research from the Montreal Dream & Nightmare Laboratory

Dr. Nielsen will speak about the latest research findings from his dream laboratory dealing with both normal and disturbed dreaming. Some of these studies include: the effects of virtual reality exposure on dreaming; tests of an emotion-regulation function of dreaming; the epidemiology of bad dreams in preschoolers; the pathophysiology of nightmares in adults; and the Baby-in-Bed (BIB) nightmares of new mothers.

Tore Nielsen, PhD Interactivity in a Virtual Maze Task Produces Day-Residue and Dream-Lag Incorporation Effects

Introduction. Several studies indicate that waking-state experiences can influence dream content on the subsequent night (day-residue effect) and about a week later (dream-lag effect). Using a 3D maze task, we studied how a spatial stimulus influenced both of these effects by varying the stimulus attributes of interactivity (active, passive) and visual display (virtual reality: VR, wide-screen television: TV).

Methods. 57 healthy subjects (45W, 12M; 24.5±3.25 yrs) were randomly assigned to 1 of four 20-min 3D maze tasks: 1) VR-Act (n=15): wore VR goggles and interacted with the maze; 2) VR-Pas (n=14): wore VR goggles and passively viewed maze movements; 3) TV-Act (n=15): watched TV and interacted with maze (via mouse); 4) TV-Pas (n=13): watched TV and passively viewed maze movements. Subjects then rated task-related sense of presence and cybersickness and, for 14 days, wrote out their dreams and rated each (on 9-pt scales) for degree of reference to any maze elements. To maximize N, dream scores were averaged over successive pairs of days,

producing 7 post-maze time periods per subject: D1-2, D3-4, D5-6, D7-8, D9-10, D11-12 and D13-14. A grand mean was also calculated (D1-14). 2 X 2 ANOVAs (interactivity X display type) were used to assess changes in maze references by condition; polynomial curve-fitting was used to assess fluctuations in references over time.

Results. An interactivity effect ($F_{1,53}=3.9493$, $p=0.052$) revealed higher D1-14 scores for Active ($M=2.10\pm 1.42$) than for Passive ($M=1.50\pm 0.64$) groups. Bimodal polynomials with approximate circaseptan morphology fit quite well to both VR-Act (3rd-order; $R^2=.989$) and TV-Act (4th-order; $R^2=.962$) groups. VR-Act peaks were D1-2 and D9-10; TV-Act peaks were D3-4 and D11-12. Lagged cross-correlation between the two curves ($r=.566$, $p<.05$) suggested a 1-day delay of the entire circaseptan process for TV-Act. The TV-Act group was also associated with more cybersickness symptoms ($p<.07$). Day-residues (D1-2), but not dream-lags, were found for both VR-Pas and TV-Pas groups.

Conclusion. Interactivity in a spatial maze task facilitates delayed dream incorporations with an approximate circaseptan morphology. This bimodal profile may reflect two steps in the hippocampus-mediated consolidation of new spatial memories. Analyses of dream content (see companion abstracts: Popova, et al.; Levrier, et al.) suggest that the same maze-specific memory elements are being processed at the two time points whereas some general content features (e.g., increase in dreamed groups) may be activated in the delayed condition. Results also suggest that under some conditions (in this case, over-stimulation sufficient to produce cyber-sickness symptoms in the TV-act group) a 1-day phase delay may be introduced into the complete circaseptan process. The memory implications for such an effect remain unknown but might be related to hippocampal function. For example, in mice acute stress produces a transient 1-2 day suppression of LTP induction and performance on hippocampally-mediated tasks (Garcia, Musleh, Tocco, Thompson, & Baudry, 1997).

Garcia R, Musleh W, Tocco G, Thompson RF, Baudry M. "Time-dependent blockade of STP and LTP in hippocampal slices following acute stress in mice." *Neuroscience Letters* 1997;233:41-44.

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James F. Pagel, MS, MD

Dreaming While Awake

Dreaming consciousness is both similar to and different from waking. Researchers focusing on variations occurring in brain and mind during sleep tend to view waking consciousness as a state independent of sleep and dream. Yet waking is not an undifferentiated state. It is an extremely variable state, and because of that variability, in some ways more difficult to study than states associated with sleep. Creative associative thought, meditation, psychiatric and drug-induced dissociative states, and daydreaming occur during waking. These states share many characteristics with dreams that occur during sleep.

Milosiva Karamova has recently published data on the differences and similarities between dreaming and waking thought. The differences appear greatest between focused waking and dream thought, while the types of thought occurring during creative thinking are difficult to distinguish from those of sleep-associated dreams. Ross Levin (2007) working with Tore Nielsen has presented the evidence that a primary function of dreaming is in the integration of waking emotional experience. In waking, the creative individual can utilize this same system in creative process, a state dreamlike in its patterns of thought, disorientation to time and place, and alternative focus.

Known behavioral changes do occur across the waking day that can be detected using psychological tests of short-term memory, cognitive performance and subjective alertness. It is postulated that these changes in waking thought occur as physiological brain functioning changes secondary to variations in circadian, sleep, or ultradian (REMS) cycles. The effects of these cycles on sleep are well described and during the day these biological cycles affect waking as well. Ernest Hartmann as early as 1966 argued that REMS-cycling persists into waking affecting thought, alertness and the tendency to enter dream-like states. Recent research has emphasized how waking behavior is affected by both sleep need and circadian rhythms, tending to ignore evidence suggesting how such ninety-minute REMS ultradian cycling is likely to affect waking.

Recent work (Pagel 2008) suggests that during napping REMS dream recall is maintained across the waking day as would be expected if ultradian REMS cycling occurred, affecting waking consciousness as well as sleep. This work, based on dream recall during Multiple Sleep Latency Testing in the sleep laboratory, also indicates that NREMS dream recall declines across the day. This finding indicates that the recall of dreams from naps during waking is affected by different variables depending on the sleep stage from which the dream is recalled. Increasing sleep need and circadian rhythm affect NREM dream recall while having little effect on REMS dreaming.

Historically, dream-like states occurring during waking have been used in attempts to better understand dreaming. In the last few years, cognitive scientists have been able to clarify at least some of the variables affecting dreaming during sleep. This presentation demonstrates that knowledge of dreaming during sleep can help us better understand at least some of the dreamlike states of waking consciousness.

James F. Pagel, MS/MD

Creating Artificial Dreams

There are clear brain-based correlates for many areas of cognition. The experience of dreaming includes visual imagery, emotions, and memories. The visual components of dream can be artificially created in the process of filmmaking. Filmmakers can create artificial constructs of these systems that have more capabilities than biological systems. Dreaming likely utilizes the same neuroprocessing systems used for these processes in waking. One way of approaching film is as a projected dream. Films have the potential to affect the same biological systems of imagery, emotion and personal memory involved in the actual experience of dreaming.

The process of imagery has been described as a cinematographic operative series that includes the following:

- 1) Picture – develop your pattern and configuration map of the image
- 2) Find – use attention to shift image properties and coordinate patterns
- 3) Put – focus on the description and relationship of a part to the whole image
- 4) Image – establish object names, size, location, orientation and level of detail
- 5) Resolution and re-generation – delineate the comparative detail of this image
- 6) Look-for – integrate relevant memories
- 7) Scan, zoom, pan and rotate – your presence, your operative attention in the image
- 8) Answer-if – Do properties associated with the image answer an already developed cognitive search parameter? (Kosslyn 1994).

This imagery operative cascade is at least a partial descriptive paradigm of the cognitive process involved in the process of imagery –visual processing occurring without actual perceptual input. This is the reduction of imaginative “seeing” to a brain-based operative cascade. Such an approach does parody in some ways the visual experimentation of the impressionist and post-impressionist artists. It was Picasso that stated, “It would be interesting to preserve photographically...the metamorphosis of a picture. Possibly one might then discover the path followed by the brain in materializing a dream.” (Léger, F., *Fonctions de la peinture*, Gothier, Paris, 1938).

PROPOSAL

Film a series of scenes based on a step-wise application of the above-described cinematographic operative cascade. Repeat operative series with the addition of other layers of cognitive processing – first emotion, then memory. Discuss how the resultant film imagery is both like and unlike a dream.

Scene 1 – Operative cascade of items

Scene 2 – Operative cascade of items with verbal and/or musical addition of emotional in-put.

Scene 3 – Operative cascade of items with a verbal description of an applied (preferably frightening) memory.

Wendy Pannier, with Tallulah Lyons

New Developments in Dream Work with Cancer Patients: An IASD Project

This presentation will discuss new developments in the IASD Dream Work with Cancer Patients Project, which was started by Tallulah Lyons and Wendy Pannier in 2005. Today, four additional IASD members are helping expand the work in cancer centers across the country.

Dream work is one of the oldest healing traditions, yet dream work as an integrative medicine practice is virtually unknown. Our work is demonstrating not only the benefits of dream work, but how using dream imagery can enhance other accepted integrative medicine practices such as support groups, specialized exercise programs, yoga, tai chi, meditation, guided imagery, art therapy, Chinese medicine and even nutrition.

Basic components of the project include a three-hour workshop, “The Healing Power of Dreams and Nightmares,” and ongoing dream groups. Work with dream imagery falls into two primary categories: 1) facilitating the evolution/transformation of disturbing dream experiences (e.g., those from nightmares); and 2) facilitating the integration of the evolved positive imagery and also the integration of positive imagery from spontaneous healing dreams. Participants are encouraged to embody and integrate their personal dream imagery through relaxation and meditative visualization techniques.

Psychoneuroimmunology (PNI) research has confirmed the impact of the mind and emotions on the immune system, and also provides evidence for the role of dreams in healing. Biophysics and physiology researcher Candace Pert discovered neuropeptides, which she calls the “molecules of emotion,” that connect all systems of the body—including the immune system. At the level of neuropeptides, the body and mind are neurologically connected. Every emotional state involves the release of neuropeptides and other biochemical messengers. Our emotions are thus connected to our physiology. Pert emphasizes that for maximum functioning of the immune system, it is important to free blocked emotions and to find constructive expression for all emotions.

Dream work is a process for achieving that goal and pairs well with other integrative medicine practices. As our dream work project expands, our growing data reveal that dream work does indeed bring about: 1) decreased feelings of anxiety and stress; 2) an increased sense of

connection to others; 3) an increased sense of connection to inner resources; 4) increased understanding of healing at multiple levels; 5) an increased quality of life - particularly emotional, social and spiritual; 6) increased feelings of control over life and health issues; 7) increased feelings of hope; and 8) an understanding of how to live fully now, despite cancer. Research shows that each of these conditions impacts physiology in positive ways.

Our new course for health-care professionals teaches basic dream work principles and ethics, providing questions and techniques they can use with patients during limited interactions. Through case studies they learn how dreams can show where patients are at dis-ease in their lives and how dreams can point the way to everything from diagnosis and choice of treatment to nutrition and lifestyle changes. Since patients are usually in treatment over a period of months, health care professionals will have the opportunity to observe how the evolving dream imagery of patients corresponds to the transformation of emotions, attitudes and health.

Wendy Pannier, with Tallulah Lyons Tapping the Healing Potential of Dream Imagery

This presentation will be based on the work that Tallulah Lyons and Wendy Pannier do with cancer patients through their workshops and ongoing dream groups. The work is relevant to anyone interested in the healing potential of dreams and how dream work can be used with other forms of integrative medicine.

Work with dream imagery falls into two primary categories: 1) facilitating the evolution/transformation of disturbing dream experience (e.g., those from nightmares); and 2) facilitating the integration of the evolved positive imagery and also the integration of positive imagery from spontaneous healing dreams. Participants are encouraged to embody and integrate their personal dream imagery through a variety of relaxation and meditative visualization techniques.

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Dr. Krijn Pansters

Dreams in Late-Medieval Franciscan Literature

Reading the oldest biographies of St. Francis, one notices the significant part that dreams play in his life. Again and again, they appear during crucial stages of his life. This fact has encouraged us to pay special interest to St. Francis' dreams, but not in the strict sense of the word. With theologian Bertulf van Leeuwen, we are convinced that all situations in which St. Francis gains clarity of his life and grows spiritually through images (dreams, visions, parables) have to be included. St. Francis was a man of images, and the language of these images has to be understood to be able to understand the dreams of this saint, and the medieval interpretation of dreams in general.

Tyna Paquette, MSc with Tore Nielsen, PhD; Ani Popova, Katia Levrier, Christine Brochu, Kieran Fox

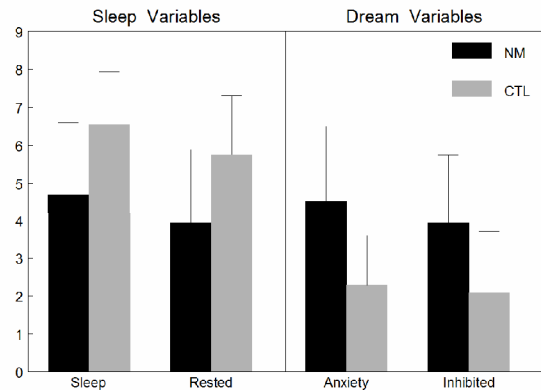
Dreams of Adult Nightmare Sufferers Are More Anxious and Inhibited

Background: Nightmare (NM) sufferers often retrospectively report poor sleep quality and dreams that have negative affect or outcomes which ultimately cause arousals. However, prospective and qualitative evaluations of their dreams in relation to the dreams of people free of nightmares (CTL) are lacking.

Objectives: This study set out to evaluate the quality of sleep and dreams in the home setting prior to the laboratory visit. It was predicted that NM subjects would report poorer sleep quality, recall more dreams, and recall more negative dream content than would CTL subjects.

Methods: NM sufferers ($\geq 1/\text{wk}$ for 6 months) ($n=18$) and adults free of NMs ($< 1/\text{mo}$) ($n=15$) were recruited by advertisements and word of mouth. They did not differ in age (NM: 30.2 ± 10.5 ; CTL: 26.1 ± 5.8 ; $p=0.19$) or gender (NM: 5M, 13F; CTL: 3M; 12F; $p=0.70$). They completed home diaries from 4-14 days prior to sleeping in the lab. They daily answered standardized questions about sleep (how well, #wake-ups, how rested they felt) and dreams (recall, vividness, emotional valence, anxiety, personal impact, ineffectuality/inhibition), each on scales from 0 to 9 (0=being no recall, 1=not at all to 9=extremely). Subjects then filled out questionnaires (including Spielberger state-anxiety) and slept 3 consecutive nights in the lab with dream sampling (not presented here). Diary days with no recall were eliminated, and scores were prorated to a standard of 1 week for each subject. Variables were compared using t-tests when normally distributed; Mann-Whitney tests were used otherwise.

Results: NM subjects had higher state anxiety (37.65 ± 12.73) than did CTL subjects (27.93 ± 3.85 ; $p=0.010$). NMs subjects reported that they slept more poorly (NM: 4.70 ± 1.89 vs CTL: 6.54 ± 1.40 ; $p=.0037$), tended to wake-up more often (NM: 2.00 ± 1.00 vs CTL: 1.48 ± 1.33 ; $p=.086$) and woke up feeling less rested than did CTL subjects (NM: 3.93 ± 1.96 vs. CTL: 5.75 ± 1.55 ; $p=.018$). Groups did not differ in their level of dream recall: NM subjects recalled an average of 5.69 ± 1.11 dreams/wk and CTL subjects 4.89 ± 1.54 ($p=0.148$). Groups also did not differ in how clearly dreams were recalled ($p=.371$), their vividness ($p=.823$), their emotional valence ($p=.270$) and their personal impact ($p=.814$). The only dream variables that differentiated groups were dream anxiety and ineffectiveness/inhibition of dreamed actions. NM subjects had more anxious dreams (4.54 ± 1.96) than CTL subjects (2.29 ± 1.31 ; $p=.0029$) and felt more ineffective/inhibited in their dreams (3.94 ± 1.80) than did CTL subjects (2.08 ± 1.62 ; $p=.0036$; $z=-2.910$; Mann-Whitney test).



Conclusions: Prospective measures confirm NM subjects' complaints of poor sleep and dreams. However, they also suggest that NM sufferers possess a basic disturbance in the content of their everyday dreams and not in the recall or vividness of their dreams. That disturbance, while needing more study, implicates an increase in dream anxiety (but *not* in general dream negativity) and in the ineffectuality/inhibition of dream actions. The disturbance mirrors the elevated state anxiety shown by NM sufferers and raises the possibility that ineffectuality/inhibition may be an important component of the waking psychopathology of NM sufferers as well.

Supported by the Canadian Institutes of Health Research and the Natural Sciences and Engineering Research Council of Canada.

Cynthia Pearson

A Review of Precognitive Dream Studies Conducted Over 17 Years: Comments and Observations

In 1989, Dr. Marcia Emery published an article in *Dream Network Bulletin* on "Programming the Precognitive Dream." It described how volunteers had been provided with incubation instructions to dream of a future cover of *Newsweek* magazine, with intriguing results. I decided to adapt Dr. Emery's procedure for use with the dream awareness class I was teaching at the

time. The results were so exciting to my students and myself that I decided to try it with larger populations. My first-ever presentation at an IASD conference, "A Public Experiment in Precognitive Dreaming," recounted the results of inviting some 50 bookstore customers to try to dream ahead of time of the front page of the local Sunday paper. The results were provocative, and engendered a series of such studies held throughout the 1990s. I learned from each experience and made adjustments, moving from the classroom to a newspaper audience and eventually to the Internet.

The newspaper-as-target approach was changed when the first Psiber Dreaming Conference was held in 2002. (Although it would seem that a newspaper's front page should be impossible to predict days ahead of time, that proved to be not always the case.) I decided to provide a single image as a target for Precognitive Dream Contest, which would lead to a target selection process that has been refined over time. Working with partners on the contest over the last 6 years—including Robert Waggoner, Ed Kellogg and Beverly D'Urso—led to exciting and sometimes passionate discussions as we weighed the process and its outcomes. The contests have provided a kind of lab in which we have been able to benefit from feedback from our dreamers, make adjustments to the process, and speculate on how we might refine the process in the future.

In reviewing 17 years of experience, this presentation will cover:

- making sure we're studying precognitive, rather than telepathic, dreaming;
- seeking target pictures that are both dramatic and appropriate;
- addressing the challenges presented by judging the entries; and,
- discovering "surprise hits," i.e., dreams found to be precognitive, but of something other than the target.

Cynthia Pearson with Marcia Emery, David Kahn, Art Funkhouser, Ernest Hartmann and Bob Van de Castle

Recording Dreams as We Age: A Long-Term Journal-Keeping Panel

When the first panel on long-term journal keeping met at ASD-13, chair Dennis Schmidt noted: ". . . 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. . . 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 2008, the theme will be "Recording Our Dreams as We Age," a subject that excited a great deal of response when it erupted on the IASD board's list serve. With

this panel, we hope not only to stress the importance of journal-keeping , but also to promote and foster it throughout the life span.

In "Changes in the Aging Brain," David Kahn will review pertinent research, including the changes that occur in the normal aging brain. Recently, diffusion tensor brain imaging has shown that there is a large-scale reduction in communication between front and back regions of the aging brain. Does this normal change affect our dreaming as we age? If so, how? It is also interesting to speculate on the reduction in communication between front and back regions of the brain during dreaming in general.

Ernest Hartmann will discuss changes in his own dreaming over the years. He will also present the results of a survey he is doing of frequent dream recallers -- including especially dream journalers and other members of IASD aged 50 and over.

In "An Octogenarian's Observations about Personal Experiences with Dreaming Over His Life Span," Robert Van de Castle will report on reviewing his personal transcripts (from laboratory awakenings in 4 different sleep laboratories) as well as his personal dream journals to learn whether his dream recall has changed over a period of 4 decades. Some observations about dream content over 30 years of journaling will also be presented.

In "Dreams and Aging," Art Funkhouser will cite research showing how the themes of our dreams, along with daily concerns, change with age: fewer nightmares; less frequent aggressive dreams; a shorter average length of dreams; and, less frequent dream recall. But while the latter two can be partly explained by the fact that memory no longer functions as well as it used to, the largest drop-off in dream recall occurs at a relatively young age, suggesting that other factors must be involved.

Once a prolific dreamer of primarily precognitive dreams, Marcia Emery has found herself struggling to reel in even fragments from the dreaming pool. In her presentation, "Cracking the Case of the Disappearing Dreamlife," she will share her thoughts on what has caused this deficit and what she has been learning about how to hook her dreams again.

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

Maria Silvia Costa Pessoa, PhD candidate

Dreams and the Symbolic Process in Brief Couple Therapy – A Jungian Approach

This study focuses on the use of dreams as an effective tool of symbolic intervention when working with conjugal conflicts, through analyzing the oneiric contents. Dreams as a revealing instrument and the voice of the unconscious favor an understanding of the dynamic developed between couples.

When dreams are shared within the therapeutic setting, they provide an important opportunity for different forms of unconscious communication to manifest and be explored.

According to the Jungian approach, conflicts mobilize psyche energy, but when conflicts remain unconscious, they can create a field for conjugal chaos, preventing symbols from being discriminated and integrated.

The proposal of this study is based on studies by Jung (1945) and Gallbach (2000).

Initially, the couple is asked to have contact with the dream brought to the setting, free of any judgments, and respecting the contents observed. It is important that the internal resources and the timing of each partner are respected.

The dream is read aloud in the present tense, enabling the dreamer to hear it and share it with his/her partner. The partner is asked to hear the dream as if it were his/her own, enabling a feeling of empathy, considered important within couple therapy.

Then the couple is asked to choose a title for the dream. This is the first opportunity to make the dream more objective, enabling the couple to look at it as a whole, and validate it as a dream belonging to the couple. These procedures enable the other partner to enter the oneiric context. As a result, both partners are now able to see it as something differentiated that is at the service of the relationship.

According to Jung, dramatic analysis involves four moments: *exposition*—the initial situation that introduces the theme or problem; *intrigue*—development of the problem, complication or tension in the situation; *culmination*—apex of the dramatic development and *outcome*—solution or conclusion offered by the dream.

After observing the dream within its intrinsic context, expressive techniques such as human sculpturing and drawing may be used. Adopting these techniques, each partner is asked to express their relationship based on what was observed in the dream. This enables the couple to experience other ways of appropriating the symbolic expressions of the dream and connect them to questions arising within their conjugal life.

The couple is then asked to reflect on the underlying complexes of the ego's action, observing and considering whether it is at the service of the relationship. Possibilities for transformation and creating new ways of relating within the marriage are also explored.

Finally, each partner shares his/her experiences and insights related to the personal and conjugal dynamics. Within this context, the dream is at all times processed by the husband-wife-therapist triad, and clinical experience suggests that this therapeutic resource helps partners to enrich their relationship and develop greater intimacy.

Ani Popova with Tore Nielsen, PhD; Tyna Paquette, MSc; Katia Levrier; Sébastien Saucier; Kieran Fox; Josianne Perron

Virtual Maze Task Exposure Produces Both Day-Residue and Dream-Lag Effects

Background. Numerous studies replicate the finding that access to dream memory sources follow a U-shaped curve: 1) a day-residue effect which describes correspondences between daytime events and dreams on the next night; and 2) a dream-lag effect which describes event/dream correspondences occurring about a week apart.

Objectives. The present study further explored these effects by examining specific features of a virtual environment to which all participants had been exposed. A U-shaped curve was expected, with peaks of maze incorporation reflecting the day-residue and dream-lag effects. Further, differences between the two effects in the qualities of specific elements incorporated were examined.

Methods. 57 participants went through a virtual maze procedure and then wrote down and rated their dreams for 14 days (see companion abstract for participant and methods details; Nielsen et al.). For the present analyses, sample size permitted comparison of all participants combined and ‘interactive’ and ‘passive’ groups separately.

Participants rated each dream on a 1-9 scale for degree of incorporation of any aspect of the maze task. A grid for scoring dream incorporations of the maze stimulus was developed by consensus among the authors. Visual, auditory and metaphoric attributes for each environment were included, with lists of potential attributes provided (e.g. lava for volcanic environment, snow/ice or wind for winter environment, etc.). Elements were scored either on 1-5 scales, as dichotomous present/absent variables or as simple item counts. Because of very low frequencies of many attributes, the latter were assessed by superordinate dichotomous categories, e.g., presence/absence of any visual, auditory or metaphoric incorporations, or presence/absence of incorporations from any of the 4 environments. Additionally, dreams were coded for the presence/absence of any navigation/orientation themes (e.g. explore, follow path, looking for one’s way, etc). For example, the statement “*I found myself in a WAIS-III maze ... running frantically, avoiding lots of obstacles*” was scored 5 on navigation (maze, obstacles).

Participants rating their dreams as at least 4 (out of 9) on subjective incorporation were selected for each of 3 time periods: days 1 to 4 (D1-4; N=56), days 5-8 (D5-8; N=54) and days 9 to 12 (D9-12; N=53). Two judges independently rated all of the dreams using the scoring grid. Overall incorporation levels for the 3 periods were compared using chi-square tests. Incorporation rates for specific categories (present/absent) were calculated only for D1-4 and D9-12 to determine differences between day-residue and dream-lag incorporations.

Results. Compared with D5-8 (18.5%), more subjects scored their dreams as ≥ 4 on D1-4 (35.2%; $\text{Chi-sq}_1=3.36$, $p=0.067$) and marginally on D9-12 (30.0%; $\text{Chi-sq}_1=1.98$, $p=0.159$). Similarly, when the 'interactive' groups only were considered, compared with D5-8 (22.2%), more subjects scored their dreams as ≥ 4 on D1-4 (48.2%; $\text{Chi-sq}_1=4.13$, $p=0.042$) and on D9-12 (50.0%; $\text{Chi-sq}_1=4.58$, $p=0.032$).

However, no significant differences between the D1-4 and D9-12 groups were found for any of the incorporation categories evaluated for all 4 groups considered either together or separately.

Conclusions. The U-shaped curve of incorporation values observed, especially for the interactive groups, replicates previous work demonstrating both day-residue and dream-lag incorporation effects. The fact that no qualitative differences between maze-related incorporations at the two time periods were found supports the possibility that both day-residue and dream-lag effects are expressions of a single underlying memory consolidation process extending over time.

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Victoria Rabinowe with Freya Diamond

The Art of the Dream: Expressive, Interdisciplinary Journal Projects for Dream Groups

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 that the rational mind can rarely penetrate. The Rabinowe Method offers a process of dynamic translations in which collage and creative writing reveal physical, spiritual or psychic levels of consciousness. The "Art of the Dream" invites the dreamer to create journals, books, altars, mandalas, collages, and body maps in which the dreamer is encouraged to explore the emotional landscape of their dreams. In projects that are allegorical, mythical, religious, magical or spiritual, dreams morph into museums of memory, labyrinths, fairy tales, and mythic journeys. Projects are embellished with poetry, prose and found text.

Non-threatening and non-invasive, the Rabinowe Method promotes full immersion private work in a group setting. Featured dream group projects 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 dream journals 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 are crossed over 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.

Victoria Rabinowe with Freya Diamond

Creative Projects for Dealing with Emotional Content in Dreams

It takes courage to record and acknowledge the high-key emotional content of dreams. Often the dreamer is confronted with crazy, complex narratives that can be confusing, disturbing, or frightening. The dreamer may feel conflicted by inappropriate thoughts, antisocial behavior, and temptations. Forbidden love, regrets, obsessions, cravings are often presented with feelings of being trapped, manipulated or frustrated.

The "Art of the Dream" invites the dreamer to create journals, books, altars, mandalas, collages, and body maps in which the dreamer is encouraged to explore the emotional landscape of their dreams. In projects that are allegorical, mythical, religious, magical or spiritual, dreams morph into museums of memory, labyrinths, fairy tales, and mythic journeys. Projects are embellished with poetry, prose and found text which invite the dreamer to sing out, to holler, to explode with a Janis Joplin voice that quivers with excitement, or whispers with the voice of the vulnerable, open, childlike spirit.

Creative projects move the dreamer into the original voice of the dream without the intervention of "interpretation". Authentic feelings arise when the rational mind is quiet. The natural rhythms and patterns of dream re-entry allow emotions to surface where stream of consciousness becomes the guide that waits beneath the threshold of normal perception.

The courageous dreamer is an individual who is willing to face the emotional carousel presented in their dreams. In the "Art of the Dream" studio workshops, journals become a safe place to practice open rebellion against the tyranny of self-judgment.

Guided workshops in the "Art of the Dream" honor the privacy of dreamers while inviting them to safely express themselves through the transformative wellspring of personal metaphor and symbolic thought.

*The spirit is innocent & vulnerable.
It can be tossed & turned, elevated & hurt
on the tides of your emotions and feelings.
But the soul can never waiver or be harmed.*

Clarissa Pinkola Estes

Valley Reed with Nick Cumbo, Heidi Guttman, Erin Langley, MA, Teresa MacColl

Dreaming Across Borders with Indigenous Peoples

Opening the Portal of Quetzalcoatl and Crossing Over with Valley Reed

In response to a healing prayer for my teenage son, a powerful dream came through, including information about my father who now faces a terminal case of cancer. The dream brought me to the Aztec ancestral grounds of the Pyramids in Mexico where I connected with the mythical god of Quetzalcoatl from Pre-Hispanic Aztec and Mayan Culture. Prompted by the dream, I embarked on a healing pilgrimage to the ancient Pyramids in Teotihuacan, Mexico to offer prayers of healing for my family during the Dias De Los Muertos Celebration.

Lost Friends with Nick Cumbo

I will share a dream of a Wadja woman that provided me with a bridge into the culture of the Aboriginal people - the first people of Australia. The story the woman told me in my dream brought to focus the issues of relationship between our differing cultures and echoed a sadness and strength that left me determined to learn more. Four years later, I was able to visit the land to which she belonged—traveling thousands of kilometers from my home to undertake a three-week teaching placement in the remote Aboriginal community of Woorabinda.

Reviving the Celtic Spirit: A Dream Journey with Erin Langely

I will explore the relationship between our dreams, our ancestors, and ourselves by citing experiences from my own process of recovering my European indigenous mind. Decolonization plays a role in the healing of our lineages, and magical occurrences begin to happen when we heed our ancestors' call. I will discuss ways to connect with our genealogical ancestors and how to proceed when they reach out to us through the dream world.

Richard Russo with Bernard Welt, PhD; Björg Bjarnadóttir; Fariba Bogzaran, PhD; Lisa Madelle Bottomley; Marco Zanasi, MD; Olaf Gerlach Hansen, MA; Pietro Rizzi; and Umberto Barcaro (Symposium)

Bernard Welt

Fellini's Semi-Divine Comedies

Almost all of Federico Fellini's films may be considered "dream-like", but in *8 1/2*, *Juliet of the Spirits* (*Giulietta degli spiriti*), and *City of Women* (*La Città delle donne*), Fellini uses the dream to explore his own vivid, modern theory of the muse and creative process.

Björg Bjarnadóttir

Icelandic Dreamer on an Italian Pilgrimage

Dreams have always held a very high status in Icelandic culture and literature. Although inhabiting an isolated island in the North Atlantic, Icelanders have traveled widely and been great explorers and seafarers. In one of the first written accounts of sea routes in Medieval Europe, one finds the Icelandic King's Mirror - *Konungs Skuggsjá* - in which dreams are regarded as one of the guiding lights for the seafarer to rely upon.

Italy has always been the dream of our writers and many have drawn great insights in their writing from their Italian experience. Whether dreams are regarded as vehicles of change foretelling fate and keys to the Other World as in the Sagas, or as vehicles of consciousness to connect to the deeper layers of ourselves and the surreal aspects of existence as in modern writings, it is clear that the dream lives on the bridge between time, space, and dimensions in Icelandic literature.

Fariba Bogzaran

The Dreamscape of Giorgio de Chirico

Giorgio de Chirico (Greek-Italian, 1888-1935) is one of the best known painters of the 20th century. The first artist to be published in *La révolution surréaliste*, his early metaphysical paintings (1911-1919) became the main subject of study and influence for the surrealist writers and painters. This presentation discusses the symbolic narrative of these early enigmatic dreamscapes in relation to de Chirico's writings and thoughts on dreams.

Lisa Madelle Bottomley

Dreams, Poetry and the Archetypal Imagery of the Divine Comedy

Mythical and fantastical imagery is the stuff that dreams are often associated with, much to our dismay. Describing deep internal experiences of insight, pain, longing, joy and growth require metaphor and odd imagery to convey a complex message. Dante's journey in the *Divine Comedy* describes going down into a weird and archetypal world of imagery akin to a dream experience. Dante's allegory evokes the same type of imagery and insight as that of profound dreams and illustrates a dream like landscape.

Marco Zanasi

The Idea of Dreaming from the Middle Ages to the Renaissance

BIO/ABSTRACT missing

Olaf Gerlach Hansen

Significance of Dreams in Masterpieces

Works of art that are considered masterpieces have acquired a normative function in cultural history, being landmarks as they are. In addition to their unique artistic value, masterpieces have a significant function in education and identity formation due to their canonical status.

Dreams feature in many masterpieces of art, both historic and contemporary works. Studying dreams in masterpieces may open new insights on the relation between dreams and art, between individual and society, as well as on how dreams can be used for human development and the common good and also misused for ideological or other purposes when inscribed in a text that achieves canonical status.

Pietro Rizzi

Aspects of Dreams in Italian Popular Movies

The best Italian movie directors—with a few exceptions including Fellini—do not like to show dreams in dramatic movies or in comedies. They have a realist approach. However, we can find dreams in popular comic or satirical movies. Those dreams have two features: They can represent the realization of a big wish—food, sex, money—as in a sort of funny Freudian theory. On the other hand, a dream is often seen as a bridge between dreamer and dead parents. They come to the dreamer in order to prevent dangers, or to communicate how to win at a lottery. Funny situations or misunderstandings derive from these beliefs, and cinema exploits them. In

fact, similar popular beliefs were present in Mediterranean countries in the past. Younger directors, however, are using dream representation in their movies for other purposes. Moreover, we can also find oneiric features in the movies of a famous director, Bertolucci (e.g. *The Dreamers*), who has a good knowledge of psychoanalysis.

Umberto Barcaro

Dreams and Visions in the Frescoes of the Upper Basilica of Assisi

The lower part of the nave of the Upper Basilica of Assisi contains a series of 28 frescoes that represent major events in the life of St. Francis reported in the *Legenda Maior*, the biography written by St. Bonaventure. The attribution to Giotto is controversial; according to Vasari, they were painted between 1296 and 1304. A number of these frescoes represent visions and dreams: the vision of a palace full of weapons, Innocence III's dream, the vision of the fire-cart, the vision of the chairs, and the apparition to the Chapter of Arles. The content and representation of these dreams and visions is interesting from several points of view: the idea of dream in the society of the time, the correspondences with the personal experiences of Francesco d'Assisi, the cultural and economic needs of the society of that time, the new artistic attitudes that emerged towards the end of the 13th century.

Dr. Mohamed Omar Salem; Dr. Ammar El Banna; Dr. Ali Younis; Dr. Bader Saleh; and Mr. Said Yousif

The Effect of Dreams on Psychiatric Patients in a UAE Study

Background: Dreams are affected by many psychological factors and could play an important role in the emotional life of psychiatric patients

Aims: To study dream experiences and attitudes among psychiatric patients attending psychiatric facilities in the UAE.

Method: Descriptive cross-sectional epidemiological survey of all new patients attending the psychiatry outpatient clinic, and all patients admitted to the psychiatric wards of Al-Ain and Al-Amal Hospitals, for one and a half years starting from October 2005.

Results: The sample included 258 patients. 54% of the sample reported having some nightmares, and 44.6% reported paying special attention to their dreams. In 31% their dreams affected their personal life, and 16 % changed their daily plan in response to dreams. 42.7% reported some dreams that made them worried or distressed. 12% noticed a relation between their dreams and

certain life events. 40.6% had an experience from themselves or from relatives related to dreams that come true.

Conclusion: Dreams are important personal experiences that can affect psychiatric patients in many ways. They deserve the appropriate attention from all mental health professionals in assessment and therapy.

Linda Schiller, MSW, LICSW

Getting Unstuck: Using Dreamwork to Heal Traumatic Memory

The use of dreamwork in clinical practice has been part of our “royal road” to healing and understanding since antiquity. In addition, treatment of trauma began to evolve in the 1800’s, and has reappeared in a large body of research, scholarship and treatment methods in the last 25 years. Even more recently, the field of neurobiology has added to our understanding of how the brain functions in both waking and sleeping life, and how traumatic memory is stored differentially in the brain than non-traumatic memory.

This workshop will explore the interface between these three areas of knowledge, with the goal of informing our dreamwork practices to assist in providing an integrated treatment approach to healing and recovery from trauma. We will briefly examine the nature of traumatic and non-traumatic memory storage in the brain, and then discuss the gold standard of phase oriented trauma healing. Once this groundwork has been laid, we will examine a number of dreamwork styles and techniques that can aide in this healing process.

In specific, we will examine both how and when to use dream re-entry techniques, active imagination techniques, extended art and writing and dream dialoging from the dream material based on the phase of healing that the dreamer is in, so as not to retraumatize them through the work. We will also attend to careful assessment and distinction between symbolic representations in dreams, and what may potentially be “memory bursts” through dream material, and how to work ethically with each type of material. We will address the differences between symbolized nightmares and traumatic reenactments, being careful to acknowledge the emotional veracity of the material even when it is in symbolized form. I will share with the workshop participants methods and techniques to enhance safety, containment, working through, and bringing closure at various times in the process of trauma healing through dream work.

Patricia Schmieg, EdM, CAS

Call of the North: Peregrine's Pilgrimage

Two years ago in dream, a phoenix swoops me up from a dungeon, carries me above an inflamed earth to show how my inflamed brain, my hypersensitivity to toxic chemicals reflects the body burden of the Earth. Any shift in my personal energy must include the Earth.

Last July, nine days before cataract surgery, I dream I lie in a field, knees bent, when a tundra peregrine falcon hangs, suspended above me, wings outstretched, then flops down besides me, sides heaving with her labored breathing. What is your name? Kikkikkik. I hold my breath, turn my head, and she's gone.

Four months later, I sit awake on a boulder swept by an older ice from Canada to Massachusetts, at the edge of earth and water, at the edge of dusk and night. A hawk lands on a maple to the West, then flies North. *Please come back! I want to see you!* He circles, returns to spread his wings: *I am Sparrowhawk*. Then he flies off to hunt, as the stars of Orion wink into light above me. A week later, two huge swans catch the waning sun before stars come. A recent dream transported to deep space, I ask an alien Elder how to love. My heart's love expands, dreaming and waking to live my vision quest.

My dreams and waking life dissolve borders the way Kikkikkik migrates from South America to the Arctic Circle, changing from brown-gold to white. Awake, I have wandered from the Amida Daibutsu in Kamakura to Saint Joseph's Oratory of the Sacred Heart in Montreal, to megalithic mounds in Ireland, and glens in Nova Scotia. The first time I saw Montreal at 12, my hair cropped short like Jeanne d'Arc, everyone greeted me in French. Years later, I regressed to a Provençal Cathar knight tortured for my beliefs, ending my days tongueless, a village healer. To Montreal I come, peregrine, to lose this old terror, honor my unknown French and Irish ancestors, and follow Kikkikkik's call to the North.

In this paper I show how the migration of peregrine, swan, and heron, sacred to Celtic, Japanese, and Inuit cultures dissolves borders. *Peregrinus* means wanderer, pilgrim. I honor the waking and dreaming challenge of Elders in human, animal and Other forms to migrate from a self-involved to a universal soul.

Two years ago, I dreamed of whales diving deeper to avoid the boiling oceans. This summer I found great silence beneath Atlantic waves, eyes wide open. Today ice melts in Nunavut villages, the Arctic Circle. Peregrine falcons are riddled with DDT and their number grows fewer. I dream less and less, but dreams cross borders to challenge me: What am I doing for the Earth? How do dreams call us to heal the Universe? I will walk North to the pond in waning light to honor the birds, the stars, combing the hair of the Goddess Sedna with no hands. I follow the call North to the royal mountain and beyond.

Lauren Z. Schneider, MA, MFT

Dreams and Tarot: Innovative Approaches to DreamWork and Depth Therapy

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. Strephon Kaplan-Williams, the renowned Jungian therapist, created the Dream Cards for this purpose: to understand “symbolism, dreams and the application of dreams to life. [They 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 dream work and vice 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 dream work, 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. Through Tarotpy, we may get a glimpse of the dreaming mind as part of a greater Universal Psyche.

Michael Schredl, PhD

Dream Content in a Representative German Sample: Gender Differences and the Effects of Other Socio-Demographic Variables

Up to now, only one representative study of dream content has been reported in the scientific literature. Since the generalizability of findings obtained in student samples is limited, most recent dreams of a representative German sample were analyzed.

Method. Overall, a representative sample of 1380 persons was drawn from German households that include persons over 14 years old. The response rate was 74.9%. The sample size was reduced to 1033 (550 women, 483 men). The mean age of the sample was 47.9 years (SD = 18.3). Of the persons participated in the interview, 36.8% were able to report a most recent dream to the interviewer.

Results and Discussion. The mean length of the 380 dream reports amounted to 23.1 words (SD 14). The analyses of these most recent dreams showed that almost none of the socio-demographic variables like age, gender, marital status, education, income, nor town (or city) of residence size was significantly related to general dream characteristics like dream length, bizarreness and intensity of dream emotions, thus indicating that dreaming is a universal phenomenon shared by all humans is experienced in similar ways. On the other hand, dream content – in contrast to the general dream characteristics – is determined by waking-life experiences. This is clearly shown by the gender differences found in the present study: more work-related themes and physical aggression in men's dreams. Male/female percentage of the dream characters depended on gender, age and the marital status of the dreamer.

In order to generalize these findings, it will be necessary to apply other dream collection methods like dream diary or laboratory awakenings in large, representative samples in order to obtain and analyze dream reports of persons who do not often recall their dreams and who are not able to report a most recent dream to an interviewer.

Mark A. Schroll, PhD with Curtiss Hoffman, PhD; Ryan Hurd, MA; Judy Gardiner; and Jorge Conesa-Sevilla

Ecopsychology, Cross-Cultural Big Dreams, and Shamanic Lucid Dreams

Becoming lucid during dreaming is less about controlling image content and more about increasing the actors' awareness in the drama of the dream. This is true in three separate but overlapping areas—cross-cultural “big dreams,” shamanic lucid dreams, and the

phenomenological perspective of lucid dreaming—in which an expanded awareness increases the communicative ability of our dreams, whether this is experienced as a collective transpersonal archetypal unconscious, spirits of the landscape, or our own colonized/repressed multiplicity as persons being-in-the-world. Specific examples and practical applications of this expanded awareness toward understanding methodology and ecopsychology will be discussed.

Ryan Hurd, MA

Lucid Dreaming: Participating in Our Inner Wilderness

In my eco-psychological critique of lucid dreaming, awareness and control are often conflated with one another due, in part, to a deep historical bias in which nature is viewed as a wilderness that is separate from, and at war with, humankind. I will present a phenomenological methodology from lucid dreaming that has helped me to bridge this conflict within myself, centered in receptivity and connectivity

Jorge Conesa-Sevilla, PhD

Dreaming with Bear

Lucid dreaming continues to be a source of personal, spiritual, and scientific interest, curiosity and even obsession. In the backdrop of these diverse efforts and foci, a more ancient connection between lucid dreaming (spontaneous or induced) deserves renewed scholarly interest. Specifically, there is anthropological evidence that lucid dreaming (and dreams in general) had specific biosemiotic and ecopsychological functions, at least in shamanism and other healing arts. Even though Paul Shepard (1993/2007) does not use these terms, he does employ the word *kenning* to suggest an intimate biosemiotic journey and cognitive positive feedback loop between our experiences in nature, how we interpret and express these experiences, and their ultimate psychological impact, which includes dreaming “big dreams.” Thus, lucid dreaming is one more meaning-system within a grander biosemiotic coda which integrates our intimate learning of natural history with a psychological orientation that must adjust to these real and natural demands—an ecopsychology. Specific to Shepard’s term, *kenning*, this presentation focuses on the significant loss of telluric meaning and the demise of an ecopsychology. Even with this demise, lucid dreaming remains an ancient door to a Paleolithic mind disturbed and confused by its synthetic and meaning-less modern surroundings.

Reference

Shepard, P. (1999/2007). “The biological basis of bear mythology and ceremonialism..” *The Trumpeter* 23:2, 74-79.

Mark A. Schroll, PhD

Cross-Cultural and Methodological Insights from an 11-Year Recurring Big Dream

The cross-cultural and methodological significance of an 11-year recurring dream—that constitutes what Jung referred to as a “big dream”—will be discussed. Most of these dreams took place from 1973-1983, ending in 1984 after a workshop on “Myths, Dreams and Shamanism” with Stanley Krippner. I began to consciously analyze this dream using the tools obtained from Krippner’s workshop from 1982-2000 and periodic discussions with Krippner from 2001-present. I experienced a slightly different version of this dream in 2007 whose significance to not only methodology, but also insights to cross-cultural life lessons, continues to seek conscious acknowledgement.

Richard Schweickert and Zhuangzhuang Johanna Xi

Theory of Mind Activities and Metamorphosed Characters

Someone inferring something about the perceptions, thoughts or feelings of a person is said to be using a Theory of Mind. Previous research has shown that Theory of Mind activity is frequent in dreams. Sometimes in a dream, one character metamorphoses into another. We investigated whether such transformations prompt the dreamer or other characters to attend to the minds of the metamorphosed characters. Dream reports with metamorphoses were selected from the Dreambank.net archive of Schneider and Domhoff. For each report with a metamorphosis, a control report without a metamorphosis was randomly selected for the same dreamer, with word length within 12 words of the report with a metamorphosis. Characters in the dream reports were coded by one investigator. Two other people coded Theory of Mind events in the dream reports, noting which characters had perceptions, thoughts or feelings attributed to them. The main finding is that Theory of Mind events occur with the same frequency in dream reports with a metamorphosis and those without. We conclude that dreamers attend to Theory of Mind events at a certain rate (not necessarily periodic). The rate does not depend on whether or not a metamorphosed character is present.

Metamorphoses also occur in literature. In some stories, such as “Dr. Jekyll and Mr. Hyde” by Robert Louis Stevenson, the inner activity of the metamorphosed characters is largely ignored. In others, such as “The Metamorphosis” by Franz Kafka, the inner activity of a metamorphosed character is presented in detail. Both of these authors had an interest in dreams. Our results show that each type of metamorphosis story has a counterpart in metamorphosis dreams.

Fred Jeremy Seligson

Dream of the Golden Boy Buddha in Water

What is a spiritual dream? Where does it come from? What is this one's significance? My presentation is an analysis of the following dream:

. . . 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 spiritual transformation that I can take back to waking life, but the significance of the Buddha in the water is the crux of the matter. To discover this, the outer, living dream offers evidence over the next couple of years in Seoul and in various places in India.

Alan B. Siegel, PhD

Cultural Issues in Understanding and Working with Dreams

Exploring dreams in psychotherapy can transcend cultural barriers, build rapport in therapy and provide a vehicle for exploring sensitive issues related to acculturation, cultural identity, biculturalism and bilingualism, and discrimination of individuals who are minorities in a culture. This workshop is geared to psychotherapists but open to all, and will provide clinical practice guidelines for dreamwork with individuals whose cultural, religious, or other beliefs are different than the therapist's.

Concepts and findings from anthropology such as culture pattern dreams, journey dreams, the Dream Time of the Australian Aborigines and other examples will be used to illustrate the unique and different ways of understanding and interpreting dreams. Relevant concepts from the dream work and psychotherapy literature will also be presented to provide a background and basis for introducing ethical practice guidelines for working with cultural issues and cultural difference in dreams.

Principles for introducing and working with dreams in therapy and clinical supervision will be reviewed with a special focus on awareness and sensitivity to cultural issues. These include: clarifying the dreamer's cultural identity and cultural beliefs about the meaning and interpretation of dreams with a special focus on nightmares, big dreams, and PSI and metaphysically oriented dreams.

Vignettes for participant discussion will be presented from existing literature and from the presenter's clinical experience. Vignettes will be solicited from participants during discussions and exercises to make the workshop more relevant to the needs of the participants.

Issues to be explored include interpretive versus non-interpretive models; how the awareness and clarification of one's own cultural beliefs and interpretive philosophy is more crucial when working with culture issues in dreamwork; and how the IASD Ethics Statement addresses issues of cultural sensitivity in dreamwork.

Alan B. Siegel, PhD

Recurring-Dream Sharing Hike

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, journal writing, and dream sharing strategies to deepen understanding of recurring dream patterns and interpretive approaches.

Valérie Simard Psychological Treatment for Nightmares in 6 to 11 Year-old Children

Dr. Carlyle Smith with Dr. Teresa L. DeCicco and Carole Moran, BA, MSc candidate

Can Individuals Dream about the Personal Problems of Others?

Introduction: There have been numerous anecdotal reports about the ability of individuals to dream about the personal details of others. However, there do not seem to be any formal experiments concerning this question. These studies were performed to try to shed some light on this possibility.

Procedures: Participants were members of a senior class (Dreams and Dreaming 373) offered at Trent University, Department of Psychology. The mean age was approximately 22 years and students were of both genders (N = 66). Initially, they were asked to provide 2 dreams for a section of the course which were used as baseline dreams. They were then invited to dream about a target individual, a copy of whose picture was given to them. Considerable time was spent in convincing the participants that they were capable of doing such a thing, as it was generally considered somewhat unusual. Instructions were given on how they might incubate a dream about the target individual. Two post-target presentation dreams were then collected. The dreams were analyzed using the Hall-Van de Castle scoring system and pre vs. post content was compared statistically. A control experiment was run in which a computer generated, non-existent individual was presented to another class (N = 54), following baseline dream collection. Again, dreams were scored using the Hall-Van de Castle method and inter-rater reliability was performed.

Results: Results indicated that for the real target, approximately half of the students provided post presentation dream content that related to the problems of the individual, often quite accurately. The Hall-Van de Castle category of Misfortune was significant in Post dreams, but not in Pre dreams ($p < .05$). Pre- vs. post-dream content for the control experiment showed no comparable differences. More detailed analyses of the experimental group was done using the Wilcoxon Signed ranks test and comparing pre- vs. post-dream content. Specialized categories were included in these analyses as there were none comparable in the traditional Hall-Van de Castle scales. In individuals that felt that they had dreamed of the target, there were several very significant “hits” concerning the problems of the target ($p < .001$). No such differences were observed in the pre vs. post comparisons of the Control experiment dream content.

Conclusions: When asked to dream about the personal problems (completely unknown to them) of a target person whom they only know from a picture, some individuals appear able to do so.

The degree of accuracy varies from very close in a few to substantial but less precise in others. Many individuals, although they tried, did not believe that they had dreamed of the target. These participants did not show significant changes from pre- to post-dream content.

Elizaveta Solomonova, BA with Tore Nielsen, PhD; Philippe Stenstrom, MSc; Jessica Lara-Carrasco, MSc; Christine Brochu; Marie-Eve Ross

Enhanced Dream Reports and Better Identification of Dream Memory Sources Following Training in an Introspective Technique

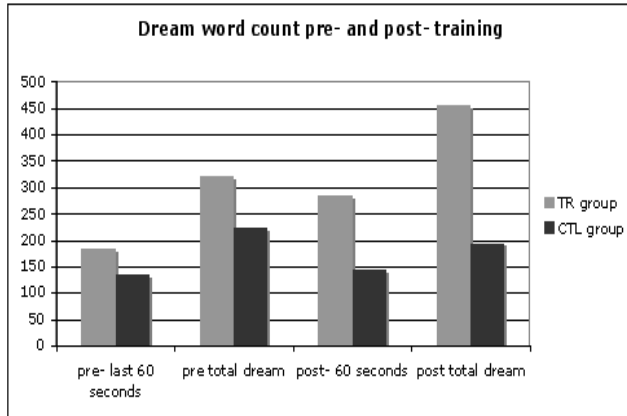
Background: Since Freud's publication of *The Interpretation of Dreams*, it has been recognized that dream elements are intrinsically linked to real-life events. Uncovering these links has been a vital part of psychoanalytic and introspective practice, but has been given less attention by empirical science. A major difficulty has been that researchers rely upon participants' spontaneous reports of dreams and memories, without controlling for participants' levels of introspective expertise.

Objectives: This study evaluates whether it is possible to increase participants' capacity for more detailed reports of dreams and identification of memory sources associated with specific dream elements by training participants with a simple introspective technique.

Methods: 21 healthy subjects (9 male; 11 female) with good dream recall (≥ 4 dreams/week) were recruited through online advertising and word of mouth (mean age= 27 ± 3.7 ; range: 21-34). They spent 1 night in the laboratory where they were randomly divided into training (TR) and control (CTL) groups. The TR group received detailed instructions on how to report dreams and link dream elements to real life events. These instructions were then practiced with a film clip and with dream recalls after 4 sleep onset awakenings and a morning REM awakening. The CTL group did not receive any particular instructions concerning dream recall but underwent the same exposure to the film clip and the same awakenings. Both groups kept a dream diary for 4 consecutive days prior to the laboratory visit and 10 days after. They were asked to pay closer attention to and write down the last 60 seconds of their dream first and then to write down the remainder of the dream. They were also asked to record any memory sources associated with particular dream elements.

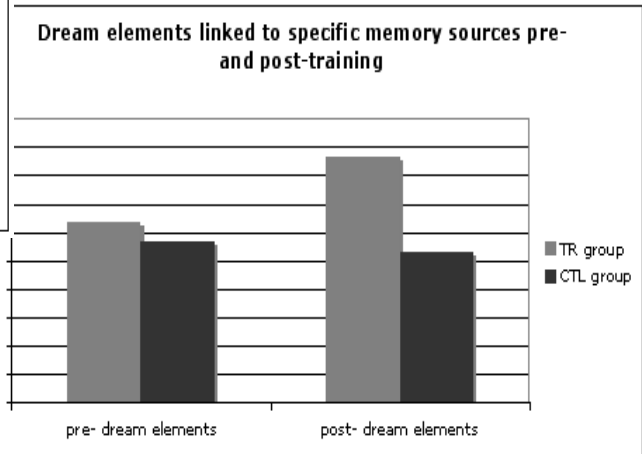
Results: The number of content-bearing words in dream reports (last 60 seconds and full dream) were counted, as were the number of memory elements that participants were able to identify. Paired samples t-tests were applied to test whether pre- and post- laboratory dream reports differed. A total of 232 home dream reports were collected (Mean=11.2±3 dreams/subject;

range: 5-14). Following the laboratory visit, subjects in the TR group showed a significant increase in word count of the last 60 seconds of their dreams (pre=182.3±135; post=284.7±118.6; $p<.05$), a trend increase



in the total word count of their dreams (pre=321.5±190; post=454.1±167.7; $p=.15$) and a significant increase in the number of elements they could link to specific memory sources (pre=3.2±1.1; post=4.3±1.6; $p<.01$).

Subjects in the CTL group did not show significant differences on any of these variables.



Conclusions: Results suggest that a laboratory training technique is effective in eliciting more detailed home dream reports as well as in priming participants to pay closer attention to specific memory sources linked to dream elements. This validates the idea that training research participants in introspective techniques may be a useful research tool. It might be used for enhancing overall dream recall or for eliciting more detailed and focused reports of study-specific dream elements and modalities which otherwise might be de-emphasized or overlooked by untrained participants.

Supported by the Social Sciences and Humanities Research Council of Canada.

Christopher Sowton, ND, FCAH

Dreams and Homeopathy

Miasm is a term much used in homeopathic circles, but often not well understood. Here, we will define miasm as *a disease root that is more fundamental than the presenting disease* and thus prevents or blocks the improvement of the patient's condition, even when all the right healing factors seem to be in place.

People who are caught in the influence of a miasm will have characteristic dream elements of that miasm, which the practitioner can pick out with some training.

In this presentation we will look at several videotaped dreams which contain elements indicative of the *sycotic, tubercular, cancer* and *syphilitic* miasms—four of the most prevalent miasms seen in modern western practices. Dream segments will be shown that clearly illustrate the characteristic feeling tones of these miasms. Participants will also be encouraged to review their own dreaming histories from this vantage point.

Patricia Spangler, MA

Working with Dreams in Psychotherapy: What Do Psychoanalytic Therapists Report That They Do?

Forty-seven psychoanalytic therapists completed a questionnaire about dream work. Overall, results indicated that therapists had very positive attitudes toward dreams, worked with their own dreams, sought out dream training, and felt competent working with dreams. Therapists estimated that they worked with dreams with about half of their clients about half of the time in psychotherapy. They were most willing to work with dreams when clients had recurrent or troubling dreams or nightmares, were psychologically minded, were seeking growth, were interested in dreams, and were willing to work with dreams.

Philippe Stenstrom, MSc with Kieran Fox; Tore Nielsen, PhD; Elizaveta Solomonova, BA; Jessica Lara-Carrasco, MSc; Isabelle Godin

Recurring Elements in Dreams Elicited from Multiple Sleep-Onset Awakenings

Background

Current research has confirmed Freud's observation that certain elements of dream imagery can be traced to specific memories. However, it is still unknown how memory sources evolve throughout the night.

Objectives

The objective of the present study was to examine the manner in which memory sources of hypnagogic imagery collected from multiple awakenings at sleep onset (SO) evolve and interact across the night.

Methods

A single participant (age 23, male) was awakened multiple times at sleep onset from 11 PM to 6 AM in a sleep laboratory for two non-consecutive nights. The participant had good dream recall and had been practicing identifying memory sources of his dreams 3 weeks prior to the first night. Recordings were made from C3, C4, O1 and O2 electrodes applied according to a standard 10-20 technique. Awakenings were made during Hori SO stages 4 (alpha drop) and 5 (low voltage theta wave bursts) when an experienced investigator visually determined on a polysomnogram that at least 5 seconds of one of the stages had elapsed. The participant gave a detailed verbal report of his preceding dream, followed by any memory sources he could identify for specific dream elements.

Results

The subject was awakened 16 times during Night 1 and 18 times during Night 2 for a total of 34 mentation reports. Three awakenings gave rise to thinking activity and were discarded. The remaining 31 mentation reports contained hallucinatory activity that defined 'dreaming' for the present study.

Recurring elements ($n = 18$), ranging from general themes (e.g., China) to specific objects (e.g., a white cube), could be located across several dreams within a single night. In contrast, only 2 recurring elements were found across the two nights and these related directly to current concerns of the participant (Buddhism and University). Overall, recurring elements appeared in 2 to 5 ($M = 2.47$, $SD = .70$) different dreams and could be traced to specific memories 77% of the time ($n = 14$). When the memory sources of recurring elements could be identified, in all cases

they could be traced back to distinct and unrelated memories sometimes separated by several years. Recurring elements were distributed equally throughout the night, with an average distance of 3.82 (SD = 2.37) dreams between each reappearance.

Recurring elements could also be found within single dreams. In 32% (n = 10) of reports, memory elements with similar semantic properties, yet stemming from distinct memories separated by 2 days to 15 years, appeared simultaneously in a single dream.

Conclusion

Together, the findings are consistent with the idea that a possible mechanism by which the content of sleep onset imagery is selected consists of a targeting of common semantic features across multiple unrelated memories. These common elements are then extracted and merged within a single dream or distributed throughout several dreams during a single night. The fact that elements recurring across several dreams are not grouped together but are well distributed across the night suggests that multiple instances of semantically related elements across multiple dreams are not simply a function of semantic priming.

Supported by the Natural Sciences and Engineering Research Council of Canada.

Bonnelle Lewis Strickling, MA, PhD, RCC

Dreams, Philosophy and the Inner Other

In my paper of last year, "Dreams, Existence and the Structure of Being," I argued that even philosophers one would expect to take an interest in dreams, such as continental philosophers, fail to do so. This appears to have a number of causes, chief among the metaphysical unmanageability of dreams. Dreams "mean" in a different way, taking us into a different metaphysical realm in which means are associative rather than logical. If we embed dreams as part of the structure of being, we have a permanent aspect of ourselves that resists incorporation to the image of human beings as essentially rationally explicable. However, suppose we insist on incorporating dreams as part of the structure of being. This will not only give us a permanent source of hope for continuing and deepening understanding of ourselves and for some, connection with the divine, it will also acknowledge the permanent existence of the inner Other, that aspect of ourselves which is ultimately unknowable in any final sense. Karl Jaspers argues that, as well as existence, human beings have Existenz, an unfinished and unfinishable (until death) project of self-development and self-understanding similar to Jungian individuation. For Jaspers, human life is, ideally, the elucidation of Existenz. Though Jaspers is resistant to taking dreams seriously, nevertheless I will argue that dreamwork can be a unique and crucial aspect of the elucidation of Existenz, offering us special access to that inner Other in a way that nothing else can. Admitting that dreams which are not amenable to rational analysis, are an important aspect of the structure of Being and a crucial aspect of the elucidation of Existenz, may be

particularly difficult for philosophers because this requires humility with respect to the limitations of empiricism and reason in the description of reality. Thus attitudes to the place of dreams in the structure of Being are a kind of litmus test for the willingness of philosophers to venture into the imaginal world in order to find ways of representing the complexity of human reality.

Gloria Sturzenacker

Tikkun, Jorbor, Beseta: Three Dream Words from Beyond Borders

I've seldom traveled beyond the borders of the United States; my minimal ability to speak another language faded quickly after studying Spanish in high school; and my dream settings are generally local. Yet three dreams widely separated in time have somehow managed to begin coalescing a sense of meaning, each with a different foreign word to which I don't recall ever having been exposed previously.

Curiosity about the words led me to search online for them. Although I assumed, at first, that my dreaming mind had simply made up the words, each of them appears on Web sites in more than one language, from Swedish to Maltese to Tahitian. In some cases, the words are indeed made up, by individuals compressing their own names to make an email address or online nickname, for example. In other cases, the words actually appear in documents ranging from European Union legalese to postings about the paranormal; yet the specific definitions remain elusive. Inquiring among people familiar with the languages, I've mostly been told the words in those instances are made up or misspelled. So even in their waking appearances, the words retain their dream-like ambiguity, ripe for projection.

Two projections of meaning are suggested by context: the context within the dreams, the context of the time at which the dreams occurred, or the context of the words' use on the Web. Those two meanings have to do with emotional boundaries and environmental sustainability.

I present the dreamwork in progress of exploring three words from beyond borders.

Gunnar Sundström

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

A workshop will be presented in which approximately 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 memorize it.

II. The group pretends it is their dream, and, 1, identifies and connects to the emotions aroused in 'their' dream. 2, 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 dreamer's 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 another's dream

Christine Swint, MA, RYT

Yoga Nidra: Yogic Sleep and Hypnogogic Visions

Yoga Nidra is a meditative process. The practitioner, while lying or sitting comfortably, meditates on a succession of body parts with the intent of relaxing tense muscles. The idea is for the body to sleep while the mind remains alert, traveling through the inner space of consciousness. At this point, hypnogogic visions and lucid dreams may occur.

In order to ease muscle tension before the meditation, I will guide the participants in a series of gentle, restorative yoga postures performed while seated on the floor. The postures are suitable for all people, and can be adapted for those wishing to sit in a chair.

The stretching loosens and calms the body. Afterwards we will practice beginning Pranayama breathwork, to further relax the nervous system. I will introduce Ujjayi I and II and Viloma breathing. When the practitioners are completely still and serene, I will begin the naming of the body parts, and then a creative visualization. During the meditation I will play a recording of shamanic drumming music in the background.

My most memorable vision while in Yoga Nidra was of a giant crow sweeping toward me out of a clear blue sky. My mind was awake, but my body was asleep. I later wrote a poem and a story based on this dream.

Michael Tappan MA & Irene Clurman

Dream Portrayal: Discovering Meaning by Playing the Part

This workshop is interactive and provides a method of staging portions of dreams so that the content of dreams and their meaning can be more easily understood and physically experienced. In this workshop, a dreamer describes a dream, and the dream's landscape is clarified by questions and initially analyzed by other participants with the projective "If this were my dream" format. The dream portrayal is then carried out when the dreamer identifies a particularly resonant, powerful or enigmatic part of the dream. The opportunity to re-enter the dream occurs when the dreamer sets the stage by choosing workshop participants to play various parts of the dream. It is always "dreamer's choice" as to the level of involvement of the dreamer. The dreamer may choose to play himself or herself, direct from the sidelines, play a dream symbol or simply be an observer.

We bring to the workshop an array of objects including masks, hats and yards of colorful cloths and scarves to be used as props. We find that these materials are intuitively used to "flesh-out" the dream symbols, adding important information and fostering an imaginative understanding of the dream for the dreamer, the role-players, and the other workshop attendees. The dreamer will have the opportunity to play other parts of the dream, switch roles, or ask questions of the role-players. This enables the dreamer to experience the dream from an unfamiliar but often very meaningful perspective.

We find that the dream fragment has a life and power of its own. And though some dreamers report a sense of déjà vu as they initially set the scene of the dream, once the action begins there is a sense of physical involvement that pushes the dreamed scene into new (or newly recognized) emotional territory.

Robert Tompkins, PhD, MFT with Winnie Piccolo, MA, MFT; Meg Pierce, MA, MFT; Dawn Matheny, MA, PhD

Dreams and Soul-Making: Four Perspectives on Encountering the 'Other' Within

In the deepest sense, we all dream not of ourselves, but of what lies between us and the other.

C.G. Jung

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. "Soul-making" refers to the experience of the sacred taken into the body to "ensoul" and expand human consciousness. Last year, at the 2007 IASD, we (as a panel of four) presented our personal perspectives on dreams, soul-making and the religious function of the psyche. Back from the "Spirit of the Dream" conference, we began to imagine our way into a new theme of "Dream Without Borders."

We are confronted in today's media with a seemingly endless array of images of violence, torture and degradation that leave us aghast and without adequate recourse. We are also fed images of self-negation, of addictions and compulsions that are our human attempts to ease soul's pain. When such disturbing images emanate as well from within our own dream realm, we are placed in direct relation to these dark energies. Exploring dreams as vehicles that "cross borders" is a way to come into conscious relationship with whatever is "other" within us, thereby engaging us in a process of soul-making.

Each of us on the panel shares the view that soul-making is a life-long process of renewal that brings integrity, vitality, meaning and creative energy. From that common ground, each of us will share our own journey of grappling with the other within us. Dreams, where borders are already vague and poetic, shifting and integrating, invite us to consciously evolve a relationship to this archetypal "other," who is also our self, and so to begin to reveal a potential for a whole human life, with spirit, body and soul in relationship, engaged in the world and connected to cosmos.

Guided by this perspective the panelists will discuss the role dreams have played in their own soul-making process.

- Robert Tompkins, PhD, MFT:

"Dreaming the Beloved: Eros, Life Energy and the Making of Soul"

Building on his presentation of last summer, Robert will discuss three dreams with regard to the changing relation of dream ego to dream and to their portending a process, over many years, of his search for the Beloved.

- Meg Pierce, MA, MFT:

“In the Midst of Death We Are in Life: Dreaming Through Depression”

Utilizing her own dreams and writings, Meg offers the possibility that the deadness of depression is a necessary process in reclaiming the individual soul and restoring it to the larger world community.

- Winnie Piccolo, MA, MFT:

“Dreams and the Work of the Threshold: Dwelling in Marginality, Ambiguity and Chaos”

Following up on last year’s presentation, Winnie will again address the dreaming process of a traumatized psyche where the “Other” within is the dark aspect of the self. Soul-making is the medicine, via a process that involves a passage of unknown length through “sacred chaos.”

- Dawn Matheny, MA, PhD:

“Seeking Balance Across the Great Divide: Dreaming the Animus as the “Other” Within”

From a woman’s perspective, Dawn Matheny, PhD, will share her self-study of the men and male energy in her dreams over a five year period, coming from the frame that this “other” within has much to say about her own and culture’s developmental edges.

Katja Valli, PhD candidate (Co-author: Antti Revonsui)

The Threat Simulation Theory in the Light of New Empirical Evidence – A Review

The Threat Simulation Theory (TST) states that dreaming about threatening events has a biological function. Within the past few years, the TST has led to several dream-content analysis studies that empirically test the theory. The specific predictions of the TST have been investigated mainly with a new content analysis system, the Dream Threat Scale (DST), a method developed for identifying and classifying threatening events in dreams. In this presentation, we review the studies that have tested the TST with the DST. We summarize and re-evaluate the results based on the dreams of Finnish and Swedish university students, traumatized and non-traumatized Kurdish, Palestinian, and Finnish

children, and special dream samples, namely recurrent dreams and nightmares collected from Canadian subjects. We furthermore sum up other recent research that has relevance for the TST, and discuss to what extent the currently available empirical evidence offers support for or is in conflict with the TST. We conclude that the available new evidence and the new direct tests of the predictions of the TST yield relatively strong support for the theory, and thus the strengths of the theory seem to outweigh its weaknesses.

Cecilia Voiculescu

Hasdeu, an Evolution of the Dreaming Spirit: A Romanian seeker

The prestigious and encyclopedic Romanian spirit Hasdeu, philologist, historian, playwright and politician, confined himself after the death of his beloved 19-year-old daughter, a prolific writer herself, to one single topic: the knowledge of the world beyond. Out of deep suffering and a passion for science came spiritualist experiments and eventually pioneering studies of dreams and sleep, in the last decade of the 19th century. Up-to-date with the latest European scientific experiments and theories, armed with valuable cultural skills to unify human knowledge, he stretched a wider philosophical net over the topic of the evolution of mankind. In 1892, although praising Darwin's new theory, he thought anatomy and embryology without the psychic element were insufficient; this was his missing link. We will try to explore his attempt.

Bogdan Petriceicu Hasdeu was a romantic in the historic sense and no transcendental experiment was alien to him. First, he identified the fundamentals of sleep and perfectly described lucid dreaming, the natural alternation of active and quiet sleep, and the nature of the dream reality. He classified dreams and analyzes dream telepathy, and described somnambulism and hypnotism. He examined the same phenomena and considered some of the same connections as 20th-century medical science. We will try to explain and put into perspective.

Then, at a time where the scientific language had already started to dissociate from the humanities, this scholar, who reputedly knew 26 languages, firmly translated science into philosophy and defined the role of dreams as food for the body and as the highway towards 'infinity'. In a book written almost entirely from 'transcendental dictation', as he called it, he drew a correspondence among all orders of existence, including both life and after-life experiences. He already sensed the danger of instrumentalizing general human culture, and separating it entirely from science. We will try to unfold some of the ideas in 'Sic Cogito' and compare them with some contemporary philosophical language.

Hasdeu's universal message before he died in 1907 seems to be: Conscious dreaming brings happiness to the soul and it uniquely unchains us from Time, Space, Form, Movement, Language, Mind, and ultimately Death. The alchemy of dreaming and conscious Love

(‘Altruism’) is the key to a life worth living, to accepting destiny and death, to the ‘unlimitation of the soul’. He tried to formulate what today would be considered a phenomenology of the soul: unlimited during dreaming, the soul gains the ingredient of happiness. Most probably, mysterious messages still worth exploring, and a history worth retracing.

Robert Waggoner

Seeking the Dreamer of the Dream Through Lucid Dreaming

Robert Bosnak’s book, *Tracks in the Wilderness of Dreaming*, begins with a deceptively simple question provoked by the extraordinary creativity of dreams when compared to our everyday consciousness, and asks, “Who is the dreamer?” His book concludes with a fascinating dream in which he argues with Dr. Sigmund Freud that “people always considered the dream environment real while dreaming.” “Well,” he (Dr. Freud) concludes, “research the dream reports of one hundred and one dreamers and you’ll see that this is not true.”

This presentation will address a number of personal lucid dreams in which I began to experience an interaction with a responsive, creative and presumably intelligent inner awareness or inner ego within the lucid dream state. The presentation will focus on the lucid dreams that led me to suspect, like Jung, that an awareness exists behind the dreaming, and is both conscious and purposeful. Unlike many who suggest the unconscious has primitive, archaic and instinctual aspects, my conscious-within-the-dream interactions have shown that the unconscious is actually very much conscious and alive, and seems to operate in a thoughtful and purposefully educational manner.

In the author’s view, an advanced lucid dreamer can use certain techniques to call out the inner ego and engage it more fully. Like Hilgard who suggested a Hidden Observer accessible in deep hypnosis, lucid dreaming seems to uncover an inner observer or inner ego, similarly aware, thoughtful and conscious. By investigating this, the study of dreams may move further along to determining the correct answer to the Bosnak’s question, “Who is the dreamer?”

References:

Bosnak, R. *Tracks in the Wilderness of Dreaming* (New York: Delacorte Press, 1996)

Robert Waggoner

Conversing with Dream Figures in Lucid Dreams

Lucid dreamers possess conscious awareness in the dream state and thus can engage, converse and challenge dream figures. By doing so, lucid dreamers discover that dream figures are much

more complex than previously suppose. In fact, dream figures show awareness, knowledge and volitional ability, different than the lucid dreamers. In numerous lucid dream examples, dream figures use the following methods to persuade lucid dreamers of their awareness:

- 1) Some use logical or reasoned thinking,
- 2) Some provide unknown to us, but verifiable information
- 3) Some display greater comprehensions than ours
- 4) Some ask us to do something: "What's that book in your hand?"
- 5) Some return again as if to "prove" their ongoing existence.

Therefore the study of dreams may need to take into account varying levels of awareness when interacting with dream figures. For example, some may be "thought-forms" which briefly express a symbolic representation of an idea, thought, intent or emotion. The thought forms may have very little durability, limited functional capability and disappear when requested.

Some dream figures may be "aspect-forms" or symbolic representations of some ongoing issue for our selves with semi-permanence. They possess the greater energy of a larger issue, and may be able to respond about that issue.

Some dream figures may be "core aspect-forms" or symbolic representations of some permanent feature of our psyche, or some permanent issue in our psyche; they may feel "at home" and "alive" in the dreaming, a responsive functional capability, and have insight into our waking and dreaming life as fragmentary consciousnesses.

Some dream figures may directly represent the Self, the Inner Ego or "dreamer of the dream" which may have a deeper life and understanding, and may be conversant with other means of expression via concepts, emotions, light, energy.

Lastly, though obviously complex, some dream figures may represent something "outside" IASD papers our conception of our waking-ego-self; these dream figures may represent the deceased, the living, aspects of greater consciousness, etc., or they may be the symbolic representations of their knowledge somehow passed on telepathically or in an unknown manner.

In effect, consciously aware dreamers are discovering that dream figures exist on a wide spectrum of actuality from ephemeral thought form to those that have an actuality similar to the lucid dreamer in that state.

Erin J. Wamsley, PhD with Robert Stickgold, PhD; Jessica Payne, PhD;
Carlyle Smith, PhD

Dreaming and Sleep-Dependent Memory Processing (Symposium)

To Dream, Perchance to Learn

Robert Stickgold, PhD

Recent studies have provided growing evidence that one important function of sleep is to enhance memories. This includes not only the simple strengthening of previously formed memories, but the identification and extraction of the gist represented in large sets of studied information, as well as the selective enhancement of memory for emotional aspects of memories. These findings have led many researchers to suggest that dreaming may be a component or consequence of such sleep-dependent memory processing mechanisms. But how dreaming can be integrated into these models remains unclear. One approach is to look for the incorporation of recent events into dream content and the correlation of these dreams with subsequent changes in memory. A second is to look more carefully, from a memory systems perspective, at the sleep-stage dependency of dream content. Another is to correlate sleep-stage specific dream content with sleep-stage specific memory consolidation. A fourth is to correlate the impact of various pharmacological agents on sleep, dreaming, and sleep-dependent memory consolidation. Another is to correlate changes in dreaming and sleep-dependent memory consolidation across neurological and psychiatric conditions. Recent findings on sleep-dependent memory consolidation and on dreams and memory will be reviewed, and methodological problems discussed, in an attempt to identify research paradigms that can effectively address the question of the role of dreaming in sleep-dependent memory processing.

Memory Reactivation and Dreaming during NREM Sleep

Erin J. Wamsley, PhD

Studies of neural activity in rodents clearly demonstrate that recent experiences are “replayed” in cortical and hippocampal networks during non-rapid eye movement (NREM) sleep. Similar mechanisms have been hypothesized to support memory processing in humans, and indeed, reactivation of learning-related brain activity has been observed during human sleep. An intriguing possibility is that this replay of recent learning experiences may be observable, not only in these measures of neural activity, but also in subjective reports of dream experiences. Data will be presented in support of this hypothesis.

We report a powerful, direct effect of an engaging visuomotor learning task on verbal reports of dreaming during light NREM sleep. Following task exposure, participants were more likely to report mentation unambiguously related to the learning experience, as compared to during baseline data collection. Participants' initial task performance predicted the extent to which this cognitive-level memory reactivation would occur. Furthermore, the nature of this cognitive "replay" was altered with increasing durations of sleep. Reports collected early in the sleep phase most often contained direct and unambiguous representations of the learning task, as compared reports elicited further into the sleep period. These data suggest not only that cognitive replay of a learning task can be observed during human NREM sleep, but also that changes in this replay across a night can inform us about the role of sleep and dreaming in transforming memory representations across time.

In a second study, we used Pavlovian conditioning to experimentally induce hippocampus-dependent memory reactivation during NREM sleep, and observed the effects of this manipulation on physiological conditioned responses (CRs), as well as on reports of dreaming. "Trace" conditioning, where the CS and UCS are separated by a temporal gap, is a hippocampus-dependent task that provides a simple model of declarative memory. In contrast, "Delay" conditioning proceeds independently of hippocampal involvement. Prior to sleep, subjects underwent either Trace or Delay differential auditory fear conditioning. The conditioned stimulus cue (CS+) and a control cue (CS-) were then presented to subjects during stage 2 NREM sleep. Dream reports were elicited following each cue presentation. It was hypothesized that both Delay and Trace participants would exhibit CRs during sleep. Furthermore, it was hypothesized that in Trace, but not Delay participants, physiological CRs would be accompanied by concomitant effects within sleep mentation reports. Both Delay-conditioned and Trace-conditioned participants exhibited conditioned responses (CRs) during post-training sleep. In Trace-conditioned participants, where CRs were hippocampus-mediated, the emotional valence of dream reports was significantly more negative in response to the CS+ as compared to the CS- cue. These findings support the hypothesis that hippocampus-dependent learning can be accessed during NREM sleep, and again suggest that reactivation of memories during sleep can be observed in reports of dream experiences.

Emotional Memory Trade-Offs Occur Preferentially During Sleep

Jessica D. Payne, PhD

People often remember central, emotional information at the expense of background details. An example of this trade-off is the "weapon focus effect", where victims vividly remember an assailant's weapon but have little memory for the scene's background. However, it is unknown how this effect develops over time, or whether a period of sleep would affect the consolidation of these memories differently than a period spent awake. Seventy-two participants studied scenes

containing a negative or neutral object embedded in a background scene. These scenes were studied at 9AM or 9PM. Memory for objects and backgrounds was tested (1) after 12 daytime hrs spent awake, (2) after 12 hr including a night of sleep, or (3) in the morning or evening, just 30 minutes after training. Emotional items were better remembered after sleep than wake ($p < .01$). Measures of forgetting showed a 10% deterioration of emotional items after sleep, which was no different than that occurring after just 30 minutes (also 10%), indicating that there was no further loss of memory in the sleep condition; however, after 12 hr of wake, these items deteriorated by nearly 25%, a value that was significantly greater than that seen in the 30-min and sleep conditions ($ps < .05$). across all groups, emotional objects were well remembered at the expense of background details. But importantly, this trade-off was more pronounced after sleep than after an equivalent period of wake ($p < .05$).

We demonstrate that human emotional memory develops differentially across time delays containing sleep and wake. Sleep appears to facilitate the process of emotional memory enhancement, and to strengthen the trade-off of memory for central emotional objects over their background details. Thus, sleep may act to selectively enhance those aspects of a memory that are of greatest apparent value to the organism. Implications for a theory of dreaming will be discussed.

Do dreams reflect memory processing?

Carlyle Smith, PhD

There is now strong support for the idea that memory consolidation occurs during sleep states. One paradigm that has been used to demonstrate this relationship has been stimulus cueing. A salient cue is presented during acquisition of a task and then is presented again during sleep (without waking the organism) to “remind” the subject to process the recently acquired information. This technique has been reported to induce memory enhancement over normal levels in humans during REM sleep.

The present study was done to examine the dream content during post-acquisition REM sleep. After an acclimatization night of sleep, 12 female undergraduate college students were asked to learn the Mirror Trace task, a task considered to involve REM sleep for memory consolidation. They were then placed in one of the following groups: Group 1 subjects were exposed to the sound of a ticking alarm clock during task acquisition. During the subsequent night of sleep they were presented with approximately five hundred 70db ear clicks via mini earphone that sounded very much like the alarm clock ticks. These “clicks” were triggered by the maximum deflection of their eye movements during REM sleep. Group 2 was a “click” control group that received an equal (matched) number of clicks during the moments when REM was occurring, but there was

no eye-movement activity (REM quiet times). Group 3 learned as did the other groups, but no “clicks” were ever delivered during the night. Subjects were all awakened after 50-80% of the REM period was predicted to have passed and asked to report any dream activity. Retest on the Mirror Trace task was done one week after acquisition. Sleep states were scored using the standard methods of Rechtschaffen and Kales. Dreams were scored using the Hall-Van de Castle method as well as special detailed activities and objects not included in this scale. There were no differences between the groups on time spent in any of the sleep states. However, the REM dream reports of Group 1 were significantly longer than those of the other two groups ($p < .02$). One of the most salient differences was the scores on Recreational Implements (IR), and competitive themes seemed common. Because the theme of driving seemed very prevalent, a special lexicon of driving related activities was generated and groups were scored on the incidence of this specialized set of words. Group 1 showed a higher incidence of these activities compared to the other two groups ($p < .05$).

The results suggest that dream content, when examined carefully, does show signs of reflecting memory consolidation. Group 1 was exposed to an accelerated or intensified memory consolidation process and may have exhibited an exaggerated dream content to match. Mental activity during REM appeared to take the form of previously learned activities (driving, staying on the road) to express the novel activity of staying inside lines while drawing (while looking in a mirror).

Carol D. Warner, MA, MSW

Psychokinesis, Dreaming and Communication with the Dead

In the year 2006, 3 close family members grew ill and died one right after the other. Over the years we had all had many conversations about the nature of the afterlife and the possibility of communication beyond the grave. All of us had psi experiences. Beginning with my father's death and continuing through my mom's twins' death and the death of my mom, my uncle (my mom's twin's husband of 60 years) and I had a series of poignant and often quite humorous communications from the deceased, included a number of dramatic psychokinetic experiences and a number of dream communications. These dream and pk experiences are detailed in this paper.

Craig Sim Webb

Universal Dream Dance Circle

This is not an abstract, nor is the event abstract—It is the real thing. The movement, breathing, singing and community synergy offer a unique boost of energy that is key to bringing about powerful, clear, and even lucid dreams. Think of it as an enhanced social hour where you get to not only enjoy yourself and meet the great souls who make up IASD, but also prepare for a great night of powerful dreaming. All dances will be simple and quick to learn, so no previous dance experience is necessary.

Bernard Welt, PhD

The Emptiness of Dreaming: Transcendental Fantasy in the Cinematic Nightmare

The nightmare is a standard device in the horror film, but it also features in other genres of both mainstream and experimental film—especially, as might be expected, those with a surrealist sensibility. In this presentation, we propose that critical analysis of the cinematic nightmare may yield insight into the functions of actual nightmares, not only confirming but extending recent theories in dream studies. In particular, the cinematic use of the trapped-in-a-dream motif—the nightmare from which one cannot awake—offers viewers a model of understanding that transcends reason, in the manner of a Zen koan. Yet in both the horror genre and art films, the possibility of seeing through the illusory nature of experience is accompanied by typical nightmare anxiety over loss of identity, incorporation into another, and annihilation. The transcendental theme invites philosophical investigation, while the existential anxiety suggests psychoanalytic themes, especially the pre-Oedipal theory of Melanie Klein. If the analysis of cinematic dreams can propose a way to accept both these views at once, integrating them into a fuller understanding of situation of the characters, the audience, and the artist in cinema, perhaps the same may be done for actual nightmares, in which the dreamer is character, audience, and originator. Acknowledging the influence of the views of Carl Jung, John E. Mack, Ernest Hartmann, and Mark Blechner, the presentation will propose that the nightmare in reality as in cinema may be valued for its power to subvert rational thought and shock the dreamer/viewer into seeing things in a new way, even when the experience is accompanied by feelings of confusion and dread. Examples will be drawn from: *Dead of Night* (Alberto Cavalcanti et al, 1945), *A Nightmare on Elm Street* (Wes Craven, 1984), *Meshes of the Afternoon* (Maya Deren, 1943), *The Discreet Charm of the Bourgeoisie* (Luis Bunuel, 1972), and *Waking Life* (Richard Linklater, 2001).

Pia E. Wigren, PhD, NYU School of Medicine

Waking and Dream Affect During Pregnancy from Five Theoretical Perspectives

The biopsychosocial experience of pregnancy, labor and delivery is a mystery of the feminine in need of further understanding. The present investigation explored the relationship between waking and dream affect during pregnancy and studied obstetrical variables as well as the experience of labor and delivery in relation to affect. A longitudinal research design was used, in which sixteen primiparae (pregnant women) were asked to record waking experiences and dreams and to rate them for affect one week per month during gestation. The amount and intensity of discrete affects (e.g., fear/anxiety; happiness/elation) and affect summary scores (e.g., positive and negative affect; affect in general) were evaluated. Postpartum, participants rated their experience of affect, pain and difficulty during labor and delivery. Background data and information about pregnancy-related attitudes and concerns were also obtained.

Hypotheses were derived from five theoretical perspectives: psychoanalytic, interpersonal, analytical psychology (Jungian), information processing and neurocognitive. The continuity hypothesis concerning affect across states of consciousness and the evolutionary hypothesis addressing affect consistent with species propagation were tested as well. The present findings are consistent with some previous results and theoretical assumptions, yet contradict others. Central findings revealed stable affect patterns in waking and dreaming states of mind throughout pregnancy.

Few relationships were found between affect variables and either obstetrical variables (e.g., delivery complications) or subjectively perceived difficulty and pain of childbirth. Most participants' pregnancies and deliveries were relatively healthy and normal. In addition, there was no evidence of major affective disorders. Thus, few correlates of outcome may have been found because participants' experiences did not extend into the pathological realm. Recommendations were made for improving methodology in future research on pregnant women's affect.

Jennifer M. Windt, MA with Ahmed A. Karim, PhD; Nicholas Langlitz, MD, PhD; Valdas Noreika, MSc

Across Disciplinary Borders: First-Person Dream Reports, Neurophilosophy and Neuroscientific Research

In a sense, dreaming is the most private of all conscious experiences, because it is only accessible via retrospective reports about previous dream experiences. While no study claiming to investigate the conscious experience of dreaming can circumvent subjective dream reports, their epistemic status continues to be a matter of controversy. Many neurophysiological studies of sleep stages make inferences about dreaming independently of dream reports, while many content-based studies of dreaming are exclusively based on subjective dream reports and therefore cannot be directly linked to neurophysiological sleep research. Clearly, a much closer integration of both types of research is needed.

The symposium will address the issue of subjective dream reports from different disciplinary perspectives. First, Ahmed A. Karim will discuss the beginnings of dream reporting in Ancient Egypt and assess its impact on Greek and Roman culture. Then, Jennifer M. Windt will review some of the most important philosophical arguments concerning the phenomenology of dreaming and the concept of dream consciousness. By assessing the epistemic status of subjective dream reports, she will present a constructive critique concerning their role for an objective science of dreaming. Based on these general philosophical arguments, Nicolas Langlitz will turn to some of the specific problems associated with the concept of first-person “data” in dream research. Against the background of the recent renaissance of introspection in cognitive neuroscience, he will analyze the transdisciplinary debate between neuroscientist Allan Hobson and philosopher Thomas Metzinger over the employment of their own experiences for the process of theory formation. Valdas Noreika will use examples from recent EEG-based studies of dreaming that either contrast content-analyzed dream samples or compare EEG epochs of dreaming and dreamless sleep. These two basic methods for correlating electrophysiological patterns with subjectively reported dreams present an important challenge for neuroscientific approaches to consciousness in sleep. In the final presentation, Jennifer Windt will argue that the integration of systematic first-person phenomenology with scientific research can only be achieved by an interdisciplinary approach transcending the traditional borders between philosophy, psychology and neuroscience. Such an approach is not only needed to establish a science of dream consciousness that is both neuroscientifically oriented and based on sound philosophical arguments, but also to ensure the contribution of dreaming to the field of consciousness research in general.

The theoretical ideas presented in this symposium are closely associated with the “Dream Team”, funded by the Volkswagen Foundation as part of the European Platform for Life Sciences, Mind, Sciences and the Humanities. This interdisciplinary group of young researchers, in which all of the presenters are active, is currently working on a project titled “Approaching the dreaming mind: experimental modification of dreams within a new neurophilosophical framework.” Within this project, the group members are writing several theoretical papers on the neurophilosophy of dreaming and conducting experiments that will integrate sleep laboratory

data with the content analysis of dream reports. This symposium can be considered as the outcome of their ongoing cooperation, which unites multiple disciplinary perspectives from philosophy, neuroscience, psychology, history of science and anthropology.

Ann Sayre Wiseman, MA Recurring Dreams, Nightmares and What We Can Learn from Them

Exploring Recurring Dreams and Nightmares in a hands-on workshop, participants will have a chance to recreate the dream as if on a stage to better visualize the images that symbolize the content of the story of the dream. Role-reversal dialogue and guided imagery will be used to explore the message in hopes of clarifying the meaning of the dream or the message we can learn from it.

Ming-Yih Yeh, PhD and Chung-Hsiing Huang

Dreaming reactions and sharing: Gender differences observed in a Taiwanese Sample

NOT TO BE PUBLISHED

Antonio Zadra, PhD

Sexual Dreams of Men and Women: A Study of Their Frequency and Content

Given the longstanding clinical, academic and popular interest in dreams with erotic or sexual content, it is surprising to note the paucity of empirical literature on this topic. The aim of the present study was to conduct an investigation of the frequency and content of sexual dreams. Participants were 109 women and 64 men who recorded their dreams in a daily log upon awakening for 2 to 4 consecutive weeks. Participants reported a mean of 20.6 ± 10.8 dreams each for a total of 3564 dreams. Approximately 8% of both men and women's dreams were found to contain some form of sexual activity. Sexual intercourse was the most common type of sexual dream content, followed by sexual propositions, kissing, and fantasies. Masturbation accounted for approximately 6% of both males' and females' sexual dreams. The dreamer reported having had an orgasm in approximately 4% of all sexual dreams. Women were 2.5 times more likely than men to have sexual dreams in which they initiated the sexual contact but they were also more likely than men to describe at least part of the sexual activity as being unwanted. Multiple

sex partners were reported more frequently in men's sexual dreams. Several differences were also found in the sex dreams of student versus non-student adults. For instance, whereas student and non-student women had comparable proportions of dreamer-initiated sexual contact, non-student males were 2.5 times more likely than student males to describe themselves as the initiators of erotic activities. These findings and variations across age and gender may be indicative of different waking needs, experiences, desires and attitudes with respect to sexuality. This is consistent with the continuity hypothesis of dreaming which postulates that the content of everyday dreams reflects the dreamer's waking states and concerns (i.e., that dream and waking thought contents are continuous).