

# Abstracts of the 34th Annual Conference of the International Association for the Study of Dreams

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#### Content

This supplement of the International Journal of Dream Research includes the abstracts of presenters who gave consent to the publishing. The abstracts are categorized into thematic groups and within the category sorted according to the last name of the first presenter. Affiliations are included only for the first author. A name register at the end is also provided.

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## 1. Keynotes

### Dreams: CT Scans of Your Love Life

Gayle Delaney

*San Francisco, California, USA*

What would you give to have chosen your first mate more wisely? To have timely feedback on the wisdom or short-sightedness of your relationship patterns and decisions? Learn how to use the Dream Interview method of interpretation to make dramatically better relationship choices by recognizing patterns that can enhance or defeat your best efforts to have a happy love relationship. May you never again have to say, "If only I had known then what I know now!"

### Seven Surprising Discoveries that Changed My Thinking about Dreams

G. William Domhoff

*Santa Cruz, California, USA*

There have been seven unanticipated descriptive empirical findings over the past 70 years that changed everything. They include the discovery of the sleep cycle, the findings on consistency and continuity in dream journals, the developmental findings on children, lesion and neuroimaging studies, and the discovery of the default network.

### Mapping Your Dream Themes

Patricia Garfield

*Larkspur, California, USA*

Patricia Garfield shares her unique approach to understanding dreams. Never before presented publicly, this highly visual system of comprehending dreams derives from her dream journals spanning 69 years (1948 - 2017). Emphasis is on illustrated images from 2006 onward. These journals informed Garfield's fifteen dream books, including bestseller *Creative Dreaming*.

### The Many Layers of Dreaming: Avoiding Premature Closure

Jeremy Taylor

*Fairfield, California, USA*

The generic message of all remembered dreams is: "wake up – pay attention – there is a potentially valuable, creative, effective role for the dreamer's waking mind to play in the further unfolding of all the various elements – both individual and collective – that shape the dream." The ancestors are watching. Be aware...

## 2. Morning Dream Groups

### Through the Looking Glass: A Depth Psychotherapy Approach to Group Dream Exploration

Erin Amundson

*Arvada, Colorado, USA*

This group is designed for each session to build on the previous. The group begins with introductions and dream incubation for the weekend based on the dreamer's chosen intent for growth, connection, understanding or experience at the conference. We then use hypnotic meditation through which each participant invites higher guidance from their own soul expertise via a relevant dream archetype chosen by the dreamer. Following this, we engage interaction from the perspective of the dreamer's personal archetype with dream archetypes of other group members. By doing so, we create a shared cultural experience in the context of the group that heightens each dreamer's personal experience of how their identified archetype wants to play in the dreamer's waking world. We close the group with the experience of creating a collective dream based on each person's experience of their dream archetype in collaboration with group member's archetypes.

This group is perfect for curious, open-minded, growth-oriented people who are interested in spiritual expansion and life fulfillment with some prior dreamwork experience. Group 1: Dream Incubation - Dreamer is guided in hypnotic meditation to a state of dream incubation after choosing the intention that best suits the dreamer's current desires. Suggestions and prompts are given for the purpose of example, with strong encouragement to the dreamer to follow his or her own inner wisdom to arrive at an intention.

Group 2: Dream Merge - Using hypnotic meditation, participants identify a personal dream archetype that holds significance for the dreamer. Dreamers then merge with the archetype to receive further guidance from the dream world. The dreamer may write from the perspective of the archetype, imagine becoming the archetype, or engage in a dialogue with the archetype. Open ended questions are prompted as options for the dreamer. The dreamer determines the best approach for the merge and the resulting experience provided by the chosen archetype. Dreamers are invited to share.

Group 3: Interactive Dreaming - Dreamers volunteer dream archetypes from prior night's dreams and the group selects 2. Through hypnotic meditation, each group member engages their own identified personal dream archetype in an interaction with the volunteered archetypes. Dreamers again receive open prompt options for interaction and are invited to share experiences and insights gained by connecting to the collective unconscious of interacting with shared dream archetypes. Dream archetypes may expand, contract, shift, remain rigid or have any number of other interactions to other dreamer's archetypes.

Group 4: Group Dreaming - As the group becomes familiar with the archetypes of other dreamers, group members are invited to once again enter the dream world and create a new dream with their identified archetype and any other shared archetypes that the dreamer chooses to engage. Dreamers are prompted to write out the new story or new

dream ending based on the collective insights throughout the course of the group. Dreamers are invited to share the experience of how the archetypal forces of the dream present in the dreamer's personal psyche and relate as a collective to form a shared dream experience.

Group 5: Living the Dream - This group brings the dream world into waking life through the practice of lucid living with suggestions from facilitator and dreamers on ways to invite further synchronicity or creativity involving the dream experience. Hypnotic meditation invites dreamers to bring their dream world to life and to engage and form a waking relationship to the images and messages received through the group experience.

### Shared Dreams and World Change

Kirsten Backstrom

*Portland, Oregon, USA*

In this group, dream-sharing will open our minds to larger world concerns. We'll play with universal elements in dreams, and explore ways of responding creatively and compassionately to "problems" or "enemies" in our dreaming and waking lives. Dreams can help us sustain our integrity and effectiveness to create positive change in the world. Through dream-sharing and discussion, we'll practice seeing our dreams in the light of our hopes and fears for the world, and let our dreams guide us to more meaningful actions and reactions. The group's design and method is based on my own experiences leading dream-sharing groups and presenting workshops that invite participants to find larger meaning and value in their dreams—to explore how dreams can make a difference in the world. I've developed the exercises and discussion topics described below for this purpose. Our dream-sharing process is a projective dreamwork protocol based on Jeremy Taylor's model, and we'll also consider a shamanic approach where dreams reflect real experiences and energies other than those we are familiar with in ordinary waking life. The dreamer will always be the final authority on his or her dream, though "authority" will not be emphasized since we'll be inquiring into the open-ended potential of different perspectives and interpretations.

Each morning session will have a different focus, though all will include participants' dream-sharing (from the previous night, or otherwise), as well as dream-incubation suggestions for the following day. Session one will focus on getting to know each other, and becoming aware of common themes that arise in our dreams and in our concerns for the world. Session two introduces a practice of "reframing" our dreams, summarizing them in broad terms so that their universal elements are highlighted. Session three explores problematic dream figures/situations, and ways of responding to them. We'll use techniques such as imagining different directions that the dreams might take, and "inter-viewing" dream figures to learn about their motivations and points-of-view. Session four invites "Big dreams" that can inspire, guide and change us. We'll consider practical actions, expressions of gratitude, and gestures of understanding that allow us to manifest powerful dream-intentions in our waking lives. Didactic presentation (primarily teaching the techniques) constitutes about 15% of the group time; discussion and dream sharing about 85%.

## Ullman Dream Appreciation

Mark Blagrove

*Swansea, Wales, UK*

In the session Mark will: 1. Describe the stages of the group dream appreciation method of Montague Ullman, following his (2006) book *Appreciating Dreams: a Group Approach*.; 2. Conduct an Ullman Dream Appreciation session adhering closely to the stages of the technique as described by Ullman, and following his requirements for safety and curiosity in the group. The IASD ethics statement will be followed at all times. The dreamer is the ultimate authority on the personal meaning of any dream.

### Reference

Ullman, M. (2006). *Appreciating Dreams: A Group Approach*. Cosimo Books.

## Transformational Dreaming: An Ancient Jewish-Kabbalistic Approach to Working with Dreams

Bonnie Buckner

*Saint Genies de Malgoires, France*

The Jewish-Kabbalistic approach to dreaming is one of transformation – transforming the nightmares we dream, which then transforms our waking, daily lives. Using a method that dates to the 13th century this dream group will work with one dream each morning. Dreams will be chosen by the group using a short, intuition exercise.

Nightmares and dreams of conflict will be transformed. Dreams fall into one of two categories: Resolved or Unresolved. Resolved dreams include Great Dreams and revelation.

Unresolved dreams include nightmares, busy dreams, and dreams of conflict. Every unresolved dream contains a necessity, a specific call-to-action which is taken by responding to the dream. This necessity denotes an imbalance, or block, in the dreamer's body and/or waking life; responding to the necessity and bringing the dream to resolution restores them to balance.

Resolved dreams contain a specific message or experience whose revelation is to be simply lived in waking life. Learning how to identify the type of dream is the first step. Identifying the necessity of unresolved dreams is the second step. Identifying the necessity of unresolved dreams requires opening the dream, looking deeper. This approach does NOT analyze or interpret! By contrast, the dream is considered as a language of images – images that are not representative of something, but which are something. From this embodied perspective the dream is opened using the four steps of textual analysis: Pshat (linear/story), Remes (patterns), Drash (deeper meaning/question), and Sod (mystery). Each dreamer in the group will move through these steps, dreaming the dream as their own. Each dreamer uses "I", and never 'you', in this process, thus preserving boundaries between secondary dreamers and the original dreamer. Once the group has 're-dreamed' the dream, the original dreamer chooses to comment, or not.

Having identified the necessity, the response to be taken using the Waking Dream will be discussed. The original dreamer chooses if they wish to do this step or not,

and if they wish to do it as part of the group or not. I will also be available throughout the conference for any original dreamer who wishes to do this step with me privately. The Waking Dream approach includes a simple re-entering of the dream while awake using a method of closing the eyes, counting backwards from 3 to 1 at each exhale, and then simply using the imaginal eye to re-enter the dream. Once in the dream one can use all the tools of the imagination to both protect oneself and bring about transformation. The approach is quick: each Waking Dream takes no longer than a minute. The Waking Dream puts the dreamer into direct response with her/his own images. Each necessity is addressed through images, staying with the image-based language of dreaming. Once addressed, the images change and interact. The dreamer knows when the dream has transformed by a dispelling of the negative emotions of the dream and a return to a feeling of resolution.

This dream group is informed by the author's over 10 years' experience studying this 13th century Kabbalistic lineage of dreamwork as taught by the School of Images in New York City, and by her additional 6 years of intensive study with Kabbalist Rabbi Gershon Winkler. This author's professional work is that of teaching this dreaming approach to creative and business professionals and organizations, using it as means of personal development.

## Developing the Intuition in Group Dreamwork

Curtiss Hoffman

*Ashland, Massachusetts, USA*

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 method of group dreamwork as modified by Taylor, 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.

## Dream Group Leadership Training

Victoria Rabinowe

*Santa Fe, New Mexico, USA*

Every dream, no matter how seemingly convoluted, perplexing or frightening, contains a core of knowing. However, effective dreamwork begins in the place of “not knowing,” with an attitude of humility and reverence towards the fundamental mystery of the dream. This approach is one of acting as a facilitator, never as an authority. An effective dream group leader endeavors to create the conditions that can produce an opening or evoke an insight. The goal is to coax the elusive essence of the dream to enter the waking world, so that it might illuminate and enhance everyday reality. This is an ever-changing process of discovery in which questions are often more valuable than answers. The group leader is always mindful of the collective wisdom that resides in the group. He or she establishes and safeguards the principles of confidentiality and collegial support, while modeling deep listening techniques that encourage the active engagement of group members as they reflect on the language of the peculiar and idiosyncratic, the irrational and the fantastic, exploring associations and impressions through a safe and open-hearted exchange. This experiential morning dream group training will guide present and future dream group leaders to observe presented dreams from various perspectives, applying collective knowledge of archetypal psychology, mythology, literature, history, religion, science, and sacred geometry. Every morning’s dream-sharing discussions will expand upon contemporary techniques pioneered by Steven Aizenstat, Gayle Delaney, Jeremy Taylor, Montague Ullman, Jeremy Taylor and original methods in the “Art of the Dream”™ innovated by Victoria Rabinowe.

This morning dream group is for all conference participants who want to establish a new or enhance an ongoing professional or peer dream group. It will expand, deepen and enrich the creative tools for professional psychotherapists and spiritual guidance counselors; it will open up creative styles of dream inquiry for educators and artists; it will emphasize fundamental ethical guidelines for those who intend to form new groups.

## Listening to the Dreamer

Michael Schredl

*Mannheim, Germany*

This approach is based on the client-centered therapy developed by Carl Rogers. Interpretations in any form are discouraged because the interpretations reveal more about the interpreter than about the dreamer. Even the dreamer herself/himself is not encouraged to use interpretative methods. The group will learn to ask open-ended questions to stimulate the dreamer to think about the links between the dream (emotions, cognitive patterns, and the way the dream ego acts) and current waking life issues. After working with the dream, group members can share their own thoughts and feelings connected to the dream’s topics.

## Dream Digging: Discover the Hidden Beliefs in Your Dreams

Janet Wahl

*Albuquerque, New Mexico, USA*

Dreams illuminate many issues unique to the dreamer. Dream metaphors and images also carry hidden subconscious beliefs—some that no longer serve us. Learn how to discover these potential beliefs and verify them. Bring a short, recent dream to the session.

Discover the Hidden Beliefs in Your Dreams combines the Ullman Dream Appreciation Process with the ThetaHealing® Technique. The purpose is to find and change limiting subconscious beliefs. The Ullman process, highly structured, ensures dreamer safety: 1) the dreamer is in charge, 2) only the dreamer knows the meaning of the dream and can stop the process at any time, 3) leading questions are not allowed. These steps are outlined in *Discover the Messages in Your Dreams with the Ullman Method*.

The ThetaHealing Technique uses a theta brain wave state (as in REM sleep and hypnosis). The theta state allows access to the subconscious mind which controls automatic bodily functions, creativity, emotions, and holds memories and beliefs from our lives as well as those from our ancestors’ lives. See [www.thetahealing.com](http://www.thetahealing.com).

Assumptions: Both ThetaHealing and some dreams occur during a theta brain wave state and access the subconscious mind. Dream images and metaphors represent parts of us (C.G. Jung). These parts include beliefs to keep us safe, a function of the subconscious mind. Therefore we can find and change beliefs revealed in dreams by using ThetaHealing digging and feeling work.

**Dream Digging Process:** Record your dream before getting out of bed. Note date and context. Note feelings in the dream, not the feelings about the dream dictated by the waking, conscious mind. Identify metaphors and actions.

For each metaphor and action, assign Characteristics and Feelings. Begin with the basic feelings of “sad, mad, glad, and afraid” if you have trouble associating a feeling with a metaphor. Make “I” statements for each characteristic and feeling. “I” statement, subconscious language, is literal. Use simple active verbs, present tense. Avoid:

Negatives; Put “no” at the end of the statement or use “without”; Double meanings, puns, jokes; Future and progressive tenses; “Try”—a contract to fail; “Need”—focuses on the lack of something; “Can”—but will I?

Muscle test the “I” statements to verify a subconscious belief. Stand preferably facing north. Say, “Yes,” and you should rock forward. Say, “No,” and you should rock backward. If you rock in the opposite direction, drink some water. Body must be hydrated to muscle test correctly. Say the target belief in your first language. The result is what your subconscious believes not necessarily what your conscious mind believes. Use ThetaHealing downloading and digging processes to replace beliefs that no longer serve you.

Because the dream group is only one hour, members will bring a dream, identify dream metaphors, and assign feelings and characteristics to each metaphor. They will construct “I” statements for each metaphor and muscle test for verification. If time permits, one dreamer will share his dream, and the group will offer more ideas in the “if it were my dream...” The intent is to have 100% of the time devoted to individual dreamwork.

### 3. Workshops

#### Curiouser and Curiouser: Who's Down the Rabbit Hole? Using Dream Technology for Collective Dream Expansion

Erin Amundson

*Arvada, Colorado, USA*

This workshop is designed to expand each dreamer's consciousness into the collective unconscious by facilitating interaction among group members dream characters. Using the model of Alice in Wonderland, dreamers are invited to explore how a collective group of characters can support the elements of a hero's journey, perhaps encountering personal helpers and/or villains, based on the dreamer's experience of a multitude of dream archetypes. This workshop is based on techniques used to facilitate a monthly dream workshop in Denver as well as a continuing education program Erin teaches in Denver, Colorado to other professionals.

Using hypnotic meditation, a brief guided visualization reconnecting participants to the dream world, participants are invited to go down the rabbit hole of their own subconscious to interact with symbols and concepts from their dreams. (Participants will not actually be hypnotized). As participants communicate further with a chosen symbol, character or concept, a new story or understanding is invited in, and dreamers are encouraged to write the story or insight. By design, this method allows the dreamer to receive insight into their dream from their own psyche to share and explore with the group.

Participants then form small groups in which they briefly share their stories with one another with instruction that each dreamer have the uninterrupted opportunity to share their experience without interpretation from other group members. Once each group member has had a chance to share, group members may ask clarifying questions as appropriate to gain a deeper understanding of the stories of each dreamer's character.

Remaining in small groups, participants are again guided into the dream world, with the prompt to invite their personal dream character to interact and engage with the characters of their fellow group members. This is experience facilitates the wisdom, questions, insights, needs or relationship each other character in the small group has for the dreamer. Dreamers are then invited to write down insights as they relate to the dreamer's personal dream story.

Each small group participant will then share interaction experiences with their small group and create a collective story based on the inclusion of their experiences. A few groups are invited to share with the larger group, and through hypnotic meditation, the group enters one dream story as a larger collective. Each participant is invited to place the collective story within the context of that participant's needs in order to remain the expert on their own experience. In closing, participants share their experience of the collective dream.

#### A Cognitive Model of Inner Speech Metaphorizations [ISMs]: The Art and Science of Detecting ISMs in Dreams

Kenneth M. Arenson

*Miami Beach, Florida, USA*

Abstract not published.

#### Somatic Practices in Dreamwork: Sculpting, Authentic Movement, and Constellating

Deborah Armstrong

*Greenville, South Carolina, USA*

This workshop will engage participants in three somatic practices in dream-work. Sculpting, Authentic Movement, and Constellating processes will be facilitated. Somatic experiences revisit dreams with a heightened embodied consciousness that may elicit a more potent and full integration of the wisdom and learning that the dream may be seeking to provide us with. These practices have risen out of several prominent voices in the field of psychotherapy: Virginia Satir (Sculpting); Authentic Movement (Mary Starks Whitehouse); and Constellating (Bert Hellinger). All of these practices are understood to be approaches that trust the wisdom of our body and intuitively directed impulses in growing greater awareness of ourselves individually and interpersonally. Dreams of course, rise out of our embodied selves and as such can be understood as being a source of immeasurable wisdom. Somatic/experiential practices allow us to more fully grow a somatosensory engagement with the dream material, that then more fully allows us entry way into the wisdom and multiple layers of meaning that the dream may be seeking to provide to us. Most traditional work with dreams in contrast relies on language and that really is insufficient allowing for communicating a more full appreciation and value of the dream. Eugene Gendlin's focusing process will accompany all of the dream-work and his valuing of the 'wisdom of the body' will be expressed in action during the workshop also. Recent developments in neuroscience tell us how important somatic work is when engaging with any kind of challenging and illusive material. Dreams, of course, fall into that landscape.

The workshop will begin with a focusing exercise, allowing the participants to grow open spaces for receptivity to whatever materials emerge in the processes. A brief discussion about the theoretical positions of Satir, Whitehouse, and Hellinger, as well as Gendlin will follow. Ethical considerations about who owns the dreams (the dreamer) and interpretation (NOT in the mix in these processes and generally are projections anyway); and confidentiality (considered essential even in the context of a workshop at a conference) will be identified. The processes will then be facilitated with community sharing following each. If there are time-constraints, the approaches will be described and the participant community will determine collaboratively which ones will be engaged in.

## The Hand, the Heart and the Dream

Walter E. Berry

*Los Angeles, California, USA*

What if we could invite a dream to sit with us in the room as we do dreamwork? And what if that dream could talk and tell us things we didn't realize at first glance? In this experimental workshop, we will make that happen.

"It does not suffice in all cases to elucidate only the conceptual context of a dream content. Often it is necessary to clarify a vague content by giving it a visual form. This can be done by drawing, painting, or modeling. Often the hands will solve a mystery that the intellect has struggled with in vain." Carl Jung – *Collected Works*, volume 16.

We will choose a dream or two from the group, and then we will all draw a simple sketch of the dream, and then use these drawings as a basis for the work. We will work primarily from the dreamer's "dream map" and place it in front of the group. When we draw our dreams, it connects us to the primal essence of the dream- the visual. Dreams primarily start as a visual encounter and words are added on top of that to explain it. Drawing the dream anchors us in the depth of the dream, and it gives us a chance to stay focused clearly on the primal essence of the dream.

I have found, having done this process for a length of time, that the map of the dream becomes an added member of the group that has many things to tell us. We suddenly don't focus on the dreamer at all, but the representation of the dream that we see. Much like if you had sat 16,000 years ago in the Paleolithic caves staring at the bulls drawn there, while the woman tells her amazing dream where one of these bulls charged her and she stops it in its tracks by blowing a handful of ochre into its eyes, and the whole thing comes alive. Suddenly it is not the speaker that is important, but the experience that we are all having. That is the sort of thing that can go on in this workshop. Often, synchronicities and unconscious things that our hands have drawn on the paper will surprise us. Color, spacing, size, and placement of elements on the page will, at times, reveal things to the dreamer (and to us) not thought of before. And the projections of the group based on what all of us have drawn will amaze you. This is an exciting and focused process that always includes humor and emotional and spiritual depth. The dreamer is, of course, the final authority on the "meaning" of the dream.

As we use different modalities to open the dream such as archetypal projective dreamwork and dream theatre, the drawing will become a part of the process that will bring alive the experience of living inside a dream. We will spend fifteen minutes talking about all this and the rest of the time will be spent traveling down into the magic.

## Making Use of Dreams in Addiction Recovery

Barbara Bishop and Mark Scott

*Rancho Palos Verdes, California, USA*

This is a workshop for recovering addicts, therapists and drug counselors

Mark Scott will show how the stages of addiction recovery appear in dreams. He will also provide examples of how

stages of grief (Elizabeth Kubler Ross), which clients experience as they stop using their drug of choice, appear in a sober addict's dreams. Barbara Bishop will discuss common dream themes which occur in the dreams of recovering addicts, including the wide variety of ways that addiction is symbolically represented in dreams. In the second half of the presentation, Mark and Barbara will co-facilitate a dream group, allowing participants to present their own dreams, or dreams of clients with substance use disorders, in order to more fully demonstrate the efficacy of working with dreams in addiction recovery.

Mark Scott draws upon the work of Terrence Gorski, a top researcher in the field of addiction recovery and relapse prevention. Barbara Bishop utilizes the works of Carl Jung, David Lenson, Kelly Bulkeley, Linda Leonard and Batte Ehler. Many friends and clients with substance use disorders have contributed to the presentation by allowing Barbara to present their dreams (with permission) to showcase recurring dream themes among addicts. In the second half of the workshop, the dream group will draw upon the work of Montague Ullman and Jeremy Taylor in allowing participants to identify what specific parts of a presenter's dream means to him or her, prefacing their remarks with "If it were my dream." Mark and Barbara acknowledge that the dreamer him/herself is the final determinant for a dream's "meaning." Both Mark Scott and Barbara Bishop have worked in the field of addiction recovery for many years and draw upon their counseling experience with addicts as well. Barbara has facilitated dream groups on a weekly basis at House of Hope, an inpatient facility for addicted women, for over four years.

Mark Scott will begin the workshop by presenting information on Phases of Recovery. They are 1) Detox/ withdrawal, anxiety, discomfort; 2) Honeymoon; 3) The Wall; 4) Adjustment with family, friends, work, career and self; and 5) resolution into action; working the program. He will discuss specific images and narratives which occur in each recovery phase. He will also discuss Stages of Grief and how those stages appear in sober addicts recovering from a substance use disorder. Barbara Bishop will discuss how to make "using" dreams useful to the licensed professional who works with addicted clients. She presents several common recurring dream themes among clients with substance use disorders: broken brakes, dreams of stalking and violence, ill-fitting clothing, flying dreams, and images of "recovery." Barbara will end her portion of the presentation with some examples of how spirituality appears in the dreams of clients with substance use disorders. In the second half of the workshop, participants will have the opportunity to share dreams (their own or client dreams) in a group setting. The goal of the presenters is that workshop participants will recognize from the dreams that are presented in the dream group portion of the workshop the themes that were presented in the didactic presentation: phases of recovery, and common dream themes in the dreams of people with substance use disorders.

## Dreamhackers: Tuning into Dreaming Intelligence (DQ) for Innovation and Invention using Embodied Imagination

Robert Bosnak and Sanford Rosenberg

*Santa Barbara, California, USA*

In this presentation, Robert Bosnak and Sanford Rosenberg will discuss, in conversation with the participants, how the in-depth dreaming imagination can be tapped voluntarily to solve problems in the fields of technology, business and all forms of art, including the cinematic arts (acting, directing, screenwriting, etc.) The study of the embodied imagination teaches us that creativity is based on a vast variety of embodied states. In order to break away from boxed-in habitual consciousness, our bodies need to adapt to the particular problem being addressed, be this a business conundrum, an inventive sequence getting stuck, or an artistic block. An embodied access to dreaming intelligence (DQ) sets up powerful unconscious connections to creative momentum. For more than forty years, Bosnak has evolved the dream-based Embodied Imagination® method which has proven to be successful in facilitating creative states of consciousness that lead to remarkable results in various fields of innovative endeavor. Ample examples will be presented for discussion. Rosenberg has developed and implemented his Symbolic Process method of working with film, and media experiences as embodied experiences. He has worked with many media projects, filmmakers, producers, executives, innovators and storytellers. Bosnak's work offers a rich, in depth foundation for working with dreaming intelligence (DQ). They share a phenomenological understanding of the fundamental roots of real understanding in embodied experience.

Participants will be introduced to methods of working with Imagistic and symbolic material drawn from clinical examples and their own dreams, media experiences etc. People will be invited to work with their own material as related to creative issues in their work.

## The Unembodied Witness in Dreams: Clinical Implications and Dreamwork in Jungian Analysis

Jerome Braun

*San Francisco, California, USA*

Sometimes the dream-ego (the subjective vantage point of the dreamer) floats freely, observing the activities which unfold during the dream and at times even witnessing the embodied dreamer her/himself. This unembodied witness seems ethereal, boundary-less and formless. Bringing attention to this unembodied dream observer can be instructive, promote psychological development as well as deeper meaning in the individual's conscious waking state. Viewing through the lens of Jungian analysis, the experience of the unembodied dream-ego is a didactic tool to differentiate the person's subjective identity from the individual's complexes revealed in the dream. The unembodied witness in dreams correlates to the inner witness in waking state. In the dream, the unembodied witness is separate from the dream images of people, objects, events, feelings and even the dreamer her/himself. C.G. Jung expounded on the psyche's healthy

capacity of dissociation. Psychological dissociation is inherent to the withdrawal of one's projections onto others and ultimately for the psychological development toward wholeness, i.e., individuation.

In Jungian analysis, dreamwork amplifies the correlation between the unembodied dream witness and the individual's waking state innermost subjective identity, i.e., the "I." Dream analysis of the unembodied witness can be a psychological tool for lessening the experience of being caught in a complex in addition to differentiating oneself from other. Moreover, identifying with the innermost subjective vantage point instead of identifying with the complexes can reduce psychological suffering and promote wholesome growth.

In this presentation, exploration of the symbols of the unembodied witness will incorporate stories and images culled from Jungian psychology, mythology, poetry, comparative religions studies, visual arts and mysticism. Concepts will be presented along with PowerPoint slides of art images and quotations. Two exercises will be offered to the participants, exploring their own dreams and sharing with the group. As standard in Jungian analysis, this presenter views that the participant has ultimate authority on the interpretation and personal meaning of her/his dream.

In the introduction, the presenter will provide an overview of the concepts of the unembodied witness in dreams, then a brief explanation of pertinent Jungian concepts. An exercise will be offered, inviting the participants into focusing on a direct experience of the innermost subjective vantage point. This exercise may help ground the theory with the participants' direct embodied experience of the correlation between the unembodied dream witness with the individual's inner witness during the waking state. The presentation will continue with a survey of historical examples of images and nomenclature which depict the unembodied inner witness. This brief survey of the inner witness will begin with concepts from six thousand years ago from the Indus Valley era leading up to contemporary conceptualizations.

A second exercise and group discussion will be conducted, encouraging further exploration of the participants' dreamwork, highlighting the correlation between the unembodied witness and the inner witness in the waking state.

## Dreaming as a Language: The Affective, Cognitive, and Locating Role of Images in Dreams

Bonnie Buckner

*Saint Genies de Malgoires, France*

Cognitive neuroscience unveils a pre-cognitive role of imagery that bridges our sense-based experiencing with our comprehension of that experiencing. This neurological process is, in fact, dreaming. Approaching dreams from this understanding opens the images that compose them into a fluid, subjective language rather than perceiving them as static, objective representations. Great dreams remain with us for years and even decades; nightmares continue to disturb us throughout the day and week. These images - uplifting, revelatory, or haunting - persist because they are more than simply images. They are the language of the Self, linking what we experience in the world with what we feel and understand about it, as well as how we want to respond to that experience.

From the perspective of cognitive neuroscience, images are holistic information packets, containing emotions, analogies, memories, comprehensions, and sense-based experiences. They are, in effect, a bodily response to our daily experiencing. Image precedes verbalization and action. When we speak we are describing the internal images we are experiencing; when we act we are responding to them. Understanding images as a language is to understand that they follow certain rules and grammar. Learning to speak this language is to enter into an active dialogue with dreaming. Rather than something that “happens” to us, images and dreams become a space for deep self- interaction. Becoming present to our inner, subjective state puts us at the level where we can consciously create change in our lives, thus making dreams a practical tool for self- development.

This workshop will explore the imagistic language of dreams using case-study dreams from the author’s client practice. We will look at specific images and how they are arranged within dreams to understand how images express emotion, cognition, and function as a self-locating mechanism. As a group we will “unpack” these images to understand aspects of their “grammar”; such as, color, direction, movement, tempo, and geography. Because images come from the body, understanding them as a bodily-based language is to experience them as such; therefore, the workshop will also include short imagery exercises. This workshop is informed by the author’s professional work teaching imagery and dreaming to creative and businesses professionals for enhancing creativity, overcoming blocks, and for personal development.

## Synchronicity as Dream Logic

Cynthia Cavalli

*Tustin, California, USA*

Introductory summary: Synchronicity is Swiss psychiatrist Carl Jung’s theory of meaningful coincidence. It posits what he termed objective meaning as a shaping and organizing force in the universe, which partners with the familiar (and more scientifically accepted) shaping force known as causality to give rise to the manifest world we experience. The idea of objective meaning challenges modern perspectives on how the reality we observe originates. Synchronicity occurs when an inner event, such as a thought, a dream, a hunch, or fantasy, manifests in outer reality as an event in waking life with no possible causal connection between the inner and outer events. Such an experience breaks through rational constructs and stupefies conventional logic. The mind may try to talk its way around a synchronistic event but if the heart is honest, it knows something deeper has happened. This challenge to modern perspectives is critical to dismantling the compartmentalization found between science and many other disciplines (medicine, healing, spirituality, philosophy, art, music, evolution), and introducing to modern people the reality of the unconscious. The concept of synchronicity honors a phenomenon that questions our modern tendency to regard only rational events as real while non-rational events (dreams, fantasies, etc.) are considered fiction. There remain numerous religious traditions of course which speak to non-rational understanding such as belief and faith. But religious belief is not required to explore the nature of objective meaning from the perspective of syn-

chronicity. The concept introduces into modern dualistic frameworks the idea that psyche and matter are connected at a deep level that only manifests in specific situations and through certain kinds of experiences. Very often dreams display structure and organization that is more consonant with synchronicity than rational forms of order and thought construction. So while the concept may initially seem difficult to wrap one’s mind around, the organizational logic of synchronicity frequently manifests in dreams in ways with which dreamers are familiar. In this workshop participants will learn the deeper implications of objective meaning through the psychological framework developed by Jung. This framework integrates his research and findings on synchronicity with the more familiar experiences of dreams and their logic to produce a comprehensive approach to understanding the role and function of the unconscious in shaping our conscious lives. With these tools, participants can learn to recognize objective meaning as it operates in their personal lives. By becoming familiar with the concept of objective meaning, participants gain the ability to recognize the hand of fate as it threads through their life experiences, guiding and shaping personal existence and bringing unique purpose and fulfillment.

This presentation is based on Dr. Carl Jung’s research on synchronicity, as described in his books titled *Synchronicity: An Acausal Connecting Principle*; and *The Interpretation of Nature and the Psyche*.

Detailed sequential summary of the presentation: The 2-hour workshop is designed for interaction and audience participation throughout the event. A. Introductions, meet the group; B. Basic terms, concepts, etc with examples and stories; C. Introduction to Jung’s framework (overview with some details related to synchronicity); D. Mapping/drawing exercise to practice understanding of difference between sense-making and objective meaning; E. Report out from exercise, review basic points concerning objective meaning; and F. Closing exercise.

## Body Dreamwork: Using Focusing to Find the Life Force Inherent in Dreams and Nightmares

Leslie Ellis

*North Vancouver, British Columbia, Canada*

This workshop provides an experiential sense of what focusing is and how to apply this somatic approach to working with the dreams and nightmares of psychotherapy clients. Participants will be introduced to the basic steps of focusing-oriented dreamwork (FOD) via a combination of lecture, exercises and demonstration. This is a presentation of a clinical approach to working with dreams and nightmares.

Presentation summary: A brief introduction to focusing. The presenter will describe focusing as developed by Eugene Gendlin (1978/1981), mainly via experiential exercises to demonstrate the steps as follows: Clearing a space is a method of internally sensing one’s internal state, and imaginatively setting aside any distractions or worries that prevent one from being present and full available to the dreamwork process. A felt sense is a tangible bodily-felt sensation that comes in response to a certain kind of attention to one’s internal state. It is subtle and complex, and always represents

more than one can say about it. Dreams often bring a felt sense with them, so a good way to learn focusing. Asking into the felt sense is a process of finding out what the felt sense has to say. Gendlin said that the felt sense always brings with it a 'life-forward' energy and that focusing is the process of sensing into and aligning oneself with that energy. Outline the steps of a focusing approach to dreams.

The method to be presented combines Gendlin's most recent techniques for working with dreams, and Ellis's own minor adaptations based on both her clinical experience and research. The steps include clearing a space, exploring the dream setting and associations, particularly those that might be a source of 'help' or life-forward energy. The next steps depend on many things, including the nature of the dream, what has been discovered thus far, and what the purpose of working with the dream might be. Gendlin proposed 16 questions one could ask of a dream. Ellis will provide the list and talk about the main ones she tends to use such as the Gestalt technique of entering into the experience of dream figures or objects, and the Jungian idea of allowing the dream to continue. In all of these processes, the bodily felt sense of the dream is deemed to be the ultimate authority on what the dream is bringing. All of the questions Gendlin suggests one asks of a dream are meant to be considered not intellectually, but somatically. Throughout the explanation of the FOD process, there will be small experiential exercises to allow participants to sense into what is being described. Brief clinical examples will be provided to clarify how the process unfolds. The presenter will explain how working with nightmares may differ from the above process and will briefly talk about how to find 'help' in a dream where none seems to be present.

Group experiential process: The group will have the opportunity to try out an abbreviated, guided version of the process above. They will be asked to consider a dream in detail, find associations to the setting so they can enter into it experientially, and find the felt sense the dream has brought them. They will be encouraged to locate the 'help' in the dream and explore the felt sense of that. After the experiential, there will be a time to debrief and discuss how the process might continue. Ellis will offer the opportunity for one or two participants to work through the process, and there will be time at the end for questions.

### "My Dream Guides": A New Way to Write About Dreams that Prompts Insights

G. Nathan Feinstein and Georgine Brave

*San Diego, California, USA*

Experience "My Dream Guides", a new way to write about dreams and find same-day insights. The procedure integrates dream-writing principles of Patricia Garfield, Ph.D., an IASD founder, with the insight-generating technique of Betty Edwards, Ph.D., author of *Drawing on the Right Side of the Brain*. Practice writing during the workshop and insight process in your hotel room. Facebook: "My Dream Guides".

"My Dream Guides" was created with cut-out guides to facilitate writing in bed, when dreams conclude, with eyes closed. Theory: In *Creative Dreaming* (pg. 210-211), Patricia Garfield, Ph.D. recommends writing about dreams with

eyes closed, because "I believe recall is more complete with this method." Theory: Principles in *Drawing on the Right Side of the Brain* by Betty Edwards, Ph.D., led to the following explanation of why "My Dream Guides" appears to help release insights: 1) As may be expected, writing with eyes closed is sloppy; 2) To read what was written, a writer's edit process is necessary; 3) While editing, although you may want to find dream meanings, intensive mental attention is required just to clarify what was written; 4) This appears to suppress judgmental thinking, which is exactly what Edwards does to train artists to enhance creativity. Practice: By employing the above two theories, insights from last night's dreams frequently help to realize dreams.

Procedure: 1. Introductions of presenter, co-presenter, and "My Dream Guides"; 2. PowerPoint and/or handouts will be used to discuss the utility of "My Dream Guides": A) In "Creative Dreaming", Pg. 211, Patricia Garfield, Ph.D., describes a method for writing about dreams in bed with eyes closed, as they conclude. Garfield states: "I believe recall is more complete with this method." "My Dream Guides" was created to amplify Garfield's technique; B) The apparent ease of insight finding may be explained, per Betty Edwards, Ph.D.'s, *Drawing on*

the *Right Side of the Brain*; 3. The elements of "My Dream Guides" will be described: A) Illustrative art; B) Physical guides for writing about dreams; C) A guided process to edit what was written sloppily (This may prompt insights, per what Betty Edwards, Ph.D., terms R-Mode brain activity; 4. Co-presenter's comments; 5. Distribution of

samples of "My Dream Guides"; 6. Attention will be drawn to the writing process with "My Dream Guides" and editing of sloppy dream write-ups for insights; 7. For practice: Participants will be asked to write something with eyes closed; 8. To simulate experience with "My Dream Guides" during the "twilight" time, after a dream concludes, various techniques may be employed; 9. Participants will edit what they wrote. [Purpose: Rough experience with insight finding process of "My Dream Guides" may include exercises from Edwards book, such as a demonstration of difficulty of recognizing very famous people, when looked at upside-down.]; 10. Questions, discussion, and MORE practice with (7 & 8, above); 11. Closing comments.

Techniques and activities – Gestalt; practice with "My Dream Guides"; discussion; hand-outs/PowerPoint; Opportunity to experience complete dream-writing and insight finding process in hotel room at night and upon getting up. Who is determined to be the "ultimate authority" on the personal meaning of any dream: The dreamer.

### Dreams: Theater of our Inner World

Heloisa Garman

*Evanston, Illinois, USA*

In this workshop, Garman will demonstrate a way of working with dreams utilizing the Internal Family Systems (IFS) developed by Richard Schwartz. This model views the mind not as a unitary entity, but as made of multiple and often differing subparts that are both interconnected and autonomous from each other, each having specific characteristics, style of communication, intentions and feelings. This model sees the Self, another aspect present in all human beings, as different from the parts. When the Self is fully differenti-

ated from the parts, the person describes a feeling of well being, “feeling centered”, totally energized and in the present. The Self is not a passive state; on the contrary, it can be an active leader for the system, leading it to its optimal functioning, due to its clarity and ability to be compassionate and understanding towards all parts. Instead of forcing the parts to change, it will heal and release them from their extreme and self-protective roles. Because the Self is the natural leader of the system, the goal of this model is to help the person differentiate the Self from the parts and regain its leadership status. The presenter will initially have the person tell the dream and describe the specific feelings, sensations and characteristics. The dreamer is then asked to go inwards preferably by closing his or her eyes and noticing which image (or part of that person) that stands out in the dream. Because other parts may have strong reactions to that part such as fear, anger or even fascination, the dreamer is directed to ask those parts to step aside so as not to interfere with the Self’s ability to be curious and compassionate and thus work with the dream image by asking it to explore its perspective about the person and what it fears would happen if it was not there. The Self can also help resolve polarizations between dream images by helping the parts to compromise and understand their exaggerated assumptions about the opposing part. After this process is repeated with all the different dream images, the presenter will then help the person tie together all the meanings found in the dream and discover what parts of the person feels, thinks and acts like the dream image. This process facilitates our recognition of our parts manifested in our preconceived ideas, feelings and judgments and more clearly perceive them as layers of identification that stops us from reaching a more balanced and harmonious inner system. After a presentation of this model and how it differentiates from other approaches to dreamwork, participants will have the opportunity to witness and discuss a live demonstration.

### Joyful Dreams: A Mindful Approach to the Yoga of Sleep, Dreams, and Waking Up To Your Best Life

Tzivia Gover

*Northampton, Massachusetts, USA*

While some people look forward each night to climbing into bed to see what their dreams have in store, many others face their dreams with indifference or even dread. Either they are afraid of having nightmares, or more commonly, they find dreams so mystifying, confusing, and seemingly nonsensical that they shrug them off. Many people also report experiencing predominantly negative emotions in dreams, such as anxiety and fear. But dreams and dreamwork can contribute to healing the body, mind, and spirit, thus increasing one’s feelings of overall wellbeing. In this workshop we will draw on yogic philosophy and mindfulness practices to engage with our dreams as reservoirs of information and insight that we can tap into for healing and to help us move through emotional blocks in order to connect with the joy and bliss at the center of our beings.

Participants will be introduced to a variety of mindfulness practices and wisdom from the yogic traditions. Central to this workshop will be an explanation of the 5 Koshas, which

can be viewed as layers of an onion, or sheaths that are tucked one inside the other. As described in yogic texts, the 5 Koshas (or layers) include the physical body, the breath body, the psycho-emotional body, the intuitive body—and at the center of them all—the bliss body. In this workshop we’ll look at where dreams fit into this model, and learn dreamwork techniques to help us work with all five koshas to uncover the joy and bliss at our core. The presenter will draw on her knowledge and experience as a mindfulness expert, a certified dream therapist, and student of yoga in order to present a new way of classifying and interacting with dreams. She will show how combining dreamwork techniques with knowledge of the Koshas and other yogic perspectives, can aid in accessing more clarity, joy, and ease—both in dreams and waking.

The workshop will begin with a presentation of the 5 Koshas described in yogic texts, in which the bliss body resides at the center of each person. Gover will offer examples of dreams that emanate from each of the Koshas: physical, breath, psycho- emotional, wisdom/intuition, and bliss. She will then provide participants with techniques to help them study their dreams within this framework. In addition, she will describe how dreamwork can be used to heal or clarify the four bodies that surround the bliss body, thus allowing us to access more feelings of clarity, ease, and well-being in daily life. Once participants are comfortable with the underlying concepts explained above, we will move into experiential activities to help us understand and utilize the knowledge that was introduced. These activities will include: 1. A guided meditation to help participants identify and experience the five koshas (bodies) within themselves. 2. Writing exercises to help participants identify dreams that emanate from each of the koshas. 3. Dreamwork techniques to help participants work through the koshas to resolve or release outdated beliefs or emotional blocks that are keeping them from accessing experiences of joy and bliss in dreams and waking. The workshop leader will create a safe and welcoming environment for participants, and will adhere to the IASD ethics statement and guidelines. Participants will be reminded that they are the sole authority on their own dreams, and instructions and exercises will stress this important principle. This workshop is open to anyone, regardless of their level of experience with dreams. People of all physical abilities are welcome and encouraged to participate, as this is not a physical exercise class; we will be focusing on yogic philosophy, not yoga poses.

### Lighting Our Way into the Experience of the Dream

Diane Greig and Walter Berry

*Vancouver, British Columbia, Canada*

Most of us who deal with dreams interpret, work, analyze, facilitate, dissect through research, or otherwise seek meaning of some sort from our dreams, which is extremely useful. But what if, instead of doing that, we just experience the dream? What happens when we take a depth sensory approach to experiencing rather than interpreting the dream? What happens when we drop into and extend the subtle dream sharing space? What is the experience of using light and colour in the dream group space? Join Diane and Walter in an experimental workshop where they will dwell a bit in the maelstrom of the collective unconscious, and embody

the many aspects of a dream or two by leaning into the imaginary, filling the internal senses and co-creating with the subtle dream space. The objective is to have the group as a whole undergo the journey that the dream offers up.

Together we will choose one or two dreams, decide on a color suggested by the dream chosen, perhaps an aqua, a bright red or a deep blue, and Walter Berry will actually saturate the entire room into that colour (using his Hollywood lighting instruments). Diane Greig will then take us down into the interior of the dream through guided imagery filling the inner senses with the sounds, tastes, smells, textures, visuals and kinesthetic/ proprioceptive aspects of the dream based on the dream narrative chosen. After we are immersed in the dream fully, we will give voice to our feelings and attempt to describe the experience each of us is having inside the dream, listening to others deeply. We will not interpret the dream, however. We are here to experience it. Based on our responses, we will create alternative versions of this dream. We will see how these versions shift the experience and feelings of the dreams and as we shift the story, we will shift the color of the room. Once we have truly entered the dream in its many variations as felt by the group, we will find ways to express our emotional or spiritual state here in the dream. We may choose to act it out, embody it or use some other methodology to help us experience this dream. Am I seeing, sensing and feeling things that come from others in the group? How do others affect me here, down inside someone's dream? Do I feel empathy and understanding of things I rarely or never feel in my own life? Finally, is there a consensus of the group of how this feels, this amazing dream? Whatever happens here happens, but the objective is just to stand alongside a group of fellow dreamers and experience something, anything, but experience it, not analyze it.

What we will NOT do is work on an interpretation or any cognitive ego-based thoughts. The dreamer is always the final authority on the meaning of their dream experiences. A container will be provided at the doorway entrance for depositing egos and thought processes. You can collect them on your way out.

## Applying the Waking Dream Process to Dreams and Lucid Dreaming

Nigel Hamilton

*London, UK*

The significance and therapeutic use of the Waking Dream Process will be discussed. A demonstration of the Waking Dream Technique using an audience participant's dream will follow along with questions from the audience. Guidelines for clinicians in using this technique will also be discussed.

This workshop focuses on the potential effectiveness of tracking the dream narrative through the dreamer's body, whilst exploring the dream in the waking state, i.e. the Waking Dream Technique (Hamilton, 2006). When applied over a series of dreams, the client experiences a significant awakening to a deeper, subtler sense of self and healing. This is the Waking Dream Process. A short talk discussing the significance and therapeutic use of the Waking Dream Process in relation to dreamwork will be followed by a practical demonstration, working with a participant's dream. There will be

time for questions regarding the demonstration. Guidelines for clinicians in using this technique will also be discussed. This workshop will provide participants with the basic theoretical framework as well as the opportunity to experience and apply the teaching material.

Waking Dream Techniques: Brief Description: 1. Dreamer tells dreams to guide. Dreamer comments on how they see the dream and whether it relates to anything in their life, past or present. 2. Guide comments on notable (in their view) aspects of the dream. 3. If dreamer is happy, then they close their eyes and guide guides them through the dream, stopping to find out where the different dream images seem to be held in their body along with associated sensations/feelings. 4. This can take up to half an hour. At the end of the dreamwork, the guide sums up their (own) experience of the dream and shares their insights with the dreamer. The aim is to see what is helpful to the dreamer in terms of understanding their dream and realising what it could possibly mean. Usually by this point, the dreamer realises personally what the dream means to them.

## Mythic Drawing: An Archetypal Approach to Drawing with Dreams

Keith Himebaugh

*Muskegon, Michigan, USA*

Stephen Aizenstat's DreamTending method opens the door to a world where dream images are alive, intelligent and capable of speaking with us. Rooted in the traditions of depth and archetypal psychology, this approach invites dreamers to "meet the dream in the way of the dream." Mythic Drawing continues in this spirit, offering a curriculum of artistic and psychological ideas to explore the mythic images, motifs and fantasies that live in the creative process itself. Inspiration, artistic techniques and even the media we use to draw has its own fantasy going on. The lion that prowls in the living room of the dream may also roar through the frenetic movement of a gesture drawing. In the careful strokes of a contour drawing, dwells a Pygmalion sculptor, caressing his beloved. Who is it that lives in our methods? And how can we learn to collaborate with these creative psychological forces within?

This workshop presents the essential method of Mythic Drawing, giving attendees both a broad overview and a first-hand experience of the key concepts. As an introductory offering, available to artists of any skill level, this workshop will provide simple drawing exercises and demonstrations that participants will apply to their own dream images. The presenter will use A/V projection with his TabletPC to expedite the didactic portion, allocating most of the time to drawing and interactive discussion about the creative experience. Emphasis will be placed on the process of drawing, rather than the result, respecting both the artistic and psychological authority of each dreamer. The session will begin with an invitation for attendees to share a few dream images. A brief overview of the workshop will be given to allow for any questions and concerns at the outset. A 10 minute A/V portion of the presentation will then cover the key principles. Next, the presenter will introduce a series of exercises, involving a live demonstration, about 5 minutes of drawing time and an open discussion. Exercise #1 gets

the energy going with a meditative mandala drawing technique that involves slow, flowing movements. Exercise #2 picks up the pace with a gesture drawing assignment meant to get the pencil moving faster than the mind. The Firebird will be used as a myth of drawing spontaneously. Here the Mythic Drawing logo (Firebird feather quill) will make more sense as a symbol of drawing by way of images.

Half-way through the workshop now, the presenter will introduce the core techniques of Mythic Drawing: identifying imaginal guides and embodying archetypal roles. The presenter will discuss the role played by various kinds of imaginal guides (magical helpers, mentors, angelic messengers) in mythology and folklore, drawing with his own dreams to demonstrate a few examples. Group drawing will continue as a form of active imagination with extra care given now to potentially psychoactive results. Participants will be encouraged to be on the look-out for figures who show up to guide the creative process. More time will be given here to share experiences and discuss. What happened? Any surprises? Finally, the presenter will discuss the tandem relationship between artist and subject, demonstrating how the artist is always moving in and out of archetypal styles or attitudes that we can name. How does it feel to embody a particular character? Am I a playful child? A methodical scientist? Am I a detective or explorer? Does this character know this image from the dream? After a final round of drawing and discussion, the presenter will conclude with a few remarks on cultivating an ongoing relationship with these mythic figures.

## Transformational Dreamwork: Focusing on Life Changes

Robert J. Hoss

*Cave Creek, Arizona, USA*

Many great luminaries, as well as contemporary psychologists and many researchers, have observed and theorized that the dreaming mind works, not only to restore us and help us adapt to waking life, but to transform us as individuals – to bring about a transition to a new state of being characterized by new insights and a new attitude. Dreamwork, if applied in a way that follows the natural processes of the dreaming mind, might therefore help bring about that transformation. This workshop combines the observations and theories of Carl Jung, Fritz Perls, contemporaries such as Ernest Hartmann, plus some of the latest neurological research, into a 3 part dreamworking protocol designed to follow the transformational processes observed in dreams. Carl Jung (founder of Analytical Psychology) observed that dreams contain a “transcendent function” which brings about a transition from our existing state to a new state characterized by a new attitude. Ernest Hartmann stated that dreams make new connections that help to establish our emotional sense of self and reveal new insights. Recent waking and REM state neurological studies suggest that brain centers active in REM have the capacity for: recognizing that a problem exists; developing and testing creative “what-if” resolution scenarios; and emotionally reinforcing (thus adaptively learning) from those that work as anticipated.

Dreams therefore may reveal a powerful transformative process which, if followed and extended into our dreamwork (the dream to waking continuum as Hartmann put it) can guide the dreamer on a more natural path to mental and spiritual balance, than might be determined by rational, dialog driven approaches. The dreamworking approach in this workshop therefore extends beyond simply understanding the dream by presenting a protocol designed to work with the dream in a similar manner as dreaming brain appears to do. The workshop begins with a 30 minute discussion of the supporting theory and research, illustrated by the procedure using case examples. Participants are then invited to practice the dreamworking protocol using one of their own dreams. The protocol contains three parts, exploration, discovery and closure. The exploration phase focuses on the narrative that pictures the existing state and any hyper-connected memory associations. The discovery phase employs a unique scripted role-play technique (derived from Gestalt Therapy), to reveal the emotional content and conflicts pictured by a dream image (Perls, Hartmann). The closure phase combines Jung’s theory of the “transcendent function” with supporting observation from neurological research, to explore cues within the dream that might aid resolution and closure. Where the dream is too short or unresolved, an optional active imagination approach, similar to Imagery Rehearsal Treatment (Krakow) uses the dream ending as a platform for developing a potential resolution metaphor.

The approach is aligned with the IASD Ethics Policy since all meaning from the dream comes from the dreamer. Audience target level = intermediate to advanced. Aim = threefold: training professionals; knowledge about dream research and theories; and self-awareness. Participants should bring a dream to practice the protocol with. Sharing is optional.

## Unfolding your Dream Mythology: Journey with the Fool through the Major Arcana and into your Dreams

Athena Johnson-Kolinski

*Van Nuys, California, USA*

The Major Arcana of the Tarot is a pictorial mythology of the human journey. The cards take you through the mundane, to the challenges of the dark night of the soul, to rebirth into new levels. The images of the Major Arcana and dreams are both archetypal in nature. By utilizing the cards, the subconscious can communicate with the dreamer during an awakened state through imagery, symbolism, synchronicity and the significance of the cards. The audience will have an opportunity to unfold their own dream mythology through a hands-on technique which analyzes the sequence of the dream. All levels of dreamers are welcome.

There are three parts to this workshop: the presentation on the “Mythology of the Major Arcana: The Journey of the Fool”, the interactive volunteer dream example using the Tarotpy© method, and the pairing of individuals for practice of the method on a dream of their choosing. The one-third of the workshop will be an interactive presentation on the “Mythology of the Major Arcana: The Journey of the Fool” M.A. thesis. During this lecture, participants will be walked

through the Major Arcana Tarot cards in order to differentiate their meanings, symbols and archetypal connections, as well as is how the cards interact with each other in sequential order. This basis of information acts as a foundation of knowledge for the hands-on portion of the workshop, and is the time when the Tarotpy© method and mythology layout will be introduced. The Tarotpy© method, created by Lauren Z. Schneider, allows the dreamer to personalize their layout and intuit the meaning of the card in relation to their dream reflecting on the imagery. The mythology layout will apply the use of the Major Arcana cards, as the archetypal representatives of the dreamer's personal mythology; Thus giving further insight to their dream mythology. The second portion of the workshop will be approximately 20-30 minutes. During this time a volunteer will share their dream with the audience, applying it to the method. Prior to the workshop, the volunteer will have personally: chosen the number of cards, named the placements and blindly selected the cards. This allows time for the layout to be added to the PowerPoint; the cards will not be revealed to the volunteer until the time of the workshop. The volunteer will begin first by analyzing their dream in relation to placement names on the layout and selected cards. The audience will then be able to add layers of perspectives to the cards/dream using Ullman idiolect. The example will close with the dreamer summarizing their analysis as the ultimate authority of their own dream. In the last portion of the workshop, the participants will pair off to analyze their own dream mythology. They will follow the method described in the lecture and shown as an example with the volunteer. They will personally select: a deck provided, the number of cards, the placement names and the cards blindly. Once completed, they will first analyze their own cards based on the dream before sharing it with their partner. Then the partners will take turns adding layers and perspectives to the other person's cards/dream using Ullman's idiolect. The dreamer will have the ultimate authority in what they understand as the meaning and connection to the cards. During the Q&A of the workshop, the participants may share their dream with the group and may ask for further insight into their cards.

## A Practical Process for Working with the Structure of Dreams: The CREEI Process

Eugene N. Kovalenko

*Los Alamos, New Mexico, USA*

**Introductory Summary:** The workshop will begin by asking all participants to remember a dream and to give it a title, without disclosing its content. That is, we will not work with individual dream content until all participants consider 12 standard questions about their dreams in a group setting, which can be quickly answered "Yes", "No" or "Uncertain". Dream titles and answers are posted on a prepared whiteboard or flip chart spreadsheet as the questions are asked.

Experience has shown that most participants will experience an "aha" of some kind during this initial questionnaire period before considering dream content. This process has proved to be a rapid and safe way of building community between participants who may be strangers and/or are uncomfortable in disclosing dream content. Thus, the process is designed to be experiential from the get-go, before any

explanation is given! Our motto is: "Experience first; explain later." If, after this initial group experience, there is time remaining and one or more participants feel comfortable in the group, the content of their dream(s) may be disclosed and discussed.

Kovalenko calls this the CREEI Process [Working with the Structure of Dreams], which is an acronym based on the first letters of the key words of the first five questions, which deal with the clarity of the dream, how responsive the dreamer is in the dream, his/her emotions, expression of those emotions, and interaction with other dream characters, as well as satisfaction, pleasantness, feelings of security, self-esteem, authenticity, how the dream-self helps other dream characters, and how the dream-self grows. All questions are directed at how the dream-self is behaving in the dream, rather than at any other dream character.

Through many years of experience with this technique, he has become aware of four typical dream patterns when answering these questions. These are 1.Transformative (or confirming or comforting); 2.Motivational; 3.Anticipatory and/or; 4.Traumatic. Considering such patterns for individual dreams can help the dreamer and/or counselor know how to respond to a particular dream. These patterns can be tracked over time – at night (where a dream may have several scenes), week, month, year, even decades – all of which can give greater perspective in giving direction to the dreamer's life.

Ten basic principles or assumptions about the process are: 1) Dreams are pictures of feelings that parallel waking life; 2) May be applied to any event besides dreams, whether inner or outer; 3) Content need not be disclosed (a safety mechanism); 4) Non-judgmental; 5) Non-interpretive; 6) No such thing as a bad or meaningless dream; 7) All dreams are of equal value, whether lucid or fragmentary; 8) The dreamer is the ultimate authority of the dream's meaning; 9) Dreams ALWAYS contain new information; and 10) Peace and joy can be found in any dream or event.

## Bringing the Dream to Life

George M. Leute III

*Wallingford, Pennsylvania, USA*

As therapists, our ability and willingness to work effectively with the dreams of others is an invaluable skill. Gestalt Therapy with its emphasis on awareness, presence, dialogue, and respect, is ideally suited for the psycho-spiritual nature of dreamwork. Using techniques from Gestalt Therapy and other compatible approaches, we make contact with the dream in its own territory and bring it to life. We do this by re-experiencing the dream in the present, by embodying various elements, dialoging with them, and occasionally, asking others to "become" part of a theater in which the dream can be enacted. Throughout the process, the integrity of the dreamer is respected and it is the dreamer who chooses how to approach his or her own dream and what meaning it has. In this experiential workshop, participants will have an opportunity to become familiar with the orienting principles of Gestalt Therapy and how they apply to dreamwork. Participants will learn how to facilitate the embodiment of dream images and the contact between them, how to set up a dream theater, and how to assist the dreamer through the process. In addition, therapeutic considerations, such

as contraindications for Gestalt Therapy oriented dream-work, will be presented. All attendees will be encouraged to take part in brief warm-up exercises that will assist in the embodying of dream images. One or two participants will have an opportunity to actively work on a dream of their own. In addition, all will be encouraged to participate in a demonstration of “Dream Theater”. This workshop is suited primarily for therapists although many dream group leaders will benefit from being familiar with these processes. Approximately one third of the workshop will be didactic and the other two thirds experiential.

### A Guru Powered Dream Journey: Toward a “Spiritual” Classification of Types by Intent

David Low

*Flourtown, Pennsylvania, USA*

In this workshop, participants will first engage in introspective writing to get a preliminary sense of how much their own dreams have changed, possibly in connection with milestones or other meaningful phases of their external lives. Then, to get a better initial sense of our more concrete stages of unfolding, more introspection and small-group discussion will take place around my understanding of the concept of the waking dream—an extremely common occurrence in life.

Participants will then hear about what for Low has been an extraordinary variety of sleeping dream and dream-like experiences, taking place over a 40-year journey. This journey has been “Guru-powered” in connection with a number of prominent teachers from eastern traditions, whose Shakti or Chi manifested completely new categories of dreams into his experience. It has also been impacted by childhood ADD, followed by “spiritual bypass” maturity issues in young adulthood.

Themes will be noted (especially in the dreams we will talk about), but are of secondary importance in the workshop. “Categories” or “types” refer to dream or dream-like experiences which are qualitatively different in general than the kinds of dreams one is accustomed to having. The most frequently occurring of these categories, for example, he calls “ordinary informative dreams.” Before his second initiation, these constituted 98% of his dreaming. Five other categories have manifested since, and he thinks in all great likelihood some of them roughly correspond to many other dreamers’ experiences. Low will describe their general nature, provide examples of how important they have all been on his journey, and then group them into what seems like three distinct stages of his own unfolding.

In this process Jung, Taylor, Garfield, Castaneda, Black Elk and others will be mentioned for context. Neurological categories will be briefly referenced—some of the types are obviously hypnagogic—but the discussion will focus around our stages of the spiritual journey. These stages will be discerned from differences we experience either in the types of dreams we are having, or in the themes we are dreaming about (within any one of more of those types). In the last part of the workshop, participants will do a written, post-presentation assessment these changes, and then write and talk about what they may have learned or appreciated from the workshop, and what they might further investigate as a result.

### Writing the Dream Time

Kelly Lydick

*Fountain Hills, Arizona, USA*

Writing the Dream Time will engage participants in a deep look at the symbolism of their dreams. Attendees will learn how to deconstruct their dreams to understand the structure of story and narrative that inherently lives within each of us, and from this deep well, create new written work. Each attendee should be prepared to discuss at least one dream in order to be able to participate. Within a safe workshop space, each participant will examine the symbolism of their personal dream landscape and use this information to compose written work. An analysis of symbolism, color, character structure, and narrative voice will inform the ways in which rich dream material can be used to develop meaningful new writing. Drawing from theorists Carl Jung, Erich Fromm, and Joseph Campbell, as well as the works of Janet Burroway (*Writing Fiction: A Guide to the Narrative Craft*), Christopher Vogler (*The Writer’s Journey: Mythic Structure for Writers*), and Mark Doty (*The Art of Description*), the workshop will begin with a discussion of core narrative components and possible dream landscapes.

Looking first at the entirety of their dreams, participants will discover the “plot” and “storyline” of their dream. Next, a look at color and dream components will reveal setting, theme, and the emotional content of the dream. Then, each participant will recall, identify, and write about important dream components. The use of Jung’s amplification technique will provide an expanded look at the dream’s components. Then, a written exercise about the emotional content of the dream will allow dreamers to discover their own personal dream meanings. An additional free-write specifically focused on the colors and individual components will create the “setting” of the new written work. Finally, a look at archetypes and character structure will provide a foundation for the narrative voice to be used in final written work. Small breakout groups will provide an opportunity to share with others and collect feedback on the different characteristics of archetypes. The culminating written exercise will guide dreamers to compose a brief fiction, nonfiction, or poetic work based on the discoveries made during the drafting process. At the conclusion of the workshop, each will have knowledge of how dream symbols can inspire a platform for written work across fiction, nonfiction, and poetry genres. Writing the Dream Time allows attendees to determine their own dream meanings and interpretations, while creating new written work in the genre, form, and style of their choice. The didactic portion of this workshop will comprise approximately 25% of all content.

The workshop is open to all, with no prerequisites of prior knowledge or experience with dreams or writing.

### Photographic Guidance: Incubating Waking Life Images

Bonnie Mitsch

*Walker, Minnesota, USA*

Mitsch’s personal statement of intent for this workshop: “Four years ago, I wanted to combine my two interests of

photography and dreamwork and to present a workshop at the dream conference. At the time, I pulled a Tarot card after meditation asking for guidance on some issue in my life. I wondered if instead of a Tarot card, I could go outside, see what image attracted me and photograph it. I would then look at my image as I would a Tarot card or dream image. The first time I did this, I asked if I should make a proposal to present at the conference. I then took a walk. Just when I thought it wouldn't work (no image seemed to grab my attention), I looked up and saw a broken-off branch on a tree that to me looked like a wolf. After playing with the image and looking in a book on the symbology of wolves, I came up with the meaning that spoke to me. It was the wolf as the great teacher. To me this was the confirmation I needed. From then on, I have been practicing my Photographic Guidance and have presented my workshop five times, twice at the dream conference. My practice has evolved from asking for guidance, photographing an image and then discovering the symbolic meaning for me, to trying out different "techniques" both for refining my question and for gaining insight. I have gotten ideas from Arnold Mindell (*Dreaming While Awake*), Robert Moss (*The Sidewalk Oracles*) and Robin Wall Kimmerer (*Braiding Sweet Grass*). I am continually surprised at how "the universe" speaks so directly to my inquiries as well as to other people's."

After a short meditation/relaxation, the participants write down an inquiry such as: "How do I become more secure and centered in myself?" They will then go outside and/or around the hotel and invite an image to come to them. After photographing the image, they will e-mail it to my computer. When they return to the room, the participants will reflect on their image and then share any insights they have gained with at least one other participant. Mitsch will then show everyone's photo (with their permission), on the large screen and ask them to say their name as well as the title of their image. After that, anyone who would like to share their experience with the whole group can do so as well as ask for any feedback using the expression: "if this were my image....."

The presentation will be a PowerPoint showing examples of some of her guidance questions, the images that attracted her and the insights she gained from them. After the workshop, she will print everyone's image and put them in a central location where they can pick them up. She will have a matt board with photo corners for mounting the photographs and a form to fill in on the back with their question and insights. Her Intention is to help people incubate a day time dream/image and then to receive an image related to that inquiry. Through dreamwork such as amplification, the participants will hopefully have an insight into their inquiry. Lastly, by being open not only to night time dreams/images, but also day time dreams/images, Mitsch hopes to have participants be aware and appreciate the many messages that are available.

## Drawing in the Night

Judy Pascoe

*Cheltenham, Gloucestershire, UK*

This workshop inspires participants to begin to create art work from their dreams and to find a personal approach that may connect them to the deep source of visual inspiration

offered by dreams. This approach to working with dream imagery has developed from a research MA (2012-2014) in Transpersonal Psychotherapy completed at the Centre for Counselling and Psychotherapy Education, London. Methodologies of Organic Inquiry (Clements, 2004, 2011) and Art-based Inquiry (McNiff, 1998, 2008, 2013) were used to study the transformational potential of drawing dream images. This workshop is a further development of "Drawing in the Night: creating art from dreams" offered with the support of the CCPE's Dream Research Institute in October 2015 and subsequently given at the IASD conference 2016. The focus of the workshop is the transformational potential of expressing dream imagery as art. The approach used to investigate the imagery is based on phenomenological-existential processes, so the dreamer remains in control of the image. Moon, B. L (2011).

This is a 90 minute workshop. Initially the participants will be invited to draw an image from a dream (It will be stressed that the aim of this exercise is not artistic merit). There will be 20 minutes dedicated to this section of the workshop. Following this the facilitator will demonstrate how she expects the group to work with the images (10 minutes). The facilitator will use a personal dream and image from a dream to demonstrate. Firstly, describing the dream in some detail. Secondly, identifying the intuitive process that led to the creation of the image. Thirdly, the sense of the dream and the feeling of making the image. Fourthly, the facilitator will invite the group to comment on the image; describing phenomenologically the content, i.e. the colour, the marks used, heavy/light, how large or small elements of the image appear. It will be reiterated at this point that the participants resist interpretation of the dream or image as they are working with personal material and a partner they may have not met before. Lastly (and optionally) the dreamer has the opportunity to link the discoveries made by investigating the image and note resonances to their current emotional life. (These prompts will be listed on a white board). The group will then pair up and discuss their imagery in the way that has been demonstrated. (15 minutes each person). The time will be called after each 15 minutes. In the last 30 minutes of the workshop individuals who would like to share their imagery with the large group will be invited to do so. The feedback will take the same form.

## The Language of Dreams: Poetry of the Soul

Victoria Rabinowe

*Santa Fe, New Mexico, USA*

Our dreams are the muses that come in the night. Those of us who have fallen under the spell of writing mythic reinventions of our dreams have become enchanted by the world of mystery and paradox. For those who care to look, the subtle underbelly of a dream is lyrical, harmonious and sublime.

Balanced in perfect proportion, polished with a sure eye, the organization and genius of each dream is stunning. Dreams are dagger sharp, ever on target, never off key. Once opened through creative writing, each dream reveals its perfect pitch. Our nightly dreams are the repository of our deepest memories and feelings. They call to us from the innermost center of our being. They touch us in our tenderest places with the depth of our longing, our joys and our sorrows. They enchant us with euphoria, they arouse our

passions, they frighten us, they inspire us, they fill us with wonder. Yet, the dreams of the night are not easy to decipher. To reveal complex messages, dreams speak to us in metaphors, symbols, paradoxes, and shifting shapes. Consequently, we must learn to translate the language of dream images with our imaginations not with rational systems of logic. When we reenter the dream landscape through literary adaptations, we are meeting Psyche in her own language. Through the practice of writing of poems, we can learn to decrypt codes and unravel riddles. Wild stories of the night invite us into a world where we have permission to give voice to indefinable yearnings, inexpressible anguish, indescribable beauty and ineffable ecstasy.

To step across the threshold of a dream with a pen in hand is to enter a world of enchantment. Intuitive, reflective writing offers us a chance to experience inner vision with the wonder of a child and the sophistication of a master. The power of dream poetry helps us to transcend the primeval fear of the unknown. It can be painful work, but it produces a strong vibrant portrait of our souls. Our dreams bring stories of blood as well as inspiration, death as well as life. Dreams are often about our dark forces, having very little to do with beauty. Yet, the despair that stems from the struggle of the soul, colors our dreamwork with gut wrenching authenticity. The expressive arts provide a mirror image of the shadowy realms with all their treasures. What we have kept inside is invited to come out. By creatively releasing our emotions, overwhelming feelings can be purged in a healing and wholesome way. Creative dreamwork gives us permission to feel what it might be like to be free from impurities and cleansed in spirit. We can flush our wounds with words. Writing with humor and pathos can shift our perspective. Freed from the restraint of holding back, we can emerge restored, renewed and revitalized.

## Bad Dreams Are Good: Plumbing the Shadowy Depths of Our Dreams

Susan Reintjes

*Chapel Hill, North Carolina, USA*

For most of us, a bad dream is unpleasant and frightening. To awaken abruptly with a pounding heart is not something we consider desirable. Likewise, to recall a dream where we are violent or sadistic is disturbing. However, these uncomfortable dreams can help us work through deep fears and shadow desires without endangering ourselves or others through real-life dramatization. Since dreams do not arise from the conscious egoic mind, they may hold subtle and positive messages that are at first unrecognizable. By examining carefully and respectfully the subtle messages of an uncomfortable dream, hidden talents and resources as well as patterns of self-sabotage can be uncovered. In the dream world, a death can be positive and even a murder is not taboo. It may bring to light a part of self that has served its purpose and is ready to be shed or cast off.

James Hillman's work with dreams offers new ways to approach dream analysis to preserve the specialized and symbolic vocabulary of the unconscious. We will thoughtfully and respectfully look through Hillman's unique lens at examples of disturbing dreams that are volunteered by participants and culled from the presenter's own dream

practice. Each participant will carefully examine the symbols of a disturbing dream (or symbol, if preferred) through art, journaling, and discussion. Each participant will learn a technique to voluntarily address a fear through ordering a dream for promoting healing.

The workshop will begin with a brief description of the fundamental differences in the style of dream interpretation of Jung, Freud, and James Hillman. This portion will last 10 minutes. Examples from Susan's personal and clinical work will follow to illustrate Hillman's method of dream interpretation along with her own three adjectives method of dream analysis. This portion will last 15 minutes. In the experiential portion of the workshop, emphasis will be focused on utilizing the work of James Hillman and his soul-making depth psychology to interpret a dream or symbol. Techniques used will include artwork, journaling, and the use of dream tarot cards to evoke a symbolic image for participants to explore the techniques without having to share a personal dream. Dyads will be employed for part of the discussion time. This portion will last 95 minutes. Dream interpretation will be included. The dreamer is the ultimate authority of the dream's meaning.

### Resources

*Dreams and the Underworld* by James Hillman, 1979; *Man and His Symbols* by C.G. Jung, 1964; *On Dreams* by Sigmund Freud, 1914; *Third Eye Open* by Susan Reintjes, 2003.

## Listening to End of Life Dreams: A Gift for Care Givers and Families

Monique Séguin

*Pincourt, Quebec, Canada*

Monique has worked in a hospice for 15 years as a palliative nurse. Listening to the dreams of her patients is part of her approach. Monique offers conferences in Québec and other parts of Canada to promote the importance of using dreams in a palliative milieu. In her personal life, she has always tended her own dreams. In 2001, she had a turning-point dream in which she was visiting a woman who was in pre-terminal phase of dying. The woman told her a dream about a yellow bus. This dream made such an impression that in 2002, Monique changed jobs and started working at the West Island Palliative Care, near Montreal. This gave her the opportunity to hear dreams of the dying. She could pay attention to their scenarios, the most common metaphors, the feelings. Progressively she began to use listening to dreams as a tool to improve communication with the dreamers and families, and to guide them in their ultimate journey. She observed and collected different stories from her work experience and wrote a book with Nicole Gratton, *Dreams and Death*.

This workshop is based directly on Monique's contact with patients and families. She will demonstrate how she listens to the patient in a very simple way so that the questions are not perceived as a threat. She will demonstrate listening in a respectful way, always remembering that the dream belongs to the dreamer. The goal is to listen, knowing feelings are precious. She will demonstrate how to ask permission either of the patient and or family to share the dream with co-workers or future presentation. The workshop is for all audiences, but is especially helpful to palliative care and

other healthcare workers as well as families and caregivers who face end-of-life situations. The audience will have time and space for questions and sharing personal experiences. It is hoped that the workshop will contribute to the growing interest among hospice workers around the world in understanding the benefits of listening to dreams at the end of life.

## Understanding, Exploring, and Resolving Nightmares: Clinical, Cultural and Ethical Perspectives

Alan Siegel

*Berkeley, California, USA*

Using IASD and APA ethical principles, we will explore working clinically with dreams including non-intrusive and culturally sensitive interpretation, directive and reductive versus multidimensional and eclectic approaches, and awareness and sensitivity to spirituality, gender, age, disability, substance abuse, physical and sexual abuse and trauma and crisis issues. Ethical aspects of interpreting spiritual, predictive, PSI and lucid dreams, will be explored with an emphasis on understanding and respecting cultural differences regarding the nature of dreams, dream symbolism and dreams and healing. Vignettes for discussion will be drawn from publications, the presenter's clinical experience, and from participants during discussion and experiential exercises. This workshop is intended to partially fulfill licensing renewal requirements for mental health and health professionals.

Issues that will be covered include: The promise and perils of using a single theory versus an eclectic approach, working with therapist or dreamworker blind spots, subjectivity and counter-transference, varied approaches to understanding characters in dreams, fixed versus metaphoric interpretation of symbolism, potential disempowering aspect of emphasizing "expert interpretation" and potential empowering benefits of collaborative approaches, understanding and respecting timing of interpretations and sensitivity to defense mechanisms and emotional fragility.

Exploring dreams in psychotherapy can transcend cultural barriers, build rapport in therapy and provide a vehicle for exploring sensitive issues related to acculturation, cultural identity and beliefs about the nature of dreaming. Therapists must continue to be sensitive to cultural, religious or other beliefs especially when they are different than the therapist. Posttraumatic nightmares pose a special challenge and require special handling due to potential ethical violations that may occur when abuse or trauma are based on concrete versus metaphoric interpretation of dreams.

Cautions about interpreting recovered memories will be balanced with consideration of the enduring imprint of trauma in the ongoing and recurring dreams of trauma survivors. Personal and cultural beliefs and practices about precognitive and other PSI dreaming phenomena take many forms and sharing these dreams may improve rapport and engagement. Clarification of your beliefs and increased knowledge about PSI dreaming will help psychotherapists and dreamworkers prevent insensitive responses and interpretative strategies.

Enthusiasm for particular schools of theory and interpretation such as Jungian, psychodynamic, cognitive, human-

istic, transpersonal or others, may provide profound insights but may also make practitioners vulnerable to reductive or directive interpretations that fit the theory but miss the emotional situation and unique issues of the dreamer. We will look at how to balance the strengths of interpretive approaches with their potential ethical pitfalls.

## Numbers in Dreams

Doris H. Snyder

*Kinnelon, New Jersey, USA*

The primary purpose of the workshop is to present the notion that numbers are archetypal images in dreams. The workshop will present theory of numbers as archetypes and practical tools for tapping into this wisdom. 1. Overview of the power of numbers and their lost wisdom; 2. Discussion of numbers as archetypes; 3. Ways number may appear in dreams; 4. Exercise to connect with your own wisdom; 5. Overview of meaning of numbers across history and culture; 6. Group sharing of their number dreams; 7 Conclusion.

## Working from Within: Re-entering Dreams to Explore What They May Be Asking For

Christopher Sowton

*Toronto, Ontario, Canada*

Introductory summary: Can you re-enter a dream that you had yesterday, last week, years ago? If you can, you may find it is still alive and relevant. In this 90 minute participatory workshop we will explore a dreamworking technique that is almost completely non-interpretive. In this method we do not focus what the dream means; we focus on what it wants. We discover what it might want by going back into it and exploring its potentials from within. We will begin by re-entering two famous historical dreams from the early days of psychoanalysis— one is the dream of a patient of Sigmund Freud, and the other is a dream of Carl Jung's. After practicing the method with these two dreams you will be invited to select one of your own dreams and re-enter it. You may find that it still a living thing that has more to tell you, or ask of you.

This workshop will present a practical dreamworking method suitable for people to use with their own dreams, and also well-suited for helping other people explore a dream. In this method the dreamer is always the ultimate authority on the personal meaning of the dream. The central technique involves the use of the dreamer's imagination to re-enter the dreamscape and generate new possible outcomes.

Detailed sequential summary of the presentation: Introduction: In the first 20 minutes the method (called Re-enter and Re-imagine) will be briefly explained and the 5 steps outlined. This will include a brief review of similar re-entry methods such as Imagery Rehearsal Therapy, used widely in the treatment of PTSD nightmares. Also the most commonly encountered problems with the use of this method will be outlined along with suggestions for dealing with these problems. Part1: Practicing the Method: In the next 30 minutes two famous historical dreams will be used to give

participants a chance to explore the method while working together. The first example is the burning house dream of Freud's patient Dora. The second is Carl Jung's dream of the stallion pulling the log. This will be a chance to practice using the 5 steps of the method together: Step 1-choosing a work point. Step 2, Re-entering the dream at that point and freezing the action; Step 3- Generating a possible new outcome; Step 4--imagining that outcome happening; Step 5- Coming back out of the dream and considering any insights that may have arisen from the work. Part 2: Applying the method with our own dreams: In the next 30 minutes participants will be invited to select one of their own dreams to work with. The presenter will guide participants through the five steps of the method. In the final stage of this work participants will be invited to record and share any insights that may have happened during the experience. Conclusion: In the final 10 minutes the floor will be open for discussion and questions.

### Incorporating the Co-Creative Paradigm into Your Dreamwork Practice: Beyond a Structured Approach

G. Scott Sparrow

*McAllen, Texas, USA*

The co-creative paradigm of dream theory and practice has its origins in the work of Rossi (1972), the phenomenon of lucid dreaming, the adoption of this paradigm into clinical practice by the presenter and his associates, and the empirical work of Kahan and others who have firmly established that dreamers are capable of waking-style metacognition.

This workshop briefly reviews the foundations of this paradigm, including the premises that 1) normal (non-lucid) dreaming as an interactive process between a responsive and reflective dream ego and the emergent dream imagery, and 2) the dream outcome is co-determined or co-created experience. By shifting the focus in dream analysis away from content to interactive relational process, a counselor can view the dream in such a way as to support the goals of contemporary therapy. By adopting this paradigm, he or she can assist clients in discerning the dream ego's responses to the dream content, and evaluate how these responses influence the overall experience and, by implication, parallel waking relationships. Such an approach is congruent with the client-centered, competency-based aims of many schools of modern therapy, and thus may result in a more widespread adoption of dream analysis by psychotherapists. Sparrow has previously introduced a systematic, structured approach to implementing this paradigm--called the Five-Star Method--but in this workshop, he will be focusing on two essential dimensions of the co-creative paradigm; that is, the process narrative, and the reciprocal exchanges between dreamer responses and imagery changes. Participants will take part in a small group workshop (following an introductory presentation) designed to help them to effectively implement these essential dimensions co-creative dreamwork in a limited time frame.

### Dreams of the Black Madonna and the Divine Feminine

Bonnie Tarwater

*San Diego, California, USA*

'The Black Madonna Within' us, as well as under the earth and within all life forms is making manifest in dream symbols at this historic time of ecologic and spiritual crisis for our human species. The goal of the workshop is to learn more about how 'She' who is in us and is reaching out to us in our dreams. We will be invited into loving intentional relationship with her. Bonnie will share a dream like vision she had as a child when she went down deep into the earth into a tomb at the Dormiton Abbey in Jerusalem. She experienced a statue come to life, a sleeping woman woke up, a dead woman came to life, a wooden woman turned to flesh. This has become a guiding metaphor for Bonnie's psycho-spiritual life and vocation. Attendees will be invited communicate with Her and will be encouraged to wait for Her response. We will have facilitated discussion about what wisdom she is giving us individually and collectively. She, who is called by many names, God/dess, Mother Earth, Mother Nature, the Black Madonna, the divine feminine is reaching out to us and sharing her feelings, instincts, intuitions and creatureliness. We will unearth and cultivate Her wisdom as we consider how the Black Madonna or 'sleeping beauty' is waking up and appearing in dreams and visions at this historic time. This workshop is welcome for all. This workshop will begin with a power point of art work from dreams and visions of the divine feminine, including dream images from Tatyá Mato's book, *The Black Madonna Within*.

Attendees of the workshop will participate in a guided mediation into an inner sacred sanctuary of the earth and will be invited to make a symbol of this experience with art supplies that will be supplied. Participants will practice communicating directly with their dream symbols and will be asked to make a concrete commitment on how to honor Her wisdom. Facilitated conversation will encourage participants to explore how to use dreams for psycho-spiritual healing and transformation as we consider that what we have done to the earth, we have done to ourselves. How can we be in more intimate relationship with Her in order to have a raising of consciousness as a human family.

### Testing an App for Audio-Transcribed Psychological Reports

B. van Dam

*New York, New York, USA*

Introduction: Testing the method of a mobile app's comedic reminders, audio, transcription, and commenting features for efficiency, report quality, and effectiveness for dream researchers, Jungian therapists, psychology professors, mental health clinicians, Alzheimer's researchers, and drug researchers. Discussing test results and potential advancements.

Presentation Basis: Testing if the method of a mobile app's comedic reminders, audio, transcription, and commenting features can solve report quality problems encountered by dream researchers, Jungian therapists, psychology profes-

sors, mental health clinicians, Alzheimer's researchers, and drug researchers, including findings of some studies being "based on brief dream reports that are clearly hasty or half-hearted productions" (Domhoff, 1996, p. 49) and dream journals' legitimacy in large and "better samples" (Domhoff, 2016). Discussing test results and potential advancements.

**Sequential Presentation Summary:** Testing if the method of a mobile app's comedic reminders can attract participants to a reporting platform; audio and transcription can be more efficient for the participant and expert; analytics and social sharing features can motivate participants to record reports; and commenting can facilitate communication and clarification before session or collection period. Discussing test results and potential advancements.

**Workshop Methods:** Method demonstration and guided app testing for collecting psychological reports will be used during the workshop. No dream interpretation will be performed.

**Sequential Approach and Encouraged Workshop Activities:** Attendees will be encouraged to test the app, audio record a report, input analytical data, save a report privately, analyze audio report playback and transcription, invite someone to view reports, respond to any clarification comments, export reports to a designated, scientific or academic data collector, and discuss test results and potential advancements.

## Discover Hidden Beliefs in Your Dreams

Janet Wahl

*Albuquerque, New Mexico, USA*

This workshop combines the Ullman Dream Appreciation Process with the ThetaHealing® Technique. The purpose is to find and change limiting subconscious beliefs. The Ullman process, highly structured, ensures dreamer safety: 1) the dreamer is in charge, 2) only the dreamer knows the meaning of the dream and can stop the process at any time, 3) leading questions are not allowed. These steps are outlined in *Discover the Messages in Your Dreams with the Ullman Method*.

The ThetaHealing Technique uses a theta brain wave state (as in REM sleep and hypnosis). The theta state allows access to the subconscious mind which controls automatic bodily functions, creativity, emotions, and holds memories and beliefs from our lives as well as those from our ancestors' lives. See [www.thetahealing.com](http://www.thetahealing.com).

**Assumptions:** Both ThetaHealing and some dreams occur during a theta brain wave state and access the subconscious mind. Dream images and metaphors represent parts of us (C.G. Jung). These parts include beliefs to keep us safe, a function of the subconscious mind. Therefore we can find and change beliefs revealed in dreams by using ThetaHealing digging and feeling work.

**Dream Digging Process:** Record your dream before getting out of bed. Note date and context. Note feelings in the dream, not the feelings about the dream dictated by the waking, conscious mind. Identify metaphors and actions.

For each metaphor and action, assign Characteristics and Feelings. Begin with the basic feelings of "sad, mad, glad, and afraid" if you have trouble associating a feeling with a metaphor. Make "I" statements for each characteristic and feeling. "I" statement, subconscious language, is literal. Use

simple active verbs, present tense. Avoid:

Negatives; Put "no" at the end of the statement or use "without"; Double meanings, puns, jokes; Future and progressive tenses; "Try"—a contract to fail; "Need"—focuses on the lack of something; "Can"—but will I?

Muscle test the "I" statements to verify a subconscious belief. Stand preferably facing north. Say, "Yes," and you should rock forward. Say, "No," and you should rock backward. If you rock in the opposite direction, drink some water. Body must be hydrated to muscle test correctly. Say the target belief in your first language. The result is what your subconscious believes not necessarily what your conscious mind believes. Use ThetaHealing downloading and digging processes to replace beliefs that no longer serve you.

Because the length of session is limited, members will bring a dream, identify dream metaphors, and assign feelings and characteristics to each metaphor. They will construct "I" statements for each metaphor and

muscle test for verification. If time permits, one dreamer will share his dream, and the group will offer more ideas in the "if it were my dream...." Because changing the beliefs is beyond the scope of this presentation, opportunities for further work will be provided.

## Using Your Dream to Source Your Creativity

Kelly Sullivan Walden and Joan Gelfand

*Topanga, California, USA*

**Introductory Statement:** Join the dreamers who have honed breakthrough dreams that led to artistic, musical and literary success in the waking world. Facilitated by Northern California (dream) poet and writer, the workshop will present practices for bringing your dreams to light as a poem, short story, or novel! Did you know that most of the greatest contributions and advancements in science, medicine, religion, and art have been accomplished through the portal of a dream. We all possess the tools to transform a dream into creative gold. Here's how: A: Amplify the Ambrosia—Identify the dream's most poignant image or strong feeling. Meditate on the image and exaggerate it until it feels alive. B: Become the Bull's Eye—Write from inside the vortex of the dream. With eyes closed, allow the sensation of the dream to inspire words to the page. Write without editing. C: Craft—Once you have at least a page or two, it's time to polish your creative diamond. Embellish and edit superfluous words and add color. In this workshop, Kelly Sullivan Walden and Joan Gelfand will share key learning points from their own creative experiences. They will share proven methods that shed light on dreams to teach participants how to dreams into life-changing creative works.

The workshop will begin with a brief review of notable artists and thinkers who have been inspired through dreams. Kelly and Joan will provide key tips for mining dreams related to each story. •They will walk participants through the ABC's. •Guide the group on a brief meditation to demonstrate "A" (amplify the ambrosia) and help them recall a dream image. •To experience the "B" (become the bull's eye) we will provide participants 10-15 minutes in silence to write free form from within the feeling essence of their dream. •To experience the "C" (craft) participants will spend the next 10-15 minutes polishing and editing their piece. •Afterward, participants will pick a partner with whom to share

their creation. During the writing period Kelly and Joan will walk through the room and offer guidance and support. Those who wish to share their dream-inspired creation will be welcome to share in front of the group. For people who are open to feedback from the facilitators, Joan will offer craft and poetic expertise, Kelly will offer dream work and publishing expertise. We will end with 15 minutes of Q&A. Call to action: We will encourage our participants to share their dream writings in either/or: 1. The next dream volume of "Chicken Soup for the Soul: Dreams and Premonitions" 2. Invitation to submit to Joan's next dream inspired poetry anthology.

## Dream Goddess

Kelly Sullivan Walden

*Topanga, California, USA*

We all experience the play of archetypes within us when we are awake and when we are asleep...yet mostly this happens for us unconsciously. However, when we consciously view our dreams (and our lives) through "Goddess Glasses" our lives can become more balanced, fulfilling, and empowered. \*Note: By definition, this class may be mostly for women to learn about themselves, but men will also learn something about themselves and the women in their lives. Since all archetypes are like bouillon cubes of information, when we recognize our patterns and bring awareness to the archetypes that run our lives and our dreams, we begin to quicken the awakening/awareness process within ourselves. As we do this we find ourselves at choice (as opposed to simply being the victims of our habits, ruts, and self-perceptions). With awareness followed by slight behavioral adjustments, we can find ourselves experiencing greater appreciation of ourselves and those around us.

Personal background: "I was introduced to the goddesses when I was ten years old. My sister Shannon shared Jean Shinoda Bolin's book, *Goddesses in Every Woman*, with me and we quickly began to identify the play of the goddesses in our lives. Our mother was a quintessential Demeter (mother goddess). My fifth grade teacher, Mrs. Bickford was most definitely an Athena, with her strict work ethic and lack of nurturing qualities. My sister Shannon identified with Persephone (the wayward daughter), since she was always drawn underground in her cave of a bedroom, to draw, paint, and write poetry, while I was off exploring my inner Aphrodite, obsessed about what color lipstick looked best and how to attract the attention of the cutest boy in school. Since my sister and I shared a psychic bond, deepened by our tandem dreaming experiences (sharing dreamscapes, dream characters, and dream themes) we would often discuss and interpret our dreams through "Goddess Glasses". Through Goddesses Glasses we could gain a glimpse into which goddesses was battling whom for attention, who was usurping all the glory, and who was being relegated to the closet. Fast forward 38 years...I've been leading dream workshops and Goddess workshops now for the past twenty years, and in the last year experimented with blending these two areas of fascination: Dreams + Goddesses = Dream Goddess. In so doing, I stumbled upon to discover a very powerful combination. I've learned that this work wasn't just something for my sister and I, but something universal."

Detailed Sequential Summary of the Presentation: •The class will begin with a centering prayer that leads to a meditation that acknowledges each participant as the ultimate authority of their dreams and their experience. •Kelly will introduce herself and how she came to this work. •Followed by an explanation of the 7 primary Greek Goddess Archetypes. •Discussion of the tell-tale signs of "Goddess Sightings" in night dreams. •Participants will identify which goddess is their "primary" (the one they resonate with most). •They will also discover their Shadow Goddess (the one Om they resonate with least). •Discussion of simple practices to "add a drop" of the missing/closeted goddess in order to awaken them in life and in dreams. •There will be paired sharing and journaling in between the teaching of each goddess followed with period of Q&A. •Each participant will leave with an "action plan" to create space in their life for their shadow goddess, to inspire their most whole-souled expression.

## The Transformation of an Archetype: Dark Light and the God-Image in Dreams

Melinda Ziemer

*Dorchester-on-Thames, UK*

As a psychotherapist and dream guide, Melinda Ziemer has noticed that both clients and therapists tend to fear the appearance of darkness or blackness in dreams, associating this with shadow elements of the personality or death. Much of her therapeutic work has focused on developing the client's capacity to feel safe 'in the dark' – the unknown or mysterious aspect of dream content that may be described as 'darkness', 'the void', 'black light', 'dark luminescence' or 'dark light' in dreams, including lucid dreams.

"Darkness within Darkness, the gateway to all understanding"—these enigmatic words of the Tao de Ching suggest the mysterious nature of Dark Light. These words also bring to mind the negative cultural and spiritual associations with "blackness" that block us from seeing the "light" within the darkness.

This workshop, open to those with an interest in the topic, explores and revises the revelatory development and experience of the "color" black in our dreams. Participants will be invited to consider their own attitudes towards darkness in waking life—both positive and negative—and to consider the origins of these attitudes. They will then be invited to share in small groups a brief dream illustrative of their relationship to darkness. This exploration of darkness will be followed by a brief historical overview of attitudes towards the archetype of dark light, described in wisdom traditions as well as in transpersonal psychology. Participants will track the development of a dreamer's capacity to not only see but also to relate dynamically to luminous darkness in a series of four brief dreams. The selected dreams demonstrate how the relationship between the dreamer and the emergent luminosity affects the dreamer's inner world and waking life. We will explore the life context of such encounters and the impact they have on waking physical reality.

Melinda's approach to dreams involves a practice that she calls 'Lucid Surrender™'. She is particularly interested in the power of dreams when, within the context of dark luminescent imagery, the dreamer consciously surrenders to

the awareness that 'I belong to more than myself'. Psychologically, this can involve a transformation of the individual's God-image.

Important questions for consideration in this workshop include: What stages of development emerge in relation to the appearance of dark light? Whereby are they hindered? How does Lucid Surrender influence this development? How do people successfully integrate such experiences? How does it affect their God-image? How can therapists work with this process? To explore and respond to these questions, this workshop will provide participants with the opportunity to take part in a visualisation of an archetypal dark light encounter. This will be based on a dream re-entry technique called the Waking Dream Process, developed by Dr Nigel Hamilton.

Following this, participants will be invited to share their dreams and experiences. In all cases, the dreamer will be the "ultimate authority" on their experience as we wonder together what we encounter in the dark light of dreams.

## 4. Clinical Topics

### Shamanic Waking, Lucid Dreaming: A Novel Intervention for Depression

Debra D. Carroll

*Albuquerque, New Mexico, USA*

**Introductory Summary:** This paper will review the author's development of the use of Shamanic Waking, Lucid Dreaming SM as a modality for use in counseling and an intervention for affective disorders. The author also will present the research she is developing to demonstrate the efficacy of Shamanic Waking, Lucid Dreaming as an intervention.

**Basis for presentation:** For nearly 30 years the author has been helping clients, using the shamanic modalities of entering voluntarily into a dreaming state, bringing back the insight from the dream, and in creating art, music and ritual drama inspired by the dream or dreams. She has used these modalities with clients with unresponsive depression, unresolved trauma, history of self-harm, anxiety and unresolved anger, eating disorders, and with dually diagnosed patients. Anne Germain's work restoring normal sleep and dreaming cycles with military survivors of trauma found that healthy sleep and dreams are vital to mental and physical resilience. Dr. Germain's findings may indicate why voluntary, waking shamanic - or non-ordinary - dreaming has helped restore psychological resilience in individuals with difficult diagnoses. The Shamanic Arts Dreaming Research Project aims to study the efficacy of Shamanic Waking, Lucid Dreaming (SWLD) as an intervention for depression, and whether a relationship exists between waking, lucid non-ordinary dreaming and healthy nighttime sleep and dreams.

**Detailed sequential summary of presentation:** Brief history of the author's experience with cross-cultural shamanism and non-ordinary states of phenomenology. Brief history of the development of the modality. Define Shamanic Waking, Lucid Dreaming. Description of the use of the modality and past results. Brief exploration of possible relationship between voluntary, non-ordinary dreaming and restoration of

nighttime sleep and dreams. Explore whether such a relationship could account for improved functioning, resilience and health among past clients who have used SWLD. Brief description of progress in development of an open trial and plans for clinical trials to demonstrate the efficacy of the modality, using the Hamilton Rating Scale for Depression as a method of measurement.

### The Power of Intention

Laurel Clark

*Manly Heights, Missouri, USA*

Do dreams just happen or do we cause them? Maybe it's a bit of both. Learn how your intention can help shape your dreaming. You can become more purposeful and powerful in remembering dreams, participating in group dreams, and receiving guidance from your inner/spiritual dreaming self. The classic Vedic text known as the Upanishads declares, "You are what your deepest desire is. As your desire is, so is your intention. As your intention is, so is your will. As your will is, so is your deed. As your deed is, so is your destiny." An intent is an aim, something you want to accomplish or achieve toward which you direct your attention and will. Since dreaming seems to be a largely intuitive endeavor, are we interfering with its natural process by deciding and determining what we want to accomplish with dreams? This seems to be an important question in considering the power of intention. Laurel describes how you can focus your mind on tasks like remembering dreams, awakening easily at a given time of day, or finding your hands in a dream for the purpose of lucid dreaming. You can also focus your intention on dreaming for particular purposes like global healing, peace of mind or peace in the world, aiding a friend or personal healing. Intention seems stronger than wishing for a particular dream and wanting it to happen. Forming a clear and focused intent is an art and science. This presentation describes how the conscious mind's intent cooperates with the subconscious mind's responsive dream. It shows the importance of creating a purposeful intention and to form and how to prepare your mind to receive the dream in response. Laurel shares some of the ways she has used her own dreams for particular purposes like creative inspiration, lucid dreaming, personal and global healing, and describes how to condition your mind to form intentions for dreaming.

### Dream Scripts for Tweens: Reaching Youth by Making Dreaming a "Selfie"

Barbara O'Guinn Condron

*Windyville, Missouri, USA*

A coming of age tale, *The Nutcracker*, is the centerpiece we'll use to illustrate how six universal elements of story are used for group instruction and private counseling. Mapping Clara's dream enables us to see how a nightmare shape-shifts during these formative years of physical puberty and Kundalini awakening. The theory of the classic elements of story applied to dreams as a framework for instruction, skill, therapy has a 40 year history of application across all demo-

graphics. This presentation introduces mental constructs for critical thinking at a time (ages 7-14) when the youth is experiencing body evolution through puberty.

The Nutcracker endures because it is a story that people can relate to on many levels. It is a classic story. The Nutcracker's popularity across all ages, cultures, socio-economic, races, attests to the archetypal nature of the story. It is a story with universal appeal. Stories that are passed on from generation to generation are created by universal elements. These elements are characters, plot, time, place (setting), theme, and conflict. These same elements arise anytime human beings dream. Dreaming becomes a language all its own, a means of communicating ideas and aspirations. Dreaming opens our potential, moving us forward in our lives, expanding our awareness of who we are and our place in the universe. A language organizes reality. A language shapes perception. A language enables meaning to rise through experiences. Any verbal or written language can be said to be cultural, linked to place and time. The story of the Nutcracker was written by a German and his story is set in Germany. It was the father of Russian ballet and one of Russia's most famous composers who gave the story wings. This integration of story-telling is the heart of our night time dreaming. The story telling involves our senses, attracting our attention. It inspires us, lifting memories to anchor wild imaginings. This curious blend of 'thens' enter our 'now' and new awarenesses are born!

This is what The Nutcracker tale has done for generations of readers, viewers, musicians, dancers, directors,— across all cultures. It is a universal story told in a language anyone can understand. Our night dreams are alive! When the lights come up on our inner stage, characters appear. They speak and move. They think and plan. They interact and plot lines are formed. Scenes change, often abruptly. Inside. Outside. On earth. In heaven. On land, in the air, or in the sea. Themes emerge. Archetypal themes that resonate in every human being. By mapping Clara's dream the "moral" of her dream comes to light. This approach is a personal lesson emphasizing that the dreamer is the one to say what her dream means. What is true for all of us as we read her dream is how a nightmare can shapeshift into letting go of the things of childhood and beginning to dream about growing up. This elucidates a seventh element of story that unleashes the creative power in dreaming characteristic of the rise of Kundalini energy.

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## Dreaming Autoimmunity: Exploring Dreams in Patients Suffering Autoimmune Diseases

Fulvio D'Acquisto and co-authors Nigel Hamilton and Melinda Ziemer

*London, UK*

**Introductory summary:** A great deal of undocumented evidence suggests that patients suffering from autoimmune disorders often experience very vivid dreams during the development of their disease. This highly emotionally charged material is often mislabelled as a transitory 'reflection' (or secondary manifestation) of an unstable physical and emotional condition. As a consequence of this 'bias', patients find difficult to share or disclose their dream experiences in medical settings. What is even worse is that the dismissal of the patient's dream experience can cause an extra level of burden on the patient's quality of life. Previous studies on guided imagery, an essential aspect of the waking- dream technique, have been proven to have immunomodulatory and therapeutic effect in patients suffering immune disorders. Despite this and the large body of evidence for the healing effects of dreams in people suffering from a wide variety of illnesses, there are no studies that have performed a systematic exploration of dream content in patients suffering autoimmune disorders.

**Basis for the study:** In this research study, we have tested the hypothesis that dream exploration might provide a significant physical and emotional support to patients suffering autoimmune diseases. The main objective of this project was to test the hypothesis that dream exploration could support the emotional wellbeing of patients suffering from autoimmune diseases. The main question we have been trying to address is whether dreams

in autoimmune patients hold a particular meaning to the patients. The main aim of this study was to explore the dreams of patients suffering from autoimmune diseases and to provide emotional and psychological support to these patients. The ultimate goal of this project was to improve the quality of life of these patients by giving them the opportunity to share and explore their dreams. The ambition of this project was to provide evidence that dream exploration has an added therapeutic value to patients suffering autoimmune diseases as a mean to heal the split between soul and mind thus providing a betterment of their physical conditions.

**Detailed sequential summary of the presentation:** Several patients showed interest in the project and the majority lived outside of the London area. Social media and patient-participation groups played a key role in publicizing the study and recruit potential participants. Three selected autoimmune patients were involved in the study and were subjected to five one-to-one non- structured psychotherapy sessions where transpersonal approaches including the waking dream technique were used. All the three volunteers enrolled in the study reported some psychological benefits and one of them also showed some physical improvement regarding the management of the disease. Analysis of the transcript interviews from this single case suggested a possible link between the rebalancing of the masculine and feminine and the physical betterment of the participant. All participants gained some useful insights and emotional benefits from the exploration of dreams. In addition to this, one participant showed some significant improvement in her physical

condition. None of the participants wanted to continue the work as a group and they all expressed the wish to continue the work on a one-to-one basis. These preliminary findings might help to lay the foundations for a new field of research called transpersonal health psychology. Future studies are needed to validate the hypothesis that transpersonal approaches might provide an added therapeutic value to current established pharmacological therapies for the treatment of patients suffering from autoimmune diseases.

## Dream Interview Method

Gayle Delaney

*San Francisco, California, USA*

It is so tempting to help too much ... to give suggestions for interpretations, to think we are wiser than our dreamers about their lives. The history of dream interpretation is shot through with intrusive, presumptive interpretations proffered by the Wise One." In Delaney's presentation on the key elements of the Dream Interview Method, she suggests it is much more fruitful to use the device and the discipline of setting up a dream interview in which both the dreamer and the interviewer pretend that the interviewer comes from another planet and is interested only in the dreamer's perspectives. When working alone, the dreamer plays both roles. Learning how and when to ask the best questions most likely to elicit surprisingly clear metaphoric connections to the dreamer's life takes much practice and much discipline. This Dream Interview Method and its rationale is based upon her 1971 recognition that the words we use to describe our dreams before interpreting them lead to solid interpretive metaphoric bridges. Delaney's doctoral studies, her work and analysis at the NYC and Zurich C.G.Jung Institutes, reinforced a desire to avoid traditional interpretations, and work with Albert Ellis, Loma Flowers, and others spurred her development of the Dream Interview Method. Her teaching practice, devoted entirely to the "secular" analysis of dreams since 1974, has, of course, been her constant teacher. In ten minutes, she shall present the outline of the Dream Interview Method (DIM), its rationale, and one or two brief examples.

## Projective Dreamwork Tools and the Expression of Compassion

Darlene DeRose and Carol Held

*Walnut Creek, California, USA*

Advances in biological and neurological mapping have allowed scientists to identify the neural centers that support compassion. Neuroscientist Rick Hanson, who describes the neurological basis for compassion in his book *Buddha's Brain* (2009), claims that "to be truly compassionate, you must first feel something of what the other person is going through. You must have empathy...." He then identifies three neural centers which are activated in an empathetic response. System one - mirror neurons - allows us to "feel" what another is experiencing through actions. System two - the insula and anterior cingulate cortex - allows us to "feel" what another is experiencing emotionally. System three - the prefrontal and temporal lobe structures - allows us to

"track" the thoughts of another person. Referring to the collective power of the three neural systems, Hanson claims that they "...help you understand, from the inside out, what it is like to be another person."

In a previously published article, Darlene DeRose theorized that the process that group members engage in during projective dreamwork activates the same neural systems described by Hanson. When a dreamer shares his or her dream, mirror neurons (system one) are activated in the group members. The listeners/observers imagine the dream actions, and experience them as though the dream events are occurring to them in present time. The insula and anterior cingulate cortex (system two) is activated when the dreamer (or other group members) consciously describes the emotional content of the dream while sharing, and unconsciously convey emotions through nonverbal means (such as physical actions or facial movements). These verbal and nonverbal cues allow the participants to "feel" what the others are feeling. Finally, the prefrontal and temporal lobe structures (system three) are activated when dream group members offer their thoughts by describing their imagined versions of the dream. Activation of the three neural centers during the projective dreamwork group process thus stimulates and strengthens empathetic response in the participants. This suggests that the projective dreamwork process and its tools may be a way to develop empathy and become more compassionate. But can the tools be used in waking reality? If so, can they enhance the expression of compassion in daily life, thus contributing to social transformation?

In December 2015, a group of experienced dream workers assembled to conduct an action research study and test the theory in a research setting. The research question was: How do the tools of group projective dreamwork impact the expression of compassion? The focus of the research was on use of the tools in waking reality. Three core findings emerged from the study. The first finding is that some tools used in projective dreamwork provide greater support than others in the expression of compassion. The second finding is that the use of these tools led to a shift in perspective about the nature of reality and the nature of self in the participants. The third finding is that participants changed their behavior in waking reality in situations calling for a compassionate response.

This presentation is appropriate for all audiences. We will explore the neurological basis for the claim that projective dreamwork tools strengthen and stimulate the expression of compassion. We will describe the methodology used in the study (action research); identify which dreamwork tools were tested; describe the actions undertaken by study participants; and highlight the key findings. We will also explain how individual art reflections unconsciously contributed to the study and revealed multiple layers of meaning.

## Integral Dreaming and the Complex Ecology of Dreams

Daniel Deslauriers

*San Francisco, California, USA*

Integral Dreaming proposes a holistic approach to dreaming that respects the complex ecology of dreams: How to be with dreams in a way that best reflects the multifaceted

nature of our being. Integral Dreaming challenges single theories and invites us to review our assumptions about interpretation and our perspective towards dream practice. It takes an evolutionary perspective towards dreaming, by inquiring in the very purpose of dreaming at large, and the purpose of each particular dream in particular. It encourages practitioners to integrate science, phenomenology, creativity, and the body within the dreaming experience.

After briefly introducing the core principles of Integral Dreaming, the presenter will focus specifically on the philosophy of practice that informed Integral Dream Practice. Integral Dream Practice (IDP) is an approach that emphasizes the dreamer's creative participation, reflective capacities, and mindful awareness in working with dreams. He will give a brief example of how IDP employs creative modalities in the creation of meaning.

## Focusing Dreamwork

Leslie Ellis

*North Vancouver, British Columbia, Canada*

Leslie Ellis will summarize the basic process of focusing dreamwork and describe how its attention to the bodily-felt sense differentiates it from other forms of working with dreams. She will provide a clinical example that illustrates how this method can be used to work with PTSD nightmares. The basis of what Dr. Ellis will be presenting is a theory for working with dreams and the body which was developed by Dr. Eugene Gendlin, who has been recognized by the APA for his lifetime contribution to psychological theory. The presentation will summarize the chapter on Focusing Dreamwork in *Working with Dreams and PTSD Nightmares*. Following a brief introduction, the steps of focusing dreamwork will be described: including finding help and bias control. A clinical example will be used to demonstrate the method and specifically its use in working with nightmares. There will also be a brief description of Dr. Ellis' research into the use of focusing dreamwork for treating the recurring nightmares of those suffering from PTSD. Target audience: Of interest to all, especially clinicians; intermediate level of understanding ideal.

## Dreaming the Collective Unconscious

Judy B. Gardiner

*New York, New York, USA*

This experiential dream series shifts us into a higher consciousness as we transition from concern for survival of self to survival of the species. Pointing to the dream's ability to recognize the distinguishing features of our individual and collective destinies, the term "cosmic dreaming" was born. According to Jung, a relative degree of certainty is reached only in the interpretation of a series of dreams in that the basic themes are better recognized than in an individual dream. Cosmic dreaming demonstrates that repetition and connectivity of fragmented dream images and themes conceived in a timeless realm are such that if entangled in a quantum system, they remain connected. Like the Roman God, Janus with his dual faced image, our dreams can

look backward and forward simultaneously, time past and time future. This bidirectional potential shows that dreams can reach a broader domain suggesting that the telepathic dream spans across space; the pre- and retrocognitive-dream, across time.

Populating the author's dreams for two decades with scientific jargon unfamiliar to her, four historical figures of science mentored her in a range of disciplines including optics, astronomy, geology, chemistry, physics, neuroscience, etc. Subsequent research validated the material. Issued in a life-saving message for humankind was a collective warning of environmental and ecologic disaster. Her study suggests that the collective unconscious informed this experience by unifying science and spirit while teaching the syntax of the dream. A PowerPoint presentation examines the decoding of dream-encrypted metaphors and the dual unfolding of dreaming-waking consciousness. David Bohm's quantum theory incorporates features analogous to the nature of dreaming: consciousness: complementarity, observer and observed, non-locality and interconnectedness.

Dream fragments when stored in visual memory demonstrate through a process of associative recognition how a web of interrelated associations is formed. Illustrated are rudiments that teach us how dreams of personal concern can expand to transpersonal discovery in a realm of wholeness opening to a global worldview in which we are all a part. This personal-transpersonal aspect of dreaming was realized in collaboration with Dr. Montague Ullman. Physicist David Bohm's implicate order of wholeness led Ullman to a theory based on the relationship of quantum physics to dreaming. Ullman's work centered on the personal aspects in dreaming, whereas the author merged the personal with the transpersonal, demonstrating that the theoretical and experiential were complementary. The depth, detail and frequency of the communications increased exponentially as the capacity to see across time expanded. This model of an integrated structure reveals an underlying methodology, in which the existence of the Collective Unconscious provides a foundation for scientific inquiry.

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## Dreaming of Rebirth: The Intersubjective Nature of Dreaming

Dan Gilhooley

*Bellport, New York, USA*

Introductory Summary: Three interrelated dreams by two different dreamers are presented as evidence supporting an Intersubjective psychoanalytic Model of Dreaming in contrast to Freud's conflict-based Intrapsychic Model of Dreaming. One of these three dreams is what Jung called a prospective "big dream." Recognizing that this dream was created from mythic and religious knowledge he didn't possess, the dreamer asks, "Who created this dream?" The dreamer concludes his dream was created with what Grostein describes as a "preternatural psychic presence," or what Bion calls "Absolute Knowledge." While the first two dreams possess qualities demonstrating merged mental

states of three individuals, this big dream reflects an intersubjective merger with a meta-human psychic presence. An Intersubjective Model of Dreaming proposes several revisions to Freudian dream theory: The conscious-self certainly possesses well defined edges in space and time, and distinct boundaries between self and other. Although mental and physical autonomy are characteristics of consciousness, they are not characteristics of the unconscious. Intersubjective aspects of dreams, reflecting merger of two or more minds, demonstrate that dreams are more than intrapsychic self-generated hallucinations of an autonomous dreamer. An Intersubjective Model of Dreaming proposes that within the unconscious there is no autonomous mind. Therefore, the unconscious dream-self is both “transpersonal” and “trans-temporal.” Dreams are mixtures of the mental states of Self and Other, and this is one of the evolutionary values of dreaming. An Intersubjective Model of Dreaming hypothesizes that dreams emerge from a field of mental/emotional “forces” experienced by multiple dreamers. Secondly, if the big dream presented here is based on mental contact with an Other outside the self possessing mythic knowledge, that means the dream-self participates in an unconscious world that is not his own. Unconscious contact with mythic Absolute Knowledge suggests that this portion of the dream world possesses an enduring reality independent of any individual dreamer’s mind. If this is true, such dreams are formed from perceptions of another mind or of a dream-world independent of the dreamer. Dreams have traditionally been described as “journeys into another realm.” An Intersubjective Model of Dreaming proposes that this is a real, rather than illusory, property of dreaming.

**Basis for Presentation:** Psychoanalysis evolved during the past century from Freud’s emotionally detached interpretation of a patient’s intrapsychic and instinctually motivated behavior into a study of the intersubjective relationship between analyst and analysand. Since 1950 the assumption of a hermetically sealed, isolated mind that forms the basis for Freud’s Intrapsychic Model of Dreaming has slowly been abandoned in favor of an intersubjective conception of mind. By contrast, psychoanalytic dream theory has not similarly evolved, and many psychoanalysts reflexively apply Freudian dream interpretation drawn from an intrapsychic model of the unconscious no longer considered valid. Adoption of an Intersubjective Model of Dreaming would shift psychoanalysts’ understanding and use of dreams. Instead of seeing a dream as an intrapsychic expression of a dreamer’s conflict-laden repressed wishes, the analyst would consider the dream to be representative of an intersubjective field of mental and emotional forces that are emerging from and impinging upon the dreamer. Furthermore, the analyst would see him or herself, and the treatment, as existing within this same field.

**Sequential Summary of Presentation:** The presentation begins with dreams dreamt by two individuals on the same night which demonstrate shared qualities. The second individual’s dream makes reference to a “big dream” previously dreamt by the first dreamer. This “Dream of Rebirth” is then presented and analyzed. The analysis of these three dreams forms the basis for the author’s proposed Intersubjective Model of Dreaming.

## The Professional Dreamer: How and Why Dreamwork Is Good for Business

Tzivia Gover and Justina Lasley

*Northampton, Massachusetts, USA*

Despite the stereotype of dreamers as idealists who lack practical skills and training, the truth is that there are proven, effective methods for bringing the benefits of dreams and dreamwork into a wide variety of professional settings. In fact, there is a long tradition of dreams providing inspiration to scientists, artists, innovators and people in nearly all professions and walks of life. Thus, dreaming not only nourishes individuals, but it also nourishes the community. Today, dream workers are bringing dreaming into the world in a variety of ways that are enhancing the lives of dreamers and the people with whom they work, live, and play.

In this workshop, authors and dream experts Justina Lasley and Tzivia Gover will share their experiences and anecdotes from their students and those of colleagues who have incorporated dreams and dreamwork into their professional lives and businesses. They will provide participants with tools for working with individuals and groups. They will use a PowerPoint presentation to introduce information about how to work with dreams with individuals and groups, dreamwork ethics, and resources for dream professionals. They will then use experiential techniques to allow participants to brainstorm ways they might apply this knowledge to their own businesses, as well as to create business plans that address nuts and bolts issues from marketing to pricing. They will draw on their personal successes as dream professionals as well as various other resources including up-to-date research in the fields of dreamwork and business success strategies to give participants the information, skills, confidence, and inspiration they need to bring dreamwork into their field.

In particular, Justina Lasley 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, and developing business skills that will allow one to move into the business of dreaming. Tzivia Gover will discuss how she has incorporated dreams into her work teaching English and Writing in community college settings and to non-traditional low-income students, and how dreams have informed her work as a poet, author, public speaker, workshop leader, and more. They will also share success stories of others who have brought dreams into various professions including health care, the arts, psychotherapy, spiritual counseling, coaching, and science. They will then lead exercises for participants to help them create a business plan, conduct market research, find practical support, and develop a diverse audience to bring their belief in and knowledge of the power of dreams to the public in a way that is meaningful and effective. In particular, they will include information on:

- The proven benefits of dreamwork.
- Examples of dreamwork being used in various professions from psychotherapy to science to the arts.
- How to successfully use marketing tools to find the right clients for your dreamwork business or dream-related programs.
- Resources online and in print for becoming an informed and effective dreamwork profes-

sional. Also included will be tips for getting the word out through marketing tools such as printed materials, social media, advertising, and more. Throughout the Workshop, they will emphasize the importance of adhering to IASD's ethical guidelines, and will uphold those standards throughout the workshop.

## Dream Incubation: How to Program Your Dreams and Find Solutions During Sleep

Nicole Gratton

*Montreal, Quebec, Canada*

Dream incubation is an active way to enter into relationship with our dreams. This practice dates to antiquity. In ancient Greece, it was used in temples dedicated to Asclepius, the Greek god of medicine and doctors, to obtain guidance, resolve a problem, or even to heal various illnesses.

In our day, dream incubation is also possible to practice on your own thanks to autosuggestion, nourished by a sincere desire and a noble intention. The goal of dream incubation is to help you obtain the maximum benefit from your sleep that provides inspirations and solutions. You can then compose your own requests in order to obtain results adapted to your needs. By inducing dreams in this way, you can find effective ways to take advantage of the multiple benefits of creative sleep. To induce a dream, simply formulate an affirmation or a dream intention about some concern of the day. The intention takes the form of a positive phrase. For example, if my professional life does not meet my expectations, I would choose the following intention: "Tonight I will know what can make me happier at work." Another possibility would be: "Tonight, I will find out a way to improve my happiness at work." To increase the chances of obtaining a significant dream, I will write the chosen intentions in my dream journal. This act of writing recruits the capabilities of the right brain, which visually retains the requests in order to find a solution through intuition and global vision. Also, by writing down our request, we focus better on the point to be clarified. This has the effect of encouraging the success of an induced dream. Working on your dreams can become a very enjoyable game. Take the dare, have this adventure! With this approach to your exploration, you have the chance to verify the benefits of studying your dreams. You can proceed at your own pace, find a better understanding of the self, and discover your infinite potential for growth.

## Deep Dreaming with the Unified Field via a Transpersonal Dream Group Practice

Diane Greig

*Vancouver, British Columbia, Canada*

Feel the inspiration and transpersonal consciousness of the Unified Field shining through on both the individual and collective levels!

In this presentation, Greig will review the process, structure and principles of using her Transpersonal approach to dream group sharing and outline the co-creation process witnessed with the Dreamtime/Unified Field using dreams, dream/life narratives and artwork. Also, as the facilitator, she

will discuss the benefits, highlights, and the key elements of dreamgroup longevity.

For the past eight years, dreamers in western Canada have come together in a Transpersonally facilitated dream sharing process to work with dreams in face-to-face monthly sessions. Within the first year it was evident that a collective and archetypal narrative was forming, *The Call of the Dreamtime*, (presented at IASD, 2012). Within five years of dreaming together, each member wrote their dream/life narrative demonstrating exciting and new understandings about the nature of reality and their personal archetypal dream pattern demonstrating that this was directly related to the dream sharing experience and its integrative approach.

In the last few years, greater awareness and observations of the Dreamtime/Unified Field have enriched dreamers lives, freeing members further from old acculturated assumptions and presumptions; validating a new reality as threads of individual and collective connections bubble up from the Dreamtime.

## Dreamwork with Creative and Art Therapy Methods

Johanne Hamel

*Sherbrooke, Québec, Canada*

This PowerPoint presentation will illustrate different creative and art therapy methods to work with dreams, using images and actual examples of clients working with those methods. These methods provide different means to achieve understanding of the existential message of a dream, allowing for implicit information from the brain to surface and contribute to meaningful growth. This presentation is mostly based on Mrs. Hamel's clinical experience with clients working with dreams in art psychotherapy, in her private clinical practice. Jill Mellick also published two books on creative methods that provide some theoretical basis for this presentation. Illustrated creative and art therapy methods may include mind mapping a dream, positive art, collage, dream reentry with art, dream story writing, dream color exploration and others. This presentation is opened to all, and especially to art therapists and psychotherapists.

## Protocol Combining Dreamwork and EFT for Emotional Stress Reduction

Robert J. Hoss

*Cave Creek, Arizona, USA*

Recent research is beginning to support psychological theory that dreams tend to focus on salient, unfinished emotional issues. As such, dreamwork has become an important means of quickly and effectively identifying a critical emotional issue or conflict, as opposed to peeling away at surface-level problems and emotional layers until the critical issue surfaces. While dreamwork is useful for identifying or experiencing inner emotions, unless it is part of a more encompassing therapeutic process, dreamwork by itself does not necessarily deal with those emotional conflicts or reducing the barriers to progress that they impose. An emotional stress reduction protocols such as EFT (the

Emotional Freedom Technique) on the other hand, provides a relatively simple approach for reducing the stress reaction to an emotional memory or complex once the condition is identified. By integrating the two disciplines, using specific approaches which complement each other, both identification plus reduction of emotional barriers and stress can be affected.

This bridging of disciplines may also have a natural neurological synergy. While dreams appear to reflect the nocturnal processing of unresolved emotional issues, involving the limbic system among others, EFT targets similar centers in the brain with methods intended to reduce emotional stress and anxiety. EFT applies tactile pressures to the same system as with acupuncture, which with acupuncture has been shown in various research studies to produce a calming response in the amygdala which theoretically plays a role in altering or extinguishing emotional response patterns formed by earlier trauma.

The talk will describe combining a scripted Gestalt based dreamworking technique as well as a specific EFT protocol, into a dreamworking protocol designed to: 1) reveal the emotional conflicts the dream is dealing with; 2) reduce stressful reactions to those emotional memories permitting the dreamwork to more effectively move forward; 3) then once the stress is reduced, go back into the dream to determine how the dream itself (or our unconscious mind) was attempting to resolve the conflict – so that we can apply that knowledge to a waking life resolution and “next steps” for progressing beyond the situation. The description will include some of the supporting research as well as a brief case example to help illustrate it.

### Their Dreams Intertwined: An Experience of the Dream Group

Katarzyna Kaminska

*Katowice, Poland*

The paper presents a process of one year of work with the Dream Group. It's completely based on Kaminska's practice. Working for many years as a psychodynamic psychotherapist with her patients, she was trained to analyze the dreams according to the psychoanalytic theory and the Jung theory. She made clinical use of the dreams and observed the dream function in patient life. All the time, she observed many puzzling phenomena regarding dreams: the interchange of dreams between two people, dreaming about facts of another's life, and the communication of the dreams. She, for all her life as well, had a lot of dreams and became a Dreamworker. So she decided to create the Dream Group for observing such phenomena. The Group had to be small (maximum 7 people), not therapeutic, with people who just dreamt. She had to both conduct the group as well as be a participant in the group. The Group came into being. We started to meet in a regularly. In her paper, she presents the process of the work of the Dream Group during one year. She describes the phenomena that happened in the Group, the individual process of dreaming by the participants, the experiences of the synchronicity and meetings of the unconscious, and the common group process. She will demonstrate how dreams can communicate with each other and how they can affect themselves. She

will try to explain how it occurs according to Jung theory of collective unconscious, and describe the group's efforts “in searching for the common dream”.

### Dream literature as a Vehicle to Foster Dreamwork: Challenges and Opportunities

Patricia Kilroe

*San Leandro, California, USA*

This presentation delineates how the study of dream literature can serve as an effective vehicle to introducing college students to dream studies. Engaging with dream literature can also create a ripple effect that sparks students' enthusiasm for personal dreamwork and creative dream projects. Basis: Education.

Detailed sequential summary: At the presenter's institution, an art and design college where international students constitute over 30% of the total student population, students majoring in an art or design discipline must also follow a rigorous liberal arts course sequence. The second-year writing courses include an introduction to literature, and they are themed according to the faculty member's interests. The presenter's course theme is dream studies. Many international students are unfamiliar with western literary genres and western ideas about dreams, so designing a course that introduces literary forms and dream content to international art and design students is challenging. Some students hear the names Sigmund Freud and Carl Jung for the first time in the presenter's course. The course readings acquaint students with the best-known dream theories and science; essays about artists and others who have used dreams for inspiration in their work; and selected poetry, stories, novels, plays, and films about or inspired by dreams. Students are also introduced to the topic of dream interpretation, which they are keenly interested in. They learn about several well-established approaches to dream interpretation in western psychology, and they are encouraged to research and share information about dream interpretation practices in their first culture. This project is a welcome learning experience for everyone in the class, a unique opportunity for the first-hand sharing of cultural customs.

As for literature, in reading a novel such as *The Manual of Detection* by Jedediah Berry, *Alice's Adventures in Wonderland* by Lewis Carroll, or *The Strange Case of Dr. Jekyll and Mr. Hyde* by Robert Louis Stevenson, students learn about narrative elements, the hero's journey, archetypes, and the thin lines between dreaming, active imagination, and waking reality. They also learn about the creative process—how a writer shaped a story based on a dream, for example, or how the writer used a dream as a plot device. These encounters help inspire students to decide on their final project, a work in a medium of their choice based on one or more dreams. Finished projects have included artist's books, comics, short stories, poems, paintings, films, illustrations, sculptures, jewelry, architectural models, and photographs. The opportunities afforded by the course curriculum and the student population thus lead to positive outcomes: Students from around the world are introduced to dream studies, students learn about dream practices in a variety of world cultures, and student creativity is fostered through projects based on dreams. In effect, the curriculum enables students to ac-

quire techniques for working with their own dreams, which is the core, if implicit, point of the course. In this presentation, sample works from literary genres will be employed to illustrate these points (poem, short story, novel, essay, play, film) and sample student projects will be shown.

### Research 101 for Dreamworkers: Basic Research to Support Your Work

Justina Lasley [Discussant], Kelly Bulkeley, Jayne Gackebach, Tracey Kahan, and Michael Schredl

*Mt. Pleasant, South Carolina, USA*

Dreamworkers are often prevented from working in organizations because they don't have the research to support the positive effects of dreamwork. Even when found, research is often in complicated jargon that neither the dreamworker nor organization understand. Dream researchers will share simple and clear facts and figures to help open doors to dreamwork in communities, i.e. hospice, counseling, PTSD, prisons, and churches.

Often Dreamworkers are prevented from doing their work in organizations and corporations because they don't have access to the research to back the positive effects of dreamwork. Even when research is found, it is often in complicated jargon and graphs that neither the dreamworker nor organization can understand.

A panel of researchers, who are committed to the positive function of dreams, will share simple and clear facts and figures that will help you open the door to work with dreams in communities, i.e. medical, PTSD, hospice, counseling, prisons, and churches.

The panel will consist of well known dream researchers who will share information that could be easily used by dream workers to promote their work with hospice, the medical community, counseling centers, PTSD programs, prisons, community outreach programs, etc. The jargon will be layperson friendly – something that does not lose the listener in research jargon and graphs.

The panel members will present information about research that supports dreamwork practices. They will also suggest ways that the information can easily be obtained and shared in proposals.

- How does the scientific study of dreaming help university students (and others) take dreams seriously in their personal lives?
- Do findings in the field of dream research translate into dreamwork practice?
- How might studies that show dreaming is a learnable skill (or set of skills) inform dreamwork practices?
- How can new technologies for analyzing dream content support dreamwork practices?

The forum will provide time for Q & A with panel members, as well as conversation and sharing from the attendees. Whether your interest is in Dreamwork or Research, we want you to join in the conversation. Come and listen or share your experience, suggestions and questions. Specific links to research will be provided.

### Humanistic Dreamwork

Jacque E. Lewis

*Santa Fe, New Mexico, USA*

The Ullman Method of dreamwork was developed over a period of years by psychoanalyst, Montague Ullman, now deceased. Jacque Lewis, Ph.D. will explain the Ullman Method, a humanistic approach for working with dreams. This method is dreamer driven and the rights of the dreamer are always respected and considered of utmost importance. It is most often used in small groups although it can be done one on one. The Ullman Method can be facilitated by a therapist in a clinical setting or by a peer in an informal dream group. It is a four stage process, involving a series of steps. Each of the stages, and steps, will be outlined for attendees, offering a basic overview of the method. In addition Dr. Lewis will explain the ethical underpinnings of the approach. This presentation is meant for those new to dreamwork, as well as seasoned dreamworkers.

### Meeting the Psychopomp: An Oneironaut's Journey into the Underworld

Linda H. Mastrangelo

*Ben Lomond, California, USA*

In this presentation, Linda will be exploring ancient mythology, her personal psychopompic dreams and how these nightly journeys parallel with her ancestors and their dream practices.

Dream practices/cultural research: From the Greek psychopompos meaning the "guide of souls", a psychopomp (creatures, spirits, deities or even humans) is one who can travel between worlds. Mythology is rich with these figures! In ancient Greece, Hermes (Mercury for the Romans) is known as a psychopomp or guide for the dead, shuttling shades into the Underworld like a fluttering beacon of light. In Nordic mythology, Odin, Freya and the Valkyries were also a psychopomps who escorted the Dead into Hel. In ancient Egypt it was the Jackal-headed Anubis and in ancient Persia it was the deity, Mithra. There is also Kwan Yin, a Chinese deity who assists those in grief and ancient British Goddess, Elen of the Ways, a horned goddess who guided travelers and recently deceased to other realms.

In this presentation, Linda will be exploring dreams where she is assisting medicine elders with psychopompic rituals like healing and ushering the dead or helping families grieve their recently departed. In many cases, she never met these elders and the deceased in waking life or the ceremonies/tools they used. Through research into ancient cultures, she will also be exploring the myths of the psychopomp and the parallels of these nightly journeys with those of her ancestors and their dream practices. Finally, she will demonstrate how one can use these practices to support their own personal growth and professional work. It isn't surprising that she chose to engage in grief work in waking life as a psychotherapist, helping families who are experiencing their own initiations through grieving their departed loved ones while exploring both the gifts and woundings in their ancestral lines.

## The Wisdom of Dreams: “Forged by Fire, Crossing the Threshold”

Deborah Putman

*Surrey, British Columbia, Canada*

The Pacific Northwest Dream Group/Community is the incubator for writing Putman’s narrative of dream exploration. Creatures who cohabit our world arrive prominently in her dreams, as well as in her daily life. From a hedgehog to a lioness, stories expand to sustain, heal, and to seed a transformative period for her. A cycle surfaces where dreams lead to artworks, images to words. A potential book chapter emerges that travels a trajectory of discovery, illness, awareness, recovery, and regeneration. Putman will discuss this in relation to paintings and drawings from this time period.

Visual art, nature, and dreams offer worlds of innovative encounters. Days are full with art making in the forms of painting, drawing, mosaic, installations writing, and currently creating collaborative land art using natural materials gifted from the local land. Dream inspirations dance throughout her work.

The animals arrive, a parade of domestic, wild, and archetypal creatures, heralded by an actual falcon landing at my back door. A lone hedgehog soon appeared in a dream. Llamas attempt to break into her studio in the dream “Intruders”. Seduced by their charm, she paints their portraits in honour of their individual spirits paralleling a multitude of human portraits. This esteemed painted menagerie of chickens, turkeys, llamas, deer, rabbits, coyotes and a hedgehog crowd the studio walls; all animal eyes peer directly at guests who venture into the studio.

Visual explorations of our sense of place in this world, the land we inhabit, the cycles and synchronicities, continue to transform me through my dream/life/art experiences.

## Development Life Cycle Method

Alan Siegel

*Berkeley, California, USA*

During times of crisis and trauma, as well as expected life transitions, such as beginning or ending a relationship, facing illnesses, changing jobs or dealing with loss, dreams can be a valuable resource for problem solving. Exploring Turning Point Dreams, reveals unconscious and developmental symbols and themes unique to each transition. We will explore some of the unique dream themes linked to early childhood, pregnancy, marriage, divorce, trauma illness and approaching death. The dreams will be linked to key developmental issues that must be understood and resolved to successfully navigate the life passage. This 10-minute presentation will provide an overview of the theory and specific examples from three different life transitions as well as briefer descriptions of unique themes linked to three other transitions. Examples will be drawn from research, clinical practice and theory. The target audience for this presentation is at the introductory or intermediate level for professionals or the general public, interested in understanding a developmental lifecycle perspective dreaming.

## Audio Recording Your Dreams: How Close Can You Get and What Will You Find?

Chyrese Soubasis

*Portland, Oregon, USA*

Dream recall is the most important aspect of any kind of dreamwork; we care about our ability to recall dreams in order to investigate and understand the possibilities of who we are. Dreams play a crucial role in our evolution and exploration of consciousness, individually and collectively. It is of utmost importance then, to practice recall. But what is required of us to preserve the knowing of our dreams? How can we know our recall has improved? And what can we do with the information we receive?

The starting point with the presentation is an explanation that the presenter’s objective of audio recording was simply to preserve any dream memory so that it could be written down later. But this stop gap measure turned into an automated system; that of instinctually recording the dream as it played or in the moment of waking. This will outline how the practice of audio recording evolved, bringing more clarity and detail to dreams. These details are distinctions in emotional quality occurring at certain times of the night, variations in articulation such as real time accounts, capturing phrases or poems or story lines, a complex understanding of personal symbols, a deep connection to dream-time guides, and the ability to decode dreams in the moment. Those will include examples of my own dream recordings.

Additionally, the presenter would like to explore the link between the time of recordings (via time stamp) with brain wave states which assists in identifying individualized patterns of sleep. This can isolate certain types of dreams, which can be fun to detect, such as downloads of concepts and dream messages. As practice develops, more insight becomes available to the dreamer, doors and windows open to the inner being, and recall improves as the dreamer expands. She will share how these discoveries took her into further investigation. Audio recording can produce a vast library of dreams very quickly. And when we have access to the details of themes, places, beings, or concepts provided by this library, we begin to ask ourselves how we can receive more openly? How can we be more prepared for entering this dream space? Diverging from customary journaling, she started organizing dreams not by date, but by events, categories, places, and concepts, revealing what she proposes is a map of multidimensional exploration. This map is an expanded version of the self; it is who we are holistically, complimentary to every aspect of life. We all have the ability to explore these mysteries within us and by observing it we become more open to it. In terms of broader implications, she will profile the probability of dreams as an astral projected state, and as such, we can utilize forms of astral technology to summon or imbue dream time guides, persons, fantastical beings, or objects, with consciousness to help us develop a relationship with them, either real or notional. Perhaps this will take us further into piercing the veil between dream state and waking.

## The Five Star Method

G. Scott Sparrow

*McAllen, Texas, USA*

“Using Dream Reliving for Alleviating Distress Caused by Nightmares, and for Inducing Greater Awareness and Responsiveness in Future Dreams.” Since doing his masters thesis (University of West Georgia, 1974) and doctoral dissertation (William and Mary, 1982) on lucid dreaming, and writing the first book on lucid dreaming in North America (A.R.E. Press, 1976), Sparrow has developed an approach to dreamwork that revolves around analyzing and troubleshooting the dreamer’s global response set to the emergent content. Based on the phenomenon of lucid dreaming, and the work of Ernest Rossi, he introduced the view that dreams—lucid and non-lucid alike—are indeterminate from the outset, and unfold in real time through the reciprocal interaction between the dream ego and the emergent content, toward a co-created outcome. From this standpoint, nightmares are a participatory event produced, in part, by reacting to emergent content in non-facilitative ways. Dream Reliving was originally a lucid dream induction method that he developed in the 70’s, and then tested in his dissertation research. Subsequently, he began using it in psychotherapy as a cognitive, imaginal intervention for improving or resolving the “incomplete encounter” of the original dream by guiding the dreamer in reliving and modifying his or her original responses to the distressing dream content, with the goal of alleviated the distress, and preparing for greater awareness and responsiveness in future dreams. In this presentation, he will briefly introduce the co-creative paradigm and contrast it with a content-focused analysis, and then describe the steps of introducing dream reliving in a therapeutic dreamwork setting.

## The Trajectory from Trauma to Transformation: A Long-Term Dream Series in a Survivor of Kidnapping

Shanee Stepakoff

*Farmington, Maine, USA*

This presentation focuses on a series of dreams that took place in a woman who had been kidnapped at gunpoint at age 19. Five years later, she began recording her dreams on regular basis. Many contained images and words related to kidnapping and guns. These dreams continued over the course of the next 30 years, at the rate of approximately 3 per year. Some were classic post-traumatic “nightmares” that replayed features of the original trauma and woke the dreamer abruptly in a state of fear, but most were not. Rather, the majority of the dreams arrived at a natural narrative conclusion and reflected the mind’s efforts to come to terms with specific aspects of this traumatic event.

For example, some dreams dealt primarily with the dreamer’s fear that a similar form of harm would happen to her in the future. Other dreams dealt with her awareness of the ways that her family members suffered as a result of the kidnapping. Still others dealt with the dreamer’s experience of having a gun held to her head and of her consequent expectation that she would be shot and killed. The dream

narratives hinted at the mind’s efforts to repair itself in the aftermath of trauma. Some of the dreams appear to have arisen autonomously through the psyche’s own mysterious timetable for healing, whereas others were stimulated by events in the dreamer’s environment in subsequent years—events that re-stimulated the dreamer’s memories and feelings about the kidnapping.

Using qualitative analysis of the dream reports, it is possible to draw inferences about the ways that the dreamer’s psyche has endeavored to repair the harm caused by this act of violence. In particular, in the final five years of the series, the dreams were increasingly characterized by themes of healing and wholeness; an attitude of forgiveness toward the perpetrator; and a sense of completion and of having prevailed in regard to the event. These positive themes contrast sharply with the earlier images of fear, victimization, and trauma. The progression of images and narrative themes that is discernible in the dream series may represent the psyche’s natural trajectory toward wholeness. Such a view would be consistent with Jungian psychological theory, particularly in regard to the idea that there is an archetypal healing potentiality within the psyche. Alternatively, the observed evolution in dream imagery and narrative outcomes may be understood as an achievement of successful psychotherapy.

The presenter will narrate selected passages from approximately 20 dream-reports that illustrate the above-mentioned points. Drawing on the insights provided by these examples, it is possible to argue that when a major traumatic event occurs during childhood, adolescence or young adulthood, the unconscious will continue to grapple with this event over the course of the individual’s lifetime, but with indicators of evolution and progress that evince the mind’s capacity for healing.

It may be that in cases of chronic PTSD in which repetitive nightmares do not change or abate over time, the conditions for healing have not been met, in particular the establishment of a reliable, caring relationship with a therapeutic figure and the creation of a safe space in which to process the trauma. Conversely, it is possible that when basic conditions are met (e.g., safety, a caring relationship), with the passage of time the psyche will undergo transformation in the direction of wholeness and self-repair in a manner akin to the process by which the body repairs itself after a physical injury.

## Transpersonal Dreamwork

Jeremy Taylor

*Fairfield, California, USA*

All dreams, including nightmares, are always, at one important level, totally personal to the dreamer, while at the same time revealing recognizable, repeating patterns of symbolic form and implication, (patterns which Carl Jung called archetypes of the collective unconscious). It’s useful to address these multiple personal and transpersonal layers in the same narrative.

The term “transpersonal” points to the experience of the dream itself being both personal and also beyond the personal in its deepest genesis and furthest implications. Whenever anyone shares a dream memory, those who hear it have no choice but to imagine our own version of the origi-

nal dream experience. By definition, this imaginative effort always includes our own unconscious preconceptions and patterns of attention – that is to say, projections growing out of and reflecting our own life-experiences, conscious beliefs and convictions, and all our less-than-fully-conscious evolving attitudes and unresolved issues. This unconscious material often enters our waking mind masquerading as objective thoughts. In fact, even our seemingly clear thoughts and opinions are inevitably subjective due to our own ever-present unconscious projections.

Even more difficult to see is that our dream emotions (which seem so “real” and unquestionable in the dream) are ultimately just as symbolic, multi-layered, and over-determined as all the other elements that swirl together to create the experience of the dream itself. This is particularly true in the case of nightmares. The unusually intense and negative emotions that ultimately define the nightmare form regularly turn out, upon closer and more extended examination, to be symbolic placeholders for other thoughts, feelings, and states of self-awareness.

These as-yet-un-manifested states of awareness are almost certain to arise into waking consciousness when the next step toward psycho-spiritual health and wholeness that the nightmare is so urgently promoting has evolved sufficiently to become more habitual and speech-ripe. The archetypal connection between nightmares involving death and the fear of death, and the imminent achievement of predictable developmental milestones in the lives of young children is as reliable as it is in the case recurrent nightmares of post-traumatic stress disorder (PTSD) experienced by adults. Even the frightening experience of the dream ego’s own death (to say nothing of the deaths of other figures in a dream), regularly heralds that a successful effort to achieve greater emotional, psychological, and intellectual maturity is well and truly under way in the dreamer’s waking life.

In Taylor’s experience, (which comes from many decades of professional work with dreamers of all ages), death in a dream is the most statistically frequent and theoretically reliable indication that the dreamer is involved in a process of intense psycho-spiritual growth and change in waking life. This change is so profound that only the metaphor of death – (that is to say, the complete symbolic removal of life energy from a particular, less-than-adequate expressive form of the dream ego, or other projected aspects of the dreamer’s self represented by other figures in the dream) – is sufficient to adequately reflect the importance of the liberation and transformation of those life energies into new, healthier expressive possibilities – possibilities that the dream itself is depicting dramatically, and simultaneously manifesting and encouraging through direct experience in the dream. In his experience, such transformations of feeling are among the most reliable indicators of success in unpacking any dream – particularly dreams which initially appear in nightmarish forms.

### Maslow’s “Grumble Theory” and Dreamwork: Examining the Needs Expressed in Dreams

Susan Turner Gabrielle

*Penn Valley, California, USA*

This presentation will examine the results of the researcher’s heuristic study in which she provided narration of five to ten

of her dreams from the recent past, as well as some possible meanings using dreamworking techniques. These were employed to determine whether there were recurring themes within a series of dreams, and where those themes might fall on Maslow’s hierarchy of needs. The hierarchy, which has been used in a variety of ways and across disciplines for many years—from business to nursing—more specifically looked at the concept of Maslow’s “grumble theory,” and whether the theory may be applied to dreamwork, in which thwarted needs may appear more often in dreams as indicators for needs’ attention. An assessment was created for use with dreams based loosely on the Maslow Assessment of Needs Scales (MANS), which was used to evaluate those with intellectual disabilities (Skirrow & Perry, 2009). The findings of the research suggested that dreams may be assessed in order to determine what needs are most prevalent in a dreamer’s life, where, on the needs’ hierarchy, those dreams most often fall, and what needs may most be “grumbling” for attention.

### The Transcendent Function in Dreams at Various Stages of Therapy

Carol D. Warner

*Tucson, Arizona, USA*

The aim of this paper is first to define the transcendent function as described by Carl Jung. Carol will then discuss some dreams that exemplify the transcendent function. Each dream will be from a different stage of therapy. She will briefly discuss the psychotherapeutic tasks of each stage of therapy before sharing each dream. From there she will discuss each dream, elaborate what issues the dreamer was dealing with at that particular therapeutic stage, and discuss how the transcendent function was at work in each dream.

### Development and Application of Dreamwork Ethics in IASD

Carol D. Warner

*Tucson, Arizona, USA*

The presenter has been Chair of the Ethics Committee for more than twenty years. During that time, IASD has undergone many changes. In the mid-1990’s the need for dreamwork ethics that would apply to the growing proliferation of dreamwork on the Internet was foreseen, and the Ethics Committee was asked by the IASD Board to come up with a statement that would fit the times. Before getting into this, Warner gives a historical overview of a series of events in the 1980’s, in the early years of IASD (then called ASD) which led her to want to be on the Ethics Committee. She saw a number of examples of harmful dreamwork which led to serious consequences for the dreamer, and determined to be a part of the solution. Since IASD is a multi-disciplinary organization, and since many dreamworkers, clinicians and non-clinicians alike, did not have guidance on safe and ethical dreamwork, there was a need to develop guidelines to help dreamworkers in this relatively new field of dreamwork to do no harm. Many dreamworkers are not clinically trained, and

as such might not have had a clinical understanding about safety boundaries. There was a big problem for those who had clinical training as well, for at that time there were virtually no courses in graduate school education on dreams and dreamwork. The early 1990's saw the "false memory" controversy in the trauma treatment field, a controversy which exploded in the US national media. Clinicians were often unaware how to carefully and ethically work with dreams, or even how to understand the subjects that came up in dreams. Some writers, such as Michael Yapko, condemned dreamwork as the "astrology of psychotherapy."

In this presentation, Warner will discuss careful and ethical guidelines for negotiating some of these difficult issues that have arisen in the aftermath of the controversy, including why a client-centered approach is always important in dreamwork. Research into dreams of sexual abuse victims reinforces the importance of this approach, which will be seen to be compatible with the Dreamwork Ethics Statement. It was out of this development of a multidisciplinary dreamwork culture, the growing popularity of the online world, and the public concerns about non-leading dreamwork, that IASD's Dreamwork Ethics Statement was created, in a series of working drafts. It was designed to help provide safe and ethical dreamwork guidelines for all dreamworkers, clinicians and non-clinicians alike. It is important to recognize that harmful dreamwork can and does occur even while working within the guidelines. Projective dreamwork can be tricky even while using "If it were my dream." The presenter's experiences with an online group and problems that arose within it will be discussed. (Johanna King, a past president IASD, and who has been on the committee for many years, is considering participating in this presentation. Her contributions would enrich the presentation.)

## 5. Religion/Spiritual/Culture/Arts

### Sleep and Dream Patterns in Relation to U.S. Politics

Kelly Bulkeley

*Portland, Oregon, USA*

In this presentation, Bulkeley will report on the results of an online opinion survey conducted in December of 2016 with 2,000 American adults. The survey included several demographic questions including gender, age, and several questions about political views. The survey also included a number of questions about sleep and dreaming, including dream recall, nights of insomnia, frequency of sharing dreams with others, the experience of a lucid dream, the experience of a visitation dream (in which someone who is dead appears as if alive), and the experience of a dream relating to the 2016 election. The results of this survey are helpful in identifying correlations between people's political beliefs and their sleep and dream patterns.

### Dreams about Trees and Trees in World Mythology

Daniel Condron

*Windyville, Missouri, USA*

This presentation will assess the meaning of trees in our dreams and waking life. Daniel Condron was raised on a farm in Northwest Missouri, USA. As a young boy growing up Daniel would spend a lot of time with the trees in the woods located on this farm. These trees had a profound effect on him. As an adult studying dreams and mythology, Daniel began to be interested in the role of trees in dreams and mythology. The Buddha is said to have achieved enlightenment under the Bodhi tree. Joan of Arc, the maid of Orleans, climbed large oak trees to receive instructions from the trees concerning the military strategy of the invading English army against the French. The Bhagavad Gita, one of the most revered books in all of India, speaks of the Ashwattha Tree, the Tree of Life as the symbol of the never ending universe. The Ashwattha Tree has its roots above and its branches below. In Norse mythology, it is said, "in the middle of Asgard, where the Gods and Goddesses live in Yggdrasil." Yggdrasil is the World Tree. In the first book of the Bible, both the Tree of Life and the Tree of Good and Evil are presented. The Tree of Life is again referred to in Revelation, the last book of the Bible. Trees give humanity oxygen to breathe and wood for shelter. Trees provide food and shelter for animals. Trees in dreams may aid the dreamer to be more self aware in the waking state. The connection between trees in dreams and trees in mythology will be compared in this presentation as well as their utilization in the waking life.

### How to Use Our Dreams for Spiritual Growth

Claude Couture

*Quebec, Quebec, Canada*

Elsie Sechrist in her book *Dreams, your magic mirror* says: « According to Edgar Cayce, unless an individual is seeking to improve his spiritual life by asking for help in terms of prayer, his dreams will primarily be a meaningless jumble. If, however, he is unselfishly seeking God's will for him, then the higher consciousness will monitor his dreams and give him a clearer sense of direction in his daily life. There is little therapy or value in simply learning the meaning of a dream, especially if it is related to an aspect of behavior, unless an individual wants to change or improve himself. » In a lecture given at the 2013 IASD Conference, Tenzin Wangyal Rimpoche said: « If you want to have better dreams, you have to be aware, to be more conscious... Dream practice is also a wake practice. » These two ideas are key components and can be seen as the spinal column of this presentation. In order to cultivate spiritual dreams, our waking life must be oriented by spiritual values and coherent behavior.

The presentation is made in five parts:

- 1- The challenge of maintaining the highest level of consciousness available during day time.
- 2- Presentation of four dream experiences that illustrate how dreams can uplift our spiritual life.
- 3- What kind of experiences can we expect from spiritual dreaming? – some illustrations.

- 4- Presentation and experimentation of a methodology utilized by the lecturer to cultivate spiritual dreaming: a. Control of attitude and attention; b. Spiritual exercises; c. Dream Incubation; d. Dream recovery and understanding; and e. Honoring the message of the dream.
- 5- Sharing of experiences and tools for improving spiritual dreaming.

### Dreams That Were Used As Legal Evidence in the New England Witch Trials 1661-1692

Heather Dawn

*Yelm, Washington, USA*

It was called spectral evidence. Spectral evidence was testimony in which it was believed the accused was possessed by a witch's spirit (devil) that left the body and traveled to the witness appearing in a dream or vision in order to harm the dreamer. Spectral evidence included ghosts, incubi, succubi, dreams, vision or waking dreams, nightmares and night terrors. In order to understand what might have led to using dreams as legal evidence, it is necessary to look at several unrelated areas of scholarly literature including psychology (trauma and archetypes), traditional knowledge, sociology, anthropology, mythology, dream science, religiosity, and neuroscience.

People in the 17th century evidently believed that all dreams are what we would call out-of-body dreams. Some were what we call sleep apnea where the dreamer stops breathing for 10 seconds during the night and feels pressure on the chest. Still others were nightmares or night terrors. Sleep paralysis, which is a sleep disorder in which an individual is not able to move while going to sleep (hypnagogic period) or while awakening (hypnopompic period) was also considered evidence. This may only last a few seconds but may last several minutes. Post Traumatic Stress Disorder (PTSD) was probably a large factor in some of the nightmares. The presenter also puts the dreams into socio/political and historical contexts to understand the stresses and consciousness of the people involved in the witch trials.

The existence of witchcraft was a well-established fact at that time. People used witchcraft to explain phenomenon they did not understand such as epidemics, droughts, floods, earthquakes and even butter that failed to churn. They believed that witchcraft stemmed from the devil, the devil was evil and must be demolished. To give some historical context, Galileo was condemned by the Catholic Church for heresy in 1633 and Newton did not discover gravity until 1686. Witchcraft trials in New England took place throughout the 17th century, the notorious Salem trials occurred in 1692. People explained how the universe worked based primarily on superstition and the Bible. For example, in the witchcraft trial testimony, pudding that suddenly slid off a table and fell on the floor into three pieces was attributed to witchcraft because gravity was not known about. Science was only beginning to explain phenomenon we take for granted, such as the weather and human behavior. However, science also upset well-established explanations about the world operated such as the widespread belief in invisible spirits, witches and fairies that inhabited Europe. To not believe was akin to not believing in God. Even well-known scientists such as Roger Bacon believed in witchcraft. Puritan

ministers especially took every opportunity to remind their congregations of the evil consequences the devil would inflict on them if witchcraft was allowed to flourish. Any odd behavior, such as epilepsy and mental illnesses were attributed to witchcraft.

### Taemong Today and Tomorrow

Loren Goodman

*Flint, Texas, USA*

The term taemong refers to Korean conception dreams that forecast not only the births and genders of children, but their personalities and career paths as well. In Korea's not-so-distant past, it was thought that in order for a child to be born, he or she must first be dreamt. While taemong remain part of a vibrant culture of dreaming in Korea, some suggest that the tradition is diminishing in importance. This presentation draws from four years of ethnographic research (collecting taemong) and practice (interview, transcription, illumination, analysis) in the university classroom. Primarily influenced by the theories advanced and data presented in Fred Jeremy Seligson's *Oriental Birth Dreams* (1989), Eileen Stukane's *The Dream Worlds of Pregnancy* (1994), and Mark Brazeal's *Full Moon in a Jar* (2011), this presentation is designed to (1) demonstrate and describe the fundamental characteristics of taemong; (2) stimulate discussion on ways to preserve and reinvigorate the tradition of taemong in Korea and introduce the practice of taemong outside Korea; and (3) inspire those who do not have taemong to conceive of and compose their own. The presentation will open with a brief introduction to the historical, cultural and social function of taemong. This will be followed by detailed analyses of taemong, with particular attention to their narrative, linguistic and formal characteristics. The session will culminate in a workshop and discussion so that all in attendance may compose their own original taemong.

### Dream Light in a Dark Time

Jodine Grundy

*Cincinnati, Ohio, USA*

In 2016 America experienced one of the most troubled and divisive elections in its history with attendant rise in hate crimes, loss of civility and challenges to the very foundational premises and institutions of American democracy. Loss of consensus regarding fact based reality or even the need to determine and share a common basis in truth was an unprecedented development in America though not in other societies, particularly totalitarian ones. In this climate many Americans experienced heightened anxiety and fears for the future of the country and their dreams kept pace with alarms, dark themes and paradoxically signs of light, life and transformation.

This presentation will analyze a 2016 series of dreams of the US election. Beginning with a nightmare threatening the collective, progressing through hopes and fears, and facing the new "Dark Ages" of a post-factual, degraded society, these dreams manifest America's condition and its effect on

the world as a whole. They give direction for positive action to “turn on the lights!”

The basis for this presentation is practice of long-term dream recording and reflection/analysis of a series of dreams that reveal significant themes and incentivize an action response in the dreamer. Additional related dream material from others during the run up to the election and post-election will be included.

Additionally, dream theory has established that heightened threats to an individual and/or kinship group, the collective, may activate premonitory warning dreams and instructions for survival and escape from threats. A strong example is the surge of premonitory warning dreams prior to 911 attacks. The series of dreams in this presentation begins with a warning dream of the (Trump) Tower and urgent need to evacuate. A later dream presents the threat of the new “Dark Ages” and necessity of responding to this collapse of civilization’s knowledge.

The first and paramount purpose of this talk is convey the messages of these dreams, to give the living images power to speak and communicate their direction and help for American and indeed global society. So, the series of dreams will be shared with reflections and analysis. Secondly, the talk will show a progression of thematic material on a topic of great personal and social importance. Third, the presenter will show a correspondence between the dream series thematic development to the progression in political/social developments regarding this issue. Fourth, it is hoped that this will awaken corresponding feelings and reflection on related dreams in the audience or at least open awareness to the power and potential that a significant series of dreams can have on both personal and collective issues. Fifth and finally, the audience will be shown the call to action – “turn on the lights!” – as the medicine and message of the entire series. It is a challenge to the dreamer and audience to take action and thereby honor the wisdom of the dreaming and access its help for all.

## 2017: A Dream Odyssey: Animating the Big Dream

Keith Himebaugh and Walter Berry

*Muskegon, Michigan, USA*

How can we honor the big dream? We write it down, we tell the story in a group, but is that enough? Perhaps we create art or poetry. But that may be insufficient also. Waking up from an extraordinary adventure, a dreamer may feel called to communicate the experience in some way. When the dream is epic in scale, full of emotionally heavy and meaningful images, how can it find adequate expression as a living story that is capable of being shared and appreciated by others? In his book, *Hero with a Thousand Faces*, Joseph Campbell describes a return journey that he refers to as “crossing the threshold.” The adventurer must bring back some kind of boon or talisman that can be integrated into the greater community. One way of doing this is to make the experience concrete through artistic means. Another is to keep the dream itself alive through psychological and theatrical engagement.

This special event features two creative dream workers, Keith Himebaugh and Walter Berry, as they use artistic and psychological tools to animate a big dream and bring it to life. Attendees will enjoy a visual feast of art and anima-

tion, experiential dream theater, and further psychological insights that will inform, inspire and entertain. The presentation will commence with a brief introduction to the significance of big dreams, discussing their importance from archetypal and depth psychological perspectives with reference to Joseph Campbell, C.G. Jung, James Hillman and Black Elk. Keith will animate one of his own big dreams as part of a 10-15 minute video that will bring a visualization of the experience into the room as well as offer a behind-the-scenes look at the creative process itself. He will then use the clinical tools of association, amplification and animation from Stephen Aizenstat’s DreamTending method to examine personal and collective symbols and set the stage for an immersive encounter with the living images themselves. Walter will play host to Keith’s dream, following his curiosity and asking questions that will invite the figures into the room. As the dreamer, Keith will speak from his authoritative experience, but in the spirit of DreamTending, the images will be treated as though they are alive and present in the here and now. Walter will then facilitate a theatrical re-enactment of the story, inviting active participation from attendees. We will stay focused on this single dream and see what unfolds as we experience the dream in real time in the room. This magical event, available to all, seeks to honor key moments from a particular dream, while offering inspiration, insights and psychological tools that attendees can bring to their own big dreams.

## From Dream to Game: 500 Cities and Impenetrable

Curtiss Hoffman and Adam Hoffman

*Ashland, Massachusetts, USA*

A great deal of recent research has documented the links between dreaming and online gaming, in terms of the similarities between the mental states involved in dreaming and simulated reality situations. Like online gaming, modern board games also create a social environment that combines a simulated reality (the theme) with strategic elements (a product of the rules). It is not surprising, then, that these games may also have a link to, and sometimes an origin in, the dreaming mind. In this joint presentation, this father-son team will describe two very detailed dreams which led to the creation of two new board games: 500 Cities and Impenetrable. We will demonstrate two paths by which dreams can contribute to the final games: in one case the dream contained the theme and game details from which the rules were created, and in the other case the dream contained the rules which developed into the theme. In addition to the dream content itself, we will detail the steps which were needed to turn these dreams into reality, including what Jungians might call “amplification” of the rules and patterns laid down in the dreams, as well as the mechanics of game design, which involved finding sources for the physical objects and artwork used in the games, and crafting and testing the final products.

## The God of Their Dreams: Christian Dream Workers' Experience and its Mystical Nature

Sheri D. Kling

*Claremont, California, USA*

In the early 1990s the headwaters of a Christian dream work movement emerged in the Southeast via several primary streams, including the Haden Institute's founding in North Carolina by Episcopal priest and Jungian analyst Bob Haden; and the "Natural Spirituality" movement that began in Georgia with church-based classes led by Joyce Rockwood Hudson on using Jungian principles to deepen one's Christian journey. Since that time, dream groups have sprung up in churches throughout the Southeast and attendance has continued to grow at both the Haden conference and the Natural Spirituality Regional Gatherings held in North Georgia each February. This movement has its own supplementary "canon" of texts, its own flavor of liturgical and communal practices and rituals, its own "language", and has led many to a spiritual life that is self-described by participants as richer and deeper. After having been a dream work practitioner and participant in such gatherings for several years, this session's presenter began integrating a Jungian-based spiritual practice of dream work with a process-relational theological framework in doctoral program research. The fruits of this academic study have been shared with attendees of recent Summer Dream Conferences to help ground the lived reality of dream workers in a theological framework that supports their immersion in seeking direct experience of a God who speaks to them through their nightly dreams.

In the Spring of 2014, the presenter conducted a qualitative inquiry that seeks to describe the ways that dream workers interpret their common experience of doing Jungian dream work as a spiritual practice. Recruited participants were a small number of Christian dream workers who attend the annual Haden Summer Dream and Spirituality Conference in Hendersonville, NC. Data was gathered to answer this primary question: What is the essential nature and meaning of the practice of Jungian dream work in the spiritual lives of Christians who attend the Haden Conference? The study also explored whether these Christian dream workers interpret their experience as "mystical" and as facilitating awareness of divine guidance, presence, and transformative work in their lives. The project was conducted primarily through semi-structured interviews and is a small field-work component of a broader dissertation integrating Jungian dream work with process theology.

In this presentation, the researcher will discuss the results of the study, and draw from the work of qualitative researchers such as Jonathan A. Smith (Interpretative Phenomenological Analysis), practical theologians such as Ray S. Anderson and Terry A. Veling, as well as those whose work examines dreams and spiritual transformation.

## Beyond the Selfie: How Sharing a Photo Can Transform Ourselves and the World

Jason Kravitz and Leslie Horacek

*Tervuren, Belgium*

Much of the western world carries a camera in their pocket everywhere they go, but what are they photographing and

why? In this discussion we will explore how photographs, like a dream, can be divined for personal awareness, as well as the collective transformative potential to unite us globally through shared experiences, diversity, and multi-cultural exchange. The language of our personal symbols emerges from many sources.

While journaling dreams provides insight into cycles and patterns unfolding in our lives, so too can waking life events captured through photography. A holistic rich personal library of symbols, emotions and life experience begins to correlate a higher awareness. The presenters will demonstrate how individually, a photograph, capturing a moment in time, can be seen as a type of waking dream, encapsulating our personal mythos and rich in the language of our own symbols.

Whether created with conscious intent, or unconscious reflection, our images can be a cache of potential awareness. As dreams are shared in groups and circles, photographs are also shared en masse with friends, family, and social networks. We will see how collectively, photography has the ability to transport others, convey a unique place or culture, relate stories of humanity, and invite the embodiment of awareness, consciousness or something larger than ourselves. In times of tragedy and uncertainty, as in the case of recent terror attacks, global conflict, and natural disasters, images can help us to express emotions and make sense of difficult experiences. As each of us seeks to connect, can we find a deeper understanding of each other through photography, or possibly a deeper understanding of ourselves? To what degree are social media photographs reflections of collective consciousness? Perhaps somewhere between personal expression and unity consciousness is an opportunity for greater realization of self in the world. Cultivating positive transformation by weaving together the unique voices and moments of collective world experience. This introductory talk is suitable for those who already utilize art or photography for personal expression, as well as anyone interested in how technologies such as photography, social media, and online communities can be used for greater self awareness.

## Shamanic Dreamwalkers: Teachers or Tricksters?

Stanley Krippner

*Oakland, California, USA*

"Dreamwalking" occurs when a healer or shaman is said to enter someone's dream to provide assistance or instruction. These accounts range from the Greek deity Aesculapius' appearances in the ancient "dream temples" to the Native American medicine man Rolling Thunder's purported appearance in the dreams of his clients.

A doctoral student at Saybrook University conducted her doctoral research on a purported case of "dreamworking" in which a Native American shaman not only entered her student's dreams but gave them lessons that they recalled the next day. Personally, Krippner encountered two Indonesian shamans who claim to have been given detailed instructions on the healing process by traditional teachers while they were dreaming, instructions that they put to use in their therapeutic practices

## Conception and Fertility Dreams

Kimberly Mascaro

*Oakland, California, USA*

Conception and fertility dreams are not unique to one time period or culture, instead they are reported by many different groups in the distant past and even today. Research and published anecdotes inform this presentation which highlights the features and meaning of conception and fertility dreams. Similarities and differences will be discussed with regard to their presentation among diverse cultures.

## Dream Truths: An Expressive, Authentic, Multimedia Dream Performance

Katie Mason

*Denver, Colorado, USA*

In this multimedia dream performance, Mason combines a personal narrative of therapeutic self-discovery explored through dreams, with the rhyme and rhythm of “slam poetry,” against a backdrop of illustrative and interpretative visual images. She brings it together to celebrate the power of our dream voice.

Mason describes it this way:

“I am continuing to uncover the power of my dream voice as it honors the personal risk necessary to animate and integrate our dreams into daily life. Poignant vulnerability, eased with humorous snippets, warmly draws the audience into the discovery and acceptance of the transformative power of dreams. In this acceptance, I strive to have the audience discover their unique “dream voice” as I have found mine. For in discovering and then sharing our ‘dream truths’ we enrich our lives.

“Despite years of intensive study of Jungian psychology, shamanic dreaming traditions, and facilitating dreamwork in my private practice as a dream therapist, I felt estranged and alienated. My practice with my clients remained very meaningful but my world seemed to be shrinking and my essential spirit seemed constrained. Something was missing. Seeking to break those chains, I engaged in a quest as a dream therapist, as I so often had told my clients, to find my own creative voice to express my dreams. I set the stage, literally, for the vulnerability, authenticity and freedom of expression of my ‘dream truths.’

“Casting aside conventions, I began to develop “talks” to perform on stage and am now uncovering what was missing. Most of us keep dreamwork confined to small groups. But I showcase the power of expanding beyond any limit we’ve ever feared to speak our dream truths. These dream performances are evolving alongside my dream life. I share my personal journey while simultaneously showcasing various dreamwork techniques. The final product gives everyone in the audience permission to step out larger than they imagined possible with their dreams. Ultimately, my goal for the conference is to inspire us all, to find a creative, vulnerable and poetic outlet for our dreams.”

### Here are links to two examples of her talks:

Cuddling with Cockroaches: The Transformative Power of Dreamwork  
<https://www.youtube.com/watch?v=jMjImPuNlrA>

Velvet Covered Pringles: The Gift of Dreamtime Absurdity [https://www.youtube.com/watch?v=bmL2Ufhh\\_gw](https://www.youtube.com/watch?v=bmL2Ufhh_gw)

## Master Dreaming: What if the Book of Revelation Is My Dream

Karen Mosby

*Windyville, Missouri, USA*

If the Book of Revelation is a dream, it would surely be your worst nightmare. Its rich imagery rivals Dante’s *Inferno* uncloaking universal fears that we all would like to avoid. If Revelation is a dream how can we move from nightmarish fear to lucid awareness of the deeper meaning it has for us? The vision that became the Book of Revelation was received and written by the prophet John while he was exiled at a penal colony on the island of Patmos. These striking often doomsday images came to him through the inner levels of subconscious mind in the form of pictures just like our dreams. Learning to decode the meaning of this book can be done in a way similar to understanding one’s own dreams. In my study of dreams, I recognize that dreams aid us in our spiritual progression through giving insight into our thoughts, attitudes, fears, and desires concerning our interactions with the people, places and events in our lives. Using an archetypal language, what the School of Metaphysics calls The Universal Language of Mind™, one can go beyond the fear invoking cataclysmic destruction of the world images some use to portray the Book of Revelation to a universal spiritual message that applies to all of us. Just as with our dreams it requires a willingness to look deeper at the imagery presented in Revelation such as the number 666, the 7 headed dragon, the plagues or the animal with eyes inside and out, as a dream symbol so that understanding replaces the fear.

This “dream” then takes on relevance that is both personal and unique for us as individuals. The Book of Revelation gives insight into the universal dream of being a creator that we are living now. To truly have a rich, fulfilling spiritual life requires that our inner spiritual purpose be reflected in the choices, decisions, and actions we make in our daily life. When our inner spiritual desires don’t match our outer experiences we are stressed, unfulfilled, and negative, and our dreams tell us so. As with our dreams this spiritual journey is universal, meaning that everyone has the opportunity to follow it. How the journey is defined and accomplished is individually decided by each of us. The Book of Revelation provides us with steps in the development of spiritual consciousness that is uplifting and fulfilling as it gives us a new look at what it means to truly be the creator of our life. The question becomes will we listen and will we accept the commission to become spiritual masters?

## Benefits of a Parish Dream Group

Geoff Nelson

*Whittier, California, USA*

Dreams and dreamwork provide great advantages to small groups in churches. Four elements of using dreams in one’s spiritual life will be explored. These four elements play a role in the appeal and effectiveness of a dream group held in a parish setting. These elements are the emotional honesty of dreams, the way dreams help prioritize our lives, the connection between dreamwork and the practice of prayer, and

the way dreamwork can help people understand the Bible better. Emotional honesty can be difficult for us, depending upon the culture we were raised in or the cultural constraints we live under as dreams are not always “polite.” Dreams can help us decide what is most important for us to be concentrating upon in our life and activities. As a result, we can prioritize the use of our time and energy in our lives and in our church work. Paying attention to one’s dreams can lead to experiences of the sense of guidance or presence of the divine in our lives, similar to experiences found among those who pray. Some modern Christians struggle with images and symbols of the Bible. The language that both dreams and some parts of the Bible use is that of symbol and image. Familiarity with one’s dreams can help the Christian be more comfortable with a wider range of the Biblical material. The difference between the individual relationship of spiritual direction and the dynamics in a dream group will be explored as they relate to these four elements. The level of intimacy developed in a dream group will be described, focusing on the enhancement to intimacy that dreamwork provides.

This intimacy deepens the relationships of the group members and also affects their relationships with other church members and people outside the church. The spiritual growth that takes place in a parish dream group will be described, using five evaluative criteria developed in the research for the presenter’s Doctor of Ministry degree as well as research for his chapter in the book “Dreams and Spirituality.” Advantages to the dream group members, the larger parish, and the pastor of the church will be described and discussed.

## Dreams and Spiritual Direction

Geoff Nelson

*Whittier, California, USA*

Dreams and dream work can be very helpful in the practice of spiritual direction. As a source for images related to one’s life, dreams provide personal images, some of them specific to the life, experiences, and growth of the dreamer/directee. Those images can provide insight, inspiration and direction for the dreamer.

Four elements of using dreams in one’s spiritual life will be explored in the light of spiritual direction. These elements are the emotional honesty of dreams, the way dreams help prioritize our lives, the connection between dream work and the practice of prayer, and the way dream work can help people understand the Bible better. Emotional honesty can be difficult for us, depending upon the culture we were raised in or the cultural constraints we live within currently. Dreams are not always “polite.” Dreams can help us decide what is most important for us to be concentrating upon, whether it is in our family, at our jobs or school, or in other areas of our social life. As a result, we can prioritize the use of our time and energy. Paying attention to one’s dreams can lead to some helpful, even remarkable, experiences of the sense of guidance or presence of the divine in our lives. Similar experiences are found among those who pray. The common experiences here can provide a bridge between dream work and prayer. Some modern Christians struggle with images and symbols of the Bible. The language that both dreams and some parts of the Bible use is that of sym-

bol and image. Familiarity with one’s dreams can help the Christian be more comfortable with a wider range of the Biblical material. Examples of dreams used in spiritual direction will be shared, respecting all levels of confidentiality. The difference between spiritual direction and therapy will be referred to. The specific advantage of using dreams in spiritual direction will be demonstrated using examples of dreams brought into the direction relationship. How the directees used those dreams and the work done on them will be described as well.

## Touching the Holy: Exploring Your Numinous Dreams

Richard F. Paseman

*Glendale, California, USA*

This presentation arose from personal dream experiences of the numinous divine and many years spent in the field of psychospiritual ministry. In the realm of numinous dream-time powerful archetypal imagery may appear grounded in an overwhelming presence of the divine. This presentation will provide an understanding of how numinous dreams arising from the unconscious serve to promote psychospiritual wholeness. C.G. Jung regarded the numinous as manifesting archetypal energies of the collective unconscious that help us to establish a conscious relationship to the inner God which he identified as the Self. Professor Rudolf Otto, in his pioneering work, *The Idea of the Holy*, analyzed the non-rational encounter with divine power. Otto identified three specific phenomenological aspects of the numinous which he termed the *Mysterium tremendum et fascinans*. This signifies the revelation of divine mystery that is at once tremendous (terror-inspiring) yet altogether fascinating. These three concepts will be used to examine the hypnopompic dream state reported by theologian Thomas Altizer. His dream will illustrate the energetic power of the numinosum to bring about the union of opposites. Theologian philosopher Paul Tillich has written that mythologically, “In the depths of the divine, there is both a divine and a demonic.” Tillich recognized that individuals and nations are capable of becoming possessed by negative energies whenever the unity of the divine and the demonic is split and the fragmented demonic overpowers. Jung similarly warned against the potential for psychic disruption inherent in the dark side of the numinous.

Sacred texts and traditions caution that one does not carelessly reach out to touch the holy; it is simply too powerful. Numinous dream visitations may best be understood and integrated into consciousness through ways that honor the immanent power of divinity. Exploring numinous dream images requires spiritual wisdom and preparation that may include invoking various rituals, offerings, anointing and blessings consistent with your personal dreamwork practice.

## Mandorla of Dreams: The Luminous Eye of Transfiguration

Richard F. Paseman

*Glendale, California, USA*

This presentation explores ancient mandorla imagery in relation to dreams. Distinct from the more familiar mandala, a mandorla is the central almond-shaped “eye” that is formed when two circles overlap. The mandorla is found in diverse religious traditions of the West and East and is a useful metaphor in working with dreams as it symbolizes the union between light and dark, heaven and earth and, by extension, the conscious and the unconscious.

Dreams present us with mysterious symbols and opposing energies, the meaning of which may be inaccessible during waking hours. The mandorla of dreams is the conjunction of psychic imagery possessing conscious elements along with deeper unconscious elements that remain incomprehensibly hidden until revealed within the eye of the mandorla. Dreamwork enables us to tend these multivalent images and reconcile their conflicting energy fields.

The fourth century mystic, Ephrem of Syria, poetically described a luminous eye capable of penetrating conscious experience in order to reveal spiritual mysteries hidden within. His methodology was indirect and based upon the wisdom that deeper understanding is gained by circling about theological concepts while avoiding rigid definition of them. This circumambulation has implications for dreamwork given the mutable, fluid, rapidly changing images that dreams present. For Ephrem, symbols were the vital means of revelation and to be regarded as an expression of the invisible by the visible.

The luminous eye transfigures that which it beholds. Sacred texts bear witness to moments of transfiguration when the veil between earth and heaven was parted to reveal the deeper spiritual transcendence. The experience of three disciples upon the mountaintop – “heavy with sleep” – waking to behold Jesus transfigured before them may find correspondence with our own dreamtime moments in which the sacred is revealed within the ordinary.

Dreams are transfigured whenever the luminous inner eye gazes upon the images presented. A transfigured dream enables us to see beyond the symbolic content and corresponds to what Ephrem described as “the medicine of the soul.”

## The Bureba Sarcophagus: Dreaming the Afterlife in Early Christian Funerary Art

Stephen Potthoff

*Wilmington, Ohio, USA*

As explored in depth in my newly-published book *The Afterlife in Early Christian Carthage*, ancient Christian cemeteries abound with the imagery of paradise. Catacomb frescoes, multicolor tomb mosaics, and sculpted marble sarcophagi feature trees, flowers, birds, shepherds, and fountains which evoke the primeval Eden experienced in dreams and visions by early Christian martyrs and saints. Exemplifying the early Christian experience of paradise are the dream accounts of the third-century North African Christian martyr Vibia Per-

petua, whose powerfully-transformative near-death journey to paradise is featured in both catacomb art, and on a particularly intriguing and charming early Christian sarcophagus from northern Spain. Intended for all audiences, this presentation will examine the relationship between dream and cemetery imagery as co-creative expressions of the archetypal, imaginal paradise, focusing on how visionary experience inspired and informed the construction of the postmortem realm in the cemetery.

## Father Symbol in the Dreams of Poetess Sylvia Plath

Susan E. Schwartz

*Paradise Valley, Arizona, USA*

Sylvia Plath, American poetess of the mid-twentieth century who committed suicide at age 30 had many archetypal and personal themes in her dreams. Here we look at those pertaining to the father and his effect on a daughter’s masculine images and complexes. Jung’s view is that the unconscious is the source of creativity as well as destructiveness. Sylvia Plath’s dreams are referenced throughout her journals and we use them to explore how dreamwork reflects the psyche. This includes their use in clinical work to enhance consciousness of the father complex, its symbols and psychological impact.

The presentation uses the example of Sylvia Plath for exploring dream themes, archetypal patterns and interpretation of symbols. The symbolic meaning resides in that it is an attempt to elucidate by analogy something unknown or that is in the process of becoming known. Dreams show the personal problems, the situation of the psyche currently, the past and future through the images presented in them. The use of another person, from another time, shows the timeless nature of dreams. Dreams help liberate, clarifying the psyche as it reflects personal and collective issues, showing our complexes, strengths, values and life trajectory. As such, they portray a quest through life adding information and guidance. The perspective of Jungian analytical psychology represents a way of affirming the significance of the unconscious, its symbols and archetypes and the reality of the psyche. Jungian psychology is known for using many forms of imagery to amplify the psychological material revealed in dreams.

The dreams reveal Sylvia Plath’s inner world and the conflicts plaguing her. They contain themes of loss, rejection, sorrow, mourning and grief. They express anxiety and lack of security, a father not there, babies dead or malformed indicating a stunting of development. They focus attention on a painful father complex, personified by destructive inner male figures. The interpretations here are with only some of Sylvia Plath’s actual commentary but we also use dream symbol amplification to understand how the psyche works. We cannot help but project onto her work our current era and perspective, using the dreams for the kind of perspective that is personal and also collective. Dreams are like crystals to be turned around and looked at from all sides in order to light up the facets of the personality. They are one of the best and most natural ways of dealing with and healing psychological problems and inner disconnections. They help us find inner wholeness as they balance a one-sided

approach in conscious life. The dream shows the unknown hidden recesses of the psyche, the not yet visible but valuable holder of personal, emotional, psychological, physical issues. Dreams typically are expressed in the mytho-poetic language of the psyche.

They offer insight into ourselves that we may otherwise be unaware of. They present us with the challenges and difficulties that actually are opportunities to increase self-knowledge. Dreams help gaining conscious meaning and personality balance. Sylvia Plath used her dreams for such aims and she faithfully recorded them, although few have commentary. Some reflections appear in her other written works. She surely valued the dream occurrence and in her journal noted discussing them in therapy. Examining a series of dreams of Sylvia Plath with their theme of the father complex depict one of its many manifestations in the personality. The information the dream holds enhances personal and even collective knowledge. As applied to the practice of psychotherapy, dreams are a way of coping with the father complex and its effect on the daughter. After all, dreams reveal truths and portray the tasks for living with awareness.

## Living Mythically: Dreaming My Way Across the Ocean

Tina Tau

*Portland, Oregon, USA*

“...the unconscious element from which the dreams spring is so much older, wiser, stronger, more creative, loving and reconciling than we even imagine...” Jeremy Taylor, *Dream Work*

This presentation tells the story of an extraordinary dream (shared, precognitive, archetypal) and the waking life adventure that it led to. The exploration of the dream will serve as a lens to explore some questions about the nature of the intelligence that writes our dreams and what it means to live as a dream-guided being. The focus of the presentation will be on inquiry and gratitude for the wisdom of the “unconscious element.” The presentation will begin with a retelling of the dream, briefly explore the events foretold in it (which began to unfold seven months later) and then discuss the process of living into the dream. A brief discussion of the nature and power of “big” dreams and of the unconscious element which produces the dreams will lead into an opportunity for participants to write an intention for honoring the energy of some “big” dream of their own.

The basis of this presentation is the presenter’s own experience in 2016 with an extraordinary dream about a witch, a black bird of death, and a tall ship. The dream previewed a painful and unexpected breakup with my partner some months later. It also framed the whole terrible experience as necessary and transformative. “As I worked with this dream, I started to picture the tall ship in the final scene of the dream as a portal. Eventually (without any sailing experience at all), I walked through that portal. I signed on to be part of a voyage crew crossing the Atlantic on a Dutch tall ship, for nearly two months. It was a radical experience of cooperating with the wisdom energy of a dream.”

As Robert Moss says, “Dreams call for action...we need to devise ways to harness the dream energy and steer toward

its fulfillment (*Dreaming True*). Jeremy Taylor also urges us to give expression to the images and energies of dreams in as many ways as we can (*Dream Work*). Tau says that she has lived her life following the tracks of her dreams and devising ways to honor them, but this experience of launching her into a totally unfamiliar world on the basis of a dream image was revelatory. It revealed new levels of mystery and intelligence in the dream, as well as new potentials in her. It left her with a jaw-dropping appreciation for the “older, wiser, stronger” element that writes the dreams, and an eagerness to explore more opportunities to step creatively through dream doorways. She also wants to encourage others to consider how they might take action to honor a big dream.

## The President-Elect is a Shadow Figure in People’s Dreams

Jeremy Taylor

*Fairfield, California, USA*

In this presentation, Taylor will examine the results of the 2016 election in the context of C. G. Jung’s teachings about the shadow archetype. Donald Trump has recently cornered the market in appearances in people’s dreams as a major (ambiguous) archetypal Shadow figure – both positive and negative. Jung has spoken about the Shadow as, “the thing a person has no wish to be.” At the same time, the rejection of the shadow, no matter what shape it takes, is also always a counter-productive separation from our deepest self.

## Kumakusu: An Intellectual Giant and a Dream Explorer

Misa Tsuruta

*Tokyo, Japan*

Minakata Kumakusu is an intellectual giant in the modern history of Japan. Because of his boundless activities it is hard to describe his work concisely. Among his research interests was dreaming, which he pursued by keeping dream journals. This presentation is based mostly on biographies on Kumakusu written in Japanese. Although he is known as intellectual, one of the most striking facts about Kumakusu is that he did not belong to any academic institutions, such as a university. In his youth he spend several years in the US, Cuba, then in England before coming back to his homeland in Kumano, Japan. On his own, he spent ample time at the turn-of-the-century British Library. Thus we can assume that he was exposed to literature published in 1980s and prior. As an avid reader, he was greedy to absorb any knowledge he encountered there. During these years he also suffered great losses – those of Hayama brothers to whom he was in love with, perhaps in both spiritual and sexual senses. This cast shadows on his entire life. Not only reading but he was able to publish. He frequently submitted articles to British “Notes and Queries,” in order to communicate Eastern/Japanese cultures to the Western world. He kept journals nearly every day, including his dreams.

According to Karasawa (2016), a biographer of Kumakusu, it seems that he attempted to understand dream mechanisms through his own dreams and dreams of others around

him. It seems his boundary was so thin that he had hard time distinguishing between dreams and the waking reality. His intention of keeping dream journals was perhaps because he was interested in causes, formation and phenomena of dreams and dreaming. He recorded not only his own dreams but also those of people around him (family members, maids). He also spared a lot of energy to the research of 'yariate' (= task), where something was detected or predicted by a hint in dreams, and so on. In fact, he discovered new species of myxomycete through this method. He talked about precognitive dreams, ability of some people who can measure/match things without using rulers and other kinds of 'tools,' and creative processes.

Some of his dreams suggest that he might have had lucid dreams. Because it was so easy (and perhaps uncontrollable to some extent) for Kumakusu to go back and forth between dreaming and the waking life, he wished to have a clearer distinction between the two states. Karasawa (2016) says that it was difficult for Kumakusu to maintain appropriate distance from any objects, including in relationships and with study subjects. He had a strong tendency to identify with his subjects, completely losing the boundary between the self and the subject. Because of this powerful identification to the point of losing his sense of ego, he had to leave Nachi-zan after several years of solitary life. Despite his yearning, his way was far from the 'middle way.' He managed to maintain his ego and did not have psychotic breakdowns. Scholars who study Kumakusu have had different opinions, but it seems that he had some dissociative experiences, if not psychotic. For example, he described altered states of consciousness ('seishin hentai' in his words) and he mentioned he had a somnambulism episode (p.96). It is intriguing that he lived the age so close to Pierre Janet, who described dissociation extensively.

## Dreaming of Disneyland: What Dreams Tell Us about Our Cultural Identity

John A. Valenzuela

*Ojai, California, USA*

Introductory summary: Dreams convey cultural/ethnic identity, as images relate to one's heritage culture, one's dominant culture, and the relationship between the two. For example, this presentation will discuss several examples of the dreams of Mexican American men revealing a relationship to Aztec mythology, American popular culture, and bi-ethnic crossroads. Basis: Presenting Research Sequence: Given the compelling cultural need (e.g. geo-political climate) to claim a particular cultural, national, or ethnic identity; this presentation will explore how dreams reflect one's ethnic and cultural identities. Identity, as a socially created self-concept, orients the perceptions of our relationship to others, as well as, presents us with our sense of belonging. Culture, broadly defined, is the set of rules governing our behavioral and attitudinal organizations. Dreams – that is our non-cognitive narrator of nighttime images, as revealed in this research, accentuate the cross sections of identity and culture, and provide a potent narrative toward developing our consciousness and an expansion of its representation.

Dreams reference identity. This presentation utilizes and examines the dream content (n = 32) of several images

represented in a recent phenomenological research study conducted by this researcher (Valenzuela, 2015). Four Mexican American middle-aged men discussed their dream images over the course of four months. Much of this dialog on dreams related to how the images referenced personal material. The images present several typical identities (i.e. male, brother, etc.) and several ethnic and cultural artifacts. Dreams reference culture. Examining the typical notion of culture through the dream, locations, traditions, and language were embedded in the narratives. Locations reference cities, landscapes, and yes, amusement parks, associated with certain cultures. Traditions reference dominant and indigenous cultures. Language units have reference to heritage and indigenous cultures. Thus, a cultural composite emerges providing a sandbox for deepening our relationship to culture heritage. Moreover, dreams reflect the cross-sections of our cultures and our identities. In these images, we see blends of names, places and animals. The combinations of cultural identities reflect an alternative narrative to the split narrative that prioritizes one or the other culture. Finally, based on these dream images, the presentation will go a step further and examine the corresponding symbols with respect to a cultural historical narrative. In the symbolic realm dream images reference mythological figures, cultural concepts, and historical games (Séjourné, 1956/1976). The significance of these images may suffice, however, the researcher also amplifies the symbols into archetypal projections (e.g. Uroboros, the Great Mother, and the Nekyia) (Neumann, 1954).

In sum, dreams are talismans, and if the cultural and identity content is consciously investigated and related to, then our inflated identity will weaken and our diminished identity will strengthen. In other words, external cultural cues may be dramatically less influential over our identity attitudes, thus releasing our inner life to other developmental tasks. Optimistically, with dream analysis in the cultural-historical symbolic realm our lives can integrate those in and out of our clan.

## The Dreams behind the Music: Classical, Popular and Folk Artists, Instrumentalists, Producers, Shamans

Craig Webb

*Montreal, Quebec, Canada*

This audio-visual presentation is based on over three years of research and interviews, and 20+ years of the presenter's own musical dreams that are the basis for his book, *The Dreams behind the Music*. It will explore dreams that include sound, music, lyrics, or other elements that have inspired songs. It will include research about sound and music in dreams, synesthesia, as well as ways that various indigenous cultures use dream songs. A central element will be case-studies of well-known composers and artists in various genres whose work is directly dream-inspired. Also revealed will be principles, techniques, and musical inventions related to music dreams, well-known artists' premonition and visitation dreams, as well as dreams that guided their career decisions. The presenter will also share melodies that have come to him in dreams, since he is fortunate enough to dream of music, sounds, and lyrics multiple times per week.

## 6. Education/Other Topics

### What do Dreams Tell Us about the Structure of the Universe and How Does This Affect the Dreamer?

Tara Crofton

*South Surrey, British Columbia, Canada*

Crofton will share how keeping a dream journal and attending monthly meetings with five other women to explore each others' dreams has provided a steady, safe container for the focus and study of my dream content. She will discuss via dream segments and illustrations the journey to understanding the primary geometric structure of the cosmos. Also, she will demonstrate how she currently uses this understanding to deliberately grow her insights on a daily basis.

Recurring images, patterns, shapes, and numbers that naturally and spontaneously sprang out of her dreams, subconscious paintings, and guided imagery would have gone unnoticed without the consistent practice of dream tracking and the insights sparked by dream group sharing.

The realization that her dreams were speaking to her in the language of ancient shapes and sacred geometry was both astonishing and exciting. She began to see these shapes and patterns all around me in her environment and became fascinated with Buckminster Fuller's geodesic domes and struggled to understand his explanations of the vector equilibrium.

Crofton believes our consciousness recognizes as correct and familiar that which we are made of. It may not be fully present in our consciousness, as it has a language of shapes, images, and patterns. But through the content of dreams it's possible to have interplay with this ground of being, and through engaging with its creative intelligence experience emotional healing and a deep sense of unity with all things.

### The Fool and His Dreams: Visionary Narratives in the Byzantine Tradition of Holy Foolishness

Svitlana Kobets

*Stouffville, Ontario, Canada*

In this paper, Kobets will discuss visionary narratives from the vitae of early holy fools as the venue of this saint's conceptual development. The holy fools position themselves as madmen and sinners, yet they have been traditionally seen as visionaries and prophets. Holiness of the holy fool rests on his reputation as God's scourge and on popular belief in his uninhibited access to the otherworldly realms and ultimate truths. Only the righteous ones are believed to be able to discern the holiness of these controversial saints, whereas the sinners persecute and mistreat the fools thus enabling the latter's imitation of Christ's Passion. The apex of the paradigm of holy foolishness, Andrew the Fool of Constantinople (X c.), is a reinvented Hebrew prophet, who perplexes the onlookers by his strange behaviours and is continuously tormented by the violent mob. The profane-minded onlookers do not know that in reality the urban fool Andrew is a visionary and miracle-working saint who visits

Heaven and Hell, X-rays people's souls by his spiritual vision and prophecies about the Last Times in his Apocalypse. As Andrew's vita equated the holy fool with a prophet it did not only firmly establish the fool's reputation as a visionary, but also provided the foundation for the Eastern Slavic tradition of holy foolishness which continues to this day. The holy fool is considered the prophet and visionary par excellence. Yet at the time of inception of the concept and behavioural model of holy foolishness, its representatives were not enshrined as visionaries and in fact did not have much to do with dreams or visions of otherworldly travels. The first narratives about holy fools were composed at the time (c. IV-V c. CE) when Christian culture had a love-hate relationship with dreams and when bans on dreams and divinations were part and parcel of Christianity's fight with Byzantium's pagan legacy. (Kelly Bulkeley)

Subsequently, dreams and visions became the markers of holiness (Timotin) both of 'regular' saints and holy fools. And, if initially holy fools were exclusively ascetics, later on they left behind the ascetic context and became foremost visionaries and prophets. In this regard there is an insuperable gap between Palladius' Nun Who Feigned Madness (V c.) and Nicephoros' Andrew of Constantinople (X c.). How did the quantum leap of the holy fool's transformation from an ascetic to a visionary occur? What were its incentives and contexts? How did the holy fool's image change? And what role did the interactions with the "Other World" play in these developments? These are the questions that the presenter addresses in her ongoing research for the monograph "The Holy Fool as A Visionary," where she argues that the increasing authority and popularity of the holy fool is inseparable from his growing role as a visionary. Although the subject of dreams in the early (late Antique) Lives of Christian saints have received attention in a number of studies, dreams found in the tales about early holy fools and their role in the transformations within this paradigm have not yet been explored. In her previous published research, she discussed the developmental history of the phenomenon of holy foolishness and the role that the Hebrew prophet's model played in the hagiographic conceptualizations of this paradigm of Christian holiness. In this paper, Kobets will use my earlier discoveries as the point of departure for discussion of the dreams found in the Lives of holy fools at the time when this paradigm of holiness did not yet become prophetic.

### Dream Hike: Crystal Cove State Park

Alan Siegel

*Berkeley, California, USA*

This event is intended to have a recreational and social component to balance and de-stress from the continuous indoor presentations at the conference. During a two-hour long hike of about four miles, discussion of recurring dreams and dreams with themes of nature will be encouraged. Due to the size of the group, different walking paces, and time limit, dreams will not be interpreted or explored in depth but used as a stimulus for further understanding and exploration. A beach hike or beachcombing option may also be available. Box dinner is an optional advance purchase; or bring your own food. You must bring a windbreaker as ocean breezes and fog can make it chilly even during the summer.

## Power of Dreams: Discovery Channel Video CE Presentation

Alan Siegel

Berkeley, California, USA

Excerpts from the Discovery Channel Special featuring many IASD experts. Re-enactment of dream scenes with special effects and extended interviews of Milton Kramer, Ernest Hartmann, Robert Bosnak, Rosalind Cartwright, William Dement, Allan Hobson and others. Research, theory and clinical applications and remarkable personal dreams from Rosalind Cartwright and William Dement.

## Universal Dream Dance Circle

Craig Webb

Montreal, Quebec, Canada

A warm welcome to all dear souls for an interactive community song and dance circle that blends various traditions and celebrates life and dreams through movement and music. It's a fun opportunity to enjoy friendly faces and charge up physical and dream bodies with loads of lucid energy. In this easy-going, supportive atmosphere, absolutely no previous experience is required (so please ignore your inner critic!).

# 7. PSI Dreaming

## Dreaming Aspect Selves

Virginia Bennett

Oakland, California, USA

Based on the Seth material (see below), the concept of "aspect selves" will be presented. Seth's premise is that we are multidimensional beings who simultaneously co-exist in different realities. While in a dream state, we sometimes co-experience cross-over events with other aspect selves who are focused in alternate physical realities. While some of these aspects could be viewed as "past lives", Seth maintains that time is simultaneous, suggesting a "real time" cross-communication between aspect selves. The Inner Self, like a hub of a wheel, is the core entity from which aspect selves emanate into physical existence. The Inner Self provides the overarching guidance for the authentic expression and value fulfillment of each aspect's self. Each aspect self has its own ego, designed to navigate "waking" physical reality, but, while asleep, is more open to interchanges with other aspects and the Inner Self.

Seen in this light, dreams are a conduit by which we can consciously incubate connection with aspect selves who may have embodied skills, talents, emotional, and cognitive abilities, and life experiences that the individual dreamer either does not express or cannot achieve in waking life. This perspective views dreams as beyond the personal unconscious of the dreamer, yet remains more individualized than the Jungian view of the collective unconscious.

Examples of dreams that seem to illuminate Seth's description of these enfolded multiple selves, will be given. This will be followed by encouraging the audience to share their dreams that could be viewed from this perspective. The purpose of the presentation and follow up discussion is non-dogmatic. It is designed to create an enthusiasm for further exploration of dreams, playfully utilizing the Seth material. Other approaches to dreams can be included within this model and respect is maintained for the myriad ways people find meaning in their dreams.

The Seth material is a collection of more than 26 books, selling above eight million copies worldwide. They provide a map of consciousness and human existence, describing how we create our own reality. Many people have been inspired by the Seth material, including Deepok Chopra, Louise Hay, Norman Friedman, Shakti Gawain, Marianne Williamson, medical and mental health practitioners, physicians, and other scientists.

Seth describes himself as an entity no longer focused in physical reality. The information he conveyed was given with the cooperation of Jane Roberts, through whom he spoke while she was in a trance state. Her husband, Robert Butts, transcribed the material, which required no editing or revision. Today, this would be referred to as "channeling." Unfortunately, however, the term may cause some people to discount the importance, validity, and sheer usefulness of this material. Regardless of how this information came into existence, it deserves further study and, since it includes suggestions for ways to expand our interaction with dreams, it is a source for discussion of dream experiences.

## The Seth Material and the Roots of Group Dreaming

Jean Campbell

Portsmouth, Virginia, USA

Jean relates: "When I began reading Seth and Jane Roberts in 1972, because the newly-released Seth Speaks literally fell off a library shelf onto my head, I was impressed by Seth's words about what he called 'reality creation.' 'If you are not pleased with what you discover, then you had better begin changing the nature of your thoughts and feelings,' Seth said (Seth Speaks, p. 204).

"These words precipitated a move to Virginia Beach, Virginia, where I soon began to direct a nonprofit parapsychology research organization, Poseidia Institute. In 1976, the Jane Roberts book *Psychic Politics* was released. I learned from her chapter "A Probable Class" (*Psychic Politics*, pp. 208-221) that apparently members of both her psychic development class and her weekly writing class were dreaming with each other, rather than simply about each other.

"Could people really dream together, I wondered? This led me to a series of dream experiments I called "Dreams to the Tenth Power," because they involved groups of ten people who were given group dreaming tasks over a period of six to eight months. These experiments are described in my 2006 book, *Group Dreaming: Dreams to the Tenth Power*."

Throughout the history of group dreaming research, the work of Seth and Jane Roberts has led the way. In 1984, dream researcher Linda Lane Magallon joined the third and final Dreams to the Tenth Power research group, and she

multiplied her efforts with the “Lucidity Project” a group dreaming experiment conducted as part of the Austin-based Seth Dream Network. Linda’s ground breaking book, *Mutual Dreaming*, published in 1997, lists over a dozen different group dreaming projects conducted in the early days of the Internet, many of them by followers of Seth.

Today, discussion of group dreaming is fairly commonplace among dreamers. Many have experienced planned or spontaneous shared dreams in environments like IASD’s annual PsiberDreaming Conference. But it is through Seth and Jane Roberts that group, shared, and mutual dreams have found their way into the vocabulary of dream work.

In my presentation I will be discussing mutual dreaming, providing examples, and explaining how group dreaming is part of the function of dreams as described in the Seth material.

### The New Way: Using the Dream State in Healing: Concepts and Practices from the Seth Material

David Cielak

*Shelley, Western Australia, Australia*

The current treatment by medical science of disease and illness is generally mechanistic in nature and does not view illness or disease as meaningful or as result of mental errors. As a result many illnesses or diseases recur or treatment is ineffective. In the channeled work of Seth, by Jane Roberts (over 30 volumes and 3.9 million words) illness and disease are seen as meaningful for the individual. Effective treatment may require the person, generally, to understand the issues behind their symptom set. Further, the Seth materials contain significant and far ranging concepts about dreams, dreaming, the dream state, and the functional capacity for people not only to become aware of their dreams, their meanings and understandings but also to utilise the dream state for purposes of insight into illness and disease and remarkably, to aid and facilitate the healing process. Medical science continues to struggle in effectively treating serious disease and illness from its current perspective and practices. The perspectives and concepts from the Seth Materials have recently been trialed in Taiwan (Dr Hsu in the treatment of cancer) and by individuals around the world who have studied the Seth Material with promising results.

Medical science currently does not recognise, generally, any use of the dream state or dream therapy in the treatment of significant illness. By looking at the basic concepts and practices from the materials for exuberant health, illness and disease and the use of the dream state in effective healing we can advance our understanding of ourselves and ensure our own exuberant health.

The workshop begins with an overview the Seth Material; size, scope, and focus with a particular emphasis on health and dreams within the material. Particular emphasis is placed on the view that we “create our own reality” through beliefs, thoughts, emotions and the dream state. Important concepts such as the Multi-Dimensional Self and Inner Self, Simultaneous Time, Psychological Time, Point of Power, Probabilities; Simultaneous Selves/Counterparts are briefly discussed. Following this overview the functions, purposes, and use of the Dream State from a Seth perspective are presented and examples of practical use of dreams

and the dream state in creating reality are put forward. The presentation then focuses on health, disease, and illness defined (using examples from the materials) then focusing on the practical use of dreams, dreaming, and the dream state in therapy and treatment for illness and disease. The workshop will then focus on the practical use of Psy-time, dream suggestions/affirmations, trance, identification of beliefs, and dream incubation. This is the “how to” part of the workshop.

Participants will then be able to use these practical structures and create and use their own incubations, suggestions, and beliefs for their own purposes. Note: Privacy is maintained in all instances. Should participants wish to share a dream they are the ultimate authority on its interpretation/understanding. There is no group process for the workshop. There will be one short guided imagery component: the Psy-time; which is an active meditation process. Finally the workshop closes and a brief “Where to from here?” Practical implementation on an individual and cultural basis and a general discussion, comments and questions from participants.

### From the Inside Out: An overview of Seth Material on Dreams and Dreaming

David Cielak

*Shelley, Western Australia, Australia*

This presentation will provide a brief background and overview of the Seth Material channeled by Jane Roberts, and received from the mid 1960’s until her death in 1984. Dreams, dreaming, and the dream state play a major role throughout the range of the materials. They are comprised of over 30 books; with 3.9 million words that came from over 1,000 sessions, transcribed by her husband Robert Butts. In addition, the materials include ESP class sessions, audio recordings, and a number of derivative works. The presentation will more fully describe the breadth and width of Seth’s ideas, describing current interest, and applicability of the material, with a focus on dream work and the dream state.

The material was widely regarded as kicking off the New Age Movement. They introduced concepts such as “you create your own reality”, the simultaneous nature of time, the eternal validity of the soul, the creation of reality from the dream state, the vast conscious awareness within dreams, the nature of the psyche and consciousness, the multi-dimensional nature of existence, consciousness, and dreams. While the material is quite conceptual, it is simultaneously personal and practical, with over 300 exercises and practices, frequently with an emphasis on dreams.

The presentation will cover a number of the major concepts from the material, including quotations direct from material and a number of exercises/suggestions regarding dreams and dreaming. The presenter will also provide a number of examples from his own experience of using the dream state exercises and suggestions to solve problems and meet personal challenges. In addition, an audio tape of a Seth session directly pertaining to dreams and dreaming will be played.

## Intuition: A Golden Key to Unlock Your Dream

Marcia Emery

*Kensington, California, USA*

The noise of the day silences the intuitive voice which gets a chance to speak through a dream. Intuition and dreams speak the same metaphoric language communicating in pictures, symbols and images. Participants will discover how they are wired for intuitive receptivity and then learn how to interpret individual symbols and go on to decode the entire dream using Marcia Emery's DreamShift Process.

The sequence outline begins with 1) Introduction to the topic (15 min) which includes getting centered, looking at the agenda, setting the stage for opening to intuition; 2) Intuitive Dreamwork (20 min) which consists of previewing an upcoming event (precognitive) and retrieving rapid insights through intuitive analysis; 3) How You Are Wired for Intuition (20 min) which examines what sensory modality is prevalent i.e. vision, voice, vibration; 4) Unraveling the Symbolism (30min) and using the metaphor exercise to show how the intuitive mind works, and explore the techniques of amplification and word association; 5) DreamShiftTechnique (30 min) - several examples using this technique will be shown, followed by participation in small groups to work on participants' dreams.

Workshop: 1) Techniques: Carl Jung's Amplification Method; Marcia Emery's DreamShift Process; 2) The dreamer, the ultimate authority, has to resonate to the dream interpretation (as the leader, Marcia can guide and lead but does not have the final say); 3) The Workshop emphasizes experiential group work - the metaphor is in a dyad and subsequent techniques are in small groups.

Example: Dream: Roz was questioning her wavering friendship with Nelly and had this 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. First, Give the dream a title: Gun Control; Second, Become centered and receptive: Roz listened to her wind chimes and affirmed, My intuitive mind will help me understand the dream; Third, Identify the major symbols choosing a maximum of three: The major symbol is the gun; Fourth, Interpret these symbols using amplification or word association: Freely associating to the gun elicits the following words: hunting, power, protection, fire and weapon. The intuitive hit comes when the dreamer says, calling the shots; Fifth, Engage the symbol artistically through art, dance, music or drama: She moves her body to drum music; Sixth, Implement the dream discovery using the logical mind: Roz 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.

## Dreams from the Other Side?

Stanley Krippner

*Oakland, California, USA*

In 2015, Krippner began corresponding with an events planner for a U.S. military base who had started to dream about young U.S. servicemen. Upon sharing her dreams with the base's assistant military chaplain, she discovered that he had known each of the deceased soldiers during his military service in Iraq and Afghanistan. This paper falls into the category of visitation dreams which he has written about previously. It also reflects previous research with claimant mediums, in other words men or women who claim to be able to communicate with people who once lived on Earth but who now report that they are on the other side. This is a multiple case study research report that includes several possible (and conflicting) explanations. It begins with a brief biography of Amanda, the events planner, and her history of anomalous dreams, several of which concerned deceased members of her family and their purported messages. It also includes a brief biography of Wink,' the assistant chaplain to whom she confided the dreams, and who was able to identify the soldiers who played the dominant role in each dream. This identification was made on the basis of their name and/or their army company, and/or their location at the time of death. The second part of this paper will briefly describe each of the dreams and the way the central character (or characters) in each was identified. The third part of this paper will posit a variety of conjectures as to the correspondences between the dream content and waking life people and events. Examples include fraud, coincidence, super-ESP, and actual post-mortem survival of some aspect of the personality.

## Dreams as Projections of Consciousness in the Multiverse

Don Middendorf

*Olympia, Washington, USA*

In the November 2011 DreamTime column, Dr. Meredith Sabini wrote an excellent summary of the ideas presented by "the archetypal wisdom figure" of Jane Roberts that "stands in complementary relationship to the waking personality". She suggests that Seth's relationship to Ms. Roberts is similar to that of Philemon's to Carl Jung.

In Seth's multidimensional view of reality, the dream world is not only as valid and real as waking physical reality, but its origin. This presentation will suggest how these ideas are consistent with ideas in modern physics. Seth's worldview suggests that we include in our analysis of our dreaming experiences the possibility that, in addition to their metaphorical interpretation, dreams are like a poorly-recalled video postcard from our travels in nonphysical, "inner", yet objective, realities. For this reason, Seth preferred the term "projection of consciousness" to "out-of-body experience". Also, Seth's ideas are consistent with (and expand upon) research demonstrating that dreaming helps us to facilitate learning and to choose between possible future actions. However, Seth's view of possible future experiences includes both probable selves and reincarnational selves in

addition to future experiences in this life. Seth also suggests that simultaneous dreams and co-dreams should be expected as we become better at observing these multiple probable futures (and pasts) in our dream experiences. Examples of each of these experiences will be presented and speculations about how such experiences are consistent with ideas in modern physics such as wormholes, tunneling, and entanglement will be offered.

### The Value of Awake-Seeming Dreams (Lucid Dreams)

Robert Waggoner

*Ames, Iowa, USA*

Fourteen years before the scientific evidence for lucid dreaming, the author Jane Roberts spoke about 'awake seeming dreams' (or dreams in which you realize that you dream) through the aegis of the 'personality essence,' Seth. As the Seth sessions continued, the significance of awake seeming dreams emerged as a tool to explore the nature of dreaming, dream symbolism and directly experience concepts.

On June 20, 1966, Seth first discusses lucid dreams: "In awake- seeming dreams you are indeed awake, but within a different psychological framework, indeed, within a different framework of reality. You are operating at a high level of awareness, and using the inner senses. These [inner senses] enable you to perceive an added depth of dimension which is responsible for the vividness and sense of exhilaration that often occurs with this kind of dream." (Seth, *Dreams and Projection of Consciousness*, p 337)

Most experienced lucid dreamers can verify that a sense of lucid euphoria often emerges upon becoming lucidly aware. He also hints at the idea that experienced reality, whether waking, dreaming or lucid dreaming, exists as different psychological frameworks.

Years later, he notes the value of lucid dreaming, "It is quite possible to take your normally conscious 'I' into the dream state, to your advantage. When you do this, you will see that the dreaming 'I' and the waking 'I' are one, but operating in entirely different environments. Therefore, you become familiar with depths of experience and knowledge unknown to you before. You acquire a true flexibility and expanded awareness of your own being, and open channels of communication between your waking and dreaming realities...." (*Nature of Personal Reality*, p 389, June 1973)

Seth provides some practical advice about awake seeming dreams and how to deal with various situations. He differentiates between awake seeming dreams, and out of body experiences (OBEs), but considers them both as distinct types of "projections of consciousness." He offers advice on dealing with "subconscious fabrications" like dream figures representing the projected energy of a personal issue, versus the less frequent encounter with another traveler in an OBE.

In May 1974, Seth broaches the idea of the Dream Art Scientist, saying "You dream, each of you, but there are few great dream artists. Many of the true purposes of dreams have been forgotten, even though these purposes are still being fulfilled. The conscious art of creating, understanding and using dreams has been largely lost; and the intimate

relationship between daily life, world events, and dreams almost completely ignored." (*Unknown Reality* vol 1, p 201)

Later he continues, "The true art of dreaming is a science long forgotten by your world. Such an art, pursued, trains the mind in a new kind of consciousness – one that is equally at home in either existence, well grounded and secure in each....A practitioner of this ancient art learns first of all how to become conscious in normal terms, while in the sleep state. Then he becomes sensitive to the different subjective alterations that occur when dreams begin, happen and end." (*Unknown Reality*, vol 1, p 213-4).

Seth notes that a Dream Art Scientist would use the state of lucid dreaming to explore concepts, access creativity, and experiment to benefit mankind. In the Sethian view, many inventions and discoveries wait to be discovered in the dream state. Dream Art Scientists, have the capacity to seek these out, especially as their personal beliefs, and societal beliefs, begin to embrace the possibility.

## 8. Lucid Dreaming

### The Significance of Directional Movements in Lucid Dreaming

Nigel Hamilton

*London, UK*

Results of a Lucid Dream experiment, carried out by a team of advanced lucid dreamers, will be presented. The experiment concerns the significance of directional movements in a dream, in particular left, right, up, down, going and coming out, have been studied in a lucid dream experiment.

It has been shown (Hamilton 2009-2011) that in tracking the movements over a sequence of dreams, during which there is a significant shift in the dreamers' consciousness/attitude/or relationship to a particular problem, that an overall balancing out of direction in the dreams sequence takes place. Waking dream explorations of such dream movements show that a balancing out of intra-psychic forces is taking place in the process. Upon completion of the dream sequence, a symmetrical symbol appears, signifying geometrically, the balancing of the forces. The simplest such symmetrical figure is a square or a rectangle. More complex geometrical symmetries such as a cube, triangle, pyramid, circle, and sphere seem to indicate a more comprehensive syntheses of the inner psychic forces during the process of a psycho-spiritual awakening process.

The experiment outlined a simple protocol for studying the effect upon the lucid dreamer of consciously tracing out the shape of a square/rectangle in the dream landscape. Such a simple movement has already been carried out consciously in a lucid dream, resulting in the appearance of the colour emerald green, which the dreamer experienced as being significant. The parameters and assumptions made will be discussed along with the results as well as the implications for the use of directional movements in lucid dreaming and in psychological work.

## The Science and Psychology of Lucid Dreaming

Robert J. Hoss

*Cave Creek, Arizona, USA*

Lucid dreaming is perhaps one of the most exiting areas of dreaming for scientific exploration of both dreaming and states of consciousness. Lucid dreaming is generally defined as a dream during which the dreamer is aware that they are dreaming but it is way more than that. During lucid dreaming the dreamer is able to not only control their actions in the dream and often their environment, but can also control muscle and eye movement allowing them to communicate with researchers from within the dream state. Lucid dreamers can also communicate with dream characters and seemingly even the unconscious mind itself, making exploration of the psychological makeup of a dream as well as states of consciousness possible.

Hoss begins with a brief description the history of the lucid dreaming research including: the founding work of Keith Hearne who discovered the use of 'eye signal verification' to signal the onset of lucidity as well as that of Stephen LaBerge.

He will address psychological and physical benefits. Erlacher and Schredl found performance enhancements when practicing a motor skill in a lucid dream. Tony Zadra and others have found lucid dreaming to be successful method for treating nightmare sufferers. Studies by Victor Spoomaker and van den Bout as well as Holzinger et. al. found lucid dreaming treatment to decrease nightmare frequency and increase sleep quality.

Next, he describes the changes in brain state and how that might bring about the lucidity experience. EEG, fMRI neuroimaging and tACS by researchers such as LaBerge, Czisch, Dresler, Voss has led to an understanding of brain areas (relatively inactive in REM) that become more active during lucid dreaming. Included is the Right Dorsolateral Prefrontal Cortex, which provides a higher cognitive capability, including memory, decision-making and self-assessment. Higher activity in the in the parietal lobules combined with the frontal lobes results in heightened working memory. Activity in the precuneus provides greater self-perception, and identification and awareness. Activity in the Inferior Temporal Gyrus which processes visual stimuli, memory recall and identification of an image by color and form, may provide the heightened vividness perceived in lucid dreams. The work of Stumbrys, Erlacher and Schredl highlighted the activity in the motor cortex which allows lucid dreamers to control muscle movements from within the dream and signal researchers.

Finally, he will discuss the exploration of psychological factors and theories. Of interest is dream characters, their origins, capabilities and what they represent. One leading psychological theory (C.G. Jung, Fritz Perls and others) is that dream characters are fragments of our personality, perhaps rejected or unrealized fragments that the dream is attempting to re-integrate into the ego personality. Carl Jung also identifies forces from the collective unconscious as archetypal characters. Results of studies such as those performed by Tadas Stumbrys, Daniel Erlacher, and Steffen Schmidt into the mathematical and creative metaphor abilities of dream characters have shed light on the nature of at least some dream characters as separate but associated

states of consciousness. Lucid dreaming examples will illustrate some of these theories.

## Out-of-Body Experiences and Lucid Dreams: A Phenomenological Approach

E.W. Kellogg III

*Ashland, Oregon, USA*

Controversy continues to exist concerning the relationship of Out-of-the-Body (physical) Experiences (OBEs) to Lucid Dreams (LDs), which some researchers continue to lump together. Although OBEs and LDs have similarities, they also exhibit significant differences. This presentation will focus on the phenomenology of my own experiences of OBEs as compared with LDs. However, others reports of OBEs, as contrasted with lucid dreams, generally show good agreement with the phenomenology Kellogg shall describe. Researchers in the fields of inner experience, subtle energies, and of anomalous phenomena in general often find themselves handicapped by unrecognized personal and cultural prejudices about the subject matter under study. No matter how rigorously one applies the scientific method, hidden assumptions can obscure promising avenues of approach, as well as the significance of collected observations. The discipline of phenomenology can provide methodological tools that can significantly reduce covert personal and cultural biases. Phenomenology as a discipline aims towards clearly seeing and rigorously describing the essential structures of one's life-world, which includes not only what one experiences in ordinary waking consciousness, but in other states of consciousness as well. Throughout history people have made useful 'maps' of the world based on their own experiences. Such maps often served a cultural purpose as well as a practical one, and such maps often included a religious bias. Among scientists today the predictive value of a map has become the criterion of choice. Unfortunately, like everyone else, scientists carry a burden of covert bias as to the fundamental nature of things, what phenomenologists describe as the 'thesis of the natural attitude'. The natural attitude has many points in common with what researchers like Charles Tart refer to as 'consensus trance', a trance programmed by, and hidden within, the deepest structures of one's culture and language.

This presentation will highlight and discuss a number of experiential variables that differ significantly between OBEs and LDs based on my own personal observations, including relevant excerpts from OBE reports to illustrate certain points. Significant variables include: 1) Typical physical body position during the experience; 2) How the experience begins; 3) Whether identified as a dream during the experience; 4) Reality tone; 5) Environmental stability; 6) Characteristics of the phenomenal body; 7) Whether one has a 'waking up' sensation after the experience; 8) Stability of memory after the experience; and 9) Whether one loses the fear of death after the experience.

If such differences exist between OBEs and LDs generally, why then do some researchers continue to conflate the two? First, because although OBEs and LDs exhibit striking differences they also share a number of strong similarities. And second, because once someone has had enough OBEs, they begin to have dreams of OBEs, just as they have

dreams that can convincingly counterfeit WPR experiences. Researchers, especially those who have little or no personal experience of OBEs, may include 'dreams of OBEs' in their data pools, which can lead to the mistaken conclusion that OBEs just seem a kind of dream. And despite compelling scientific evidence to the contrary, many people still consider dreams as strictly subjective fantasies manufactured by the sleeping brain. Conceptually reducing OBEs to dreams – even to lucid dreams – even now serves as an effective way for reductionist-materialists to discount their objective value and potential ontological significance. In this presentation I hope to clearly show that in my own case that OBEs belong to a category of experience easily differentiated not just from dreams, but from lucid dreams. Neither 'fish nor fowl' OBEs have similarities to both LDs and IBEs (In-the-Body Experiences), while having characteristics different from both.

## Enter the Matrix: Conscious Realism and Lucid Being

E.W. Kellogg III

*Ashland, Oregon, USA*

"The Matrix is everywhere, it is all around us. Even now, in this very room. You can see it when you look out your window, or when you turn on your television. You can feel it when you go to work, or when go to church or when you pay your taxes. It is the world that has been pulled over your eyes to blind you to the truth." Today many theorists propose that we actually live in an information universe that we habitually translate and experience as sight, sound, touch, etc. Our computers do something similar when they translate streams of binary code information – patterns of 0 and 1's – into animated visual displays on computer screens. If so, the world we experience in our waking lives may consist of nothing more than virtual representations of an underlying reality with little or no similarity to our subjective perceptions of it. The same process applies equally to how and what we experience in our dreams, especially as research has confirmed that our dreams, like our waking physical reality experiences, incorporate consensually validated intersubjective elements.

In his Simulation Argument using logic alone Oxford philosopher Nick Bostrum makes a compelling case that we almost certainly live in the equivalent to a computer simulation. MIT physicist Max Tegmark in his Mathematical Universe Hypothesis proposes that that while physical reality exists it does so not as we perceive it, but as an abstract mathematical structure like a code. More radically, U.C. Irvine cognitive scientist Donald Hoffman argues in his non-physicalist theory of Conscious Realism that consciousness seems fundamental, rather than incidental, and that matter and all of time and space simply appear as perceived representations of interacting hierarchies of "conscious agents," entities that he rigorously defines in mathematical terms. Others have taken similar positions on the primacy of mind rather than matter, ranging from ancient Hindu sages to Nobel prize winning physicists such as Max Plank, who wrote: "All matter originates and exists only by virtue of a force which brings the particles of an atom to vibration and holds this most minute solar system of the atom together. We

must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter.

From a phenomenological perspective, based on direct experience, rather than on assumptions, the existence of mind seems certain. On the other hand the existence of an objective physical world, separate from the subjective world each of us experiences, remains a theoretical assumption open to doubt. Phenomenology as a discipline aims at clearly seeing and rigorously describing the essential structures of one's life-world, which includes not only what one experiences in ordinary waking consciousness, but in other states of consciousness as well. We live in a world of full of delusions and illusions, where assumptions often masquerade as facts. Phenomenology can help in unmasking such assumptions, in freeing ourselves from the learned helplessness that results when we confuse assumed limitations for real ones. And increasing ones awareness of assumptions plays an essential role in both lucid dreaming and in lucid waking as well.

This workshop will begin by presenting a series of brief overviews of various theories and concepts that look at reality in different ways that the materialist reductionist worldview, followed by much longer experiential exercises designed so that participants can better understand them through direct experience. The presenter will keep didactic material to a minimum. In this workshop participants will explore the possibilities of our living in an information universe through phenomenological exercises, thought experiments, and guided meditations.

## The Outer Limits of Lucid Dreaming

E.W. Kellogg III

*Ashland, Oregon, USA*

Lucid dreaming provides an extraordinarily useful venue for exploring the outer limits of consciousness, including phenomena such as psi dreaming, mutual dreaming, and dream healing. Evidential reports indicate that dreams provide more than subjective psychological experiences, but incorporate consensually validated intersubjective elements, a finding with deep reaching scientific implications.

Until the 1960's evidence for psi-dreaming consisted mostly of anecdotal reports. However, at that point Maimonides Dream Laboratory researchers took the next step, and in a series of controlled scientific studies demonstrated that subjects could repeatedly tune into randomly selected external targets in their dreams. A meta-analysis of post-Maimonides studies of psi-dreaming confirmed this effect. For theories on the nature of dreaming, the validation of dream-psi seems the equivalent of the Michelson-Morley experiment in physics, with the exception that few scientists have accepted the profound implications, that validated psi-dreaming made strictly subjective, solipsistic theories of dreaming outdated and untenable.

Today many theorists propose that we actually live in an information universe, and that at the deepest level, we input the universe primarily as code, as an information pattern, that we habitually translate and then experience in terms of sight, sound, touch, etc. Your computer does something similar when it translates a stream of binary code information – a pattern of 0 and 1's – into an animated visual display on your computer screen. According to theorists such as

philosopher Nick Bostrum, cognitive scientist Donald Hoffman, and physicist Max Tegmark, the world we experience in our waking lives may consist of nothing more than virtual representations of an underlying reality with little or no similarity to our subjective perceptions of it. The same argument applies to what we experience in dreams.

Some western researchers act as if current neurophysiological theory, which posits that dreams consist of purely subjective productions of the sleeping brain, constitutes a fact, rather than a theory. To many experienced dreamers, such an attitude seems both limiting and naive. Many other cultures consider dreams to take place in a spiritual realm, just as “real” as the physical world. Rather than confusing theories with facts, it makes sense to adopt a phenomenological viewpoint, which gives priority to the territory of experience. This means that we revise our maps to fit our territories, instead of distorting our perceptions to fit our preconceptions. Evidential reports of mutual dreaming, psi-dreaming, and dream healing provide evidence in line with an information universe hypothesis, but at odds with the assumptions of a reductionist materialist universe.

With respect to dream healing, lucid dreamers have reported on the physical healings of other individuals following the healing of that individual’s counterpart in lucid dreams. (LDHOs) Such healings challenge the prevailing reductionist-materialist model far more than reports of dreamers healing themselves, which one might plausibly explain through a psychosomatic model. LDHOs lend credence to the idea that dream reality can have intersubjective elements, including not only remote viewing but remote influencing, an idea that reports of mutual dreaming also supports.

Through observation and experimentation human beings have observed regularities that have allowed us to deduce the laws of physics, chemistry, and biology, and to apply this knowledge in practical and beneficial ways in our waking lives. A program of observation and experimentation by experienced dreamers, and especially lucid dreamers, may reveal that the dreaming universe also operates under certain laws that transcend the merely psychological. However, observation and experimentation while dreaming requires a combination of uncommon skills – the ability to have lucid dreams, to remember and perform complex dream tasks, to critically observe while dreaming, and to clearly recall and record ones dreams in detail afterwards.

### Fading Light and Sluggish Flight: A Model of Consciousness in Lucid Dreams and Out-of-Body Experiences

G. Scott Sparrow

*McAllen, Texas, USA*

In this presentation, Sparrow will lay out various consistent features of his lucid dreams and out-of-body experiences, including: the initial passage through wind and darkness; the dimming of light sources when observed directly; the rapid shifting of form upon observation; his difficulty moving, flying and remaining aloft; his struggle of passing through walls; and his frequent failure to discern spoken words during interpersonal encounters. A similar experience has been described in the waking state, in which an observer can see the luminous effects of vitreous friction

against the retina in the eyeball, but only when not intending to do so. This disruptive effect of active perception appears to express itself in a variety of ways during LDs and OOBEs. However, its antidote—a mode of consciousness that is comparatively facilitative—was originally described by Muldoon and Carrington in *The Projection of the Astral Body* as “passive will.” In normal waking perception, the observer processes afferent stimuli entering awareness through sensory organs, but in the dream state the observer perceives constructed events that are generated (from a hypothesized source), which are generated by appropriating the same visual- spatial, linguistic, and proprioceptive centers in the brain involved in processing afferent stimuli during wakefulness and creating a specific internal representation of the sensory experience.

Thus the process of waking perception is from specific external stimulus to specific internal representation. In contrast, the dream phenomenal reality appears to originate in a repository of general themes or metaphors (e.g. Jung’s archetypes and Lakoff’s supraordinate metaphors) which then take on specific form through appropriating the same structures of the brain/domains of consciousness for its representation. In perceiving the internal, source-generated expression, the observer’s attempt to apprehend the event seems to override some aspects of the experience, especially pertaining to the perception of illumination and verbal communication, as well as to precipitate a further “hardening” or materializing of form, making the LD/OOBE forms mimic the immutable qualities of waking forms. This latter effect contrains the dreamer’s mastery or transcendence of physicality of the dreamscape, thus suggested that active perception constrains the experience. This impact of perception on the LD/OOBE phenomenal realm can be understood within a two-mode model of consciousness, i.e. “passive” and “active” modes to demote facilitative and restrictive modes of awareness and intention, respectively, during LDs/OOBEs. We find similar contrasts in the work of Leslie Farber (e.g. the “first will” and “second will” in his book, *The Ways of the Will*) and in the work of Lakoff and Anderson in their description of source and target domains of metaphor construction. By positing two distinct modes of consciousness during the LD/OOBE experience, one can 1) eventually draw on neuroscience to develop a model that incorporates various brain functions to explain the distinctive modes, and 2) engage in presleep activities that may enhance the functioning of the facilitative mode, most notable meditation.

### Lucid Dreams and the Significance of Space

Robert Waggoner

*Ames, Iowa, USA*

Lucid dreaming allows for a wide spectrum of experiments. Besides lucidly experimenting with dream figures, dream activities and mind-body influences (as seen in the work of researchers like Stumbrys, Schredl, Erlacher and LaBerge), the lucid dreamer can also experiment with space and spatial movement.

Carl Jung noted that the ‘shadow’ or the denied, ignored or repressed aspects of the personality often occupied the space behind the dreamer, which emphasized the unseen and ‘not faced’ relationship with the dreamer. However

once lucid, the lucid dreamer can change his or her relationship with the shadow space or the shadow element there, by bringing it immediately before him (consider the powerful lucid dream on p 17-8 in *Lucid Dreaming – Gateway to the Inner Self*). By making changes in space, or spatial relationship, sudden changes and breakthroughs seem more likely to occur.

Elsewhere lucid dreamers have noticed that making a movement or pattern in the dream can spontaneously result in profound changes. For example, Justin Tombe begins to make the infinity symbol in space with his hand, during a lucid dream, and discovers the sudden appearance of “a whole new subset of perceptions” (see pages 150-1 of *Lucid Dreaming – Gateway to the Inner Self*). Separately, I share a lucid dream of making infinity symbol figure 8’s on my bike, when I suddenly recall a profound interest and the lucid dream makes a sudden, dramatic change (see page 144 of *Lucid Dreaming – Gateway to the Inner Self*).

Such experiences suggest the following: 1) ‘space’ in dreams may contain inherent symbolic or psychological value/s, 2) the spatial relationship between perceiver and object/figure directly suggest important elements of the dynamic relationship potential, 3) movement in dream space appears to reflect symbolic and psychological change, and 4) though often overlooked by most lucid dreamers, certain defined movements may serve as triggers to a shift in experience or a shift in consciousness, which would be reflected in the lucid dream report.

Since lucid dreaming allows for experimentation, these suggestions can serve as possible hypotheses for future research and personal investigation.

## Engaging the Inner Self in Lucid Dreams

Robert Waggoner

*Ames, Iowa, USA*

Lucid dreaming serves as a revolutionary psychological tool, which allows for observing, exploring and scientifically experimenting while consciously aware within the dream state. For experienced lucid dreamers, lucid dreaming allows one to ‘probe the unconscious’ and explore concepts from the nature, variety and development of dream figures to an apparently creative and responsive, non-visible inner awareness.

Through active engagement, lucid dreaming illuminates both the subjective and objective aspects of the dream experience more clearly. In lucid explorations and experiments, the ‘hidden framework’ of the dream experience begins to appear. Moreover, the dream shows itself as a ‘happening’ in that moment, based partially upon the dreamer’s beliefs, expectations, emotions, focus and intent, which serve to help create and ‘project’ responses to dream stimuli and the dream narrative. Thus, a truer picture of ‘dreaming’ emerges.

Based upon the observations, explorations, personal and scientific experiments of experienced lucid dreamers, this psychological tool of lucid dreaming also possesses broad potential to engage the following topics:

1) Accessing creativity, 2) Interacting with a responsive inner awareness, 3) Healing emotional and psychological disorders, 4) Healing physical ailments, 5) Exploring con-

sciousness, the psyche and the dream state, and 6) Engaging in spiritual growth.

In this presentation, Waggoner will focus on these three topics: Exploring the nature of the dream state, Accessing creativity, and Interacting with a responsive inner awareness. Carl Jung once wrote that if someone could show a second psychic system possessing an inner awareness existed within us, then it would be of “absolutely revolutionary significance in that it could radically alter our view of the world.” Lucid dreaming, or the conscious awareness of existing within a dream, allows an experienced person the ability to engage a second psychic system or inner awareness, and see its comparatively greater creativity, knowledge and judgment.

Waggoner first became aware of this larger awareness while conducting a lucid dreaming experiment for a small group of lucid dream explorers in 1985. That same year, Stephen LaBerge published his first book, *Lucid Dreaming*, and suggested that experienced lucid dreamers “surrender” within the lucid dream, yet he avoided the topic of ‘who’ or ‘what’ responds – whether it be the randomness of dreaming, mental constructs or something else.

In lucid dreams, we can explore this situation and consciously put forth requests, questions and conceptual experiences to a non-visible awareness within the dream. The many thousands of lucid dreamers who have successfully done this provide evidence for this “second psychic system” which Carl Jung wrote about as a possibility eighty years ago.

This presentation, suitable for all audiences, will show how lucid dreaming enables the exploration of dreaming to access creativity, engage a responsive inner self, and show a more accurate assessment of the dream state. Properly understood and brought into the realm of scientific experiment, this has the capacity to revolutionize the field of psychology and the sciences. - Robert Waggoner © 2016

## 9. Research/Theory

### Dreaming as a Fundamental Experience in Being

Deborah Armstrong

*Greenville, South Carolina, USA*

This presentation will discuss how new discoveries in neuroscience are suggesting that what occurs in the brain during dreaming contributes to growing the integrative fibers in the brain and therefore can be viewed as reparative and contributing to growing well being in the human being. The presenter suggests that when we consider interdisciplinary perspectives concerning the functions of dreams we come quite easily to the conclusion that dreaming indeed is a fundamental experience in being. A number of perspectives from a range of disciplines including Neuropophysiology (Interpersonal Neurobiology), Affective Neuroscience, Psychology, Consciousness Studies, Spiritual Traditions, and Philosophy will be discussed.

Notably the most recent work of Antti Revonsuo will be included in the presentation. The presentation will involve

principally a didactic lecture format accompanied by several brief experiential exercises to infuse a deeper understanding of the material into the process. The sequence of topics will be as follows: 1) What grows well being in the brain, mind, and relationally: a neuroscience informed perspective; 2) The dreaming brain and how it can be viewed as making efforts at doing reparative work at multiple levels of functioning; 3) Discussion of a wide range of perspectives from a range of disciplines about the functions of dreaming; 4) Spiritual/Philosophical perspectives on the functions of dreams and dreaming; and 5) Links between all of these voices as providing a rationale for understanding that dreaming is indeed a fundamental experience in being.

### The Quantitative Assessment of Characteristics of Metaphors in Dreams

Mark Blagrove

*Swansea, Wales, UK*

Although it is frequently claimed that dreams contain metaphors for waking life concepts and concerns, the literature and methods on the quantitative investigation of metaphors has not been utilised in dream research. Thibodeau and Durgin (2011) ask what makes one metaphor easier to understand than another. They ‘speculate that in order for a metaphor to be used conversationally it must be “good.” If the vehicle does not have features that apply to the topic (i.e., it is not apt), then the metaphor will be uninterpretable, and is unlikely to be good. If it has some features that apply, but other salient features that do not, the metaphor may be confusing and lead to failures in communication. This would tend to make the metaphor seem less good.’ In their paper, ‘aptness was defined as “the extent to which the [metaphor] statement captures important features of the topic” (Chiappe et al., 2003, p. 97) and participants were asked to indicate an aptness rating from 1 (not apt at all) to 7 (very apt).’ Thibodeau, P.H., Sikos, L., and Durgin, F.H. (2016) differentiate four dimensions for rating metaphors: Surprisingness, Comprehensibility, Conventionality, Metaphoricity, and Aptness.

From a large data sample of these scoring two orthogonal principle components were found. Firstly, Processing Fluency, which is the ease with which a metaphor can be interpreted. The second is Figurativeness, the extent to which a word’s meaning is perceived as clearly figurative rather than literal, once Processing Fluency is taken into account. In this presentation the scoring of these dimensions for apparent metaphors in dreams will be illustrated and discussed. Suggestions will be made for how scorings of the different dimensions can be used to test hypotheses of the during-sleep formation and waking-life interpretation of metaphors in dreams.

Chiappe, D. L., Kennedy, J. M., & Smykowski, T. (2003). Reversibility, aptness, and the conventionality of metaphors and similes. *Metaphor and Symbol*, 18, 85-105.

Thibodeau, P.H. & Durgin, F.H. (2011). Metaphor aptness and conventionality: A processing fluency account. *Metaphor and Symbol*, 26, 206-226.

Thibodeau, P.H., Sikos, L., and Durgin, F.H. (2016). “What Do We Learn From Rating Metaphors?”. *Proceedings Of The 38th Annual Conference Of The Cognitive Science Society*. 1769-1774. <http://works.swarthmore.edu/fac-psychology/919g>

[swarthmore.edu/fac-psychology/919g](http://works.swarthmore.edu/fac-psychology/919g)) Suitable for research track attendees

### Waking/Dreaming Continuities: New Findings from Long-Term Journals

Kelly Bulkeley

*Portland, Oregon, USA*

This presentation will analyze four people’s long-term dream journals and highlight significant continuities, and discontinuities, between their waking and dreaming lives. By measuring the frequencies of word usage in the dream reports, clear patterns emerge that accurately reflect the dreamer’s primary concerns and conceptions in the waking world. The journals come from people who have volunteered to share their dreams in a research context, and who have provided extensive biographical material about their waking life activities, relationships, interests, and personal challenges. Their journals are “long-term” in covering a period of years and including more than one hundred dream reports. The results of this study have depended on their active involvement and support, and I am grateful for their willingness to contribute so generously to the empirical study of dreams.

The methods of analysis used in this presentation include several tools for the systematic investigation of dream content in linguistic form (i.e., in a written report). The Hall and Van de Castle method of content analysis provides a framework for the examination, and extensive use is also made of the word search tools created by G. William Domhoff and Adam Schneider and available on their Dreambank.net website. The primary method of analysis involves the use of the word search templates available at the Sleep and Dream Database (SDDb), which enable a rapid and accurate assessment of word usage in large sets of dreams. Reference will also be made to the findings of analyses of these dreams using the James Pennebaker’s Linguistic Inventory and Word Count (LIWC) system.

The presentation will begin with an overview of continuities and discontinuities in dreaming, followed by a brief evaluation of each of the four series of dreams. Attendees will be shown the results of the word usage analysis, and then invited to suggest inferences about the waking-life concerns, interests, and activities of the dreamer. This didactic approach will help attendees develop a more practical understanding of the potential values and applications of the method.

The significance of the presentation for researchers regards its contribution to empirical knowledge about the continuities and discontinuities between dreaming and waking life. The presentation also adds to the research literature on the typical patterns of dreaming in situ, in the natural course of a person’s life over time. This will support the argument that long-term dream journals are extremely valuable resources for scientific dream research. The presentation will also have potential value for clinicians. The tools of analysis described here have potential applications in a variety of therapeutic contexts, providing caregivers and their clients with a helpful resource for processing and understanding large amounts of dream material.

## NREM Sleep Spindle Frequency is Associated with Trait Nightmare Recall and Pre-Sleep State Anxiety

Michelle Carr and co-authors Claudia Picard-Deland, Tyna Paquette, Cloe Blanchette-Carriere, Kadia Saint-Onge, and Tore Nielsen

*Sketty, Swansea, UK*

**Summary:** Recent research has found that the density of NREM fast sleep spindles is associated with higher recall of bad dreams. The current study extended these findings, showing that individuals who recall frequent nightmares have faster average spindle frequency, although pre-sleep anxiety is negatively correlated with spindle frequency in these subjects.

**Introduction:** Our recent study (1) found that NREM sleep spindles are related to trait measures of dream recall, linking NREM sleep neurophysiology with a REM sleep phenomenon. Specifically, the density of fast spindles was found to correlate with frequency of dream, bad dream, and nightmare recall. Given this relationship, the current study set out to assess whether subjects having high nightmare recall would have faster average spindle frequency than would healthy controls, and whether spindle frequency is related to the waking psychopathology of nightmare sufferers.

**Methods:** A total of 63 subjects (17 M; 46 F; mean age:  $23.81 \pm 3.68$  yrs) were invited to the laboratory for a morning nap. They included 25 control subjects (CTL) who recalled less than 1 nightmare or bad dream per week and 38 nightmare subjects (NM) who recalled at least 2 nightmares or bad dreams per week. All subjects were administered questionnaires to measure depression (Beck Depression Inventory), anxiety (State-Trait Anxiety Inventory) and nightmare distress, prior to taking a polysomnographically-recorded nap between 10 am and 12 pm. Sleep spindles were detected on 6 artifact-free derivations (F3, F4, C3, C4, O1, O2) for the second stage of NREM sleep (N2).

**Results:** Scores for depression and nightmare distress were higher in the NM group ( $p=.003$  and  $p<.001$ , respectively), although the groups did not differ in state or trait anxiety measures. Groups did not differ in total minutes of N2 sleep (CTL= $35.60 \pm 18.77$ , NM= $34.67 \pm 14.29$ ,  $U(63)=431.5$ ,  $p=.541$ ). As predicted, the average frequency of spindles was higher in NM subjects, significant on 3 channels (F3, C3, O2; all  $p<.05$ ), with trends in F4 ( $p=.065$ ) and O1 ( $p=.087$ ). We conducted within-group correlations between average spindle frequency and scores for depression, nightmare distress, state and trait anxiety. In NM subjects, there were consistently negative correlations between spindle frequency and psychological attributes; these correlations were most robust with state-anxiety, where 5 of 6 derivations reached significance (F3, F4, C4, O1, O2; all  $p<.05$ ). Correlations with trait anxiety and depression were only significant on O1 ( $p<.05$ ), and there were no significant correlations with nightmare distress. There were no significant correlations between spindle frequency and psychological attributes in control subjects.

**Discussion:** Results reveal a seemingly contradictory pattern of relationships between spindles, nightmare recall, and psychopathology. First, that the NM group had faster average spindle frequency than the control group replicates our previous finding that bad dream and nightmare recall is correlated with the density of fast spindles. However, within the NM group, faster spindle activity was associated with

lower state anxiety; in other words, those nightmare subjects who reported greater state-anxiety prior to the nap then had lower average spindle frequency during the nap. These new findings support the notion that spindles are related to both personality trait and state-mechanism factors, and encourage future research on relationships between REM sleep pathology, affective dream content and NREM sleep spindles.

1. Nielsen, T., Carr, M., Blanchette-Carrière, C., Marquis, L. P., Dumel, G., Solomonova, E., ... & Paquette, T. (2016). NREM sleep spindles are associated with dream recall. *Sleep Spindles & Cortical Up States*, (0), 1-15.

## Pokemon Go Dreams: Is Augmented Reality the Next Stage in Gaming Associations to Dreams?

Jayne Gackenbach and co-author Cody Trewin

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**Introductory Summary:** The list of types of technologically constructed realities is expanding, or more accurately available to the public. These include Virtual reality (VR) and augmented reality (AR). We have been examining VR in terms of 2D or 3D displays and its association with and impact upon nighttime dreams. While AR has been available, most notably Google glasses, last summer it burst onto the consciousness of the general public during the launch of the AR reality game, Pokemon Go. AR is when a virtual world, character, or element is viewed as overlaid upon ones view of the real world. In part the explosive popularity was due to a generation raised on Pokemon as a video game was an opportunity to socialize outside of the gaming environment while simultaneous being in the gaming environment. Basis: theory and research.

**Summary:** Our primary interest in this relatively new form of game play was, how does it affect reality assessments including in dreams? We decided to examine dreams of students enrolled at a western Canadian university. About 500 students answered our survey, but surprisingly very few had a Pokemon Go dreams to report. Yet almost half reported having played this game. Thus we selected a random group of individuals who had played it but did not report such a dream to compare to those who reported these Pokemon dreams. We asked all participants about their video game and social media history, and details about their Pokemon Go play. We also administered two scales which explored reality judgments in gaming; Game Transfer Phenomena Scale (GTP) and Self Presence in Avatar use. Finally, we asked respondents to evaluate their own dreams. We found that there was no difference in the sex of the subjects in terms of Pokemon Go dream reports nor in video game and social media use history. However, those who reported these dream types did indicate more seriousness with which they took the game play. Interestingly in terms of Game Transfer Phenomena, those who reported Pokemon Go dreams were more likely to experience confusion from gaming to reality. Dreams were coded by a judge and were evaluated along several dimensions by the players. The judge's scales were concerned with reality confusion and explicit references to Pokemon Go in the dreams. Not surprisingly, when we compared dreams of people who reported both types of dreams, we found more Pokemon Go referents in the game dreams. Additionally, the Pokemon Go dreams were more likely to in-

clude some form of mixed realities than their recent dreams. We then turned to the players self-evaluations of these dreams. First there was no difference in terms of when the two dream types occurred. Those who had a game dream were more likely to say they played it the day before that dream. The Pokemon Go dreams were self-reported as less likely to be nightmares or bad dreams than for the same subject's recent dreams. They also enjoyed their Pokemon Go dreams more than their recent dreams and reported fewer negative emotions in their game dreams.

## Shift Work and Dreams

Brigitte Holzinger and co-author Gerhard Klösch

*Wien, Austria*

Today shift work is inevitable in our society. Due to permanent availability of communication and consumption a 24/7 service in certain sectors is required. Accordingly, shift workers lack regular sleep cycles and suffer from decreased sleep quality. Differences in dreaming were observed as part of our sleep study in one of Austria's logistic companies. They dreamed less than the control group and in general, shift working obviously affected their sleep quality negatively. Reasons for those changes in sleep and dreaming behaviour have to be discussed.

In this study, shift work refers to the definition of the European Commission (2001) for the European Labor Force Survey (S. 58). Irregular and changing shifts have a negative impact on several aspects of life, including physical, psychological and social impacts as well as implications on performance and of capital importance on sleep quality (Knutsson, 2003). Holzinger will consider those impacts in her presentation and associate them to the sleep quality and dreaming behaviour of shift workers. In fact of the negative effects of shift working quoted in previous studies, we developed a two days lasting seminar for employees of Austrian logistic company to improve their sleep quality and consequently their life quality. In the framework of the seminar participants filled out a self-rated questionnaire, consisting of the Pittsburgh Sleep Quality Index, the Epworth Sleepiness Scale and a sleep diary, in which participants also rated their dreaming behavior.

The study compared the data of 99 employees working in shifts (92 male; age: 22- 58,  $M = 45.25$ ,  $SD = 9.70$ ) to 84 employees with standard working hours (48 male; age: 25- 58,  $M = 45.86$ ,  $SD = 9.19$ ). Beside other outcomes, results show that working in shifts affects the sleep quality negatively. Moreover shift workers dream less or nothing or were not able to remember their dreams, respectively. Holzinger will discuss possible reasons for dreaming less in shift workers, because no direct relation could have been made to the changing working hours. Potential implications therefore could be the shifts per se or the reduced sleeping time overall.

## State Dependent Reactions and Feelings: Comparing Dreaming and Waking

David Kahn

*Cambridge, Massachusetts, USA*

This pilot study extends the previous Kahn and Hobson 2005 study which found that participants reported that their thinking about what was going on in the dream was mostly absent, though their thinking within the dream was similar to what it would have been had they been awake. Using the raw data from the 2005 study, we decided to investigate whether the dream reports and the answers to the questions on thinking might also contain information on reactions and feeling to people and events in the dream. If they do, and if in the dream these were similar, the results would provide evidence for the continuity between not only thinking, but also between reactions to events and feelings that occur within the dream and when awake.

In the original Kahn and Hobson 2005 study, the participants were asked to provide a dream report and to answer the question whether thinking about and within the dream were similar to their thinking had they been awake. In that study the sample consisted of 26 participants who submitted 178 dream reports over a two-week period. All participants were told that after writing down their dream they should pick out sections during which they were thinking. The subjects themselves defined a dream event as one in which some thinking occurred. The specific questions subjects were asked to answer were: 1. "Would your thinking when awake be the same as it was in the dream if the event that occurred in the dream occurred while awake? (Y, N, ?). Comments (how did dream thinking differ, if it did)?" 2. "Would your thinking when awake be the same as your thinking in the dream regarding the occurrence of the event itself? (Y, N, ?). Comments (how did thinking differ, if it did)?"

In the present study, we examined both the original dream reports and original answers to the questions, but we now looked at what the dreamer said about their reactions and feelings, if any, to people and events in the dream. It turned out that the participants indeed had commented on their reactions and feelings both in their responses to the questions on thinking and in their dream reports. The results showed that not only thinking within a dream is continuous with wake state thinking but so too are reactions and feelings within a dream continuous with wake state reactions and feelings. The results also confirmed that thinking, reactions and feelings about the dream are mostly absent no matter how implausible the scenario. If the dream is remembered, we also speculate that the dreamer might benefit by recalling how she felt and how she reacted to the novel dream situation. To take this study out of the pilot stage, it is recommended that a study be undertaken that DIRECTLY asks participants about their reactions and feelings. The study would ask participants to submit dream reports over a two-week period, and answer the questions: Would your reaction to dream characters and events in the dream have been similar had they occurred when awake? Would your feelings towards dream characters and events been similar had they occurred when awake.

## References

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## Nightmares and Stress Reactions

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Results of a laboratory study focused on relation between frequent idiopathic nightmares and physiological reactions to stress will be presented. Participants with frequent nightmares and those without nightmares had to complete stressful tasks. During these tasks their dermal reactions, breath and heart rate were measured. After the presentation of the findings, possible implications will be discussed.

According to previous research, nightmares (NM) are related to stress. Unfortunately, most of the studies in this area is based on self-reported questionnaires instead of laboratory measurements of autonomic reactions to stressful stimuli. Autonomic reactions are mostly measured during sleep and only a few studies focused on stress reactivity in nightmare sufferers while they are awake. For example Rhudy, Davis, Williams and Byrd found that autonomic reactions induced by picturing nightmare in imagination are related to sleep quality and health issues. However, measured reactions were not associated with any nightmare characteristics in their research. Another study was done by Tanev, who found that heart rate response positively correlates with nightmare frequency. More studies are needed in this area to clarify the associations between nightmares and autonomic reactions. Aim of the present study was to explore associations between physiological reactions to cognitive and emotional stress tasks and nightmare frequency, severity and also with nightmare effects and distress.

Participants were 63 young people (mean age = 22.2; SD=2.95) with various nightmare frequency: Group 1 included participants with at least 1 NM per week; Group 2 consisted of participants with 1 NM in 2 weeks; Group 3 had 1 NM in a month and Group 4 had no NM or less than 1 per year.

Among exclusion criteria there were presence of some health issues, pregnancy and age over 30. All participants filled in questionnaires measuring personality characteristics (boundaries, absorption, big five), nightmare characteristics (nightmare frequency and severity; nightmare effects; nightmare distress), state factors, emotional regulation, and symptoms of trauma. During the laboratory study, cognitive (Stroop test, number subtraction, verbal fluency) and emotional stimuli (two short horror movie clips) were presented to participants. Between each task there were relaxation phases when pleasant pictures were presented. During the whole session, participants' dermal reactions, breath and heart rate were measured. After the session, they evaluated how stressful each task was for them on a 7-item scale.

Results: There were no significant differences revealed between groups in dermal and heart rate responses to stressful tasks or relaxation phases. It was found that nightmare distress and nightmare effect negatively correlate with heart rate response to cognitive stress tasks but not with emotional stress tasks. Groups did not differ in subjective evaluation of the stressful tasks. However, it was found that partici-

pants with frequent nightmares evaluated relaxation phases as more stressful than healthy controls without nightmares. It is possible that nightmare sufferers do not differ in physiological reactions to stress from people without nightmares but they may use different and less effective coping strategies. As a result they may perceive higher subjective stress. Further results and discussion will be presented. The study may be considered as a pilot research in this area. Studies based on bigger samples should be conducted.

## Emotions Experienced in Non-Lucid Problem-Solving Dreams Point to Matters of "Ultimate Concern"

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Previously, emotions in dreams have been linked to primary consciousness and considered only as simply experienced (Hobson, 2009). Also, it has been hypothesized that dreamers' waking concerns are reflected in their nocturnal dreams (Domhoff, 2003; Hall, 1951). In the current research, the author distinguished descriptive and problem-solving dreams; her focus remained on the experiences of emotions within dreamers' problem-solving efforts described in 979 non-lucid, cross-cultural, problem-solving dreams from dreamers who resided in Argentina, Brazil, England, Japan, Russia, Ukraine, and the United States. The author hypothesized that when dreamers are attempting to resolve experienced problems, dilemmas, difficulties, or threats, or to satisfy curiosities, the dreaming consciousness shifts from its primary experiential type to the active initiatory and participatory mode of secondary consciousness. This consciousness will accompany dreamers' problem-solving efforts by reflective and intellectual abstract analyses. As a research method, the author used the method of grounded theory (Glaser & Strauss, 1967) and its constant comparative analysis between instances of the nocturnal cognitive problem-solving phenomenon (Kozmová, 2008; 2012; 2015). From 979 dreams, the analysis yielded 29 illustrative dreams with 86 representative different components of cognitive and psychological processes that accompany dreamers' emotional awareness with following roles the emotions play in nocturnal problem-solving: (a) signaling, (b) stimulating, (c) self-regulating, and (d) action prompting or preventing. Results indicate that by being able to use emotions in problem-solving mental efforts, the dreamers are, without their direct knowledge, existing in a secondary consciousness mode. Further, the dreamers' use of their skills and capacities for executive problem-solving demonstrates that it is possible to reach for secondary consciousness of waking state in non-lucid dreaming without being aware of external realities. In addition, because "emotions arise when something important is at stake" (Gross, 2002, p. 281), the author illustrates how the individual dreamer's matters of "ultimate concern" (Tillich, 1957) of waking life are emphasized, through critical emotional awareness, in specific problem-solving dreams.

## The Effects of Impactful Dreams on Associative and Metaphoric Cognition

Don Kuiken and co-authors Alex Porthukaran, Kelly-Ann Albrecht, Megan Cook, and Shawn Douglas

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Some dreams penetrate consciousness—often prompting an immediate “realization” that precedes active “interpretation.” However, the mode of post-dream cognition that supports such realizations remains unclear. Moreover, the occurrence of such realizations may depend upon dream type; studies of impactful dreams consistently indicate differences in the aftereffects of existential dreams, transcendent dreams, and nightmares (Kuiken, Lee, Eng, & Singh, 2006; Lee & Kuiken, 2015). Specifically, existential dreams are followed by reports of sublime disquietude and transcendent dreams by reports of sublime enthrallment—while neither form of sublime feeling follows nightmares (Kuiken, 2015).

Two studies examined the associative and metaphoric processes that mediate these sublimely “aesthetic” dream carryover effects. We considered whether different dream types are followed by contrasting patterns of associative fluency (i.e., the number of different word-related associations), associative restraint (the number of independent word-unrelated associations), and their interactive combination (i.e., the cross-product of associative fluency and associative restraint) (Benedek, Könen, & Neubauer, 2012). In the second study, we also considered whether different dream types increase the extent to which the metaphoric topic (e.g., “death”) and metaphoric vehicle (e.g., “fat fly”) of a metaphoric sentence (e.g., “Death is a fat fly”) are understandable as members of the same (ad hoc) superordinate class (Jones & Estes, 2005).

Study 1: In an initial study, 108 participants (who either had or had not experienced loss) completed tasks that measure associative fluency, associative restraint, and their interactive combination immediately after awakening from a dream. They then completed a questionnaire that enabled identification of the type of dream they had just experienced (a mundane dream, transcendent dream, existential dream, or nightmare) and another questionnaire that measured a non-pathological form of dissociation (the Unheimlichkeit Scale). Statistically significant dream type by dissociation interactions indicated that, specifically among those who had experienced existential dreams, non-pathological dissociation (Unheimlichkeit) predicted associative fluency, associative restraint, and their interactive combination.

Study 2: In a replication and extension of Study 1, 92 participants (who either had or had not experienced loss) completed the same three association tasks and a task measuring the extent to which a metaphoric topic and metaphoric vehicle of a metaphoric sentence are understandable as members of the same superordinate class. They then completed a questionnaire that enabled identification of the type of dream they had just experienced and a newly constructed questionnaire that assessed non-pathological dissociation (Expressions of Dissociation Questionnaire; EDQ). As in Study 1, statistically significant dream type by dissociation interactions indicated that, specifically among those who had experienced existential dreams, a form of non-pathological dissociation (EDQ Self-in-Other Scale, e.g., feeling “present” in “the world” of a literary text) predicted associa-

tive fluency, associative restraint, and their interactive combination. Results from Study 2 also indicated that (1) among those who had experienced transcendent dreams, another form of non-pathological dissociation (EDQ Past-in-Present Scale, e.g., déjà vu) predicted associative fluency, associative restraint, and their interactive combination; (2) among those who had experienced nightmares, still another form of non-pathological dissociation (EDQ Metaphoric Dissociation Scale, e.g., ) predicted associative fluency and associative restraint but not their interactive combination; and (3) judgments of metaphoric topic/vehicle class-inclusion were greater following all three types of impactful dreams than following mundane dreams. Thus, the interactive combination of fluent and restrained associations, rather than increased readiness to perceive ad hoc metaphoric categories, mediates the type-specific aftereffects of existential and transcendent dreams. The interactive combination of fluent and restrained associations is a flexible but focused form of cognition that plausibly mediates their “transformative” effects.

## Similarities between the Reports of Dreams and Near-Death Experiences (NDE's)

Jacque E. Lewis

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Near-death experiences (NDE's) most often occur when individuals are deemed clinically dead by medical authorities and then are revived to life by medical intervention. Although this phenomenon has been reported down through the ages, and in many cultures, it was not until sophisticated medical resuscitation techniques were developed in the 1960's that NDE's reports have rapidly increased. The vast amount of research on (NDE's) tends to focus on universal similarities of the incidents. For example, seeing a bright light, meeting deceased relatives, and experiencing deep feelings of peace are common in NDE reports across nations. But there are also individual differences that are cultural or religious in origin. Individuals also often report meeting divine beings, which, in most instances, reflect their “earthbound” beliefs, such as meeting Jesus, Buddha, or Mohammed. This appears to indicate that there is a continuity of the individual belief system from lived experience to the ND experience. We also see this continuity in dreams when individuals report dreams that reflect waking concerns and experiences. This presentation will focus on the cultural, and sometimes religious, overlay of both dreams and NDE's, helping to add to our understanding of consciousness.

## Dream to Create?

Sue Llewellyn

*Manchester, Lancashire, UK*

In “Dreams” from the Tate Archive in London, Paul Nash (1889-1946), a leading figure in British surrealism, wrote, “The divisions we may hold between night and day – waking world and that of the dream, reality and the other thing, do not hold. They are penetrable, they are porous, translucent, transparent; in a word they are not there.” Nash's thoughts

on the interpenetration of dream and wake states may be particularly apt for creative people, like him, who may inhabit a de-differentiated, super critical, hybrid state in which dream-like cognition suffuses wake and wake-like neurophysiology pervades sleep and dreaming. During dreaming, the mind/brain shifts from a more linear-logical, analytic mode to one which makes “loose”, non-obvious associations. Creativity is thought to depend on spreading neural activation to make unconscious, non-obvious, remote associations amongst memory, or knowledge, elements. The brain makes non-obvious, creative, remote associations amongst memory elements more readily during rapid eye movement (REM) sleep and dreaming than either in wake or non-REM sleep and dreaming. Therefore, interpenetration of the dream, particularly REM dreams, and wake states may engender enhanced creativity through facilitating access to unconscious associations. Creative people have always sought to unleash the unconscious to feed the imagination. In a hybrid wake-dream state, as compared to a pure dream state, unconscious associations may reach consciousness, resulting in an archetypical “Aha” moment – the hallmark of creativity.

Chaos subtleties may underlie de-differentiation. Brain states are inherently labile, transient and dynamically unstable, governed by “edge of chaos” or “instability point” dynamics. During wake the transient state of “daydreaming” or the default network frequently occurs. Brain activation during the default network resembles that during dreaming. Less common, but still transient, is lucid dreaming during REM. During lucid dreaming the brain transitions into a more wake-like state. Both daydreaming and lucid dreaming are transient de-differentiated states. De-differentiation between wake, sleep and dreaming may be the common substrate for both creativity and psychopathology. Evidence exists for a relationship between creativity and psychopathology but its nature has been elusive. Greater volume in the default network correlates with the extent of creative ideas generation. Hyperactivity (reduced executive control) and hyperconnectivity of the default network characterize schizophrenia and depression. Excessive mind-wandering, underpinned by the default network, may foster vulnerability to bipolar disorder. Lucid dreaming is associated with higher scores on the creative personality scale, and lucid dreamers report significantly higher self-assessed creativity, compared to non-lucid dreamers. Cortical areas active in lucid dreaming during REM demonstrated considerable overlap with those which are deficient in patients with psychosis. Over and above these transient dissociations, an enduring and, sometimes, progressive, de-differentiation may be possible. Evidence from the default network and lucid dreaming indicate a mild to moderate form of de-differentiation may enhance creativity but if wake-like neurobiology permeates sleep this may engender sleep disturbances and phase transitions between REM, non-REM and wake. Such disturbances and transitions would disrupt known sleep-dependent functions, for example, memory processing and emotional regulation. If de-differentiation is progressive and enduring, various forms of psychopathology may result.

In sum, this idea predicts creativity and psychopathology will both be characterised by the heightened presence of remote or “loose” associations in thought, mental imagery, sleep disturbances, phase transitions and a labile wake/sleep/dream cycle. The American writer, Edgar Allan Poe (1809-1849) wrote, “Those who dream by day are cogni-

zant of many things which escape those who dream only by night.” These “many things” may either enrich human cognition (as in creativity), corrode it (as in psychopathology) or do both (as in creative individuals with psychopathology).

## Does Emotional Intensity and Valence Influence Dream Rebound?

Josie Malinowski

*London, UK*

In 2004 Wegner and colleagues discovered the “dream rebound effect”, the term used to describe the reappearance in dreams of thoughts that have been suppressed or deliberately ignored in waking life. Subsequently a number of studies have confirmed and expanded upon this finding, illustrating, for example, that dream rebound can be seen in hypnagogic dreams, occurs particularly for people who generally try to suppress their waking-life thoughts, and is impacted by cognitive load. It has also been found that thought suppression leads not only to dream rebound, but also greater dream distress. These experiments have focused on the suppression of negative thoughts, but little is known about the effect of the emotional valence or the emotional intensity of the thought on dream rebound. The present experiment investigated this. A secondary aim of the experiment was also to investigate whether suppression affected sleep quality and well-being, and whether dream rebound moderated the negative effects of suppression. Participants were asked to suppress either a pleasant or an unpleasant thought every evening for 7 nights, and keep a dream diary every morning for 7 mornings. In addition, they completed the Thought Suppression Inventory (TSI), Pittsburgh Sleep Quality Index (PSQI), the Rumination Response Scale, and the Depression, Anxiety, and Stress Scale (DASS). Sleep quality and negative emotional states were compared before and after the 7 days of the experiment. Results from the experiment will be presented within the talk. While the dream rebound effect has been clearly demonstrated and established, explanations for its existence are lacking. The final part of the talk discusses possible explanations for dream rebound, including Wegner’s own interpretation of effect, psychoanalytic explanations, and a third explanation of the effect, based in the concepts of spreading activation and hyperassociativity in dreaming sleep.

## Insight from Dreamwork using the Schredl Method

Josie Malinowski

*London, UK*

At the IASD conference in 2014 a panel was held between dreamworkers, dreamers, and dream researchers, with the aim of building collaboration between them (Ashwill et al., 2014). Since then, research has been published illustrating the efficacy of dreamwork, measured by the amount of personal insight a dreamer gains from attending a single dreamwork session. For example, it has been shown that dreamwork leads to high levels of insight (Edwards et al., 2013); and that dreamwork leads to more insight than working with a waking-life event using the same procedure (Ed-

wards et al., 2015). Most of this work has focused on the Ullman method of dream exploration; the present talk presents results from an experiment using a different method, Schredl's "Listening to the dreamer" method.

In the experiment, undergraduate student participants new to dreamwork and experienced dreamworkers attended dream and event discussion sessions of approximately 90-120 minutes in total, comprising one dream discussion using the Schredl method of dreamwork, and one event discussion adapted from the Schredl method (conditions were counterbalanced across participants). Preliminary data analyses indicate that, as expected, the dream condition produced higher levels of insight, using the Heaton et al. (1998) Exploration-Insight subscale from their Gains from Dream Interpretation scale. Also as expected, there were no differences found between the Exploration and Action subscales of the same questionnaire. Comparisons of the two samples of participants will also be presented. This research has been made possible with thanks to a grant awarded by the Dream Science Foundation.

## Content Analysis of a 31-year Dream Journal

Nori Muster

*Mesa, Arizona, USA*

This paper presents initial findings from a quantitative analysis of one thousand dream reports extracted from a continuous thirty-one year journal of an estimated seven to eight thousand dreams. Muster's personal account: "The study uses frequency counts to determine the most frequent characters in samples of 250+ dreams from four time periods that were ten-years apart: 1986 the year I started the journal, age thirty, a year of crisis; 1996, 2006, and 2016, the year I turned sixty. My life at sixty is completely different from my life thirty years before; however results show consistency in the characters that remain in my dreams. They are my father, mother, brother, husband, and Kyle. Kyle, a kid from the neighborhood where I grew up, appeared in the 1986 dreams, but became a main character in later decades. We became reacquainted in 1995 and spent our forties together in Los Angeles. Although my father and Kyle are gone now, I still think of them, and they remain in my dreams. Although my husband and I divorced in 1995, and he moved to Canada, we remain friends and he is still in my dreams. However, my guru from 1986, a frequent dream character in 1986, vanished from my dreams in later decades. This makes sense because I am rarely concerned with gurus now, because I put those issues to rest while writing my book, *Betrayal of the Spirit: My Life behind the Headlines of the Hare Krishna Movement* (University of Illinois Press, 1997). Over the last thirty-one years I have faithfully recorded every dream I could remember. In my thirties and forties I recorded between 250-350 dreams per year; in my fifties it dropped to 200. In 2016 I recorded approximately two hundred dreams, and expect to reach 250 in April or May 2017. The dream records are recorded in approximately 260 spiral notebooks, which are part of the American Religions Collection (ARC), UCSB Special Research Collections. I also use the notebooks for daytime notations, and notes and sketches for my projects. In 2016, when I was searching for a purpose for the dream records, the editors of the *Independent Journal of Dream Research*, University of

Heidelberg, referred me to Prof. G. William Domhoff to learn about content analysis."

Theoretical basis: Dr. Calvin S. Hall began to develop quantitative content analysis of dreams in the late 1940s to draw data from dreams. In the 1960s and 1970s he began to develop his continuity hypothesis that dream content is continuous with waking concerns. Prof. Domhoff, in his book, *Finding Meaning in Dreams* (1996, ch. 1), lists three discoveries from quantitative dream research. First, evidence of commonalities in all people's dreams, and in dreams of various populations, such as men, women, teenagers, etc. Second, evidence of consistency of one participant's dreams over time. And third, evidence of continuity between dream content and waking concerns. This presentation will provide examples that demonstrate the second and third principles.

## Remembering REM: The Silent Epidemic of Sleep Loss

Rubin Naiman

*Tumacacori, Arizona, USA*

Introductory summary: We are at least as dream deprived as we are sleep deprived. Dream loss is an unrecognized public health issue impacting mental health. This presentation reviews the extent and causes of dream loss, including medications and substances, sleep disorders, and lifestyle factors. It also considers strategies for restoring healthy dreaming.

Basis, sequential summary, target audience: Consciousness about sleep disorders has expanded significantly over the past three decades. We have witnessed substantial increases in numbers of sleep specialists, clinics, research projects, and even medications. All of this has been accompanied by an explosion of media attention focused on understanding and managing sleep loss -- but not dream loss. Although concern about dream loss surfaced early in the 1960s, it quickly faded with the subsumption of dreaming as just another stage of sleep. As a result, the contemporary epidemic of REM sleep/dream loss is obscured by the more popularized issue of sleep loss. Over recent decades, most dream loss data have been obtained indirectly through studies of the sleep side effect of substances and medications as well as patterns of sleep disruption associated with major sleep disorders. A review of this data strongly suggests we are in the midst of a silent epidemic of dream loss.

This presentation will review data reflecting the extent of REM sleep/dream loss as well as its ramifications. It will describe links between REM sleep loss and memory deficits, clinical depression and dementia. It will also summarize a classic Jungian theoretical model linking dream loss to an increased risk for cancer. The negative socio-cultural ramifications of dream loss will also be considered. The presentation will examine common causes of dream loss, including substances like alcohol and cannabis, widely used classes of medications such as antidepressants, antianxiety agents, and anticholinergics, common sleep disorders, especially insomnia and obstructive sleep apnea, and lifestyle factors such as overexposure to light at night, morning alarm clocks and dependence on virtual reality. Based on the above, this presentation will close with a discussion of practical strate-

gies for restoring healthy dreaming at both individual and community levels. Target audiences of this introductory presentation include mental health and medical clinicians, sleep and dream researchers, as well as non-professional consumers interested in dreaming. This will be a standard academic presentation consistent with the IASD Ethics Statement.

### Dreaming in Auschwitz: How the Concentration Camp Prisoners Experienced and Understood Their Dreams

Wojciech Owczarski

*Gdansk, Poland*

In 1973, psychiatrists from the Kraków Medical Academy sent out to former prisoners of Auschwitz camp a questionnaire about dreams. 147 people replied. Their responses constitute immensely rich and diverse material, which inspires multiple interpretations. The former Auschwitz inmates describe the dreams they had during the Nazi occupation, in prisons, in the camp, after liberation, as well as later in life. They report nightmares and enchanting visions. They write about their attitude towards dreams. They give accounts of the daily camp ritual of dream interpretation. In this presentation, the presenter will focus on the ways in which the inmates experienced their dreams. He will try to answer the following questions: What did the inmates think about their dreams? What did they feel? Were they interested in the meaning of their dreams? How did they interpret them? Why did they share their dreams with others? In what manner did they write about their dream experiences while answering to the questionnaire?

The research method will be based on a twofold approach: anthropological and literary. The inmates' written testimonies will be analysed as cultural phenomena that shed light on the mental and social situation of extremely traumatized people in the hell of Auschwitz. But the testimonies should be also analysed as literary texts, because the respondents in 1973 were very often influenced by literary conventions and strategies of memoirs and autobiographies written by other Holocaust survivors. Hence, in my research, Owczarski will look for inspiration in the cultural, ethnographical and phenomenological fields of dream studies (in the works of Barbara Tedlock, Jeanette Marie Mageo, Douglas Hollan, or Katherine Pratt Ewing), as well as in the works on the relationship between dreaming and literature (Bert. O States, Carol Schreier Rupprecht et al.). He will do his best to make the presentation understandable for all participants of the conference.

### Activity in the Hippocampus during Arousing Reaction from Sleep: An Intracranial EEG Study

Perrine Ruby and co-authors Mickael Eskinazi, Raphael Valat, Romain Bouet, and Laure Peter-Derex

*Bron Cedex, France*

Short phasic activations during sleep, characterized notably by an increase of high frequencies in the electroen-

cephalogram (EEG), are considered as transient elevations of the level of vigilance and are called arousals (3 to 15 s) or awakenings (more than 15 s) according to their durations (Silber et al. 2007). As predicted by the arousal-retrieval model (Koulack and Goodenough 1976), we showed that the average duration of intra-sleep awakenings was a good predictor of dream recall (approximately 2 min in high dream recallers and 1 min in low dream recallers, Eichenlaub et al. 2014). Intracranial EEG studies have shown that cortical patterns of activation during short arousals were inconsistent across time and heterogeneous according to brain regions, but none of them had the chance to explore the hippocampus (Nobili et al. 2011, Peter-Derex et al. 2015). The intra- and inter-subject variability of activity in the hippocampus is a good candidate to explain variation in dream recall given the involvement of this region in memory. In order to better understand the possible role of the hippocampus in dream recall, we will investigate its activity during sleep and short arousing reactions lasting from 3 s to 2 min (arousals and short awakenings) using intracranial recordings. Sleep EEG recordings will be analysed in patients with intracranial electrodes implantation (drug-resistant epileptic patients undergoing pre-surgical investigation before a surgery) in at least the thalamus and one hippocampus free of epileptic activity. In these patients arousing reactions will be scored using the EEG signal recorded on thalamic leads and time frequency analysis of the EEG signal for all leads will be computed (Peter-Derex et al. 2015). The EEG activity during arousing reactions will be investigated according to brain areas, vigilance states and duration of arousing reactions. If the hippocampus is involved in the encoding of dreams in memory, one may expect a slow reactivation process during arousals/awakenings and also that the longer the arousing reaction, the more wake-like the EEG activity.

### Nightmare Themes: An Online Study of Most Recurrent Nightmares

Michael Schredl

*Mannheim, Germany*

According to the ICSD-3 (American Academy of Sleep Medicine, 2014) and the DSM-5 (American Psychiatric Association, 2013), nightmares are defined as "repeated occurrences of extended, extremely dysphoric, and well-remembered dreams that usually involve threats to survival, security, or physical integrity." Large-scaled studies on nightmare topics are scarce; the two most comprehensive studies so far are briefly summarized in the following. The top five themes in a representative German sample (N = 1022) were Falling, Being chased, Being paralyzed, Being late (important event), and Close persons disappear/die (Schredl, 2010). These topics were chosen by 20% or more of the participants who experienced nightmares or bad dreams at least sometimes from a list of 23 themes. Analyzing 253 nightmares and 431 bad dreams collected via daily logs, Robert and Zadra (2014) obtained different results; the top-ranked themes were physical aggression, interpersonal conflicts, failure and helplessness, health-related concerns and death, and apprehension/worry, whereas falling dreams and being chased were less frequent. The aim of the present study was to investigate the diversity of nightmare topics in a population-based sample.

**Method.** Overall, 2879 persons (1784 women, 1095 men) participated in the online. One most recent nightmare was reported by 1216 participants (860 women, 356 men) and the mean age of this group was  $41.98 \pm 14.26$  yrs. (range: 18 to 83 yrs.).

**Results and Discussion.** The present findings show that nightmares encompass a diversity of different topics, starting from classical threat dreams of being chased, physical aggression, or falling to dreams of interpersonal conflicts or death/injury of close persons. I.e., the current definitions regarding nightmare content might not be sufficient. Persons with frequent nightmares dreamed more often about social topics, possibly reflecting – in accordance with the continuity hypothesis of dreaming. We found dreams of being chased more often in childhood nightmares compared to those occurring in adulthood. In about 3.5% of the nightmares the dreamer was lucid but this did not help reduce the fear while dreaming. Lastly, five nightmares included the topic of suicide – a finding of special interest as nightmare frequency is an independent predictor for suicidal ideation.

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## College Students' Erotic Dreams: Analysis of Content and Emotional Tone

Michael Schredl

*Mannheim, Germany*

Since erotic thoughts and cognitions and sexual experiences are quite common in waking life, it is plausible that erotic themes and sexual motifs appear in most male and female dreams: overall, about 75% percent of participants asked reported having had an erotic dream at least once in their lifetime. Hall and Van de Castle (1966) found that in dreams with at least one sexual event, intercourse, fore-play, kissing, propositions, and fantasies are common. The aim of the present study was to investigate content and emotions of erotic dreams in a sample of German students and the relationship between frequency of erotic dreams, emotional valence, and waking personality.

**Method.** Overall, the sample consisted of 425 persons, 361 women and 64 men; their mean age was  $23.40 \pm 5.41$  years. The participants were mainly German psychology students and reported 1612 dreams. The mean length of the dreams per participant was  $148.98 \pm 98.90$  words with a range from 11 to 654.2 words.

**Results and Discussion.** Erotic dreams occurred in about 6% of the analyzed dreams, with men reporting slightly more erotic dreams than women. The Big Five scale 'openness to experiences' correlated positively with the frequency for the appearance of sexual motifs in dreams. As for the dream content, kissing was the most

frequent erotic component, followed by intercourse and explicit sexual foreplay. In the majority of dreams, dreamers were actively taking part in the sexual event; those participants solely observing the erotic acts were mostly men. Regarding the emotional component of the erotic dreams, the judges rated the majority of the erotic dreams as emotionally toned (70%) with a small preponderance of positively toned dreams. Moreover, women's erotic dream activities were judged to be emotionally more negative than men's erotic dream activities. The Big Five scales neuroticism and conscientiousness are significantly negatively associated with the emotional tone of the erotic dream.

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## Electrophysiological Correlates of Affective States in REM Sleep Dreams

Pilleriin Sikka and co-authors Valdas Noreika, Antti Revonsuo, and Katja Valli

*Turku, Finland*

Although there is a large body of research on the neural basis of REM sleep, the specific neurophysiological markers for dream phenomenology, including dream affect, remain unclear. This study contributes to the limited body of knowledge regarding the neural basis of dream affect by exploring the electrophysiological (EEG) correlates of affective states in REM sleep dreams. The objectives of this study were to explore (1) the relationship between EEG activity in different frequency bands (delta, theta, beta, gamma) and affective content of REM sleep dreams; and (2) whether EEG activity during REM sleep dreaming is more strongly correlated with self- or externally rated dream affect. Seventeen healthy adult volunteers slept two nights in a sleep laboratory during which their brain activity was measured with EEG. They were awoken from every REM sleep stage five minutes after the onset of the stage. Upon awakening, participants gave a verbal dream report and rated their dream affect using the modified Differential Emotions Scale. Later the same dream reports were transcribed and two external judges rated the participants' affective states expressed in the dream reports using the same scale. Two-minute EEG samples from each REM sleep stage that were associated with a dream report were extracted. The mean spectral power in all frequency bands (delta, theta, alpha, beta, gamma) was correlated with self-rated dream affect and externally rated affect expressed in dream reports. The results of the study will be presented and the implications of these discussed in light of emotion, dream, and consciousness research.

Clarifying the neural correlates of dream affect helps to improve our limited understanding of the neuroanatomy and –physiology of not only dream phenomenology but also of related processes, such as emotional memory consolidation. At a more general level, it contributes to our understanding of the nature and function of dreaming and sleep.

## Sleep Inertia and Functional Connectivity between Brain Regions at Awakening: An EEG-fMRI Study

Raphael Vallat and co-authors David Meunier, Alain Nicolas, and Perrine Ruby

*Bron, France*

Sleep inertia is a transitional state of lowered arousal occurring immediately after awakening from sleep and producing a temporary (typically 30 min) decrement in subsequent performances in various kind of tasks [1]. One study (H<sub>2</sub>O-PET) has investigated this phenomenon at the neurophysiological level but without measuring any behavioral effect [2]. Designing this study, our aims were: 1) to further investigate sleep inertia's cerebral correlates, investigating the correlation between the decrement in performance and functional connectivity at awakening, to test a possible role for sleep inertia in dream recall frequency variations. Our hypothesis is that a strong sleep inertia may prevent the short-term memory trace of the dream from surviving the sleep-wakefulness transition. Subjects. Participants were selected as either high (HR, n=19 ; 6.6 days per week with a dream recall) and low dream recallers (LR, n=20 ; DRF=1 day per month with a dream recall). All were good sleepers without sleep or psychiatric disorders.

Methods. After a partial sleep deprivation (subjects were allowed to sleep from 5 to 8 am), participants were equipped with fMRI compatible EEG and installed in the scanner at approximately 1 pm. After reference measures, they were instructed that they could sleep (max 40 min). They were awakened in NREM sleep. Measures of sleep inertia and functional connectivity were done before the nap, 1-2 min and approximately 25 min after awakening. At each of these time points, the eyes open resting states scans were followed by a 2 minutes descending subtraction task (DST).

Results. The present study (1) replicates previous results showing an effect of sleep inertia on DST performances 5 min after awakening; (2) shows that this effect is associated with changes in functional connectivity among the DMN. The analysis of correlations between functional connectivity and polysomnographic and behavioral parameters will allow us to investigate more precisely the connectivity modifications associated with sleep inertia. Preliminary analysis regarding dream recall, showed a tendency for a stronger decrement in performances in LR than in HR after awakening, which is consistent with our hypothesis.

gested that one approach to testing this hypothesis lies in the investigation of the impact of everyday stressors on ensuing dream content. Consistent with this view, Levin and Nielsen's (2007) neurocognitive model of disturbed dreaming predicts that a build-up of emotional stress during the day increases the likelihood of subsequently experiencing negatively toned dreams (e.g., bad dreams, nightmares) with personality traits modulating this relation. Numerous studies, including from our laboratory, support Levin and Nielsen's model. First, the occurrence of disturbed dreaming has been positively correlated with a variety of real-life stressors as well as retrospectively perceived stress. Second, lower levels of psychological well-being (i.e., greater neuroticism, anxiety, depression, general psychopathology), have been associated with higher frequencies of nightmares, overall negative dream affect, and aggressive interactions in everyday dream content. Third, there is also evidence to suggest an interplay between major real-life stressors, disturbed dreaming and psychological well-being. More work, however, is required to elucidate the nature of these relationships. Our research thus aimed to investigate the impact of everyday stressors on subsequent dream content as a function of subjects' psychological well-being. Specifically, 224 adults (186F, 38M, mean age=31.8 yrs) completed several measures of psychological well-being and subsequently kept a daily dream log from one to four weeks in which they noted all dreams recalled, including emotions and their intensity. Participants also completed a nightly pre-sleep anxiety scale and a weekly stress inventory.

The presentation will begin with a description of the major elements of Levin and Nielsen's model of disturbed dreaming as well as our research goal. The study's procedures will then be presented, including a summary of our participants as well as our use of state variables (i.e., daily pre-sleep anxiety scale and weekly perceived stress), measures of psychological well-being (depression, general psychopathology, nightmare distress) and outcome variables (recall of disturbed dreaming and general negative dream content). Then, the study's main findings will be presented, with an emphasis on the main predictors of disturbed dreaming and negative dream content elements. Finally, our findings will be discussed with regards to the broader dream research literature and their theoretical and clinical significance will be explored.

## The Emotional Valence of Dreams and Its Corresponding Spectral Activity during REM Sleep

Joseph De Koninck and co-authors Antoine Benoit, Alexandre Lafrenière, Raphaëlle Robidoux, Emily Vendette, Emily Jerome, Kenneth Campbell, and Stuart Fogel

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Abstract not published.

## 10. Posters

### Effect of Everyday Stress and Psychological Well-Being on Negative Dream Content

Cristina Banu

*Montréal, Québec, Canada*

The continuity hypothesis of dreaming proposes that the content of dreams reflects the dreamer's current thoughts, concerns and experiences. Several researchers have sug-

## Substituted Tryptamines, Dreaming and Psychiatric Disorders

Alex Enescu

*Montreal, Quebec, Canada*

Researchers have long speculated that there exists an intimate, though admittedly intricate, relationship between psychiatric disorders and dreaming. During dreams, we experience fantasy worlds, delusional thinking, and fully developed non-sensory environments: we forget where and who we are; surreal monsters, giants and therianthropes manifest themselves among the splintered escutcheons of epic battles, shape-shifting fairies turn into fire-breathing dragons, while dwarfs, evil witches and other hags become the basis of persecutory delusions, various forms of mental anguish, and even paranoia. To put it mildly, dreams can be crazy! And, even when they are not—when they seem to be completely mundane or “normal”—they still convince us, on a nightly basis, that they are nothing short of wakefulness itself.

With the advent of rapid-eye-movement (REM) sleep in the 1960's, researchers were quick to put together a REM intrusion model as the basis of psychiatric disorders. Unfortunately, the model proved to be severely limited. While REM intrusion accounts for the psychological, cognitive and phenomenological similarities between dreaming and psychiatric disorders, it does not account for their diverse physiologies. To put it simply, the physiological characteristics of REM sleep are distinctly dissimilar to those that are observed in psychiatric patients. Because of this, the model was eventually discarded. However, a number of recent discoveries in the fields of dream and sleep researcher have questioned the exclusive relationship between REM sleep and dreaming. In fact: dream and sleep laboratories have routinely obtained dream reports from their research subjects outside of REM sleep. This discovery has challenged many fundamental assumptions about sleep, and its relationship to dreaming. Dreaming outside of REM sleep implies that dreaming is not restricted to the physiological characteristics of REM sleep.

Because of this, it is now possible to formulate a non-REM (NREM) dream intrusion theory of psychiatric disorders, which takes into account not only the psychological, cognitive and phenomenological similarities between dreaming and mental illness, but also their diverse physiologies. But, this is easier said than done. The exact neurochemistry of dreaming remains elusive to this day. To make matters worse, the known physiological characteristics of dreaming that we do understand, can easily be conflated with those of sleep. For this reason, differentiating between the neurochemistry of dreams and that of sleep (if this is even at all possible), is a challenging endeavour. Given that dreams exhibit the psychological, cognitive and phenomenological properties of psychiatric disorders, it may be possible to “reverse-engineer” the chemistry of both madness and dreaming by studying the chemistry of a third loosely related, albeit suspiciously similar, phenomenon: psychedelics. Substituted tryptamines based psychoactive substances exhibit the characteristics of both psychiatric disorders and dreaming. However, as opposed to dreaming and madness, psychoactive experiences are induced by externally administered, as opposed to internally produced, compounds. Because of this, psychoactive drugs offer a unique vantage

point into the possible neurochemistry of dream intrusion. This presentation maps out the psychological, cognitive and phenomenological similarities between psychiatric disorders, and various substituted compounds, in an effort to map out the neurochemistry of dreaming.

## Gaming and Nightmare Dream Content: Comparing Two Samples 5-Years Apart

Jayne Gackenbach and co-author Cassandra Kleefman

*Edmonton, Alberta, Canada*

Several years ago the nightmare protection thesis was put forth (Gackenbach, Ellerman, & Hall, 2011). For the current inquiry it was thought useful to directly compare two samples of nightmares collected in surveys five years apart to see if any changes occurred as gaming has become more prevalent. Two such samples were collected from 2009 (Lee, 2009) and 2014 (Boyes & Gackenbach, 2016). All dreams were provided by introductory psychology students, who reported a recent dream and provided video game play history and gender information. Only online surveys were considered which had at least one dream per respondent. Studies that investigated dreams as part of some sort of manipulation or a dream diary were not included. Further refinement of the sample was achieved using word count. Only those with at least 50 words but not more than 300 were included. Any incomplete records of this information were omitted. In both surveys more women than men responded. In each case, equal numbers of men and women were selected using the random numbers function in excel. This resulted in 110 dreams from each sex for a total of 220 dreams. These were matched for each study year. These self identified nightmares were coded for lucidity and control using several scales. They were also coded for video game inclusion. Finally, they were coded for bizarreness. Questions that are posed in this inquiry is, are there any changes in type or frequency of lucidity and control in nightmares over a five year period of increasing media saturation? Additionally, are there any changes in video game play indices as a function of gender over the same period? Finally, is increased gaming associated with increases in bizarreness in these nightmares?

## Presence in Dreams and Video Games: What Does the Dreamer Think? (Poster)

Jayne Gackenbach and co-authors Tianna Osborn and Chelsey Petriuk

*Edmonton, Alberta, Canada*

Dream presence, the sense of being there in a dream, has been pointed out as an important consideration in understanding consciousness (Revonsuo, 2006). It has also recently been investigated as associated with video game play (Gackenbach & Rosie, 2011). Dreams were reported in that study and an adaptation of a classic media presence inventory (Lombard & Ditton, 1997) was developed and administered to the respondents. However, they were never asked why they thought their dreams were or were not high in presence in an open-ended question format. In

three studies conducted in 2015 and 2016, both in person and online, each research participant was asked to provide a recent dream, answer questions about their sense of presence in that dream and to explain why they thought they were there in the dream in their own words. Dreams were gathered from about 300 of these respondents. A smaller subset explained why they thought their dream was high in presence. These open-ended responses were coded by two independent judges and 10 categories of responses were identified. These categories were converted to likert type scales and each dream, where a dream presence inventory had also been filled out, were coded. To some extent these categories overlapped with some of the questions in the survey, but other elements were also found. For instance, the judges observed that aspects that caused an individual to believe that their dream had presence included likeness to waking life. It was important that the dream character was representative of their waking self through the clothes they wore to the way that they spoke. Another notable feature for resemblance to waking life was the presence of a significant other. If a significant other was present it was also important that the significant other's behaviours resembled waking life. We hypothesize that dreamt perceived bizarreness is inversely related to presence but this may not be the case for gamers for whom bizarre elements are normal within the gaming virtual worlds. Another question we are investigating is if heavy media use (gaming and social media specifically) has a relationship to dream presence.

### Dreams of Gamers Over Time: 2006 to 2016

Jayne Gackenbach and co-author Meaghan Velichka

*Edmonton, Alberta, Canada*

The prevalence of electronic media in everyone's lives in North America has exploded in the last decade or more. Initial inquiries into the effects of the most immersive of these technologies, video game play, have been the focus of research at the dreams and video game play laboratory at MacEwan University. As the laboratory director, moves into retirement it was thought useful to characterize any changes in the relationship between video game play and dreams that occurred during this data collection period. Since 1998, 35 research studies were conducted. Eight of these were selected to compare dream content. They came from 2006 through 2016. All dreams were provided by introductory psychology students, who reported a recent dream and provided video game play history and gender information. Only online surveys were considered which had at least one dream per respondent. Studies that specifically asked for nightmares were not used nor were studies that investigated dreams as part of some sort of manipulation or a dream diary. Further refinement of the sample was achieved using word count. Only those with at least 50 words but not more than 300 were included. Any incomplete records of this information were omitted. In seven of the eight dream collections there were more women than men and in one it was the opposite. The opposite ratio occurred most recently as the manner with which respondents could chose an online survey was changed in the research system. In each case equal numbers of men and women were selected using the random numbers function in excel. This resulted in 303 dreams from each sex for a total of 606 dreams. These

were matched for each study year. The study years were 2006, 2007, 2008, 2011, 2012, and 2016. Some years had more than one study. Dreams were coded for lucidity and control using several scales. They were also coded for video game inclusion. Questions that are posed in this inquiry are: Are there any changes in type or frequency of lucidity and control over a decade of increasing media saturation? Additionally, are there any changes in video game play indices as a function of gender over the decade?

### Metacognitive Skills in Dreaming and Waking are Reciprocally Related

Tracey L. Kahan

*Felton, California, USA*

**Introductory summary:** Prior research shows stable similarities and differences in metacognitive skills reported for experiences sampled from dreaming and waking (see Kahan & LaBerge, 2011, for a review). The present study uses structural equation modeling to investigate whether metacognitive skills in dreaming and waking are reciprocally predictive (i.e., metacognitive skills in dreaming predict metacognitive skills in waking and vice versa), or whether the predictive relationship between metacognition in dreaming and waking is stronger for one direction over the other (waking dreaming versus dreaming waking).

**Basis for what you are presenting (theory, research, practice, etc.):** Empirical Research / testing hypotheses derived from Continuity Theory.

**Detailed sequential summary of the presentation:** Data were from a two-week, home-based study, in which 170 undergraduates (112 females) provided written reports of two morning-awakening dreams and two waking experiences, following the experience-sampling protocol utilized in prior studies. For each experience sampled, participants rated the occurrence of metacognitive activities using the Metacognition, Affect, and Cognitive Experience (MACE) questionnaire. Utilizing the factor structure of the MACE identified in a prior study (Kahan & Sullivan, 2012), participants' MACE ratings for experiences sampled from dreaming and waking were summarized as mean ratings for the three previously identified component skills, two metacognitive monitoring skills (Monitoring the Internal Environment; Monitoring the External Environment), and one self-regulatory skill (Self-Regulation). Structural equation modeling (SPSS/AMOS) revealed that the bi-directional model, with paths from dreaming to waking as well as from waking to dreaming, fits the data as well or better than either of the two unidirectional models, wherein one direction is constrained to be zero. These findings are consistent with the claim that cognitive and metacognitive skills in dreaming and waking are reciprocally related. In other words, continuities in dreaming and waking cognition exist both for the dreaming to waking and for waking to dreaming. These findings are consonant with previous theoretical and empirical work (e.g., Kahan & LaBerge, 1994; 2011; Purcell, Moffitt, and Hoffmann, 1993; Rossi, 1986).

## Dream Thrillers: A New Way to Look at Disturbed Dreaming

Lucie Kluzova Kracmarova

*Olomouc, Czech Republic*

**Introductory summary:** The presentation introduces a specific kind of dreams with nightmare-like content, which are associated with positive emotions. Specific coping strategies might be present in those, who experience these dreams. Existence of the dreams with a potential of becoming nightmares, dream thrillers, was not previously researched. Exploring such dreams and dreamers may help us to find more effective way how to help those, who suffer from nightmares.

Research in the area of disturbed dreaming is mostly focused on nightmares, dreams with unpleasant content accompanied with negative emotions and followed by immediate awakening (ICD-10). Besides that bad dreams are described as less intensive form of nightmares, which do not lead to awakening (Zadra & Donderi, 2000). Although it is believed that dreams with disturbing content have mostly negative impact on a dreamer (they elicit negative feelings, lead to daily distress etc.), there are individuals who perceive these dreams as not negative or even positive. A few participants of a qualitative study conducted in the Czech Republic mentioned that they experience nightmare-like dreams which they enjoy, even if the content of such dream is extremely unpleasant and they feel anxiety or similar emotions. These dreams were mostly described as exciting or adventurous. Feeling of anticipation was present in the dreams and dreamers were disappointed when they awoke from the dream without knowing how it ended. The resemblance of this kind of dream with the thriller genre of movies or literature led me to name it dream thriller. Similarly to this genre, content of the dream thrills the dreamer and elicit expectations, curiosity and tension. We may say that dream thrillers have a potential of becoming nightmares, which does not fulfill this potential. Unfortunately, this type of dreams was not previously explored. The question is why the dream thriller does not become a nightmare. In a theory, characteristics of emotional regulation, as well as specific coping strategies used by the dreamer may play a role in the nightmare (non-) formation, as well as characteristics of emotional regulation. One of the coping strategies which may be used is changing a perspective in the dream from the first person to the third – from the role of the active actor to the observer of the plot. This may help the dreamer to handle his or her emotions. Other coping strategies may be also present. In support to this conceptualization, it was found that males who play combat-centric video games have less intense negative feelings in their dreams in comparison with non-gamers. One of the reasons is that they feel more in control and empowered in their dreams than others.

On the basis of these findings, Gackenbach and her colleagues (2011; 2013; 2016) proposed that playing of computer games may serve as protection from nightmares. Gamers may learn strategies that are helpful in prevention of nightmares, such as taking control over the situation. The playing of these games may also lead to numbing towards the violence. Thus, some of the coping strategies may be learnt. However, not only gamers may experience dream thrillers, some personality characteristics might be related.

Implications for the future research and therapy are presented.

Sequential summary of the presentation: First, the poster will introduce the theory and its conceptual base. The theory will be explained in relation to the existing literature and dream theories. Discussion of the future research and possible clinical implication will be presented.

## Lucid Dreaming for Personal Growth

Karen Konkoly and co-author Christopher Burke

*Eagleville, Pennsylvania, USA*

This study is for Konkoly's senior honors psychology thesis, and they will be finished collecting data by April 7. The presentation will be revised to accommodate their findings. Lucid dreaming is often used to promote aspects of personal growth. While a majority of lucid dreamers use their lucid dreams for recreational purposes, research suggests that many people also use lucid dreams to enhance problem-solving skills, creativity, and practicing activities for waking life (Schädlich and Erlacher 2012). The benefit of using lucid dreams to promote such aspects of personal growth is supported primarily by anecdotal evidence. Although research does suggest correlations between lucid dreaming ability and adaptive personality traits (Zink & Pietrowsky, Gackenbach 1978, Gruber, Steffen & Vonderhaar 1995), to date we have found no controlled studies investigating whether lucid dream induction actually causes personal growth to occur.

Furthermore, two common techniques in lucid dreaming training, journaling and mindfulness, are independently correlated with personal growth, confounding the positive benefits of lucid dreaming reported anecdotally. Past studies have found that a regular journaling practice leads to an increase in adaptive traits, such as improved self-efficacy. Reality checking, moreover, is a form of daytime mindfulness practice, which is a key component of mindfulness based stress reduction (MBSR). Past studies have found connections between MBSR and positive changes like opening to change, self-control, shared experience, personal growth, and spirituality (Mackenzie, Carlson, Munoz, and Speca 2007).

Our study aims to take a first step towards testing if successfully experiencing lucid dreams can lead to an increase in personal growth above and beyond those from a regular journaling and mindfulness practice. In order to accomplish this, we will randomly assign participants to one of three month-long interventions: a lucid dreaming training condition (LDT), a control condition (DMDJ) that learns a similar journaling and mindfulness practice to the LDT group but does not use them induce lucid dreams, and another control condition that completes all the questionnaires but has otherwise no intervention. We predict that participants in the lucid dreaming training group will experience more personal growth than the daytime mindfulness dream journaling group. We expect that participants who experience relative success in experiencing lucid dreams will experience more personal growth benefits. Personal growth will be measured via daily diary questionnaires about coping with stress, as well as comparisons between a pre-test and post-test assessing self-esteem, perceived stress, coping self-efficacy, emotion regulation, and creativity. Lucid dreaming training often requires significant time and effort on the part of the

dreamer. This study is partially exploratory in that we are interested in which aspects of personal growth will be most improved by lucid dream induction. By investigating whether lucid dream induction causally relates to personal growth, and if so which aspects of personal growth, lucid dream training can be more confidently suggested to individuals looking to improve aspects of their life.

## Animating Dreams and Future Dream Recording

Daniel Oldis

*Santa Ana, California, USA*

It has been well documented that dream speech elicits corresponding phasic muscle potential in facial, laryngeal and chin muscles (McGuigan and Tanner, 1971), and muscles associated with dream motor behavior (such as leg or arm movement) demonstrate associated muscle potential (Dement and Kleitman, 1957; Wolpert, 1960)—though discernable speech/movement is largely inhibited. Measurement of such musculature electrical activity is in the domain of electromyography (EMG) recording.

In addition, current research (Fried, 2015; Leclair-Visonneau, 2011) indicates that eye movements in dreams generally track new dream images in a manner analogous to waking eye movements. Eye movements in the simulation are represented by head movements (due to limited sensors). This poster animation demo is intended to be proof-of-concept of dream movement simulation and is situated as a partial implementation of an ambitious goal of digitally recording/reconstructing a dream (dream imagery, transcribed dream speech and dream motor behavior—a dream movie). Dream visualization using fMRI and transcribed subvocal speech using EMG have established early successes (Kamitani, 2008; Gallant, 2011; Jorgensen, 2005; Bandi, 2016; Khan and Jahan, 2016), and it is intended that this animation project will provide a demonstration of the feasibility of including dream motor behavior simulation in a combined protocol directed at full, though approximate, dream reconstruction.

The EMG/EOG data that powers the animation program was collected at the University of Texas, Austin, Cognitive Neuroscience Lab in March under the direction of David Schnyer and funded by DreamsBook, Inc. Two sleep subjects were monitored and scored with polysomnography for one night each for a total of seven recorded REM cycles. The EMG right and left leg sensors were positioned on the quadriceps, with the right arm EMG's on the lateral head of the triceps, and the [speech] EMG's placed on the chin. The sleep caps were modified for long leads to the legs. The resultant REM-scored 500 Hz data files were then used as input to animation software, created by David Oldis, using Apple's 3D rendering tool, SceneKit. Eventually, for dream speech reconstruction and full dream recording, many more EMG sensors will need to be employed to capture additional electro-muscular activity (wrists, neck, hip, etc.). The effect of limited sensors for this project is that the animation of dream behavior can be, at best, only an approximation of actual dream body movements and dream speech activity. These animations, notwithstanding their limitations, may still offer insights into dream narratives and pose intriguing questions: When vocal activity is accompanied by arm movements, is the dream ego gesturing while speaking to

someone? Is there more motor activity in early night REM periods over later cycles? Do the two subjects display considerable variance in dream movements and vocal activity? Do the periodic spasms the computer avatar exhibits represent abrupt changes in dream episodes, analogous to PGO waves in the brain? Dream simulations may also be useful in the treatment of various disorders such as RBD and PTSD. Demonstration animations will be viewable on iPads; corresponding sensor EDF graphs will be played on a laptop. After the conference, all simulations from the seven REM cycles, as well as program source code will be posted online. The raw EMG/EOG data files will be uploaded to Academia.com for other researchers to use. This presentation is intended for all audiences. The presenter will be available to answer questions on the project and roadmaps for future full dream recording.

## Sleep Spindles in Early and Late Onset Nightmare Sufferers

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Differences in sleep spindles, which are 10-16 Hz NREM oscillations involved in memory consolidation, have been previously observed in Nightmare sufferers and linked with waking psychopathologies (Carr, et al. 2017). The present study investigated the possibility that these changes in sleep spindles are dependent on whether the onset of frequent nightmares occurred early in childhood, a crucial time for the development of spindles, or later in life.

Nightmares are a common sleep disorder, defined as highly disturbing mentation which usually awakens the dreamer in rapid-eye-movement (REM) sleep. While nightmares are mainly a REM phenomenon, Nielsen et al. (2016) recently showed an association between nightmare recall and sleep spindles, which are a NREM oscillatory feature. Previous results also indicated fewer slow spindles and higher frequency fast spindles in NM sufferers compared with controls. In NM sufferers only, higher slow spindle densities were associated with higher waking psychopathologies and less positive emotions in dreams (Carr, et al. 2017). Moreover, Nielsen (under review) has argued that nightmares originate in changes to emotional neural circuits arising in early childhood, including early changes in sleep spindles (Scholle et al., 2007). Therefore, we investigated if the spindle features of early-onset nightmare sufferers differed from those of late-onset nightmare sufferers, i.e. if participants who have had frequent nightmares since childhood would show lower slow spindle densities and faster fast spindle frequencies than would those whose nightmare started later in adolescence or adulthood.

Summary of presentation: 1. Context: The presenter will review the few studies that have investigated nightmare pathophysiology and present our previous results showing changes in sleep spindles in Nightmare sufferers and their association with psychopathology.

2. Description of our methodology: To further clarify our previous results by taking into consideration the time of onset of nightmares, we did a retrospective analysis of the sleep spindles of 56 participants who had undergone a

PSG-recorded morning nap. Participants included 23 Control subjects who recalled at most 1 nightmare or bad dream per week in the last 2 months, and 33 Nightmare subjects who recalled at least 2 nightmares or bad dreams per week, from whom 22 had frequent nightmares since childhood (Early starters) and 11 since adolescence or adulthood (Late starters). Slow (10-12.8 Hz) and fast (12.8-16 Hz) sleep spindles were detected automatically on 6 artifact-free derivations (F3, F4, C3, C4, O1, O2) for NREM sleep stage 2 (N2). Densities were defined as the number of spindles per time in N2 sleep. Average spindle frequencies (in Hz) were also output for each derivation. Early and Late starters were compared using Student t test or Mann-Whitney U test.

3. Presentation of results: Early starters exhibited lower slow spindle densities as well as an increase in fast spindle frequency in all 6 derivations (all  $p < .243$ ). Spearman correlations on the Nightmare groups revealed that overall spindle density (fast+slow) correlated positively with the age of first nightmare ( $p < .05$  for central and occipital derivations) and age of worst nightmares ( $p < .05$  for occipital derivations), i.e., less numerous spindles were associated with earlier nightmares.

4. Implications of this study: The spindle differences previously observed for Nightmare sufferers are here shown to hold only for Early starters. This suggests that the life-long occurrence of nightmares may be closely tied to basic changes in spindle generation processes that occur early in development.

## Processing Adolescents' Grief Dreams: A Camp Study

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In bereavement literature, the concept of continuing bonds has received growing attention, especially its function in relation to coping following a death. (Field & Friedrichs, 2004; Stroebe, Gergen, Gergen & Stroebe, 1992; Klass, Silverman, & Nickman, 1996). Despite the permanence of physical separation, the bereaved can be emotionally sustained through a continuing bond to the deceased (Field, Nichols, Holen, & Horowitz, 1999). Examples of continuing bonds include dreams, memorials and rituals, and holding onto special possessions as remembrances.

Researchers have shown that bereavement dreams in adults mirror the waking grief process (Black, 2014; Garfield, 1996). This is in line with the continuity hypothesis of dreaming, where dreaming is a reflection of the individual's waking life (Hall, Domhoff, Blick, & Weesner, 1980). However, research on the bereavement dreams of children and adolescents has been rather sparse. According to Silverman and Nickman (1996) 55% of bereaved children (N=69) reported having dreams of the deceased. Additionally, Punamaki (1999) indicated that children's dreams reflect their processing of traumatic parental loss. However, this author has found no research that has assessed whether bereaved children process their grief in dreams in the same manner as adults do.

Research has shown that having a relative with cancer poses a risk for various emotional (depression, anxiety,

post-traumatic stress disorder [PTSD], and prolonged grief), as well as social and educational problems. Importantly, research also shows that camps produce significant improvement in many of these variables. Packman et al. (2004) investigated the benefits of attending Camp Okizu for siblings of children diagnosed with cancer. The results indicated significant improvement in: mean PTSD scores, total anxiety scores, quality of life (including emotional health, social functioning, school functioning, and psychosocial health), self-esteem, as well as a significant reduction in emotional problems. However, few studies have investigated the long-term effect of summer camps on adolescent siblings of siblings who passed away to cancer, to determine how long the benefits of such camps last.

Our research hypotheses are two-fold: The dreams of bereaved adolescents exhibit a similar pattern as dreams of bereaved adults, moving from lesser to greater integration of the departed loved one and a return to healthy functioning. Adolescents' participation in bereavement camps is associated with significant improvements in anxiety, depression, prolonged grief, posttraumatic stress, quality of life, and self-compassion.

The researchers will investigate whether adolescents categorized their bereavement dreams in similar categories that Garfield (1996) proposed containing the deceased as a character (e.g. Dying Again, Passionate Encounter, Daily-Activity, etc.) with both the most recent and the most memorable dreams. The researchers will analyze the most recent dreams and categories in conjunction with various parent and child surveys (e.g. Pediatric Quality of Life, UCLA PTSD reaction index, Prolonged Grief 13, etc.). The researchers will conduct content analysis on the most recent dreams according to Garfield's (1996) categories as well as correlational analysis to grief scores. Hypotheses, preliminary findings, and implications for therapy with bereaved adolescents will be discussed.

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