Abstracts 2006

Welcome Reception for New Students

Kate Adams, PhD, is a senior lecturer in Education Studies in England. Her doctorate explored the divine dreams of a multi-faith sample of children aged 9-12. Her other research interests include children's memorable dreams and how educators can use dreams in educational settings.

Abstract
Not to be published

*

Healing Collage – A Visual Approach to Dreamwork

Sheila McNellis Asato, (USA), founder of *Monkey Bridge Arts, LLC*, a center dedicated to the growth, transformation and healing of individuals and the community through the arts, dreaming and creative development. She is in the final stages of completing her MA in Human Development at St. Mary's University of Minnesota.

Abstract
Dreaming is a highly emotional and visual state of consciousness. For the most part, research has shown us that dreaming tends to be a non-verbal experience. Upon waking, as we move 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 our strengths in waking life. However, while the written word is undoubtedly useful for journaling, a great deal is unnecessarily lost in translation. If words were the only language at our disposal in waking life, that would be an unfortunate necessity. Fortunately, we all have access to the language of form and feeling in waking life through the arts. Even non-artists can benefit from a visual and emotional approach to dreamwork.

When one approaches the dream first through the language of form and feeling, it is easier to remain true to the original dream experience. The Healing Collage process offers even non-artists a way of remaining closer to the original dream experience while inviting it to take on form in waking life. Once the dream has safely crossed the threshold of consciousness into the material world, then one can begin the task of translation, moving the dream from the world of feeling and form into the world of words.

In this experiential workshop, participants will learn how to make their own Healing Collage which is a visual means of accessing, interacting with and deepening one's relationship to the dream, 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 workshop, participants will discover the wisdom hidden within their own hands as they learn to make a Healing Collage. As Jung said, "Often the hands will solve a mystery that the intellect has struggled with in vain."

After completing a Healing Collage, a series of structured writing exercises will show participants how to begin the process of translating visual imagery into the language of words. As they do so, they will discover the underlying compositional structure that emerges when the dream artist is given free access to a two-dimensional surface. As participants discover the untapped wisdom hidden within their eyes and hands, they learn how dreaming and the creative process are undeniably intertwined. This will open up new ways of interacting with dream material, introduce a new or deepen one's relationship with the imaginal realm and stimulate the creative process.

By the end of the workshop, participants will understand how to create a Healing Collage and have received detailed instructions for continuing the process at home. Healing Collage is a direct, non-threatening approach to working with dreams that everyone can learn easily, including those with no artistic background. Because of its accessibility, even people with little or no dream recall will find a way to begin working their dreams in a meaningful way.

*

Dream Sharing in a Retirement Community

Rachel Aubrey, MSW, is a certified psychotherapist (retired); she has had a private practice in Manhattan and was senior staff therapist of Columbia University Counseling and Psychological Services. She has facilitated seminars and workshops on loss and bereavement, and has been involved in cross-cultural therapy.

Abstract

Dreamwork with seniors in a retirement community is empowering. It is a creative activity shared with peers. Dreamers know how far to explore a dream; when the content seems threatening familiar defenses will take over. Important issues may come up which can be addressed in the relaxed afterglow of good dream work. Sharing dreams helps build community and can offer vital support at times of individual crisis.

*

Istikhara and Dreams: an Attempt to Predict the Future through Dreams

Hidayet Aydar, PhD, is the Head of the Department of the Qur'anic Studies of the Theology Faculty at Istanbul University. His PhD thesis *Kuran-i Kerim'in Tercumesi Meselesi* (The Issue of Translation of the Holy Quran) was published in İstanbul in 1996. He has authored many books and articles in scientific journals.

Abstract

Istikhara as an Arabic word means 'to wish what is beneficial'. Terminologically, it means 'to wish the consequences of an issue to be useful for oneself'. But this requires doing some rituals, such as worshiping, praying about what one wishes, and then sleeping. According to Islamic tradition, a person first prays for the task he hesitates to do and then says: "My Lord, I ask you to inform me what is beneficial and make me strong. For you are powerful, but I am not. You know but I do not. You know all secrets. My Lord, if my task (here you mention the specific task you're asking help for) is beneficial for my religion, my life and my afterlife, make it easier and make it my destiny. If my task (again, mentioning the specific task) is bad for my religion, my life or my afterlife, make me lose my desire, send me away and do not make it my destiny. Ordain for me what is good, wherever it be and then make me happy with it." He asks Allah to make this task beneficial to him and then goes to sleep. If in his dream he sees white and green colors, great religious persons or something that gives peace, such as something desirable, useful and good, he decides this task is beneficial for him and does it contentedly. If he sees in his dream black, blue and red colors, or unwelcome persons or bad things which are disgusting, he decides this task is not beneficial for him and gives it up. That is Istikhara as it is known in Islamic tradition. Some Muslim scholars add some extra rituals to this, like renouncing one's sins, doing it at night, sleeping on the right shoulder and putting one's right cheek on the right hand palm. For them these rituals are necessary for Istikhara.

Istikhara is, at the same time, an attempt to predict the future. As a matter of fact, those who do Istikhara learn if the unknown consequences of a thing are beneficial for them by looking at the items in their dreams. In this regard, it may be possible to compare Istikhara with traditions in other societies.

Pious Muslims and especially mystical circles now give great importance to Istikhara, as they did in the past.

Two elements – to worship and to wish – are present in a lot of Hadith sources. But rituals like sleeping after praying and taking a decision in accordance with what one sees in one's dreams are absent in reliable Hadith sources. They do exist, though, in an important special work on dreams.

References

Muhammad b. Ismail al-Bukhari, Sahîh al-Bukhâri, Cagri yay., Istanbul 1401/1981.

Muslim b. al-Hajjaj, Sahîhu Muslim, Cagri yay., Istanbul 1401/1981.

Abu Isa al-Tirmizi, Sunen al-Tirmizi, Cagri yay., Istanbul 1401/1981.

Ibn Maja, Sunenu Ibn Maja, Cagri yay., Istanbul 1401/1981.

Ahmad b. Muhammad Ismail al-Tahtawi, Hasiya ala Maraqi al-Falah Sarhu Nur al-Izah, al-Matbaah al-Kubra al-Amiriyya, Bulak, 1318.

*

Dreams at Burning Man

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

Abstract
Not to be published

*

Solving Anagrams Four Minutes after REM and NREM Sleep Awakenings

Mark Blagrove, PhD, is Reader in Psychology at the University of Wales Swansea, where he runs a sleep laboratory and conducts research into the psychology of dreaming. He is a Past President of IASD, and is a consulting editor for the journal Dreaming and the Journal of Sleep Research.

Abstract
Introduction - Various researchers have hypothesized that the differences in cognition between REM and NREM sleep may be assessed by testing performance on cognitive tasks immediately upon awakening, or soon after waking. The theoretical basis for this method is that the neurochemistry of REM and NREM sleep persists briefly after waking. The basis for the choice of some of the cognitive tasks has been that REM dreams are more frequent, vivid and bizarre than are NREM dreams, and so various creativity-style tasks have been used. Matthew Walker et al (2002) showed significantly better solving of anagrams within 90 seconds of being awoken from REM sleep than from NREM sleep. This indicates that REM sleep can support cognitive flexibility to a greater extent than can NREM sleep, and it may be that this difference between the sleep states results in REM dreams being more bizarre and vivid than NREM dreams.

Walker et al had participants answer 8 anagrams before sleep, 8 upon being woken from REM sleep, 8 upon being woken from NREM sleep, and 8 in the morning. The four sets of anagrams had been designed to be of equal difficulty. They found that significantly more anagrams were answered correctly after REM awakenings than after NREM awakenings.

Method - We aimed to repeat the study of Walker et al (2002), but with a time delay so that the anagrams were answered 4 minutes after awakening. 16 participants slept in the sleep laboratory at Swansea University and were awoken 10 minutes from the start of a REM period and 10 minutes from the start of a NREM period, the order of REM/NREM awakenings was counterbalanced across participants.

Results - Number of correctly answered anagrams were: evening before sleep, mean = 3.31 (SD = 1.78). REM awakening, mean = 2.63 (1.96); NREM awakening, 2.63 (1.36), morning after breakfast, mean = 2.69 (1.40).

Discussion - We conclude that the neurochemical differences between REM and NREM sleep 90 seconds after awakening that resulted in the results of Walker et al (2002) have diminished or disappeared within four minutes of awakening. We discuss the implications of these results, and this methodology, for the investigation of how dreams are created in REM sleep, and for how REM dreams differ from NREM dreams.

Reference

Walker, MP, Liston, C, Hobson, JA, & Stickgold, R. (2002). Cognitive flexibility across the sleep-wake cycle: REM-sleep enhancement of anagram problem solving. Cognitive Brain Research, 14, 317-324.

*

Importance of Baseline Nightmare Frequency in Assessing Causes of Nightmares

Mark Blagrove, PhD, is Reader in Psychology at the University of Wales Swansea, where he runs a sleep laboratory and conducts research into the psychology of dreaming. He is a Past President of IASD, and is a consulting editor for the journal Dreaming and the Journal of Sleep Research.

Abstract
Many studies find only a small relationship between proposed causes of nightmares and nightmare frequency. For example, table 1 in Blagrove and Hayward (2006) shows that most studies of the relationship between anxiety and nightmare frequency find only low correlations. Furthermore, Cellucci and Lawrence (1978) found only a few subjects to have significant associations between their anxiety across the days of the study and the occurrence of nightmares on each night. We therefore raise the question, are some people more susceptible to certain causes of nightmares than are others? Schredl (2003) proposed such an interaction between trait and state factors, but found that although neuroticism and boundary thinness were related to nightmare frequency, these trait measures did not add to the variance explained by the state measures.

This paper proposes that a relevant trait is the number of nightmares that people have before the state factor occurs. Thus, it is only people who already have nightmares who show an increase in nightmare frequency due to such state factors.

This is illustrated with a review of the literature of the effects of the anaesthetic drug ketamine on dreaming. Some studies have found ketamine causes more pleasant dreams, but many studies have found it causes nightmares. This lack of consistent findings is shown to be a result of studies not taking account of the baseline number of nightmares that people have at home before being given ketamine. It is suggested that future studies on causes of nightmares partial out the trait of baseline nightmare frequency.

References

Blagrove, M & Hayward, S. (2006). Evaluating the awakening criterion in the definition of nightmares: how certain are people that a nightmare woke them up? Journal of Sleep Research, 2006.

Cellucci, A. J., and P. S. Lawrence. (1978). Individual differences in self-reported sleep variable correlations among nightmare sufferers. Journal of Clinical Psychology 34(3):721-25.

Schredl, M.(2003). Effects of state and trait factors on nightmare frequency. Eur Arch Psychiatry Clin Neurosci. 2003 Oct;253(5):241-7.

*

The Transformative Power of Dream Studies

Fariba Bogzaran, PhD, is an associate professor and the founding director of the Dream Studies Program at John F. Kennedy University (JFKU). She co-authored the book, *Extraordinary Dreams and How to Work With Them*, and is currently the president of the Lucid Art Foundation.

Marilyn Fowler, MA, is an assistant professor and the current director of the Dream Studies Program at John F. Kennedy University (JFKU). She is also the director of the MA program in Consciousness and Transformative Studies at JFKU and adjunct professor in the Graduate School of Professional Psychology and the School of Management at JFKU.

Ryan Hurd is an MA candidate at John F. Kennedy University in the Consciousness and Transformative Studies and dream studies programs. He holds a BA in anthropology, and has worked extensively as a field archeologist. After fifteen years of dream journaling, he is interested in exploring dreams from the crossroads of culture, ecology and spirituality.

Abstract
In this presentation, panelists will explore the unique Dream Studies program at John F. Kennedy University and its impact on the lives of current students and alumni.

In the first part of the panel, Bogzaran and Fowler discuss the interdisciplinary approach used to develop the dream studies program at JFKU, then present the results of their research on transformational change in the lives of Dream Studies students and alumni at JFKU. Using ten case studies, they explore common transformational themes and elements that occur among these students

and discuss the relevance of personal and cultural changes to the Interdisciplinary coursework in the program.

Ryan Hurd, a current student in the program, presents the results of his independent study, an analysis of personal transformations as shown in his lucid dream reports over the period of the last 2 ½ years.

In the last part of the panel, Bogzaran and Fowler talk about the practical challenges of developing and implementing a Dream Studies program "from scratch" within a university setting and what it takes to sustain and grow a program over time, including how to keep it fresh and alive, and what is needed to create a supportive community.

Time will be set aside at the conclusion of the session for discussion and dialogue among participants about their own successes and challenges in Dream Studies education.

*

Integral Dreaming: Dream Creation Method and Shamanic Dream Re-entry

Fariba Bogzaran, PhD, is an associate professor and the founding director of the Dream Studies Program at John F. Kennedy University (JFKU). She co-authored the book, *Extraordinary Dreams and How to Work With Them*, and is currently the president of the Lucid Art Foundation.

Abstract
Dream Creation Method, dream re-entry through shamanic drumming and expressive arts, is an aspect of Integral Dreaming Model. These techniques combine creativity, lucidity and shamanic skills. This workshop includes case studies drawn from years of teaching Dream Creation Method followed by an experiential practice of dream re-entry with the drum followed by automatic writing and awareness technique to unfold the dream.

*

Awakening the Dream Within: In-Sight Processes through Music and Imagery

Chris Brewer, MA, FAMI, is a trainer, musician, and author of eight books. She holds degrees in Music Therapeutics and Ecology, is certified in Music and Imagery, and is a trainer of Mandala Assessment. She teaches brain-based learning methods and has conducted vibroacoustic music research. She is a Board Member of the Association of Music and Imagery.

Abstract
Workshop Outline:
- This workshop correlates the Bonny Method of Guided Imagery and Music (BMGIM) with dream theory and practice and introduces the technique as a tool for expanding dream interpretation. History and concepts of the method will be presented in an overview.
- Participants will experience a group music-evoked imagery session to demonstrate a way of accessing and working with dream material using a trained guide to assist in exploring the dream material more fully with greater recall.
- Following the music and imagery session, we will explore the insights attained through a drawn mandala and dialogue about the use of the process.
- Similarities between BMGIM and dreamwork will be presented, including case studies and research that demonstrates successful experimentation with music and imagery to deepen understanding of dream imagery and explore dream meaning more fully. The use of this method as a "training ground" for lucid dreaming will be discussed.
- While BMGIM requires a trained facilitator, there are ways to use music that draw on the power of music to access non-ordinary states and access personal images. A simple technique which uses music to access dreamlike imagery will be suggested to participants.

GIM is often referred to as "waking dream" in which essential dreamlike images and sensory information are obtained in a controlled music-induced non-ordinary state. Clarkson (2002) compares it with Gestalt dreamwork methods recognizing that both focus on what is happening in the present moment and that in both the client reports body sensations, emotions and images that often become figural. Like dreams, the process can evoke archetypal symbols and has been hypothesized to facilitate connection to the holographic field of consciousness (Goldberg, 2002). BMGIM has been defined as a music-centered psychotherapy, a form of transpersonal psychology, a spiritual process and a vehicle for personal growth. Among the psychological philosophies which correlate with BMGIM are the works of Ken Wilber, Roberto Assagioli, Stanislov Grof, Abraham Maslow and Carl Jung.

The Bonny Method of Guided Imagery and Music was founded in the early 1970's by Helen Bonny, PhD, after initial research of imagery using music to evoke a non-ordinary state in which individuals could receive insight and inspiration. Bonny's landmark research in collaboration with Walter Pahnke (Bonny and Pahnke, 1972) studied the potential of psychedelic drug use in psychotherapy. Following government restrictions of psychedelic drug research and Bonny's preliminary findings that demonstrated fundamental challenges with the usefulness of psychedelics in psychotherapy, Bonny turned her efforts to understanding and developing the use of music to facilitate non-ordinary states to access revealing imagery. Research of the BMGIM method of music and imagery has been ongoing and the method has evolved into an internationally-accepted methodology. The Association for Music and Imagery serves as the international certifying organization.

References

Bonny, Helen L. 1980. *GIM Monograph #3: Past, Present and Future Implications.*

Bonny, H. and Pahnke, W. (1972). The use of music in psychedelic (LSD) psychotherapy. *Journal of Music Therapy, 9* (2), 64-83.

Clarkson, Ginger. "Combining Gestalt Dreamwork and the Bonny Method." In *Guided Imagery and Music: The Bonny Method and Beyond,* (eds.) K. Bruscia and D. Grocke, 245-256. Gilsum, NH: Barcelona Publishers, 2002.

Kasayka, Roseanne. 2002. "A Spiritual Orientation to the Bonny Method: To Walk the Mystical Path on Practical Feet," In *Guided Imagery and Music: The Bonny Method and Beyond,* (eds.) K. Bruscia and D. Grocke, 257-272. Gilsum, NH: Barcelona Publishers, 2002.

Ward, Karlyn. 2002. "A Jungian Orientation to the Bonny Method." In *Guided Imagery and Music: The Bonny Method and Beyond,* (eds.) K. Bruscia and D. Grocke, 207-224. Gilsum, NH: Barcelona Publishers, 2002.

*

The Roots of Healing Dreamwork in Welsh Mythology

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

Elizabeth Jeffries has been to Wales four times, and is on the Board of Directors of the St. David's Society of Pittsburgh, promoting awareness and appreciation of Welsh cultural heritage in Western Pennsylvania for the last 6 years.

Abstract
The ancient Welsh myth of Pwyll, Prince of Dyfed (1), when examined as a dream of our ancestors portrays several aspects of personal development for both men and women: development of one's assertive/masculine side, understanding of one's masculinity, femininity, the anxiety of childbirth and the birth of one's spirituality.
Whereas at the IASD Copenhagen conference I presented two Danish myths that showed the process of therapy for two classes of emotional problems, i.e. dealing with childhood trauma (2) and dealing with addictions, this myth is more concerned with personal development and the attainment of spirituality. The study of Pwyll will rely upon four if not all five of Clara Hill's (3) levels of insight or understanding. According to Clara Hill dreams can reflect experiences of waking life, parts of self, the dream experience itself, spiritual issues and relationship issues.
In that myths are very central to the spiritual values of a culture, interpreting the myth necessarily involves the spiritual level. The first part of the myth/dream of Pwyll's journey into the other world describes the development of the masculine part of one's self with all its spiritual implications. The second part of the dream of Pwyll meeting the princess Rhiannon deals with relationship issues in a man's understanding of woman. The third part, the birth of Pryderi is of the anxieties of childbirth, an experience of waking life and an example of the type of dream presented by Alan Siegel (4) in his book Dream Wisdom of childbirth anxieties. At a deeper level, because of the godlike magic of this child, the anxieties are likely related to the responsibilities of becoming a god. The fourth part of the magical childbirth of Pryderi and his godlike strength is at the level of both the parts of self and spiritual

issues as we attain a personal ultimate spiritual experience. The experience of the dream/myth itself is what we are attempting to create in this workshop.

This workshop will function as a dream group with the story of Pwyll, Prince of Dyred being the dream/myth to be studied. It is my belief that we each gain much in personal growth by experiencing the myths of every culture when we examine and understand them as myth/dreams of the culture. This understanding is greatly facilitated by a dream group. In using the ideas of Jean Gebser (5), that human consciousness is in the process of changing from or going beyond our current rational/perspectival consciousness way of thinking to the transparent/perspectival way of thinking. In his book the *Ever-Present Origin* at this newly developing level of consciousness we are now capable to understanding ancient myth more transparently.

References

1. The Mabinogion, Translated by Gwyn Jones and Thomas Jones, Everyman's Library, Rutland, VT, 1991.
2. Brink, N. E., Grendel and His Mother: Healing the Traumas of Childhood Through Dreams, Imagery and Hypnosis, Baywood Publishing, Amityville, NY 2002.
3. Hill, C. & Rochlen, A, The Hill Cognitive-Experiential Model of Dream Interpretation, in Cognitive Therapy and Dreams, Rosner, R., Lyddon, W., & Freeman, A. (eds), Springer Publishing, N.Y., N.Y. 2004.
4. Siegel, A., Dream Wisdom: Uncovering Life's Answers in Your Dreams, Celestial Arts, Berkeley, CA, 2002.
5. Gebser, J., The Ever-Present Origin, Translated by Barstad N. & Mickunas, A., Ohio University Press, Athens, OH 1985.

*

Multiplicities of Dreaming and Waking Consciousness: Scientific and Religious Perspectives

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

J.F. Pagel, MS/MD, Colorado, USA, is Board Certified in Sleep Disorders Medicine and Behavioral Sleep Medicine, and a co-author of the American Academy of Sleep Medicine training programs in Obstructive Sleep Apnea, and other disorders. He has authored over 80 papers on sleep and dreaming, including dream and nightmare recall, dream use in filmmaking, and the body/mind interface.

David Kahn, PhD, is an Instructor in Psychiatry at the Harvard Medical School in Boston, Massachusetts. He has been working in the field of dream research since 1990, and is IASD's current Board Chair. He has published on the neuropsychology and the neurobiology of dreaming, and on several other dream-related subjects.

Bonnelle Lewis Strickling, PhD, RCC, is a Jungian psychotherapist and spiritual director in private practice in Canada. Her forthcoming book is *Dreaming of the Divine*. She is a clinical associate of the Department of Psychology at Simon Fraser University. She has given workshops and seminars on dreams and the interface between psychology and spirituality in Canada, the US, and England.

Abstract
The interface between brain and mind is a border crossed by dreaming. Most attempts that have been made to approach that border have been conceptually directed from the perspectives of brain, mind, or soul. Such unidirectional approaches have had limited ability to describe the complexity of the contrary paradigms or to explain the role of dreaming in accessing this border. For religious believers throughout history, dreaming is a means of communion with the Divine. For psychoanalysts, dreams are the royal path to the unconscious. For virtually all neuroscientists today, dreams are understood to occur in all stages of sleep but are generally most vivid during the REM stage of sleep. For some neuroscientists dream content helps individuals to better understand themselves, while to others dream content makes up the screensaver left each morning on our neural computer.

Unidirectional approaches are typically used to discount or amalgamate the contrary perspectives. Yet each type of approach is likely to prove meaningless in understanding dreaming and the mind/brain interface without the other. Mind—thought, emotion, and belief—is the evidence for the

functioning of the body organ that is the brain. From the perspective of either mind or brain, dreams are our access to this border. And both brain and mind are necessary concepts in trying to understand the full creative potential of human life, a potential that the world's religions have tried to both stimulate and control, with dreaming being a primary wellspring of spiritual belief, practice, and experience. Scientific dream research is fundamentally incomplete if it fails to take these historical and cross-cultural religious perspectives into account.

This panel session will consider recent trends in dream research as possible avenues for crossing all those borders, exploring what scientists call "structural alternative concepts of nervous system organization" and what religious studies scholars call "the emergence of the human spirit." The panelists will share their different contributions to understanding "The Multiplicities of Dreaming and Waking Consciousness," and the main questions to be discussed include these: What's the best way to correlate conscious experience with neurophysiological functioning? What can dream research tell us about alternative modes of neural organization and their corresponding states of consciousness? What are the factors involved in shifting from one mode to another? How does dreaming relate to meditation and other non-pathological mental processes? What are the implications of such a pluralistic view of brain-mind activity for clinical practice? For developmental psychology? For ethics, art, and spirituality?

*

Dreaming in Christianity and Islam

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

Dr. Bart J. Koet teaches Biblical Studies at the Catholic Theological University Utrecht (the Netherlands) and Religion and Pedagogy at the Hogeschool Leiden. He writes on dream stories from the Bible, the Talmud and other classical literature. He also serves as a prison chaplain, working with inmates on their dreams.

Patricia M. Davis received her MA in Religion and Psychology and is now in the PhD program at the Graduate Theological Union in Berkeley, California. Her research focus is dreams in Christian conversions and metaphoric religious language. *Dreaming* has published two recent articles on her research into dreams in early Christianity.

Kate Adams, PhD, is a senior lecturer in Education Studies in England. Her doctorate explored the divine dreams of a multi-faith sample of children aged 9-12. Her other research interests include children's memorable dreams and how educators can use dreams in educational settings.

Abstracts
Presentation 1: Divine Dream Dilemmas: Biblical visions on dreams
It is often argued that in ancient times dreams were seen as coming from (the) God(s). Homer argued that dreams are coming from God and also it seems clearcut that in the Bible dreams are seen as divine messages. But is that always true? In the Greek realm Aristotle did not accept it. And does the Bible take it as understood that all dreams are from a divine origin? And if not, why not? And if some of them are seen as coming from the divine realm, which dreams are authentic? In this paper I want to deal with, what I call, the Divine Dream Dilemma: Are dreams in Scripture coming from the divine realm? I will sketch some different visions on dreams in the Bible and try to show how the divine dream dillemma emerged.

Dreams were valued variously during the different periods of Israel's history. In some earlier texts of the OT dreams are presented as communication with the divine, while in other texts one is warned against dreams. Dreams could be a way of conveying messages of God as is explicitly said in Num 12:6-8. Dreams and visions are the usual if enigmatic way in which the divine speaks to prophets, but with Moses God speaks face to face. In Scripture time and again there are stories in which God speaks through dreams and visions (see Gen 15:1-6; 20:3-8; 28:11-15; 37.40. 41).

We find very critical remarks in chapter 34 of Ben Sira. Although 34:1-7 is a long tirade against dreams, "scribe" Ben Sira's critique on dreams is used to reinforce the position of the Law. The opposition between the Law of God and dreams is not as cut and dried as it seems. Sirach places the revelation of the Law far above prophetic ways of divine communication such as dreams. This is a prime example of the dream dillema: which dreams are divine and which are not? And another dillema: which revelation is more true: Scriptures or dreams? In this paper I will try to sketch the wider picture on the biblical views on dreams and visions.

Presentation 2: Discerning the Voice of God: Case Studies in Christian History
This paper presents three case studies of auditory message dreams from Christian history and explores the discernment methodology used in each case to determine that the experience was from a divine source.

We first consider the dream typologies of early Christianity and criteria for discernment. The distinction between visual symbolic dreams and auditory message dreams is then introduced. To facilitate comparison, the case studies were chosen as potential auditory message dreams.

We consider dreams of: Perpetua, the 3rd century martyr of Carthage, Caedmon, the 7th century hymn writer of Anglo-Saxon England and Martin Luther King, the 20th century American civil rights leader. In each case we follow the chain of discernment through religious hierarchy, scriptural conformity and "fruits".

Perpetua was already acknowledged by her religious community for her ability to communicate with God thorough dreams. We consider the first dream she recorded in her prison diary and its possible meanings. She reported the dream and its intent to her fellow prisoner immediately upon awakening. Her authority was not questioned and the religious hierarchy embraced her dream diary. The "fruits" were the integrity of her leadership in martyrdom and the converts to Christianity this inspired.

Caedmon had no previous religious authority. He reported his dream/song the morning of occurrence. Discernment of his dream required layers of hierarchy. The "fruits" were the song and future songs in the Anglo-Saxon language consistent with Christian scriptures and theology, and the converts to Christianity the songs inspired.

Martin Luther King was an acknowledged leader within the African-American religious community, but in conflict over civil rights. He did not report his dream for a year and subsequently moderated his reporting to avoid controversy. He only fully explicated the dream at the end of his life. Even now, it is not well known he truly meant a dream source. The possible source of the dream as a divine message requires further exploration. However, we may hypothesize the "fruits" as the integrity of his leadership to martyrdom and the conversion of society to a vision of race neutral fellowship he inspired.

Presentation 3: Coming together: dreams and reflections of Christian and Muslim children
Both Christianity and Islam, in their respective scriptures and traditions, record the belief that God/Allah sends dreams to people. In these dreams, God/Allah often sends a message to the dreamer. Whilst there has been considerable literature on the dreams in these religious traditions (see Sanford 1989, Kelsey 1991, Azam 1992, Gnuse 1996, Philips 1996, Bulkeley 2002), a lesser amount has been written on the dreams of contemporary believers. Contemporary dream research which has explored the dreams of Christians and believers has tended to focus on those of adults (see Charsley 1973, 1992, Curley 1992, Ewing 1990). This paper offers a comparative study of the dreams of Christian (n=37) and Muslim (n=29) children aged 9-12: a study of their dreams which they believe have a divine connection. This data is drawn from a larger, multi-faith study of 107 divine dreams of children living in England and Scotland. Data were gathered by means of questionnaires and follow up interviews.

The paper explores the points of convergence and divergence of these children's dreams (n=66). This is approached by considering themes in the dream content and particularly focusing on how the children understood their dream to have a divine connection. What was it that made this dream a 'divine dream', whilst others were not?

The children's reasons (n= 62) for attributing a divine connection to their dream fell into seven categories. The largest group of answers (Christian n=14, Muslim n=10) was that the dream carried a message from God/Allah. For Christians, this was the most frequent reason given, although for Muslims, the most frequent reason was that the content of the dream (n=15) gave an indication of a divine connection. Aspects of these dreams are considered, in a way that gives voice to the children's own narratives.

The paper concludes that whilst the content of the dreams in the two samples, and the ways of perceiving the divine connection, had differences, there were also major points of convergence between the two. Whilst the children in the sample came from different parts of Britain and attended different schools, nevertheless they were joined by their belief in, and experience of, a divine dream. The implications of this shared experience for educators and all others working in religious contexts are considered, giving hope to the ideal that tensions between the two faiths can be reduced once the shared experience of contemporary believers is more widely acknowledged.

References

Azam, Umar (1992) Dreams in Islam, Pennsylvania: Dorrance Publishing Co, Inc.

Bulkeley, Kelly (2002) 'Reflections on the dream traditions of Islam', in Sleep and Hypnosis, Vol.4, no. 1, pp. 4–14.

Charsley, Simon (1992) 'Dreams in African churches', in Jedrej, M. C. and Shaw, Rosalind (eds.) Dreaming, Religion and Society in Africa, pp. 133–176, Leiden: E J Brill.

Charsley, Simon (1973) 'Dreams in an independent African church', in Africa, Vol. 43, pp. 244–257.

Curley, Richard (1992) 'Private Dreams and Public Knowledge in A Camerounian Independent Church', in Jedrej, M. C. and Shaw, Rosalind (eds.) Dreaming, Religion and Society in Africa, pp. 135–152, Leiden: E J Brill.

Ewing, Katherine (1990) 'The dreams of spiritual initiation and the organisation of self representations among Pakistani Sufis', in American Ethnologist, Vol. 17, no. 2, pp. 56–74.

Gnuse, Robert, K. (1996) Dreams and Dream Reports in the Writings of Josephus— A traditio–historical analysis, Leiden: E. J. Brill.

Kelsey, Morton (1991) God, Dreams and Revelation: A Christian Interpretation of Dreams, Minneapolis: Augsberg.

Philips, Abu Ameenah Bilal (1996) Dream Interpretation According to the Qur'an and Sunnah, Sharjah: Dar al–Fatah.

Sanford, John (1989) Dreams: God's Forgotten Language, San Francisco: HarperCollins Publishers. Symposium (2 hours)

*

Dreams in the Education of Young People (Campbell 1 panel)

Jean Campbell, MA, is President-elect of IASD. As CEO of the nonprofit organization, The iMAGE Project, she has worked with The World Dreams Peace Bridge to create a dream program currently being used by children in Baghdad. She is creator of The Dream Scouts International Program and author of the first Dream Scouts Adventure Book *Under the Crystal Tree*.

Kate Adams, PhD, is a senior lecturer in Education Studies in England. Her doctorate explored the divine dreams of a multi-faith sample of children aged 9-12. Her other research interests include children's memorable dreams and how educators can use dreams in educational settings.

Patricia Garfield, PhD, a leading dream expert with a doctorate in clinical psychology, has written nine books on dreams and co-founded the Association for the Study of Dreams (President 1998-99). Her *Creative Dreaming*, a bestseller in print since 1974, appears in fourteen languages. Her work for teens, *The Dream Book,* won two prestigious awards.

Sara Ridberg, MSEd, received her MSEd from Bank Street College in New York City in 2005. While at Bank Street, she completed her Master's thesis, *Dreamplay: The Educational Value of Children's Dreams*. She currently teaches in a multi-age classroom of 5-, 6-, and 7-year-olds at Wildwood School in Los Angeles, California.

Valley Reed has been a member of IASD since 2000. In 2001, she attended the Ohio Regional Conference, where she performed and choreographed the "Crow and the Phoenix", based on a series of dreams she had. She facilitates dream groups and teaches workshops on dreaming at Muse Studio in Dallas, TX.

Jane White-Lewis, PhD, is a Jungian psychoanalyst living and practicing in Guildford, CT. In addition to her analytic practice, Jane taught a dream course in an inner-city high school for ten years and is currently developing a dream course that will be offered at a retirement home.

Abstract
The panel "Dreams in the Education of Young People" will present a group of IASD's six top educators, who will cover the utilization of dreams in work with children from preschool age through high school. Each of the presenters will speak for approximately 15 minutes. These presentations will be followed by a period for questions and answers.

In her paper, "Teaching Creative Writing with Dreams," Jean Campbell will discuss her experience of using dreams as a tool for creativity in her work with junior high and high school students. Kate Adams, PhD, whose doctoral dissertation explored the dreams of children between the ages of nine and twelve, will discuss the value of dreams as part of Religious Education in "Dreams as an Effective Topic in Religious Education. IASD co-founder. Patricia Garfield, PhD, will explore the use of universal dream themes in work with young people in her paper, "The Teen Version of Universal Dreams"; and elementary school teacher. Sara Ridberg, will take a look at "Using Dreams in the Elementary School Classroom." Jungian therapist, Jane White-Lewis, PhD, will discuss her ten years of experience in dream work with inner-city young people in her paper, "Teaching Dreams in an Inner-City High School" while dancer and dream teacher, Valley Reed, will explain her use of dreams in her imaginative work with children in "Dancing in the Magic Pond of Dreams with Children".

*

DreamWork/BodyWork Morning Dream Group

Jean Campbell, MA, is President-elect of IASD. As CEO of the nonprofit organization, The iMAGE Project, she has worked with The World Dreams Peace Bridge to create a dream program currently being used by children in Baghdad. She is creator of The Dream Scouts International Program and author of the first Dream Scouts Adventure Book *Under the Crystal Tree*.

Abstract
None given

*

Adrenarche and Dreaming

Benjamin C. Campbell, PhD, is an anthropologist who teaches at Boston University. He was trained at Harvard University, and the Carolina Population Center. Since then he has worked primarily in Africa. His work on adrenarche and dreaming grows out of his interest in the role of hormones in adolescent development.

Abstract
Revonsuo (2000) has offered an evolutionary theory of dreaming based largely on the idea of dreams as rehearsal for protection in a hostile environment. Revonsuo argues that children's dreams are filled with images of wild animals and aggressive encounters with strangers because such threats were in fact common during our evolutionary past. As such dreams do not have to be remembered to be useful. Rather they represent the mind's preoccupation with important external conditions.

Revonsuo's evolutionary scenario for dreaming is consistent with our understanding of the ecology of child development among hunter-gatherers, in which starting around the age of 6, children are increasingly on their own and must protect themselves from both wild animals and unfamiliar adults. However, Revonsuo's theory does not explain the neurological mechanisms necessarily involved in his or any evolutionary theory of dreaming. Building on Hobson's activation-synthesis model of dreaming (1988), I suggest that changes in the adrenal production of the steroid hormone dehydroepiandrosterone (DHEAS) starting around the age of 6 years (Dohm 1973) may serve as the mechanism promoting the development of dreams of wild animals and aggressive strangers during this period of development (Kim 2002).

More specifically, DHEAS has been shown to have a number of neurological effects, including acting as an GABAa antagonist (Majewska et al. 1990). GABAa neurons act to inhibit transmission of dopaminergic neurons which connect deep brain structures, including the amygdala and hippocampus with the prefrontal cortex via the striatum (Chambers et al 2003). In particular the amygdala, associated with fear and anxiety (Ledoux 1998), is known to contain many GABAa neurons. Thus, by conjecture, increasing levels of DHEAS may disinhibit the activity of dopaminergic neurons in the striatum and hence the transmission of emotional impulses, including fear and anxiety, from deep

brain structures to the prefrontal cortex (Campbell et al n.d.). In waking life, increased transmission of the impulses may be associated with fear and avoidance of strangers. During sleep however, these are the impulses that, according to Hobson's theory, are the basis of dreams images. Such images are then incorporated in dream narratives by the prefrontal cortex during sleep, when the motor output of the prefrontal cortex is inhibited.

Dreams like all human activity must ultimately have an evolutionary origin. However, the elements of dreams which reflect an evolutionary function remain a matter of much debate. This argument adds both neurological mechanism and development timing to an already proposed evolutionary theory of dreaming, thus giving it more specificity and importantly, falsifiability. I suggest that a more detailed investigation of the role of DHEAS in the neurological mechanisms of dreaming may provide important insights into dreams and their evolutionary basis.

References

Campbell BC. n.d. Adrenarche and the evolution of human life history. Submitted to American Journal of Human Biology.

Chambers RA, Taylor JR, Potenza MN. 2003. Developmental neurocircuity of motivation in adolescence: a critical period of addiction vulnerability. Amer J Psychiatry 160:1041-52.

Dhom G. 1973. The prepubertal and pubertal growth of the adrenal (adrenarche) Beitr Tahol 150:357-77.

Hobson JA. 1988. The Dreaming Brain. Basic Books. New York

Kim J. 2002. "Social Adrenarche" Hypothesis for Dreaming. Work for Distinction Anthropology Department, Boston University.

Ledoux J. 1998. The Emotional Brain: The Mysterious Underpinning of Emotional Life. Weidenfeld and Nicholson, London.

Majewska M, Demigoren S, Spivak CE, London ED. 1990. The neurosteroid dehydroepiandrosterone sulfate is an allosteric antagonist of the GABAa receptor. Brain Res 526:143-146.

Revonsuo A. 2000. Reinterpretion of Dreams. Behavioral and Brain Sciences 23:877-901.

*

Dreams and Delusion

Manlio Caporali, MD, is a neurologist and psychiatrist. He was Assistant Professor at La Sapienza University, Rome, Dept of Neurology (1978-87), and since 1988 an Assistant Professor at Tor Vergata University, Rome, Dept of Neurosciences-Psychiatry. He has published over 150 scientific papers, two books, and now works in the fields of Group Analysis and Dream Textual Analysis.

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

Abstract
This work aims to determine the relation between dreams and delusions in schizophrenic patients treated with psychoanalytic psychotherapy. The authors hypothesize that specific images of the patients' dream reports can predict the onset of a following delusion. They postulate that the dream reports' contents could reflect the delusion themes too. To evaluate dreams data, authors used some techniques developed from Textual Analysis and psychodynamic approach. Preliminary findings seem to confirm our hypothesis underlining the clinical importance of dreams as a way to predict the course of psychotic process.

*

The Use and Misuse of Dreams in Science Fiction

*

Dreams and Emotions. The Emotional Free Radical Hypothesis

Pierre Clément obtained his MA in Medicine and Philosophy. He was trained in psychiatry at McGill University, Canada. For many years he was a staff member of the Ottawa Hospital. He now has a private practice in Ottawa. He published a book, *En finir avec l'inconscient*. His fields of interest are psychoanalysis, consciousness and dreams.

Abstract
This paper proposes that dream activity is a process of consciousness which is closely related to waking consciousness. The model presented borrows from Freud's notion of perceptual identity, S.M. Kosslyn's notion of image matching, and from E. Hartmann's hypothesis of dreaming as the result of emotions made into pictorial metaphors. According to the present hypothesis, waking consciousness is defined as the result of a match between perceptions, including emotional concerns, and memorized concepts. The emotional free radical (EFR) hypothesis proposes that under certain conditions, emotional concerns produced during the waking state are unsuccessful in finding a corresponding concept to match with and therefore prevented from reaching consciousness. Reasons for failure to find a match include situations having escaped attention, unexplained events, and past traumatic experiences. Unmatched EFR's become available for dream activity so they can be reprocessed in a different way, this time with previously stored images. Dream consciousness can then be conceptualized as the result of a match between EFR's having failed to reach consciousness during the waking state and successfully matching with memorized images in dreams. Two possible types of matching will be described. Matching by combination produces usually pleasant dreams expressing fulfillment, as exemplified with Freud. Matching by similarity, more commonly seen in cases of past traumatic experiences, generates unpleasant dreams characterized with dream activity repeating the past traumatic event. A summary of studies highlighting the primacy of emotions in dream and supporting the present hypothesis will be presented. The possible role of dreaming will be briefly discussed.

References

Clément, P. (2004) En finir avec l'inconscient, Montréal, Liber.

Freud, S. (1900-1901) The interpretation of dreams; in The standard edition of the complete psychological works of Sigmund Freud. London, Hogart Press.

Gregory, R.L. (1987) The Oxford companion to the mind. Oxford: Oxford University Press.

Hartmann, E. (1996) Outline for a theory on the nature and funtions of dreaming. Dreaming 6, 2: 147-170.

Hartmann, E. (1998) Dreams and nightmares. Plenum.

Kosslyn, S.M., and Sussman, A.L. (1995) Roles of imagery in perception: or is there no such thing as immaculate perception; in The cognitive neurosciences, ed. M.S. Gazzaniga, Cambridge, Massachusetts, MIT Press, p.1035-1042.

Kramer, M. (1993) The selective mood regulatory function of dreaming: an update and revision; in The functions of dreaming, ed. A. Moffitt, M. Kramer & R. Hoffman, Albany: SUNY Press, p.139-195.

Laplanche, J., Pontalis, J.-B. (1973) Vocabulaire de la psychanalyse, Paris, PUF.

Millner, A.D., and Goodale M.A. (1995) The visual brain in action (Oxford psychology series 27). Oxford: Oxford University Press.

Salin, P.A., and Bullier, J. (1995) Corticocortical connections in the visual system: structure and function. Physiol Reviews 75: 107-154.

Thorpe, S., Fize, D., and Marlot, C. (1996) Speed of processing in the human visual system. Nature 381: 520-522.

*

Dreamtime and the Sand Way in Healing and Transformation

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

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

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

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

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

   Sandplay is a Jungian oriented form of therapy that utilizes a small tray of sand and a variety of realistic characters and figures. A sand tray creation conveys a dreamlike expression in symbolic form that promotes a healing of the psyche. Drawing on case examples from his practice, the author presents sandplay as both a process form of therapy and as a reliable tool for nightmare treatment.

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

*

Dreaming in the Indigenous Mind: Reconstituting Tribal Dreaming in a Multicultural and Modern Way

Apela Colorado, PhD, received her PhD from Brandeis University in 1982. She is of the Oneida tribe and a traditional cultural practitioner. She was taught from early on to value all the various dream states. When she created a Masters degree in Indigenous Mind at Naropa – Oakland, she incorporated indigenous dreamwork within the curriculum.

Atava Garcia Swicicki, MA, is a graduate of Stanford University. Her fascination with dreams began as a child. As a student and faculty member of Naropa University's Indigenous Mind program, she has explored the way her Mexican and Slavic ancestors and spirits communicate through dreams. She applies these insights as a facilitator of dream groups.

Kit Cooley, MA, began recording dreams with the death of her beloved Italian grandmother, Lucy, who appeared in her dreams, providing valuable insights and prescience. She joined the Indigenous Mind program, graduating in 2003. As adjunct faculty, she now teaches and counsels students on topics including dreamwork as it relates to Indigenous Science.

Teresa MacColl, MA, has done Celtic ancestral research in the Indigenous Mind program at Naropa University, which included the Celtic Second Sight, dreams and prophecy. Using her science background, she helped to create the IM group's "dream database" and is conducting research into collectively looking at students' dreams.

Loren Hadassah Finkelstein is completing the Indigenous Mind program at Naropa University. Her interest in dreamwork led her to Thailand where she studied with Diana Manilova, a Russian-born healer initiated by the Mongolian Shamans of Lake Baikal. Currently, she is helping to study the collective dreams of the IM program.

Abstract
In the Indigenous Mind program each student learns how to receive dream messages from Ancestors, Spirit and Guides and is offered guidance to understand them in the context of the waking world. As Indigenous Scientists we study and observe the way the Moon, Sun and planetary cycles influence our dreams. We study the patterns of dreams over the process of each student's development within the program, and ground those experiences in the best of dream literature.

This panel will first present on the principles of the Indigenous Mind program as taught by Dr. Apela Colorado. She will offer the Nine Tenets of Indigenous Science, the foundation from which students begin their individual paths of weaving science and Spirit into our larger truth. We will then present examples from students of the program, illustrating the ways in which dreams guide our work. Our case studies will illustrate just a piece of what has been revealed through dream images and will offer tools for understanding dreams as guides in the waking world - particularly in their propensity for cross-cultural understanding and healing. Just like our diverse group of students, much of the post-modern world does not have Elders or intact cultures to link the modern and disassociative way of studying our dreams with the ancient integrated ways of our ancestors. Working within our diverse group we will show examples of how dreams work on multiple levels to impart messages and understandings for today and simultaneously reconstitute tribal ways. Thus our workshop process becomes a bridge for participants who wish to link these two ways of knowing dreams. Finally, we will present the ways in which technology has impacted our ability to understand our dreams as a community. We will walk people through the database we have created to collect and organize our dreaming. In conclusion, we will share our findings, the wisdom that has been gleaned through our process of communal dreaming, as well as the direction and focus this work is taking.

*

Dreams, Eternal Wisdom and the Objective Psyche

Michael Conforti, PhD, is a Jungian psychoanalyst, and founder and Director of the Assisi Conferences. He is actively investigating the workings of archetypal fields and the relationship between Jungian psychology and the New Sciences. He is currently working on a new book, *Hidden Presence: Archetypes, Spells, Possession and the Complex.*

Abstract
Perhaps Jung's greatest gift and living legacy was his understanding of a non-personally derived dimension of the human psyche: the Self and the Objective Psyche. Within the Self, Jung observed the working of innate ordering processes, which bring us into relationship with a transcendent reality.

The archetypes are our contemporary experience of wisdom. Through dreams, we can directly experience and feel the power of innate and eternal wisdom traditions that continue to guide our actions, lives and perhaps even our destiny.

In this address Dr. Conforti will discuss the presence and workings of archetypes in dreams, and the importance of recognizing the archetypal patterns established in the dream story. Jung once commented that in working with dreams, we tend to make meaning of the images. He added, however, that rather than imposing an interpretation upon the dream, it is important to allow the image to reveal its own inherent meaning. Through the presentation of a number of dreams, Dr. Conforti will present a model for working with these objective, archetypal images.

This presentation will include discussion of the following topics:

–Jungian approach to dreams
–Jung's concept of the archetype
–Relevancy and application of an archetypal approach to dream interpretation
–Contributions from the new science of complexity theory to our understanding of dreams

Through lecture, discussion, and case presentation, participants will:

–Develop a more comprehensive understanding of Jungian Psychology
–Explore dream interpretation from a Jungian perspective
–Develop an awareness of the presence of archetypes in dreams

Suggested readings:

Conforti, M. (1999). Form, Field and Fate: Patterns in Mind, Psyche and Nature. New Orleans, Louisiana: Spring Journal, Inc.

Kaufmann, Y. (2004). The Way of The Image. Brattleboro, Vermont: Assisi Foundation.

Von Franz, M.L. (1997). Archetypal Patterns In Fairy Tales. Toronto: Inner City Books.

*

Distilling Ancient Dreams into Image Content

John M. Corbett, PhD, is with the US Department of Treasury. He holds a PhD in both Computer Science and Business Administration and a Masters in Computer and Information Science.

Evelyn Doll is the assistant of Dr. Brigitte Holzinger of the "Institut für Bewusstseins- und Traumforschung" (Institute of Consciousness and Dream Research) in Vienna. She is a psychologist, dream-inspired painter and writer. She is listed in IASD's Online Guide to International Dreamwork.

Abstract
For the purpose of this paper we define "content" as a set of messages associated with an image. An image is a parallel transmission of an environmental domain. A narrative is a serialization description of an image with timely associated actions and focused points called "places". A narrative will pack messages contained by an image with associated actions. The right persons at the right time could unpack the messages from the narrative pack thus getting the content of a dream. In this way a detailed analysis could reveal elements of previous involuntary or intended incubations.
Joining together points into polygon forms individual points sets, originally decoded by one of the methods available at the time (the process of decoding by using one or two examples, e.g. location or size would be helpful to image how it works) which rely on mappings into vectors than can be graphically represented. A single dream data can be used to generate a simple image with obvious related content, but to increase the accuracy of conversion one can use redundancy by increasing the quantity of information used to generate the pair of vectors required by graphing one point. An easy way to increase redundancy is to switch from serial mapping to structural conversions. However this method can only be used when there is dream data available and time is not a factor. In this method a dream descriptor like identified colors, moods, activities, feelings, or even mood upon awakening will be structured together and identified with a unique symbol. This replacement of the naked dream data with a set of symbols can later be vectored into a matrix of vectors and set into a chart for imaging processing.

References

R.H. Charles, "The Book of Enoch – Book 4 Dreams", Academy for Ancient Texts, http://www.ancienttexts.org, 2005

Dreambase, "A Database of Dreams", http://invinciblemuffin.org/dreambase.html, 2005

Charlotte Guest, "The Dream of Rhonabwy", Academy for Ancient Texts, http://www.ancienttexts.org, 2005

Patricia Kilroe, "The Dream as Text, The Dream as Narrative", Dreaming Vol. 10, No. 3, 2000

Zianet, "The Rainbow Colors", http://www.zianet.com/rainbow/frcolor.htm, The Rainbow Maker's World, 2005

*

Decoding Dreams for Beginners

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

Abstract

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

The workshop runs from between one and a half to two hours and begins with a 45-minute lecture. I will pass out notes on the lecture portion so participants can relax and focus on the discussion rather than on note taking. Once the current issue the dream is addressing is uncovered, solutions to the problem as they may be presented in the dream become the focus of discussion. In this section, I have two goals. One is to show participants how to recognize and apply the strength in the dream. Very often the dream actually discloses the solution to a 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 unconscious introduces before our conscious mind catches the message. Often, our dreams allow us to pinpoint what is missing in our response to a given situation, so we can learn new ways of behaving. Our dreams shine a spotlight on those parts of ourselves that we aren't using to their fullest extent. Sometimes dreams reveal aspects of ourselves we are not using at all.

In our dreams, we try out new reactions to current or impending issues. Our dreams provide a safe place to practice, until we feel ready to take our new behaviors or emotions out into the conscious world. And with this newfound comfort, we gain flexibility and adaptability to the different situations we face. We become less predictable in our approach to solving life's problems. We increase our potential. This will be the main theme of the workshop.

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. I will reserve 15-20 minutes at the end of the workshop to reexamine the process and answer questions or engage in discussion.

*

The Relation between Dream and Spirit

Dr. Mehmet Dalkiliç, Istanbul, Turkey is the lecturer of the Department of the Islamic Sects of the Theology Faculty at Istanbul University. His PhD thesis *Human Spirit according to Islamic Sects* was published in İstanbul in 2004. He has authored many articles in scientific journals. His book *Islamic Sects According to Ibn Hazm* was recently published in Istanbul, Turkey.

Abstract

Muslim scholars used dreams in their books for many purposes. They used them for proving the existence of the human spirit without body. The concept of Spirit (ruh) was researched during the whole history of philosophy. Though the question of definition or destination of soul was always central, they always used dreams to prove the existence of it. Much of the discussions about the existence of spirit or soul in Islamic thought and works of theology have centered on the relation between the spirit and dream. According to those scholars dreams are evidence of existence of the human spirit. This paper examines the Muslim scholars' opinion about the relation between dream and the human spirit.

In this context, from the historical viewpoint the question at first glance presents a paradoxical statement. There are some verses of the Qur'an and some Hadith considering all debates and inquiries on dream and spirit as meaningless and impossible for humans, on the one hand, and there are also lots of discussions on the issue in the fields of theology, Sufism and Philosophy on the other hand. Muslim scholars ignored the verses of the Qur'an which declare that spirit is a problem of the invisible world or interpreted them with other hearsay, and this resulted in different explanations according to each scholar's perception of spirit. Ibn Qayyim al-Jawziyyah described many dreams to prove the existence of spirit without body, the status of spirit after death etc. in his works.

We can summarize the viewpoints of the Islamic theologians on the relation between dream and spirit as follows: They thought that the human spirit could continue to live without body after death. Dreams are the proof of that. Therefore dreams are used as evidence of the existence of the human spirit.

Bibliography

Abu Abdullah Muhammad b. Ismail b. Ebrahim b. Mugira b. Bardizba al-Ju'fi al Bukhari, al-Jaamius-Sahih, Istanbul 1992, "Ilim", 3; "Tafsir al-Quran", 45, "I'tisam", 76, "Tavhid", 77; Muslim, Sahih, "Sifat al-Kiyamah", 52; Tirmizi, Sunan, "Tafsir al-Quran", 44.

Ibn Qayyim al-Jawziya, al-Ruh fi al-kalam ala arwahi al-amwat wa al-ahya, Riyad 1992 et seq.

Macdonald, D. B., "The Development of The Idea of Spirit In Islam", Muslim World, Vol.. XXII, 1966, pp. 25-32.

Akintola, Ishaq Lakin, "Rûh (Soul) in Islamic Eschatology", Hamdard Islamicus, Vol. XXVI, No. 2, 2004, pp. 7-11.

Tritton, A.S., "Nafs, Rûh, Aql", Bulletin of the School of Oriental and African Studies, Vol. XXXIV, 1971, p. 490 and passim.

*

The Meaning of Dreams: The Storytelling Method of Dream Interpretation

Dr. Tereasa L. DeCicco is an Assistant Professor of Psychology at Trent University in Peterborough, Ontario, Canada, specializing in personality, abnormal psychology, health and dreams, and dreaming. Research and applied interests include personality, health and dreams, prodromal dreaming and continuity dreams from the waking state to the dream symbols.

Abstract
Dream interpretation has had a long history across many cultures, yet the meaning of one's dreams is often still perplexing to the dreamer. Authors have speculated that dream images can be anything from God's messages to reworking unresolved emotional tensions.

A current theory of dreams as described by the continuity hypothesis, states that dreams reflect aspects of the dreamer's waking life. This hypothesis was adopted by Bell and Hall (1971) after their research revealed that major waking life circumstances were reflected in dream images. Since their original work, considerable supportive research followed. Given these findings, dream interpretations can bridge dream images to the dreamer's own waking life and provide valuable insight into waking day circumstances. Jung (1964) describes dream images as the theatre in which the dreamer is himself the scene, the player, the prompter, the producer, the author and the public. The dreamer is creating imagery from his or her own personality and life experience.

The Storytelling Method is a new method that helps the dreamer discover how dream images directly relate to personal life circumstances. The method guides the dreamer to translate core images to conscious meanings. Following from previous dream work such as amplification, the Delaney method and the Ullman method, core dream images are said to have a deeper meaning and are in the dreamer's own context. Ullman also notes that "safety" and "discovery" are key factors when working with dreams since the dreamer is exposing personal information. Safety must be incorporated into any dream interpretation. Discovery then occurs when the dreamer discovers something meaningful about his or her own life.

There are 5 steps to the technique and the dreamer is provided a worksheet to follow through the steps. In step 1 the dreamer records the dream in full sentences. In step 2 the dreamer circles the word that is the most important word in the sentence. These words reflect core images. Step 3 involves writing out the circled words. In step 4, a word association is conducted for each word. In step 5 a short story is made with the associated words. If discovery occurs, the story will reflect some aspect of the dreamer himself or a waking life circumstance.

After 5 pilot studies, three studies were conducted (N=52, N=55, N=56) in order to improve on the technique's usability. The final worksheet from Study 3 resulted in a significant correlation between discovery and waking life events for the participants. The technique was found to be a brief and practical method, useful for therapy or dream groups. At a 2-month follow-up, 54% of participants reported still using the technique. Most importantly, this method can get people started on dream work and can also be used in dream programs along with other techniques such as the Delaney or Ullman methods, to provide a repertoire of techniques for dreamers. The Storytelling Method is a simple and practical method enabling dreamers to benefit from important dream information in their everyday lives.

References

Armitage, R., Rochlen, A., Fitch, T., Trivedi, M., & Rush, A.J. (1995). Dream recall and major depression: A preliminary report. Dreaming, 5, 189-198.

Barrett, D. (1994). Dreams in dissociative disorders. Dreaming, 4, 165-175.

Beauchemin, K.M., & Hays, P. (1995). Prevailing mood, mood changes and dreams in bipolar disorder. Journal of Affective Disorders, 35, 41-49.

Beck, A.T., & Ward, C.H. (1961). Dreams of depressed patients: Characteristic themes in manifest content [Abstract]. Archives of General Psychiatry, 5, 462-467.

Bell, A.P., & Hall, C.S. (1971). The personality of a child molester: An analysis of dreams.Chicago: Aldine.

Blagrove, M., & Akehurst, L. (2000). Personality and dream recall frequency: Further negative findings. Dreaming, 10, 139-147.

Cartwright, R.D. (1991). Dreams that work: The relation of dream incorporation to adaptation to stressful events. Dreaming, 1, 3-9.

Cartwright, R.D., Lloyd, S., Knight, S., & Trenholme, I. (1984). Broken dreams: A study of the effects of divorce and depression on dream content [Abstract]. Psychiatry: Journal for the Study of Interpersonal Processes, 47, 251-259.

Crook Lyon, R.E., & Hill, C.E. (2004). Client reactions to working with dreams in psychotherapy. Dreaming, 14, 207-219.

Delaney, G. (1988). Dreaming True. New York:Harper Collins.

Delaney, G. (1989). The Dream Interview: A Refreshingly Practical Approach to Dreaming. New York: Bantam Books.

Domhoff, G.W. (2000, September). Moving dream theory beyond Freud and Jung. Paper presented to the symposium "Beyond Freud and Jung?", Graduate Theological Union, Berkeley, CA.

Domhoff, G.W. (2001). A new neurocognitive theory of dreams. Dreaming, 11, 13-33.

Gruber, R.E., Steffen, J.J., & Vonderhaar, S.P. (1995). Lucid dreaming, waking personality and cognitive development. Dreaming, 5, 1-12.

Hartmann, E., Rosen, R., & Rand, W. (1998). Personality and dreaming: Boundary structure and dream content. Dreaming, 8, 31-39.

Jung, C. (1964) Man and His Symbols. Garden City, N.J.: Doubleday.

Moss, R. (2000). Dreaming True. New York: Simon & Shuster.

Patrick, A., & Durndell, A. (2004). Lucid dreaming and personality: A replication. Dreaming, 14, 234-239.

Schredl, M. (2003, June). Seasons in dreams. Paper presented at the 20th Annual International. Conference of the Association for the Study of Dreams, Berkeley, CA.

Schredl, M., Ciric, P., Gotz, S., & Wittmann, L. (2003). Dream recall frequency, attitude towards dreams and openness to experience. Dreaming, 13, 145-153.

Tedlock, B. (1991). The new anthropology of dreaming. Dreaming, 1, 161-178.

Tonay, V.K. (1993). Personality correlates of dream recall: Who remembers? Dreaming, 3, 1-8.

Ullman, M. (1987). The Experimental Dream Group. In The Varieties of Dream Experience, ed. M. Ullman and C. Limmer. New York: Continuum.

Ullman, M., & Zimmerman, N. (1979). Working with Dreams. New York: Dellacorte Press.

Ullman, M. (1985). Working with Dreams. Los Angeles: Jeremy Tarcher.

Van de Castle, R.L. (1994). Our dreaming mind. New York: Random House, Inc.

Wolcott, S., & Strapp, C.M. (2002). Dream recall frequency and dream detail as mediated by personality, behavior, and attitude. Dreaming, 12, 27-42.

Woods, R. H. & Greenhouse, H. (1947). The World of Dreams. New York: Random House.

*

Including SOUND in Working Alchemically with Dream Images

Sven Doehner, PhD, MFA, is a psychotherapist in Mexico City. Trained in Jungian Depth Psychology, he has worked for many years with native Mexican healers and guided dreamwork groups in several countries around the world. An innovator in working alchemically with dreams, he blends contemporary depth psychotherapy with ancestral native healing traditions.

Abstract

Dream images and their telling can bring forth unexpected sounds, often dissonant to what we expect or are even conscious of, expressing the deepest sense, or intention, of the soul.

But different from other therapeutic work with sound, which usually involves making and/or hearing sounds that bring harmony, relaxation, or in some way alter one's state of consciousness, this proposal involves the experience of making, hearing and allowing the often dissonant sounds that accompany a dream - either within the images themselves, or those that appear as we remember and tell it - to guide us in processes of deep and lasting transformation.

The work is inspired by Alfred Wolfson, who rescued himself from traumatizing nightmares and memories of his days as a medic at the front lines during the first World War, where he daily experienced the piercing screams of wounded soldiers as they lay in the trenches with nothing to diminish the pain of their open wounds but the sounds of their dying agony.

Long after the war was over, these primitive, piercing, penetrating sounds continued to haunt him, pursuing him in nightmares and not letting him be . . . until the day when desperation itself lead Wolfson to literally try to EMIT the sounds he could not stop from hearing. Sustaining the sound for many minutes first took him beyond himself (in the sense of ego control and limits), and then into an inner experience of images, sensations and feelings which eventually combined in such a way as to free him of the traumatizing memories and nightmares.

Wolfson healed himself - and discovered the transformative power of making and allowing the sounds that emerge from the depths of our souls to guide us into fundamental shifts in our relationship with ourselves and with our surrounding world.

Working with sound is alchemical in that it nurtures transformation by giving body to emotions and giving expression - and form - to the most unconscious aspects of our physical and emotional selves . . . just as it can dissolve or expand that which is fixed, stuck, contracted . . . and thereby restore in the individual who emits the sound the pulsation (the expansion and contraction) that is synonymous with life itself.

But as Wolfson has shown us, sound is experiential - not something that can simply be thought about and understood. Sound needs to be MADE in order for it to be experienced, heard, listened to . . . and allowed to affect, guide and transform us.

As a practice in alchemical psychology, which favors experiential learning, sound is participatory and provides a medium for unconscious elements to take form (coagulate) - and then to dissolve us in deeply transformative and lasting ways.

In addition to interesting insights into sound-work, fundamental principles of alchemical psychology will be presented to help illustrate how different ways of working with the sounds that accompany or appear with the images in our dreams (and lives) can be profoundly therapeutic.

*

The Experience of Working Alchemically with SOUND in Dream Images

Sven Doehner, PhD, MFA, is a psychotherapist in Mexico City. Trained in Jungian Depth Psychology, he has worked for many years with native Mexican healers and guided dreamwork groups in several countries around the world. An innovator in working alchemically with dreams, he blends contemporary depth psychotherapy with ancestral native healing traditions.

Abstract
Dream images and their telling can bring forth unexpected sounds, often dissonant to what we expect or are even conscious of, expressing the deepest sense, or intention, of the soul. This group dream-work proposal involves listening for, and becoming sensitive to, the sounds that accompany a dream - either within the images themselves, or those that appear as we tell it – by hearing them, repeating them, making them differently and experiencing them, we can allow them to guide us into different levels and processes of transformation.
 Working with sound is alchemical in that it nurtures transformation by giving body to emotions and giving expression - and form - to the most unconscious aspects of our physical and emotional selves . . . just as it can dissolve or expand that which is fixed, stuck, contracted . . . and thereby restore in the individual who emits the sound the pulsation (the expansion and contraction) that is synonymous with life itself. Sound-work generates new ways of vibrating within our selves and resonating with the world around us.
More than something that can be thought about and supposedly understood, sound needs to be MADE in order for it to be experienced, heard, listened to - and allowed to affect, guide and transform us. An important task will be to free ourselves from our often long held prejudices concerning the need to be "in tune", or in harmony - a true "opus contra natura". As a practice in Alchemical Psychology, which favors experiential learning, sound is participatory and provides a medium for unconscious elements to take form (coagulate) - and then to dissolve us in deeply transformative and lasting ways. Workshop participants will discover how working alchemically with the sounds that come with the images in our dreams (and lives) can lead to a shift in the imprint that we bring to difficult or conflicting moments, creating a new register and reference point for responding to similar situations as they continue to appear in our lives. We will discover how a subtle awareness can be awakened in a person that shifts his or her energy and sense of themselves - and affects their way of perceiving, reacting, participating and responding to difficult moments in their being.
        Suggestions will be made as to how we can continue to relate to the images in our dreams (and lives) with a sensitivity to sound, as well as an awareness of how this particular alchemical work with sound and images can nurture our being and awaken in the individual who practices it more presence, embodiment, congruence, coherence and freedom of expression in his or her daily life.

*

Dreamwork with Depressed Latino Men

Christine Dresp, LICSW, is a senior staff social worker at Massachusetts General Hospital's Community Health Center in Chelsea, Massachusetts. Besides English-speaking clients, she serves Spanish-speaking adults and children, immigrants and refugees, who suffer from depression, post traumatic stress disorder, physical illnesses, and from other inner-city, low-income problems.

Abstract
I will present a case-study of a middle aged, depressed Latino man to illustrate the usefulness of incorporating dreamwork in psychotherapy with this population. More specifically, I will show how Carl Jung's idea of amplification, and Robert Bosnak's method of body centered dream-work helped move the therapeutic process of this chronically depressed, suicidal man. He had presented with daily nightmares that he experienced as real. He often would wake up bruised, sometimes on the floor, after having wrestled with the dream monsters. These nightmares plagued this man to the extent that he could think of no other solution than death. He blocked himself in his small apartment and would not let anybody come into his house. Only occasionally would he let in one relative who helped him get food. He had no telephone since he did not want to be bothered by people. He had lost touch with his adult son and showed no overt feelings regarding that separation. He had no explanation as to why he had lost contact with him. He spoke in hesitant, short phrases.
In addition to his nightmares, he also complained of frequent headaches and without much affect he stated that his mother had abandoned him when he was a young child. His mother had taken off for the US with some of his siblings without my client's knowledge while he was at school. Since his abusive father could not care for him, he had to go live with an aunt and uncle. As the outsider in his

relatives' home, he reported without any affect that he had to stay home and take care of household chores, while his cousins were encouraged to attend school. He eventually returned to live with his father and during his late adolescence he came to the US.

I will show how we worked with his nightmares which gradually became less frequent, and then stopped. He then began to report different kinds of dreams. I will demonstrate how these dreams helped him connect with feelings and memories of deceased and of still alive loved ones in his country of origin. I will also mention how paying attention to his dreams gave him access to joyful memories of his childhood. By gaining access to memories and associated feelings of his past with the help of his dreams, he developed a wider view of himself, of his parents, of his relatives, and of his country of origin. He is becoming more expressive as he continues to focus on some of his dreams during his psychotherapy sessions as well as at home.

I have chosen this case in order to illustrate the usefulness of dream-work with depressed immigrants and refugees, since many of our clients present with similar concerns.

*

Personalized Method for Interpreting Dreams (PMID) – Research and Exploration Results

Evelyn M. Duesbury, MS, Counselor Education, resides in the United States. She developed the Personalized Method for Interpreting Dreams (PMID), taught a dream interpretation course – University of Wisconsin-Whitewater (2002, 2003, 2004), wrote a dream interpretation book with E. B. Bynum for public readership (offered for publication), and continues dream interpretation research.

Edward Bruce Bynum, PhD, ABPP, resides in the United States. He is director of behavioral medicine at a university, a clinical psychologist, researcher, dreamwork specialist, and a writer.

Abstract
The presentation will consist of an overview of the Personalized Method for Interpreting Dreams (PMID), results of two university-sponsored research projects, and anecdotal results of three clinical explorations on the utility of the PMID model. Clinical explorations are complete now. Research projects will be complete by Conference time.

*

Interactive Dream Healing for Ourselves and Others

Beverly K.H. D'Urso, PhD, a lucid dreamer all her life, has done research on lucid dreaming since the 1970's with Dr. Stephen LaBerge. Numerous media specials have featured her work. She has led workshops, has over 30 dream publications, and has presented at IASD conferences since 1985.

Abstract
I often attempt physical and emotional healing for myself and others in my dreams, where, potentially, it could have the most effect on us. My experiences at the Stanford Sleep Laboratory of monitoring my physical conditions and seeing them change as I attempted various tasks with my dream body, which I also refer to as one of my dream "characters," proved to me that what I dream can affect my waking life. This led me to try healing from the dream world. I have developed interactive techniques, such as: asking for advice, using "experts," sending energy, often through my hands, and reciting chants or affirmations to attempt healing. I set goals, practice, and use induction methods before I go to sleep. Although my dreams often involve lucidity, my techniques and methods have also proven themselves valuable for non-lucid dreams or visualizations, as well. When I assist others to heal in my dreams, I feel that I also heal, or experience more wholeness, myself. I view all my dream characters as representing aspects of my higher self, while at the same time, I feel that they can, potentially, have a connection to other people. I might ask others to come into my dream by connecting to my dream characters, or I might go looking for dream characters that I feel best represent them. By the term dream "character," I mean a type of dream "body" or "entity" that may have a connection to a physical person, but not necessarily. For example, I usually "connect" to the dream character that looks and acts like myself in my own dreams.

I recognize that a healing attempt may not always best serve myself or others, and will not always get at the source of the problem. However, I feel that a healing may help, but only if the subject desires it. Therefore, I make sure the dream character, whom I attempt to heal, agrees to the healing. When helping heal another person from my waking life, I usually ask permission of the person in the waking state before I decide to dream of the person. Discussing the healing with the person ahead of time also means that I can share my results with the person and determine any benefits. The dream

character that I work with may or may not appear exactly as the physical person does, but usually I can still recognize the character as the person.

As I explore other issues involved in interactive dream healing, I realize that the possibility exists where one might adversely affect dream characters, and hence their possible physical counterparts, while attempting a dream healing. However, I think that this can happen only if the subject allows it. I also believe that, potentially, anyone can tap into positive energy, or what we might call "love" or "God," when attempting a dream healing. Because of this, I see interactive dream healing as a form of "prayer."

References

"Dream Speak: An Interview with Beverly (Kedzierski Heart) D'Urso: A Lucid Dreamer - Part One, Two and Three", The Lucid Dream Exchange, Numbers 29, 30, and 31, 2003 - 2004. Available at: http://beverly.durso.org/LDE_interview.html

"The Art of Dream Healing", D'Urso, Beverly (Kedzierski Heart), Presentation at the International Association for the Study of Dreams (IASD) PsiberDreaming Conference, September, 2005. Available at: http://beverly.durso.org/IASD05_Dream_Healing.html

*

A Bridge to Spirit

Rita Dwyer, Vienna, VA, (Chair) is a former research chemist, co-author of papers and patents in the aerospace field, IASD Founding Life Member, Past President (1992-93), Executive Officer (1993-99). She is also a founder of the Metro DC Dream Community, a writer, lecturer, workshop/retreat leader and certified pastoral counselor.

Fariba Bogzaran, PhD, is an associate professor and the founding director of the Dream Studies Program at John F. Kennedy University (JFKU). She co-authored the book, *Extraordinary Dreams and How to Work With Them*, and is currently the president of the Lucid Art Foundation.

Carol Warner, MA, MSW, has graduate degrees in religious studies and clinical social work. She uses dreamwork and applied spirituality as tools in her private practice in Virginia. She has been active with IASD since its second year, as a presenter, workshop leader and member of the IASD Board.

Partial reference list DREAMS: A Bridge to Spirit

Bogzaran, F. (1997) Through the Light: An Exploration into Consciousness. John F. Kennedy University). San Francisco: Dream Creations.

Bulkeley, Kelly (1995). Spiritual Dreaming: A Cross-Cultural and Historical Journey. Paulist Press. Guiley, Rosemary Ellen (2004). The Dreamer's Way: Using Proactive Dreaming to Heal and Transform Your Life. Berkley Books.

Krippner, Stanley and Mark Robert Waldman, (Eds.) (1999). Dreamscaping: New and Creative Ways to Work with Your Dreams. Lowell House/Roxbury Park.

Krippner, Stanley, Fariba Bogzaran, and Andre Percia de Carvalho (2002). Extraordinary Dreams and How to Work with Them. SUNYPress.

Moss, Robert (2000). Dreaming True: How to Dream Your Future and Change Your Life for the Better. Pocket Books.

Siegel, Alan (2002). Dream Wisdom: Uncovering Life's answers in Your Dreams. Celestial Arts.

Tart, Charles T.(Ed.) (1997). Body Mind Spirit: Exploring the Parapsychology of Spirituality. Hampton Roads.

Van de Castle, Robert (1994). Our Dreaming Mind. Ballantine Books.

Vedfelt, Ole (1999). The Dimensions of Dreams. Fromm International.

*

Using Intuition to Interpret Your Dreams

Marcia Emery, PhD, IASD Board member and host of the 2005 IASD Conference, is a psychologist, intuitive consultant, college lecturer and author who has been active in the field of dreams for three decades. She has a chapter on Intuitive Dreamwork in each of her books: *PowerHunch! The Intuitive Healer,* and *Dr. Marcia Emery's Intuition Workbook.*

Abstract
I feel that intuition is an immediate and indisputable knowing. As the deepest wisdom of the soul, intuition gives us the broadest and clearest insight into any situation. The intuitive mind, akin to a laser beam, incisively goes right to the dream's bottom line to rapidly reveal the underlying message. For example, in a dream, you find yourself standing naked as you chat with a person you casually know. Logically, this may suggest a desire for intimacy but the intuitive mind may be telling you: bare yourself, be more authentic. Or, you may be horrified to dream about killing a person and your intuitive mind helps you uncover that you wish to put an end to a difficult relationship. How do you know which interpretation is correct? Participants will learn how to call on the intuitive mind to resonate to the valid interpretation.

Our dreams are like nightly emails that can communicate illuminating insights, help you resolve seemingly insoluble problems, provide insight into a puzzling relationship, and even foretell the future so you can help make your dreams come true. One of the unique techniques for instantly deciphering this nightly email is my DreamShift method. Here's how the DreamShift works. After you record the dream in the morning, give the dream a title. Then as you reread the dream, let your intuitive mind reveal one or two salient symbols that will literally jump forward. Freely associating to this symbol will instantly clarify the dream message.

For example, Roz was questioning her wavering friendship with Nelly. They have been friends since they met in college eight years ago. Now, however, Roz feels uncomfortable in their relationship, and can't quite figure out why. Here is her illuminating dream.

"I was in a social setting and Nelly was being strong and intimidating. She pulled out a gun and shot someone. Then she pointed the gun at me and was going to shoot me. Then Nelly said, she'll decide whether to spare me. I wasn't completely afraid. Then another woman came along who held a gun over Nelly."

Using her intuition, the pivotal symbol jumping out to Roz was the gun. She saw how controlling Nelly was in their relationship because she always called "the shots." Roz was uncomfortable with this one-sided relationship and planned to talk to Nelly about creating more give and take interaction in their relationship.

Does this sound a bit simplistic? It is! Dr. Marcia Emery will share her DreamShift method which goes right to the bottom line easily and effortlessly. She has successfully used this method to help her clients and students unravel the mysteries in any puzzling dream. During the workshop, we will work with dreams provided by the Facilitator as well as the dreams the participants bring.

*

Dreaming for Others: Transformative Potential of Dream State Symbolic Narratives

Lynne Engelskirchen, PhD, Columbia University 1997. USA. Her experience with dreaming for others is an outgrowth of many years of active dreamwork, meditation, and study. This approach has proven to be a deeply meaningful process that facilitates personal growth and the expansion of awareness for both the client and the dreamer.

Abstract
Dreaming for others is a form of intentional dreaming that can assist in revealing the underlying significance and meaning of issues and events in one's life. By establishing an energetic link with the prospective client, the dreamer can discern information relevant to client's questions and concerns while in the dream state. This information takes the form of dream narratives and symbolic imagery that is subsequently interpreted and compiled for the client's review. Archetypal and mythological symbols can provide essential insights into understanding overarching themes presented in interesting and often fantastic ways. These often reveal ancient ancestries far different from cultural experiences in waking life. The resonance and interpretation of dream narratives and symbols in light of questions posed confirms the validity of the process for the client.

Explanations of this approach to dreaming can be found in different cultures as well as philosophical approaches to modern physics. Recent work by Erwin Laszlo extends quantum field theory to the macroscopic domains of life, mind, and the cosmos creating a unified integral quantum science that redefines the cosmos as an infinite field of energy that gives rise to the universal forces and constants of nature. This conception radically shifts our understanding of the nature of reality and suggests a fundamental coherence and universal connectivity within nature that makes possible the flow of information between individuals beyond the range of sensory perception.

In the dream state we access multi-dimensional reality without the limitations of time and space that define waking life. Through focused intention the dreamer is able to link to the client through consultation and then access the relevant fields of consciousness in the dream state. Narratives in the form of symbolic imagery are a product of the shared awareness of the dreamer and client as well as archetypal and mythological symbols that exist within the domain of human consciousness. Communication between the dreamer and client necessarily involves a degree of faith and trust on the part of both individuals and the commitment of the dreamer to respect the boundaries established by the client in the dream state. The end result of the process of dreaming for others is an authentic synthesis of uniquely relevant material that can assist the client's search for meaning and facilitate personal growth and transformation.

This paper is based on my experience as a practitioner of this form of active dreamwork. The following references may prove useful in understanding this approach to active dreamwork and interpreting the often complex symbolic imagery presented in the dream state.

Selected References:

Andrews, Ted. (2001) Animal-Speak. St. Paul: Llewellyn Publications.

Barasch, Marc (2000) Healing dreams. Exploring the dreams that can transform your life. Riverhead Books.

Bohm, David (1980) Wholeness and the Implicate Order. London: Routledge.

Campbell, Joseph. ed. (1971) The Portable Jung. Kingsport, Tennessee: the Viking Press, Inc.

Case, Paul Foster (1990) The Tarot. Los Angeles: Builders of the Adytum.

Chaney, Robert (1996) Akashic Records. Upland, California: Astara, Inc.

Chevalier, Jean and Alain Gheerbrant (1996) The Penguin Dictionary of Symbols. London: Penguin Books.

Eliade, Mircea (1969) Yoga Immortality and Freedom. Princeton: Princeton University Press.

Fremantle, Francesca and Chogyam Trungpa (1975) The Tibetan Book of the Dead. Boulder: Shambala.

Goldberg, Bruce (1998) Protected by the Light. St. Paul: Llewellyn Publications.

Guiley, Rosemary Ellen (1998) Dreamwork for the Soul. New York: Berkley Books. (1993) Encyclopedia of Dreams.

Johnson, Robert A. (1986) Inner Work. New York: HarperSanFrancisco.

Kaku, Michio (1994) Hyperspace. New York: Anchor Books Doubleday

LaBerge, Stephen and Howard Rheingold (1990) Exploring the World of Lucid Dreaming. New York: Ballantine Books

Laszlo, Ervin (2003) The Connectivity Hypothesis. Albany: State University of New York Press.

Myss, Caroline (1996) Anatomy of the Spirit. New York: Three Rivers Press.

Moss, Robert (1996) Conscious Dreaming New York: Three Rivers Press. (1998) Dreamgates.

Miller, Barbara Stoler (1995) Yoga Discipline of Freedom. Berkeley: University of California Press.

Nadeau, Robert and Menas Kafatos. (1994) The Non-Local Universe. Oxford: Oxford University Press.

Nichols, Sallie. (1980) Jung and Tarot An Archetypal Journey. York Beach, Maine: Samuel Weiser, Inc.

Redford, Donald B. (2002) The Ancient Gods Speak. Oxford: Oxford University Press.

Wangyal, Tenzin Rinpoche (1998) The Tibetan Yogas of Dream and Sleep. Ithaca: Snow Lion Publications.

Watkins, Mary (1984) Waking Dreams. Dallas: Spring Publications Inc.

Wolf, Fred Alan. (1992) The Eagle's Quest. New York, New York: Touchstone

*

The Power of Multiplicity in an On-Going Dream Group

Gillian Finocan, MA, is a doctoral student in clinical psychology at Miami University in Oxford, Ohio. Her master's thesis focused on women's experiences using different dreamwork methods. She is currently working towards her dissertation which will be a qualitative study on healing dreams and the role of dreams in recovery.

Darren M. Del Castillo, BA, is a second-year graduate student in the Clinical Psychology program at Miami University in Oxford, Ohio. He is originally from Southern California where he completed an undergraduate degree in English. His interests include: dreams and psychopathology; psychoanalytic and archetypal psychology; the development of stigmatized identities; and the psychology of men.

Lisa M. Salvi, LISW, MA, is a doctoral student in clinical psychology at Miami University, Oxford, Ohio. She received a master's degree in social work from City University of New York, Hunter College. Her interests include childhood experiences of trauma, play therapy, and dreams.

Jill C. Thomas, MA, is a doctoral student in clinical psychology at Miami University in Oxford, Ohio. She has recently completed an action research dissertation study aimed at facilitating student activism in addressing disordered eating and body consciousness on campus.

Jonathan Fishman, BS, is a Clinical Psychology graduate student at Miami (OH) University. He is currently working on his master's project which is looking at how people heal from the negative effects of parental divorce. He meets weekly for dream group with the five friends and fellow co-authors of this paper.

Valerie Loeffler, MA, is a clinical psychology graduate student at Miami University in Oxford Ohio, USA.

Abstract
"A wrong path into the dream occurs when we take one path only" (Hillman, 1978, pg. 156). Although there are numerous methods for working with and paying attention to dreams, an on-going dream group using an Ullman (1979, 1996) approach opens an imaginal space for the dreamer, as well as the others in the group who witness the dream, to experience and appreciate a dream on several different levels. The importance of moving towards multiple understandings rather than seeking singleness of meaning is viewed as essential to keeping dream images fresh, well, and alive. Such multiplicity can only be accomplished when the dream is allowed to be the teacher rather than the object of a single interpretation. The dream is then honored and celebrated from multiple perspectives. A dream-group fosters this kind of multiplicity by encouraging further inquiry into image and by allowing the dream to be our teacher.

This paper presents the multiplicity of a dream that emerged in the context of an on-going dream group. Previous research (Finocan, 2005, Finocan & Knudson, 2005) has used performance texts to illustrate the dreamer's response to group dreamwork. This project expands upon previous work by presenting, in the form of performance texts, the multiplicity in the group member's responses. Following a dream group experience, each dream group member titled the dream and responded to the dream and the group experience in the form of a performance text. Selected performance texts are presented along with the dreamer's response to the group members' artistic responses.

References

Denzin, N. K. (1997). Interpretive Ethnography: Ethnographic Practices for the 21st Century. Thousand Oaks, CA: Sage Publications.

Denzin, N. K. (1997b). Performance texts. In Tierney, W. G., Lincoln, Y. S. (eds.) Representation and the Text: Reframing the Narrative Voice. Albany: State University of New York Press.

Denzin, N. K. (2000). Aesthetics and the practices of qualitative inquiry. Qualitative Inquiry, 6(2), 256-265.

Denzin, N. K. (2001). Interpretive Interactionism, 2nd Edition. Thousand Oaks, CA: Sage Publications.

Diversi, M. (1998). Glimpses of street life: Representing lived experience through short stories. Qualitative Inquiry, 4(2), 131-147.

Ellis, C. (1997). Evocative autoethnography: Writing emotionally about our lives. In Tierney, W. G., Lincoln, Y. S. (eds.) Representation and the Text: Reframing the Narrative Voice. Albany: State University of New York Press

Finocan, G. (2005). Understanding ourselves through dreamwork: Women finding significance in the stories and images of dreams. Unpublished Master's Thesis. Miami University, Oxford, Ohio.

Finocan, G., & Knudson, R. M. (2005). How women understand their dreams and self-identities. Paper presented at the 22nd International Conference for the Association for the Study of Dreams, Berkeley, CA.

Frank, A. W. (2000). The standpoint of a storyteller. Qualitative Health Research, 10(3), 354-365.

Hillman, J. (1978). Further notes on image. Spring. 152-182.

Hillman, J. (1979). Image-sense. Spring. 130-143.

Hillman, J. (1997). An inquiry into image. Spring. 62-88.

Hillman. J., & McLean, M. (1997). Dream Animals. San Francisco: Chronicle Books.

Kirsch, G. E. (1999). Ethical Dilemmas in Feminist Research: The Politics of Location, Interpretation, and Publication. Albany, NY: State University of New York Press.

Knudson, R. (2001). Significant dreams: Bizarre or beautiful? Dreaming, 11(4): 167-177.

Knudson, R. (2003). The significant dream as emblem of uniqueness: The fertilizer does not explain the flower. Dreaming, 13(3): 121-134.

Knudson, R. (in press). Anorexia dreaming: A case study. Dreaming.

Knudson, R. (in preparation). Anorexia dreaming II: A case study. Dreaming.

Lather, P. (1997). Creating a Multilayered Text: Women, Aids, and Angels. In Tierney, W. G., Lincoln, Y. S. (eds.) Representation and the Text: Reframing the Narrative Voice. Albany: State University of New York Press.

Olesen, V. L. (2000). Feminisms and qualitative research at and into the millennium. In Denzin, N. K., & Lincoln, Y. S. (2000). Handbook of Qualitative Research, 2nd edition. Thousand Oaks, CA: Sage Publications, pp. 215-256.

Parry, D. C. (2004). Understanding women's lived experiences with infertility: Five short stories. Qualitative Inquiry, 10(6), 909-922.

Ullman, M. (1979). Working With Dreams. New York: Delacorte Press/Eleanor Friede.

Ullman, M. (1996). Appreciating Dreams: A Group Approach. Thousand Oaks, CA: Sage Publications.

Vickers, M. H. (2002). Researchers as storytellers: Writing on the edge—And without a safety net. Qualitative Inquiry, 8(5): 608-621.

*

Art as a Gateway for Exploring Dream Imagery

Marilyn Fowler, MA, is an assistant professor and the current director of the Dream Studies Program at John F. Kennedy University (JFKU). She is also the director of the MA program in Consciousness and Transformative Studies at JFKU and adjunct professor in the Graduate School of Professional Psychology and the School of Management at JFKU.

Abstract
This workshop presents an innovative approach to dreamwork in a group setting, developed by Marilyn Fowler. This dream group approach is based in Jungian psychology, exploring Jung's idea of "finding the images which are concealed in the [dream's] emotions" (Jung: Memories, Dreams, Reflections)
        Jung was a great believer in embellishing his dreams with drawings, finding that drawing could tap the unconscious in a way that writing alone did not provide. He found this particularly effective in exploring the emotional   content of a dream.
        Drawing on Jung's experience, participants in this workshop will be encouraged take on a dream "as if it were their own", paying particular attention to the emotions generated by particular images in the dream. Participants are then asked to draw the image(s) that stand out for them personally, amplifying the image as needed to bring out the significance. Group members are encouraged to draw spontaneously as much as possible, allowing their unconscious to supply meaning to their drawing. ("Artistic" renderings are not required. Drawings are only to convey meaning.) Group members share their drawings with the group, giving the dreamer the benefit of their individual and collective insights about the dream.
        This approach was pioneered by Fowler in the Dream Studies Program at John F. Kennedy University and has been taught in various settings, including Dream Studies classes, private workshops and the IASD 2004 regional conference at JFKU.

*

Discerning Life with Dreams: Using Dreams in Decision-Making.

B. Anne Frey, PhD candidate, is earning her doctorate from the California Institute of Integral Studies. Her dream studies and work have been under the mentorship of Kelly Bulkeley, PhD, and the additional tutelage of Daniel Deslauriers, PhD, and G. William Domhoff, PhD. Her work focuses on the spiritual dimensions of dream.

Abstract
The topic of this paper is the relationship between dreams and spiritual intelligence. The subject is the experience of people who use dreams to make important decisions in a spiritual context, or use dreams in discernment. The research had two goals: 1) explore the experience of using dreams in the discernment process, 2) explore the relationship between dreams, discernment, and spiritual intelligence. Using case study methodology this study addressed the question, "What is the experience of people who use dreams to make important decisions in a spiritual context?" Multiple case study methodology was used. It included face-to-face interviews along with electronic questionnaires to identify what the seven participants identify as spiritual and why and to better understand their experience of exploring their dreams for guidance and insights. Findings included but were not limited to themes and insights from dream records and interviews. Participants only submitted dreams that helped them make a decision. Through the data gathering process some light was shed on what participants identify as spiritual about or in their dreams. While not an inquiry purpose, it is expected that the data may be useful to other researchers currently doing dream research with a spiritual element.

*

Dream Group to Work on Everyday Dreams

Art Funkhouser earned his PhD in digital picture processing (Swiss Federal Institute of Technology, 1979) and his diploma as a Jungian psychotherapist in 1981. Besides seeing clients in his private practice, he leads a seminar in dreamwork at the C. G. Jung Institute near Zurich and a dream group in Bern, Switzerland.

Abstract
A dream group is an amazingly effective way to work on dreams. It is important, though, that an atmosphere is created in which each person feels 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.

*

The Results of an On-line Déjà Vu Questionnaire

Art Funkhouser earned his PhD in digital picture processing (Swiss Federal Institute of Technology, 1979) and his diploma as a Jungian psychotherapist in 1981. Besides seeing clients in his private practice, he leads a seminar in dreamwork at the C. G. Jung Institute near Zurich and a dream group in Bern, Switzerland.

Abstract
With the invaluable help of Harry Bosma an 87-question survey questionnaire has been up on the Internet (at http://silenroc.com/dejavu) for nearly a year and a half. Well over 1,000 persons have filled it out. Its principle objective is to determine the relative incidence of déjà vécu ("already lived through") and déjà visité ("already visited"). One other important question has to do with explanations respondents offer concerning their déjà experiences. One of these has to do with precognitive dreams. In this short report, the results obtained up to shortly before leaving for the conference will be presented.

*

Ten Dimensions of Dream Meaning

Art Funkhouser earned his PhD in digital picture processing (Swiss Federal Institute of Technology, 1979) and his diploma as a Jungian psychotherapist in 1981. Besides seeing clients in his private practice, he leads a seminar in dreamwork at the C. G. Jung Institute near Zurich and a dream group in Bern, Switzerland.

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

*

Video Game Structure Preferences, Flow, and Dreams

Jayne Gackenbach, PhD, professor at Grant MacEwan College, Canada, is a Past President of the International Association for the Study of Dreams. In the last 10 years she has developed an expertise on the psychology of the Internet after over 20 years of research and professional activity in the areas of dreams.

Steve Reiter is a student in computer science at the University of Alberta and was responsible for the design of the online game used in the current study.

Abstract

In a series of research and scholarship begun in 1998 Gackenbach and colleagues (Gackenbach & Preston, 1998; Gackenbach, 1999; 2005a; 2005b; in preparation; Gillespie & Gackenbach, in press; Gackenbach, Guthrie, & Karpen, 1998; Gackenbach & Karpen, in preparation; Preston, 1998/in preparation; Preston & Nery, 2004) have discussed the theoretical basis and some empirical evidence for expanded consciousness experiences occurring among frequent video game players. This study further explores this relationship. A survey is being administered online through Gackenbach's website (http://spiritwatch.ca/video/game/study/fall/202005/consentform.htm) asking participants' video game playing history and dream experiences as before as well as asking for information from two questionnaires measuring video game structure preferences and flow experiences while playing. Finally participants are asked to play a brief video game to measure their skill. Participants will likely be largely students and others who visit various psychology experiments online sites where the research was listed. Based on previous such data collection, it would be expected that twice as many men than women would participate, 60% will be 25 years of age or younger, and about 60% will have some college education.

It is hypothesized that as in the past frequent video game play will be associated with high lucid dreaming and control dreaming as well as with higher video game flow experiences. Video game structural preferences will be explored to try to further refine what it is about gaming that results in these dream experiences. Finally video game skill will further refine the dimensions of video game play that are relevant for these experiences to emerge. Controls for video game play will be in terms of degree of apparent motion experienced while controls for dream frequency reports will be typical dream recall.

References

Gackenbach, J.I. (1999, July). Video game play and the development of consciousness as measured by some dream experiences. Paper presented at the annual meeting of the Association for the Study of Dreams, Santa Cruz, CA.

Gackenbach, J.I. (2005a, June). Video Game Play and Dreams: A Replication & Extension. Paper presented at the annual meeting of the International Association for the Study of Dreams, Berkeley, CA.

Gackenbach, J.I. (2005b). Video Game Play and Lucid Dreams: Implications for the Development of Consciousness. Unpublished manuscript under editoral consideration.

Gackenbach, J.I. (in preparation). Transpersonal implications of telepresence resulting from being online. Manuscript accepted for inclusion in a special issue of the Journal of Computer Mediated Communication Special Issue on Religion on the Internet.

Gackenbach, J.I., Guthrie, Greg, & Karpen, Jim (1998). The coevolution of technology and consciousness. From J.I. Gackenbach (Ed.), Psychology and the Internet. San Diego: Academic Press.

Gackenbach, J.I. & Karpen, Jim (in preparation). Revisiting the coevolution of technology and consciousness. From J.I. Gackenbach (Ed.), Psychology and the Internet (2nd edition). San Diego: Academic Press.

*

Lifelong Dreamers: Guide for Dream Study with Seniors

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

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

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

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

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

*

The Mental Senses

Robert S. Gebelein, BA, Mathematics, Harvard, 1956. Set out to design a new civilization 1955,methods psychotherapy 1959-63, withdrawal (a la Toynbee) 1964, dream analysis 1966-67. Discovered "the self-steering process" (paper presented at 1991 ASD Conference) and "the psychological age of puberty." Self-published *Re-educating Myself*.

Abstract
In addition to the five physical senses, we all have mental senses, normal senses, through which we perceive our own thoughts, memories, feelings, and dreams. The way to study dreams is by observing them first of all with the mental senses. Because of the high status of physical science and social pressures applied by physical scientists, the study of mental processes via the mental senses, formerly known as "introspection," was abandoned in favor of the study of physical behavior with the physical senses.
The methods of science can be adapted to include the study of mental processes, including dreams, via the mental senses, if we can get past the aura of "objectivity" and the stigma of "subjectivity." Science is not "objective," but is a "collective subjective" kind of observation, which is more likely to be more accurate than any one individual observation, given independent observers. Most scientific experiments don't have multiple observers. The way science works is through replication. Observations with the mental senses can also work in a scientific way, through replication, even though there is only one observer. Although physical scientists are not at all qualified to say anything about the study of mental processes, they have the very highest status in our present culture, and they can be expected to use that social power in destructive ways, as they have in the past, to ridicule and persecute and apply extreme social pressures in unscientific ways, to squash any attempt to establish a mental science.

Adapted from THE MENTAL ENVIRONMENT: (MOSTLY ABOUT MIND POLLUTION), not yet published.

*

Sue Gilchrist is undertaking PhD research at the University of Tasmania, Australia under the supervision of Dr John Davidson. At the end of November she completed collection of data for her first study exploring the correlation between personality characteristics, well-being, attitude to life and type of dreams experienced.

At the end of November the presenter completed collection of data, from a pool of 150+ participants, for her first study exploring the correlation between personality characteristics (essentially optimist / pessimist), well-being, attitude to life and type of dreams experienced.

*

Dream Themes: A New Approach to Individual and Group Dream Work

Robert P. Gongloff is the author of *Dream Exploration: A New Approach*. He is a former member of the IASD Board of Directors and has hosted two international dream conferences. He lives in Black Mountain, NC, where he conducts dream groups and workshops. His website is www.heartofthedream.com

Abstract

The need for working with themes.
In my research, I note that very little literature exists on dream themes and how to work with them in the dream work process. Most self-help books on dream interpretation have the dreamer dwell on the symbolism in the dream. Symbolic analysis can be misleading and time-consuming. This workshop will fill a great void that exists in personal and group dream work.
     Through my personal and group work with dream themes, I have found that intensive work on determining themes helps dreamers to gain a better understanding of the waking life issues the dream is asking the dreamer to explore. This is both true when working alone, but also in the group sharing experiences of my dream groups: "If it were my theme."

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

How to determine the themes of one's own dreams.
I was introduced to themes through the dream work technique developed by Savary, Berne, and Williams in which you determine the dream title, theme, and affect, and the question being asked by the dream) [Dreams and Spiritual Growth, Louis M. Savary, Patricia H. Berne, Strephon Kaplan Williams, 1984]. I found that determining the theme of the dream was the most difficult step for the group members to tackle. In fact, they found it easier to determine the theme after first identifying the title, affect, and question.
     To facilitate the process, I have developed a process of determining the theme of a dream, including some dos and don'ts to make the job a bit easier. Following are some key questions one can ask to aid in this process: What is the basic activity going on in the dream? What is really happening in the dream? What are the main characters doing in the dream? What is the major issue concerning the characters? What is the apparent or presumed motivation of the characters that causes them to act this way? What drives the characters' behavior? Is it emotion, will, or intelligence?
     Theme statements are best determined when they are personalized, stated in the present tense, and don't just restate the words or actions from the dream.

*

The Practice of Dream Incubation

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

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

Michael Schredl, PhD, works at the Sleep Laboratory, Central Institute of Mental Health, Mannheim, Germany. He has worked in the field of dream research since 1990, has published many articles and has served on the IASD Board of Directors.

Anne Hill, DMin, is an author, teacher, musician and dreamworker. Anne is co-author with Starhawk of *Circle Round: Raising Children in Goddess Traditions*, and her poetry and essays have been published in several anthologies and periodicals. She teaches and writes on spirituality and dreamwork, and practices aikido whenever she can.

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

Summary of Anne Hill Presentation: For the past 300 years, dream incubation has been an issue of contention between medical, religious, and secular scholars. Does it work? Did it ever? Who does it right? Rather than adding fuel to the fire, this presentation will focus on what I believe is one of the universal truths about dream incubation whatever our approach: it allows us a "way in" to the center of our own experience. Whether it is creative inspiration we seek, problem solving, spiritual or psychological insight, there is a way to use incubation to that end. Examples and suggestions for various applications will be discussed.

Summary of Van de Castle Presentation: The practice of dream incubation has a long history going back several millennia. The usual conceptualization is that when someone is unable to obtain information about a designated topic through engagement with his/her conscious mind, deliberately making efforts to cultivate dreaming awareness about that designated topic may yield new information previously unavailable to that person. This presentation will explore the possibility that the range of available information previously available can be exponentially increased by using a technique for group dream incubation .

Summary of Schredl Presentation: One of the longest studied areas of dream research is the link between waking consciousness and the content and character of our dreams. Freud clearly saw a link between our day world and night life but he and other dream researchers saw that the link was frequently tenuous, open to interpretation, and not direct. Dream incubation, on the other hand, assumes a that a strong linkage is in place and we can get/achieve whatever we want just by asking our dreams. Dr. Schredl will look at current research on dream "continuity"—the link between day and night.

*

The Language of Dreams

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

Robert Hoss, MS, USA**,** author of *Dream Language* and Executive Officer and Past President and Chairman of the International Association for the Study of Dreams. He has been teaching dreamwork for over 30 years and is presently on the faculty of the Haden Institute for dream leadership training, and the adjunct faculty at Scottsdale College in Arizona.

Janice Baylis, PhD, USA, authored *Sleep On It! The Practical Side of Dreaming, Sex, Symbols and Dreams* and *Relationship Dreams.* She used the associative thinking system, phonics, teaching 3,000 children to read. She also taught dream study classes and workshops for Orange County Community College District, ARE Regional and others.

Robert P. Gongloff is the author of *Dream Exploration: A New Approach*. He is a former member of the IASD Board of Directors and has hosted two international dream conferences. He lives in Black Mountain, NC, where he conducts dream groups and workshops. His website is www.heartofthedream.com.

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

Robert Hoss, MS

Applying Dream Language to Effective Dreamwork

The combination of dream centers that are active and inactive in dream sleep appear to create a meaningful "language" not too different from the non-verbal content of our waking language. Understanding the unique characteristics of this language, and some simple techniques for revealing the personal associations within it, can make for more effective dreamwork.

There are many approaches for dreamwork, each technique unlocking one or more of the secrets a dream has to reveal, some more effective than others. An effective dreamwork approach might be considered one that brings about a greater understanding to the dreamer of their inner experience as related to their waking life situation, and which helps to bring about change in that dreamer's life. Carl Jung observed that dreams act on a natural tendency towards balance or wholeness, and that the driving force within the collective unconscious has no deliberate plan outside of an urge towards self-realization, a constant striving toward the potential whole being. If we can understand how to work with this process the way our dreaming mind does, then our dreamwork can become truly effective.

Experiences from professional an private dreamwork have demonstrated that dreams contain story lines that can be associated with our waking life situations. Research into waking to dream continuity demonstrates that dreams do indeed incorporate content from our waking life experiences. Therefore one principle of effective dreamwork would be to compare the dream to our waking life situations. Indeed most dreamwork techniques incorporate various approaches for finding metaphoric relationships, an "aha" connection, between the dream story and the waking life story. Forming such associations usually explains what the dream was relating to, and can at times bring up emotional memories, but usually not much more without a lot of further in-depth work.

If we can understand just a bit about the functioning of those brain centers that remains active when we dream, particularly those centers that process emotion, memories, associations and our social and spatial relationships, a greater picture emerges of the experiences of the dream. Some of the characteristics of the dreaming brain, that create this unique but meaningful experience or "language" of dreaming are:

a)   Association (Metaphor) is the Natural Language of the Dreaming Brain – this is probably the best understood concept of dream "language". Looking for statements or phrases in the dream narrative that seem like figures of speech, which also seem to apply to the deamer's waking life feelings or situation at the time. Since much of the visual association is contextual, a simple technique to recover personal associations is to define the function or purpose of the dream image you are curious about.

b)   Dreams Appear Irrational Only to the Waking Mind – the dreaming mind uses a holistic "logic" of its own aimed at finding a natural "fit," pattern or closure between dream events. Holistic logic is simultaneous whereas waking logic (which is absent from dreams) is time sequential with cause/effect relationships.

c)   Irrational Imagery Combinations are Quite Rational – the dream "language" expresses concepts by combining images in a holistically meaningful fashion, just as in waking life we express concepts by combining words in a linearly meaningful fashion.

d)   Emotions Shape our Dreams – Dream imagery may arise from what Berne and Savary term "Limbic Logic," a function of the amygdala and other limbic centers. This system, which is highly active during dreams, grasps images and emotions and processes them by association. The limbic system recognizes inner data such as emotions, and associates an emotion to the sensory data it encounters. Whereas we "think" in words, our limbic system "thinks" in images. In the waking state the limbic system sees a world full of images and links them to emotions, it in essence takes a "snap shot" of our emotional crises. In the dreaming state it is reasonable to deduce that the limbic system as it recovers emotional memories for processing would associate them with those same images – which become what we observe as dream images. That dream imagery contains, or is stimulated by, emotion is supported by a number of researchers, including Ernest Hartmann who contends that the dream, especially the Central Image, pictures the emotion of the dreamer. Hartmann contends that the more powerful the emotion, the more intense the central imagery of the dream will be.

e)   Dream Processing Focuses on Self and Self Image – look for dreams to be working on external and internal threats to your own image of self. This is the key to taking the dreamwork a bit further into recognizing it as a statement about our own internal conflicts that are often stimulated by external threats or even our own internal fears and doubts.

Considering the unique characteristics of the dream process above, how then can we translate this into a more effective approach to working with our dreams to help resolve internal issues that the dream itself is struggling with. Certainly we understand the associations and metaphors that our dream

narrative contains. Uncovering the more important material, the emotions or emotional memories that are contained within the dream imagery, and then relating that to our own internal struggles and fears that effect our external waking life situations, is the key. There are many therapies aimed at doing just that, however, there is a simple approach derived from Gestalt therapy that I call Image Activation Dreamwork that is effective in revealing not only the emotional content within dream imagery but relating it to our internal and external conflicts. The technique scripts the Gestalt role-play procedure into six simple statements that are targeted to reveal: a) the emotional memories within the dream image; b) the emotional conflicts within the dream or dream image; and c) the fears and desires driving those conflicts - relating all of these to our waking life feelings and situation. The procedure is as follows:

A) Pick one or more dream images that seem important, curious or emotionally significant. B) Let the Image Speak: Go back into the dream and "become" the dream image. Speak as the dream image and record your statements. Speak in the first person present tense.
1) Who or what are you (describe yourself and how you feel): "I am _____"
2) What is your purpose or function? "My purpose is to _____"
3) What do you like about being that dream image? "I like _____"
4) What do you dislike about being that dream image? "I dislike _____"
5) What do you fear most as that dream image? "I fear _____"
6) What do you desire most as that dream image? "What I desire most is ___"

C) Relate Your Responses to your Waking Life Situation: Do one or more of the statements sound like a way you feel or a situation in your waking life? Recall a specific situation and define your feelings at the time. Do the "I am" and "My purpose" statements sound like a role you are playing in waking life? Do the "I like" versus "I dislike" statements sound like a conflict going on? Do the "I fear" and "I desire" statements sound like waking life fears and desires, perhaps feeding the conflict?

Note: If the dream image is a person you know then alternatively substitute the following for question #1: a) describe your personality; b) in what ways are you like the dreamer; c) in what ways you are different. Ask - do one or more of the personality statements relate to a manner in which you are approaching the waking life situation? Or alternatively, does this dream character have a personality trait that you admire or wish you had more of, in order to better handle this waking life situation?

Janice Baylis, PhD

Associative Thinking Processes and the Language of Dream-mind

In Midnight's Children, Salman Rushdie wrote, "As a people we are obsessed with correspondences. Similarities between this and that, between apparently disconnected things make us clap our hands delightedly when we find them out." (p. 291). He was referring to the people of India but it is a universal trait.
        Associative thinking is relatively simple, it even exists in animals as Pavlov proved. When I pick up my car keys my dog runs to the garage door, tail wagging. He obviously associates car keys with an enjoyable ride.
        Teaching 3,000 children to read using phonics, associating sounds to squiggles on paper, tuned my mind to associative thinking processes and systems. As phonics is to reading, so associative thinking is to dreaming. As Chaos Theory simple deterministic systems, the simple associative thinking process can breed complexity.
        In my Webster's Dictionary the first definition of thinking is "to engage in the process of arranging ideas in a pattern of relationship, or adding new ideas to be related to such a pattern." In associative thinking the pattern is relationship on the basis of one or more features of similarity.
        Associative thinking is pretty easy to understand in waking life because we are consciously aware of both sides of the equation. For example President Bush asked CIA chief, George Tenant how certain was the Iraq weapons of mass destruction connection. Tenant replied, "It's a slam-dunk!" Associating a political certainty with a basketball maneuver was easily understood.
        Dream-mind associative thinking isn't always so easy. The trigger side of the equation is in the unconscious mind, active in dreaming, but not within conscious awareness. All we get in conscious mind is the associated target image (if we remember it upon awakening).
        Learning the many limbs and branches of associative thinking helps in thinking backwards from the dream image to its trigger thought, idea, feeling, etc. Noticing the various limbs and branches led me to the "associative thinking tree" analogy. An analogy is one form of associative thinking where a whole series of features of similarity exists between two seemingly unconnected things, different domains.

The "associative thinking tree" consists of:

 Roots – Memories – personal and collective – in the dreamer's mind.

 Trunk – Associative thinking process – associating, connecting, linking two items from different domains on the basis of some feature(s) of similarity.

 Limbs – Areas or types of associations:

  Life Experiences, Qualities and Properties, Words, Figures-of-speech, Psychological Components, Family, Other People

 Branches – Offshoots within the given limb's area (two examples).

  Life Experiences:

   Personal – Cultural – Universal

  Qualities and Properties:

   Shape – Location – Action – Function – Change or alteration – Feeling tone (similar to "The Ladder of Abstraction" used to teach children to write descriptively).

 Leaves – Individual dream images

Drawing from sources ranging from Artemidorus, The Bible, and Cayce to Zeller, dream examples for each of the branches are available. Incidentally, comic-strip examples show that cartoonists use associative thinking to illicit humor.

Robert Gongloff (summary)

Themes reflect the major issues going on in one's life. A theme is the important message, idea, or perception that a dream or waking life event is attempting to bring to your conscious mind. By encouraging dreamers to focus on the dream as a story rather than as a group of symbols to be interpreted, finding the basic message the dream is attempting to deliver becomes easy and enjoyable.

*

Tips, Tools, & Techniques for Dream Group Leaders

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

Rita Dwyer, Vienna, VA is a former research chemist, co-author of papers and patents in the aerospace field, IASD Founding Life Member, Past President (1992-'93), Executive Officer (1993-'99). Rita is also a founder of the Metro DC Dream Community, a writer, lecturer, workshop/retreat leader and certified pastoral counselor.

Tjitske Wijngaard, MA, is a psychologist and hypnotherapist in private practice in the Netherlands, specializing in working with dreams. She talks and writes on dreams and dreamwork, and conducts dream workshops and classes. She is a Board member of IASD.

Layne Dalfen, founder of The Dream Interpretation Center in Montreal, and Board member of IASD, is a writer, lecturer and regular guest on radio programs in the U. S. & Canada. She provides tools to decode & understand why we have certain dreams on a particular night, and how that knowledge can enrich our lives.

Abstracts

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

 Summary of Rita Dwyer Presentation: In 1983 I founded and facilitated a local (Metro Washington DC) dream study group which has continued monthly, never interrupted until a summer break in 2005. It is the longest running dream group in the USA, open to the public, with no fees nor any obligations other than confidentiality and respect for all dreamers who come to share. How does this work?

 Summary of Gary Goodwin Presentation: My early days as a dream group leader were frequently filled with anxiety about my fear of failing people or failing to produce the effect I had seen other dream group leaders deliver. I finally undertook a process to understand where my anxiety was coming from, what other dream group leaders did about, and what I could learn from other presenters/leaders.

Summary of Tjitske Wijngaard: This presentation will look at the advantages of using a variety of techniques to facilitate dreamwork. Different categories of techniques will be explored and the presenter will share ways in which to devise your own techniques or adapt existing ones.

Summary of Layne Dalfen: There are a host of different techniques and tools that group leaders use in a group setting. I have discovered that implementing some of those approaches "as if" in a group setting but used in a one-to-one experience can work very well. I plan to share some of my favorites, the order in which I like to choose them and why.

*

Mindful Dreaming: Honoring the Tension of Opposites in our Dreams

David Gordon, PhD, is a Clinical Psychologist from Norfolk, VA and IASD Membership Chair. He has given workshops and presentations throughout the US and Canada. His book pending publication, *Mindful Dreaming: Ten Steps to Mindfulness We Learn from our Dreams*, explores the lessons in mindfulness dreams teach us.

Abstract
This workshop is based on the assumption that emotional and spiritual growth is the result of learning how to negotiate the ever-present tension of opposites between ego desires conditioned by family and society versus the calling of our wiser Self to transcend these conditioned thoughts and desires—the work of healing.

I have found that this tension is expressed in five archetypal or universal conflicts present throughout most dreams: Distraction versus solitude; control versus surrender; attachment versus letting go; judgment versus compassion; impatience versus acceptance of the present moment. It is our responsibility to practice mindfulness of these conflicts in waking life and our dreams encourage and guide us in this effort while also reflecting the progress we are making—for better or worse.

In this workshop I devote the first 30 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. Workshop members are assisted in identifying the five archetypal conflicts present in their dreams and are provided with exercises in mindfulness to practice in waking life.

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... ."

*

Formative Dynamics of Psi Dreaming

Dale E. Graff is an internationally recognized lecturer, writer and researcher on psi topics. He is a physicist and a former director of project Stargate, the government program of research and applications of remote viewing phenomena. His books on remote viewing and psychic dreaming are *Tracks in the Psychic Wilderness* and *River Dreams*.

Abstract
It is quite possible to gain insight into the psi dreaming process by systematically evaluating how closely the dream correlates with the intended psi objective. Sometimes psi dreams are highly accurate and at other time they are only approximate or symbolic and difficult to identify as of psi origin. There are many factors that influence how our dreaming mind accesses and presents psi information, and how we then perceive and interpret the information.

In this presentation, I describe convenient methods for exploring and evaluating psi dreams, recommend strategies for enhancing psi dream utility and discuss issues that may affect psi dream occurrence. The psi dream formative dynamic process is illustrated by providing a detailed evaluation of a few psi dreams to show how the dreaming mind "forms" or creates the dream's content. Some of the psi dreams are from independent research using illusions and abstract art as the psi target objective, and from precognitive dreams during the IASD 2005 psiberconference. Psi dreams resulting from these target pictures illustrate fundamental principles involved in psi dream creation. These principles include the dyadic relationship between the dream's form and its content or meaning and how cognitive and personality styles influence the psi dream construct. Various attitudes can significantly affect the occurrence or non-occurrence of a psi dream. Some individuals avoid or reject psi dreaming because psi phenomena seem incompatible with scientific wisdom, or because they have an innate fear of what psi dreams would reveal. These fears are reviewed from a cultural and psychological perspective. Pandora's Box with its last trapped "spite", foreboding, is re-examined from a probable future viewpoint. There is no basis for boxing in our precognitive talents. Suggestions on

how to routinely experience and apply psi dreaming, especially precognitive dreaming, from a personal and global perspective are provided.

The formative dynamics of psi dreaming has significance for fundamental cognitive processes. Psi dreaming indicates that the mind can interact with the environment or with other minds in ways that extend beyond our current understanding of spacetime. The challenge is to effectively apply our innate psi ability and develop new investigations based on psi phenomena that advance our understanding of brain/mind interactions and the nature of consciousness.

This presentation concludes with an open discussion on the implications and challenges posed by psi dreaming, the psi dreaming process and how psi dreaming can provide a solid bridge that links diverse disciplines of neurosciences, information theory and physics.

*

The Five Steps to Become an Active Dreamer

Nicole Gratton is the founder and director of the *Dream School Nicole Gratton* in Montreal. She has written twelve books in French on the subject of dreams and sleep, two of which have been published in Italian. She teaches dream classes and writes for many magazines in Quebec (Canada).

Abstract
This workshop will center on how to benefit from creative dreaming. The session is for every person interested in how to incubate dreams and for dreamworkers or specialists in dreams ready to move one step further into the practical side of dreams.

I will develop the 5 steps to become and active dreamer: learning, writing, incubating, interpreting and honouring. Each of these steps will include 2 components:
1) Learning with openness and curiosity
2) Writing with memory and discipline
3) Incubating with motivation and confidence
4) Interpreting with symbolism and connection
5) Honouring with gratitude and action

*

The Archetypal Dimension of Bereavement Dreams

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

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

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

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

"bereavement dream sanctuary", through which the bereaved can find respite and connection with their deceased loved one.

Following the presentation, those who wish will have an opportunity to share their experiences involving bereavement dreaming and explore what these dreams may be expressing. Focus during this time will be on the major phases of bereavement dreaming according to Dr. Grubbs. These include: liminality; seeking, rescuing, and visiting; separation and parting; emotional chaos; internalization and regeneration; reunion/renewal; transcendence and transformation.

*

Biblical Dreams and Their Relevance for Decoding Our Nightly Dreams

The Rev. Bob Haden is a Priest, Spiritual Director, Pastoral Counselor, Diplomate of the American Psychotherapy Association. He is Director of The Haden Institute which offers certified training in dream group leadership and spiritual direction in the Jungian, mystical, Christian tradition. He is co-author of *Soul's Labyrinth* and is writing a book on *Biblical Dreams.*

Abstract
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 had a new appreciation for Biblical dreams. I now knew, from my own dream experience, that dreams were 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 I realized that each Biblical dream illustrated an aspect of dreamwork. So, in this workshop, we will look at ten or more 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.

*

Art, Literature, Film and Dreams

Mark Hagen, MA, is the Director of the International Institute for Dream Research. He graduated from the University of Zürich, Switzerland, in Clinical Psychology in 1983, and undertook three years of analytical training in Depth Psychology. He is the author of *Restoration of the Dream.* He has kept a dream journal since 1977.

Abstract
The primordial event of language opened human experience to metaphorically view life as a literary work of art. Dreamwork reflects the artistic representations and poetic fashion currents of the dreamscreen of history. As a literary and visual art and science par excellence the theatre is an institutionalized voyeuristic space. Film and TV in the 20th century have replaced the theatre as a popular entertainment. Dreams may be described as movies, with images projected onto a dreamscreen within the mind. As literary narratives or screenplays, dreams can be categorized into genres. Within the narratives of the dreams of individuals, patterns, common themes and symbols emerge which are indicators of collective literary narratives for the groups to which individuals belong. Individuals living in a speech community are shaped via instruction to learn their culture's literary mythological storehouse inheritance.

American myths such as Herman Melville's Moby Dick provide the dark literary archetype for the American communal dreamscreen. By contrast L. Frank Baum's Wizard of Oz (and the make-believe of Judy Garland's rendition of "Somewhere over the Rainbow") creates a distinct idealistic American message, "there is no-place like home".

Dream research can use the tools of literary criticism to understand the underlying mythologies and philosophies that produce the textual description of the dream, and vice-versa. Fredric Jameson "The Political Unconscious: Narrative as a Socially Symbolic Act" sees the historical past only as being understood as parts of a single collective story. For Jameson literary and social criticisms are aimed at the individual and collective narrative structures of history i.e. Historical Novel.

*

Recognition of Dreams as a Contemporary Cultural Expression

Olaf Gerlach Hansen, Copenhagen, Denmark, has an MA in Philology and Linguistic Psychology. His postgraduate studies were in the Psychology of Dreams. Since 1998 he has been Director General of the Danish Center for Culture and Development, a governmental organization. He was host of IASD's 2004 conference in Copenhagen.

Abstract
Dreams and dreaming are contemporary and universal cultural expressions. The study of dreams is–in comparison with the study of other cultural expressions–not socially valued whether at national level or in international co-operation. The dominant discourse still tends to regard the study of dreams as a sectarian cultural expression belonging to a "new age" ideology developed in the West, or as an expression of folk culture or indigenous cultures–which is either dying or under transition.

The pure and applied study of dreams is not recognised in the same way as studies of other contemporary cultural expressions. One example is that the studies of music, literature and visual art are all given higher recognition in educational and cultural policies and support systems across the world. Other examples are the studies of media and religions, which have built vast organisations and educational and cultural support systems around them.

This presentation discusses strategies for better social recognition of dreams and dreaming. The discussion includes an introduction to the "Convention on the Protection and Promotion of the Diversity of Cultural Expressions", which was adopted by 148 countries in favour in UNESCO October 20, 2005 and its relation to dreams as a cultural expression. The discussion will also discuss how to put the case for dreams and dreaming in education as a way to implement "quality education", which is the current key focus in the global strife for "Education for All". Finally the discussion also seeks to discuss some practical steps worth considering in a strategy.

Reference list

(1)   Convention on the Protection and Promotion of the Diversity of Cultural Expressions, please see:
http://portal.unesco.org/culture/en/ev.phpURL_ID=11281&URL_DO=DO_TOPIC&URL_SECTION=201.html
(2)   On the Education for All Global Monitoring Report 2005 – the Quality Imperative, please see:
http://portal.unesco.org/education/en/ev.php-URL_ID=35939&URL_DO=DO_TOPIC&URL_SECTION=201.html

*

The Contemporary Theory of Dreaming: Recent Studies

Ernest Hartmann, MD, is the author of over 300 articles, and eight books, most recently *Dreams and Nightmares*. He is a Past President of IASD and was the first Editor-in-chief of *Dreaming*. He is professor of psychiatry at Tufts University School of Medicine.

Robert Kunzendorf, PhD, is Professor of Psychology at University of Massachusetts, Lowell. He is the author of numerous articles and several books on imagery and dreaming. He is a Past President of the American Association for the Study of Imagery. He is Editor-in-Chief of *Imagination, Cognition and Personality*.

Michael Zborovski, PhD, is Professor of Psychology at the State University of New York College in Buffalo, NY. He is the author of numerous articles dealing with dreaming, thick and thin boundaries, attachment style and other aspects of personality.

Roger Knudson, PhD, is Director of Clinical Training in the PhD program in clinical psychology at Miami University and a member of the IASD Board of Directors. He has taught courses on dreams for over 25 years at Miami. His published work on dreams has focused on "significant" dreams from the perspective of archetypal psychology.

Abstract
What we call The Contemporary Theory of Dreaming involves several basic propositions, amenable to study:

1. Dreaming is hyper-connective. In dreams connections in the mind are made more readily and more broadly than in waking.
2. The connections are not random. They are guided by the dominant emotion or emotional concern of the dreamer.
3. The dream imagery, especially the CI (Central Image or Contextualizing Image) pictures the dreamer's emotion or concern. The intensity of the CI is a measure of the power of the emotion.
4. Dreaming can be considered one end of a continuum of mental functioning, running from focused waking thought, through less focused thought, reverie, daydreaming and finally dreaming. The influence of emotion and picturing of emotion, above, occur throughout the continuum, but become most pronounced at the dreaming end of the continuum.
5. The emotion-guided making of connections probably has a function or several related functions. Dreaming "weaves in" or integrates new material, so that it becomes integrated and less disturbing. A new trauma for instance, will be less disturbing if a similar trauma has already been "woven in". Aside from this basic function, the connection-making of dreaming can of course play a role in self-knowledge, in artistic and scientific creativity, and in therapy.

The panel will present and discuss studies dealing with the above propositions. These will include studies of trauma, and studies involving the continuity between daydreams and dreams. Dr. Hartmann will present a completed, not-yet-published study of 880 dreams before and after 9/11/01. The clearest finding is a highly significant increase in CI intensity after 9/11. Dr. Kunzendorf will illustrate a new way of picturing the central imagery of the dream.

*

Is the CI (Central Image or Contextualizing Image) the Fast Lane on the Royal Road to the Unconscious?

Ernest Hartmann, MD, is the author of over 300 articles, and eight books, most recently *Dreams and Nightmares*. He is a Past President of IASD and was the first Editor-in-chief of *Dreaming*. He is professor of psychiatry at Tufts University School of Medicine.

Abstract
The Contextualizing Image or Central Image (CI) is the most powerful image in a dream, which sometimes appears to picture the dominant emotion or emotional concern of the dreamer. Thus the dream "I was overwhelmed by a tidal wave" pictures the dominant emotion of terror or helplessness in someone who has just experienced a severe trauma. Such dreams are very common after trauma. The situation after trauma, when there is one overwhelming emotion, provides the clearest example, but other dreams can be approached in the same way.

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

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

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

*

Developing the Intuition in Group Dreamwork

Dr. Curtiss Hoffman is an archaeologist and consciousness researcher who has taught in the Anthropology Department at Bridgewater State College, USA, since 1978. He is particularly interested in Jungian approaches to dreaming, and has led classroom dreamwork groups since 1997. He is the host of the 2006 conference.

Abstract
Jung once wrote that he found it useful to approach each dream of his analysands with absolutely no preconceived idea of what the dream might mean. This discipline helps to eliminate the interference of the conscious mind in the dreamworking process and allows for the entry of intuitive wisdom. Anyone

who has done dreamwork for long enough is likely to have had many of what Jeremy Taylor calls "ahas" – intuitive insights which help not only the dreamer, not only the person commenting on their dream, but the entire group which is working the dream. By using the Ullman-Taylor method of group dreamwork, which involves assuming that the dreamer knows better than anyone else what his/her dream means, and then attempting to elicit the multiple meanings by a question-and-answer methodology without imposing the dreamworker's views in an authoritative way, these intuitive sparks can be nurtured and the capacity to recognize them can be enhanced. This is especially likely to occur in a group setting, as the group works together over an extended period (in this case, 4 days) to generate bonds and interaction patterns that resonate with one another and their dreams also weave together in mutual patterns. As a way of augmenting this yet further, dreams will be explored beyond the personal dimension with reference to the archetypal ideas emerging from the collective unconscious, using the method Jung referred to as "amplification", which draws historical and mythological and literary material into the orbit of the dreamwork, again in a non-authoritative manner, using the "If It Were My Dream" approach developed by Ullman.

*

Comparing the Characteristics of Autobiographical Memories and Memories for Dreams

Caroline L. Horton is a PhD student, supervised by Professor Martin Conway, exploring the memory for dreams. She is a tutor at the University of Leeds, a lecturer at Leeds Metropolitan University and a part-time tutor for the Open University, all based in the UK.

Abstract
Although the characteristics of autobiographical memories and dream memories have been collected in various studies separately, they have never been systematically compared. Postgraduate students (N=20) were recruited and asked to take part in an experiment on memory. They generated autobiographical memories in a 5 minute fluency task, and then did the same for dreams. Significantly more autobiographical memories were reported (p<0.0001). Based upon date-matching criteria, 3 of each type of memory were selected for each participant and a 42-item questionnaire was completed for that memory, requesting characteristic information. Although no significant differences were found between ratings of the dream and autobiographical memories at the time of the experience, repeated measures ANOVAs found significantly more detailed ratings for the autobiographical events along a host of dimensions, in terms of the memory itself for those events (p<0.001, Bonferroni corrected). This was the case for the earliest, other and recent memories, which did not differ significantly for any of the dimensions. Thus there is little overlap between memories for dreams and normal autobiographical memories in terms of accessibility of those memories, and in terms of the characteristics of those memories. Results are discussed in terms of the continuity hypothesis of dreaming and waking cognition and consciousness. Data is currently being collected in order to further specify the processes of retrieval of these different types of memory, in a diary study comparing recall and recognition. The results for this shall be available by the time of the Conference.

*

'Bridging' Dreamwork and Energy Psychology

Robert Hoss, MS, USA**,** author of *Dream Language* and Executive Officer and Past President and Chairman of the International Association for the Study of Dreams. He has been teaching dreamwork for over 30 years and is presently on the faculty of the Haden Institute for dream leadership training, and the adjunct faculty at Scottsdale College in Arizona.

Lynne Hoss, MA, received her MA in Clinical Psychology from Radford University in Virginia. She is the Energy Psychology Program Director for Innersource in Ashland, Oregon, and a former counselor, journalist and communications director. As a member of the Association for Comprehensive Energy Psychology, she is trained in various energy psychology protocols.

Abstract
There are many approaches to dreamwork that effectively put us in touch with emotional issues that may be standing in the way of personal progress. According to many researchers and theorists, the very nature of dreams is to focus on the most important unfinished emotional processing of the day. Thus dreamwork can be an important means of very effectively identifying a critical issue, as opposed to peeling away at surface-level problems and emotional layers until the critical issue surfaces. Typically dreamwork by itself, unless part of a more encompassing therapeutic process, is useful for identifying or experiencing inner emotions, but not necessarily for dealing with the emotions or

reducing the barriers to progress that they impose. The field of Energy Psychology, on the other hand, provides some relatively simple approaches for reducing emotional conditions and stress once the condition is identified. By "bridging" the two disciplines, using specific approaches which complement each other, both the identification and reduction of emotional barriers and stress can be affected.

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

In this workshop, participants will learn specific means for identifying and addressing emotional and psychological issue through: 1. an effective 6-step Gestalt-based dreamwork method for easily identifying current unresolved emotional/psychological issues; 2. a unique new application of energy psychology and the Emotional Freedom Technique (EFT) to the dreamwork process and outcomes; and 3. electively practicing the integration of EFT with personal dream image work. A brief discussion and some exercises, to illustrate the theoretical basis of the combined methodologies, is provided in the first half hour of the workshop. This includes research findings that support these approaches and an introduction to the scripted 6-question Gestalt technique and the EFT method. The method will be demonstrated on a subject familiar with the approach. While this subject will be the only one which we will directly work with on an emotional issue, all attendees will be invited to practice the approaches with their own dream as the demonstration proceeds, and share any experiences or questions they may have.

The Dreamwork:

The dreamwork begins with the subject (and all who wish to participate) recalling a short dream segment and selecting one important dream image that felt particularly important, a "defining" image. Each participant is then engaged in a scripted role-play technique with that dream image. After a brief relaxation exercise the dreamer moves into and "becomes" the image. As the image the dreamer is asked to respond to six questions: 1. What are you, how would you describe yourself? 2. What is your purpose of function as that image? 3. What do you like about being that dream image? 4. What do you dislike about being that dream image? 5. What do you fear most as that dream image? 6. What do you desire most as that dream image? These statements are specifically scripted to reveal potential emotional barriers (impasses), conflicts and fears that the dream is dealing with. The dreamer is then asked to reflect on the statements they evoked during role-play and identify any similarity with waking life feelings or a situation they are in.

Defining the Emotional Conflict and Setup Statement:

In order to pursue the reduction of emotional barriers that may be contributing to the situation that was revealed in the dream, they must be defined in the subjects own words. They also need to be defined in terms of a meaningful affirmation or "set-up statement" to which the EFT can be applied. Image Activation dreamwork is designed to specifically support these definitions. Questions 3 and 4 target the conflicting emotions, and questions 5 and 6 target the fears and desires that create the emotional barriers that drive the conflict. The subject is asked to focus on the conflicting sides of their responses (the I Like/I Desire versus the I Dislike/I Fear) and recall any waking life conflicts that these seem to reflect. The subject then states the conflicting emotions in their own words (for example something like: "I desire X – BUT – if I did X then I fear Y would happen"). Next they are asked to reflect on one specific emotionally charged situation in waking life that the conflict brings to mind. The subject is asked to rate the emotional intensity of that situation or feelings on a scale from 1 to 10, with 10 being the highest emotional stress. The subject is asked to restate the conflicting emotions in terms of an affirmation, in the following terms: "even though I feel or fear Y, I know that I can X" (where Y is based on the I dislike/I fear statements, and X is based on the I like/I desire statements).

The Emotional Freedom Technique:

The subject then uses the affirmation statement, in conjunction with the EFT procedure. This involves an acupressure tapping sequence and some eye and verbal exercises, as the affirmation is stated in whole or part. After each sequence the subject is asked to recall the emotional event and rate the emotional intensity. The sequence may be repeated in order to further reduce the rated intensity as appropriate.

*

Dreams and Human Transformation

Robert Hoss, MS, USA**,** author of *Dream Language* and Executive Officer and Past President and Chairman of the International Association for the Study of Dreams. He has been teaching dreamwork for over 30 years and is presently on the faculty of the Haden Institute for dream leadership training, and the adjunct faculty at Scottsdale College in Arizona.

Stanley Krippner, PhD, USA, is professor of psychology at Saybrook Graduate School, a Past President of IASD, and co-author of *Dream Telepathy and Extraordinary Dreams and How to Work with Them*. In 2002 he received the American Psychological Association's award for Distinguished Contributions to the International Advancement of Psychology, and in 2003 the Ashley Montagu Peace Award.

Nigel Hamilton, PhD, UK, is a psychotherapist and Director of the Centre for Counselling and Psychotherapy Education, a Transpersonal Psychotherapy Training Centre and Clinic in London. He is the UK representative for Sufi Order International. Originally trained as a Physicist, he worked at the Massachusetts Institute of Technology for the use of light in Energy Storage Research.

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

Stanley Krippner, PhD
Transformation Through Spiritual Dreams And Personal Myths Dreams have played a major role in religious and spiritual traditions throughout the world. In our cross-cultural study of 1,666 dream reports, 131 could be classified as "spiritual" on the basis of content analysis. We used the Casto Spirituality Scoring System that defines "spiritual" as a hypothetical construct that refers to one's focus on, and/or reverence, openness, and connectedness to something of significance believed to be beyond one's full understanding and/or individual experience. The Casto System, which we found to be highly reliable, has specific criteria for identifying objects, characters, activities, emotions, and experiences that are "spiritual" in nature.

We also found that the use of spiritual dreams in counseling and psychotherapy demonstrates that most of these dream reports contain implicit or explicit "personal myths" that address spiritual issues in the dreamers' lives. Personal myths are defined as statements or stories that address existential issues in one's life, and have behavioral consequences. Personal myths can be functional or dysfunctional, and can conform to religious doctrine or be idiosyncratic. When T.L. Davis and Clara Hill worked with 51 spiritually oriented volunteer subjects, they that the inclusion of spirituality in the counseling sessions produced increases in spiritual insight as well as in their existential well-being. For example, a female dreamer, in the Davis and Hill study, reported a dream about endlessly chewing bland, flavorless bubble gum; in the counseling session she realized that her life had become too bland and predictable. A male dreamer, in our study, dreamed that he was a young man and that everything was "bright and new." Suddenly, he changed into an old man; life's freshness seemed to have faded. In his waking life, he held a personal myth that if he meditated, he would become "eternal." The dream reminded him that he could not escape the aging process, and he resolved to supplement his meditative practice by becoming less passive, doing something useful for the world. Working with dreams can reveal which personal myths are functional and life-affirming, as well as which one's are dysfunctional and in need of revision or change.

Nigel Hamilton, PhD:
The Role of Dreams in the Study of Human Transformation: A recent study of fifteen hundred dreams of nineteen people who underwent a silent, solo spiritual retreat has shown that dreams can be used to monitor the stages of a psycho-spiritual transformation process. They can also be used to monitor and mirror the differing degrees of altered states of consciousness that are encountered in such a transformation process. Both qualitative and quantitative analyses, used independently of each other, arrived at the same conclusions. The dream data seemed to be basically unaffected by differences in the retreatants age, gender, culture and the degree of exposure to spiritual ideas, texts and teachings. The results also appeared to be basically independent of the types of spiritual practices prescribed, although the retreatants acknowledged the importance and helpfulness of their practices in their process. The spiritual practices, together with the confines of the retreat environment, served only to trigger off an inner transformation process which had its own time and involved the experiencing of several subtle levels of self. Surprisingly, although different retreat guides were used with different retreatants, and in some cases more than one guide was used in the same retreat, there was little

observable impact on the data. This only served to emphasise the primary impact of such an inner process on the subject, which when unleashed, seemed relatively independent of the external factors.

The results of the retreat dreams study were then compared, using the same qualitative and quantitative methods of analysis, with over a thousand dreams of a subject who did not undergo a spiritual retreat but who experienced a profound psycho-spiritual transformation over a period of two years. This person's dreams showed three distinct cycles of transformation, each of which developed exponentially from cycle to cycle. However, the results of the retreat dreams study showed very similar patterns to those found in the long term, single case study.

Two main conclusions were drawn from this research. Firstly, the process that people undergo during a psycho-spiritual transformation can be divided into four basic stages. During these four stages, six possible subtle levels can be encountered, in a specific sequence or order. Secondly, that dreams which include a spiritual or sacred dimension, impact the dreamer in a way that facilitates their psycho-spiritual transformation.

Robert Hoss, MS:
Transformation Dreamwork: Recognizing and Applying the Imagery

Two great luminaries in the world of dreams, Carl Jung and Fritz Perls both observed that if dreams have an ultimate plan in mind, it might be a natural tendency towards establishing balance and wholeness. While this goal may sound simple, the process can be quite involved, including the integration of a fragmented personality and restoring the self when it is under attack from without or within. Jung described this as a process of transformation, which is cyclical and evolutionary. Some cycles can last throughout a night of dreams, some throughout years or a lifetime. Our dreams both reflect the stages of this transformation, as well as help to bring it about.

Jung proposed a model of the psyche that contains a realm of consciousness, populated largely by the ego and persona and a realm of the unconscious which is populated by repressed material that was once conscious and a deeper level he called the collective unconscious which contains a model of our potential self. The ego and persona are essentially who we believe and reveal ourselves to be – this is the "ME" of our personality. The repressed unconscious material is largely made up of parts of our selves, what Fritz Perls called alienated fragments of our personality, that we dislike or are uncomfortable with or emotional traumatic material we can't easily deal with – this is the "NOT ME" of our personality. The greater collective unconscious contains models of all that we can become which are at times personified in what Jung called archetypes – this is our evolving potential self. Jung stressed that our individuation and ego-self evolves in cycles from within the collective unconscious, under the influence of an organizing force he called the Self. So if we have this vast store of potential, then what is preventing us from tapping into it more readily? The simple answer is that the alienated fragments of our personality, the Not Me parts, can become a barrier to the evolution of our potential. These shadow fragments become a "wall" of sorts that we simply can't see or move past, without one or more of them looming into consciousness. It is hard to envision ourselves as greater than we are, if some fragment of a memory (perhaps past ridicule or failure) looms forth each time we try to capture that vision.

This evolution of Self, that Jung spoke of, therefore becomes an involved process, a process that Jung related to a symbolic "death" of the existing view of self, in order to bring about a "rebirth" of the new self. This process, by which the ego-self is transformed from the old to the new, might be represented as containing four stages or events, that can be observed in our dreams:
1) Death of the Ego: first the ego-self must abandon the old view, usually because it does not work anymore – this is a death of that old view. At this point we find ourselves lost, turning within, descending into the darkness of the unknown.
2) Search for Self: The symbolic death is generally followed by a search for a new self, a new decision about who we are in relation to life, one that will work. Here we meet and struggle with dealing with and adopting aspects of self we have alienated or new aspects we have yet to fully realize.
3) Compensation: Carl Jung stated that dreams act on a natural tendency towards balance or wholeness, and generally employ compensation as the means to achieve this. Some action or event in the dream compensates for the ego view of self and reality, bringing about a reversal in thinking or direction that enables the ego to embrace some previously alienated fragment of self and an integration takes place.
4) Rebirth: As the ego accepts a new view or newly integrated part of self, the old self is transcended and the new ego-self emerges.

In relation to dreams, there is also a fifth stage that is important, and that is Actualization. The message from the dream must somehow find a way to actualize and maintain itself within the experience of the waking ego. This is perhaps where the role of effective dreamwork comes in – by establishing the message within the waking consciousness and taking action accordingly.

These stages of human transformation can be observed in our dreams, both at times of major spiritual transformation (the big "T") as Nigel Hamilton discussed, or in lesser more frequent

transformations (the little "t") that we experience on a regular basis as our dreams follow that natural tendency toward balance that Jung and Pearls discussed. Perhaps a few examples can best show how these elements might appear in the "little t" transformation dreams.

Dream example #1: "The dream seemed to go on for the entire night. It begun as I descended into a dark underground river within a cavern with black walls. I was a passenger on a boat on what seemed like an endless boat journey aimlessly following the river going nowhere. All night I seemed to be searching for a way out but there seemed to be no one in charge of the boat. Suddenly a shadowlike person approached me and asked "why don't you try steering the boat?" I then grabbed the cross-shaped controls and when I did, the boat emerged from what had now become a white ice cave and a crystal stream into a beautiful, sunlit, colorful land with trees and mountains and singing in the air. At one point I struck a large black rock and it rang like a bell." In this case the dreamer was searching for some direction in his life which he considered to be going nowhere. He was letting life move him along. The compensating message in the dream was "take charge of your life's direction". The dream further permitted the dreamer to experience the transformation that would take place once the dreamer took charge.

Dream example #2: "I dreamed I was leaving a very large college I had attended. A woman was stuffing all kinds of colorful red, yellow, blue and green fabrics into my bag. I opened a door and to my surprise saw the hallways and rooms empty with workmen beginning to paint everything white. I felt like it was the ending of something and the beginning of another phase in my life." Here the dreamer expressed the definite sense of a completion of one phase and the transformation and transition into a new phase.

Dream example #3: "I dreamed I was in a stone castle. I went down some stairs into an underground room. I saw on my left a large stone archway and a room beyond. On the left side of this room was a young woman. Suddenly a beam of sunlight streamed in and she came forward, and I saw that she was me. She walked toward me and we blended into one person." This dream came after a long period where the dreamer was searching for her own identity. In other dreams at the time the dreamer was repeatedly asked to identify herself whereby she would answer her name or show her identity in various ways. This was the final dream in that identity series.

Dream example #4: "I dreamed a large building fell on me and I was crushed under the rubble. All went dark and I stopped breathing. I knew I was dead and it was all over, there was no future. Then I became another person in the dream who was strong and determined, and dug my body out of the rubble. Suddenly I came back to life and realized that I could go on." Here the dreamer had come to a low point in her life where she felt that there was no future for her. The dream permitted her to experience another part of herself that had strength and determination, which could provide a path into the future.

These three dreams illustrate just a few of the common characteristics of transformation dreams which I will summarize here by stage:

a)   The symbolic Death – is often evidenced in dreams as descending or going into darkness as it was in examples #1 and #3 above. It also can appear as an ending to something (as in example #2) perhaps a threat of death or actual death of the dreamer as in example #4.

b)   The symbolic death of the ego is often followed by the Journey or Search – which can take on aspects of a seemingly endless search for a way or a solution (as in example #1) or a maze, puzzle, or house of doors as in example #3. This is also the point at which we meet and deal with the various alienated or archetypal fragments of self, which can show up as the shadow self (examples 1 and 2) or as objects in the dream that stand in our way as the building and rubble in example #4.

c)   At some point the natural Compensating Forces will appear in order to bring about a reversal in direction and thinking or an integration with the previously alienated side of the personality. This natural compensating force can appear as guiding words in dreams (whether vocal or written) or as guiding entities such as the shadow figure in example #1 that suggested to the dreamer "why don't you try steering the boat". It can appear as surprise imagery combinations as the merging in example #3, or as surprise actions as the image of the white hallway in example #2 , the realization that the dreamer was not really dead in example #4 or sometimes humor. It is often the message in the dream "parable" or positive dream ending as in example #1. What Jung called symbols of the Self or symbols of unification often dominate transformational dreams. These include patterns of completion, such as the four "psychological primary" colors being packed away in example #2; patterns of unification such as the cross shape of the controls in example #1; nature imagery such as the black stone representing the collective unconscious as in example #1.

d)   Finally the Rebirth phase is evidenced by images of emergences, newness, light, color, celebration and integration. As Hamilton indicated, substantial increases and light and color are observed as the dreamer moves toward the point of transformation – this was seen as the dreamer emerged from the ice cave in example #1, the four colors grouping in example #2 and the beam of sunlight in example #3. Newness is often symbolized by whiteness. Emergence and newness was observed in example #1 (emerging from an white ice cave) and example #2 (opening the door to a

hallway being painted white). Rebirth is also represented by integration, such as the merging of the two selves in example #3 or even the resurrection which involved the two sides of self in example #4.

Recognizing these compensating actions in the dream can be important because you can then use them to help transform inappropriate decisions and myths that the dream is dealing with. A suggested approach to working with transformation dreams is as follows:
1) Look for one or more of the compensating activities listed above. Did a dream event provide guidance, a message, a reversal or a new approach OR did the dream end with a positive resolution?
2) What were you trying to do before the compensating event and how might that be analogous to a situation you are in, or something you have been trying to do, in waking life?
3) How did the compensating event change your thinking or actions in the dream?
4) How might this dream reversal or "message" be a metaphor for a waking life solution?
5) Restate the dream actions and solution, as a waking life solution.
6) Check it Out: is the restated solution healthy, appropriate, allowing progress?
7) Next Steps: if the solution is healthy and appropriate, what specific next step(s) can you take in your waking life, and when, in order to bring this solution about?

*

Dreams and Clinical Supervision: The Dreams of a Supervisee and the Reflections of her Supervisor

Carol Humphreys, MA, is a doctoral candidate in clinical psychology at Miami University in Ohio. A former social worker and child therapist, she has engaged with both children and adults around their dreams in various clinical settings. Her current research focuses on dissociative experiences and the changes that can occur in psychotherapy.

Roger Knudson, PhD, is Director of Clinical Training in the PhD program in clinical psychology at Miami University and a member of the IASD Board of Directors. He has taught courses on dreams for over 25 years at Miami. His published work on dreams has focused on "significant" dreams from the perspective of archetypal psychology.

Abstract
Since Freud, dreams in therapy have been viewed as significant for both therapists and their patients. They are often seen as evidence of the countertransference issues that arise in the dyad. A significant portion of the literature about these dreams appears to focus on clients' dreams about their therapists or therapists' dreams about their clients (Blechner, 2001, Degani, 2001, Winnicott, 1947). Fewer studies focus on the dreams that occur in the supervisory dyad and fewer still focus on the dreams a supervisee has about a specific supervisor. Yet, Bernstein and Katz (2001) suggest that dreams in clinical supervision can also reflect countertransference issues and are worthy of exploration. In one study, Olsson and Gudrun (1991) tracked the dreams of six supervisees over a three-month period of time. The supervisees were found to experience dreams richer in emotional contents than the dreams of their unsupervised counterparts, specifically around experiences of authority figures. However, despite identifying 41 dreams considered relevant to supervision, the authors reported that there were no dreams that directly mentioned the supervisor. In this presentation, a supervisee will present and discuss a succession of dreams she experienced where the figure of her supervisor was an active agent throughout.
         The dreams first began after the graduate student completed a practicum in Archetypal psychology and saw adult clients in therapy for the first time. She also began supervision with a male professor who invited dream work from an aesthetic, imaginal perspective. Soon thereafter and continuing for the next four years, the student therapist experienced a succession of detailed dreams about her supervisor and their supervisory relationship. These dreams seemed to paint pictures of the experience of intimidation, helplessness, hero worship, sexual tension, lack of voice, intimacy, anger, breaking away and eventual collegial support that she herself was facing. They certainly appeared to parallel her shifting struggles with her supervisor as a man and as an authority figure. Viewed together, they also seemed to chronicle the growth of the novice therapist as she progressed from a deferential student to a colleague in relation to her supervisor. Using an archetypal, stick-to-the-image approach, the supervisee spent a significant amount of time honoring the images that visited her in her dreams.
         Part one of this presentation will consist of the supervisee sharing a series of dreams that focused on the figure of the supervisor. She will talk about the ways she worked with the dreams and how doing so facilitated her own growth as a therapist. Part two of this presentation will include the reflections of the supervisor in relation to the dreams and a broader discussion of dreams in clinical supervision. A dialogue will then ensue between the supervisee and supervisor.

References

Berstein, A.E. & Katz, S. C. (2001). When supervisor and therapist dream: The use of an unusual countertransference phenomenon. In The supervisory alliance: Facilitating the psychotherapist's learning experience. 201-214. Lanham, MD: Jason Aronson, Inc.

Blechner, M, (2001). The Dream Frontier, Hillsdale, New Jersey: Analytic Press.

Degani, H. (2001). Therapists dreams about patients and supervisors. In Dissertation Abstracts International: Section B: The Sciences and Engineering Vol. 62(3-B)2001 p.1570 Univ Microfilms International.

Olsson & Gudrun (1991). The supervisory process reflected in dreams of supervisees. American Journal of Psychotherapy. 45(4) 511-526.

Winnicott, D.W. (1947). 'Hate in the countertransference'. In Collected papers: Through Pediatrics to Psychoanalysis. London; Tavistock.

*

Dreaming of the Prehistoric Rock Art on Ometepe Island, Nicaragua

Ryan Hurd is an MA candidate at John F. Kennedy University in the Consciousness and Transformative Studies and Dream Studies programs. He holds a BA in anthropology, and has worked extensively as a field archeologist. After fifteen years of dream journaling, he is interested in exploring dreams from the crossroads of culture, ecology and spirituality.

Abstract
The Pre-Columbian rock art of Ometepe Island, Nicaragua is as mysterious as the revered wall paintings of Paleolithic Europe. Often overshadowed by the impressive stone ruins of the empires to the north and south, Nicaragua contains one of the richest distributions of rock art in the world. The cultural creators have long since vanished, and archaeologists are not even sure when the art was made. Consisting mostly of carvings on boulders, the petroglyphs of Ometepe Island are enchanting to modern eyes. Swirls, vortices, and long meanders blend into animal and human-like figures on boulder faces that dot the slopes of the Maderas Volcano. Join me in a graphics-rich exploration of this tropical island on Lake Nicaragua, where the imaginal realm comes alive through this largely undocumented collection of ancient art.

This paper presentation emphasizes the subjective domains of an integral research methodology into the prehistoric rock art of Ometepe Island, Nicaragua. The fieldwork for this project was undertaken in January 2006 as part of an archaeological survey for petroglyphs on Ometepe Island, in cooperation with the Nicaraguan Government and the Ometepe Petroglyph Project.

Rock art has been notoriously resistant to modern investigations into all aspects of the creation of the images, questions that range from "How old is it? Why was it made?" and especially "What does it all mean?"

A more integral methodology for the study of rock art situates the researcher in the context of the study. As findings in cognitive neuropsychology suggest that the construction of expectation precedes perception (or as Goethe said, "Seeing is knowing"), then the imaginal realm of the researcher is almost as important to investigate as the objects of inquiry themselves. While meaning is culturally mediated, all modern peoples share the perception of the geometric "building blocks" of visual imagery. This imagery is known ethnographically and cross-culturally to originate, in part, from visionary states that include trance, hallucinogenic reverie, out-of-body experiences, and, of course, dreams. It is dreams that will lead us in this inquiry today.

This study explores the construction of the see-r and the seen by conducting phenomenological text analyses of the researcher's dream reports. Lucid dreams were also incubated to direct the dreamer towards the phenomenon of rock art as it is perceived in his mind. Natural themes will be discussed, developing a narrative that reveals how the researcher structured the experience of investigating rock art on Ometepe Island. The presentation of this pilot study will be a visual feast of some of the most beautiful – and unpublished – rock art in the world that will hopefully remind all of their own visionary capabilities.

References include:

Baker, S. (2002). The petroglyphs of Ometepe Island, Nicaragua. Retrieved on December 12, 2005 from http://www.culturelink.info/petro/

Bosnak, R. (2002). "Dreaming in the Dordogne: an experiment in stone age dream incubation," in Dreamtime. Vol. 19, no. 4, p. 8-11.

Bulkeley, K. (2005). The wondering brain. New York: Routledge Press.

George, M. (1995) "Dreams, reality and the desire and intent of dreamers as experienced by a fieldworker." Journal of the Anthropology of Consciousness 6(3): pp.17-33.

Haberland, W. (1961). "Two shaman graves in Central America," in Archaeology. Vol. 14, p. 154-60.

Haberland, W. (1992). "The culture history of Ometepe Island: preliminary sketch," in The archaeology of Pacific Nicaragua. Albuquerque: University of New Mexico Press, p. 63-117.

Hunt, H. (1995). The multiplicity of dreams. New Haven: Yale University Press.

Krippner, S., F. Bogzaran and A. Percia De Cavalho. (2002) Extraordinary dreams and how to work with them. Albany: SUNY Press.

Laberge, S. and Rheingold, H. (1990). Exploring the world of lucid dreaming. New York: Ballentine Books.

Lange, F. (2005). The petroglyphs of Isle de Ometepe. Recovered on-line on 8/13/05: http://www.lasuerte.org/omepetro.htm

Lewis-Williams, JD, and Dowson, TA (1988). "The sign of all times." Current Anthropology. Vol. 29, No. 2, p. 201 - 245.

Metzner, R. (1998). The unfolding self. Novato: Origin Press.

Niemel, K. (2002). "Interregional interaction and the prehistoric social development of the Rivas region, Pacific Nicaragua." In Journal of world anthropology: occasional papers, Vol. 2, p. 272 – 287.

Pearson, J. (2002) Shamanism and the ancient mind. Walnut Creek: Altamira Press.

Tart, C. (1998). Investigating altered states of consciousness on their own terms: a proposal for the creation of state-specific-sciences. Retrieved July 20, 2004 from http://charlestart@worldnet.att.net

Wilber, K. (2000). Integral psychology. Boston: Shambala Press.

Winkelman, M. (2000) Shamanism: the neural ecology of consciousness and healing. Westport: Bergin and Garvey.

*

Dreams Without Disguise: The Method of Dream-Centered Dream Analysis.

Dr. Jerry L. Jennings is Vice President of Clinical Services for Liberty Healthcare. Since completing clinical training at the University of Pennsylvania, he has practiced for twenty years. He has taught psychology at Temple University and Osteopathic Medical College of Philadelphia and published nearly 30 articles across diverse topics, including dream analysis and creative imagination.

Abstract
Most methods of dream interpretation explicitly or implicitly presume that dream images are "disguised" expressions of unconscious and/or conscious desires, feelings and complexes. Whether it is the classical psychoanalytic view that dream images conceal forbidden and unacceptable desires, or more contemporary methods for analyzing the content of dreams, nearly every approach presumes that: (1) dreams are a peculiarly "different" medium of meaningful human experience that is not readily understood, which therefore (2) requires some process of review or analysis to be understood or appreciated. It is certainly good that so many people believe that dreams are not nonsense and that dreams hold important meaning for their dreamers. However, the problem is the enduring presumption that this peculiar medium needs to be "translated" into a conscious form that can understand or

appreciate the value and meaning of the dream. In other words, there is a continuing presumption that the meaning of dreams is, more or less, "disguised" and needs to be somehow "revealed." Depending on the approach, this so-called "disguised" meaning could be considered the intentional work of unconscious defenses or merely the unintentional awkwardness of the peculiar imagistic language of dreams.

Dream-centered dream analysis asserts the opposite, but paradoxical, presumption that dream images are so obvious and undisguised that the dreamer misses their direct meaning. Dream-centered dream analysis is designed to allow the dream images to "speak" in their own right, by giving the dream greater authority than the dreamer to assert that meaning. In this methodology, the person re-experiences his/her dream in its original, natural chronology, allowing each dream image to convey its very specific and personal meaning directly to the dreamer – whereupon the dreamer can then affirm or verify that meaning. Thus, for example, in traditional dream analysis, the dreamer might try to figure out the "disguised" meaning of an asparagus. In dream-centered approach, the asparagus re-appears to the dreamer, and re-expresses itself in its original unique way, whereupon the dreamer can then recognize that, "Yes, that is what the asparagus is."

Following a brief explanation of the theory and method of dream-centered dream analysis, the workshop presenter will demonstrate the method and techniques using an actual dream from a volunteer participant(s): First, the dreamer describes the dream. Then the "therapist" facilitates the re-experience of the dream. The dreamer begins at the beginning of the dream, and then moves through each dream image in its original chronology, recalling as much detail as possible. The therapist keeps the dreamer focused on the dream by helping the dreamer to re-enter a dream-like state and by avoiding digressions into related waking-life events and issues. The therapist continually reflects the dream images back to the dreamer and/or uses a variety of simple techniques that enable the dreamer to gain another vantage point on dream images. In this way, the dreamer is better able to perceive and affirm the direct personal meaning of each dream image. The demonstration will be followed by discussion, clarification and questions.

*

Lucid Dream Archetypes and their Observable Behaviour in Fiction

Clare Johnson is a doctoral researcher with the University of Leeds, England, investigating the role of lucid dreaming in the process of creative writing. Her research is rooted in practice as she is currently writing a novel which features lucid dreams, and is exploring ways of drawing on lucid dreams for inspiration at each stage of the creative process.

Abstract
As a doctoral researcher with the University of Leeds, England, I am investigating the role of lucid dreaming in the process of creative writing. My research is rooted in practice as I am currently writing a novel which features lucid dreams; dreams in which the dreamer is aware that s/he is dreaming. I am exploring ways of drawing on lucid dreaming for inspiration at every stage of the creative process.

This presentation will examine the ways in which personalised archetypal images and figures observed in lucid dreams manifest and develop when incorporated into creative writing. My own experience has been that lucid dream archetypes (LDAs) acquire momentum, repetition and character function when used in a novel, as well as traversing dream/reality boundaries set up within the fiction. In a comparative study which draws on the work of writers of lucid dream fiction such as Hoban, Nasir, and Van Eeden, this paper will seek to answer the following questions:

· What is the role of archetypes in lucid dream fiction to date?
· Does lucid dreaming create its own archetypes?
· Can personalised archetypes viewed in lucid dreams form an active and useful part of the creative process?
· What happens when LDAs are incorporated into a fictional plot?

Bibliography

Campbell, J. (1993) The Hero With A Thousand Faces. London, Fontana Press.

Eeden, F. van. (1909) Original title De Nachtbruid. Published in 1913 as The Bride of Dreams. Translator: Mellie von Auw. New York, London, Mitchell Kennerley.

Epel, N. (ed) (1994) Writers Dreaming. New York, Vintage Books.

Green, C, and McCreery, C. (1994) Lucid Dreaming: The paradox of consciousness during sleep. London, Routledge.

Hoban, R. (2001) Amaryllis Night and Day. Bloomsbury Publishing Plc, London.

Jung, C.G. (1991) The Archetypes and the Collective Unconscious. (Collected Works of C.G Jung Vol. 9, Part One) Translator: R.F.C Hull. Routledge, London.

LaBerge, S. (1985) Lucid Dreaming. New York, Ballantine Books.

Nasir, J. (1999) Tower of Dreams. New York, Bantam Books.

Vogler, C. (1998) The Writer's Journey – Mythic Structure For Writers. California, Michael Wiese Productions.

*

Thinking During Dreaming has Two Distinct Components

David Kahn received a PhD in physics from Yale University and has been working on the neurobiology and neuropsychology of dreams since 1991. His publications are on topics that include dreaming and the self-organizing brain, dreaming and waking consciousness, and emotion and cognition in dreaming.

Abstract
An investigation was recently undertaken into how thinking during a dream is similar to, and different from, thinking when awake. The study asked 26 participants who were students at a local college to pay attention to their thinking in the dream. Specifically, the participants were asked to judge whether their thinking during the dream was similar to what it would have been had they been awake. The participants were asked to do this for their thinking within the plot of the dream, and for their thinking about the dream plot itself. For example, one dreamer reported: "I'm on the Mass Pike. I look over and I see Pete in his car. I get out of my car and he gets out of his and we talk about how our summer is going." The dreamer stated that "Yes, I would want to know how he is doing and to say hello, as I would had I been awake" And "No, I would not get out of my car on the highway!, had I been awake."

        We collected 178 dream reports from the 26 participants over a two-week period as well as judgments on their thinking during the dream. In general, we found that there are two distinct components of thinking in dreams, one that is similar to and one that is different from wake-state thinking. The component that is different is the thinking about the event or plot itself. This kind of "meta cognition" is mostly absent in dreaming.

        The question is why don't we think about the event even if it is preposterous (as getting out of the car in the middle of a super highway to say hello to a friend), even though we do think pretty much the same as when awake within the event (thinking it would be nice to say hello to a friend)? We suggest that during dreaming we experience the event as distinguished from imagining the event.

        When awake we can think about an event whether it is actually happening or whether it is imagined. In dreaming, even though asleep, the visual and motor areas of our brain are highly activated. This results in our visualizing and feeling movement within the event.

        During dreaming both the chemistry and the functional connections of the brain change. Chemically, the brain changes from one rich in serotonin and norepinephrine to one rich in acetycholine. This chemical change is conducive to creating hallucinosis which leads to experiencing inner events as happening externally. Further, the dorsal lateral prefrontal cortex, the seat of volitional control and the precuneus which tracks our physical location in the external world are inactivated during dreaming. Thus, during dreaming we experience the dream as reality.

        We speculate that on a psychosocial level our findings suggest that the inability to critically question the occurrence of the event helps create a believable simulation that may help prepare us for waking life events.

*

Teaching about Dreams: Sharing Perspectives, Activities and Resources

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

Philip King, PhD, is Professor of quantitative methods and psychology at Hawaii Pacific University, where he teaches a course on dreams. His research areas include dreams of health care professionals, connections between dream orientation and dream content, and existential themes expressed metaphorically through dream motifs.

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

Abstract
Teaching about dreams, while as old as human society, is far from stagnant. Dream teaching is evolving as advances in communications technology, social mobility and the spread of education enable a wider sharing and more rapid development of theory, perspective and approach. Dream topics are taught in the humanities – literature, art, drama, film, philosophy and religious studies, and in the sciences – psychology, anthropology, sociology, biology.

Dream teaching is burgeoning. Exercises, topics, courses and academic programs are growing, for adults and children, in formal academic contexts and in communities outside academic settings.

Dreams are taught to pre-school classes, to elementary, intermediate and high school students, to undergraduate and graduate students. They are taught as topics in a larger course, as entire courses, as certificate programs, academic concentrations and advanced degrees.

Dreams are taught in churches, community centers, businesses and civic organizations. They are taught in counseling, psychotherapy, and personal growth contexts. They are taught as part of methodological and statistical training in scientific research. They are taught in families, between and within generations.

New practices allow us to envision future possibilities.

Many audiences and many disciplines characterize the creative ferment that the teaching of dreams promises to become in this new millennium. Nowhere, however, have these practices and trends been systematically catalogued, shared and discussed, their implications drawn out, and their resources collected for the benefit of other teachers and would-be teachers.

The purpose of this panel discussion is to present a book project by the panelists in which we attempt to bring together material on important advances in dreams teaching, and to involve the audience in providing ideas and information.

The book, and this panel discussion, will treat the history, current status, and possible future developments in teaching about dreams. It will cover the disciplines within which dreams are or could be usefully taught, the audiences, cultural and institutional contexts, theoretical perspectives, teaching resources, strategies for starting a dreams course or topic within a broader educational context, obstacles and ways of overcoming them. Pedagogical strategies and ethical concerns will be addressed.

The panelists have developed a set of questions designed to gather information from dream teachers. Using these questions, the panelists will interview one or more dreams teaching practitioners to demonstrate the rich lode of dream teaching experience and wisdom waiting to be tapped.

The audience will be viewed as potential collaborators in this project, and their experiences and ideas will be solicited.

*

"What I learned in Dreams 101" – The Student Perspective

Gillian Finocan, MA, is a doctoral student in clinical psychology at Miami University in Oxford, Ohio. Her master's thesis focused on women's experiences using different dreamwork methods. She is currently working towards her dissertation which will be a qualitative study on healing dreams and the role of dreams in recovery.

Roger Knudson, PhD, is Director of Clinical Training in the PhD program in clinical psychology at Miami University and a member of the IASD Board of Directors. He has taught courses on dreams for over 25 years at Miami. His published work on dreams has focused on "significant" dreams from the perspective of archetypal psychology.

Abstract
College courses on dreams are usually described from the professor's point of view. Discussions focus on readings used, the nature of the assignments, methods of assessment, and so on. Rarely is the student perspective considered. We will briefly describe an undergraduate senior seminar on

dreams. We then will present the results of a series of interviews we conducted with students who had completed the seminar, focused on what students regarded as the most important things they had learned in the course. Their responses went far beyond a discussion of intellectual mastery of theories and data. Instead, they emphasize the often intense and deeply personal nature of these lessons. From personal insight to creative inspiration to spiritual awakenings, the undergraduate course on dreams is revealed to be a powerful catalyst for dramatic lessons. In an attempt to do justice to these responses, we present a series of "performance texts."

"Performance texts" are among the new forms of research dissemination that seek to engage the audience at an emotional level. In contrast to the descriptive mode of categorical analysis, such texts attempt to be faithful to the depth and detail of human meaning making. We will briefly discuss the methodological considerations involved in constructing such texts.

References

Denzin, N. K. (1997). Interpretive Ethnography: Ethnographic Practices for the 21st Century. Thousand Oaks, CA: Sage Publications.

Denzin, N. K. (1997b). Performance texts. In Tierney, W. G., Lincoln, Y. S. (eds.) Representation and the Text: Reframing the Narrative Voice. Albany: State University of New York Press.

Diversi, M. (1998). Glimpses of street life: Representing lived experience through short stories. Qualitative Inquiry, 4(2), 131-147.

Paget, M. A. (1995) Performing the text. In J. VanManen (Ed.), Representation in ethnography (pp. 222 – 244). Thousand Oaks, CA: SAGE.

Vickers, M. H. (2002). Researchers as storytellers: Writing on the edge—And without a safety net. Qualitative Inquiry, 8(5): 608-621.

*

Dreams and Epilepsy

Elena Korabelnikova, PhD, is a graduate of Moscow Medical University. She is a neurologist, psychotherapist, and sleep expert. She works at the Neurological Department of Moscow Medical Academy, and is Professor of the Psychological Department of the Institute of Medical Social Rehabilitation. She is the author of two books on sleep and dreaming.

Abstract
Many researchers pay attention to peculiarities of dream characters and plots of those patients who suffer from epilepsy. A great number of works are devoted to independence of dreams and epilepsy, which became a subject of research at the beginning of the 19th century after Morel's introduction of the latent epilepsy concept in 1860.

We have examined 198 patients with epilepsy and 55 healthy subjects. The multiple recordings of dreams were carried out by taping the subjects dream reports right after morning awakening. The analysis of dreams content was performed by the means of original scheme of dream content analysis.

According to our research data the dreams of people suffering from epilepsy are characterised by increasing frequency and changing emotional colouring towards the predominance of unpleasant and frightening dreams and also by more complicated changes of their structure: change of colour perception (the predominance of visual images of frightant unnaturally bright contrasting colours), the breach of dream plot and logicality, a frequent display of aggression and autoaggression, a change of environment perception (an unusual shape, size, characteristics and location of objects) and self-perception (the change of a body scheme, perception of himself as another person or as an object), high frequency of sensations of various modalities and vegetative manifestations, dream stereotypes and repetitions of dreams.

We have noticed that the most frequent sensation in such dreams in this kind of dreams is connected with the body transference in space (falling, swinging, flying, etc.). According to our observations many patients have so called "seizure" dreams, in which a person sees his seizure, and also some peculiarities of dreams in which patients see neither people nor objects but only some substance of a vague shape, having some definite color and uttering unpleasant sounds.

Thus, epileptical focus can both lead to epileptical seizure, and disorganize mental function when a person is awake and substantially disturb the mental activity in a dream by "imposing" some peculiarities of dreams.

So, it's not surprising that rather often some specific stereotype dreams typical for epilepsy occur long before objective clinical manifestations and can serve as an important marker of brain epileptisation.

*

Creating Innovative Dream Groups: Leadership at Its Best

Justina Lasley, MA, USA, is Director of the Institute for Dream Studies. She recently published *Honoring the Dream: A Handbook for Dream Group Leaders* and *In My Dream…*, a dream journal. Justina's special interest is in using dreams as a spiritual source for personal growth. She has led groups, presented lectures and workshops for over fifteen years.

Abstract
In a workshop setting, I will share what I have learned through leading dream groups for over fifteen years, writing Honoring the Dream: A Handbook for Dream Group Leaders, and creating the Institute for Dream Studies, a certification course for dreamwork leadership.
As a dream group leader, you will be rewarded as a volunteer, professional, or trained therapist. You are given the privilege of hearing others share their dreams and watch them learn to trust themselves and the group. You will witness their development into the authentic person they were created to be.
Group work magnifies the impact of the individual's dream and enhances the personal growth of the dreamer. Group dreamwork not only affects the dreamer, but also his or her family and friends – through the ripple effect of personal growth.
It is important that a leader be well prepared for the role. The success of the group depends on the leader's ability and training.
We will look at the following areas of group dreamwork:
· Benefits of dream groups
· The role of leadership
· Commitment to one's own work
· Organizing the dream group
· Finding and screening members
· Developing group guidelines
· Agendas
· Why and how people change
· Creative methods of dreamwork
· Nurturing group members
· Group problem solving / Challenges of group work
· Creating a bond and safety in group work
· Using inspiration, intuition and innovation
· Effects of energy and emotions in dreams and waking life
· Resources to enhance leadership

There are many techniques one can use to open the dream to the members of the group, moving the unconscious to consciousness – ideas for listening, observing, experiencing, and honoring the dream. Through a workshop, I will provide examples of dream work that will help the leaders understand new ways of working with dreams, encouraging them to be creative, to follow their intuition, and develop their own ideas for inviting the dream to speak to the members in a language they can best understand.
There are many styles of leadership and types of groups. I will express my thoughts and experiences, while incorporating the work of many people who have shared with me. I will give you references to information that will expand your knowledge, as well as allow time for group sharing.
If you are a group leader, I want to inspire you to enhance your work. If you are not a leader, I want to encourage you and give you the support you need to take the leap to leadership.

*

Dreams Calling

Vinece Lee, BFA, is a dancer, singer and actress who has inherited dream practice as a spiritual and creative resource through family lineage and family traditions. She facilitates individual and group dreamwork. Currently she is completing a dream-inspired book, *Dreamspeak*, and a CD, *Untitled*.

Abstract

Performance art, movement, song, spoken word, and creative projects in various stages of progress will be presented. Personal experiences with the dream/creative process will be shared to offer possible means for drawing more deeply and practically from creative dream states. Means to embody, utilize and manifest more of dreams' potentiality will be explored, through demonstration and discussion. Dialogue and questions will be welcomed.

*

Dream Enactment Workshop

Jon Lipsky is Professor of Acting and Playwriting at Boston University's College of Fine Arts. He introduced Dream Enactment as part of the curriculum of Theater School's professional training program over twenty years ago. He is a diplomat of the C.G. Jung Institute and Past President of the International Association for the Study of Dreams.

Abstract
This is an acting workshop using dreams as primary dramatic material. By working on dreams the actor will naturally personalize the work and drop into authentic emotional moments. The Dreams will provide an opportunity to work with Imagery, Narrative, Spatial Relations, Connection to Audience and Ensemble Techniques. At the same time, this is a workshop in re-experiencing dreams. Through the process of Dream Enactment, the dreamer will have an opportunity to re-enter the dream space and encounter the dream figures. At all times the focus will be on communicating the dream experience to an audience.

You don't have to be an actor to do this workshop or have any experience working with dreams. You DO have to be willing to work physically and to tell your dream stories.

This is a workshop which takes dream embodiment one step further. Using listening techniques developed by Robert Bosnak, we will internalize the images of dreams and then put them on their feet. At first we will simply tell the dream narratives as we would tell a story around a campfire or at the kitchen table. But then we will try to go further and enact the dream, using theater 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, assisting the dreamer in creating the dreamscape, 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. Let me emphasize that you DON'T have to have any experience in acting to do this workshop. You just have to be willing to tell a good story.

*

The Determination of Optimal Times for Individual Dream Experience

Frank J. Lucatelli is a PhD candidate at Saybrook Graduate School preparing a thesis on "Conceptual Modeling", and a Michigan architect who has founded and served as Director of HEAR, Inc., since 1969. He has presented papers in Europe and the US applying conceptual models in physics and personality assessment.

Abstract
By correlating certain assessment results of HEAR, Inc.'s Strengths-SmartTM assessment instrument with the time of day that a person was born, an individual's optimal dream cycle(s) during a twenty-four hour period can be accurately predicted. Consequently, some people who generally do not remember dreaming during a normal night's sleep may experience vivid dreams if they were to nap at other times during the day. Also, the relative degree to which a person's dreams are vivid compared to others can also be predictably determined.

This new research raises the question that if a person's inability to remember their dreams is indicative of lack of actual dreaming or simply their failure to recall their dreams. Our current hypothesis is that it takes energy to dream and the presence or absence of innate energy at specific times of the day, indicated by a person's predicted energy cycle, determines if the person has the requisite energy to be able to have vivid dreams. The predictive method described here could help, with further research, to resolve this issue.

Because the study of dreams and or dreaming has not been a primary focus of the work of HEAR, Inc., we are interested in finding other research organizations that may be interested in exploring and further testing the serendipitous findings we have observed. The purpose in presenting to the IASD conference is to make qualified professionals in the area of dream work aware of the discovery made by HEAR, Inc. concerning the relationship between personal energy associated with

personality patterns and the conjectured link with dreaming experience. It is hoped that the predictive aspect of the Strengths-SmartTM instrument will facilitate the work of those whose research interest is dreams and dreaming.

HEAR, Inc. (Human Educational Alternatives Research, Inc.) has been conducting basic research in the assessment of personal strengths since 1969.

*

Dream Imagery as Healing Energy: Techniques from the IASD Cancer Project

Tallulah Lyons is the author of *Dream Prayers, Dreamwork as a Spiritual Path*. She facilitates dreamwork and teaches mind/body techniques at The Wellness Community in Atlanta, GA. She and Wendy Pannier are implementing a second-year grant to IASD from the Lloyd Symington Foundation to expand their work in cancer support communities across the country.

Wendy Pannier has conducted workshops and dream groups with cancer patients for the past 10 years. She is currently President of IASD. She and Tallulah Lyons are implementing a second-year grant to IASD from the Lloyd Symington Foundation to expand their work in cancer support communities across the country.

Abstract
One can be healed on many levels, regardless of the physical diagnosis, and dreams offer such healing potential. Current studies are showing that cancer patients who work with their dreams on a regular basis report an enhanced quality of life, including a sense of emotional and spiritual wellbeing.

Under grants from the Lloyd Symington Foundation and H. M. Bitner Charitable Trust in 2005, Wendy Pannier and Tallulah Lyons developed materials and formats, and implemented a dream program for those facing cancer. This year, under second-year grants, five additional IASD members are learning the methodology and expanding the work in different areas of the country. Next year, IASD will apply for a larger grant for further expansion of this work. One of the goals of the project is to raise awareness of the healing power of dreams and nightmares and to establish dream work as a viable complementary/integrative healing modality.

Recent research demonstrates that there are complex interrelationships among behavioral, neural, endocrine and immune processes. Studies affirm the effectiveness and demonstrate the physiological changes brought about by visualization techniques. Generic guided imagery visualization tapes by people such as Belleruth Naparstek are covered by major health care providers or funded by pharmaceutical firms.

What is unique about the work of this IASD Cancer Project is that it uses recognized and proven modalities of support groups and visualization techniques and takes them to the next level by personalizing them with the individual's own dream imagery. When dream images are used in guided imagery exercises, they are more personal, more on target, and therefore more effective than those that might be suggested in commercial scripts and tapes. We emphasize that when dream work is done in a deeply relaxed, meditative state, we create the conditions for maximum functioning of the body's innate healing system.

Work with a cancer patient's dream imagery falls into two primary categories: facilitating the "evolution" of disturbing dream experiences (e.g., those from nightmares) and working to integrate the evolved healing dream imagery. The workshop will show participants how to do both.

Based on the principle that nightmares bring to consciousness issues that are of critical importance for survival, we have theorized that transformed nightmare imagery correlates with transformed emotions that are of critical importance for health and wholeness. Our work is showing that imagery evolved from nightmares can be used effectively with visualization techniques aimed at pain reduction, treatment and recovery. As documented by Patricia Garfield, PhD, as one goes through a healing process, the dream imagery that evolves is experienced as more positive. Positive healing imagery can then be enhanced and integrated through the use of meditative visualization techniques which we will demonstrate and have participants use. Participants will have the opportunity to experience two meditative imagery exercises that are taught as part of the IASD Cancer Project. They are applicable to all types of healing, not just cancer. Our hope is that more IASD members will be inspired to become a part of the project as it expands.

*

Introduction to "The Tao of Dreaming"

Sheryl Martin, OMD, is a doctor of Oriental medicine, licensed acupuncturist, and registered nurse. She has been practicing Traditional Chinese Medicine for more than 18 years. She is owner and

clinical director of an Integrative Medicine Center in Baltimore Maryland. She facilitates dream workshops using the principles of Chinese Medicine.

Abstract
The Tao of Dreaming Lecture
Topics Covered:

· Introduction to role of dreams in healing.
· Historical perspectives.
· Overview of Taoist principles in relation to dream work.
· Comparison of Eastern and Western approaches to dream work.
· Summary of the Tao of Dreaming techniques and practical benefits.

The Tao of Dreaming Workshop
Description: In this workshop, participants are introduced to a new technique of dream work that merges Eastern and Western theories. The focus of the workshop will be on the principles of Taoism and how they can be utilized as a framework for personal dream study. Participants will learn how to use the principles of Yin and Yang and Five Elements for dream interpretation. They will benefit by having a deeper understanding of how dreams play a role in healing. The material is based on the newly released book The Tao of Dreaming: A Holistic Approach to Dreams, Health, and Healing (Berkley Books, 2005) by the workshop presenters. Participants must bring to the workshop at least one recorded dream of their own. Handouts will be provided.

Learning Objectives: By the end of the workshop the participant will be able to:

· Identify a method of personal dream study that is relative to the principles of Taoism.
· Utilize a Yin/Yang and a Five Element approach to dream interpretation.
· Apply the dream methodology in variety of ways.
· Gain a deeper understanding of the role of dreams in healing.

Hour 1:
· Introduction to the principles of Yin and Yang with samples of Yin/Yang dream images.
· Introduction to the principles of Five Elements with dream image samples.
· Introduction to the practical application of Yin/Yang and Five Element theories in daily life for personal growth and development.

Hour 2:
· Comprehensive instruction in new dream work technique.
· Experiential exercise with participants' own dream material.
· Discussion of how the dream method helps to gain insights into their own mental and physical states.
· Questions and answers.

*

The Age of Man: a Short Experimental Documentary about Dream Experience

Zeke Mazur is currently working on a PhD on Neoplatonism and Gnosticism at the University of Chicago. He spent several early years traveling and making experimental documentaries including *The Age of Man*.

Abstract
The experimental documentary The Age of Man (1990, 13 minutes, 16mm, co-directed by Z. Mazur and D. Stolzenberg) is dedicated to the French surrealist ethnographer Michel Leiris (1901-1990). The narrator factually reports two actual dreams, related by their common obsessive fascination with the erotico-embryological aspects of the female navel.
        The Age of Man (1990) Zeke Mazur and D. Stolzenberg based this film on two dreams Mazur had after reading surrealist Michel Leiris' autobiography of same title. Mazur narrates in a parody of the serious tone which crime dramas use to assure viewers they are being scrupulously precise — except in this case, all the exact details are of fantastic events. In the first dream, Mazur finds illustrated books by Leiris and Jean Cocteau. A series of images and pseudofacts from these follow until one still "from the rare color films of Cocteau" becomes a moving film of an erotic horror scenario in a jungle. Upon the end of this dream, the film cuts briefly to a documentary of a water processing

plant—waking life facts echoing themes in the dream. The second dream links to imagery in the first: the jungle scene has a three-headed monster abusing a girl's navel, the second features a young woman with three navels. The filmmaking is obviously low budget but excellent at capturing the feel of dream imagery. The black and white footage and heavy use of stills are reminiscent of photography of the surrealist period so conjure up the early films of Cocteua or what one imagines Leiris might have produced if he'd illustrated his dream accounts. The mock documentary style is amusingly campy but also makes a point about the subjective reality of dream experience. The film is not commercially available but has occasional showings including at IASD conference 2006.

*

The Dark Aspect of Healing Dreams

Laurel McCabe, PhD, is Chair of the Psychology Department at Sonoma State University, and Coordinator of SSU's Depth Psychology Master's Program, which focuses on Jungian and depth psychological approaches to understanding the psyche, dreams, and the earth. She is also a current Board member of IASD.

Abstract
This presentation offers theoretical reflections, based on quantitative study, regarding the psychological aspects of dark or disturbing healing dreams. The results of the presenter's quantitative and qualitative studies into dark or disturbing healing dreams are summarized. The dark or disturbing healing dream is defined as a dream which stands out in the dreamer's dream experience; which is memorable and which commands attention; and which to the dreamer's mind provided/provides an extra-ordinary and disturbing view into one's health, well-being, or development. Types of dark or disturbing healing dreams; timing in life-stage development; emotional responses; and consequences of the dream are summarized. Theoretical reflections drawn from Jungian psychology, trauma theory, religion, anthropology, and alchemy are discussed. The dark aspect of the healing self is offered as an often-neglected constituent of the numinous light-filled experience of the healing self encountered in dreams.

*

Let Me Out of the Box!

Isobel McGrath, MS, CHt, a counselor, dreamworker and hypnotherapist, has degrees from London Guildhall University in England and Certification in Counseling Skills, Groupwork, Clinical and Medical Hypnosis. Originally from Ireland, she has a degree in Metaphysics ("Dream Interpretation") and an MS degree in Community Counseling from Western Connecticut State University.

Nancy Weston, MA, dreamworker and certified Inner Bonding® facilitator in private practice, completed a 2-year training of the Institute for the Enhancement of Dreamwork and has a certificate from the Institute of Advanced Archetypal Studies. An experienced educator, she conducts dreamwork classes and workshops, and specializes in inner-child dreams.

Abstract
Playtime With Your Inner Artist
A dream is a picture of a feeling, a snapshot of the creative process at work. Dreams are, of course, primarily visual. They arrive in the night through pictures, images, symbols. By the time we tell or write the dream, not only is it over, but we are coding it into verbal, linear language. We may get the gist of it, but there is no way that we can present the dream in all its glorious or frightening or just plain confusing panoramic detail.

However, collages with visual images from dreams can draw us into our dream landscape, where paradoxically the terrain makes meaningful nonsense, where people are illogically understandable, and where events are dissociatively coalesced. In this workshop we enter into the landscape of the dream and attempt to speak its language, the language of images, packed with the power of the metaphor, as we create dream boxes. You will be given a plain box to embellish as your own "dream box." You will be creatively guided to choose and create pictures, words and images from magazines and art supplies that represent your dreams' symbology. As you select and glue these images to your box, you may be gifted with further insight into your dreams.

The shadow in our dreams is often difficult to decipher and our dreams are peopled with unrecognizable characters, masked within our psyche. Trying to catch your shadow often feels like Peter Pan did trying to sew it to his slippers. Thus, we will use the inside of the box for shadow

imagery. As we open the lid of our dream box, we allow light to shine upon the darkness and thus allow our inner shadow "out of the box" into consciousness.

All hands-on activities have the potential to advance your ability to develop an ongoing dialogue with the priceless contents of dreams. Remember the folk motif of the bottomless pot, where no matter how much soup was ladled out, was always full? Think of your creative dreammaker energy as the riches in a treasure chest in your unconscious. It is yours alone, it is full, and no dream depletes it since it has no bottom. Yes, your dream box, your own personal treasure chest, will have a physical "bottom" but it will be symbolically open to the universal creative energy below that constantly wells up through it.

*

What Do Preschool Children Dream about?

Adrian Medina-Liberty is a full-time professor in the Department of Psychology at the Universidad Nacional Autonoma de Mexico. He studied psychology and has a PhD in symbolic anthropology. During the last ten years he has been engaged on the study of the relationships between culture, mind, and language.

Abstract
This paper can be inserted within a sociocultural and narrative approach to dreams (Hunt, 1989, States, 1993, Foulkes, 1999), and presents preliminary data about the type and frequency of topics dreamt about by preschool children. Preschool children's dreams were examined and interpreted according to the structuring interpretation method (Medina-Liberty, 2005).

The method consists in the interpretation of dream content on the basis of three analytical levels: distal, mediate, and concurrent meaning ordinates, which identify different interrelationships orders between culture and dreams, that is, from more socio-cultural situated to more personal-subjective. This approach is exemplified with preliminary data from 21 children attending to a private middle-class preschool in Mexico City (ages 4 to 7) whose average age was six years. Dreams were collected on a weekly basis and were audio recorded. Concurrently, in-depth interviews were conducted to gather information about children's typical day, family and school activities, favorite films and TV shows, gender differences, if any, friends, frequency and type of games played, etcetera. Through structurant interpretation analysis of several children's dreams, it is argued that dreams constitute a subjective instantiation of culture's 'webs of meaning' that basically adopt a narrative organization.

Along with Ricoeur (1991, 1994), meaning is considered as organized in narratives. A narrative is a synthesis of multiple events or manifold happenings that are transformed into a story. Narratives, then, are more than a mere enumeration in a simple or successive order of incidents or events. Narration organizes them into intelligible wholes. Children dreams, likewise, are constructed this way. Apparently dreams are but a series of unconnected incidents but in fact they represent motifs, intentions, beliefs, anxieties, and desires. It is proposed that these elements may look incoherent for dreamers and researchers as well when they are thought of as isolated fragments but if they are considered as parts of a whole they appear as intelligible stories. Children aren't isolated individuals; from the very beginning they immerse themselves into the culture that surrounds them. Data confirmed a previous study that showed that several culture expressions—notably media, school, and family—were appropriated by children and constituted importantly their dreams content. In children's dreams these cultural elements were combined in novel ways and produced original meanings.

References

Bruner, J. (1990) Acts of meaning. Cambridge, Mass.: Harvard University Press.

Bruner, J. (1996) The culture of education. Cambridge, Mass.: Harvard University Press.

Foulkes, D. (1999) Children's dreaming and the development of consciousness. Cambridge, Mass.: Harvard University Press.

Geertz, C. (1973/200) The interpretation of cultures. New York: Basic Books.

Hunt, H. (1989) The multiplicity of dreams. New Haven, CT: Yale University Press.

Medina-Liberty, A. (2002 June) The cultural embodiment of mind. Paper presented at the 32nd Annual Meeting of the Jean Piaget Society. Philadelphia, PA.

Medina-Liberty, A. (2004 July) The fundamental role of symbols in the constitution of human mind. Paper presented at the International Conference on Language, Culture & Mind. Portsmouth, UK.

Medina-Liberty, A. (2005 June) A sociocultural study of children's dreams. Paper presented at the 23rd Annual Conference of the International Association for the Study of Dreams. Berkeley, CA.

Ricoeur, P. (1991) Life: A story in search of a narrator. In A Ricoeur reader. Reflection & imagination. Toronto: University of Toronto Press, pp. 425-440.

Ricoeur, P. (1994) The model of the text: meaningful action considered as a text. In Hermeneutics & the human sciences. Mass.: Cambridge University Press, pp. 197-221.

States, B. (1993) Dreaming and storytelling. Ithaca, NY: Cornell University Press.

Vygotsky, L. S. (1962) Thought and language. Mass.: The M.I.T. Press.

Wertsch, J. (1998) Mind as action. New York: Oxford University Press.

*

Hollywood Is All About Genre: Was Waking Life, a Study in Dreams, Atypical?

Virginia Milhouse is an associate and Fulbright professor at the University of Oklahoma. She teaches courses in international, intercultural, interpersonal and nonverbal communication and spiritual and personal growth. She has authored/co-authored a number of books, scholarly and other journal articles.

Abstract
Most people who are familiar with the movie, Waking Life, would agree that it is full of philosophical and intriguing questions: What are dreams? Why do we dream? Are we dreaming all the time? How do we know when we are or are not dreaming? What is consciousness? What is destiny?
As such Waking Life has presented some movie critics with a formidable challenge. Unable to situate this movie within the genres of traditional Hollywood films – style, tone, character types, themes and structure – these critics have resorted to clichés and stereotypical reviews. For some it was sheer agony, a penance to sit through or like being in a university philosophy 101 classroom (Anthony, 2001). Others expressed doubt in Waking Life's voracity or ability to rise to the level of those Hollywood films which are heralded as the cutting edge of visual innovation (Strickler, 2001). In other words, Hollywood films are all about genre or typical disaster, adventure, comedy, crime, detective stories, courtroom dramas, epics or myths, fantasy, horror, love or romance films, science fiction and social drama. Movies which do not fit this framework or compose these ingredients (e.g. styles, tones, character types, themes and structure), may be prejudiced by movie critics who lack direct knowledge about or experience with them. Research shows that critics who do not know the genre of a movie cannot understand its story form (Pearson, 2002).
Waking Life – a movie about dreams and described by some as a spiritually rich and religiously inspired movie (Brussat, 2001) – did not fit these traditional film genres. Waking Life presents an uncanny depiction of the peculiar style, structure, themes and characters experienced in lucid dreams. It is, therefore, the contention of this paper that the critics who rated Waking Life a "rotten tomato" or gave it a score of 2 or lower were not familiar with the genres of lucid, religious or spiritual dreams. Movie critics with direct knowledge of or experience with the genre of this type of dream know that the dreamer often goes on a voyage of discovery and finds out things about the future he or she could not have learned otherwise. So it is with the protagonist or "grand dreamer" in the movie, Waking Life who sifts through an assortment of enlightening topics and ideas which can be conceptualized as five interrelated and distinct religious and spiritual themes: existentialism and free will, individuation, reality, artistic creativity and dreams and the collective unconscious. Despite this, Waking Life has been cast as a hodge-podge of movie types straddling several traditional film genres: fantasy, science fiction, comedy, action, drama or adventure. When atypical movies (e.g. Waking Life) are situated among these typical Hollywood genres, they are almost always judged using clichés and/or commonplace expressions. Therefore, this session will present the results of a content analysis of 130 (including 127 reviews by major movie critics and 3 reviews by the analyst) movie reviews of the movie Waking Life to determine: (1) the true genre of Waking Life, (2) if the critics understood its genre, (3) if some critics demonstrated a greater understanding or knowledge of it than others, and (4) why? The content analysis will use an adapted version of Horton's Inventorial Record Form, Hal-Van De Castle Scales and SPSS Text Analysis Computer Software Program.

*

Nightmares, Dreams and Traps as Visual Culture

Louise Milne studies the representation of dreams and nightmares across media in cultural history and the visual arts. Educated at Cambridge in Archaeology, Anthropology and Literature, she took her PhD in Art History at Boston University and lectures on Critical Theory at Napier University and Edinburgh College of Art, Scotland.

Abstract
The nightmare is a "self-shattering" experience: a dream where the dreamer feels under threat of dissolution. This syndrome is physiologically and culturally "hard-wired" – it is related to conditions such as night-terrors and sleep-paralysis, and to delirium, hallucinations, diabolic visions etc. What can the typical structure and imagery of modern nightmares tell us about how changing cultural forms shape the basic physiology of such dreams? The first part of the paper sets out some terms:

EVERY ENTITY YOU SEE IN YOUR DREAMS IS YOU
DREAMS ARE (FICTIONAL) MEMORIES - dreams are texts
DREAMS ARE ARTEFACTS OF REPRESENTATION
A NIGHTMARE IS A DREAM IN THE FORM OF A TRAP

Using materials from historical dream-accounts, Outsider art and ethnography, I then examine the key similarities and differences between pre-modern and contemporary nightmares. Some core visual forms remain the same over millennia: examples are given from ancient Greece, 13th century demonology, 18th century painting, 20th century Newfoundland folklore. Then I discuss changes: how, for example, post-Renaissance and post-filmic visual culture imposes the idea of the perspectival frame or stage on the dream-memory, and determines the nature of the encounter with the dream-monster.
The body of the paper focuses on the dream-experiences of three 20th century groups (asylum, psychoanalytic and L-Dopa patients). I then apply an anthropological analysis of traps as psychological artefacts to illuminate these materials, arguing that phenomena of ego-splitting and ego-alienation are key structures in the production of dreams generally and affect-laden dreams such as the nightmare in particular. Finally, I suggest future directions for research, which would take more informed account of the subtle and profound connections between cultural context and individual dream-text construction.

Indicative references:

David J. Hufford, The terror that comes in the night: an experience-centered study of supernatural assault traditions (University of Pennsylvania Press: Philadelphia, 1982)

C. Bearden, "The Nightmare: Biological and Psychological Origins," Dreaming 4(2), (1994), 142ff

W. H. Roscher (1900), Ephialtes: A Pathological-mythological Treatise on the Nightmare in Classical Antiquity, trans. A. V. O'Brien; ed. J. Hillman as Pan and the Nightmare (Spring Publications: New York, 1972), 45-46

A. Geels, "Mystical Experience and the Emergence of Creativity", in N. G. Holm, ed., Religious Ecstasy (Stockholm, 1982)

Sigmund Freud, "The Occurrence in Dreams of Material from Fairy-tales" (1913), in Zeitschrift, I (1913); trans. J. Strachey (1925); Collected Papers IV (London, 1948), 236-43

Oliver Sacks, Awakenings (1973; New York: E. P. Dutton, 1983), 68.

Hayward Gallery cat., Beyond Reason, Art & Psychosis: works from the Prinzhorn collection (South Bank Centre: London, c 1996)

G. Deleuze, "The Schizophrenic and Language: Surface and Depth in Lewis Carroll and Antonin Artaud," in J. V. Hararri, ed., Textual Strategies: Perspectives in Post-Structuralist Criticism (Ithaca, NY., 1979), 277-295

D. Battaglia et al., "Temporal reference of the mnemonic sources of dreams," Perceptual and Motor Skills 64 (1987), 979; see also ff 979-973

I. Strauch and B. Meier, Den Traumen auf der Spur: Ergebnisse der experimentellen Traumforschung (Berne, 1992)

E. Hartmann et al., "A preliminary study of the personality of the nightmare sufferer: relationship to schizophrenia and creativity?" American Journal of Psychiatry 138(6), 794-797; "Who has nightmares? Persons with lifelong nightmares compared with vivid dreamers and non-vivid dreamers," Sleep research 10, 171; E. Hartmann, The Nightmare: the Psychology and Biology of Terrifying Dreams (New York, 1984), and Principles and Practices of Sleep Medicine (New York, 1989), 192-5

H. Hunt and R. Ogilvie: "Lucid dreams in their natural series: phenomenological and psychophysiological findings in relation to meditative states," in J. Gackenbach and S. Laberge, eds., Conscious Mind, Sleeping Brain: perspectives on lucid dreaming (New York, 1988), 389-417

A. Spadafora and H. T. Hunt, "The multiplicity of dreams: cognitive-affective correlates of lucid, archetypal, and nightmare dreaming", Perceptual and Motor Skills (1990), 641 Mauro Mancia (1988)

V. Turner, "Comments and Conclusions," in B. Babcock, ed., The Reversible World (Ithaca, 1977)

Leo Bersani, "Representation and its discontents", in S. Greenblatt, ed., Allegory and Representation (Ithaca, NY, 1983)

*

Bridge: In Search of the Silver Violin

Lana Nasser, MA, Consciousness Studies/Dream Studies certificate, JFKU; BA Psychology/Fine Arts Cum laude; GWU. Lana is a researcher and an artist (dancer/poet.) She performed, lectured and led workshops in the United States and the Middle East. Born and raised in Amman-Jordan, she is currently living in Berkeley, CA.

Abstract
Stage 1:
A dreamer awakens to find herself in the realm of the muses of art. She inspects herself and finds that she is in fact a bridge. Inspired by her own dreams about bridges – the literal and the symbolic – the dreamer embodies her own dream character and ventures into exploring the chambers of her imagination, and the many rooms of the collective unconscious as expressed in the art works in the exhibition. Just like dreams, where even with successful incubation, one has little control over surprises; the performer will not have any knowledge of what is on display (unless shown to her in a dream of course). She will only know that she is a bridge (character), in search of a silver violin (motivation) As she dances between the imagination of fellow dreamers, she asks herself what it means to be a bridge, what is one bridging, and how does an individual dream fit in the grander tapestry of dreaming? In preparation for the performance, the dancer will incubate dreams of being a bridge, imagine the art that will be on display, and listen to dreams around the theme of the conference 'Dreams building Bridges;' as shared by members of JFK East Bay Dream Theatre Group, the World Dreams Peace Bridge on the web, and Culture Dreaming at The Dream Institute of Northern California.

Stage 2:
The performance is both an experiment and an adventure; it aims at creating a dream-like state, where the first performance sets the stage to which the observers are later invited. Once in the imagination of the dreamer-artists, the body becomes the bridge, and voice is found in dance, in song and in play. The observers who wish to participate in the second stage re-enter the art exhibition (ideally the next night – or later on in the same evening) in character (a dream element) and with a task (inspired by a dream), where the only rule is to stay in character and to use very little words; to suspend judgment and logic and to create; freedom in movement, where one can sit, stand, or even fly – in the realms of dreams, arts and imagination.

*

Dreaming and Insomnia: A Substrate Hypothesis

J. F. Pagel, MS/MD, is an Associate Clinical Professor at the University of Colorado School of Medicine specializing in Sleep Disorders and Behavioral Sleep Medicine. He has published more than eighty scientific articles and reviews. His book chapters include: Pediatric Sleep Disorders, The Neuropharmacology of Nightmares, and Drugs that Induce Sleepiness.

Abstract
Study Objectives: Assess whether polysomnographic (PSG) variables associated with insomnia are associated with changes in reported dream and nightmare recall frequency in a grouping of clinical sleep laboratory patients reporting insomnia.
Subjects: Individuals undergoing full night polysomnography in the sleep laboratory (N=289), Age range (12-83), Gender ratio 142 females / 147 males.
Interventions: Retrospective intake questionnaire and interpreted PSG data of patients referred to the sleep laboratory for clinical evaluation of sleep disorders primarily obstructive sleep apnea (OSA).
Data analyzed included: Sleep Latency (SL); Total sleep time (TST); Sleep efficiency (SE); Wake after sleep onset (WASO); Arousal-wake index; REMS, Stage 1&2, and Stage 3&4 times; Epworth; Apnea-hypopnea index (AHI), and Periodic Limb movement index (PLMI).
Results: An associated decline in dream recall frequency is present at significant levels in at least one of the study groups for increased SL, decreased TST, decreased SE, increased WASO, increased Stage 1&2, and decreased REMS minutes. Different variables were noted to effect the reported frequency of nightmare compared to dream recall. For individuals with OSA (AHI > 15) dream recall is significantly higher for those individuals reporting insomnia.
Conclusion: A decline in polysomnographic sleep quality is associated with a decline in reported dream or nightmare recall frequency. A quality in the substrate of sleep beyond the a REMS=Dreaming association is required in order for dreaming to occur.

*

The Business of Dreaming

Wendy Pannier has conducted workshops and dream groups with cancer patients for the past 10 years. She is currently President of IASD. She and Tallulah Lyons are implementing a second-year grant to IASD from the Lloyd Symington Foundation to expand their work in cancer support communities across the country.

Justina Lasley, MA, USA, is Director of the Institute for Dream Studies. She recently published *Honoring the Dream: A Handbook for Dream Group Leaders* and *In My Dream…*, a dream journal. Justina's special interest is in using dreams as a spiritual source for personal growth. She has led groups, presented lectures and workshops for over fifteen years.

Sheila McNellis Asato, (USA), founder of *Monkey Bridge Arts, LLC*, a center dedicated to the growth, transformation and healing of individuals and the community through the arts, dreaming and creative development. She is in the final stages of completing her MA in Human Development at St. Mary's University of Minnesota.

Nicole Gratton is the founder and director of the *Dream School Nicole Gratton* in Montreal. She has written twelve books in French on the subject of dreams and sleep, two of which have been published in Italian. She teaches dream classes and writes for many magazines in Quebec (Canada).

Janet S. Steinwedel, PhD, (USA), in Human and Organizational Systems. Having completed an exploratory study for her dissertation on using dreamwork in leadership coaching, she has started her own business, *Leader's Insight*, where coaching is her primary work. She has worked with Leadership and Organizational Development for 20 years, mostly in large corporations.

Abstract
Dreaming not only nourishes individuals, but it also nourishes the community. Contemporary dream workers are bringing dreaming out into the world in a variety of ways that are enhancing the lives of dreamers as well as the dreams themselves. In this panel, four entrepreneurs will share their experiences of creating and running dream based businesses.
    Justina Lasley in Following Your Dreams to Success will discuss her path toward founding the Institute for Dream Studies. She will discuss how opportunities, synchronicity, mentors, IASD, training and graduate programs, writing and publishing led the way to creating a learning center for dream workers. She will also share tips for following one's desire and interest, creating an identity, cultivating respect in one's field, developing business skills that will allow one to move into the business of dreaming.

In Planning to Succeed – The Nuts and Bolts of Starting a Dream Business, Sheila Asato will share how she has brought dreaming together with her work in the studio arts. As the founder of Monkey Bridge Arts, she has found that dreams alone are not enough to start a business. Learning how to think like a business person, creating a business plan, doing market research, finding practical support, and developing a diverse audience have allowed her to bring her passions out into the public in a way that is meaningful and is leading to success. Sheila will review the practical steps she has taken to get her dream business off to a flying start.

In the third presentation, Running a Dream Business, Nicole Gratton has found that being a small business owner requires a variety of skills. Nicole will address four key areas essential to success including juggling one's public identities as consultant, teacher/facilitator, professional speaker, and dreamwork practitioner. Tips for getting the word out through marketing tools such as business cards and pamphlets, advertising, the internet, networking, and writing. How to organize oneself for action by reading business newspapers, taking sales courses, and giving back to the community through consultation, workshops, and speeches. And finally, the importance of harmonizing one's professional and spiritual mission through daily meditation, dream incubation and by being a pure channel for Spirit.

Finally, in Dreamwork and Executive Coaching, Janet S. Steinwedel, PhD asks the question, is there room for dreaming in the corporate world? In this presentation, Janet will share how she has incorporated dreamwork into an executive coaching practice. Through a case study, she will explore the benefits and challenges of bringing dreamwork into the coaching relationship, as well as addressing the power of coaches doing their own dreamwork, noting how it can affect their work.

*

Dreams and Guidance: Journal Keepers Report

Cynthia Pearson, has chaired the "Long Term Journal Keeping" panels for eight years and presides over Dreamjournalist.com, "A Website for People Who Write Down Their Dreams." She is the author of several books, serves on the Board of IASD, and has kept a dream journal since 1979.

Sheila McNellis Asato, (USA), founder of *Monkey Bridge Arts, LLC*, a center dedicated to the growth, transformation and healing of individuals and the community through the arts, dreaming and creative development. She is in the final stages of completing her MA in Human Development at St. Mary's University of Minnesota.

Dr. Joan Harthan, a Research Associate at The University of Nottingham, England, is the author of *Working the Nightshift, How to Understand Your Dreams*, which explains different techniques for dream analysis and is available through her website www.docdreamuk.com. Joan presented papers at IASD's 2004 conference, and her work has appeared in *DreamTime*.

Dr. Curtiss Hoffman is an archaeologist and consciousness researcher who has taught in the Anthropology Department at Bridgewater State College, USA, since 1978. He is particularly interested in Jungian approaches to dreaming, and has led classroom dreamwork groups since 1997. He is the host of the 2006 conference.

Janet McCall is an art historian who recently retired as Executive Director of the Society for Contemporary Craft, Pittsburgh, a 35-year-old art gallery/education center. In 2004 she curated the traveling exhibition "Perchance to Dream," and supported IASD in holding a regional conference, "Dreams, Art and Healing," at the gallery.

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

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

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

Since then, journalers have met at every IASD conference to discuss long term record keeping and continue our cross-fertilization. In 2006, the theme will be "Dreams and Guidance."

In "Healing Collage & Dreaming – Surprising Connections," Sheila Asato will describe guidance that came in the form of unexpected associations between visual images in her collages and metaphors in her dream journal. These were not obvious until she looked at the visual imagery and the verbal text together, and then she discovered new and surprising connections that helped her attain both academic and creative objectives.

Joan Harthan will review a selection of dream divination techniques, past and present, in her paper, "Divine Comparison." Starting with bibliomancy and progressing through such methods as tarot cards, dream cards and dream oracles, she will be comparing the results of applying these divinatory methods to her own dreams.

Studying his own and others' dream accounts, Curt Hoffman has sought to learn whether dreams during the Mercury retrograde period contain classic Mercury retrograde elements, including communication problems, travel restrictions, and difficulties with finances. In "Mercury Retrograde and its Effects on Dreaming," Curt will report on his findings.

Janet McCall has been recording and illustrating her dreams for years. By doing so, she has developed her creativity, found her intuitive voice and obtained guidance that has enriched her life. In "Dream Journaling: Guidance and the Creative Process," she will discuss how her dreams have taught her how to know when she is getting sick, helped her to obtain solutions for problems and ideas for new projects, and enabled her to work through personal loss and grief.

In "Dreams That Tell You Where to Go," Gloria Sturzenacker will narrate some of her adventures in following dream guidance. Dreams often contain signposts to guide inquiry and action – the odd element that raises curiosity enough to research a new topic, the hunch that comes with awakening, the echo of a corresponding event in waking life. While frequently puzzling, these signposts can be laser-accurate, even when the route they point to twists and turns.

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

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

*

Dreams In The Classroom

Patricia Pionke, MEd, is a retired elementary school teacher. For the past 12 years she has participated in several monthly dream groups, taught dreaming to gifted children, and currently teaches classes at St. Louis Community College and University City High School. She is also a guest speaker at Barnes Siteman Cancer Center focusing on "healing" with dreams.

Abstract
This proposal is a PowerPoint program about dream education for children. It is designed to assist teachers in enhancing classroom discussions about dreams. The overview will cover grades nursery through high school, giving specific dream exercises and information appropriate for each grade level. The presentation was developed by Rosemary Watts, Dream Educator, and is based on the work she has been doing over the past fifteen years. Since Rosemary is unable to attend the conference, Patricia Pionke, a retired teacher, will give the presentation.

The program will include a variety of materials that are appropriate to share about dreams, separated into different grade level sections. It will also provide activities that may be done in the classroom to inspire interaction with the student's dreams. This presentation will cover the basics for teaching dream information to students, such as:

- The science of sleep
- How to remember dreams and understanding different dreaming styles
- A brief history of ancient approaches to dreams
- The history of dream catchers and how to make them
- "Dream play" approaches
- Creative re-scripting of a nightmare
- The use of dreams to enhance study skills

These exercises can be applied within a regular classroom setting, or can be incorporated into a number of other subject specific classes, such as: art, creative writing, drama, geography, history,

religion, and the study of world native cultures. Dream books and children's books that relate to dreams will be shared. Student art examples and recommended reading will also be presented.

The program will appeal to current teachers, teacher's aides, parents, adult dream educators who want to explore dream education for children, and therapists who work with children of all ages, pre-school through young adulthood. The materials and exercises presented are designed to be utilized by conference attendees with practical applications.

*

Psi Dreams: Scientific, Perceptual, Emotional Bridges to the Universal Field

Mena E. Potts, PhD, is a University of Pittsburgh Competency program trainer. She is a co-developer with Ullman, Krippner, & Moustakas of the first doctoral degree program in the psychology of dreams and dreaming, and founder of the Dream Center for education and research. She is an IASD Board member.

Dominic Potts

Montague Ullman, MD, is clinical professor of psychiatry emeritus, Albert Einstein College of Medicine, Bronx, New York. He has written on dreams from neurophysiological, clinical, sociological, and parapsychological points of view. He co-authored *Dream Telepathy* with S. Krippner and A. Vaughan, and authored *Appreciating Dreams* and *The Variety of Dream Experience*.

Stanley Krippner, PhD, USA, is professor of psychology at Saybrook Graduate School, a former IASD president, and co-author of *Dream Telepathy* and *Extraordinary Dreams and How to Work with Them*. In 2002 he received the American Psychological Association's award for Distinguished Contributions to the International Advancement of Psychology, and in 2003 the Ashley Montagu Peace Award.

Rita Dwyer, BS,CPS, is a former research chemist, co-author of papers and patents in the aerospace field, IASD Founding Life Member, Past President (1992-93), Executive Officer (1993-99). She is also a founder of the Metro DC Dream Community, a writer, lecturer, workshop/retreat leader and certified pastoral counselor.

Goshengolly, MS, has been studying dreams since her first vivid dreams in early childhood at least since the age of five. She has been a Licensed Medical Social Worker serving the elderly and disabled for the past 17 years. Her chief interests are in Psi, or Paranormal Dreaming, due to her numerous personal experiences.

Beverly K.H. D'Urso, PhD, a lucid dreamer all her life, has done research on lucid dreaming since the 1970's with Dr. Stephen LaBerge. Numerous media specials have featured her work. She has led workshops, has over 30 dream publications, and has presented at IASD conferences since 1985.

Abstracts:
Krippner: Electrical Storms and Psychic Dreams
In the Maimonides Studies of dream telepathy, a provocative association was noted between close correspondences with the pictorial target and the level of geomagnetic activity during the experimental night. The calmer the night and the fewer the electrical storms, the closer the correspondence between the target and the dream report. This data emerged from three studies, and suggestions will be made as to brain mechanisms that might be implicated in this phenomenon.

Goshengolly: Psi/Paranormal Dreaming: A Natural Bridge Between Sleeping and Waking Reality.
This presentation is intended to highlight the complexities of psi/paranormal dreaming, and its impact on the individual dreamer and the collective community. It will examine types of psi/paranormal dreams, as well as the presenter's personal belief in the function and purpose of psi/paranormal dreams, and the natural bridge they offer between sleeping and waking reality. The presenter will offer examples of how they have attempted to discern psi/paranormal dreams from ordinary dreams, highlighting both pre- and post-hoc analyses by past observations/experiences. Successes/failures and issues of uncertainty will be discussed. Successful linkages between sleeping and waking reality will be presented. In addition, the presenter will discuss some of the impediments which currently exist to the acceptance of psi/paranormal dreams as a veridical source of wisdom, and propose some solutions to validating psi information, in order to utilize this timeless/ageless 'knowledge and wisdom'.

Montague Ullman: Transcendence, Connectivity, and Dreaming

In this presentation I wish to explore the relevance of David Bohm's concept of a new order in science. Just as quantum theory created an order that was beyond the classical order of Newton, Bohm felt a new order was needed to better address the limitations of quantum theory. His development of that new order led to his concept of a fundamental order, the implicate order, and a derivative order, the explicate order. The former is an order of wholeness and interconnectedness. It is a generative order of all that exists in a dynamically holographic fashion which he refers to as the holomovement. An explicate or unfolded order arises out of this implicate order in the form of matter that is perceptually experienced. Put another way, all that exists in the world as we know it, including consciousness, is both unfolded from or sustained by the implicate order that gives rise to it.

In all I have read of Bohm's work he has never mentioned the word "dream", although he very specifically notes that consciousness is unfolded from the implicate order as is everything else. There are features of this dynamic interplay between these two orders that suggest an analogy to the unconscious as developed by Freud and Jung. Freud focused on the role the individual unconscious played in our lives. Jung elaborated on this in his reference to both an individual unconscious and a collective unconscious manifested as genetically derived archetypal imagery. Bohm's implicate order can be viewed as a universal unconscious influencing inorganic, organic, and the various levels of sentient matter. The dream can then be viewed as a relay station in a transitional unfoldment from the implicate order to, in turn, become explicate in its application to waking life. The specific features of dreaming consciousness then unfold as the metaphorical imagery comes to life.

Rita Dwyer: Psi Dreams: A Bridge to Better Health and Healing
Our panel will explore the phenomenon of psi dreaming, a topic which merits a holistic body/mind/spirit approach. Historically, on a large scale, world literature contains numerous examples of "big" dreams which foretold the future, dreams which were acted upon by the dreamers, often times saving lives, as with the dream of Pharaoh in the Bible, who stockpiled grain for the years of famine that visited his country, by military leaders who won battles following dream advice, or by spiritual seekers who found guidance from divine sources. On a smaller scale, anyone who regularly journals dreams will discover hints of the future contained in them, as well as examples of other psi phenomena such telepathy, clairvoyance, déja vu, synchronicity, etc.

This information can be used in ways that help us to change our own futures for the better, here and now, if we are attentive and responsive to the messages that these dreams bring. Some psi dreams provide warnings and advice about health concerns, as described in The Healing Power of Dreams by Patricia Garfield, PhD, Our Dreaming Mind by Robert Van de Castle, PhD, and She Who Dreams: A Journey into Healing Through Dreamwork by Wanda Burch.

Other authors, medical professionals, such as Drs. Bernie Siegel and Judith Orloff have used dreams in the treatment of their patients' ills. Some of these cases will be discussed, as well as emphasis placed upon the importance of prodromal dreams which predict illness before physical symptoms appear. Forewarned is forearmed in the correction of medical problems before they become severe or untreatable.

One need not be a medical professional to bring healing through dreams. Edward W. Kellogg, III, PhD, has researched cases of healings occurring during lucid dreaming. Psi dreamers have proved that dreams are a solid bridge to better health and healing. Come and explore the path!

Mena E. Potts, Ph D: The Life Altering Monet-Monte Cathedral of Learning Psi Dream
My interest in psi dreams began with my first psi dream at age 9, which my mother honored. Its impact on me was transpersonal, highlighting connections and stimulating my later research on the impact of first recalled psi dreams. My research showed a high frequency of transpersonal impact and heightened connection to others. My first and subsequent psi dreams left me wondering how I could know something before my physical senses perceived it. Inquiring further, I read the literature, completed courses, did a comparative study of analytic dream theories and considered analytic training but did not want to confine my study to any particular analytic school. What I really wanted was an eclectic approach, a doctoral program in the Psychology of Dreams and Dreaming. I contacted Universities in APA's school manual and others but could not find such a program. It looked hopeless; then my hope was renewed by a life-altering dream which gave me the name of an analyst I felt might help me realize my aspiration.

In the dream I'm walking on my way to see an analyst I knew who was encouraging me to enter an analytic training program. The sidewalk leading to the analyst's office was icy and my shoes too small, making a sure footing difficult. Instead of continuing on my way to the analyst I changed direction and went into The Cathedral of Learning. Now I was on my way to see an analyst by the name of "Monet or Monte". Awake, I felt this analyst by the name of "Monet-Monte" might help me find a doctoral program. The icy sidewalk and small shoes contraindicated the analytic program. That was not the path to take. The Cathedral of Learning dream image was spiritual and educational. I had earned my masters at the University of Pittsburgh in the Cathedral of Learning. I felt compelled to find this analyst, searched through library directories, but could not locate an analyst with that last name.

Months after the dream, my husband Dominic suggested Montague Ullman, author of Dream Telepathy, which we had read years ago, might know of such a doctoral program. We had never met Dr. Ullman but thereafter located and met with him. During our meeting with Dr. Ullman I presented my dream and asked if he knew of any analyst with the last name of "Monet" or "Monte." He said no but that his nickname was Monte. EUREKA! I knew I had found the analyst in my dream. Dr. Ullman informed me that no graduate doctoral degree programs in the psychology of dreams and dreaming existed. He then offered to help develop a program through the Union Institute. We were later joined in this effort by Doctors Stanley Krippner and Clark Moustakas. Through them I found what I could not locate within the walls of a University: the largest collections of known dream knowledge. I had found "Monet-Monte" and my "Cathedral of Learning".

Beverly D'Urso: Psi Dreaming
The panel will discuss the following topics, plus other topics of interest that come up:

- Our first recorded and verified psi dream.
- How our world view changed.
- Other relevant psi dream examples.
- Our feelings and sensations during these dreams, when waking up, and during the manifestations.
- How we record and use these dreams.
- How we share these dreams and avoid manifestations, when desired.

References

"Dream Speak: An Interview with Beverly (Kedzierski Heart) D'Urso: A Lucid Dreamer - Part One, Two and Three", The Lucid Dream Exchange, Numbers 29, 30, and 31, 2003 - 2004. Available at: http://beverly.durso.org/LDE_interview.html

*

Creative Dreamwork: A Bridge To New Patterns Of Symbolic Thought

Victoria Rabinowe is an artist and educator. Her nationally exhibited art work and her teaching career span thirty years. Victoria has facilitated over four hundred workshops, retreats and dream sharing groups in The Art of the Dream using the original Rabinowe Method. She is a graduate of the Advanced DreamTending Program at Pacifica Graduate Institute.

Jill Markus, EdM, MA, is an artist, art teacher and art therapist with over 20 years of experience facilitating deep imagery work with groups and with individual clients. She brings the wisdom of dreams to life by creating books filled with drawings inspired by dreamwork workshops in the Rabinowe Method.

Freya Diamond is an artist with a background in design and painting. For the past ten years she has incorporated her dreams into three-dimensional book structures. Recording her daily dreams and participating in over 350 weekly dream group workshops in the Rabinowe Method are the sustaining and essential practice in her life.

Abstract
By creating new links in patterns of symbolic thought, the expressive arts can build a strong, connective bridge between the paradox of the dream and the clarity of understanding. Each dream is a journey, a rite of passage, yet most dreams are filled with mysteries which the rational mind can rarely solve. The Rabinowe Method offers a process of dynamic translations in which collage and creative writing will reveal emotional, physical, spiritual or psychic levels of consciousness. Each participant's dream will be re-created as a Bridge where dreamers will be given gentle guided exercises to open up the imagination. Non-threatening and non-invasive, the Rabinowe Method promotes full immersion private work in a group setting. Dreams will be deconstructed and realigned in response to thought provoking questions that unite the universal, archetypal workshop theme of a Bridge with the dream of the individual. The project is playful, intuitive, and experimental. The resulting dream work is written and 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 or disappointment may be transformed into bittersweet joy.
The study of dreaming arts offers guidance into the realm of enchantment, the landscape of myth and the genius of the night mind. Directed, creative arts act as a bridge to memory and emotion where

obstacles can be crossed over, disconnections can re-connect and solutions to difficulties will be explored. The use of the common archetypal theme of a Bridge will provide a center to the group focus. By the end of the session, all dreamers will share a common bond with a positive outcome of healing & wholeness.

*

Using Children's Dreams in an Elementary School Classroo

Sara Ridberg teaches in a multi-age classroom of five-, six- and seven-year olds at the Wildwood School in Los Angeles, California. She received her Master's Degree in Early Childhood Education from Bank Street College in New York City. Her Master's thesis, *Dreamplay: the Educational Value of Children's Dreams,* was awarded an honorable mention in last year's IASD Student Paper Competition.

Abstract
We will begin the workshop with a brief group discussion of the rationale and the potential benefits for incorporating children's dreams into elementary school curricula. Participants will draw on their own experience and knowledge working with children, and we will explore the developmental appropriateness of using dreams with a variety of age children. I will also briefly touch on the connection between dreams and play, leading us into the activities and experiences that have so much potential richness in our classroom communities.
      Dreams can be incorporated into the classroom in a number of ways; as a series of activities that support literacy and imaginative thinking, as a "Sleep and Dreams" unit of a social studies or science curriculum, or as a supplement to an existing curriculum, for example, that of a curriculum on Families or How Animals Care for One Another. We will first explore some activities that will be done either as a string of lessons, or as a single, individual experience.
1.   Dream Journals/Class Dream Journal
Participants will make simple journals that are "child friendly" for children as young as five years old. We will also discuss how to make a "Class Dream Journal" to be used by all of the children.
2.   Creative Writing/Craft Lessons Using Dreams
Participants will work with dreams in various ways and for different ages; for example, we will write Haiku poems, practice "rescripting" dreams with a partner, create a "Collaborative Dream" by cutting and pasting dreams together with a partner, make "Dreamtoons" (more appropriate for younger children), supporting children's growing understanding of the concepts of Beginning, Middle and End.
3.   Dreamer Biographies
      Participants will discuss how we might research and perform a biographical description of a "Famous" dreamer – a person who uses dreams in their work or their art. Participants will choose a name out of a hat with descriptions of how this person used his or her dreams and will share this new work with the group.

Next, we will offer different possible lessons in a "Sleep and Dreams" curriculum for young children. Activities include:
1.   What sleep is and Why we need it/Observation of a Sleeper
We will explore a sample lesson for children, charting a discussion and listing questions for further inquiry. We will then workshop a lesson of "Observation of a Sleeper" where participants will observe and chart observation of a person "sleeping".
2.   Sleep Artifacts
Participants will be asked to draw, describe or bring in a "Sleep Artifact" – a favorite animal, story, or lullaby that has special meaning to then. We will then discuss similarities and differences to those artifacts.
      Finally, we will discuss how we might incorporate work with dreams into an already existing curriculum through writing, art and drawing. I will share work samples of children and we will discuss what we notice about those pieces. I will also share an extensive list of resources of children's literature related to sleep and dreams that can support any curriculum, for any age.
      We will also leave time for questions and answers.

*

Waking Up – Freeing Ourselves from our Sleeping Wakefulness

Winter Robinson, author of *A Hidden Order; Intuitions, Seeing with the Heart,* and *Remembering,* is internationally recognized for her ability to incorporate the intuitive process as a complement to

medical diagnosis. A licensed therapist and medical clairvoyant, Winter's interest in dreaming began while she was a research subject at the Monroe Institute, Faber, Virginia.

Michael Robinson is a recovering corporate executive, consultant, and facilitator of change. A former trainer at the Monroe Institute in Virginia, his interest in sound as inducing various states of consciousness led him to design the sound system the presenters use in their seminars, and to incorporate their seminar on intuition with dolphin swims.

Abstract
"Affairs are now soul-size. The enterprise is exploration into god. Where are you making for? It takes so many thousand years to wake. But will you wake, for pity's sake." Christopher Fry. "A sleep of prisoners."

In order to wake up, to free ourselves from sleep-walking though our lives, we start by exploring the relationship between our dream, intuitive, and creative states of consciousness. In this workshop we will primarily focus on experiencing the relaxed states associated with the alpha and theta brain waves (expanded awareness) through the use of sound and relaxation. (Each participant will have their own headset.)

The Theory:

During normal waking consciousness, for most of us, our brain is operating in beta. Beta waves (13-40 Hz) are associated with peak concentration, heightened alertness and visual acuity.
     When we start to relax our brain waves slow to alpha (7-12 Hz) and our ego lessens its grip on our mental activity. This is a place of deep relaxation, but not quite meditation. In alpha, we begin to access the wealth of creativity that lies just below our conscious awareness.
If we continue to relax we may move into the state called theta (4-7 Hz), one of the more elusive and extraordinary realms we can explore. It is also known as the hypnogogic or twilight state which we usually only experience fleetingly upon waking, or drifting off to sleep. In theta we are in a waking dream, vivid imagery flashes before the mind's eye and we are receptive to information beyond our normal conscious awareness.
Our deep sleep is delta (0-4HZ). Certain frequencies in the delta range trigger the release of growth hormone beneficial for healing and regeneration.
     Important caveat: There is no neurophysiological research which conclusively shows that the higher levels of mind (intuition, insight, creativity, imagination, understanding, thought, reasoning, intent, decision, knowing, will, spirit, or soul) are located in the brain. [1] Many scientists are beginning to hypothesize that these states cannot be understood by neurochemical brain studies alone.

*

Interpretation of Dreams Using the ESSENCE Approach to Personality

Sr. Mary Rebecca 'Rivkha' E. Rogacion, RGS, CPA, has been a practitioner for over 32 years. She has developed ESSENCE as a psycho-spiritual-physical approach to personality and validated it over 22 years with 23,000 participants in sixteen countries. She has also used ESSENCE for the interpretation of dreams.

Abstract
A powerpoint presentation will be made to give the participants background knowledge of the meaning of ESSENCE. ESSENCE is everything about a Person. The Psyche which includes the thinking processes, emotional states, urges, instincts, drives, values, and attitudes is modified by the Spirituality of a person and expressed through a given physique which consists of the bone and muscular development, skin and hair textures, voice timbre, vocabulary, style of speaking, energy level, and gait of a person. Spirituality here is defined as a relationship with an Ultimate Other or Universal Force that the person acknowledges as one's Creator. The Psycho-Spiritual-Physique of a person is whole expressing itself in waking time. The person uses the symbolisms of one's ESSENCE in one's dreams.
     The lecture continues to cite three generic ESSENCES. In the Eastern way of referring to persons they are either thinking, feeling or acting persons. They can usually be recognized by their faces. A set of three volunteers for demonstration will show what thinking, feeling and acting persons look like. They will constitute the three generic models. They will talk about their dreams. Then the volunteers will know what generic ESSENCE they belong to and then they will relate their dreams with their generic ESSENCE.

Using Peer Counselling methodology, which is providing a listening ear only to the partner, the participants will first identify their generic ESSENCE. Some time is spent in validating one's generic ESSENCE with others. And then discussion goes on to their personal dreams. Then the participants will interpret their dreams within the context of their present life situation and their ESSENCE.

*

Movie, Media, Myth and Dreams, Part 2: Dreams Building Bridges to Media

Sanford Rosenberg, PhD, President of Media Research Associates, has twenty-five years of experience in Media Psychology. He is an educator, lecturer, clinician, and consultant on media projects including movies, games, and the web. He specializes in qualitative knowledge-based research, examining the relationship between language, story, structure, symbol, image, emotion, and experience.

Stanley Krippner, PhD, USA, is professor of psychology at Saybrook Graduate School, a Past President of IASD, and co-author of *Dream Telepathy* and *Extraordinary Dreams and How to Work with Them*. In 2002 he received the American Psychological Association's award for Distinguished Contributions to the International Advancement of Psychology, and in 2003 the Ashley Montagu Peace Award.

Brigitte Holzinger, PhD, of the Institute for Consciousness and Dream Research, Austria, is a psychologist and psychotherapist (Gestalt), who does research in lucid dreaming and other sleep-related issues. She is also in private practice.

Abstracts
Sanford Rosenberg, PhD
We live in what could be called the Digital Age. This new technological explosion is making music, movies, television programs, images of all kinds, from the sublime to the pornographic, accessible to human beings of all cultures, religions and language groups. In an age when the terrorists incidents of 9/11 or Chechnya are shown on worldwide television instantly to millions of people and at a time when Janet Jackson's breast was on screen to a billion people at the same moment during the Super Bowl, is it not time for those of us fundamentally interested in dreams, meaning, symbol and unconscious processes to address the tidal wave of imagery that imposes itself on ourselves as well as our clients or our subjects? Should not research dealing with sleep, dreams, post-traumatic stress, trauma, etc. include a dimension that addresses the media usage patterns as well as impact on the populations that are being researched? What implications might this approach have for our understandings of the function of imagery in human experience?

Stanley Krippner, PhD: Dreams in Films, Films in Dreams: Matches and Mismatches
This presentation will focus on selected dream sequences in cinema, evaluating how well they match actual dream sequences. It will also note dreams in which the dreamer reports witnessing the film as if it were a dream and discuss possible interpretations for this style of dreaming.

Brigitte Holzinger, PhD: Media Experience and Primary Process
"A picture says more than 1,000 words" is a well-known saying. What often seems overlooked in dreamwork is how pictures, conveyed through all sorts of media in our digital world may influence our dreams.
       The proposed presentation will stress the similarities of media experience and dreams based on Freud's notion of "primary processes" upon investigating some similarities between films and dreams, will speculate on the value this notion might have for therapeutic work and will raise the question of what impact this domination of the presence of (digital) media might have on the collective unconscious.
       This panel will present for discussion and reflection information designed to stimulate thinking about the current state of research in the field regarding this emerging phenomena.

*

Culture Dreaming

Richard Russo is an author and dream explorer in Berkeley, CA. He is the Editor of *DreamTime*, Chair of the Arts Committee, and a Past President of IASD.

Abstract
We dream about the world around us as well as our private selves. Any dream might be a hologram that refers to the larger cultural body we share. We have no template or cultural form by which to hear and understand such dreams, however. This innovative method, modeled after the Social Dreaming Matrix method developed by Gordon Lawrence, author of Experiences in Social Dreaming, attempts to create an open forum in which dreams can be shared and heard for cultural referents. We will detach the dream from the usual personal referents, listening instead for socio-political, spiritual, or environmental relevance. Often participants emerge with a deeper sense of interconnectedness as a result of this experience.

Richard Russo, M.A., and Meredith Sabini, PhD, have been facilitating monthly Culture Dreaming sessions at the Dream Institute in Berkeley, CA, for nearly two years, as well as at other venues, including the 2005 IASD conference. Articles about this work y Russo, Sabini and Gordon Lawrence appeared in the Fall 2005 issue of DreamTime.

Format

Part I (20 – 30 minutes)

A brief introduction to the method, distinguishing it from Ullman and other approaches more familiar to dreamworkers. Some simple ground rules will be presented, along with a description of what to expect in Part II.

Part II (45 minutes)

During Part II, participants will share dreams. We will not comment upon or attempt to interpret them. Instead, we will open ourselves to listening. Dream images will link to other dream images, and may also stimulate waking reveries. We will follow the dream threads wherever they may lead, weaving together our personal dreams to create a new, collective dream.

Part III (45 minutes)

After a brief break, we will look back on the dream we have created together, and discuss possible themes and cultural implications that emerge from it. There will be time at the end for questions, and for participants to share their personal feelings about what they experienced.

*

Dreaming in Animal

Patricia Schmieg, EdM, Harvard Graduate School of Education, human development and psychology. BA Boston University, English literature. Advocate, editor, writer from Medford, MA. Dreams meandered through writing poetry, studying consciousness, healing, and animal communication. Dream animals developed her kinesthetic intuition to augment decreased hearing and vision, and decode environmental sensitivity.

Abstract
Not to be published

*

Dreams and Tarot: Innovative Approach to DreamWork and Depth Therapy

Lauren Z. Schneider, MA, MFT, is a psychotherapist who integrates family systems, dream therapy and her pioneering method, "Tarotpy" in private practice. She supervises dream and "Tarotpy" groups for training therapists and laypeople and lectures throughout Southern California; graduated Phi Beta Kappa from U. C., Berkeley; and is certified in "Advanced DreamTending", Pacifica Graduate Institute.

Abstract
"There were considered to be three worlds: the world of matter below, the world of spirit above, and the world of image in between – each realm entirely real…. Today I see the prototype of this intermediate realm in the world of dreaming." Robert Bosnak

This psychotherapeutic method called Tarotpy® utilizes the rich symbolic imagery of Tarot, Dream Cards, Soul Cards, and other representational images to actively engage deeper unconscious processes and lay the imaginal world out on the table. 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. [It will] help you create strong bonds between dreaming and waking consciousness." Using this method of Tarot Therapy, the archetypal patterns, psychological and interpersonal dynamics that influence our life come into clearer view.

Tarotpy® enhances dreamwork and visa versa. I use Tarotpy® with a client to contemplate and bring further insight to a specific night dream; or to stimulate imagination and insight 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 relationships, our environment and ourselves that is vital to emotional, physical or spiritual growth.

*

Factors Affecting the Continuity between Waking and Dreaming

Michael Schredl, PhD, works at the Sleep Laboratory, Central Institute of Mental Health, Mannheim, Germany. He has worked in the field of dream research since 1990, has published many articles and has served on the IASD Board of Directors.

Abstract
Many researchers are advocating the so-called "continuity hypothesis" of dreaming which simply states that dreams reflect waking-life. For deriving specific hypotheses, Schredl (2003) formulated a mathematical model that specifies factors that affect the probability that certain waking-life experiences are incorporated into subsequent dreams. One of them is emotional involvement associated with the waking-life experience.

The present study applying a diary approach is directly linking parameters of emotional involvement to the incorporation rate into dreams.

Method
The sample included 46 psychology students whose mean age was 20.7 years (SD = 2.8). There were 40 women and 6 men. Each participant kept a structured diary over a two-week period. Every evening, they were asked to list the five most important events of the day and rate them along a five-point scale measuring emotional tone (-2 = very negative, -1 = slightly negative 0 = neutral, 1 = slightly positive, 2 = very positive) and a four-point scale measuring emotional intensity (being affected by the event: 0 = not at all, 1 = small effect, 2 = strong effect, 3 = very strong effect). These scales were of a Likert-type format. On the following mornings, dream recall was rated. In addition to the recording of their dream(s) as completely as possible, participants were instructed to state whether events of previous days occurred in the dream (including a brief description of these events). If an event was listed on the previous pages eliciting the five most important events of the day, the participants should record the number of the corresponding sheet and event.

Results and Discussion
The findings of the present study indicate that emotional intensity of a daytime event rated by the person heightened the probability of this event being incorporated into subsequent dreams

(Incorporated experiences: 1.68 ± 0.83 vs. not incorporated events: 1.44 ± 0.48; effect size = 0.26, t = 2.1, p = .0210, N = 64 events, N = 31 participants, mixed model). A similar effect for emotional tone has not been observed (Incorporated events: 0.39 ± 1.33 vs. not incorporated events: 0.29 ± 0.55; effect size = 0.07; t = 0.6, p = .5684, N = 62 events, N = 31 participants; mixed model).

The study clearly demonstrated an effect of emotional intensity on the incorporation rate of waking-life events into dreams and thus corroborates that one of the factors of the model formulated by Schredl (2003) is of importance. It seems it will be very promising to design studies that investigate all factors of the model – preferably simultaneously – with different methodological paradigms (diary studies eliciting effect of everyday events on dreams, laboratory studies applying experimental manipulation of what is experienced during the day) in order to arrive at a comprehensive, empirically tested, and precise formulation of the continuity hypothesis.

References

Schredl, M. (2003). Continuity between waking and dreaming: A proposal for a mathematical model. Sleep and Hypnosis, 5, 38-52.

*

Non-local Consciousness, Dreams, Psi and Religion

Mark A. Schroll, PhD, USA, His paper "Transpersonal Lessons in Philosophy of Science from an 11-Year Recurring Dream" was presented at the 22nd IASD conference. He was Guest Editor of *Anthropology of Consciousness 16* (1) 2005. He is author of the book *Discovering the Transcendent and Transpersonality in Our Lives*, 2006.

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

Sally Rhine Feather, PhD, USA, an experimental and clinical psychologist, is the daughter of J. B. and Louisa E. Rhine, the founders of the Parapsychology Lab at Duke University. She is currently the Director of Development of the Rhine Research Center, Secretary of the RRC Board of Directors and Manager of the *Journal of Parapsychology*.

Jayne Gackenbach, PhD, professor at Grant MacEwan College, Canada, is a Past President of the International Association for the Study of Dreams. In the last ten years she has developed an expertise on the psychology of the Internet after over twenty years of research and professional activity in the areas of dreams.

Stanley Krippner, PhD, USA, is professor of psychology at Saybrook Graduate School, a Past President of IASD, and co-author of *Dream Telepathy and Extraordinary Dreams and How to Work with Them*. In 2002 he received the American Psychological Association's award for Distinguished Contributions to the International Advancement of Psychology, and in 2003 the Ashley Montagu Peace Award.

Abstracts
How does psi's existence challenge not only our scientific view of reality but also our religious view of reality? Robert Van de Castle discusses occurrences of transpersonal images in dreams, specifically focusing on people that have experienced angelic visions in their dreams. These dreams may serve as examples of transpersonal encounters; our deeper analysis of them could provide an understanding of what some have referred to as "spiritual emergence" and the transformative shift in our personality constructs as a result. Sally Rhine Feather will discuss her extensive accumulation of psi phenomena in the lives of ordinary people; thereby assisting us in feeling less estranged by these anomalous experiences. Jayne Gackenbach will discuss her hypothesis that some (perhaps all) nightmares/dreams are related to a non-local field of consciousness. Mark A. Schroll will weave these presentations into a coherent theme and sum up their paradigmatic implications based on non-locality's experimental evidence.

Jayne Gackenbach, PhD: Non-local Consciousness and the Maharishi Effect
In 1960, Maharishi predicted that one percent of a population practicing the Transcendental Meditation technique would produce measurable improvements in the quality of life for the whole population. This was hypothesized as due to transcending into pure consciousness during meditation practice. Pure

consciousness is another term for non-local consciousness. Over 20 research studies have examined this affect on various quality of life measures while controlling for potential confounding variables. In recent years the Maharishi Effect has been examined in conjunction with the PEAR devices of the Global Consciousness Project. This research program including an examination of the methodological critiques of this research will be presented along with the potential connections to dreams.

Sally Rhine Feather, PhD: The Gift, The Extraordinary Experiences of Ordinary People
The Rhine Research Center's continuing collection of spontaneous psi reports provides valuable information for better understanding the role of psi in human consciousness, which often goes beyond anything possible with other methods of data collection. Furthermore, this collection provides a solid basis for offering advice and reassurance to the concerned public that psi is a natural and normal human ability, as this presentation will explain.

Mark A. Schroll, PhD: Non-locality's Implications for Understanding Psi, Consciousness and Religion
Non-locality's repeated experimental verification has challenged the view that an independent objective reality exists completely separate from the perceiving subject. This presentation explores non-locality's implications for understanding psi, consciousness, and the primordial tradition—a necessary first step toward establishing a physical theory of the source of religion.

Robert L. Van de Castle: Angels in the Night: Who Are These Inspirational Figures and What Can We Learn From Them?
Accounts involving the appearance of "angelic" figures have been recorded for thousands of years by many cultural groups. These appearances are usually associated with "miraculous" outcomes. This presentation will discuss examples of their appearance in dreams, a state of consciousness frequently associated with extraordinary outcomes that transcend the usual parameters of possibilities encountered in waking reality.

*

Social Networks of Characters in Dreams

Richard Schweickert, PhD, is Professor of Psychological Sciences at Purdue University, in the USA. He has developed mathematical models of human information processing and of short-term memory. He recently finished a term as Editor of the *Journal of Mathematical Psychology*.

Abstract
The well known small world phenomenon is that two randomly chosen people are likely to have a short path of acquaintances linking them (Milgram, 1967). Many social networks have another property, called clustering: If a person knows two people, those two people are likely to know each other (Watts & Strogratz,). A social network can be formed for characters in dreams. Consider two characters affiliated if they are in a dream together. (More fine grained ways of judging whether two characters are socially related are possible, but this one has the advantage of simplicity.) Characters in dream reports of two individuals were coded, with a modified Hall-Van de Castle (1966) system. The result is that characters in dreams have a social network with properties of waking social networks, in particular, short paths linking characters and high clustering. A finding from social network research may be relevant to dreaming. Weak ties are important in social networks, for example, the most useful tips in finding a job come from acquaintances rather than close friends (Granovetter, 1973). It may be that dreaming helps maintain weak associations in memory.

References

Granovetter, M. (1973). The strength of weak ties. American Journal of Sociology, 81, 12387-1303.

Milgram, S. (1967). The small world problem. Psychology Today, 22, 61-67.

Hall, C. S., & Van de Castle, R. (1966). The content analysis of dreams. NY: Appleton-Century-Crofts.

Watts, D. J., & Strogatz, S. H. (1998). Collective dynamics of 'small-world' networks. Nature, 393, 440-442.

*

Well-Being Exercises Learned from Dreams and Dream Teachers

Fred Jeremy Seligson, JD, has been teaching at a University in South Korea for twenty years. He is the author of Oriental Birth Dreams, and Queen Jin's Handbook of Pregnancy *and* soon to be published: 26 Ways to Stay Alive in S(e)oul. He has been a member of IASD since 1988. He is the current International V.P. for Asia-Pacific IASD.

Abstract

While I was writing *26 Ways to Stay Alive in S(e)oul* many helpful dreams appeared to me, none of them deliberately incubated, which I recorded on the notepad I habitually keep by my pillow when I sleep at night or day. In these dreams, dream people, figures, characters, all different appeared and showed me how to do this or that exercise, or gave me this or that healing experience. Most of these have also found their way into my book as probably was intended by my deeper self or a deeper one. These I wish to share with the members of the group. They include a dream of a monk stretching, a dream of a strong man, a dream of oriental women dancing to a particular melody, a dream of a monk chanting, a dream of a master showing me how to dance the hands for energy, a lake filling me with energy, a gi-gong teacher sending energy through my head, a monk walking very slowly, an invisible person throwing me a ball of energy, a demonstration of toe massage, and others. This will be making the dreams come alive for others, and it will be interesting to see how the dream energy carries over from me to others, for the dreams were often accompanied by music or a mystical atmosphere. Again, as many people have had similar healing dreams, I would be open for others in the group sharing their experiences, too, so we could learn from each other.

*

Patterns in Dreams in the Second Half of Life, Midlife, Aging, and Dying

Alan B. Siegel, PhD, is Past President of IASD, current Education Chair and Editor-Emeritus of IASD's publication, *DreamTime*. He practices psychotherapy and assessment and is Assistant Clinical Professor, U.C. Berkeley and faculty at Alliant University (CSPP). He is the author of *Dream Wisdom: Uncovering Life's Answers in Your Dreams.*

Abstract

Beginning at midlife and continuing until we approach death, dreams reflect profound developmental changes in identity, relationships, spirituality, perceptions of health and illness, and mortality. This lecture/workshop, geared toward mental health and health practitioners, will explore patterns of dreams and provide guidelines for exploring dreams in the 2nd half of life. Vignettes provided by the presenter will be supplemented by dreams of attendees and their clients.

At mid-life, dreams begin a transformation that reflects a transformation that parallels increasing internal perceptions of mortality, questioning and re-evaluation of values and relationships and changes in identity, body image and spirituality. Exploring and understanding these dreams will assist individuals and caregivers in helping those at midlife gain reassurance, awareness, and new perspectives on many aspects of life.

Issues such as body changes in aging, loss and separations occurring in older adulthood, life-altering illnesses, and the finiteness of time are reflected in dream imagery. Identifying common patterns in these dreams will help individuals and caregivers provide support and solace and assist them in transforming fear and loss into greater meaning as they age and approach death.

Psychotherapists, health care providers, clergy, hospice workers, dreamworkers and those who assist older adults in various ways will benefit from an overview of common dreams themes and their meaning. This will allow them to guide older adults and to understand their needs and orient formal and informal support and treatment strategies as well as providing insight and guidance to dreamers and care providers.

To supplement dreams and themes outlined by the presenter, and to make the presentation more lively and relevant, participants will have an opportunity to share dreams from their lives or professional practices. Dreams that are shared will be briefly discussed and not worked on in-depth.

*

Comparative Analysis of a Dream Series

Alan B. Siegel, PhD, is Past President of IASD, current Education Chair and Editor-Emeritus of IASD's publication, *DreamTime*. He practices psychotherapy and assessment and is Assistant Clinical Professor, U.C. Berkeley and faculty at Alliant University (CSPP). He is the author of *Dream Wisdom: Uncovering Life's Answers in Your Dreams.*

Paul Lippman, PhD, is a psychoanalyst and author of *Nocturnes* and dozens of other publications on

dreams. He is a Training and Supervising Analyst at the William Alanson White Institute.

Abstract
Clinicians and researchers agree that interpretation of a series of dreams provides a more valid basis for identifying underlying personality dynamics, developmental issues, and psychopathology. Nevertheless, most clinical literature emphasizes individual dream interpretation and neglects more thorough analysis of a dream series. In addition, few psychotherapists have had any training, supervision, or practicum experience on how to approach the formulation and interpretation of a series of dreams from an individual.

This seminar provides a short introduction to 3 diverse theoretical approaches to working with a dream series and then allows for a practicum with participants discussing the dynamics of a dream series. This practicum phase of the symposium will be followed by an expert panel discussion highlighting differences and similarities in the three theoretical perspectives.

*

The WhatuDream Project – Working with Teens, Dreams, and Creativity

Allison Smith is the founder of WhatuDream, a New York City nonprofit that works with teens, using their dreams to access their creativity. She has an MA in African-American Studies and is currently a PhD candidate in Depth Psychology at Pacifica Graduate Institute, where she is focusing adolescents and dreaming.

Abstract
WhatuDream, Inc. is a nonprofit organization that provides arts education programs that teach teens how to use dreams to spark their creativity. Using dream journals, collage, creative writing, and exploration of the visual arts, teens gain invaluable self-knowledge, develop leadership abilities, and improve their problem-solving skills. WhatuDream teaches teens how to harness the wisdom and power of their dreams – a universal, free, renewable resource – to create original writing and art. Dreams take us places we haven't been, give us complex character portraits, employ a symbolic language, show us future outcomes of our actions, and teach us how to synthesize information in imaginative ways; all of which can inspire and guide teens in their creative endeavors.

This workshop will be an opportunity for participants to learn some of the theoretical and practical methodologies and exercises that can be used when creating and facilitating dream workshops for teenagers. We will discuss the unique aspects of teens' dreams and what makes the dreams of teens similar to the dreams of children and adults. Participants will take part in a creative exercise called the Who Am I? collage. After making a collage using images from magazines, participants will engage in a discussion regarding the imagery that they chose to represent themselves. We will use the collages to connect ideas about self-representation and the images/symbols that appear in our dreams.

The last part of the workshop will include the viewing of a film about dreams that was made by teenagers that I worked with during Summer 2005. The teenagers were part of the PRO-TV workshop at the Downtown Community Television Center in New York City. Using documentary filmmaking as its medium, PRO-TV provides positive, creative outlets for youth to address the critical issues that affect them or their communities on a daily basis. The teens at the PRO-TV summer workshop chose dreams as the subject of their short film. The film includes man-on-the-street interviews about what people believe dreams are and what dreams mean, as well as portions of a dream group that I facilitated with the teens.

*

The Five-Star Method: A Process-Oriented Competency Based Approach to Dream Analysis

Scott Sparrow, EdD, LPC, LMFT, is an Asst. Professor at the University of Texas-Pan American. In 1976, he wrote *Lucid Dreaming: Dawning of the Clear Light*. Since the mid-80s, Scott has developed the Five-Star Method – an approach to dream analysis based on the dreamer's capacity for self-reflecting awareness and choice, systems theory, and post-modern therapeutic approaches.

Abstract
Prior to the advent of modern lucid dream research, the dream was typically seen as an emanation or message from the unconscious – and the dreamer, by implication, a passive recipient. Whether the imagery was regarded as intentionally obscure as the Freudians contended, or the message itself as the Jungians believed, dream analysis traditionally focused on the meaning of the dream imagery without regard for the dreamer's feelings, assumptions and responses during the dream. While the

role of the expert in dream analysis has been undermined by Jung's view of the personal unconscious, the rise of the existential/humanistic school of therapy, and the emergence of social constructivism and the postmodern therapies, the emphasis on analyzing the visual imagery of the dream still dominates most dream interpretive approaches.

The phenomenon of lucid dreaming challenges the assumption that dreaming is necessarily a state of reduced awareness and volition, and thus represents an anomaly that can serve to revise and restructure our approach to dream analysis in general. However, by focusing on lucidity as a discrete state of awareness, most lucid dream researchers have overlooked the level of awareness and interactivity that is evident in ordinary dreams. Operating somewhat outside the lucid dream research community, Rossi observed that nonlucid dreamers exhibit self-reflection, interactive capability, and the capacity to synthesize a new sense of self through a dialogue with the dream content. Building on Rossi's work, Sparrow went on to establish that lucid dream induction efforts give rise to measurable increases in self awareness and dreamer responsiveness even when the effort to become lucid "fails".

If, as Rossi contends, there is a continuum of all possible balances between the autonomous image-generating dimension of the dream and the dreamer's self-directed efforts, then all dreams can be analyzed as a statement about the relationship between the dreamer and the dream content. From this standpoint, dream analysis becomes an analysis of circular, or reciprocal dynamics – similar to systems oriented family therapy – and within this framework the dream can be treated as one of many possible cocreated outcomes, some of which may be more desirable than others to the dreamer.

The Five Star Method has evolved over a 25-year period in which the author has engaged in personal and experimental lucid dream research, collaborated with other dream psychologists, and conducted extensive outpatient psychotherapy. The result is a process-oriented, competency-based approach that engages the dreamer in an exploration of how the dreamer's responses give rise to particular cocreated outcomes, and may mirror typical waking life responses, as well. The imagery is analyzed, as well – but only once the affective and interactive context of the dream has been explored. The dialogue that arises between the dream worker and the dreamer supports a creative consideration of alternative responses to the dream and to life, thus supporting a therapeutic and developmental process.

The workshop will include a PowerPoint presentation on the theoretical underpinnings of the Five Star Method, a small-group experience in which participants will learn to apply the method, and a follow-up seminar for questions and answers.

*

How Systems Theory and Post Modern Ideas Transform the Way We Perceive and Analyze Dreams

Scott Sparrow, EdD, LPC, LMFT, is an Asst. Professor at the University of Texas-Pan American. In 1976, he wrote *Lucid Dreaming: Dawning of the Clear Light*. Since the mid-80s, Scott has developed the Five-Star Method – an approach to dream analysis based on the dreamer's capacity for self-reflecting awareness and choice, systems theory, and post-modern therapeutic approaches.

Abstract
Prior to the 1970s, dream analysis tended to be equated with the interpretation of the dream's visual content. This bias was due, in part, to the continuing influence of psychoanalysis. The dreamer was, according to psychoanalytic theory, in a state of suppressed awareness in relation to the dream content – which was by definition threatening to the conscious self. Effective dream analysis depended on the presence of an expert who could assist the dreamer in becoming conscious of the latent content, or true intent of the dream. While Jung disputed Freud's view of the nature of unconscious impulses, he continued to emphasize the analysis of imagery, whether it was seen as universal or personal in nature.

Lucid dream research challenged this historical content orientation, showing that the dreamer was capable of self-reflection and self-directed effort during the dream, and was able to interact freely with the intrusive novelty of the dream imagery. From a different tradition, Rossi's qualitative study into the development of dreamer awareness confirmed that the dream could be seen, not as a fixed experience with fixed content that could be analyzed as such, but as a dynamic, evidencing synchronous changes between the dreamer and dream imagery, and leading to the synthesis of a new identity.

The shift from the analysis of imagery to the analysis of an unfolding relationship calls for a new mode inquiry capable of articulating the relationship dynamics evident in the dream encounter, and providing a sense of direction for the dreamer that is no longer based merely on the analysis of static symbols.
Schwartz's Internal Systems Family Therapy has already established a precedent for applying systems concepts to intrapsychic experiences. Similarly, this author draws on concepts from systems-

oriented family therapy, as well as from the post-modern therapies, and shows how dream workers can effectively analyze dreams without disabling the dreamer by pronouncements about the dream's meaning apart from his or her involvement. The author also outlines a structured approach to a competency-based, process-oriented dreamwork methodology in which the dreamer's responses during the dream, and the synchronous effects on the dream imagery provide a larger context for understanding the dreamer's role in the dream's unfoldment, the meaning of the imagery to the dreamer, and a clear sense of direction when applying the dream work to waking life.

Partial list of references:

Rossi, E., 1972. Dreams and the growth of personality (and its subsequent editions). New York: Pergamon Press.

Sparrow. G., 1976. Lucid dreaming: dawning of the clear light. Virginia Beach: A.R.E. Press.

Sparrow. G., 1983. An exploration into the induction of lucidity and greater reflectiveness in nocturnal dream reports. Dissertation at the College of William and Mary.

Bateson, G., Jackson, D., and Haley, J., 1976. Problem-solving therapy. San Francisco: Jossey-Bass.

Mandanes, C., 1981. Strategic family therapy. San Francisco: Jossey-Bass.

Bowen. M., 1976. Theory in the practice of psychotherapy. In Family therapy: Theory and Practice, P.J. Guerin, ed. New York: Gardner Press.

Minuchin, S., 1974. Families and family therapy. Cambridge, MA: Harvard University Press.

Schwarz, R., 1995. Internal systems family therapy. New York: Guilford Press.

Berg, I. K. and de Schazer, S. 1993. Making numbers talk: Language in therapy. In The new language of change.

White, M., and Epston, D., 1992. Experience, contradiction, narrative, and imagination: Selected papers of David Epston and Michael White, 1989-1991.

*

Jung and Jaspers: Connecting Dreams, Existential Issues and the Mystery of Being

Bonnelle Lewis Strickling, PhD, RCC, is a Jungian psychotherapist and spiritual director in private practice. She is also chair of the Dept. of Philosophy and a member of the Interdisciplinary Dept. of Classical Studies at Langara College in Vancouver, BC. Her book *Dreaming about the Divine* will be published by SUNY in 2006.

Abstract
Jung emphasized the importance of work with dreams in analysis. In his paper "The Transcendent Function", he pointed out that our complex culture requires such intense and ongoing concentration on everyday life that a thick barrier must be developed between the conscious and unconscious to prevent imagery from the unconscious from distracting us from this complex conscious everyday activity. One of the major challenges of therapy and analysis is stirring up the unconscious in such a way that the needed material from the unconscious manages to make its way through this barrier. Jung believed that one of the best ways is through work with dreams.

In my work with clients, I have found that work with dreams is not only one of the most effective ways of discovering what goes on at the deeper level, but also one of the most important ways of accessing the deeper energies of the psyche at times of change and crisis in the lives of clients. The philosopher Karl Jaspers, especially through his concept of boundary situations, can help us see how, when and why this is the case.

Though Jung does not specifically ally himself with any philosopher at any length and in any depth, in my forthcoming book Dreaming about the Divine (State University of New York Press, 2006), I argue that Jaspers is a natural philosophical ally for Jung. His concept of the elucidation of Existenz as our life project is very close to Jung's concept of individuation. His view that Existenz is a gift from the Transcendent can be seen as related to Jung's notion of the ego-Self axis. And his view of boundary situations and our ability to live them out at different depths can help us understand the dynamics of certain kinds of dreaming and how and why it works.

Jung was particularly interested in what he thought of as "big" dreams about the divine, numinous dreams that went beyond the personal and left the dreamer changed. However, there are other sorts of dreams about the divine, dreams that also leave the dreamer changed, but that seem to provide the dreamer with more and different energy for difficult and/or crisis situations in life. These difficult situations are the sorts of situations that Jaspers describes as boundary situations: situations that cannot be avoided, such as death, suffering, guilt and struggle, and I would add disappointment and loss. Jaspers represents these situations as unavoidable, but able to be lived out in a variety of ways varying from extremely literal to reflective, symbolic and leading to greater depth of understanding of oneself, others and life itself, thus enhancing the elucidation of Existenz in Jaspersian terms, or individuation in Jungian terms. I believe that dreams about the divine allow us to connect with the psychic energy to allows us to develop this depth of understanding.

In this paper, I will explore the fruitful connection between Jung and Jaspers that enriches both views, and that helps explain the importance of dreams about the divine, not just the "big" numinous dreams, but dreams about the divine in all their variety. This paper will involve both theory and case studies.

In addition, I will explore the possibility that dreams are a doorway into an understanding of the mystery of Being that Jaspers refers to as the experience of ciphers, a non-theologically specific area of spiritual experience and Otherness that is unique to dreaming in that, while we do not all have what are often called "mystical experiences", virtually without exception we all dream.

*

The Montague Ullman-approach of Working with Dreams in a Group Setting

Gunnar Sundström, BA, is a psychologist and licensed psychotherapist of psychoanalytical orientation. He is Chair of the Board of the Swedish Dream Group Forum.

Abstract
A workshop will be presented in which ca 10 persons can join and work with a dream in the way outlined by Montague Ullman. The Montague Ullman method of working with dreams in a group setting can be described as a four-step process in a group of people gathered to share dreams with themselves and the others.

The work goes as follows:

I   One person, the dreamer, shares a dream with the group. The group listens to the dream as it is told and memorizes it.
II   The group pretends it is their dream, and, firstly, identifies and connects to the emotions aroused in 'their' dream; secondly, 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 B1 If the dreamer wishes so, 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 about recent whereabouts, thoughts and feelings experienced in the evening before the night when the dream was dreamt, and/or the days before.
III B2 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 B3 If the dreamer so wants, the group members can share their conclusions about 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 previous session, and the dreamer whose dream was worked with during that session can share thoughts with the group that might have arisen since the last meeting.

Since this is a 'one-time-meeting', the group will be given time for evaluation of the work and experiences around it. Key concepts in the process will be presented and discussed:

- Non-intrusiveness – protection of the dreamer's safety
- Safety-factor and curiosity-factor
- The dreamer should be in control of the process
- Projections in the process of experiencing and/or interpreting a dream

*

The MARI: Shining a Flashlight Into Your Own Psyche

Michele (Shelley) Takei has a PhD in Transpersonal Psychology. She is the president and co-owner of MARI Resources and MARI Creative Resources. Shelley has taught psychology and counseling in both traditional and non-traditional settings. She is a Board Certified Counselor and has a private practice in Raleigh, NC.

Abstract
We propose a workshop to introduce participants to the Mandala Assessment Research Instrument (MARI), a projective tool developed in Art Therapy by the late Joan Kellogg. This instrument evolved largely out of the archetype and symbol work of Carl Jung and Joseph Campbell. Participants will be invited to take an abbreviated, sample version of the MARI. This workshop is envisioned as a totally interactive experience.

Each participant will receive three handout pages. The first page asks the participant to choose two preferred symbol shapes out of five displayed. Meanings for the displayed symbols are given in this exercise, although this is not the case when the MARI is formally administered to a client. In a formal administration of the MARI, clients are simply asked to pick six preferred symbols and one they dislike from a group of thirty-nine laid out in front of them. The workshop participant is then asked to think of a current issue that has personal significance. The issue is written down. The participant is asked to choose one symbol from a group of three that represents possible guidance for that issue.

Page two of the three handouts asks the workshop participant to match a color to each of the symbols (three in total) chosen. Six colors are displayed out of forty-three color choices available in the formal MARI. Potential attributes are given for the displayed colors. Once again, these attributes would not be available to a potential client during a formal administration of the MARI, but are given as part of this workshop. Several questions are then put to workshop participants as the attributes of the symbols are merged with those of the colors. Can you intuitively link a color with the associated attribute? What do your symbol and color choices say about where you are in your life and on what levels you are functioning? How does the attribute associated with your chosen symbol and color help to resolve the issue you wrote down?

The final handout shows how the symbol shapes correspond to one of the thirteen stages of the Great Archetypal Round. The Great Round reflects stages of development and growth. In the second phase of this workshop, volunteers from the entire group will be invited to take a more expanded version of the MARI to be shared as an instructional exercise. There will be an explicit agreement entered into by all participants to honor the confidentiality of each of the volunteers who choose to share their MARI with the group for strictly instructional purposes. Nothing discussed will leave the workshop and personal information will not be solicited from any of the volunteers. The discussion of symbol/color combinations will not extend to a "diagnosis" or "treatment plan". Rather, the symbol/color combinations will serve as instructional examples of how the MARI works. The MARI is a self-revelatory instrument. Clients experience vivid insights into their own psyche as the synergy of stage, symbol, and color manifest on the Great Round, similar to how dreams are interpreted.

*

All Dreams Have Multiple Levels of Meaning Simultaneously

Rev. Dr. Jeremy Taylor is an artist, teacher, Unitarian Universalist minister and community organizer. He is one of the original four founders of IASD, which he served as president in 1994-95. He is the author of three well-known books on dreams and dreamwork, which have been translated into multiple foreign languages.

Abstract
All dreams reveal recurring, "archetypal", patterns of meaning. At the same time, all dreams have uniquely personal levels of meaning. Encouraging people to focus attention on this range of archetypal-to-personal patterns in their dreams and waking life, is an effective strategy for promoting reconciliation, facilitating non-violent social change, and nurturing the creative possibilities of individuals and groups.

*

Group and Individual Projective Dream Work: Basic Skills and Advanced Practice

Rev. Dr. Jeremy Taylor is an artist, teacher, Unitarian Universalist minister and community organizer. He is one of the original four founders of IASD, which he served as president in 1994-95. He is the

author of three well-known books on dreams and dreamwork, which have been translated into multiple foreign languages.

Abstract

All dreams reveal recurring, "archetypal", patterns of meaning. At the same time, all dreams have uniquely personal levels of meaning. Encouraging people to focus attention on this range of archetypal-to-personal patterns in their evolving understanding of both dreams and waking life, while encouraging them to withdraw their previously unconscious projections, is an effective strategy for promoting healing, facilitating reconciliation, and nurturing creativity.

*

Moving Out of Dream, Moving Into Dream

Misa Tsuruta, MA, is currently a PhD student in the Clinical Psychology Program at New School for Social Research, New York. She is also a dream journalist and a dancer.

Abstract

In our contemporary highly information-driven society, it is easy to lose the sense of body and space. A lot of us spend time in cyberspace, where traditional sense of body and space is lost. Yet, we still have a body, and space inside our body and around us. Various tools to look at space will be presented, such as the Laban method, ballet, baroque dance, and contemporary dance. Participants are encouraged to use their imagination, such as becoming a bird and perch on the Eiffel Tower. Just as dreams connect differently from waking life, movements and space connect differently. Even before the Dream Ball, we can walk out of our dream as our dream characters.

*

The Dream: In Search of a New Abode

Montague Ullman, MD, is clinical professor of psychiatry emeritus, Albert Einstein College of Medicine, Bronx, New York. He has written on dreams from neurophysiological, clinical, sociological, and parapsychological points of view. He co-authored *Dream Telepathy* with S. Krippner and A. Vaughan, and authored *Appreciating Dreams* and *The Variety of Dream Experience*.

Abstract

The Dream: In Search of a New Abode
In the first fifty years of the last century two impressive mansions were built to house our dreams. For Freud the central feature of the home he built was a special room to house a dynamic unconscious. In the last fifty years Jung's views became prominent. His followers built a larger mansion than Freud, one that included a room big enough to include the collective unconscious as well as the personal unconscious. The work of these two pioneers was institutionalized in a way that led to two limitations. Institutions bring with them a certain exclusivity. Dreams became the domain of the expert leaving most dreamers to fend for themselves. That situation has been somewhat alleviated in the last two decades as dream groups have begun to appear. Secondly, their theoretical systems did not address the transcendent domain of our existence, namely, our place in a universe we did not create. This presentation will focus on an alternate route to understanding the source of the dream and its value as a self-healing system. Seeking answers outside the field of psychiatry led to an analogy between the source of the unique features of dreams and the still puzzling aspects of quantum theory. These include such concepts as complementarity, the measurement problem, and non-locality. Also relevant is the work of David Bohm which, in seeking a resolution to the incompleteness of quantum theory, led him to formulate two fundamental orders, namely, an implicate or enfolded order consisting of all that exists and out of which all matter unfolds as an explicate order. From the point of view of dreaming, Bohm's concept of the implicate order can be viewed as the universal unconscious which includes the origin of inorganic, organic, and sentient matter. The dream is, in effect, a relay station between the two orders. It draws on the generativity and holographic quality of the implicate order and in turn has the potential to find its place in the explicate order in the waking life of the dreamer. This holds the promise of a fresh new abode, one that will house the public as well as the scientific community.

*

Compassionate Dreamwork: Working with Highly Resistant Adolescent Sexual Offenders

Dani Vedros, LCSW, CSOTP, is a Licensed Clinical Social Worker and Certified Sex Offender Treatment Provider from Norfolk, VA. She is currently in private practice and is the co-director of the

Studio for the Healing Arts and the Dreamwork Institute in Norfolk, Virginia. She facilitates dream groups and workshops on a regular basis.

Abstract
In this paper I will share the case histories and dreams of three juvenile sexual offenders that had been referred to my treatment program subsequent to having been deemed severely treatment resistant or treatment failures. Using these three case examples, I will show how the use of dreamwork was highly effective in transcending their resistance and how it enabled these clients to fully engage in therapy and access healing. I will also discuss the reasons why dreamwork was so effective with this group as well as discuss how the variables that made this approach effective in these specific cases would also be relevant with other resistant clients.

In the paper I will discuss the five variables most relevant to breaking through resistance. The first is that the use of dreamwork changes the therapist. Often juvenile sexual offenders are approached with judgment and fear from the people who intend to provide healing. When therapists use dreamwork, it enhances their capacity to release judgment and approach difficult and resistant clients with more spaciousness and compassion. The second reason is that dreamwork helps to alleviate tension related to issues with authority and hierarchy because the therapist and the client mutually recognize the dream as the authority in the therapeutic work and the dream is of course sourced from the client's deepest self. Third, dreamwork provides a shared language of metaphor to be used by the client and therapist that is idiosyncratic and highly relevant to the client's experience. Fourth, dreamwork can provide a ground of direct experience that transcends the frequent difficulties in verbal communication. Finally, the practice of dreamwork creates a therapeutic space rich with deep and authentic compassion that transcends the boundaries of the relationship and facilitates trust and the potential for deep and lasting healing.

*

Many Layers of a Dream

Maria Volchenko, PhD, (Philosophy, Logic), is a certified member of the International Board for Regression Therapy. She teaches dreamwork to students of psychology in Moscow and St. Petersburg. She is author of two books on dreamwork and a number of papers (more at www.dream-art.ru).

Abstract
Re-entry and analysis of dreams recorded in the course of 30 years of dream practice gave me the idea of a multi-layers approach to the understanding of dream content. The ability to see dream meaning more deeply is directly connected to the development of memory. My work with students proved that different people pass through the same stages in understanding dream content and developing memory. The process of developing dreamer skills begins with exfoliation of fragments of different dreams that stick together at the moment of wakening. Then a dreamer restores a dream fragment. It becomes quite a logical story, and its meaning might differ a lot from the original setting of some dreams. At this stage, the dreamer begins to get a new idea of dream space geography and dimensions. Considering these dreams together helps to reveal another layer of their meaning. The next stage of dream memory development leads to memorizing short dreams that connect 'main' dreams into a continuous flow. In my experience, these short 'connecting' dream images come directly from recent day life and give an additional layer of meaning. When one is able to keep many dreams in one's memory, then one can see dream events, characters, and objects that connect dreams into chains. The most interesting cases are dream chains with intervals of some years between dreams. Analysis of this kind of chain of dreams leads to another layer of the dream meaning, when dream content is highly correlated to waking life events. It is getting close to some shamanic ideas of dream understanding. Finally, experienced dreamers can see another layer of dream understanding connected to signs of past and future. The idea of a multi-layer approach to dream analysis is illustrated by a chain of dreams.

*

Dream Practice and Regression Therapy

Maria Volchenko, PhD, (Philosophy, Logic), is a certified member of the International Board for Regression Therapy. She teaches dreamwork to students of psychology in Moscow and St. Petersburg. She is author of two books on dreamwork and a number of papers (more at www.dream-art.ru).

Abstract
The workshop will introduce an efficient way of dream incubation. It is based on long-term experience in teaching dreamwork and practicing regression therapy. A meditation based on archetypal images connected to shamanic dreaming traditions will lead to the dream-like state of consciousness. In this state the participants' memory will be oriented by questions towards deeper vision of personal life aspects, and their origin. The process is similar to questions used in the process of regression (restoring memory). Participants should be ready to write down their answers to the questions, and other thoughts, image descriptions, and ideas that will arise in the process of the workshop. They will be free to share them or keep them secret. The next meditation will lead to a daydream state of consciousness close to lucid dreaming. It will help to see a fragment of a dream story, connected to the information received at the previous stage. Some ways of integration of this experience will be offered. The workshop leader and her students have been using this approach to dream incubation and dream re-entry for private dream work sessions, dream groups, and dream therapy for some years. Finally, participants will have an opportunity to share, and to ask questions concerning the workshop leader's experience in combining dreamwork and regression methods for both teaching and therapy.

*

Dreams, Trauma and the Therapeutic Window: Incorporating Updated Therapeutic Guidelines

Carol D. Warner, MA, MSW, is in private practice in Virginia. She has worked with dreams for almost 30 years. Her book, *Return to the Self: Psychological and Spiritual Aspects of the Journey*, deals extensively with dreams, trauma work and spirituality in the clinical setting.

Abstract
This is an intermediate to advanced level workshop, designed for clinicians who work with trauma and dreams in a clinical setting. In the wake of the recovered memory controversy, guidelines for safe and ethical treatment of trauma have been developed and articulated. Christine Courtois, PhD has been a leading teacher and developer of the guidelines. The presenter has studied with Christine and her co-worker, Joan Turkus. These guidelines for treatment are very compatible with IASD's dreamwork ethics statement, as developed by this author in 1997, chairing the Ethics Committee. The goal of this workshop is first to familiarize all participants with the current general guidelines for treatment of trauma and dissociation, and from there to move into guidelines for safe and ethical dreamwork within the context of such treatment.

The concept of the "therapeutic window", introduced by John Briere in the context of treating trauma and dissociation, will then be introduced. Dreams will be shown to be an extremely reliable measure of psychic material within the therapeutic window, that which is challenging enough to help the client to grow but not so challenging as to threaten overall stability.

The experiential component of the workshop will include participant sharing of dreams from early, mid and late stages of treatment. The dreams will be looked at from several perspectives. The goal will not be to "analyze" these dreams but rather to put them into the larger perspective of treatment goals, safety and stability issues, and ideas for how the clinician might help the client to work with them.

Clinicians only, please.

*

Universal Dream Dance Circle

Craig Sim Webb, past IASD Board member and Director of the DREAMS Foundation (www.dreams.ca) for over a decade, is a dream author/researcher who has explored 1,000 or more lucid dreams and participated in pioneering Stanford University research. He is also a physicist and bio-medical design engineer, an outdoor transformational quest guide, and a performing/recording artist.

Abstract
This is not abstract. It is the real thing. Come enjoy yourself and the great souls who make up IASD.

*

Dr. Seuss' Dream Vision: *The 5000 Fingers of Dr. T*

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

Abstract
The 5000 Fingers of Dr. T (dir. Roy Rowland, 1953), Dr. Seuss' only work as an *auteur du cinema*, is a modern dream/nightmare quest with a child hero, in the manner of Alice in Wonderland and The Wizard of Oz. Like those classic tales, it portrays the dream as an escape from the boring duties and responsibilities imposed by adults upon children who would rather play. The creative exploration of children's feelings of powerlessness, betrayal, and anxiety, marks the film as a crucial demonstration of Dr. Seuss' under-recognized place as a defining sensibility in the art and culture of the second half of the twentieth century in America.

In *Dr. T*, the dream vision is presented as the typically Seussian means of characterizing imagination, creativity, and play as universal human endowments, unmediated by cultural imperatives, social training, or artistic discipline. *The 5000 Fingers of Dr. T* is full to bursting with images right out of the psychoanalytic repertoire, with plenty to occupy both Freudians and Jungians—journeys into dungeons and sewers, stairways galore, doubled father figures, and strikingly homoeroticized initiatory bands of brothers. But unlike Freud's theory, it refuses to reduce imaginative free play to the workings of some more primal instinctual drive; unlike Jung's theory, it presents the dream less as compensation for the conscious attitude than as subversion. As in the aesthetics of German Romanticism, the first modern school to value the lessons of the dream, in *Dr. T* play is not a sublimation of deeper instincts but constitutes a defining human need without which we cannot experience freedom and individual personality. As in all the typical Seussian tales, the child finds the means to discover and assert autonomous selfhood through "wild" and apparently anti-social imaginative play—messy, naughty, and often surprisingly tinged with disturbing themes. But through this play, the child also finds the means to explore empathy and responsibility, to become reconciled with the demands of the adult world, and to establish a secure ground for accepting parental love and guidance.

*

The Dreams and Collages of an Elderly Woman

Tjitske Wijngaard, MA, is a psychologist and hypnotherapist in private practice in the Netherlands, specializing in working with dreams. She talks and writes on dreams and dreamwork, and conducts dream workshops and classes. She is a Board member of IASD.

Abstract
This is the story of an elderly woman and her dreams, and the collages she makes of these dreams. The story of her life unfolds through the dreams and collages, which have been collected over a period of several years.

The (short) dreams will be told and the accompanying collages shown on screen. Also, the dreamer's own comments and insights will be shared.

*

Dreaming the Ancestors among Indigenous Africans and Diaspora Descendents

Annette Williams, MA, has her degree in psychology with an emphasis in Jungian and archetypal approaches. Currently she is a doctoral student in Women's Spirituality at the California Institute of Integral Studies. An admirer of the hermetic tradition, she is a professional astrologer as well as a certified Sivananda yoga instructor.

Abstract
Dreaming of one's ancestors is often an influential experience. Memories of family breakfasts where the night's dreams were discussed, especially those dreams containing ancestors, have fueled my interest in this area. I have heard it said that to find one's "whole mind" it is necessary to reconnect with the mind of one's indigenous ancestors. As such this paper will consider the place of ancestors and the significance of ancestor dreams within selected African indigenous cultures and religions. Also discussed will be the role of these dreams within two societies of the African diaspora. Upon the African continent we will explore the importance of ancestors and their role in dreams among the Xhosa of South Africa and the Yoruba of West Africa. We will then follow the Middle Passage and look for elements of cultural retention with regard to dreams within the Afro-Cuban religion, Santeria, as well as among African-Americans.

As spoken of by John Mbiti and other African scholars, the indigenous African ontological perspective is generally one steeped in connection to spirit where distinctions are muted between the spiritual and material, the sacred and secular. The dream and traditional religion are inextricably linked as is the connection between religion and society, where religion permeates all areas of life. Owing to this interconnection, the dream takes on special social significance for African indigenous cultures – a significance that has crossed the Atlantic and is witnessed in the black diaspora. Appearance of an ancestor in one's dream is considered a significant experience on both sides of the ocean, informing and enriching the lives of individuals and communities. However, the ancestor's message and its purpose can vary greatly – from providing healing and prophesy to demanding changed behavior and propitiation. As well, not all ancestors are welcome dream visitors, nor are all deceased relatives always considered ancestors. This web of connection that is the dream links the living and the dead allowing the continuity of existence to be felt and ensuring the perpetuation of guidance from the ancestors.

*

Life Balancing Strategies through Art Dreams And Creative Problem Solving

Ann Sayre Wiseman, MA, is the author of thirteen books on creative processes and dreams. She taught at Lesley College, Teacher Training and The Expressive Therapies. She has led workshops for thirteen years at Esalen Institute, at the Cambridge Center for Adult Education, and at locations abroad.

Abstract
This is an amazing short-cut method called "The Paper-Stage", that gives you an overview of a problem, or a dream, tests your options, allows you to experience new feelings, teaches negotiation skills and workable resolutions. The power of the image, the wisdom of the metaphor can take you deeper into new understandings, new tools for rebalancing and redirecting your true path.
    The stage is a large sheet of paper. Using colored papers and objects you will set your stage and revisit your issue or dream problem. Provocative questions will move you forward. You will explore alternatives, reframe problems, reverse roles and clarify your feelings. This method allows you to step outside of the issue of the dream, the problem. You become the director. Restaging a problem is the fastest way to understand your options.

*

Art Therapy with Dream Images

Marilia Yokota, PhD, is an Art Therapist and Jungian Analyst from São Paulo, Brazil, trained at the C.G. Jung Institute in Zurich, Switzerland. She has specialized in working with unconscious processes in the treatment of adolescents with severe depressions, blending art therapy with more traditional Jungian approaches in her clinical practice.

Abstract
Sharing dream images in a group setting invites unconscious participation by all the members of the dream group, at many different levels. The question is how to access, differentiate, and make therapeutic use of this unconscious involvement of individuals with different backgrounds and issues in the images of another person - each in accordance with his or her own sensitivity.
    In the language of Family Constellations, the presentation of a dream creates a morphogenetic field, in which all those present participate in the material that has been presented in ways that go beyond their conscious knowledge or control. Once again, the question is how to make use of this phenomenon in a creative and therapeutic way for all those involved in the process.
    By way of a particular kind of identification of essential themes awakened by the shared dreams of all the group participants, and a specific way of allowing different group members to participate in a drawing/painting exercise inspired by the group sensitization of the images - one that makes use of synchronicity to allow for the Unconscious to manifest itself in the midst of the creative process – the workshop will provide all those who participate with an unexpectedly surprising experience that invariably proves to be fun, enriching, transformative and therapeutic for all.

*

Dreams and Bipolar Disorder

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

Manlio Caporali, MD, specialized in Neurology and Psychiatry, and was Assistant Professor at La Sapienza University, Rome, Department of Neurology. Since 1988 he has been an Assistant Professor at Tor Vergata Univerity, Rome. The author of 145 scientific papers and two books, he now works in the fields of Group and Dream Textual Analysis.

Barbara Centini, MD, is a trainee in Psychiatry.

Alberto Siracusano, MD, is a psychiatrist and Full Professor of Psychiatry at Tor Vergata University, Rome.

Abstract
This work aims to prove that textual analysis techniques can be used in studying oneiric material. These techniques have been applied to bipolar subjects' dreams. Moving from the Jungian idea of the dream as symbolic matter, authors came to think of the dream as a form of text, and analysable as such. Beside validating this analytical criterion, this work is aimed to research significant aspects that could be used together with other diagnostic criteria. To achieve these goals, a group of bipolar inpatients have been selected accordingly to DSM IV TR. Their dream reports have been analyzed in and compared with those of a control group. The analysis takes into account such aspects as the sequence of the report, the emotional features, the persona system, number of words used, the presence of lemmata belonging to certain semantic fields. Preliminary findings show specific modifications of the above features that are still under evaluation.

*