

Abstracts of the 28th 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. A name register at the end is also provided.

Contents:

1. Keynotes
2. Conference Theme: "Cultural Diversity"
3. Workshops
4. Morning Dream Groups
5. Religion/Spiritual/Culture/Arts
6. PSI Dreaming/Other Topics
7. Research/Theory
8. Clinical Topics
9. Posters/Hot-off-the Press

1. Keynotes

Dreams and Creative Problem-solving

Deirdre Barrett

Cambridge, MA, USA

Dreams have produced art, music, novels, films, mathematical proofs, design for boats, telescopes, and computers—and two Nobel prizes. This talk will explore research on how dreams solve creative and professional problems, the brain processes behind this, and how incubation can increase creative dreaming.

"I Have a Dream": On the Cost of Creating Dreams

Robert Bosnak, PsyA

Summerland, California, USA

Martin Luther King gave his "I Have a Dream" speech in 1963. In 1968, on April 3, he spoke of his vision from the mountaintop, the Promised Land. "I may not go there with you..." The next day he was shot.

How do dreams materialize? Very simple. You sacrifice everything to an idea whose time has come (Einstein).

In the Red Book C.G. Jung finds that if we fully commit

to return to the source of creation to find the truly original, a force is set free from the source to meet us half way. In the process we lose all.

It has been my dream to return to the source of dreaming to heal our bodies. This needs to be done in a ritual setting, concentrating the joined forces of many visionaries into the heat of creation. The outcome is to be the Santa Barbara Healing Sanctuary, reviving the classical Asklepiean dream-based healing tradition in medicine after 1500 years of silence. In the process I have lost all I have.

Creativity is not, as we used to say in Holland in the 1960s, a piece of macramé in every toilet. Creativity, the realization of dreams, takes total abandon, since her sinister brother is destruction.

The Dreaming Brain in Cross-Cultural Perspective

Charles D. Laughlin

Ottawa, Ontario, Canada

Dreams are produced by, and for the consumption of our brain. Dreaming is integral to the growth and development of neural circuits necessary to keep our brain adapted to a dynamic reality – especially to our social reality. As we all know, the awareness present in dreams ranges from virtually none to extremely lucid. The extent of lucidity is determined by involvement of the prefrontal cortex of our brain, which is influenced in turn by the development and cultural background of the dreamer. Lucidity research is summarized and the ethnocentric bias of Western lucidity research toward over-emphasis upon self-awareness is criticized.

The sociocultural factors influencing dream content and lucidity are discussed from a neuroanthropological perspective; that is, from the standpoint of both the neurosciences and ethnology. Monophasic and polyphasic dream cultures are distinguished, the former typical of highly materialist societies (like many Western European nations and China) and the latter of more traditional societies. Most of the 4,000-plus cultures on the planet are of the latter kind in which dreaming and other alternative states of consciousness are considered another phase of reality. Dream experiences had by people in polyphasic societies are important to both the people's religious system and to their activities in everyday life.

The author introduces a cycle of meaning model to account for how dream experiences are integrated into a people's world view. Dreams may be incubated by introduction

of ritual procedures and other mythopoetic elements (sacred stories, drama, performances, art, vision quests, etc.) of the people's symbolic system. With experience, individuals come to understand the meaning of symbolic elements in their mythology as including experiences had in the living reality of the dream. Dream experiences animate and confirm the world view, and interact with traditional interpretations of symbolic material in a positive feedback loop that may produce creativity and change in the group's mythopoëia.

Cultural traditions with dream yogas are described. From 1978 - 1985, the author studied Tibetan Tantric Buddhism as a monk, making numerous trips to the monasteries of his preceptor, Chogyé Trichen Rinpoche (1920-2006), in Nepal to study. He studied dream yoga as well from the Venerable Karma Tenzin Dorje Namgyal Rinpoche (1931-2003). Tibet inherited the northern Mahayana form of Buddhism that had incorporated many of the Tantric techniques found in Hindu traditions. These methods became blended with the Tibetans' own shamanistic Bön traditions, and the amalgam culminated in a system of ritual practices designed to incubate or "drive" alternative states. One of those practices is the dream yoga (Tib: mi-lam) which is included as one of the so-called Six Yogas of Naropa, revered and emphasized by the Kagyu sect and the Dzogchen teachers of the Nyingma sect of Tibetan Buddhism. The author shares some of his experiences along the path of his journey of phenomenological exploration, and places these within the context of polyphasic sociocultural processes.

2. Conference Theme: “Cultural Diversity”

Dreams, Diversity and Darwinism

Willem Fermont

Nuth, Netherlands

Evolutionary psychologists assume that Darwinian theory concerning natural variation, selection, adaptation and speciation, is applicable to psychological processes, and thus might explain cultural diversification of mankind. Also for dream sciences, evolutionary hypotheses are put forward to explain features of dreaming a.o. threat driven adaptations (Revonsuo, 2003), problem solving (Barret, 2007). Other theories relate REM-sleep features (Barret & MacNamara, 2007) and dreaming. This enabled analogous studies of mental processes and adaptive evolution of mammals (Snyder, 1966). Dreaming was also considered as a meaningless by-product of neurophysiological processes (Hobson, 1988). To date, there is no consensus on evolutionary dream theories.

The application of hierarchic structures, a fundamental property within Darwinian evolution theory, (Darwin, 1859, Gould, 2002), in dream studies, might contribute to a better understanding of dreams in an evolutionary context. Here, we present a tentative, genetically oriented, multidimensional hierarchic framework for seven dream feature classes, based on ranking of class variability.

1. Memory. Without memory, dream experience is non-ex-

istent. Memory is the most basic feature of any dream experience.

2. Causality. Dreams occur most frequently as a narrative, though within dreams individual scenes can be recognized. Narratives, though not always with the same logic of waking life, do show causal properties, which we consider the second major feature of dreaming.
3. Sensory input. Dreams depict incomplete, sometimes largely deformed results of sensory mental processes, based on past sensory input from the exterior world.
4. Emotional input. Emotions are present in most dreams, but appear frequently as highly variable, disorganized aspects of dreams.
5. Cultural input. (Sub-)cultures are characterized by a series of operational constraints like collective language, beliefs, rituals, material culture, food, industrial, agricultural and social adaptations. These constraints form specific blueprints for collective aspects of real world and dream experiences for ten thousand's of (sub-)cultures in the world. On a global scale the cultural aspect in dreams is highly variable in time and space.
6. Individual input. Many dreams are characterized by unique, personal circumstances, and daily experiences. From a global population perspective, these personal dream aspects are unique for several billions of people at a daily base.
7. Neoformation. Associations and recombinations of past experiences may lead to new dream features, objects, ideas, situations. The creative recombination potential of images, thoughts, and past experiences is unlimited and a tremendous source of creative power, which is considered as the top level of variability.

Conclusions:

1. Hierarchic structuring contributes to understanding dream processes in an interactive, dynamic world of individuals and groups and their environment.
2. The hierarchic approach is essentially dynamic.
3. Rather than the descriptive HVDC (1966) classification this approach is primarily genetic.
4. The concept is in accordance with modern, interactive ecological niche concepts (Pianka, 1974).

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Dreams and the UNESCO Conventions on Cultural Diversity and Intangible Cultural Heritage

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The presentation will address the relation between Dreams as one of humanities common cultural expressions and the UNESCO Conventions for “The Protection and Promotion of the Diversity of Cultural Expressions” (2005) and for “the

Safeguarding of Intangible Cultural Heritage" (2003). The presentation will focus on three questions:

- How do dreams relate to the balance between cultural relativism and universal ethical norms? Dreams as a cultural expression can contribute to human growth and development, but may also legitimize oppression and exploitation of our fellow human beings. Norms seeking to establish a cultural balance between relativism and universalism is central for any cultural development, peace and justice around the world.
- How do the UNESCO conventions on Cultural Diversity and Immaterial Heritage establish norms for protection and promotion on dreams as a cultural expression? These two UNESCO conventions from 2005 and 2003 where the first is now ratified by more countries in the world than any other UNESCO convention, are also the UNESCOs conventions most relevant to the study of dreams. As all UNESCO conventions they are normative setting frameworks. They may also be applied as norm-setting to dreams as a cultural expression.
- How does the study of dreams – and included in this the IASD Ethical Framework - relate to the UNESCO conventions on Cultural Diversity and Intangible Cultural Heritage? The study of dreams is – but only to some degree - addressing issues considered central in the two conventions. This includes documenting dream practices and theories, which are part of the so-called intangible cultural heritage around the world, including not least indigenous peoples around the world. It also includes ethics and the study of dreams, which relate to the question of how universal human, social and economic rights protect and promote dreams as a cultural expression.

Following the presentation, a dialogue will take place with the audience. As part of the audience will be invited members of the IASD Global Advisory Committee of IASD, who are addressing the global presence and outreach of IASD as part the groups mandate, and have put a critical examination of the issue of cultural relativism vs. universal norms, as central for IASD. The dialogue generally seeks to extend this question to the wider constituency of IASD and attendees of the conference in general.

Audience: Intermediate. Providing knowledge on global normative frameworks for cultural expressions, which may inspire evaluation of dream theories and their use, by professionals in the study of dreams in different cultural contexts around the world.

Myths as Cultural Dreams: the Deeper Meaning of our Struggle with the Machine

Lisette Thooft

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Not only individuals dream, whole cultures dream too. Myths, fables, legends and fairytales can be seen as dreams of a culture and they can be interpreted the way one interprets the language of a dream. Metaphor, allegory and symbols veil the message of the myth. The great dragon stories from the past tell us something about the relationship between men and women in those days: the dragon is practically always female and symbolizes the power of female sexuality. This animal fantasy monster stands for the female shadow:

untrammeled lust, aimed at possessing, even devouring the other. The older the story, the more unveiled the imagery. As civilization progressed and people managed more and more to control and suppress their animal instincts, dragon stories first became gender-neutral and finally disappeared from mainstream culture.

With 'The Monster of Frankenstein' a whole new myth began to take shape, from the 19th Century onward: the great fight between a hero and a manmade monster, a robot, cyborg or machine. In films, games and books robots or machines try to conquer and enslave humanity, and the protagonist of the story invariably needs to sacrifice a great deal – often his life – to overcome this technological danger. Highly successful movies such as Terminator and the Matrix-trilogy are seen by millions and the symbolism of the dreamlike tale will sink into their subconscious, ultimately influencing our culture. A novel like *Specimen Days*, by Pulitzer prize-winning author Michael Cunningham, shows us that the myth is not restricted to 'low culture'.

While scientists are telling us that people, like all other animals, are really just like machines, that the idea of a free will is an illusion and that we are governed by our genes and hormones, the artists of our era present us with a completely different vision. There is a struggle going on between the mechanical, the programmed, the inhuman on the one side – and the soul of man on the other side. The struggle is fought out in daily life, in all our dealings with technology and its consequences for the way we treat each other. Perhaps most interesting of all is the way this struggle can be interpreted in terms of gender. The soulless machine is the epitaph of the male shadow: perfected rationality without feeling. We need more femininity, but not of the dragonkind. Only transformed femininity can save us. Seeing the new myth in this way leads to a deep kind of cultural criticism – there is an imbalance in our system and we are all involved.

This interpretation draws heavily on the idea of the collective unconscious as described by C.G. Jung, but it adds a new element as well. It clearly points up that not all archetypes are time-honored and classic; some are brand new and 'dreamt up' by our present collective unconscious, as we go.

The robot or cyborg of the new grand myth of Western civilisation can be directly linked to The Monster of Frankenstein, which originated from a dream: Mary Shelley first told her story to her company after she dreamt it.

How much of present myth-forming is based on actual night dreams remains a subject for further research.

3. Workshops

Using Hypnosis to Work With Dreams

Deirdre Barrett

Cambridge, MA, USA

There are a variety of ways of combining hypnosis and dreamwork for the mutual enhancement of each. One can use hypnotic suggestions that a person will experience a dream in the trance state--either as an open ended sugges-

tion or with the suggestion that they dream about a certain topic-- and these "hypnotic dreams" have been found to be similar enough to nocturnal dreams (Barrett, 1979) to be worked with using many of the same techniques usually applied to nocturnal dreams. One can also work with previous nocturnal dreams during a hypnotic trance in ways parallel to Jung's "active imagination" techniques to continue, elaborate on, or explore the meaning of the dream.

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

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

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Mandala Drawing Techniques as a Method of Understanding Dream Symbols

Ann Bengtsson

Vestfossen, Norway

Mandala drawing technique is a creative method of opening an energy-laden powerful dream symbol. We will begin the workshop by studying Mandalas from different cultures. For thousands of years the Mandala has been used all over the world to focus awareness. Jung used the Mandala drawing technique to come closer to the Self showing itself. This workshop gives you an amazing method of revealing the meaning of your most energy-laden dream symbols in a creative way. The method is quite simple: We begin to look for the most energy-laden symbols of the dream. By constructing a circular "window" surrounding the symbol we study the intensity of the symbol, transforming it by making several drawings until it reveals its true self. The Danish philosopher and dream expert Jes Bertelsen showed me the method which I have developed further, using half transparent paper to develop the motive and by meditation name the result. The process by which this happens describes a transformation process and awareness development. When the work is finished people get together in small groups to share the results and I am responsible for plenum presentations, interpretations and discussion. I will use Jes Bertelsen's approach to interpretation. The workshop will be limited to approximately 20 people. The technique requires no specific creative skills, just a wish to express oneself!

Drawn Into the Dream

Walter Berry

Los Angeles, CA, USA

Dreams are primarily a visual medium. Our reports of our dreams, however, take the form of words. The words catapult into emotions, thoughts and reasoning, all this expressed primarily, again, in words. What happens when we stay tightly connected to the visual core of the dream as we open it to its emotional, intellectual and archetypal meanings? Join me in a free-wheeling exploration of the visual inside of dreams.

In this experiential workshop, we will choose a dream from a participant, which will be told, then drawn by the dreamer (and by everyone in the workshop that wishes to). This will not be art, but a "dream map" that will be the centerpiece of our work.

Staying focused on the visual representation in front of us, we will lay open the dream using a few different methods, including the Taylor/Ullman archetypal projective dreamwork method and the "Rashamon" gestalt approach developed by David Jenkins where the dream is told from the view of various characters or objects in the dream. We will also stay focused on the visual map that the dreamer has drawn, and include other participants' drawings as we explore the deep interior of the dream.

Once we have shared our projections and have dropped down into the sacred space of the dream, the dreamer will make a second drawing of a single image from the dream (often the Central Image of the dream) and we will free associate on that image, which often holds deeper meanings and which will connect us back to where we began- in the visual.

We will lay out the method and present ideas and thoughts for 15 minutes and the rest of the time will be spent on the dreamwork.

Clinical Dream Incubation and Body

Robert Bosnak

Summerland, California, USA

Theory and Demonstration

For 1000 years during the beginning of Western medicine (500 B.C. – 500 A.D.) of the hundreds of medical treatments offered at the time, only dream-based medicine was ubiquitously practiced throughout this entire period. The word clinic comes from the couches on which the patients slept to receive a dream for the cure of their physical ills. The scientific rationale for reviving clinical dream incubation in the 21st century is the current studies on placebo which, since the use of fMRI's in the 1990s, have clearly demonstrated that imagination creates a powerful meaning response which can be pinpointed with great precision in the brain.

Clinical dream incubation profoundly triggers this physiological meaning response arising from psycho-social contexts. During the incubation process a particular issue is intentionally somatised so it can be felt acutely in the body. The material derived from the responding dreams, when worked in an embodied fashion, creates a powerful healing response. In order to demonstrate this process, a volunteer

will participate in an incubation experience during the previous week, and the resulting dreams will be worked in front of the audience by way of demonstration.

Pre-Death Dreams and Visions

Kelly Bulkeley and Patricia M. Bulkley

Kensington, CA, USA

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

Journey of Spirit

Brenda CampbellJones and Franklin CampbellJones

Cape Charles, Virginia, USA

Brenda and Franklin CampbellJones have the same dream on the same night. Their journey of faith continues through dreams, signs, messages, and "coincidences" as they meet life's opportunities and learn what it means to lean on the Holy Spirit. Explore how to overcome doubt, anxiety, and confusion to discover a relationship with Divine Presence in our everyday lives. This workshop focuses on increasing personal awareness of symbolic dreams and literal dreams.

Symbolic dreams are those where symbols are used to communicate the meaning of the dream. Just as Jesus spoke in parables and used metaphors, symbols are sometimes used in dreams to represent the meaning of the dream. For example, in Genesis 41, Pharaoh dreams of kine and ears. The dream was not literally about cattle and corn. The condition of the kine and ears were symbols that represented the real meaning of the dream. Joseph interprets the dream to mean seven years of plenty and seven years of famine.

On the other hand, some dreams may be very literal in nature. A literal dream "comes true" almost as the person dreams it. For instance, when I was nineteen, I had a dream that my car got a flat tire. Sure enough, a few days later, I had a flat—with the same tire, the same side of the car, the same location as in my dream. In the Bible (Matthew 1:20), when the angel appeared to Joseph in a dream to tell him of the birth of Jesus is an example of a literal dream. In those literal dreams, it's as though God steps in to guide us very directly. Sometimes these are called "prophetic" dreams.

They give us a glimpse of what is to come and are extremely helpful.

Post-apocalyptic Dream Images and Pre-traumatic Stress

Rose Cleary

Portland, ME, USA

Recently my fourteen year-old daughter handed me Osamu Tezuka's *Phoenix: A Tale of the Future* and said: "you have got to read this." Despite my resistance to "comic books," something in her insistence convinced me. Tezuka's Manga story is set in the nightmarish world of a post-apocalyptic future. The Earth is uninhabitable and the hero of the tale, Masato, is the lone survivor of the now extinct human race. His desperate yearning for the former beauty of the Earth draws him into an encounter with the Phoenix and a spiritual awakening that enables him to create humankind anew.

There was an uncanny quality to this intergenerational (and inter – genre – ational) reading experience. It was as if Tezuka were answering the call I had just heard in the text of a speech by Jack Miles, an historian of religion, who, in *Global Requiem: The Apocalyptic Moment in Religion, Science and Art*, urges his audience to see that the earth really is dying and that humans may be extinct sooner than anyone imagines. Think of the prospect, Miles suggests, as an opportunity for "a breakthrough of the imagination in service of religion in service of the human species in service of life itself" (2000).

The incessant drumbeat of scientific warnings of future planetary catastrophes and news stories of oil spills, dying coral reefs, species extinction and storms of increasing intensity accompany a burgeoning number of post-apocalyptic images in contemporary films and literature from across the world. These intrusive, repetitive images force us into moments of coming to grips with the reality that "Our Earth, this source of all love, is dying. . . Every cell of the body feels this loss," writes Robert Sardello, "and within each one of us exists a deep and uncontrollable sobbing that has not, for the most part, come to the surface yet" (2008, p. 193).

In this one-hour workshop we consider post-apocalyptic dream images reported by individuals as well as the landscape depictions of planetary catastrophe found in contemporary films and literature (*The Stone Gods* (2007), *The Road* (2009) & *Time of the Wolf* (2003), among others). We will compare the content and pattern of these oneric images with those of trauma related dreams (Barrett, 1996). The workshop will include a didactic-interactive consideration of Patrick Bracken's phenomenological and cross-cultural framework that problematizes the way trauma is currently conceptualized (2002). Building on Bracken's work, our consideration of these post-apocalyptic images points toward recognition of the collective nature and future tense of a "pre-traumatic stress response" to anticipations of ecological disaster and species extinction. Seeing the literary image as a "dream dreamed for us" (Holland, 1993) and the moving images of film as "offering both a means and a space to witness the psyche" (Hauke and Alister, 2001, p. 2), participants will be asked to work in small groups to consider what Jane White-Lewis sees as the transformative

potential of these individual and collective nightmare images. By going directly to the core of the traumatic future from which we suffer, such images "express the acute distress of the psyche in the most dramatic form possible" (1993, p. 55). What is especially important in this workshop is for us to appreciate how such images suggest a way into the grief, out of fearful helplessness and into a conscious soul life.

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Solution Oriented Dream Decoding: Therapeutic Dreaming

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Attempting to understand a dream's meaning is exactly like trying to do a puzzle. You try one piece. It doesn't fit, so you try another. I call these attempts different points of entry, using the theories and frameworks of Perls, Freud, Jung and Adler with each try. I will explain the different points of entry I use, with the goal of better understanding the dream's meaning.

Participants will learn how to discover what point of entry works best for a particular dream, or is the most comfortable for the dreamer. I will teach ways to look at and work with symbols, emotions, and noticing the atmosphere in the dream space.

The workshop will run from between one and a half to 2 hours (preferably 2 hours) and begin with a short lecture. I will pass out notes on the lecture portion to each group member so they can relax and focus on the discussion rather than the note-taking. Once the current issue the dream is addressing is uncovered, solutions to the problem as they may be presented in the dream become the focus of discussion.

In this section, I have two goals. As we so often focus on the negative or frightening aspect of a dream, one goal is to show participants how to recognize and apply the strength in the dream. Very often the dream actually discloses the solution to the problem. I will also look at polarities that present themselves and how we might benefit from noticing and working with them. My second goal is to help dreamers see

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

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

Creating a Dream

Yosef Dotan

Tel Aviv, Israel

There are many schools in the dream interpretation field such as the Freudian, Jungian, Shamanic and Gestalt. This workshop offers an approach that may still use the related schools as a basis for content interpretation however it makes the claim that the study of dreams may become possible and may even reveal new insights through a process that consciously imitates the dream's mechanism.

Usually, dreams unfold in the non-conscious during sleep transferring messages that we are then challenged to interpret. In this experiential workshop we reverse the rolls. Rather than waiting for the message to be conveyed through a nighttime dream, we will enter into an active dialogue with the non-conscious -- the place that sources and directs the dream. We will ask questions and receive messages as we would do if we would interpret a dream we had during the night.

To form this unique dialogue, a symbolic language that relates back to the Biblical Creation Story as told in the book of Genesis is used. The sets of symbols applied in this process have been researched by Yosi Dotan for over 20 years with the purpose of understanding the origin of reality and the origin of dreams while receiving the messages the dream conveys.

To begin this process, participants will formulate a question relating to a problem they wish to resolve, an issue they would like to have clarity about, a decision they wish to make, guidance about their spiritual development etc. The participant may also choose to proceed without a specific question in mind.

Through guided imagery, participants will respond to 10 facilitating questions correlating to 10 sets of symbols that include location, time, waters, food, people, animals, plants, vehicles etc. As each question is put forth, the participant is invited to go within and evoke the related feeling, then allow the corresponding metaphor to appear. Upon the appearance of the visual metaphor the participant writes it down and proceeds to the next metaphor.

When the process of accessing the visual metaphors concludes, the participants are invited to weave them into one complete symbolic story. Participants who wish to share their dream story receive feedback about their dream mes-

sage in various ways. Participants are also encouraged to interpret their story as if it is a dream utilizing the modalities of their choice and expertise.

Dreams: Theater of Our Inner World

Heloisa Garman

Sao Paulo, Brazil

In this workshop, I will demonstrate a way of working with dreams utilizing the Internal Family Systems (IFS) model 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 Self, another aspect present in all human beings, as different from the parts. When the Self is fully differentiated from the parts, the person describes a feeling of well being, of "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.

I 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 the person) 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. Once the Self is differentiated, it can interact with the dream image, by asking it to explore its perspective about other dream images and by asking it to describe itself, know what it wants for 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, I then help the person tie together all the meanings found in the dream and discover what parts of the person feel, think and act like the dream image.

Workshop participants will discuss a live demonstration and will be able learn the basic differences between this approach and other approaches to dream work.

Dreaming on the Page: Using Proprioceptive Writing as a Tool for Dream Exploration

Tzivia Gover

Holyoke, MA, USA

Every newcomer to the world of dream work learns the importance of writing dreams down. But the potential for using writing as a tool for deepening our connection to dreams and exploring new levels of consciousness is rarely given the serious intellectual, spiritual and psychological attention it warrants.

Through a simple but profound ritualized method of writing, one can paradoxically get closer to the message and meanings in a dream by establishing critical distance through ritual, writing and listening. Proprioceptive Writing, a method developed in the 1970s by Dr. Linda Trichter Metcalf and Dr. Tobin Simon, can be used with dream work to develop new ways to listen to and understand dreams.

Proprioceptive Writing (PW) is a meditative form of writing that allows you to know yourself more fully by exploring on paper the territory of your mind, memory and emotions. This technique, when used as a regular practice, helps synthesize emotion and imagination, generating authentic insight and joy. PW combines focused attention and the use of a mantra-like question to excavate and expose personal meaning and to amplify thoughts and dream images. PW also engages the auditory imagination, helping people to cultivate the skill of deep listening.

The workshop will combine about an hour of didactic learning and an hour-long hands-on experience consisting of practicing the meditative writing technique described. After the hands-on practice there will be time to reflect on the experience and share with other group members. As a result, participants will learn to listen to dreams with focused intention and attention. Together we will discover new associations to dream images and symbols and gain fresh insights and renewed clarity into our personal stories and issues. This form of dream work has the potential to strengthen community when practiced with others while also helping practitioners to develop the ability to create and benefit from regular periods of solitude and quiet reflection when practiced alone.

Participants in this workshop will:

- o Learn the basic steps in the Proprioceptive Writing method
- o Learn how Proprioceptive Writing is ideally suited to dream work
- o Have an opportunity to practice the technique using their own dreams in a supportive group environment, and
- o Be prepared to develop an individual PW Dream Work practice at home.

The workshop will be conducted in a safe and supportive atmosphere and the workshop leader will adhere to the IASD ethics statement.

This workshop is appropriate for anyone interested in dream exploration for their personal development and/or for working with others. The primary audience for this workshop, in order of priority, includes:

- o Those interested in increasing their personal self-awareness and emotional growth, and
- o Training licensed mental health and professionals and graduate students about using dreams in clinical practice.

Mapping Dreams

Bob Haden

Flat Rock, NC, USA

Participants will be taken, step by step, through the Mapping Dreams process, a comprehensive method to work with your own dreams. This is a process that has been tweaked over the past 15 years at the Haden Institute. A

copy of the process will be handed out at the end of the session. Participants will then know well a process: 1) they can use for their own individual dream work, and 2) that they can give to a client to enhance their counseling, spiritual direction and/or dream work practice, and 3) that they can teach to church or community groups to enable larger groups of people to enter more profitably into the dream world. It is rare that participants do not have several "ahas" using this method. Bring a dream to work.

Dream Messenger in the Body of Soul

Rana Halprin

Mill Valley, California, USA

Since ancient times and throughout the cultures of the world, Dreams have carried poignant, prophetic messages. The dream world is a lost language to re-learn and re-value as an important to our life in healing and art. This Method offers participants resources to utilize creative modalities, body awareness and self-expression as a roadmap to comprehend the language of dreams.

Participants will have the opportunity to enter the Dreamscape though the somatic and creative realm. The use of authentic movement, breath and tools in body awareness will permit participants to deepen into the unconscious and emotional honesty. Drawing dream images awakens and reveals their wisdom through direct conversation between the conscious and unconscious psyche - by passing mental interpretation.

Participants will be guided through direct dialogues with the dream, creating a "Dream Script") with time to move, enact, play and explore emotional and symbolic content. Moving the dream images enhances our ability to manifest, embody and feel the emotional quality of the dream message and enlivens dormant qualities of the Self. Dramatic Enactment of the "Dream Scripts" transports the invisible to visible - and illuminates our natural and inherent channel from Dream- time into Real-time. Dream drawing, re entry and soma/psyche excursions educate participants to an embodied, active approach to reclaim, embolden and enliven vital disowned aspects of the Self.

Participants will work alone, in dyads and groups in this experiential and dynamic process. As a culmination, participants will be given the opportunity to share their Dream Script Drawings and/or informal "Dream Dances!"

This method is based in Jungian theory, shamanism, and the "Body" as a reflection of the unconscious Soul. The premise of the method combines conceptual understanding with embodied insight. The externalization of inner images initiates the dreamer to experience and inhabit, rather than interpret, the attitude required in consciousness. This dream method is integrated with movement and multi modal creative expression informed and rooted in the renowned Halprin Life Art Process.

The first hour will be structured for movement/music, somatic awareness, dream sharing and identification of a dream quality to explore. Participants will be given "7 fundamental Questions" for inquiry of the dream characters and images within the dreamscape. The second hour will be spent in dyads and as a group – sharing insight, bearing witness to the process and informal movement and creative presentations from the Dream Messenger!

From a Dream to a Performance

Silja Heikkilä

Pori, Finland

This workshop explores dreams through creative method, like writing, movement/dance, sound and visual arts. The group transforms one dream into a performance. The process is very similar to playing, and the working atmosphere is joyful and energetic. As the performance is an important part of the process, we show our artwork for the audience and have a short discussion and feedback together.

The workshop is open for all audiences who are interested in performing arts and creative dreamwork. No prior experience on theatre or dance is needed. The creative approach helps us to reach the dream the way it is, without any interpretation. Working together towards a common goal increases the ability to communicate on a subconscious level and this increases personal self-awareness. The workshop is suitable also for audiences interested in dreamwork in common.

The workshop consists of the following phases: Preparations and warm-ups, The dream, Creating material, Composing, Rehearsing, Performing, Feedback and discussion (2.5 hours). There is always a short discussion beforehand so the participants can share their attitudes towards different art forms. There is no "have to" in the workshop.

Dreamwork Meets Energy Psychology: The Dream to Freedom Technique

Lynne Hoss and Robert J. Hoss

Cave Creek, Arizona, USA

According to many researchers, theorists and psychologists, dreams tend to focus on the most important unfinished emotional processing of the day. As such, dreamwork has become an important means of quickly and effectively identifying a critical issue, as opposed to peeling away at surface-level problems and emotional layers until the critical issue surfaces. While dreamwork is useful for identifying or experiencing inner emotions, unless it is part of a more encompassing therapeutic process, dreamwork by itself does not necessarily deal with those emotions or reduce the barriers that they impose. The field of Energy Psychology, on the other hand, provides some relatively simple approaches for reducing emotional reactions and stress once the condition is identified. By integrating the two disciplines both identification and reduction of emotional barriers and stress can be affected. This bridging of disciplines may also have a natural neurological synergy.

While dreams appear to reflect the nocturnal processing of unresolved emotional issues, involving the limbic system among others, energy psychology targets similar centers in the brain with methods intended to reduce emotional stress and anxiety. Energy psychology, derived from Eastern practices involving acupuncture, has been shown in various research studies to produce neurological shifts which alter or extinguish emotional patterns in the limbic system, formed when the amygdala responds to waking life experiences.

In this workshop, participants will be trained in both a uniquely scripted Gestalt based dreamworking technique

as well as a specific Energy Psychology protocol – and learn how to combine them in their professional or personal practice, to reduce stressful reactions to emotional memories that may surface while working with a dream.

The workshop will demonstrate:

1. a scripted 6-step Gestalt-based dreamwork method for identifying an emotional issue the dream is working on;
2. application of the Emotional Freedom Technique (EFT) to the dreamwork process, which uses self-stimulation of acupressure points while holding the problem in mind, to reduce any emotional stress surrounding the issue the dreamwork reveals; and
3. once the stressful barriers are reduced, use the dream to stimulate a closure metaphor, and definition of next steps.

A discussion of the theoretical and research underpinnings and some examples, illustrating the basis of the combined methodologies, is provided in the first half hour of the workshop. This will be followed by a case study demonstration of the technique followed by a step-by-step experiential session, for those attendees who choose to practice the protocol using one of their own dreams. The workshop will include a handout and worksheet.

This workshop is applicable to professionals and anyone interested in the unique synergy of disciplines for working with dreams. The target level is all audiences and the aim of the presentation is: increasing all attendees knowledge about the synergy between dream and energy theories; training professionals in the combining of dreamwork and energy work in clinical practice; and for all participants increasing personal self-awareness and emotional growth.

Tibetan Dream Yoga: Nearness to Ourselves, Closeness to Others in Their Cultural Diversity

Pia Keiding

Brussels, Belgium

The workshop aims to give an introduction of Tibetan Dream Yoga as a way to deepen and possibly heal strong emotions emerging in dreams and nightmares. The Tibetan philosophy and psychology view the dream state as being an ‘energy state,’ a subtle state of being with less of a gap between body/mind, energy/matter and subject/object. The dream subject, as well as the dream apparitions, are seen as energy constellations of our mental structures and created reality.

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

Having studied more than 25 years with Tarab Tulku Rinpoche (including the Tibetan Master degree S.T.M.), I have integrated this modern approach of ancient dream methods in real or imaginary dream states. I find the U.D. approach gives practitioners great opportunities through a transfor-

mational process to - in individual long sessions - directly and radically deal with underlying key problems, imprints, that otherwise unconsciously rule our lives. Being an energy-state in the Tibetan perspective, the Dream-state also entails the possibility of intuitive insight into matters that are impenetrable from our otherwise materially bound conditions and solidly created reality.

In my transpersonal psychotherapy clients are guided into a traditional deep Tibetan ‘bone-relaxation’ and then to re enter into a strongly emotionally loaded dream scene or an everyday situation, to heal and transform limiting imprints, constructions and identities.

After a theoretical introduction explaining the Tibetan Psychology view as the base of this approach, participants are invited to experience a short version of a Tibetan Dream Yoga session. The workshop is given in English. I can answer questions in French, Danish, Swedish and understand German.

The subtitle: “Nearness to one self, closeness to others,” is a quote from Tarab Tulku Rinpoche indicating that working with ourselves in this deep way will help us to be more openly in community with others in all their diversity.

The Gift of the Dream

Sebastian Klinkhamer

Empe, Netherlands

I will start my workshop speaking about the way I see the nature of dreams and the meaning they have had in my life. After that intro I shall work with the dreams of the participants. They way of my work is the search for the duality between ego and soul in the dream. Each dream holds a message from the soul and the dream is a sort of dia (Dutch for “slide”). The light of mysterie shines on us in the night, during the state of sleep in which our narrow-minded ego is at rest. In this way the dreams shows us the wisdom that lives within us.

Pastoral Supervision Through Psychodrama: Significance of Biblical Dreams for Dreaming Pastors and Their Dreaming Clients

Jan P.M. Lap and Marjorie E.P. Lap-Streur

Sint-Oedenrode, The Netherlands

Bibliodrama is a collective name for the different ways in which the bible (biblio) and action methods (drama) are being combined. The way we as facilitators interpret bibliodrama is by integrating stories, events and persons from the bible into the actual lives of the participants. Our method of bibliodrama results into understanding the biblical narrative and context in the light of daily life. Simultaneously a biblical light falls onto the personal and actual experiences of the participants. We use a strict structure of steps, like one will experience during the workshop: warming up; action; sharing. Bibliodrama is at the same time serious and playful. It links questions from the past and today. It brings the old history of salvation and hope into our daily existence.

Pastoral supervision through biblical psychodrama. Pastors in supervision and clinical education want to learn

about themselves. They explore the connections between their own soul and several other areas: their past, education, family roots, emotional events and traumata, and last but not least their (developing) relationship with God (or by whatever other name they call the Holy). Generally spoken during the supervision process of research reflection, dialogue and meditation a pastor will face a lot of insights, new ideas, purification, catharsis, and doubts and despair too. Likewise is this the case for a psychodramatic confrontation with biblical persons or situations. There the pastor will meet the same feelings and experiences as he is discovering during the supervision process. This contributes to understanding himself as of the same human kind, as the biblical people and his clients are. That enables him to understand and serve them better.

This workshop will focus on pastoral psychodrama with dreams. Dreams are from all times. Dream reports, found in the bible, can throw light on the dreams of pastors themselves or their clients. We will try to research a biblical dream through re-enactment. The researcher, a volunteer of the audience (protagonist), will use his own life experience when he re-enacts the biblical dream. Other audience members will be asked to take the roles in the protagonist's dream. The protagonist will instruct them how to play their roles. Sometimes however he himself will experience how it feels from the perspective of that particular role (for instance as Joseph or God). So all the dream elements, as exposed on the dramatic stage, will carry the personal colour of the protagonist. He can even use his own dreams to explore the significance of the biblical dream. The meaning of the dream exploration (biblical or own or both) which a protagonist (pastor or client) is figuring out by working with psychodrama, always implies a message for his own life. It is not theology or exegesis.

After the acting out phase of the psychodrama there will be a sharing period: Participants and audience members are invited to share what elements and significances of their own dreams have been evoked by attending the psychodrama. Finally a short time will be reserved for technical questions.

Bringing the Dream to Life

George M. Leute

Media, PA, 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 dream work. 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 dream work. Partici-

pants 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.

Shamanic Dream Journeys and Their Creative Expressions

Gunhild Lorenzen

Brussels, Belgium

Introduction: The workshop is designed to explore, process and summarize the message of a given dream. Dreams speak a visual language, are multilayered, and their meaning is seldom unilateral. They carry messages from the dreamer's Higher Self, and shed light on the current place in the dreamer's journey through life. Insight and a deeper understanding occur during a state of trance, where the dreamer connects with their Higher Self. The workshop brings body (using colors and forms), mind (identify the meaning of the dream) and spirit (shamanic dream journey) together. The dreamer will be deeply relaxed and can feel wholeness during an Alpha state. Alpha state is pleasurable because it lowers the level of anxiety and sets free inherent creativity. The dreamer goes beyond language. Inner wisdom surfaces and the dreamer will intuitively understand the message of their dream.

Course of workshop: Participants are asked to bring a dream of last night or from some time ago. During a guided shamanic journey they reenter the dream and explore it. The monotonous sound of a drum and my voice will guide participants into an alpha state. During this moment parts of the dream that have not been seen before will be discovered. The participating dreamers will be able to have conversations with characters from the dream, if they decide, and will even be able to change the dream or continue its story. After the shamanic journey, participants will have the opportunity to tap into their creative resources by drawing and painting. They express themselves beyond words, using colors and forms. Creative expression also enables the participant to anchor the experience in the body. It is only at the very end of the workshop that participants will be brought back to the here and now by using language, summarizing and sharing the journey with other participants.

Secrets of Interactive Dream Group Dynamics

Athena Lou and Roger Martinez

Rocklin, CA, USA; Santa Fe, New Mexico, USA

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

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

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

"It's Time to Join the Living": The Embodiment of Dreams

Geoffrey S. Navara and Susan Lollis

Peterborough, Ontario, Canada

The important connections between individuals' dream life and waking life have long been discussed, researched, and part of clinical practice. In this workshop, the presenters will explore the mind/body link when working with dreams in a process we term dream embodiment. We will identify, summarize and describe the underlying theoretical models of dream embodiment (e.g., Aizenstat, 2009; Bosnak, 2007; Hillman, 1979; Jung, 1963). Attendees will be exposed to a series of techniques revolving around the process of the embodiment of dreams including association, amplification, active imagination, and animation (Johnson, 1986; Woodman & Dickson, 1997; von Franz, 1997). One of the presenters will share a portion of an actual dream performance incorporating theatre staging, dance movement, music, and poetry in order to demonstrate the process of bringing one's dream into embodied enactment.

Afterwards, in smaller groups, attendees will be given the opportunity to work with the techniques outlined above and actually embody a dream (attendees please bring your dream journals with you to the presentation). For those willing, an opportunity to share their small group work will be

provided, as well as a discussion personal discovery from the process.

The presenters posit that by bringing our dreams into our waking life via the embodiment process, we can come to a new awareness and appreciation of the meaning of our dreams. The process could be valuable in personal discovery and potentially instructive for clinical practice. The workshop will increase personal self-awareness and emotional growth of attendees; as well as train licensed mental health professionals and graduate students about using dream embodiment in clinical practice. The target level of the audience is Intermediate or above and is appropriate for those wishing to explore their personal dreams as well as incorporate client dreams into their work as mental health professionals.

It should be noted that both presenters contributed equally to the development of this workshop.

Imaginal Stone: Dreaming with Eyes Open

Cyndera Quackenbush

San Francisco, CA, USA

With the use of the Imaginal Stones – rare billion year-old sedimentary stones uncovered in Death Valley in 1975 – participants in this workshop have waking dreams or night dream recollections that can provide personal, cultural and eco-collective insights. After a brief didactic in which Cyndera Quackenbush presents the history and process of the Imaginal Stones, attendees are led through a hands-on, experiential workshop. Each participant chooses a stone that he or she is drawn to and the naturally occurring imagery on the stone surface is viewed in silence. This process resembles projective techniques used by shamans in the Lakota-Sioux traditions. The interaction between the stone and the participant's imagination allows for a waking dream storyline to emerge or may cause images from a previous night dream to arise. As they feel compelled, participants share the dreams aloud with the group. The group imagines each dream as it is shared. Rising out of the dream state, participants then discuss what emerged from the session. Individuals may find symbolic messages in these dreams relevant to their life purpose (that stones hold memories for both people and the earth is a belief held by Dagara elder Malidoma Somé). Thematic trends are often located within the sequence of dreams told. They may thus speak not only to individuals but to the dreaming group as a whole. The Imaginal Stone workshop also challenges participants to be open to deep eco-collective questions: What, in these dreams sparked from stone, might reflect realities in the anima mundi, the world soul? Can tending to these dream themes nurture, cultivate and ultimately bridge the gap between modern civilization and a very ancient planet?

Techniques are derived from Malidoma Somé's The Healing Wisdom of Africa, Stephen Aizenstat's Dream Tending, Michale Harner's The Way of the Shaman, Meredith Sabini's Culture Dreaming, and Carl G. Jung's process of active imagination.

Metaphor and Metamorphosis: Designing Flash Cards to Create a Universal Dream Language

Victoria Rabinowe

Santa Fe, NM, USA

This hands-on workshop will demonstrate how visual techniques can be tailored to create a universal language within a multicultural DreamGroup. In lieu of the complications of spoken language among participants, expressive materials will communicate emotional responses to shared dreams. Packed with attitude, color, and atmosphere, Dream Flash Cards will be created from carefully selected photographs, illustrations and fine art reproductions chosen specifically to elicit a potent response. We will explore personal, collective, allegorical and spiritual dimensions of the DreamTime as we discover a new international vocabulary for focusing dreams in a multi-lingual environment. We will explore collage techniques that are both playful and profound through work designed to inspire psychotherapists, spiritual guidance counselors, educators, artists, and writers. Our explorations will reveal the magnetism of potency and power within our dreams. Universal themes of sweetness, bitterness and pain will honor the mysterious and the sacred as we allow found images and text to animate the dream's fundamental vitality. Dream Flash Cards are a sophisticated and expressive form specifically tailored to animate the dreaming mind through dynamic, nonverbal techniques. Trained therapists and dreamgroup leaders will be able to incorporate these methods into their practice with easily accessible materials and tools. Our nightly dreams are the repository of our deepest memories and feelings. They call to us from the innermost center of our humanity. 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 and they fill us with wonder. And they connect us with all other human beings whether we speak the same language or not.

Unfolding the Soul: The Promise of Archetypal Dreamwork

Susan Marie Scavo and William St. Cyr

Eden, Vermont, USA

Susan Marie Scavo and William St. Cyr, of North of Eden Archetypal Dreamwork, will present the process of Archetypal Dreamwork using visual images and illustrations to describe the alchemical process of dying to the soul, or soul self, that dreams invite. The process is a way to work with dreams that sidesteps the rational mind and invites dreamers into a direct, often visceral and sensual, experience of the soul that has resulted in radical transformations in people's lives, both inner and outer.

The presentation will include a discussion of both the theory and practice of Archetypal Dreamwork. The core of this work is the understanding that dreams have intentionality; they carry a deep wisdom that wants to bring us closer to our soul selves, our spiritual essence.

The intention of dreams to help us descend to our essential, core selves is reflected in the three stages of Archetypal Dreamwork. In Stage 1, we are presented with the reality of

our current situation—in particular, the obstructions in the psyche that keep us stuck in unhealthy behaviors and beliefs. In a very practical way, Stage 1 dreams present the dilemma, showing us how the negative force at work in the world is allied with our own unconsciousness. With infinite grace and patience, and sometimes ferocity, dreams take us through each psychological knot so that we can begin to understand who we truly are—and who we are not.

Stage 2 dreams introduce the process of Alchemy, by which we are invited to enter the core feeling states of fear and pain that burn away the psychological obstructions, revealing the spiraling spiritual journey into essence. Alchemy is an esoteric and mysterious process that requires the guidance of someone who has been through the process him- or herself.

Dreamers who reach Stage 3 experience congruence between their inner experiences of the soul self and their outer lives. Many at this stage experience a profound sense of calling, manifesting their soul self in the world. Susan and William will discuss the language of Archetypal Dreamwork, including the difference between feelings and emotions and the role of archetypes in dreams. They will conclude by welcoming a lively dialogue with the audience.

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

Gunnar Sundström

Gothenburg, Sweden

A workshop will be presented where 10 - 20 persons can join and work with a dream in the way outlined by Montague Ullman. The Montague Ullman method of working with dreams in a group setting can be described as a four-step-process in a group of people gathered to share dreams with themselves and the others.

The work goes as follows:

- I, One person, the dreamer, shares a dream with the group.
The group listens to the dream as told and memorize it.
- II, The group pretends it is their dream, and,
1, identifies and connects to the emotions aroused in 'their' dream.
2, The group members also search for metaphorical meanings of different parts, images, actions, etc, in the dream.
III A, The dream is given back to the dreamer who is free to give as much or as little response as he/she wants to.
III B 1, If the dreamer would like to, the group starts a dialogue with the dreamer around the dream, with the purpose of further connecting the dream with the dreamer's life situation. The group asks the dreamer of recent whereabouts, thoughts and feelings experienced in the evening before the night when the dream was dreamt, and/or the days before.
III B 2, The dream can be read to the dreamer, who has the opportunity to make further connections in the light of what has been discovered during the process so far.
III B 3, If the dreamer so wants the group members can share their conclusions of the meaning of the dream, or parts of it in a so called 'orchestrating projection'.
IV, In a group which meets on a regular basis, a session

starts with looking back on the session before, and the foregoing dreamer can share thoughts with the group that might have arisen since the last meeting.

Since this is a 'one-time-meeting', the group will be given time for evaluation of the work and experiences around it. Key concepts in the process will be presented and discussed:

- *Non-intrusiveness – protection of the dreamer's safety,
- * Safety-factor and curiosity-factor
- *The dreamer should be in control of the process
- *Projections in the process of experiencing and/or interpreting a dream.

Dream Constellations (Systemic Work)

Nobby Thys

Leuven, Belgium

IN SHORT: a dream is represented in a systemic field by human representants. Information from within the representants can let the dream unfold itself and possibly systemic interventions can lead to more balance.

A dream constellation makes a dream the center and topic of systemic constellations.

A person shares a dream within the group of attendants. We all make contact with the dream as it is remembered by the dreamer.

The constellation trainer may ask questions and then selects objects or aspects who are present within the dream and asks the dreamer to choose human representants for the different elements and to position them instinctively within a systemic field, installed in the center of the group.

From this position and the sensations that are experienced by the different representants, we have a 'start picture' and from there on we will get a sense of what the dream is dealing about. This picture can be refined throughout the constellation and information from representants. As a systemic field tends to balance, the constellation trainer can adapt to this (according to the principles of constellation work like bonding and belonging, balance in giving and taking) and see if feelings or flow in the system change when specific(healing or more profound) sentences or movements are tried. Representants are alert to notice change is going on or not.

The dreamer is able to look at what is happening in the dream and between the elements in the dream. The trainer can reflect with him whether the dreamer recognises what is happening or not. Sometimes it is possible to let the dreamer himself enter the systemic field to experience it from inside the field.

We prefer working with groups of minimum eight and maximum 12 people for two hours in which probably two dreams can be explored.

For all audiences. Aim of the presentations:

- Increasing attendees' knowledge about dream research and theories,
- Increasing spiritual or psychic awareness.

Specific techniques: systemic constellation work on dreams according to gulden snede, inspired by Bert Hellinger as grounder of constellation work and Maarten Lietaert Peerbolte's view on psychic energy.

Consciousness and Awareness in Dancing Your Dreams

Patricia Elizabeth Torres Villanueva

Guadalajara, JALISCO, Mexico

Tezcatlipoca

Therapeutic and Pedagogical Aspects of Precolumbian Dances. Research conducted on the ancient mystical traditions of Mesoamerican ritual dances, demonstrates that these traditional dances can have real medical benefits. They not only have a beneficial effect on health issues but also positively influence a sense of empowerment, connectedness, autonomy and general well being. Consciousness and awareness, the main central focus of these dances, enhance the abilities of multiple intelligence. Specific applications in our research include positive effect on memory and cognition, depression, anxiety, migraines and sleep disorders.

Neurobiology. Interaction of neurons is activated through different steps and rhythms, kinesthetic information is conveyed, processed and remembered in the brain due to the repetition of brain stimulus.

Based upon research, theory and practice, the teachings of ancient dancing school of Tetzkatlipoka, give us a symbolic treaty to follow in order to enhance the abilities of human beings concerning brain development in both hemisphere activities, thus perception, intuition, creativity and reasoning could be improved specially in old age. The mathematical aspect of the dance, four by four, two by four, four by eight, or any combination in this sense, becomes like a Morse alphabet to the communication with the neuron system.

Age related changes in brain activity show that old adults have a weaker activation in the right prefrontal cortex than young adults. The stronger activation in the left prefrontal cortex is balanced through the practice of these dances. Each dance produces a special connection in our brain, our senses are awakened, especially our sense of vision, the colors are brighter, the smells are stronger, the sounds vibrate in our inner self, our taste is activated and when we finally stop dancing and eat or drink the flavors are perceived different, more tasteful and with less food we feel energized.

The practice of these dances has an impact on our inner energy and the emotional flow is activated thus facing our fears, sadness, joy, love or hate in a more clear, autonomous and empowering manner.

We will focus definitely in imagery and dreams more than dancing but through dance we find it more empowering to conceal the inner awareness of its meaning.

Recurring Dreams and Their Life Messages

Ann Sayre Wiseman

Cambridge, MA, USA

Summary: This is a hands-on workshop to recreate visually the dream problem and the images that symbolize the content of the story. Seeing the story on a paper-stage adds new dimensions. Using role reversal, dialogue, guided imaging to explore the content, the dreamer can find more op-

tions, observe how the metaphor may relate to the dreamers life style and it is a safe way to test and negotiate options that satisfy the problem.

Methods to be used: re-visioning, dialogue, guided Imagery, rehearsal and action.

Activities: creating symbols with torn paper collage or found material, re-framing, dialogue, role reversal

Activity: A Hands-on Problem Solving Workshop for Recurring Dreams This process allows many participants to work at the same time and “piggy-back” off of other peoples’ readiness to explore and make changes. A sheet of paper acts as “the stage” on which each person creates the scene of the dream, the problem, or whatever issue they have come to work on. Seeing the issue allows the participant to step outside as observer and director and test his options in response to some pertinent questions. Reframing and role reversal empower the dreamer as the observer and director. Dialogue offers new options and possible solutions. This is a self clarifying, empowering exploration facilitated by the leader moving around from “stage to stage” as people begin to move and explore their options. A useful method for traumas, depression, stuckness, and problem solving. Helpful for patients and body image.

Action: dialogue and visualization is deeper and quicker than talk therapy.

The artists are welcome to join us. If they are present, we would process their “dream(s)” by focusing the discussion around their personal associations to the symbols and the design elements in their work.

If the artists are not present for the discussion, I would ask the members of our group to look at the piece as if it were their own dream. How does it affect them? What emotions does it evoke? What repeating images, brushstrokes or shapes can be found within it? What association do they have to the symbols, colors, textures, and environment in the piece? Where would they place themselves in its landscape? How do they interpret its message? Does the piece reflect any aspect of cultural distinctiveness? How do these aspects impact the total effect of the artwork? In what ways do they influence our own cultural awareness?

If the art work is a part of a series, we would look at all the pieces in the composite as a whole, as if they were a sequence of recurring dreams. What similar symbols, moods, colors, perspectives and/or environments may be found in most or all of the pieces? Do any of the symbols change or transform from one piece to the next? What do they communicate individually, and as a group? Do they share an underlying theme?

Our Artful Dreaming group will not only highlight the artists’ contributions, but give us an opportunity to glimpse into the worlds of our creative colleagues.

4. Morning Dream Groups

Artful Dreaming

Ann E. Aswegan

Monona, WI, USA

Like dreams, the universal language of artistic expression opens up an avenue of communication between people of divergent cultural backgrounds. Therefore, by inviting individuals from around the world to process artworks as dreams, the stage is set for a lively interchange of ideas. The “Artful Dreaming” Morning Group will focus exclusively on the works of art created by conference attendees that are on display in the Cloister Gallery.

After brief introductions around the circle during our first meeting, I will summarize my background and mention how I became interested in “artful dreaming.” We will discern how our specialized dream group differs from others and discuss the selection process for our featured artworks. We’ll also cover the basic guidelines of dream group dynamics. An interactive discussion will follow on the similarities between dreams and artistic expression to underscore the premise that works of art may be viewed as dreams.

The group will then have an opportunity to go through the gallery and select one piece of art per person that they would like to explore as a dream. I shall encourage everyone to consider all types of mediums, rather than to limit their choices to paintings or photographs. After each person has made a selection and recorded it on an index card, we will utilize synchronicity to “draw from the hat” in order to determine which artworks we will analyze.

For the subsequent one-hour morning sessions, we shall select 1-2 works of art each session to view as a dream(s).

Experiencing Vocal Sound-work with Images from Dreams

Sven Doehner

Mexico City, Mexico

How much attention do we give to the sounds that we hear, and/or: that we make? While sound (the audible aspect of vibration) accompanies all movement (and serves to orient us and much more), we tend to take it for granted in our lives, and certainly in our dream-work. Are we so intent on - and distracted by – interpretations and meanings, that we find ourselves in danger of overlooking what is more or less evidently crucial and at stake in a given moment, or image, in a dream? How we say something often conveys much more meaning than what we actually say. And it seems that we often react more to the tone and rhythm of what is said than to the content itself.

Sounds – all the more influential when un-noticed – can dominate our relationships with others. Simply note what is conveyed by our tone, speed, volume, intention, attitude, energy, sense, direction, etc.

The question is: how conscious are we of this medium called SOUND, and particularly: VOCAL sound. For those interested in unconscious manifestations, our voice offers vast and multi-faced mirrors to recognize all sorts of unconscious phenomena.

This workshop is about learning to HEAR! ... or is it to LISTEN? And about experiencing the effects of connecting and relating to the themes that appear in our dream images through VOCAL SOUND-work. It is difficult to hide ourselves from our sounds. Actually hearing the sounds we emit tends to have the effect of de-constructing the mind’s system of ideas, and making automatic (unconscious) somatic and emotional phenomena instantly more apparent.

These can then guide us in questioning how we perceive, think, see, and take ourselves into the world.

Experiencing the physical, emotional, mental and spiritual movements awakened by working through our VOICES with the SOUNDS that appear with the images in our dreams is our challenge.

Participants will develop and hone hearing skills, learning to listen for - and to - the images that come with the sounds that appear with a dream and the telling of it. We will also practice using vocal expression as a medium for the images to take on new forms and significance.

Exploring the Heart of the Dream

Robert P. Gongloff

Black Mountain, NC, USA

Themes reflect the major issues going on in one's life. A theme is the important message, idea, or perception that a dream is attempting to bring to your conscious mind. Following are some key questions one can ask to aid in determining the theme of a dream: What is the basic activity going on in the dream? What are the main characters doing in the dream? What is the major issue concerning the characters? What is the apparent or presumed motivation of the characters that causes them to act this way? Theme statements are best determined when they are personalized, stated in the present tense, and don't just restate the words or actions from the dream.

Specific methods or techniques to be utilized: In the dream group, I will present a quick overview of dream group ethics, then what themes are and how to determine them. Generally, the method involves addressing some key questions about the dream, such as: What is the basic activity going on in the dream? What are the main characters doing in the dream? What is the major issue concerning the characters? What is the apparent or presumed motivation of the characters that causes them to act this way? Theme statements are best determined when they are personalized, stated in the present tense, and don't just restate the words or actions from the dream.

Activities in which attendees will be encouraged to participate: Group participation will follow a modified Ullman/Taylor "if it were my dream" approach. Each group member wishing to explore a dream will present the dream to the group, without interruption. Group members will be given time to ask the dreamer for clarification on points in the dream. They will then offer suggestions on possible themes based on their versions of the dream, incorporating the techniques described above. The dreamer will then be invited to share group insights.

In many cases, determining the theme alone has been found to be sufficient for providing a good "aha" for the dreamer. Due to time constraints, it is my intent not to go any farther into the dream than the theme itself. Participants will be invited to share whether any of the suggested themes relate to waking life themes, but will be encouraged to go deeper into the dream (symbolism, art work, etc.) at a later time.

In my experience working with dream study groups using my theme-oriented techniques, I have realized several benefits:

1. The dreamer gets to the core issues presented by the

dream quickly.

2. The dream group tends to relate more to the dream rather than the dreamer, thus providing more safety for the dreamer.
3. The theme provides a context or framework within which the dream symbols can be explored.

Developing the Intuition in Group Dreamwork

Curtiss Hoffman

Ashland, MA, 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 "ahas" – intuitive insights which help not only the dreamer, or 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 attempting to elicit 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.

The Universal Language of Dreams: Expressive Techniques for Multicultural Dreamgroups

Victoria Rabinowe

Santa Fe, NM, USA

Dreams speak to us in riddles and shifting shapes. They challenge us to translate the language of dream images with our imaginations not with our logic. To make sense of a dream, we need to learn how to shift away from our usual strategies for finding answers. To encourage communication within an intercultural group from varied backgrounds with different languages, Victoria has designed a set of artistically designed, emotionally charged flash cards that will allow dreamers to communicate from their deepest, authentic creative source. When we reenter the dream landscape through sophisticated and expressive visual, nonverbal techniques, we are meeting Psyche in her own language of metaphor and symbol. An international conversation

based upon common themes such as identity, loyalty, innocence, alienation, fear, temptation, prejudice, judgment, birth, death and love will unravel the mysteries of the night and give voice to the yearnings, anguish and ecstasies of the universal dreaming mind. Dreams have the power to place us at the threshold of a world perspective. Archetypal themes such as Wounded Healer, Trickster, Shadow, Sanctuary, the Heart's Desire, and the Mythic Journey will keep us focused on the cultural diversity of the collective mind. When dreams are worked from a variety of these perspectives, we dissolve the boundaries between the self and what we perceive as "the other." We learn to sense, feel and experience our personal lives from the communal richness of our diverse backgrounds. Together, the group will create a model for an egalitarian, international community in atmosphere of respect, curiosity and gentle humor.

French Language Morning Dream Group

Christiane Riedel

Saint Germain en Laye, France

My aim is to explain to the attendees how to work with their dreams and to discover their meaning using various non exhaustive approaches. The repetitive nature of the morning dream groups is the ideal setting to give training and to practice actual dream interpretation. Judith, my pupil and friend from Canada will help me when my English is not sufficient for possible "Anglophone" attendees.

- 1) Working with Gayle Delaney's dream interview technique, I will demonstrate how to use this efficient method.

Interview. An attendee will tell his dream. Then I will :

- examine different symbols,
- ask him specific questions,
- gather his associations,
- recapitulate his explanations using his own words,
- ask him if it reminds him of anything in his outer or inner world.

Finding the meaning and making verifications. His answer will indicate a possible meaning of the symbol, which at first is considered as an hypothesis to be verified. Then I will show how to make the indispensable verifications, proving the accurateness of the interpretation.

Making connections between sequential dream images. Then I will show how progressively to establish a meaningful connection between the current image and the preceding one, in order to finally get the meaning of the whole dream.

- 2) Paying attention to the feelings. The dreamer's pleasure or disgust experienced within the dream, and not after it, indicate whether the scenario is positive or negative, whether the described situation is suitable or not.

3) Distinguishing if the dream's character has an subjective or objective meaning. The dream often uses a man image to designate an external woman in the outer world and vice versa. Consequently the image must be very carefully analysed in order to find its accurate meaning.

- 4) Playing with words, deciphering puns. This tool often reveals itself to be meaningful : I will explain how to find the puns and we will look for any in the current dream.

- 5) Consulting the Yi King. As shown by Jung, the Chinese book of transformation is an indispensable tool to under-

stand the meaning of numbers in dreams.

6) Explaining the spiritual dream path revealed by Jung. If the dream's content requires it, I will expose the spiritual dream path. The dream gives us pointers to become more flexible and thus able to adopt one point of view one behaviour or its opposite, following the circumstances, instead of refusing changes and thereby remaining in conflict. Thus the dream leads to wholeness, the spiritual process Jung called "individuation".

7) Finding a way to put the dream's message into application. If he agrees with the ongoing interpretation, the dreamer, being the only authority deciding on his dream's meaning, will be invited, to find how to apply the dream's advice in his daily life. Since the point of view of the conscious and the unconscious are different and complementary, it can prove to be difficult.

Dream Pilgrims. Exploring Dreams through Creative Prayer and Practice

Barbara Roukema-Koning and Rita Dwyer

Soest, The Netherlands; Vienna, VA, USA

(1) Specific Methods: the Savary, Berne, Kaplan-Williams Focusing TTAQ Technique (from their book Dreams and Spiritual Growth); Haden Institute Guidelines for Dream Groups; Gestalt Therapy Dialogues; other resources as suitable.

(2) Activities: exploring attitudes and practices of prayer within an atmosphere of interfaith meeting; exploring and elaborating conceptions of the relationship between dreams and the Divine; responding to modeling materials and inviting participants to generate prayer expressions; group dream sharing; expressive work like body-movements and drawing; exercising group prayer.

(3) Every day 10 -15 minutes for didactic presentation, 30 minutes for dream sharing, 15 minutes for cooperative expressive work and 15 minutes for works sharing and closure.

(a) The target level of the audience: Introductory, Intermediate, Advanced, For all audiences: Dreamers with an intermediate level of experience with personal dream work. Dreamers who want to connect to the Holy through their Dream-Source. Dreamers with an openness to respectfully meeting spiritual fellow-dreamers, stemming from identical or other traditions.

(b) The aim of your presentation as it applies to this audience, adapting the following words as they apply:

- Increasing self-awareness
- Increasing awareness of spiritual dimensions within habitual dream experiences
- Increasing integration of dream work within the habitual spiritual outlook on life
- Increasing ability to articulate prayer expressions in the context of interfaith meeting

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.

Embodied Imagination

Judith White and Lauren Z. Schneider

Los Angeles, CA, USA; Woodland Hills, CA, USA

Embodied Imagination is a therapeutic and creative form of working with dreams and memories pioneered by Robert Bosnak and based on principles first developed by Carl Jung, especially in his work on alchemy. In Embodied Imagination work, one enters a hypnagogic state—a state of consciousness between waking and sleeping, and then, through the process of questioning, explores images from a variety of perspectives, which activate feelings and sensations that manifest in the body. The body then becomes the theater for a vivid complexity of states, which can lead to profound transformation. Embodied Imagination, in the work with dreams and waking memories, is practiced individually and in groups in psychotherapy, medicine, theater, art and creative research. Its simple rules and group emphasis also lend itself to the Web, where this technique is practiced in private voice-over-IP (VOIP) chat groups. The Royal Shakespeare Company in Stratford-upon-Avon and the Bell Shakespeare Company in Sydney have used the technique as a rehearsal method.

5. Religion/Spiritual/Culture/Arts

Spirituality, Dreams, and Culture

Jeffrey Armano

North Andover, MA, USA

Living as a citizen of the United States, it can be quite easy to adopt the values and norms of the Western-Cartesian Paradigm. In this model, which currently dominates the American lifestyle, matter is valued over spirit and that which is not tangible to the five senses, or cannot be measured quantitatively, is often considered unworthy of recognition. Further, as an industrialized country and a world powerhouse, the need to be open to the influences of other cultural systems is often overlooked. This study focuses on

the religious framework of cultures from around the world, as it is related to dreams and dreaming. In doing so, it demonstrates that great value is commonly placed on that which is unseen by the five senses, spirit, and that dreams are the vehicles that mediate the spiritual and material worlds. Cultures included in this study are the Yolngu and Kukatja tribes of Aboriginal Australia, various New England Woodland and Plains tribes of Native North America, and Tibetan Buddhist sect of Asia. These findings are important if we as humans are going to transition from the old, materially based paradigm to the new, more holistic one. The matters of spirituality, dreams, and culture are matters that help to define what it means to be human on the personal and collective level. By studying these topics, we are inevitably going to learn more about ourselves, the natural world we live in, and the culture of which we are a part.

If Nothing Ever Changed, There Would Be No Butterflies

Laura Atkinson

Providence, Rhode Island, USA

Since the beginning of the World Dreams Peace Bridge in 2001, the image of the butterfly has been a strong and consistent dream symbol. Laura will share a combination of a personal story about butterfly dream symbolism and a photographic slide presentation corresponding to actual sleeping/waking dream sequences.

Frederik Van Eeden: His Life as a Psychiatrist, Writer, Social Activist and Pioneer in the Study of Dreams

Peter Baldé

Oud-Beijerland, Netherlands

Frederik Willem van Eeden (Haarlem, 3 april 1860 – Bussum, 16 juni 1932) was a Dutch medical doctor, psychiatrist, social reformer, poet, novelist and play writer. He wrote many books, both novels and scientific articles, poetry and plays and wrote most of his life a diary. Many of his books were translated, and successful. Frederik van Eeden grew up in a family in which the arts and sciences played an important role. He tried to combine and find harmony between his father (science) and his mother (love). This became a theme of his life. Another theme was his social awareness and righteousness. Another theme is the relation between Appearances and Reality. He wrote a philosophical poem on this called 'the Song of Appearance and Truth'. He stands in the tradition of Rousseau Dickens en Victor Hugo. As a student he was a prominent figure of the Dutch literary movement The Tachtigers. They revolted against the Victorian poetry. For him the ethical quality of the artist was the main ingredient of art. Like love (in: 'Johannes Viator') loyalty (in 'Lioba'), succumbing misfortunes ('The cool lakes of death') and good and evil ('Sirius and Siderius'). As a psychiatrist he was one of the founding fathers of Dutch psychotherapy. In that time he introduced the word psychotherapy in Holland. He was the first Dutch psychiatrist to work with hypnoses, a

treatment that was new in those days. He founded the institute for psychotherapy in Amsterdam – an institute that still exists. For years he wrote down the content of his dreams, a total of 500, from the 3rd of May 1889. Those dreams, that interested him before Freud became interested, formed the basis of his dream theory that he published in 1908. He used a novel to do this, 'the Nachtbruid'. In 1913 he formulated his theory in a more scientific way.

He also formulated in a rudimentary form a theory of personality. In that theory he distinguished two parts of human personality. He also incorporated his psychiatric insights into his later writings, such as in a deeply psychological novel called *Van de koele meren des doods* (The cool lakes of death). Published in 1900, the novel intimately traces the struggle of a woman as she deteriorates physically and mentally. His best known written work, *De Kleine Johannes* (Little Johannes) was a fantastical adventure of an everyman who grows up to face the harsh realities of the world around him and ultimately finding meaning in serving the good of those around him. Van Eeden sought not only to write about, but also to practice, such an ethic. He established a commune named Walden, taking inspiration from Thoreau, in Bussum, North Holland, where the residents tried to produce as much of their needs as they could themselves and to share everything in common, and where he took up a standard of living far below what he was used to.

Christiana Morgan and Life and Dreams

Deirdre Barrett

Cambridge, MA, USA

Christiana Morgan (1897–1967) is an important but neglected figure in Jungian thought and nineteenth century psychology in general. Morgan kept a dream journal during and after her analysis with Jung. This document is now housed at Harvard's Countway Library and provides rich insight into how Morgan used her dreams in her personal and professional work.

Born into a traditional Boston family, Morgan already had husband and young child, and series of lovers including Israel founder Chaim Weitzman and Mike Murray (brother of Harvard psychologist Henry Murray) when she met Henry Murray, also married. Intrigued with Jungian psychology as well as with each other, Morgan and Murray traveled to Zurich together to consult Jung on what do about their love. Morgan's first preserved dreams date to this time.

Unbeknownst to them, Jung had a triangle of wife Emma at home with his children and lover/collaborator Toni Wolf in his hand-built stone tower. Jung's advice to Morgan and Murray was to follow the path he had set for himself and he tended to stress Morgan being Murray's "muse" and ignore the fact that, unlike Toni Wolfe, Morgan was also going to live out dual relationships as a mother and wife as well as lover.

Morgan and Murray returned to Boston start a lifetime romance and professional collaboration while remaining married to others. Eventually they even built a stone tower remarkably like Jung's. They co-authored the hugely successful Thematic Apperception Test (TAT). Morgan was first author on the test when it was published in 1935, however she was not even listed as an author at all when Murray and Harvard University republished it years later; the reasons

for this remain highly controversial. Morgan returned to Zurich for a twice daily--analysis with Jung. Her most prolific dream record dates to this period. How helpful or gender-stereotyping this analysis may have been is a source of controversy among biographers and Jungian scholars as is the question of whether Jung crossed inappropriate boundaries with Morgan. After her return to Boston and Murray, Morgan continued to send Jung her drawings and visions and these formed the basis for Jung's four and a half-year long Vision Quest Seminars. Christiana Morgan drowned in Denis Bay on a trip to the Virgin Islands with Henry Murray in 1967. Murray's widely differing accounts left the issue open to speculation, but Morgan's death is generally believed to have been a suicide. Her dream journal continued up until almost the morning of her death and its content provides insight to how this remarkable woman interacted with many of the other great minds of her time. The talk will examine these as well as present Morgan's vision quest paintings and pictures of her stone tower.

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The Fascinating Mandala

Ann Bengtsson and John Corbett

Vestfossen, Norway; Covington, GA, USA

Ann Bengtsson: Different cultures such as Tibetan Buddhism, Hinduism, Christianity and Islam have used the mandala and other geometrical symbols to focus awareness, overcome obstacles and open the heart towards spirituality. The idea of the mandala will be described and exemplified in those cultures. Also Jung's way of understanding the meaning of the mandala will be discussed. He mentions that the urge towards the central point of the mandala is an almost irresistible compulsion to become what one is, searching for the self. The central point, the self, is surrounded by a periphery containing everything that belongs to the self and comprises the whole human being including consciousness and the personal and collective unconscious. The power of the different geometrical symbols will be illustrated along with ways of using geometrical symbols in meditation to balance psychic energy. The relation between specific geometrical figures and the chakras will be described, and the different uses of the mandala in creative dream work and meditation will be explained. We will try to approach the power of geometrical symbols. Working with different creative mandala techniques will be explained in order to transform, unfold and deepen the understanding of dream symbols. Several illustrations will be shown on screen.

John Corbett: On the Internet the site "Mandala Project" provides a visual experiential application bringing together artists online to create in a unique and collective endeavor. The site while recognizing commonality respects differences while targeting a setting of creative peace. Essential values are truth, beauty and goodness. The way to sustain these qualities is through the pursuit of knowledge, the nature of

the things, and the acts of kindness through which we relate. The Mandala Electronic Project has opened an online gallery where invitation is open regardless of race, gender, location, or beliefs. Hence, the on line gallery is actually a collective art piece within a unified structure. Later individually created mandalas could be connected to each other to create a walking collaborative labyrinth.

The Search for 500 Dreams a Day

Harry Bosma

The Hague, Netherlands

At the time of submitting this abstract the world's still waiting for a truly successful social networking site around dreaming. This abstract mostly focuses on experiences and best practices learned from various more specialized dream websites. The presenter believes that dreams by a significantly large group of people tell us much about the structure and interests of our society. Just as personal dreams help dreamers to get more awareness of their individual life, a comparison of dreams by many people can provide awareness of the life as a collective. It seems safe to say that we currently have very little insight in the deeper reasons of for example economic crisis, racial issues or international conflicts. In as far as dreams can provide awareness at the personal level, they should also be able to provide awareness at the collective level. Having access to a new large collection of dreams every day implies that a substantial number of people are interested in dreams. The presenter believes that plenty of people already have this interest, or that there will soon be many people with this interest. Getting this interest out into the open will be a benefit on its own, not in the least for those already interested in dreams. Managing a large website ultimately requires a solution to handle the needs and wishes of the many members of the website. The more members can help themselves the easier a website can keep growing.

The Dream Registry for a while provided a good example of a website that managed itself. At the Dream Registry people share potentially precognitive dreams. At first this seemed to develop slowly, but after a while people started adding their experiences to previously reported dreams. From that moment on the site ran itself. Experiences with other sites showed that there are two other reasons why people submit dreams: women want help with relationship questions that come up through dreams, men and women occasionally want help with violent dreams. Unfortunately, these questions have to be answered by an intelligent volunteer. It kind of works in a social setting, but experiences with the Droomover site weren't overly promising: fixation on the "meaning" question, slow to understand the richer meanings of dreams and they quickly disappear without a leader who keeps the action going. Experiences with the Alquinte site have shown that people will happily join in medium long running groups that exchange dreams even on a daily basis, in a context of lucid dreaming or mutual dreaming, but there has to be a central leader. The social networking technology will help to draw in more people. Dream sharing still has to become less time consuming and more rewarding at the same time. There are a number of questions still to be figured out, mostly dealing with working around the "meaning" question and keeping activities flowing.

The Role of Dreams in Iranian Folkloric Stories

Ghazaal Bozorgmehr

Tehran, Iran

Dreams are significant in Iranian culture. Traditionally they have been considered as messages from a different world or from ancestors. They still command the attention of modern Iranians. It is quite normal to hear people talk about their dreams in almost any social situation.

However, little research has been conducted on dreams within Iranian culture although the cultural heritage of Iran is rich with stories which take dreams as a serious phenomenon. In Iranian folklore alone, for example, one can find numerous examples of stories and fables in which dreams play important roles.

The present article focuses on several stories from Iranian folklore in which dreams help the characters, particularly female protagonists, to come go through transition from one stage of life more smoothly and in this process come to terms with phenomena which are mostly cultural taboos. And thereby get to know themselves. This process of self realization happens with the help of dreams which surmount certain cultural boundaries thus enabling the protagonist to reach her (or his) true self. The article points out that Iranian folklore, in spite of all the forbidden issues in modern Iranian culture, manages to address these.

The target stories examined in this article are selected from the collection of folklore gathered by Samad Behrangi, a famous Iranian writer, who collected the folklore of Iran and particularly of the Azerbaijan area.

The present article is covering a very limited number of stories in the literature of Iran, nevertheless hopes to be a beginning to further studies on the role and significance of dreams in Iranian folklore. One very interesting study can be conducted on comparing and contrasting the significance of dreams in folkloric love stories of Iran, abundant with dreams, with love stories in Western countries.

On the Healing Powers of Dreams: Frederik van Eeden's Novel, "The Bride of Dreams" (De Nachtbruid), 1909

Ilse N. Bulhof

Utrecht, The Netherlands

Frederik van Eeden rejected the duality of a visible material and an invisible spiritual world - which, after Kant, was and by and large taken for granted by scientists. The effects of words on the body and of hypnosis, dreams, and the trances of spiritualist mediums convinced him that the visible and the invisible formed one interlocking whole, that there was continuity between these worlds, body and soul, life now and life after death. Moreover, the regular contacts with the souls of deceased loved ones had, as he described in his diary and in the novel, a remarkable healing effect on his/his protagonist's troubled soul. Purifying his soul by a virtuous life, he came to think, would facilitate the transition from this world to the next.

In fiction (the novel, *The Bride of Night*), Van Eeden presents his vision of reality in the language of literature – the same reality he presented as physician and psychotherapist

in the language of science and philosophy. These different literary genres both spoke truth about reality, he maintained. It was also the exact same reality he lived as the historical person Van Eeden. Such a direct fit between a vision of reality and a life praxis reminds of philosophy in antiquity (Pierre Hadot: the theory was lived in actual life). The so-called autobiographical episodes in the novel are in the context of Van Eeden's thorough metaphysical experiments.

His study of dreams reminds of Tibetan spiritual masters of our own day: life can be a waking up process to be continued in dying.

Around 1909 Van Eeden was totally ignored by the scientific community. Around 2009, however, science is rediscovering the effects of meditation on brain and body (Wallace a.o.), and even the possibility of the mind living on after clinical death is being taken seriously again (Van Lommel). His attempt to overcome the classical metaphysical dualism of the West is exceptional and admirable.

Dreaming in Islam: New Research on Traditional Teachings

Kelly Bulkeley, Mamdouh EL-Adl, Kate Adams and Patricia M. Davis

Kensington, CA, USA

Muslim communities are religiously committed societies and religion is intermingled in the fabric of their personal and social life. Hence, it is not surprising that many people of the Islamic Faith are religious and spiritually oriented in waking life. Therefore it is expected that they will be high in religious and spiritual dream content across all dream categories. In this symposium panelists will talk about religious themes in Muslim dreams, delivering their material from the rich library of Tahir (the science of dream interpretation in Islamic faith) scholars, as well as materials provided from dream reports and diaries.

All speakers will start with a brief definition about the theme under their discussion and will give dream examples of their topics.

Dr. Salem will talk about religious figures appearing in dreams, starting with dreams of God/Allah, and then dreams of prophets, religious figures and scholars. Also, he will talk about dreams of other religious beings, such as dreams of Angels, Jinn, and the Devil/Satan.

Dr. EL-Adl will talk about dreams of the Holy Books and religious places including mosques and churches. Also, he will talk about dreams of the various religious activities.

Dr. Sultan will focus on dreams of death and the Afterlife; including Barzakh (time from death till the Day of Judgment) and the Last Day. The Day of Judgment itself has a variety of scenes and interactions, including Resurrection, Books of deeds, Mizan (the Scale), Sirat (the Straight Bridge) and Heaven and Hell.

The respondents, Kate Adams and Patricia M. Davis, will draw on their dream research to comment on Muslim teachings in relation to Christianity and other religious traditions.

Drum Dance and Dream for Peace: A Global Dreaming Event

Jean Campbell

Floyd, VA, USA

Following a series of dreams which began in 2005, members of the World Dreams Peace Bridge were invited to create a global drumming circle for the 2007 World Children's Festival. The result was Drum Dance and Dream for Peace, a global event, involving hundreds of drummers around the world. The success of drumming and dreaming was demonstrated by a second invitation. This year Drum Dance and Dream for Peace provided the closing ceremony for the World Children's Festival on June 19, 2011. The Festival is held every four years by the International Child Art Foundations, following a world-wide arts competition, with winners invited to show their art at the Festival. Peace Bridge moderator, Jean Campbell provides photos and discussion of how the Peace Bridge is moved into action by dreaming.

"Initiation in Eleusis": "The Transcendent Culture of the Asklepios Healing Temples and Oracles of the Dead"

Deborah Coupey

San Ramon, CA, USA

Including recent research from: Dr. Raymond Moody.

In this presentation I hope to present with vivid details a transcendent culture of dreaming that not only was practiced in Greece, but spread into Italy, Turkey, and France. The Greek culture worshipped and practiced the art of incubation by making the journey and path of the Sacred Way. The supplicants would spend months in travel to these sacred sites. When they arrived they would begin the process of incubation. This would mean staying in a hotel and asking their dreams for healing guidance. Asklepios the Greek God of healing in the dream state would heal them in their dreams in the following ways: 1) Asklepios would appear in the dream and perform a healing. 2) The supplicant would be invited by Asklepios to meet with him after having his dream accepted. 3) A healing would occur in the dream state with the symbolic messenger from Asklepios. The process of the healing and meeting with Asklepios took place by passing through an ADYTON, a temple of sorts and then to the meeting with Asklepios.

In Dodona, we visited Plato's Cave and the Oracles of the Dead. For the Greek people it was normal to speak with the deceased, and on this sacred land one could penetrate the veil quickly. Their belief was that to live fully was to also accept death as another state of existence without fear.

Finally, I will present the modern day practice of scrying as used by Dr. Raymond Moody. This was a mirror technique that has been an ancient practice for many years. I will also present his latest research on death and dying and surprising new findings.

This presentation will be accompanied by select photos taken by Deborah Coupey. Time permitting I will share two spiritual dreams that I had before this pilgrimage.

Dreamcatcher.net

Layne Dalfen and Anson Phong Vogt

Montreal, Quebec, Canada

Introducing a new social networking site called Dreamcatcher.net is an appropriate compliment for our conference titled Dreams and Cultural Diversity. Fully integrated with leading social network infrastructures such as Facebook and Twitter, Dreamcatcher.net is a global social network of dreamers creating a community of sharing dreams and stories of synchronicity. When you post on Dreamcatcher.net, your friends on Facebook and Twitter will receive notice.

I will discuss three main points in my presentation. First, how Dreamcatcher provides a forum for friends to share in depth, what is going on in their lives. Networks like Facebook and Twitter, have maxed out their social structure. In the process of trying to please everyone they have become so watered down that the marketplace is almost void of a social networking site with any color or depth. A good example is how entries on other sites are comprised of one-sentence posts. Friends may find out where you went for dinner yesterday, but how surface in comparison to the opportunity of reading what you dreamed last night! An on-line journal where you can also post stories of synchronicity in your life will encourage real sharing amongst friends. Similar to Facebook, each journal post allows the Dreamcatcher member to opt for complete privacy, "friends only" sharing, or complete public sharing.

Secondly, I plan to address is how Dreamcatcher provides laypeople and researchers alike the opportunity to investigate similarities in people's dreams. We remember the vast collection of people who dreamed about planes flying into buildings in the weeks leading up to 911. When posting a dream or life experience to Dreamcatcher.net tag words pop out at you.

As the primary function, Dreamcatcher is a fully featured dream journal with easy sharing on popular social networks. Moreover, what makes Dreamcatcher special is how it creates context and increased coherency between all the dream data, automatically directing users to the most relevant points in a sea of dreams.

If you wanted to know who else in the world is having similar dreams or experiences as you, Dreamcatcher has search robots that connect related dreams and dreamers. For instance, the Search Bot named "Solar Rover" shows you who else in the world has similar tag words as you. You can read their dreams and/or decide to contact that person. Maybe you want to discuss your similar dreams. Maybe you'll become friends with that person!

Another function called a "Tag Stream" is if I dream about you and write your name in my journal, you will be sent a notice that you appeared in my dream. This function inspires discussion between friends. Who are you in my dream? What part of me do you represent?

Finally, Dreamcatcher will have a team of dream-workers available to dreamers who want to further investigate meaning in their dream. With a large global membership potential like Dreamcatcher.net the world will have an opportunity to have a look at our similarities, our cultural differences and maybe a peek at our collective unconscious as well.

Spiritconception: Dreams in Aboriginal Australia

Elizabeth den Boer

Leiden, The Netherlands

Dreams play an important role in Australia Aboriginal cosmology and society. This article focuses on the concepts, interpretation and function of the dreams of the indigenous people of Australia from an interdisciplinary perspective. It is based on pertinent literature on the indigenous people of Australia. The author wants to demonstrate the facilitating function dreams appear to have around important events in the lifecycle and in particular the start of new life, conception and birth of a child. In this respect, the object relations theory proves very useful in understanding and explaining the various processes such as dream interpretation. This relational theory serves as the basis for a transitional approach to the study of dreams because it explains the dynamic interaction between individual and culture. Ultimately, this theory gave rise to the development of the notion of *rêves de passage* 'dreams of passage'. By using cultural meanings from the social and religious context, dreams help the dreamers to cope with new and/or difficult situations and to make the transition back to ordinary life.

Oneiric Incubation: Past and Present

Luisa de Paula

Rome, Italy

Incubation comes from the Latin word *incubare*, which means "lying on". Originally an incubation meant sleeping in a specific place in order to obtain a revealing dream. It was both a religious and medical practice, which occurred in the Asclepeions, the sanctuaries dedicated to the deity of medicine Asclepius, Apollo's son.

The Asclepeions represent the first clinics which appeared in our civilization, and the dream seems to have been the first therapy, both medical and psychological, in our culture. As a matter of fact, the modern word "clinic" comes from the klinč, the place where the initiates lay in order to obtain transcendent dreams.

The rite of incubation was elaborate. It started with the pilgrimage to the temple, and proceeded with acts of purification, such as fasts and bathings. The culminating moment was the dream: Asclepius himself appeared to the dreamer and healed the ill or prescribed the right therapy for him. Asclepius' symbol was the snake twisted around the caduceus which is still found at the entrance of clinics and pharmacies today. Under Asclepius' guidance, the dreamer was regenerated much like a snake renews its skin.

The presentation will provide an overview of incubation rites practiced in the Mediterranean basin, then demonstrate the continuity between the customs of incubation in the ancient Greek world and modern practices such as the holy incubation in Northern Africa on the one hand, and, on the other, psychoanalysis and psychotherapies in the Western world. This continuity stresses the intercultural value of dream and its role as a means of exchange among different civilizations and as a factor of cultural growth.

In both ancient and modern dream therapies, oneiric imagination is a means of recovery and regeneration, a way

to contact the deepest parts of the self and to integrate them. In contrast with the main course of modern medicine, in the ancient cult of Asclepius and in current psychotherapies, healing is not simply the disappearance and curing of the symptoms, but involves a radical transformation of the personality and a superior integration of the self, and both dream and imagination play a central role in this process. The act of lying in a protected place, which was the core of ancient incubation, is revived on the analyst's couch. Another connection between ancient and modern cults of the psyche can be found in the relationship with a therapist who receives the dream and works on it with the dreamer. Finally, the ex voto that the dreamers offered to Asclepius after having been recovered can be compared to the remuneration due to the therapist. Following Meier's Dreams as therapy, the presentation will trace a parallel between ancient dream therapy and modern psychotherapy.

Spa Cultures; The Waters, Sacred Sleep and Dream Time

Jonathan Paul De Vierville

San Antonio, Texas, USA

Our ancestors experienced dreams as pathways and openings into a world of Souls and realm of Spirit. Pre-historic societies as well as the ancients including the Sumerians, Egyptians, Chinese, Greeks, Persians, Celts, Romans and pre-Columbian civilizations consecrated special places with sacred springs, holy wells and hallowed pools. The ancients visited and re-visited these watered sources for their regenerative powers. Traditionally, the cultures and social institutions that grew up around these aquatic localities with their sacred springs, wells and pools developed and practiced rites, rituals and seasonal rhythms for cleansing and purifying, which are essential for good health, sleeping, dreaming and healing. These watered gardens and leisure precincts enhanced relaxation and timely rest, which in turn facilitated deep sleeps and big dreams.

Spa Cultures: The Waters, Sacred Sleep & Dream Time immerses the participant into a series of ancient images and historical descriptions of these Spa Cultural ideas, creative processes and regenerative places, both in the ancient world as well as within modern and post-modern day Spa Water environments.

After looking back into the 16th century English etymology and original definition and use of Spa as Spaw and Spa Waters, I review "The Thresholds of Big History and Four Qualities of Culture as related to "The Ten Domains of Spa Culture."

This "big" historical perspective provides participants with both a broad range and focused scope of Spaw, especially in relation to the regenerative energies and transformative influences of the waters, sleep, and dreams. Participants are introduced to Spa Cultures as an experiential method and experimental model for: Eco/Social/Psi/Cultural Dreaming.

Briefly, I share some of my own experiences in this process and paradigm. When people share their dreams they often encounter revelations and gain insight relevant to themselves, but also of, by and for society and culture. In this context an opportunity is offered to explore one's per-

sonal and social dreaming psyche, and in turn and over time observe a spacious panorama of the sacred waters, sleeping and dreaming that often relate deeply to culture and world, planet and cosmos. Spa Cultures are to the Body, Mind, Heart & Soul, as Sacred Sleeping is to Big Dreaming.

Spa Cultures: The Waters, Sacred Sleep & Dream Time offer an introduction and imaginal soaking time for sensing, thinking, feeling, and intuiting around, within, through and beyond these connections.

Working Hypothesis: If modern-day Kur Spa Cultures are conducted within a context and milieu similar to the ancient incubation sleep and dream sanctuaries, then these distinctive places and marked times may serve to help facilitate as well as integrate individual, social, and environmental health and wellness.

Spas are Cultural locations in Nature where rest and relaxation, recreation and regeneration, both physically & psychologically, can be facilitated, particularly through the medium and metaphors of "Taking-the-Waters" during a "Kur" – a series of Spa services over a course of Time.

Kur Spa Cultures can be especially effective when and where natural thermal bathing pools, sauna, steams, affusions, massage and body wraps serve to help prepare persons for deep sleep, which often results in vivid and memorable dreaming.

If and when "Dream Work" is experientially embedded within the time and space, rhythm and pace of Kur Spa Cultures, then participant's "Dream Life" can be readily accessed and worked with for individual and social wellness and health.

Methodology: Since the mid 1980's I have been facilitating small group Kur programs (and Dream Incubations) at Spa Culture locations in Europe (Bad Wörishofen and Bad Sulza, Germany, Karlsbad, Czech Republic as well as in the United States at The Alamo Plaza Spa at the historic Menger Hotel, San Antonio, Texas.

While these various Spa locations served as the environmental historical settings, contemporary well recognized "Dream Work" methodologies were utilized during these Kur Spa Cultures Programs. The list of resource texts included:

- C. G. Jung, various works on Dreams, Analytical & Depth Psychology(1930/40/50/60's).
- C. A Meir, Ancient Incubation and Modern Psychotherapy (1967).
- Gaston Bachelard, Water and Dreams (1942/1983).
- Carl W. O'Neil, Dreams, Culture, and the Individual (1976).
- Montague Ullman & Stanley Krippner, Dream Telepathy (1973).
- Montague Ullman & Nan Zimmerman, Working With Dreams (1979).
- Montague Ullman & Claire Limmer, The Variety of Dream Experience (1999).
- W. Gordon Lawrence, Social Dreaming @ Work (1988).
- David Shulman & Guy G. Stroumsa, Dream Cultures (1999).
- M. Andrew Holowchak, Ancient Science and Dreams: Oneirology in Greco-Roman Antiquity (2002).

Evidence: As for what I am trying to show in relation to Dreaming and Kur Spa Cultures are various practical applications, personal observations, and participant responses that emerge from and through this ancient relationship between Sleeps, Dreams & Spas.

Currently the experiential evidence and personal feedback reports are anecdotal, individual and program specific. Many physiological and scientific as well as aesthetic and psychological questions still remain to be asked, searched and research into what appears to be a long, deep and natural relationship between Sacred Sleeping, Big Dreaming

and Kur Spa Cultures.

Whether or not scientifically testable and repeatable protocols that are conducive to measure dreaming sleep, recall and "Dream Work" within Kur Spa Cultures, remains open for discussion, design and development, along with identifying specific tools and systematic attempts to measure objective and subjective levels for wellness, health, and the techniques used in the healing arts for an evidence-based practice.

Representations of Night and Sleep in Literature and the Arts: a Qualitative Analysis of Ideas

Jacob Empson

Beverley, U.K.

This paper is a sequel to one presented at the IASD annual conference, 2010, on representations of the experience of the night in literature.

Qualitative analysis – the identification of categories and sub-categories and their organization into themes – was conducted on about 400 items of prose and verse, mainly from English and American works of literature, but also from works in translation from French, Spanish, Russian and Chinese. Keywords were used to describe the quotations, and these were entered into a small database. Sub-categories of items which shared keywords were identified, which were then organized into categories.

The categories were then organized into four major themes:

- 1) experience of the night
- 2) sleep disorder
- 3) disturbance of sleep
- 4) ideas about sleep and the night

This presentation will focus on the fourth theme – 'ideas'. Three major categories comprise this theme – theories and explanations, safety and danger, and horror.

Within the first, there are cosmological explanations, for instance from ancient Egypt, the notion that sleep is 'nature's balm', that 'life is a dream', and of course 'the big sleep' – that death is the brother of sleep.

Within the second, the idea of safety in sleep and the bed, the danger inherent in the darkness of night, supernatural activities at night, and being unwisely up and about when one would be better off at home in bed, are all important sub-categories.

The third category, horror, includes examples of 'surreal horror' – unsophisticated accounts, for instance from the brothers Grimm, of ghastly supernatural doings at night. 'Gothic horror' is a genre characterized by a knowing sophistication, a self-conscious enjoyment of the idea of horror without particularly believing in the actual stories being told. Finally, 'graphic horror' is the depiction of events which are truly horrifying, but which the reader is invited to believe are true.

Examples will be given from all these categories, and there will be illustrations from works of art – for instance, ceiling fresco from the tomb of Ramses VI of the goddess Nut giving birth to the sun every morning (and swallowing it again in the evening), Turner's The Parting of Heros and Leande, Girodet's The Sleep of Endymion, Simeon Solomon's

The Night and Sleep, Fuseli's The Night-hag Visiting Lapland Witches, among others.

Language Diversity, Color and Music in Dreams Serving as a Map on the Spiritual Path

Ursina Fried-Turnes

Meilen, Switzerland

This research on the role of different languages appearing in the dreams of multilingual dreamers during extended cycles of psycho-spiritual transformation follows the transformational model for monitoring such processes which was designed on the basis of the alchemical stages (Jung) and the Sufi spheres of consciousness by Dr. Nigel Hamilton (London). Results of his studies were presented at several IASD Conferences, mainly under the aspect of creating balance and symmetry in successive cycles, for instance through the appearance of colors, numbers and shapes. However, for his studies, all dreams were analyzed in English translation only.

I am the dreamer who provided the dreams of the long-term study (10 years) which was used by Nigel Hamilton to verify his findings from a large number of retreat dreams in "real life", i.e. outside of the retreat setting. My dreams came in different languages; in the context of the Conference theme "Cultural Diversity", generally implying language diversity, the question arose: What, if anything, did the different dream languages add to the meaning of the process in comparison to the analysis of the dreams in English translation only? The role of languages for the individual and for the community was a focus of my former career in bilingual education; this certainly had a bearing on a dream linking languages, color and music which came as I was working on setting up a hypothesis for my study. There is already some research on color in dreams (Robert Hoss) and on music, but virtually nothing on the role of different languages in extended dream sequences. Could languages be shown to have a symbolic value and to act as modifiers of key elements, just like colors?

The language of the majority of my dreams is German, with several other languages intervening. The question was: Why do these languages appear in specific dreams? Is there an organizing principle behind the appearance of one specific language and do the individual languages have a specific symbolic or metaphoric meaning for the dreamer? I listed all the dreams containing French, English, and Italian. Reading these dreams in sequence and establishing parallel sequences of dreams featuring the different languages revealed an underlying structure which was strikingly similar to the main transformation process as previously identified in the German dreams. Four languages mirror the process at different levels (body, mind, heart and soul/spirit), and each language shows a development in colors and music. In addition, death intervenes in each language. Language, light and sound, in connection with death and resurrection, may well be central aspects to be observed in an extended psycho-spiritual transformation process.

Having become aware of the important role played by the dream languages, I found similar developments in several clients' dreams. Since the majority of world population is bi-

or multilingual, the category of language in dreams merits greater interest on the part of researchers.

The World Dreams Peace Bridge Community

Janet Garrett

Costa del Sol, Spain

We have heard about the marvels that the World Dreams Peace Bridge has accomplished, but what is day-to-day life like on the Bridge? This is the story of the World Dreams Peace Bridge as community: a group of dreamers scattered worldwide who help each other, share remarkable synchronicities in both dreaming and waking life, and become close friends although they may have never met in physical reality.

Dreams and Songwriting: Stories from Popular Music

Nancy Grace

USA

For almost 20 years I've been collecting stories of popular musicians and songwriters who have written songs inspired by dreams. The list includes Johnny Cash, Sting, Billy Joel, Paul McCartney, Shawn Colvin, and others. In the course of this research, which has included some formal interviews, my interest has broadened from individual examples of dream-inspired songs, to a musician's overall connection to her or his dream life, and even more broadly, to the relationship between dreaming and the creative process. Dreams can inspire songs in various ways, but primarily do so by either directly providing music or lyrics, or by suggesting story lines or scene images. In this talk I will share stories from musicians about how their dreams turned into songs and what those songs mean to them, play portions of the songs themselves, and offer reflections on the larger significance of this inspirational process for culture, consciousness and community.

Dreaming as a Practical Tool in Northern Norway

Anni Margaret Henriksen

Tromsøe, Norway

This presentation will show how people in a traditional culture in Northern Norway use dreams actively as a tool to manage their daily lives, in a way which is not accepted in mainstream Norwegian society. Dreams may give them information about present circumstances and also warnings/advice about future events. Such dreams may have an aspect of telepathy, clairvoyance or precognition. The presentation is based on anthropological field work by the author over several years, see the referred book.

When people in my interviews told me about their dreams they also told about "helpers" (spiritual beings) who forewarned about dangerous or important events. The dreams and the helpers were part of the same belief system. The

informants in my material see this as an important resource in daily life. The helpers could make themselves known in different ways. Some people met them in dreams, others in "visions," others heard them as voices in a waking state. The material in my book shows that dreams could give instructions about when/where to get a good catch of fish, or about bad luck in fishing, or warning about coming storms, ship wrecking, or deaths. But they could also just give information about a situation at a distant place. The dream premonitions were by many interpreted as "angel guardians". Examples of dreams will be given in the presentation.

The research tells about a world view in which mankind, nature and God is one whole. In this belief system God can interfere and tell people about coming luck or bad luck, or warnings about impending danger. This cultural and spiritual context, where also other phenomena like healing are documented, is important in order to understand this dreaming tradition.

I will describe how this tradition of knowledge has taught people to distinguish between ordinary dreams, fantasy and warning dreams. For the dreamer it was not only the content of the dream, but also the emotional and bodily sensations when they woke up which were important. Normal dreams did not involve special bodily sensations. A warning dream was often accompanied by a vague discomfort and a feeling which was not good. Or, if the dream was about a lucky catch of fish, it could be accompanied by a bodily sensation of joy.

The material from my informants shows some dreams which request immediate action. When I had slept for an hour, I was awakened by a voice which said: "You must get up now!" Oddgeir thought that the warning was not to be mistaken, and he acted at once. Through experience he had gradually learned to be aware of the voice of the helper (Henriksen 2010, p.172). The dream could also be a warning about grief, death or as a symbol of consolation, in which cases the person could not influence the event.

Reference

Anni Margaret Henriksen: *L stoppe blod* (To Stop Blood) (Cappelen Damm, Oslo, 2010).

The Gilgamesh Cantata

Curtiss Hoffman

Ashland, MA, USA

Classical music has been an important part of my waking life from childhood onwards. I played clarinet in ensembles through college, and I've gathered a large collection of recordings. Over the past 5 years, I've taken up an early instrument, the crumhorn. In addition, music plays an important role in my dream life.

Musical themes appear in over 200 of my dreams – 2.2% – either as specifically identified pieces of (mostly) classical music or in the form of background music or musical instruments. Generally speaking, the music in my dreams has the role of setting the emotional tone of the dream, though sometimes specific pieces act as symbolic tokens in a more abstract sense.

During the summer of 2010, I read Jung's Red Book, and it had a profound effect upon my consciousness. Themes from the book frequently appeared in my dreams and wak-

ing synchronous experience, in the former case often prior to my reading them. The “biggest” dream in this series concerned my observation of a group of choristers performing an a cappella cantata based upon texts from the Red Book. Upon awakening, I realized that the texts derived from the “Incantations” section of the book, in which Jung presents a series of prayers within his dreaming which were directed to the Babylonian hero Gilgamesh, whom he had previously in the dream mortally wounded and saved by collapsing him to minuscule size and placing him within an egg, which he brought to a village for incubation.

Subsequent dreaming has made it clear to me that I am being asked to compose this cantata out of themes my dreaming presents to me. While I have no formal training in musical composition, I have agreed to undertake this project. The first stage has been to translate the words of the incantations from German into Akkadian, the actual language of the Gilgamesh epic. My training in ancient Near Eastern languages has made it possible for me to accomplish this. Next, specific themes associated with portions of the “Incantations” section are being applied to the text, but only if they emerge from my dreaming. I will share my experience in this paper. This is a work in progress, with no definite completion date envisioned as yet!

Dream Interpretation in Ancient Medicine

Maite A.A. Hulskamp

Utrecht, The Netherlands

“And I have discovered these things, and also prodiagnôsis, established before a man falls ill due to excess, concerning the way in which it may develop. (...) Thus I have discovered what people suffer before health is mastered by disease, and how one should change these things into a state of health.” (Vict.I.2; 124,28-126,3 Joly/Byl; 6.472 L.)

This bold statement is made by the author of the Hippocratic treatise On Regimen. Indirectly, it refers to the fourth book of the same treatise, also known as On Dreams, in which the author explains how to make a diagnosis of a patient’s ailment by interpreting his dreams. In many treatises of the Hippocratic Corpus, we see that the occurrence of dreams is duly considered in medical practice. It was common for a physician to establish if his patient had (troubling) dream experiences, or if there were any other anomalies in his sleeping behaviour. When this was indeed the case, he would determine which underlying ailment might have caused them. The treatise On Regimen 4 is different in that its author proposes to look not only at the possible occurrence of dreams, but at their content as well. By combining the physiological and the hermeneutic approach to the dream event, merging the practical and the interpretative, and giving importance not only to the phenomenon itself, but also to its message, he teaches the reader how to use dreams as a potentially valuable aid to medical diagnosis and prognosis.

The concept of using dream interpretation for medical diagnostic and prognostic purposes persisted. The second century physician Galen of Pergamon – who revered Hippocrates as his teacher, and who was a connoisseur of the Hippocratic treatises – also recognised the value of examining the contents of his patients’ dreams in the course of the process of medical diagnosis and prognosis. It is in-

teresting to note, however, that the most elaborate, lucid, and frequently quoted evidence of this, i.e. the treatise On Diagnosis from Dreams, is spurious – though it must be acknowledged that a large part of it also occurs in Galen’s commentary on the Hippocratic Epidemics I. As Galen was a prolific writer by all standards, his oeuvre, which contains an impressive amount of his own case studies, gives us the opportunity to verify his faith in medical dream diagnosis. How often did he really employ the diagnostic potential of dreams? And when he did consider their contents, at which point in making his diagnosis did he do so? Are we to assume that he would sometimes rely solely on the outcome of a medical dream interpretation for making decisions with regard to treatment?

This paper will explore both the Hippocratic and the Galenic approach to dream interpretation as a medical diagnostic tool, and provide a nuanced view of its actual use in medical practice.

The Sublime and the Profane: Sacred Space, Dreams and Memoirs of the Sacred Feminine

Patricia ‘Iolana

Dennistoun, Scotland, United Kingdom

The way an individual feels physically, psychically, emotionally and spiritually within a sacred space is different for each person and location. These individual experiences can be understood through a multitude of lenses including theological, psychological and scientific. I understand these experiences through my revision and application of Abraham Heschel’s depth theology, the feminist theology of Carol P Christ and the depth psychology of Carl Jung incorporating revised models of Jung’s archetype, anima/animus, collective unconscious, dreams and Individuation into an interdisciplinary, holistic lens I call Depth Thealogy where dreams play a significant role. Those dreams that precipitate or even instigate an act of faith are understood as Jung first envisioned them as ‘the voice of God’ or as later revised by Jean Shinoda Bolen as a ‘soul awakening.’

Bolen writes about her dream-inspired pilgrimage to several sacred sites in Crossing to Avalon (1994); two sites she visited were psychically and spiritually significant for her – Chartres Cathedral and Glastonbury. While her understandings of Jung’s archetypes and collective unconscious play an integral part in Bolen’s discussion of her experience with the Divine, when she attempts to explain her psychometric experiences in each sacred space, Bolen utilizes Rupert Sheldrake’s morphic resonance theory, which she considers very similar to Jung’s concept of the collective unconscious, as a method of understanding. While there are similarities in these models, Sheldrake’s theory specifically addresses the energy field or ley lines that inhabit the sacred space – an element Jung never addressed directly.

Whereas Bolen documents sublime, deeply spiritual, psychic states of consciousness during her time in these sacred sites, my psychometric experiences in the sacred space of the Avebury Henge were very much her polar opposite; they were shocking and profane. This paper examines the sublime and profane transpersonal experiences within these sacred spaces through Sheldrake’s morphic resonance theory in an attempt to understand the nature of these experiences

and the divine meaning beneath them.

Finally, I add a further aspect of inquiry based upon literary evidence of an emerging genre of women's writing that serve to validate Jung's visionary theories on dreams as what Andrew Samuels refers to as 'good theory.' I am conducting a case study of five modern-day women who have published spiritual memoirs. For the women in my study, their journeys were precipitated by a significant dream or series of dreams. As they followed the 'voice of God,' these women discovered and embraced an immanent divine that disrupts and contests transcendental monotheism. They document Jung's vision as they share their individual stories about how they heard the 'voice of God.' They document similar experiences from the dreams that prompted their quest to the 'web' (similar to Sheldrake's morphic field) they feel connected to and with. These texts raise intriguing questions: Are these dreams a source of Divine revelation? Or are they the product of the collective psyche? This presentation examines these questions.

References:

- Heschel, Abraham J (2010 [1959]) *The Insecurity of Freedom: Essays on Human Existence* (New York: Farrar, Straus, & Giroux).
 Segaller, Stephen. (1989) „Carl G. Jung: The Wisdom of the Dream . Video. A Documentary Series made for TV in three parts: Part 1: A Life of Dreams; Part 2 Inheritance of Dreams; and Part 3: A World of Dreams.

What Does It Mean When I Dream of a Cat?

Nicoline Douwes Isema

Utrecht, The Netherlands

Around the world, different groups within the IASD are diligently pursuing the goal of getting the general public acquainted with work being done on dreams. And yet, the masses still often look upon our work with amusement, and see dream interpretation as nonsense.

The question "can you tell me what my dream means?" is the first thing I'm asked whenever I tell people what I do for a living. This question tells me that while we all sign the agreement when joining the IASD that says we will recognize "the dreamer as the decision-maker regarding the significance of the dream", the message is simply not getting out. So while so many of us are working hard to upgrade the image of dreams, there still is much to do to improve the PR of dream research and dream counseling. How do we get the point across?

Why would a person give an opinion on a dream, rather than help the dreamer understand it? Our Western minds are trained to think there must be One Meaning, and answers instead of questions. This belief is the enemy of the dream coach.

In my book, I give a three step interview technique for helping a dreamer translate a dream from images to words, and from words to action. I have a monthly Twitter online meet-up to answer questions about dreams and show tweeters this technique. I also try to explain this message as much as I can in different media, and have free online lectures, and a yearly lecture at a Dutch college. Instead of saying: 'I think this is what the dream means' (or 'if this were my dream...'), I train to ask and carefully listen to the answer. This is, of course, a skill useful in any conversation, but especially essential in a conversation about a dream.

The Mythology of the Major Arcana: The Journey of the Fool

Athena Johnson

Van Nuys, CA, USA

The Tarot is a map to better understand the phases that one continually goes through of building one's identity up and then watching it fall a part due to inner and/or outer circumstances. This continual cycle helps one grow and is a process that one will go through again and again in their lifetime. If one pays close attention to their dreams they can pinpoint where they are in this process through their dreams, and the phases in which they tend to get stuck in signified by the repetitive types of imagery. This can be best done by having a relationship with the Tarot cards of a traditional deck, dream deck, soul deck, etc, but the mapping requires decks that have a traditional Major Arcana which is the core of the mythology of humanity within the tarot. The individual can then use the "Aha" method of choosing cards that best represent the pieces of the dream.

One should always go with their first instinct when using the "Aha" method. For example, a nighttime scene may intuit the Moon card, or a shadowy figure may intuit the Devil card. However, a nighttime scene of one dream may not represent the same card in another dream. Some dreams may have several cards due to its various pieces; other dreams may only require one card to represent it as a whole. The selection of cards are based on the person's connection and understanding of the imagery, and will vary person to person. If the individual is not as familiar with the deck, then it is best to utilize Lauren Schneider's Tarotpy method. This requires one to intuit the number of cards they need, create a map of the layout, and then attributing questions or names to each placement. Then by blindly selecting the cards, their subconscious will speak through their selection to elaborate on the dream. By using the cards one can find synchronicities in their choices, get a more in-depth understanding of their dream which thereby gives them a better understanding of the issues or phases in their life.

The images of the dream and the images of the Major Arcana are both archetypal in nature and connect one to the thread of consciousness in all of life. Outer images such as the tarot can jog one's memory of a dream, and a dream or a tarot card can jog an image of a moment in time by connecting the inner and outer worlds. Images speak volumes with layers of depth that language cannot touch, while eliciting a multitude of meanings.

If one does not have a therapist who does Tarotpy, then it is best to have a small group to add various perspectives similar to the use of group dreamwork. The tarot can also be applied to past dreams as well by using the "Aha" method after re-reading the dream to intuitively choose the cards that best represents the dream or pieces of it. This can lead to a trend of cards which can show one's current path, the area's one is stuck in, and how one could transverse their issues by reading the meanings behind the cards as well as analyzing its imagery. If one is finding that their dreams repetitively represent the same cards, then there is something that needs to be worked through. The cards can show one what is next in store if they just do the work towards individuation. The Major Arcana has this flow of influences that can be experienced as positive and negative (example: #15 Devil card [can be experienced as positive], #16 Tower card

[can be experienced as negative], then #17 Star card [can be experienced as positive], etc.). Change is inevitable; life is always in flux. The use of Tarot mapping only reconfirms this. This method is best used in conjunction with dream-work.

The Road to Enlightenment According to My Dreams

Jan H. Kieft

Voorhout, Zuid-Holland, Netherlands

A metaphysical explanation of creation. How to find out who you are according to the holy books. Where Adam and Eve begin and Christ ends. Arjuna in discussion with Krishna. The truth according to contemporary psychologists.

The first hurdle: identification with ego. The second hurdle: losing connection with source. The third hurdle: seeing the other as separate. Your assignment: free yourself from your self-created imprisonment.

Examples of dreams that helped me overcome my hurdles and started my wake-up process:

- Finding your essence and the sacrifice it takes
- Traveling in universe: behind the iron curtain in our own consciousness
- This is who we are; the diamond in the center of universe
- What death really is; overcoming fear of death. Who dies?!

When you listen to your dreams life unfolds according to your blueprint. How I became aware of the meaning of my dreams.

I did not always listen and I paid the price:

- The warnings to the bank manager.

The true meaning of a religious life. What is awakening and where does it end? Why coffee does not help but going to bed does.

The Martyr Perpetua and Her Dream Diary: Which Dreams Were Trustworthy in the Second Century?

Bart J. Koet

Soest, The Netherlands

There is an interesting relation between dreams and texts. Although dreams are a visionary experience, we only can talk about them with words. When one has to look for interpretation of dreams, it is quite common to use interpretation methods common to those methods used for interpretation of texts. For dreams of the past one has to deal with texts. Texts relating dreams and visions are a special and attractive source for studying the past. It is usually, but not always, dreams by men which have been preserved and it is mostly men who write about their dreams. Yet, there is an exception. On March 7th 203 a young woman was brought to death in the amphitheatre of Carthage because she was a Christian. One can find her passion in the *Passio sanctarum Perpetuae et Felicitatis*. The *Passio Perpetuae* is the one of all the Acts of the ancient Christian martyrs that has drawn the most attention in recent scholarship. One of the obvious reasons for this is the fact that a large part of this text is presented as a diary of the martyr Perpetua, a woman who

died at the beginning of the third century. *Passio Perpetuae* is even more attractive for scholars because, in a certain way, this text is also one of the oldest dream journals of the world: In her "diary" Perpetua describes four visions. These visions are related to her experiences in the prison.

In this lecture I will not deal with the question whether or to what extent the personal account of Perpetua is authentic and even less I will ponder about the authenticity of the dream /visions themselves. The question which is examined here is the relation between the dreams and visions of Perpetua as revelation of the divine and the Scripture as another form of divine revelation. This relation will tell us also about the special identity of Perpetua as a dreamer.

In this lecture I will reintroduce the dream dilemma: which dreams are trustworthy?

Documentary Bijlmer Prison Blues

Bart J. Koet

Soest, The Netherlands

Pastor Bart Koet and Saskia Vredeveld, a well known director and one of Koet's former students, together have worked on this documentary for two years.

Producers' synopsis: The Bijlmer Bajes Correctional Facility is a high-level penitentiary on the outskirts of Amsterdam. The documentary film *Prison Blues* by Saskia Vredeveld is an open and honest portrait of life inside this penitentiary. One prisoner shown has realised his childhood dream, but never was aware of the fact that it would put him into jail. Another sees his recurring dream as a way to come to terms with a gruesome deed he has committed.

BIJLMER PRISON BLUES looks at the dreams of prisoners in Bijlmer Jail on the outskirts of Amsterdam. 'Dreams' in the widest possible sense of the word, from daydreams to nightmares, from impossible desires to reality. Feelings of fear, love and hope come alive at night and work on during the day. The dream as comfort, as a warning. It is a mirror to the unconscious. They say something substantial about criminals in jail. *Prison Blues* looks at how prisoners in the Bijlmer jail are dealing with the crime(s) they have committed.

Christ's Message to a Diplomat

Edy Korthals Altes

The Hague, Netherlands

As Ambassador in Spain, in the years 1983-1986, I gradually became convinced that the NATO security concept was outdated in our nuclear age. President Reagan's SDI initiative heightened my deep concern. More and more I felt the gravity of the question: what are we doing as human beings? This question could no longer be shrugged off with a polite reference to the obligatory loyalty to government policy. We are, after all, no puppets, but human beings, fully responsible – toward God and fellow man. Looking back upon this most critical phase in my life, I must admit that I would never have solved this conflict of loyalty, relying solely on rational grounds. The final decision to go all out against the madness of the arms race – leading to my resignation

as Ambassador – was based on an unusual, intense and coherent dream.

I saw a church full of people. At first I didn't want to go in until an elderly lady took me by hand and put me in one of the rows near the cross hanging over the altar. The first thing that surprised me was sawdust falling from the wooden cross (symbol of the inner crisis of a self-centered church?) Looking at the cross, I experienced an immediate strong compassion with the suffering Christ. At the very same moment I was overwhelmed by the living eyes of Christ, asking me directly: 'And you, what have you been doing in this crucial period, with your possibilities and with what you know?' Several other scenes followed. When I got up I felt an immense relief, my inner struggle had come to an end. I knew that I had to take a stand.

I saw a church full of people. At first I didn't want to go in until an elderly lady took me by hand and put me in one of the rows near the cross hanging over the altar. The first thing that surprised me was sawdust falling from the wooden cross (symbol of the inner crisis of a self-centered church?) Looking at the cross, I experienced an immediate strong compassion with the suffering Christ. At the very same moment I was overwhelmed by the living eyes of Christ, asking me directly: 'And you, what have you been doing in this crucial period, with your possibilities and with what you know?' Several other scenes followed. When I got up I felt an immense relief, my inner struggle had come to an end. I knew that I had to take a stand.

This dream changed my life. After some time, I came into the open with a highly critical, full-page article against the madness of the arms race. As could be expected, refined practices of classical diplomacy were employed to prevent publication. The velvet glove did not hide the knife: 'publication might lead to your recall from Madrid.' A threat that had little effect, as I was deeply convinced that I had to come out. Subsequently, I offered my resignation. This seemed to me the right thing to do in case of conflict with one's Minister. But, just as important was the longing to get my hands free to work for a new, more adequate concept of security, in a world that had dramatically changed since the advent of the nuclear bomb.

The pertinent question in my dream was not only addressed to me alone, but had wider implications. We are living in a time of crisis wherein quite some people in various walks of life are becoming aware that 'things cannot go on as at present'. Not just diplomats and politicians, but also managers, industrialists, scientists, civil servants and others, holding positions of responsibility. Are we not all called upon to stand up in this critical epoch for humanity and stop behaving like marionettes?

Transformative Transpersonal Dreams and their Effect on History

Stanley Krippner

San Francisco, CA, USA

Transformative transpersonal experiences (TTEs) are those that extend the boundaries of one's self-identity inwards that encompass other people (even humanity as a whole), other aspects of Nature (other sentient beings, all forms of life, even non-life ecology), and/or hypothetical agencies

(spiritual entities, God, Allah, the Ground of Being). Many TTEs have come through dreams, including what have been called "Great Dreams." Not all TTEs are Great Dreams, and vice versa, but this presentation will deal with the overlap. The Indian mathematician Srinivasa Ramanujan received many of his theorems from the Hindu goddess Namakal, and recorded them when he awakened. These theorems transformed the mathematics of his day, not only in India but in England where he was invited to lecture at Cambridge University. Madam C. J. Walker, the first American female millionaire, received directions for concocting a remedy for thinning hair from what she called "a big black man" in a dream. She was given a list of specific ingredients inducing some that had to be ordered from Africa. The remedy worked on her, her friends, and countless numbers of customers. She was the first African America female philanthropist and transformed the lives of thousands of students as well as serving as a role model. TTEs are especially common in dreams that have transformed Buddhism, Christianity, Judaism, Islam, Bahai, and other world religions. But TTEs are not always benevolent; dictators and assassins have claimed to have received directions from God in their dreams. Hence, a TTE is morally neutral, and its implementation can produce either good or ill effects.

Sacred Places and Home Dream Reports: Methodological Reassessments and Reflections on Paul Devereux's Experiment in Wales and England

Stanley Krippner and Mark A. Schroll

San Francisco, CA, USA

This presentation summarizes the key contributions of Paul Devereux's preliminary study of sacred sites and home dream reports in Wales and England. Recent correspondence with Devereux that reassess' and reflects on suggestions for an improved experimental design will also be discussed. This presentation also relates the work of Devereux to previous work conducted by Montague Ullman and Stanley Krippner at the Maimonides Medical Center. Brief references to the relationship between the influence of Rupert Sheldrake and David Bohm's work on our understanding of sacred sites and dreaming will also included.

Dream, Reality, and Mortality in the Tradition of Western Philosophy

René P.H. Munnik

Tilburg, The Netherlands

Within the tradition of western philosophy, the distinction between dreaming and waking primarily served, and serves, as rhetoric armory in harsh debates among philosophers. From Plato on, up to (and including) his modern adversary Friedrich Nietzsche, philosophers consider themselves vigilant, alert... wakeful, while they deem their antagonists to be only dreamers and slumberers. Immanuel Kant, for instance, spoke of his own critical enlightenment as an "awakening from his dogmatic slumber," and he disqualified the thoughts of Swedenborg as "dreams of a spirit-seer."

Accordingly, within the established canon of western philosophy, there is almost no interest in the contents of dreams, because friends and foes alike agree that a dream is nothing but an illusory appearance – the discredited counterpart of the reality they seek. Of course, there was a parallel tradition of methodic dream interpretation from Artemidoros onwards, but it only gained philosophical acceptance after the subjectivist turn in philosophy, together with Freud's idea that the dream content reflects a distorted fulfillment of a dreamer's real wish. And so, the study of dreams was integrated in the programmatic ideal of perennial philosophy, the one that Socrates shared with the delphian oracle he despised: *gnothi seauton... 'know thyself.'*

But the dreaming/waking distinction didn't only function as a metaphorical articulation of the difference between appearance and reality; within (religious) neo-platonic circles, up to Romanticism (including Frederik van Eeden), the images of dreaming and waking were also used to signify the difference of 'this' earthly, mortal life ('dream'), and heavenly, eternal life ('wake'). In the very confusing neo-platonic (vulgar) imagery, those who sleep in their graves, are in fact awoken and have entered a dantesque hyper-reality furnished with dreamlike spectacles. And again Nietzsche is one of its most vehement critics.

The empirical indiscernibility of dreaming and waking (as immediately perceived) was acknowledged by philosophers of all times. In early modernity however, this fact became a major philosophical impasse. Hobbes, Descartes, Pascal, Locke, Hume... each in his own way, put the question: what perceptual difference is there between my experiences coming from the world 'out there' and those that originate from the mind 'inside'? And – due to the subjectivist turn of modern thought, and the mathematization of modern reason – a philosophical embarrassment arose, because no plausible answer could be given. An alternative philosophical conceptuality, that of phenomenology, was needed to encounter the problem. But modern (technological) society is more influenced by subjectivist and mathematical principles, than by phenomenological considerations, and as a consequence the impasse lives on in 'post-modern' thought, under de guise of our growing incapability to distinguish between 'appearance' from 'reality,' and of day-dreams concerning the attainment of virtual immortality.

Mythologizing the Dream

Lana Nasser

Amman, Jordan

"Myths are public dreams, and dreams are private myths" says Joseph Campbell. Myths were once performed as ritual and spiritual practice, this is how theatre developed. When dreams are enacted, they enter into the realm of the collective. They are also honored in this way. New meaning is discovered through embodiment, dream symbols come to life, and each person sees a different message in the same dream.

This performance is the artist's attempt to synthesize the dreams of the IASD community into a story, a fable, or myth. In the early spring, dreamers can submit a dream electronically to Lana.nasser@gmail.com. There will also be a box in the Dream Art Gallery accepting dream submissions. Anyone with a dream they would like to share with the commu-

nity is invited to participate. The dreams will be synthesized into a single performance that includes poetry, dance and vocalization.

As with the nature of dreams and the diversity of the dreaming experience, the artist will reinterpret the dreams through her closed-eyes, and not verbatim. The performance will be semi-improvised: a loose structure is set for the skeleton of the dream story and the poetry, while the dance and vocalization elements will be improvised. The dreams might not be reenacted in their full original form; however, they will be narrated during the performance or written and available at the conference.

n.b.: All submissions will remain anonymous. Please include an English translation of your dream if it is submitted in any another language. All languages are accepted.

Dreaming of Power: The Biblical Joseph in Midrashic Perspective

Marcel Poorthuis

Utrecht, The Netherlands

The portrayal of Joseph in the Jewish rabbinic dream book, Talmud Berakhot 55a, has been intertwined with a full-fledged tractate of dream interpretation. Generally, the sequence of proverbs, utterances, and statements are considered quite haphazardly organized. However, a careful scrutiny will demonstrate a carefully drafted Talmudic discussion with strong implications for the figure of Joseph. With the aid of number symbolism and structural analysis, I will point out the Talmudic logic of organization. It will turn out that the basis topics of power, kingship, and the ambiguity of Joseph's behavior are intrinsically connected to the authority of interpreting dreams.

My lecture will contain three interrelated insights: 1) The Talmudic dialectics; 2) The creative interpretation of the Hebrew Bible in the Midrash, which may shed important light upon the New Testament way of dealing with the Hebrew Bible; and 3) The problematic interrelation between charisma and power.

Ecospiritual Themes in Ancient and Modern Near-Death Experiences: Healing our Relationship to the Natural World at the Boundary of Life and Death

Stephen Potthoff

Wilmington, Ohio, USA

In his book *The Great Work*, ecotheologian Thomas Berry, reflecting on the present ecological crisis, issues a call for all humanity to remember how to dream the dream of the Earth by tapping into the wisdom and psychic energy contained in such classic archetypes as the Great Journey, the Cosmic Tree, the Great Mother, and Death-Rebirth. In this presentation, I would like to invite the audience to join me in exploring the various ways these and other archetypes inform and manifest themselves in a selection of ancient and modern near-death visionary accounts reported by dreamers from various cultures around the world. Guiding our inquiry and

exploration will be the fundamental question: How might the journeys of near-death visionaries help us, individually and as a species, heal and transform our relationship to the Earth and natural world?

Religious Dreaming – Varieties and a Descriptive Model (Empirical Psychology of Religion)

Barbara Roukema-Koning

Soest, The Netherlands

At the start a short introduction will be given of the specific perspective of psychology of religion and its two main types of defining religion (functionally and substantially), followed by a brief thesis about the synthetic cognitive function of visual imagery (in general as well as in dreams).

Then the main part of the presentation deals with a description of four basic types of intersections of nightly dreams and religiosity.

1. Type I - Content: religion is recognized in the imagery of the dream or in dream-related feeling states
2. Type 2 - Cognition: religious assumptions and related practices may have implications for dealing with dreams, like for the attribution of meaning to dreams or methods of interpretation of dreams.
3. Type 3 - Application: the interpretation of dreams is applied to some domain of one's religiosity
4. Type 4 – Process: experiences during some extended period of doing dream work can have qualities of a religious character like bringing (divine) guidance, healing, finding help and support, transformation and renewal, and so on.

Of all types some examples drawn from empirical reality will be given. At the end it will be discussed why type II, III and IV are being considered as varieties of religious dreaming in connection to what type of definition of religion.

This lecture is suited for religious or pastoral professionals. It's meant as an descriptive and analytical tool to enable reflection and discernment making it possible for pastors to relate adequately to authentic religiosity as displayed through dreams and dreaming,

Dreams in Pastoral Method, Education, and Theology

Barbara Roukema-Koning, Rita Dwyer, Bart J. Koet; Jack Körver, Jan P.M. Lap, Marjorie E.P. Lap-Streur and Wim Reedijk

Soest, The Netherlands; Vienna, MA, USA

This open panel session offers an opportunity for dialoguing and reflecting about the role of dreams in Pastoral Care and Theology. Earlier this day all presenters have been given workshops or presenting papers about specific points of attention. Together with the audience they now collectively will gather the fruits.

Jung's Red Book: Dream Art as Active Imagination

Richard Russo

Berkeley, CA, USA

In 1913, C.G. Jung embarked on what he later called (in *Memories, Dreams, Reflections*) his "confrontation with the Unconscious." During this period, he had vivid dreams and waking visions – some of them terrifying -- and engaged in intense dialogues with the figures who were appearing to him. All this material was duly recorded in his journals, and later became the raw material for the Red Book, which was published for the first time in 2009.

Jung worked on the Red Book on and off for many years, hand-copying key dreams and visions from his journals, and adding commentary and paintings. After an introduction describing the role of the Red Book in Jung's life and work, as well as its structure and contents, this talk will focus on the art contained in the Red Book. The paintings that Jung created for the Red Book are not merely illustrations to accompany his dream texts, but are part of the active imagination work he was exploring. This talk will explore the nature of both dream art and active imagination, and how they are related to dreaming, using examples from the Red Book.

Intended Audience: all levels, introductory to advanced. **Objectives:** will enhance knowledge of Jung's approach to working with dreams; will deepen understanding of dream art and active imagination work; will provide (through the examples discussed) ideas and practices helpful for personal growth and dreamwork.

Yoga Nidra or Dream Yoga as a Practice for Awareness and Concentration Development and Its Usage in Practice of Lucid Dreams

Ravil F. Sadreev

Velikiye Luki, Pskov region, Russia

The Yoga Nidra methods are derived from Tantrika Nyasa, where they read different mantras for different parts of the body. Yoga Nidra includes some stages that are aimed at widening of awareness and vision of reality. With the regular practice a practitioner can have lucid dreams.

Classic variant of Yoga Nidra includes 4 stages: (1) Deep relaxation and saying sankalpa or firm determination formula; (2) Inner trip of one's attention from one part of body to the other parts, which is aimed to taking away one's mind from the objects of the outer world; (3) Concentration on the breath or using some specific type of breathing for the better mind relaxation process; and (4) Working with symbols or working with unconscious conflicts through the images.

The group of people who practice Yoga Nidra regularly was examined by the researchers from Scandinavian Yoga Center. It showed that the state achieved by the means of Yoga Nidra by all parameters resembles the dream state, but conscious activity of brain presents at this state too. Usually, Yoga Nidra is very healthy for beginner practitioners who just start lucid dreams practice. After the third session many people report about deep inner experience and spontaneous appearance of lucid dreams.

Yoga Nidra, the same as other types of Yoga, is a technique that is aimed to bring about changes in oneself, or

more precisely – to freedom choice and self-knowledge. The stage of deep relaxation is reached with special speech formulas, thereby the client has a chance to relax and just observe all inner processes. The next stages include some specific instruments for the improvement of self-knowledge like symbol meditation and special breathing techniques that are aimed at reaching the true and integral spiritual self. With the practice a practitioner develops the sensitivity towards his or her own inner experiences and usually has spontaneous experience of inner trip when he or she sees a symbol which has psychotherapist effect.

Practice of Yoga Nidra uses the firm determination formula or sankalpa which is aimed at using the resources of unconscious like a ground for conscious changes. In the practice of lucid dreams this sankalpa usually sounds like "My awareness is increasing more and more. My awareness is active during all night." After some time a practitioner becomes accustomed to the formula, and it affects on his or her practice of lucid dreams. In order to prove this theory the experiments done at the Scandinavian Yoga Center can be cited. They used EEG and PET scanners that show the activity of specific areas of the brain during the practice of Yoga Nidra while the practitioner keeps his or her mind awoken. The next usage of the practice is experiencing different problematic states during the inner trip in order to overcome them. Thereby the Yoga Nidra process is an instrument for making one's practice of lucid dreams more effective, and the possibility to use audio records with this technique makes it more universal.

Drumming Dancing and Dreaming...in Mother's Womb

Massimo Schinco

Cervasca, Italy

Very frequently, in psychological terms, drumming and dancing are considered as experiences of regression. In this short presentation, participants will be invited to reconsider drumming and dancing in terms of re-connection: namely to that particular experience in which very important aspects of the language of dreaming are learned--our intrauterine life, where mother and child dream together. This language is universal, providing templates and frames through which we never cease to organize small and big dramas of our lives. Drumming and dancing together in waking life provide the opportunity to re-dream and re-organize life scripts, apparently unchangeable, and to create new ones as well.

Where is Music, Where are Dreams, Where are We?

Massimo Schinco

Cervasca, Italy

In the 30's of last century the French philosopher Henri Bergson defined brain as "the organ of attention to life". He meant that the brain is specifically devoted to performance, and his claim fits very well with a constructivist view of perception, emotions and knowledge. Nowadays, thanks to techniques of neuroimaging we are able to observe the brain

while performing its tasks, and how different areas are more or less activated during these processes. In the meantime, in physics as well as in biology and clinical psychology new paradigms arise, accounting for a view of humankind and nature as a whole, where the concepts of "locality" and "individuality" are questioned as being partially in contrast with data and emerging theories. The study of Music, Dream and Creative Change, by probing the overlapping and similarities of involved processes of thinking, provides clues and contributions to the long pathway that will lead to a new frame, where locality and non-locality, individuals and community, philosophy and science will no longer considered as in contrast, but rather as a part of a whole encompassing them all. In particular, in the course of the presentation the path of a musical idea will be shown, from its very first appearance in a written work of the composer (J. S. Bach) in the 18th Century up to its development in a well defined format in an articulated piece of music, then to the transformation by the work of another musician in the 19th Century (A. Wilhelmj) that achieved a worldwide popularity, and finally to an example of nowadays jazz improvisation on the melody itself. It will be suggested that a pattern as such might be put in comparison with the vicissitudes of dreams throughout the life span of individuals and communities. These kinds of paths reveal how particular creations are related, in an original and unique way, to super-individual and implicate orders of reality.

'The Book of Dreams' by Frederik van Eeden

Dick Th. H. M. Schlüter

Amsterdam, The Netherlands

Nobilissimus Viriditas: Green in lucid dreams

Almost a century ago, Frederik van Eeden, a Dutch literator, psychiatrist, social reformer and researcher of dreams, gave a lecture for the Society for Psychical Research in London. In this lecture he gave an account of the research on his dreaming experiences. He introduced the notion 'lucid dreams'. With this notion his 'Study of dreams,' Proceedings SPR 1913, became a classical document in this field.

Frederik van Eeden has done an epoch-making job in many fields. Using an experimental method, he searched for boundaries of human possibilities in several sciences and social issues in order to find an answer to essential questions of life and to what will be waiting for us in the afterlife.

The making of 'the book of dreams' in 1979. Van Eeden's collected reports on dreams (1872-1930), containing hundreds of lucid dreams, and his 'Study of dreams' were included. He considered the collection of reports on dreams as a valid source for 'future science'.

Attention will be given to some findings of Van Eeden and to his contribution to the research on dreams. Van Eeden's correspondence with Sigmund Freud will be commented on. One of the salient aspects of the reports on dreams is that colours are mentioned. In the first number of reports the colour green often is connected with objects like doors, curtains, fire-screens. The colour is subsequently connected with trees, lanes, country sides. Seeing them, he is often being overwhelmed by a sense of bliss. In his last years he describes penetrating dream-images in which green is of importance. Green and greenness in literature, myths, religions and the art of painting. In a large variety of cultures the

colour green is the link between the physical world and the metaphysics, the supernatural realities. A number of paintings will be showed of figures in literature and the art of painting which are attributed with green objects, connecting the figures with eternity and immortality. The colour green, the central colour in the spectrum, is seen as the essence of light. Green fans out in hues of blue and purple, if placed behind the source of light, and in yellow, orange and red if before a source of red. Jung examined one of his dreams in which green played an important role in the ultimate confrontation with the 'Self'. In the Sufi mystics 'greenness' is the decisive encounter in the development of a transcending awareness. Can some lucid dreams be seen as some form of mystical experience? Lucid dreams harbour a number of comparable components of BDE's (near death experiences) and SBE's (deathbed experiences).

The Guru Who Rides the Whale's Tail

Lauren Z. Schneider

Woodland Hills, CA, USA

A "Big Dream" may sit within a "Great Dream" like the nested Russian Dolls. In my experience, a "Big Dream" inspires and evolves a new vessel of self with the enhanced capacity to receive and transmit a "Great Dream." The Big or significant dream is an incubating vessel, like the chrysalis, out of which new life evolves. The "Big Dream" is a gift from a greater consciousness as a roadmap for living authentic purpose. The work of individuation is to weave the design of higher consciousness into the material of waking life. In my case, a series of "Big Dreams", with a Guru named Laurence, came to heal and guide me over fifteen years and set me upon the path of personal and clinical dream work. I propose that living one's "Big Dream," i.e. one's individual blueprint, is intrinsically connected to one's place within and service to community.

A "Great Dream," the Whale's Tail, came to me eleven years ago. With "Great Dreams," the dreamer is dreaming for the community, nature and the world. To carry the dream forward is a sacred responsibility and form of social activism. I have carried this "whale of a tale" into my community through speaking, writing and clinical practice. Yet, the energy of the "Great Dream" is of such intensity that it calls me again and again over many years to further contemplate and transmit its intelligence. I will explore implications and possibilities for dreaming a "Great Dream" forward. For example, Eco Psychology might source "Great Dreams" because they are less formed from personal memory and are expressions of our connectivity to present ecological community and its evolution. As I am currently training in Embodied Imagination, I feel compelled to embody the dream of the Whale's Tail. Like the "Great Dream", this presentation is an evolving process to be discovered and documented. For all audiences.

Dreaming the Peace Train Onward

F. Jeremy Seligson

Seoul, Korea

Drumming allows us to, quite literally, entrain with the heartbeat of the earth. Throughout centuries of time, in cultures around the world, the sound of the drum has reflected the steady heartbeat of the Earth. Today, the Peace Train carries the sound of the drum, and carries the hopes and dreams of children the world over. Jeremy Seligson tells the story of the Peace Train.

Optimizing the Potential and Avoiding the Pitfalls of Online Dream Sharing

G. Scott Sparrow

Rio Hondo, Texas, USA

People are fascinated by their dreams, and readily share them. But the sharing of intrapsychic content can make the dreamer vulnerable in unanticipated ways, and attract invasive projections from friends and strangers alike, who may interpret the dream according to highly subjective premises. Sharing dreams online is becoming increasingly popular, as evidenced by the plethora of Facebook- and Twitter-like dream sharing sites. People interested in supporting this movement and taking advantage of the personal and commercial opportunities inherent in widespread dream sharing may do well to consider the well-known pitfalls in dream sharing, and solutions that may have not been widely considered.

In this presentation, I will examine a largely unexamined cultural assumption that promotes a focus on interpreting dream imagery, and show how the dangers of dream sharing are aggravated by this focus. I will also present an alternative view of dreaming--which is supported by the phenomenology of dreaming, as well as by recent metacognitive research--that supports a dreamer-dream interactive orientation to dream analysis. I will show how this new paradigm allows for a vigorous and meaningful exchange between dreamer and dream helper, while minimizing the hazards inherent in the traditional content approach to dream analysis. I believe that dream sharing sites could achieve much greater success by adopting and advocating this easily taught approach.

Healing the Fisher King: How Our Big Dreams Can Become Great Dreams by Offering Solutions for the Community

G. Scott Sparrow

Rio Hondo, Texas, USA

In the course of one's psychospiritual maturation, "big" dreams may periodically punctuate significant shifts in awareness, and inaugurate the emergence of new dimensions of the self. Most of these dreams remain private sources of sustenance, evoking subtle feelings and awarenesses that ground the individual in a new identity, and inform his

or her choices and aspirations for years to come. When, in addition, the individual unwittingly retraces the footsteps of mythological figures, the “big dream” may appropriate the imagery and themes of that great story, and connect the dreamer’s journey with the collective’s struggle to resolve a significant impasse in its evolution. If the dreamer fulfills the requirements of the initiation inherent in the story, the dreamer’s response may serve to carry the collective awareness forward. One myth that has galvanized the imagination of Westerners since the middle ages is the legend of the Fisher King, Parcival, and the Holy Grail, which Jung regarded as the greatest myth in the Western psyche, because it addresses problems left unanswered by the life of Jesus. In this presentation, I will describe two dreams separated by 30 years that represented, respectively, the Fisher King’s wound and its symbolic healing in my own life. While the impact of such “great dreams” may be felt regardless of whether the dreamer’s story is ever told, a “great dream’s” impact is surely enhanced by one’s effort to bring it into the fabric of literature and conversation, as I have done in my book, *Healing the Fisher King: A Fly Fisher’s Grail Quest*, and as I endeavor to do in this presentation. For all audiences.

The Green Dance I: Releasing an Imprisoned (Wo)man

Misa Tsuruta

New York, NY, USA

This is an interactive dance performance based on the presenter’s dream on a bird and turtles. In the dream, the dreamer is holding a bird in her right hand. Since it flew away, her mother brought it back to her. She tries to put it in a cage so that it won’t fly away. She and the bird push and pull for a while at the door of the cage. Once the bird is in the cage, it is transformed into a turtle - or four turtles wiggling in the corner of the cage. The dream appeared especially clear during an Embodied Dreamwork session that the presenter participated in Tokyo. In the performance, the dreamer/the presenter attempts to release the turtles/bird from their constrictions. In the larger world, there are many people who are imprisoned for whatever reasons, righteous or not. There are much more people who are imprisoned in their mind in some way or other. Do they need to go out of the cage, or does the cage need to vanish? Or does anyone need to take them out of the cage? This presentation is also inspired by Iranian political situations and the dreamers on World Dream Peace Bridge who related to them. In the “Green Dance” series the presenter attempts to symbolically transform the world - from war/conflicts to peace, from illness to health, from environmental destruction to ecological harmony. In doing so, the presenter asks the audience to join the movement.

Exploring the Content of Panamanian Kuna Indian Adolescent Dreams

Robert Van de Castle and Bobbie Pimm

Charlottesville, VA, USA

The aim of this presentation is to increase attendees’ knowledge about dream research and theories.

The Kuna Indians live along the Panamanian coastline below the Canal Zone and also occupy a series of about forty islands adjacent to the coast. The culture is a matrilineal one where the husband moves into his wife’s home. Their primary deity is the Earth Mother and they have an interesting belief as to how the Earth and the creatures upon it came into existence. Each day for several days the Earth Mother sat down, parted her legs and a different color of menstrual blood flowed forth, which birthed all of the elements encountered in life. Man and turtle flowed forth in the same colored blood and turtle meat is therefore taboo to eat because man and turtle are literally blood brothers. [A photograph of this act of creation from a medicine man’s private book will be shown.]

Although no remnants of male puberty rites remain, there is an elaborate four day ceremony accompanying a girl’s menarche where the entire village comes together to celebrate. The culture is extremely socially supportive and children are nursed until about four years of age and constantly carried about on the hip of the mother or another female relative, and rocked to sleep in a hammock. In seven field trips I made there I never saw a child on the ground, nor saw a child slapped, nor yelled at. The elderly are generously supported and cooperation is emphasized over competition. Acquisition of too much in the way of material goods is frowned upon. Women have always had a vote in the Council House.

This presentation will describe the content of a single dream obtained from Kuna adolescents, ranging from eleven to eighteen, attending a junior high school on the most westernized island. In 1972, 199 students (142 boys, 57 girls) turned in a written copy of their most recent dream and in 1974 the most recent dream was obtained from 140 boys and 73 girls. These dreams were written in Spanish and translated by a colleague of mine who worked with the Kunas as a Peace Corps representative for several years and completed his PhD dissertation on Kuna mythology.

A preliminary survey of this material reflects many features of typical items encountered in everyday living. No cars or bicycles, for example, are mentioned and a great deal of descriptions of bathing activities in the river are mentioned, as well as contact with wild animals found in the jungle, such as jaguars. Physical aggression is only minimally represented, while there is a high percentage of friendly interactions involving other adolescents and family members, and many references to kissing behavior occur.

This presentation will provide a more detailed analysis of the differences in content features broken down by age and gender.

6. PSI Dreaming/Other Topics

Seeing the Future in Dreams - the Sagas and Beyond

Bjorg Bjarnadottir

Akureyri, Iceland

It is clear that ancient authors used dreams as artistic embellishment and for hinting a story's plot. Thus dreams can be seen as the indirect driving force behind the stage. There are, for instance, large numbers of dreams in the old Icelandic saga literature, an estimated average of three to four dreams in each of the sagas. The paper draws examples from two well-known family sagas, namely, Sturlunga saga of the fate of the Sturlunga clan, and Laxdaela saga, of the lives and destinies of the Laxdaela clan.

How far saga dreams are historical and rooted in real events remains an open question indeed. Another question open to speculation is whether saga narrators see dreams primarily as keys to the future or as keys to read the soul and her anticipated psychological development and expected behaviours.

Scope is given for both the sublime mystical and surreal and the concrete real in the narratological role of dreams in the sagas. Besides, contacts with The Other World run crucial and make up the spiritual backbone of the sagas. One obvious function of saga dreams is to predict and draw attention to fateful future events, anticipate the story plot and pass moral judgements on main characters and their affairs. And, finally, signal the presence of some spiritual or metaphysical force behind it all.

But saga dreams are also full of the dreamer's feelings about the dream's possible meaning and speculations thereof. Even special seers and dream interpreters are called to the stage for interpreting extraordinary dreams heralding the future life of a saga hero f.ex. And some dreamers are being visited by special dream-men or dream-women who give them guidance and warnings.

Hence a rich dream - symbolism has evolved rooted in saga dreams and their interpretation, beliefs in dream symbols both animate and inanimate are strong. Incubated prophetic dreams with a shamanic flair are common in the skaldic and heroic poetry of the sagas together with beliefs in the power of dreams as vehicles of communication with the Other World of ancestors and/or protective spirits, and even threatening beasts.

These strong spiritual beliefs in the role of dreams and their function and in the possibility of dreaming for contacting the Other world and seek guidance, seem to hold true in many ways in present day Iceland. Both continuity and change involving the dream heritage are at work as compared to Skuggsjá dream center's Gallup survey and other recent surveys into modern Icelandic spirituality and dream beliefs, and will be explained.

Day Residue -- Should We Pay Attention?

Laurel Clark

Windyville, MO, USA

"Day residue" is a psychoanalytic term referring to dreams that are related to the previous day's events. Some people believe that "day residue" interferes with the transmission of intuitive or psi phenomena. They may even view such dreams as meaningless garbage; i.e., the mind's way of getting rid of unnecessary stuff. Yet, some "day residue" dreams accurately communicate telepathic, clairvoyant or other psi material. How do we know when such dreams are significant?

Should we pay attention to these dreams? Do they have meaning? Can they be a source of guidance or insight? How do we know when "day residue" is communicating psi phenomena? What are these dreams? Are "day residue" dreams about the previous day's events, or are these images from the brain memory used to communicate other messages?

In my experience, and through studies with the School of Metaphysics, I have found that all dreams can have meaning. The subconscious mind, or inner Self, seems to use whatever is most readily available to communicate a message. These messages may concern our waking consciousness, providing insight into waking attitudes, even giving advice for better health and well-being. They might be telepathic projections or clairvoyant communications.

In two IASD PsiberDreaming conferences, I was ready to dismiss as mere "day residue" the dreams I remembered the evening of the Telepathy and Mutual Dreaming contests. However, being willing to commit myself to submitting the remembered dreams, I entered them. The dream for the telepathy contest was so significant it won a tie for fourth place. In last year's Mutual Dreaming contest, my "day residue" dream won honorable mention. Clearly, the images from the day's events were used by the subconscious mind to transmit the sender's message in a way that my dreaming mind received it.

So, the question arises, what do we do with "day residue" dreams? Do we consider them as important as dreams that are merely symbolic? Are they equally significant?

This paper considers some of my own dreams and those of other dreamers that feature images stemming from the previous day's events. It discusses the importance of these dreams, and shows that even "day residue" can be a means for telepathic and psychic (mutual dreaming) communication. When two or more individuals intend to dream together, or to communicate mind-to-mind, the subconscious mind seems to draw upon whatever is most easily accessible or recognized by the dreamers. The "day residue" or images that are in the brain memory from the day's events may appear as dream-images.

The paper describes the "mind," as it is taught from a metaphysical perspective and a theory of how the subconscious mind communicates. It also describes the relationship of the conscious mind to the brain and five physical senses. This theory is taught by the School of Metaphysics, which offers teachings that derive from esoteric sources such as theosophy, Hinduism, Buddhism, and the Yoga Sutras of Patanjali.

False Awakening: Characteristics and Coping-strategies

A.I. de Boer

Groningen, The Netherlands

At the base of my presentation lay the interviews which I have held with 20 dreamers when I was preparing my book 'Dromen' ('Dreams'). The topics covered were their experiences with False Awaking, the possible causes and their coping-strategies. There seems to be a small group of dreamers who experience 'False Awakenings'. Some 'False awakeners' frequently suffer from it, others only have had a False Awakening a few times in their life. Some people seem predisposed to have False Awakenings, for some others False Awakenings are caused by nightshifts, or occur after a severe life-event or having used drugs.

Two types of False Awakening can be distinguished. Type 1 or double dream: the dreamer dreams that he wakes up, stands up and doing his normal daily activities. At some point during the process, he wakes up. Type 2 is a special form of sleep paralysis. Often the dreamer has the often very fearful impression of something or someone being present in the bedroom. In a few cases however, sleep paralysis occurs without this hallucinatory consciousness. Type 1 is characterized by a more or less strong sense of disorientation and Type 2 is almost always characterized by high anxiety. There is some kind of probability that Type 2 dreamers more often have the characteristics of thin boundaries (as defined by Ernest Hartman) than other dreamers. Type 2 dreamers who frequently experience False Awakening almost always feel it as problematic. Sometimes they look for help. Also for some Type 1 dreamers, it's a problem.

Topics I will discuss in this presentation:

- What are the characteristics of False Awakenings?
- What are the differences between Type 1 and Type 2 False Awakenings?
- What kind of people have False Awakenings and what are the causes?
- Which coping strategies are used by dreamers with False Awakenings?

The presentation will be illustrated by some examples.

Leadership Dreams: Direction for Self and IASD Community

Jodine Grundy

Cincinnati, OH, USA

Listening to dream messages, finding life direction in them and taking actions that honor and realize the dream is a familiar practice to many dreamers including myself. Big dreams & extraordinary dreams of many kinds deliver unforgettable notices that can be life transforming. But the content and effect of some dreams seem to go beyond the personal to the transpersonal, beyond the individual life to the life of the community as a source of vision, direction and potential action. Such dreams bring both personal and transpersonal meaning and energy that delivers long lasting benefits as well as intense demands upon the dreamer.

These are "Great Dreams". They are collectively transformative and belong not only to the dreamer but to the whole community.

Throughout my long-term involvement with IASD, as a leader of committees and now President, I, like others, have had many IASD dreams and they have provided guidance, creativity, problem resolution and just fun. But during the past year two dreams came forth that I call "Great Dreams", startling in their immediate, unexpected and profound responses to my incubation queries.

On the nights before the Spring and Fall 2010 Board meetings I asked for direction for myself as a leader and for what was needed for IASD. Two dreams: "The Way Through the Medicine Garden: IASD Archetypal University" and "New Growth from Ancient Roots" gave powerful direction for both myself as a leader of IASD (the personal level) and for IASD as a transpersonal community (the collective level). They gave me gifts and demands: the gifts of awe, confidence and energy from the depths as I assumed a new leadership role; the demands that I share these dreams and discover with the IASD community how to realize their messages.

This presentation and the whole panel, "Dreaming the Great Dream Forward," are examples of and actions on the meaning and requirement of "Great dreams": to be given to the community to which they truly belong. Even as the individual big dream requires that the dreamer try to understand and act upon its message for transformation to occur on a personal level, so too, the "Great Dream" requires that the dreamer attempt to understand its import through sharing the dream message with the intended community, thereby creating a dialogue that is itself part of the process of collective transformation. This dialogue may evoke other "Great Dreams" arising in the collective consciousness of IASD. In this way the content of a "Great Dream" may be "dreamed forward" for personal, communal and even world transformation.

The target level of this presentation is for all audiences and is intended to increase both personal and transpersonal awareness in participants. It also aims to further attendees' knowledge of dream research and theories of different types of dreams, specifically, a great dream, and its effects on the community of dreamers, IASD and others.

Dreaming Beyond Self; Findings of, and a Method for, Shared Dreaming

Dimitri Halley

Savaneta, Aruba

Our life comes on hold and we keep stuck in a pattern (when the self is divided within). When becoming aware life continues and flows. Then we can move on with life. Here our purpose (plot) furthers, continues. At this level it is like the self gets (back) on the high way (synchronicity). The author has found patterns (shared meaning) in dreams of several persons (of which the majority are independent or don't know each other) forming larger wholes, which constitute this path on the highway forming this (shared) purpose in life. This stage becomes collective and can only be experienced and completed when embedded in this collective context of dreams of others which share this common vision (in the

collective unconscious). These dreams only gain meaning in group context like pieces of a puzzle. So here, beyond Self, the task of these groups is finding (downloading) these shared patterns of meaning in their dreams, which are like the parts/episodes of a larger Tale or myth. These patterns tend to form a plot or story, which the persons need to solve or put together.

In the presentation the method for doing this will be presented and samples of shared patterns of meaning (collective archetypes) unfolding in dreams of a group. These patterns of shared meaning are collective archetypes which organize images in strands (across several dreamers). At this deeper level we find glimpses of a shared story we share with others in our dreams. The task of these groups is very much like a scavenger hunt (quest), having to find these patterns (clues) which are like the episodes of the Tale. Finding them and sharing them/connecting with others in this shared vision or Tale moves each group moves on, on their own scavenger hunt which hooks up at similar stops or places with other groups. Once completing the patterns the groups get-through in the dreams, other key patterns/clues which have bearing on the next 'trip' in the dreams are downloaded.

While science (quantum physics) has set out to prove the existence of this deeper reality (for instance in terms of the wave properties of matter); my practice (the method the author has developed) has been in aiding persons/groups in having a firsthand experience with this deeper reality. What the author has found at the deepest level goes beyond (individual) therapy and regards groups. At this deeper level beyond therapy and of living reality we find not science, thinking or even awareness in the sense of therapy. Here a TALE is found representing the story the Self (the center of the united self) is embedded in, which is shared by others. C.G. Jung has referred to this deeper level of self as the collective unconscious.

Light, Colour, Symmetry and Movements in Dreams - The Building Blocks of Lucidity and Evolving Consciousness

Nigel Hamilton

London, United Kingdom

The results of a lengthy study of five people who underwent a psycho-spiritual transformation process will be presented. Two subjects were psychotherapists who recorded their own dreams. One subject reported their dreams on a bi-monthly basis to the researcher over several years. One subject was a client of the researcher. The researcher's own dream experiences on successive spiritual retreats are also included.

Detailed tracking of the dreams showed the role of contrasting directional movements within the dreams which, when "added up", balanced each other out, resulting in a symmetrical image. A striking factor was the archetypal role that colours played in both the development of symmetrical dream images and the dreamer's subsequent psycho-spiritual transformation. Contrasting colours combined within the symmetrical images in an ordered sequence. The final symmetrical image of the series embodied both the preceding symmetrical structures and the resulting fi-

nal colour combination. In every case lucidity and a higher conscious realisation was the outcome of the dream series. This suggests the presence of a 'higher intelligence' within the dreamer, that creates the dynamics, landscapes and setting of the dream. Here the dream ego is not the scenario's prime mover.

To conclude, light, colour, symmetry and movement are the necessary building blocks that contribute to dream lucidity and our evolving consciousness. This study also reveals a clearer understanding of how our dreams can help our consciousness to evolve and how our consciousness evolves through our dreams.

Spiritual Dreams and Psi

Andrew Paquette

Breda, Noord Brabant, The Netherlands

Psychic dreams are discoverable by comparing their content to real world events. Distant events can confirm out of body experiences or remote viewing, near or personal ones may be precognitive or in some other way demonstrably psychic. What about dreams that appear to be psychic but do not contain any physical world references? Dreams of spirit guides, teachers, angels, spirits, ghosts, and even religious figures may not have any content that can be checked for veracity. How can anyone develop confidence that these dreams can be relied upon? This talk uses my database of over 3,000 personal dreams as source material, along with historical examples as appropriate. Many of the dreams are convincingly psychic, while many others appear to be, but because they cannot be compared to physical reference points, cannot be evaluated in the same way as physically veridical dreams. The subject of how I gained confidence in at least some of this is explored in some depth, with many fascinating dream examples, some of which are unpublished. The material is appropriate for all audiences. The goal of the presentation is to increase spiritual and self-awareness for attendees.

When Symbols Aren't Symbols; the Difference Between Communication and Poor Reporting

Andrew Paquette

Breda, Noord Brabant, The Netherlands

Just as a witness to an auto accident may make errors in describing the scene later, a person who has had a psychic dream can do the same thing. When dreaming, some people retain the ability to see, but do this without the functional knowledge of the things they see, or they misunderstand what they see according to their frame of reference. This may include their culture, mood, and education. In my own records there were enough examples of psychic dreams that I eventually noticed that sometimes my memory of a dream scene matched something that happened later, but my dream journal record was rather poor. The reason was that I made a number of reportage errors. It is the equivalent of a reporter walking up to a mockup of a rocket and thinking it is a real rocket and reporting it that way, or a large cylinder with fins on the sides that also looks like a rocket but

turns out to be a decoration at a modern restaurant.

By comparing dreams to later events carefully, I was able to isolate a number of common reporting errors. As a consequence, the accuracy of my records improved, and I came to understand my dreams better. The specific example that made me aware of this problem is this: I woke up from a dream where I saw a crowd of 30,000 people (not sure how I knew the number, but I did) outside a McDonald's in Moscow. I also saw scenes of the overthrow of a Latin America dictatorship. As I was writing, I interpreted the data, something I should not have done. The first thing to go was the city name "Moscow." I couldn't reconcile "Moscow" with "Latin America," so I wrote "Latin America" only. Next, I decided that the only reason for 30,000 people to be waiting outside this McDonald's would be massive food shortages after the revolution I saw. That is how I wrote it. Later that night I was watching the news when I saw the scenes again. The 30,000 people were outside a McDonald's in Moscow but they were not there because of food shortages. It was the grand opening of the first ever McDonald's in the Soviet Union. Immediately following that report was an article about the overthrow and capture of Panamanian dictator Manuel Noriega. I had conflated the two reports in my record, and thus was left with a much less accurate report.

After quite a lot of study I ran across many types of other reporting errors that get made. One of them is to assign certain types of dreams to "symbol" status, when they are not symbols. It may be that my experiences are unique and correct only for myself, but I doubt that. For instance, I have found that "flying" in a dream is symbolic of nothing. It is most often simply the sensation of leaving one's body upon entering the dream state or, having entered it, one's rationalization of the perspective one has in a dream, or the mode of travel. Falling has its own non-symbol explanation, as does being chased, being in a classroom, and many other things. True symbols are devices that are created for the purpose of communication of information. These are not from one's unconscious id, but from other non-physical intelligences. They are distinctive in a number of ways and one of them is that they do not disguise the fact that they are symbols. To give an example of that, I was having a dream about the Gulf War when I was shown an image of two eagles, where each eagle represented the Gulf War. What I didn't understand at the time was that this was a symbol for two Gulf Wars.

As I define it, a "true symbol" is a kind of communication from one mind to another, where the information is compressed into the visual equivalent of a haiku or a logotype. True symbols are used instead of more explicit communication to improve memorability of the information. The reason for this is that transitioning between a dream state to a conscious state often causes partial or complete memory loss. Therefore, the simpler, more compact, and powerful the symbol it is, the more likely the communication will survive to the other side. With this definition, there are no gradations, something either is a symbol or it isn't. What I see frequently is that reporting errors or misunderstandings are reported as symbols.

Shared Dreaming and Communication within Intimate Human Relationships

Frank Pascoe

Corvallis, OR, USA

This study examined the self-reported experience of shared dreaming (also called mutual dreaming), when two people experience the same dream, within the context of intimate human relationships. Primary hypothesis of this research was that at the discovery that co-dreamers have had the same dream, a shared dream, the dreamers experience an amplification in emotional state which leads to altering of their common notions of reality within Western culture. Secondary hypotheses of this research were that the shared dreaming experience has the potential to bring together the participants powerfully through communication, leading to creation over time of new narrative that allows integration of the shared dreaming experience, and the combination of which demonstrates that the shared dreaming experience becomes a transpersonal nexus between the dreamers. Intimate human relationships were operationally defined as between parent and children, siblings and siblings, and adults in romantic-sexual relationships. Mixed methodology was used with a convenience sample of 18 participants who completed the Boundary Questionnaire (BQ), the Spiritual Assessment Scale (SAS), and a demographic and dreaming history questionnaire. Four reports from each were submitted regarding dreams, discoveries, personal change, and relationship change. Eleven submitted their responses through the Internet data collection site. Seven submitted through paper copies of the complete survey. Average age was 46 years with a range from 23 years to 60 years. Thematic analysis was used with all of the reports. No significant correlations were found between scores on the BQ and SAS with ranked responses in the questionnaires. Descriptive statistics were used to amplify the qualitative findings from the thematic analysis. Most participants reported that the shared dream experience occurred "many years ago" at the time of their participation in this research. At the time of the experience the discovery process was found to be a mutually agreed upon experience leading to emotional amplification unlike the sharing of common dreams. Most participants reported changes due to their shared dreaming experience, ranging from psychological and spiritual changes perceived in themselves and others, to altering their view of reality and in some cases behavior changes in their daily lives.

The "Heads-Up" Dream. Dreaming About Tomorrow as an Adaptive Behaviour

Carlyle Smith and Donna-Marie Newfield

Peterborough, Ontario, Canada

I have been working for 40 years on what I call "heads-up" (HU) dreams that I have collected. I have approximately 250 of my own and 100 from my wife, children, close friends. It is a phenomenon that almost everyone who pays attention to their dreams has noticed. Typically, you dream about someone you have not seen or heard of, for eons. The very next day – this person contacts you, or you run into them.

It doesn't happen on a regular basis and if you don't write down details, it is easy to dismiss these things as coincidence. Further, the event is often quite trivial, although it can be quite important.

HU dream properties:

- 1) They can be trivial or important to the dreamer's life and to others around the dreamer.
- 2) They can manifest the same day as the dream or some days after the dream.
- 3) They tend to happen about 10-15 % of the time and are mixed in with other dreams with no HU properties.
- 4) They are never perfect in their portrayal of the real-life event although they often provide remarkably accurate details.
- 5) They are statistically shorter than other dreams.
- 6) A large proportion of my own HU dreams are about personal things or about my career/work. A lesser number tend to be about people and events I had not considered to be uppermost on my mind. 13% are about health – my own or the health of others, including family, friends, pets.
- 7) There are Hall – Van de Castle differences between these dreams and non-HU dreams.
- 8) My children had these kinds of dreams before they had any opinions on dream function.
- 9) Many people never notice the HU dream – real-life connection until it is pointed out to them.
- 10) These dreams appear to have little regard for classical space-time concepts.

While I consider myself to be a very average HU dreamer, some individuals are quite talented. As part of this presentation, I would like to have one such person present some of her HU dreams that I have examined. She is a cranio-sacral therapist that has had remarkable success using HU dreams to help her with diagnosis and treatment of her patients, as well as to make important personal decisions.

Because of the unusual space-time properties of HU dreams, several alternatives to Newtonian physics will be considered, including quantum theory (which is currently being used to explain a wide variety of data in biology and physiology).

I will provide my own theory that HU dreaming is part of an evolutionary attempt to prepare the organism for the future in an unpredictable world. Successful HU dreamers have definite survival advantages.

It is possible to learn to HU dream more often and accurately. HU dreaming can be used to help make decisions in career and life situations, especially when limited information exists for various alternative choices.

Precognitive Dream Experiences

Laura L.R. Vrijen and dr. D.J. (Dick) Bierman

Maartensdijk, Utrecht, The Netherlands

In 2009 we held a small-scale study about the experiences of precognitive dreamers. Emphasized in this study was the personal interpretation of the phenomena by individual people claiming to have precognitive dreams. A precognitive dream is a dream that more or less has become true.

In this presentation we are going to share some of the results with you. First we will focus on the dreamers' short-

and long-term experiences on precognitive dreams. We will see that precognitive dreams can be divided into two types. We will also see that precognitive dreams can be experienced in different ways. Then we will have a look at the dreamers' explanation of the phenomena regarding to time and after that we will pay attention to a cultural difference.

Beside these results, dr. D. Bierman is also going to present a theory about precognitive dreams regarding to time and their possible relationship with the *deja vu* phenomena.

Open Forum for Lucid Dreamers

Robert Waggoner and Line Salvesen

Ames, IA, USA; Oslo, Norway

Since lucid dreaming can be a very private and solitary experience, this lucid dreaming forum is an opportunity to meet other lucid dreamers from many nations and exchange ideas, experiences and lucid dreaming techniques. Experienced lucid dreamers, Robert Waggoner and Line Salvesen, will co-host this event.

Here audience members will have time to discuss their interesting lucid dreams, asks questions of experienced lucid dreamers and exchange lucid dreaming tips and techniques.

Besides the induction of lucid dreams, we will consider practical aspects of maintaining the lucid dream state and realizing your intent. We intend to discuss dealing constructively with dream figures, the variety of dream figures and how to handle "independent agents" while lucid dreaming. Moving and manipulating the dream objects and landscape will also be covered.

Additionally, we will consider the practical (and impractical) uses of lucid dreams to seek creativity, personal healing, subconscious information and the unknown.

Finally, we will conclude with an open discussion on the future of lucid dreaming and its implications for psychology and society.

Audience members will be given numerous opportunities to share their personal experiences, questions and observations. So if you are an experienced or beginning lucid dreamer, please come and meet other lucid dreamers at the conference.

Are Lucid Dreamers Encountering an Inner Self?

Robert Waggoner

Ames, IA, USA

A common misconception about lucid dreaming is the mistaken idea of 'control.' In my book, *Lucid Dreaming: Gateway to the Inner Self*, I repeatedly note the lucid dreamer directs his or her self within the dreaming; the lucid dreamer does not control the dream. I write, "No sailor controls the sea. Only a foolish sailor would say such a thing. Similarly, no lucid dreamer controls the dream. Like a sailor on the sea, we lucid dreamers direct our perceptual awareness within the larger state of dreaming." Lucid dreamers notice this via many unexpected developments within the lucid dream, such as 'independent agents,' i.e., dream fig-

ures who act independently and often in contradiction to the lucid dreamer. When considered rationally, lucid dreamers realize they do not completely ‘control’ the lucid dream.

Further support for this realization comes from lucid dreamers, who use intent when consciously aware in the dream state. For example, artists have become lucidly aware and intended to discover new works of art, when they enter the next room. Strolling into the next room, many see their request realized with a fantastic creative painting hanging there. However, who answered that intent? The lucid dreamer only intended it; he or she did not consciously imagine it (the subject, colors, placement, size, etc.) into being.

From such examples, we confront an issue Carl Jung wrestled with: does dreaming simply reflect a “psychic mirror world” reacting to the contents of our conscious mind, or does it show more? If more, how do we explain it? In the above example, it suggests that the subconscious responds, and shows many qualities associated with consciousness: responsiveness, creativity, affect and so on. Moreover, the response does not seem archaic, instinctual, random or chaotic; rather, it seems many degrees more creative than the conscious self.

Experienced lucid dreamers can experiment with this question of creativity’s origin. In my case, certain unusual lucid dreams led to the realization that a larger, more creative awareness existed ‘behind the dream.’ To test this, I developed a counter-intuitive lucid dreaming technique in which I ignored all of the dream figures, objects and setting (assumed to represent aspects of the dreamer), and simply shouted my requests and questions to the ‘awareness behind the dream.’

Using this counter-intuitive technique, most lucid dreamers routinely receive a creative and helpful response. Sometimes the response is completely unexpected. In one example, the response was a direct refutation of the questioner’s errant assumption. In another case, the response was an analysis of the lucid dreamer’s inability to handle the magnitude of the request’s manifestation. The apparent awareness behind the dream exhibited more than creativity and responsiveness, it demonstrated the qualities that Carl Jung identified as suggestive of an inner awareness: perception, apperception, affectivity, memory, imagination, reflection and judgment, etc. By all appearances, lucid dreaming may be the tool for science to confirm the existence of a “second psychic system” or inner self, which Jung called “revolutionary in its significance.”

7. Research/Theory

Analysing the Latent Linguistic Structure of American-English and German Dream Narratives

Laura A. Cariola

Lancaster, Great Britain

This cross-cultural study assessed differences in the latent linguistic structure and the dimensions of its individual functions in American-English and German written dream memories. This was done through the use of frequency counts

of linguistic variables and a multi-feature/multivariate approach, in order to explore “empirically and quantitatively linguistic features that co-occur in texts because they work together to mark some common underlying function within the text” (Biber, 1988, p.55).

The Linguistic Inquiry and Word Count (LIWC 2001) text analysis program (Pennebaker, Francis, & Booth, 2001) calculated the percentage of words and semantic content of all American-English ($N = 100$) and German ($N = 100$) written dream memories. The results indicated that German dream memories reflected a significantly higher frequency of group-references, articles, positive affect, negative affect, causation words, insight words, certainty words, time references, present tense, spatial words and current concerns references, whereas American-English dream memories used significantly more prepositions, numbers, tentative words, sensory-perceptual processes, past tense, exclusion words and motion words.

An exploratory principal component analysis with an oblimin factor rotation was performed in order to assess the conceptual linguistic function of the factorial dimensions in American-English and German written dream memories. The results identified in total 3 linguistic dimensions that showed partial cross-cultural similarities, for which the factorial dimensions of German dreams included – 1) present tense vs. past tense, 2) exclusion vs. inclusion, 3) spatial references vs. other references. The factorial dimensions of American-English dreams included – 1) first-person singular pronouns vs. first person plural pronouns, 2) spatial references vs. insight, 3) exclusion vs. positive emotion words.

An additional hierarchical cluster follow-up analysis proposed three homogeneous linguistic dimensions within the content of American-English and German dream narratives, including 1) self- and other-references, 2) level of description, 3) space and motion. A cross-cultural difference was identified in the first and second cluster. In German dreams, ‘self- and other-references’ were associated with present tense processes, whereas ‘level of description’ related to past tense processes. Conversely, ‘self- and other-references’ were associated with past tense process and ‘level of description’ related to present tense processes in American-English dreams.

Consequently, the results demonstrated that the frequency of linguistic content and the linguistic structure differed cross-culturally in American-English and German dream narratives, which might indicate that the discursive presentation of dream narratives may be socioculturally moderated (Connor, 1996).

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The Voice-Over Dream

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Although many dreams are rich with visual imagery, some dreams seem to have only a sound track. What causes these “voice-over” dreams? This paper explores the kind of dream, often associated with a hypnopompic state, that features a clear voice with an unmistakable message. Sometimes the authoritative voice in these dreams is familiar to the dreamer, but often it is not. It can have messages for healing, answers to incubated questions, or advice for life’s situations.

In this presentation, I give examples of dreams I have had with clear voice-only messages. One, an answer to an incubation that gave me a title to a book I was writing (which was so successful it sold out in its first year of publication), another, with a healing message that was confirmed by an intuitive happening later in the day. I also explore the voice-only dreams of other dreamers.

This paper explores how dream incubation works, showing the process by which the conscious and subconscious minds work together to solve problems and offer creative solutions. It shows how a thought generated by the conscious mind is planted in subconscious mind, and how the subconscious mind answers the questions the conscious mind asks, resulting in this type of clear communication through dreams and the hypnopompic state. It raises questions such as why some dreamers receive clear voice-only answers, and why some dreamers receive answers that are cloaked in symbols. It also explores the kind of communication such dreamers have while awake ... do dreamers with voice-only dreams focus on words, written and spoken communication while awake? Do they tend to be more auditory than visual learners? The paper also explores the hypnopompic state with some suggestions for dreamers to hold their attention still while in the process of awakening, thereby allowing this type of voice message to come through so that the dreamer can hear it, record it, and heed it.

Do Dreams Have a Meaning?

Anton Coenen, Mark Blagrove, Ernest Hartmann and Carlyle Smith

Nijmegen, The Netherlands; Swansea, United Kingdom; Newton, MA, USA; Peterborough, Ontario, Canada

Many theories and hypotheses exist about the mysterious phenomenon of the dream. The fact that dreams belong to life and that they can be so rich and bizarre in their content, let many researchers believe that this sort of imagery must have some meaning or purpose. But what are the arguments to believe that dreams indeed have a meaning? Since the days of Freud, dream interpretation is popular in clinical psychology, particularly in psychoanalysis. Dreams are the royal road to the unconscious, and by dream interpretation more can be learned about the personal life of the dreamer, uncovering masked wishes and desires. However, even after decades of research no hard evidence for this view can be gained. That dream recall, analysis and interpretation contribute to the quality of life is still unproven assumption.

And why are dreams so hard to remember? If dream content is really important it should be a big evolutionary error to make dreams so shallow and vague, fading quickly away awakening.

Dreaming is highly associated with REM sleep. REM sleep is a type of sleep which is phylogenetically new, and only occurs in mammals. On the other hand, in man it is ontogenetically the first state of consciousness. For these reasons, and also for the rebound phenomenon of REM sleep after deprivation, it is regarded to fulfill a main function. It is often suggested that REM sleep serves a cognitive function, but which function is still fully unclear. A feature of REM sleep is the random activation of main parts of the brain and dreaming is regarded as the expression of this high activation. The brain seems to create a kind of story of the perceptual chaos, although it seems also possible that the dreamer, when putting the dream into words in the waking state, creates a story of the chaotic imagery. The relationship between the actual dream and what a dreamer later tells about his dream, became never clear. Moreover, there are no paradigms to study directly the actual.

Dreaming seems to be the noise of the REM sleep engine; a byproduct apparently without any purpose and meaning. Presently, this view seems inevitable, although it is unfortunate to draw such a negative functional conclusion about such an intriguing and enigmatic life event as the dream!

Dreams and the “New Science of Belief”

John Consemulder

The Netherlands

This lecture will relate the world of dreams to the “new science of belief” which encompasses such theoretical concepts as non-local consciousness, mind over matter, intention, coherence, global consciousness, heart coherence and the effects of prayer - with a focus on positive change in consciousness for a better world.

Lucid Dream Induction: Methodological Issues

Daniel Erlacher

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A lucid dream is defined as a dream in which the dreamer is aware of the dream. Whereas the most people experience lucid dreams spontaneously it was also demonstrated that lucid dreaming is also a learnable skill. A number of various induction techniques are presented in the literature (overview: Gackenbach, 1985-86; Price & Cohen, 1988).

In the first part of the presentation an overview about different lucid dream induction techniques will be presented. In general induction techniques can be divided into three categories: cognitive techniques, techniques applying external stimuli and intake of substances. Cognitive techniques can be subdivided into dream induced lucid dreams and wake induced lucid dreams.

In the second part of the presentation a review of lucid dream induction studies will be given. In our extensive literature research (Medline, etc.) we found 21 field studies, 10 sleep laboratory studies and 2 studies that included both

sleep lab and field experiments. Of those studies, cognitive techniques were used in 23 cases and external stimulus was employed in 11 cases.

In the third part of the presentation methodological issues will be discussed. A major problem in lucid dream induction studies is the dependent variable. When a lucid dream is induced in a sleep lab, the relation between eye signals and dream reports sometimes is not unequivocal one (e.g. lucid dream might be reported but clear eye movements might not be present or vice versa). This question is further related to the lucid dream definition.

Finding reliable induction techniques that would make lucid dreaming accessible to a wider audiences is a challenging but one of the most important tasks for lucid dream research.

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Video Game Play as Nightmare Protection: A Preliminary Inquiry on Military Gamers

Jayne Gackenbach, Christie Hall and Evelyn Ellerman

Edmonton, Alberta, Canada

In a theoretical conceptualization of the nightmare literature, Levin and Nielsen (2009) point out that nightmares occur not only due to a daily stressor but also due to affect distress predispositions. In their model they consider affect load, that is situational events like interpersonal conflict, trauma, etc., and affect distress, dispositional traits, as interacting to result in the experience of a nightmare. At its worst, this process can become pathological with disturbed sleep in order to avoid the nightmare or in response to the nightmare, and psychological distress as a result of the nightmare.

Relatedly, Phelps, Forbes, and Creamer (2007) point out that "various studies emphasize the importance of 'facing and conquering' the feared nightmare, in order to eliminate it" (p. 352). This echoes what the Gackenbach et al. (2010) group has found may be spontaneous for gamers. In the present inquiry affect distress is assessed, as is affect load. The latter is assessed by a survey of trauma history and military deployment. Video game history across time and genre is also investigated.

Finally, recent and impactful dreams are being collected and questions answered regarding the impactful dream which was to have occurred while in the military. It is expected that those who are higher in affect distress, with a history of trauma, including military deployment, will have more nightmare like dream content in the impactful dream they provide. They will also be more likely to report nightmares after various types of affect loads, i.e. traumas. However, if they have a history of high video game play, especially of the first person shooter and action/adventure genres, then these effects are expected to be lessened.

While 360 military men and women entered the survey site, only 166 got through the prescreening questions designed to eliminate those who are potentially suffering from

PTSD or did not drop out of the survey. Of those, about one-third provided at least one dream. Almost all were male. Sixty percent served in the U.S. military with another 20% serving in Canada. Some combat experience was indicated by 68% of this sample. This group had to game to enter the survey and 71% indicated that they gamed daily or weekly.

While the data is still being collected, preliminary data analyses appear to offer some support for the major hypothesis. This sample indicated a variety of types of traumas in their histories with nightmares most often reported after emotional abuse and cultural violence (i.e., war), if in actual small numbers. Additionally, all collected dreams were coded using Revonsuo and Valli's (2000) threat simulation theory. On most subscales, the military impactful dreams were rated by a judge as more threatening than their most recent dream. These military dreams were rated by the dreamer for emotional impact and a few gamer group differences emerged. Specifically, those who gamed daily saw their military impactful dreams as having less fear and terror and more happiness and ecstasy than those who gamed once a month or less.

Morning After Dreams of Video Game Play Versus Meditation/Prayer

Jayne Gackenbach and Daniel Swanston

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Gackenbach and associates have been investigating the different ways in which video game play affects consciousness and have focused primarily upon dreams. Based on the thesis that gaming may offer a type of meditative absorption, they found self reports of lucid and control dreams to be more associated with video game play. Further supporting this thesis, they found that some types of game play are associated with mindfulness and flow, with the latter being an oft cited association in the game studies literature. That is not to say that there are not negative effects associated with gaming. While still controversial, the modeling effects of engaging in violence while gaming on subsequent aggression is one such area of concern. Another potential negative effect of gaming is possible addiction. With these qualifiers in mind, it should be noted that the game studies literature is increasingly also identifying positive consequences of video game play besides those just mentioned.

When focusing on meditation as a possible model for game play effects on consciousness that is not to say that other highly focused activities might not also offer the same benefits. For instance, in a recent study by Erlacher and Schredl, they showed lucid dreaming as associated with athletic activities.

The focus in this inquiry is the comparison of different highly absorbing activities and their effects on dreams. Absorption, that is total engagement in the present experience, is one of the most often noted effects of gaming from both a positive (learning enhanced) and negative (ignoring personal responsibilities) perspective. So too absorption has been pointed to as important in enhancing the effectiveness of meditation or prayer and indeed is part of excellent athletic performance as well as a host of other adaptive experiences in life. But as with gaming too much focus on meditation, prayer, or athletic performance can become maladaptive as

can video game play.

Because finding a sufficient number of meditators' is difficult in a university subject pool, people who score high on types of prayer, which are thought to be similar to meditation, have also been solicited. Dreams of high level video game players and meditators' will be compared both in content analysis and self reports about the dreams. The dreams are being collected under two conditions, after a day of play/meditation/prayer and after a day of no engagement in the target activity. The study also includes a control group of non-players and non-meditating/praying individuals.

Participants (n=1400) were prescreened for dream recall ability. These were then sorted into groups of high end players, those who play daily or several times a week (n=88), high end meditators'/prayers, those who daily engage in meditation or meditation like prayer (n=76), and a third control group of rarely playing or praying/meditating individuals (n=221). Data gathering continues until the end of the fall term. These individuals were contacted and told about the study. About half of each group showed up for an orientation session. They were then told to report a dream after a day high in their specific activity and second dream after a day where they did very little of their specific activity.

These preliminary analyses are based on 171 such dreams. The self imposed conditions were confirmed for two groups on time spent in each activity. That is, the gaming group spent more time gaming on their high than low activity day. Likewise, the meditation/prayer group spent more time in mediation/prayer on their high activity day. However, the control group was instructed to simply report an absorbing activity and how much time they spent in it. There were no condition differences for this variable for controls. Therefore only gamers vs. mediation/prayer groups were compared as a function of condition on self reported dream types. Covariates were number of words in a dream and total amount of time being exposed to all types of media the day before the dream. There were no gamer-meditation/prayer group differences in lucidity. There was however, gamers vs. mediation/prayer group differences in dream control and observing the dreams favoring gamers. In terms of condition, there were no differences in dream type despite the differences in time in activities. However, condition did interact with group for the observer dreams such that after a day of heavy play, gamers were more likely to report the observer perspective in their dreams than after a day of little play. The mediators'/prayer group showed no such difference.

These three dream types have been highlighted in the literature as characteristic of meditators' and gamers but in this case neither showed more lucidity. However, the observer and control aspects of these dreams seem to favor gaming as a way to obtain these dream skills. Other dream types examined that showed no group differences were nightmares, bad, mythological, bizarre and normal dreams.

Dreaming of Climate Change

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Climate change is a complex phenomenon which occupies a defining place in contemporary social and political discourse. The overwhelming nature, diversity and complexity of the science and media reports, provokes intensely

charged emotional responses ranging from denial and despair, to activism and millenarianism. While the conscious mind attempts to sort out facts from fictions and ideologies from statistics, unconscious processes expressed through dreams are alert to the collective and individual dilemmas of global warming in their portrayals of possible scenarios and responses. This paper presents a dream series arising from a co-operative research group focusing on participants' own psychological responses to climate change news and reports. These dreams are approached from a phenomenological stance (Bosnak, 2007), as well as with reference to the practices and theories of Social Dreaming (Lawrence, 2005). A tentative analysis of the series is made through a highlighting of recurrent and changing feeling states, narratives, images and themes with reference to the hermeneutic practices of depth psychology (Romanyshyn, 2007).

Carl Jung (1964) suggested that when we find ourselves in a difficult situation to which there is no solution, dreams can kindle a light that radically alters our attitude while expressing what the ego cannot face. He further suggested that in times of change dreams will portray the process of transformation itself, rehearsing different attitudes and responses to it as well as occasionally prefiguring it. Calling upon these precepts of Jungian dream theory I suggest that dreams worked with collective issues held consciously in mind can act as 'animators' (Freire, 1972), activating personal and social developmental processes. In this research dreamwork promotes dialogues with others through its experiencing of multiple points of view, unsettling existing paradigms and stimulating imaginative possibilities for new practices and alliances in the world (Watkins & Shulman, 2008).

This presentation is suitable for all audiences and aims to increase attendees' knowledge about dream research and theories as well as promote personal self-awareness and emotional growth.

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The Role of Dreams in Jung and Pauli's Search for a Unified View To Psychology and Physics - a Psychologist's View

Mark Hagen and Reto Holzner

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René Descartes is known as the father of the modern scientific method. Descartes algebraic geometry ushered in a new mathematical way of seeing and organizing the world and the cosmos. Descartes we are told had three dreams in November 1619, which had a profound effect on him. In the third dream, he found two books, one which represented a unified scientific vision of the universe and the other an anthology of poetry.

Descartes opened and read the book on poetry reading a line that asked a question; "What path shall I follow in life?" He deduced from the dreams that the scientific path would be his true calling and his road to wisdom.

Scientists have continued on this mathematical method of scientific discovery. At the beginning of the 20th century the mathematical phenomenological path of science and scientists was being constructed by a number of outstanding physicists like Max Planck, Albert Einstein and Wolfgang Pauli. The birth of quantum mechanics created a new scientific paradigm and way to view the universe. Wolfgang Pauli and others soon would take quantum physics to new heights, e.g. with his discovery of what we now know as the Pauli principle. The discovery, earned Pauli the Nobel Prize. If Mendeleev found the basis for the periodic table in a dream, then it was Pauli who explained how the periodic table was structured. Without the Pauli principle variations of the phenomena of matter around us and that which we are made of would be fundamentally different or matter would not exist at all.

Pauli was a highly critical scientific thinker and had numerous personal problems which reportedly led to a breakdown in 1930. Pauli who lived close to Zurich, Switzerland sought out the counsel Carl Gustav Jung, a relationship developed that would continue on for decades. Many philosophical questions remain unanswered such as the nature of the philosophy of the mind, mind-body dualism, the problem of other minds and how do we experience unified self perception (which is also known as the binding problem), consciousness and memory. The work of Jung and Pauli [1] was directed towards the creation of an archetypal language that unified nature, physis (matter/body) and psyche (mind/consciousness).

It is this psycho-physical work of Pauli and Jung that we have used as a point of departure to understand the classical and hidden quantum workings of nature and ultimately ourselves. Daniel Dennett [2] proposed the metaphor of the Cartesian theatre to criticize theories of consciousness. We propose new aspects as to how nature has created neural networks and their sub-neural processes create consciousness, mind, body and memory using the self organizing principles that play out in what we have come to term the Pauli theatre.

The Relation of Imagery to Emotion

Ernest Hartmann

Newton, MA, USA

The relation of imagery to emotion will be discussed, especially the influence of Underlying Emotion on the Central Image of the dream. Examples will be given of how the emotion produces the "picture-metaphors" of the dream.

Assessing the Day-Residue Effect Using Ratings from Independent Judges

Josie Henley-Einion

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Freud (1900/1953) coined the term 'day-residue' to refer to

dream content that incorporated memories of the previous day's activities. Despite much research on this effect, it is unclear whether events of the previous day are incorporated into dreams more frequently than events of other days (Arkin & Antrobus, 1991; Saredi et al, 1997; Roussy et al, 2000). In our study 13 participants kept a 14-day daily journal and dream diary. These were collected and dream diary order randomised. Anonymised documents were presented to two independent judges (both PhD students in Swansea University, one male aged 29; one female, aged 24). 12 participants' average dream length was 212.6 words and average diary record length 173.7 words but one participant had averages of 41.5 and 49 respectively and was therefore excluded from analysis. Each judge was given a matrix for each of the included 12 participants. Level of correspondence or match for each pair of dream reports and diary entries was rated on a scale of 0 = none at all to 6 = extremely strong. Data were organised into means of matching as a function of number of days between diary day and dream. A minus period represents the diary day following the dream. Period = -1 represents the dream being compared to the day immediately following the dream and +1 represents the dream being compared to the day immediately prior to the dream (day-residue). Points lower than -9 and higher than +11 were excluded from analysis due to the low number of, or missing ratings at these extremes. The means for each participant were then grouped into five periods: mean of -9 to -1 days; 1 day; mean of 2-4 days; mean of 5-7 days, and mean of 8-11 days. It was hypothesised that the day-residue effect would be in evidence: matching of dream reports to diary record of the immediately preceding day (i.e. number of days from diary day to dream =1) would be significantly greater than baseline (mean of -9 to -1 days). This was found for both judges separately, significant at the p<.05 level, one-tailed, using Wilcoxon tests. The dream-lag effect, that is, a greater matching of dream reports to diary records from 5-7 days before the dream than baseline and greater than days 2-4 and days 8-11, was not present. This accords with previous work on the dream-lag using independent judges. Examples of matches will be discussed.

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The Role of Dreams In Pauli and Jung's Search for a Unified View to Physics and Psychology - A Physicist's View

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Switzerland; Hamilton, Ontario, Canada

Descriptions of dreams are fragments composed of notes taken by the dreamer after waking up during a dreaming

phase. This may be taken as an observation protocol of a "multidimensional" dream being projected onto the time-space dimensions of consciousness similar to the collapse of a quantum mechanical wave function into an Eigen state. While the collapse of a quantum mechanical state creates "reality" out of the superposition of "possibilities" the projection of a dream onto consciousness creates a conscious piece of subjective reality out of the superposition of mind-body possibilities represented by dreams.

Such dream descriptions certainly do not qualify for standard physics observation protocols since they are neither reproducible nor independent of the "experimentalist". On the other hand they contain valuable information on the conscious as well as unconscious mind-body state of the dreamer as well as of the projection mechanism and the recording process. We explore the potential of extracting such information contained in dreams in order to shine new light on the possible interaction between neural and sub-neural processes proposed e.g. by Hameroff [1] and Penrose [2]. The investigation of such interactions may provide novel conceptual tools for the understanding of mind and body as one unified mind-body or psycho-physical phenomenon. The closely coupled neural and cytoskeletal system of the brain as described by Hameroff has the potential of providing the material base for a self-organizing system of which consciousness may emerge.

While the neural components may represent the more classical functions of the brain (short term information exchange, storage and processing), the cytoskeletal part may be more related to brain functions such as medium and long term data processing and storage as well as ultra short-time response to the neural system. Such speculations are nourished by the amazing similarities of cytoskeletal structures to today's basic quantum computing models.

Probably since Decartes at the beginning of the 17 century the scientific language and therefore the understanding of nature itself developed more and more towards a mathematically dominated and strictly causal mode which completely ignored singular and non-causal events. At the beginning of the 20th century observations such as the radioactive decay as well as novel quantum mechanical principles made the existence of non-causal events obvious. They demanded an extension of concepts of reality. Also from the then new scientific discipline "Psychology" such concepts were asked for which may have been one of the reasons for a pioneering collaboration between Jung and Pauli [3] in search of suitable novel conceptual tools which were able to understand "rational" and "irrational" behavior combined as "real".

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NREM Parasomnias: The Link Between Physiology and Subjective Experience

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Objective: The notion that dreams only occur in the REM sleep can still often be found. Since the description of the REM sleep behavior disorder (RBD) by Carlos Schenck and coworkers, the acting out of dreams is often associated with this REM sleep disturbance only. NREM parasomnias like night terrors (*Pavor nocturnus*) and sleepwalking have been conceptualized by many sleep specialists as a dreamless state; images were very rarely reported if the person remembers the incidence at all. So, little attention has been paid to possible acting out of dreams in NREM sleep stages. I would like to demonstrate using video documented case report that this restricted view (acting dreams out only in REM sleep) can lead to incorrect diagnoses and that acting out dreams can occur in NREM sleep.

Methods: We report about a 43-year-old patient who was diagnosed with RBD because acting out dreams was the major complaint of him. Additional diagnostic procedures including brain imaging (DAT-Scan) and test of olfactory perception led to the hypothesis that the nocturnal acting out might be a precursor of Parkinson's disease (because both test results were just outside the normal range). As a result of this diagnosis, the patient developed a severe panic disorder. Investigating the patient in the sleeping lab, it was shown that his acting out dreams only occurred during NREM sleep, i.e., represent episodes of sleepwalking or night terror attacks. Informing the patient about the correct diagnosis, supportive psychotherapy and oral evening dose of pregabalin improved the panic disorder symptoms and nocturnal behavior abnormalities.

Results and Discussion: Acting out dreams is not limited to REM sleep. Abnormal behavior of different complexity can be seen as acting out dreams in NREM sleep, e.g., in order to obtain correct diagnosis, the night terror syndrome and related disorders must undergo polysomnography in the sleep lab.

Limiting acting out dreams to REM sleep would miss dream experiences in NREM and, thus, to misdiagnoses and incorrect treatments.

Autobiographical and Episodic Memory Sources of Dreams

Caroline L. Horton and Josie Malinowski

Leeds, England

It seems apparent that we dream of experiences from our waking lives, but few investigations have tried to conceptualize what kinds of autobiographical memories (AMs) feature in dreams. Furthermore there is conflicting evidence concerning the involvement of episodic memory within sleep and dreams, with some researchers arguing that dreaming and episodic memory are functionally dissociable, while others report memory sources of dreams as episodically and experientially rich in contextual detail. The present study (N=32) aimed to explore the memory sources of dreams by conceptualizing differences between episodic and autobio-

graphical incorporations. Dream and waking event diaries were completed for 14 days. Findings were largely similar to those from Fosse et al. (2003), whereby episodic memories rarely featured in dreams. However autobiographical sources featured much more frequently. These findings are discussed in relation to the functioning of the autobiographical and episodic memory systems over the course of the sleep-wake cycle, postulating how the incorporation of elements of AMs might reflect memory consolidation processes during sleep.

The Emotionality of Dream Memory Sources: Intensity and Valence Influences Likelihood of Incorporation

Caroline L Horton, Melissa D. Smith and Christina Proctor

Leeds, England

Emotional intensity improves recall of dreams and waking events. Furthermore dreams reflect emotional aspects of our waking lives and may depict underlying processes of emotion regulation and consolidation of emotional experiences. Two studies aimed to investigate whether the emotionality of waking experiences (autobiographical memories) influenced the likelihood of subsequent incorporation into dreams. In both cases dream and waking event diaries were kept and the memory sources and characteristics of dreams identified. Study 1 (N=42) demonstrated that positive events are more likely to feature in dreams than negatively valenced events. Study 2 (N=15) demonstrated that forthcoming (future) events were able to be incorporated into dreams, such that those higher in emotional intensity are more likely to feature.

These studies demonstrate that emotionality plays an important role in selecting what we dream about. Emotion may therefore act as a way of ordering our experiences by importance. As emotional memories are preferentially consolidated in sleep, particularly during REM, dreams may reflect some of the processes of memory consolidation. Findings are discussed in relation to underlying cognitive and physiological functions of emotion regulation and consolidation within sleep.

Exploring the Emotional Content in Dream Imagery

Robert J. Hoss

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Jung stated "the unconscious meaning of a conscious experience is revealed in dreams, appearing not as rational thought but as a symbolic image...an emotionally charged picture language." High activity in the limbic system and visual association cortex during REM may account for much of what Jung observed. Many researchers conclude that dreams "selectively process emotionally relevant memories" via cortical interplay with the limbic system (Nofzinger, Braun, Marquet). Hartmann contends that dream images are picture-metaphors which place the "feeling-state directly into an image."

Fritz Perls, co-founder of Gestalt Therapy perceived this as well as he asked clients to "become" and experience

their dream images, role-play them and express the emotions they contained. Exploring dreams in this fashion over the years, I discovered a small set of questions that have proven highly effective when guiding the dreamer through a role-play. The statements are designed to explore role identity, conflicts or impasses, and motivational factors. They are useful for researching imagery because they can be bundled into a standard 6 statement script.

The subject is asked to select a dream image to explore, typically one which draws their attention. They are asked to imagine they are that dream image, in the role it is playing in the dream. As the image they are then asked to finish the following six statements as the dream image might answer them:

- 1) "I am..."
- 2) "My purpose is....."
- 3) "What I like is....."
- 4) "What I dislike is....."
- 5) "What I fear most is....."
- 6) "What I desire most is....."

These emotional statements are then tested as to their relationship to a waking situation. The subject is asked if any of them sound like a way they feel, or a situation or conflict they are dealing with in my waking life. The results are highly positive, providing support for the Hartmann's hypothesis that dream images contain the "feeling-state" of the dreamer.

The following is an example. This woman who had recently divorced was left with emotional scars due to her attempts to be helpful and nurturing being often ignored and feeling she was taken for granted. She dreamed of trees with black things in them, "either birds or bats". I asked her what image drew her attention. She said "a lone bird's nest". I asked her to "become" the bird's nest and complete the six statements as the bird's nest would. She said: "I am a bird's nest, I am warm and enveloping; my purpose is to provide a safe landing spot; I like that I am soft and warm; what I dislike is getting crapped on; what I fear most is getting blown out of the tree; what I desire most is to be there and be strong when I am needed." Emotional statements relevant (as metaphors) to the life situation the subject was in are apparent – represented as the picture-metaphor of the bird's nest and connected to emotional memory associations contained within this picture-metaphor.

The Brain on Music

David Kahn

Boston, MA, USA

This presentation presents evidence from brain imaging studies of changes in the brain that occur in the REM stage of dreaming and similar changes that occur in the brains of jazz musicians when they are improvising on a jazz composition. In general, brain-imaging studies can reveal which areas of the brain are activated during the performance of specific tasks. In one such study, six highly skilled professional jazz musicians played on a piano keyboard in an fMRI machine. In this study they found that specific areas of the brain were activated during jazz improvisation and that specific areas were deactivated. The activation and deactivation were relative to levels when the musicians played a known jazz composition without improvising. Specifically, while

improvising relative to not improvising, there was deactivation in the dorsal lateral prefrontal cortex (DPLFC) and the lateral orbital frontal cortex (LOFC) while at the same time the medial prefrontal cortex ((MPFC) and frontal polar cortex (BA 10) were activated. This deactivation of the DLPFC and the LOFC makes sense if one notes that creative intuition, as may occur during jazz improvisation, operates when an attenuated DLPFC no longer regulates the contents of consciousness. This attenuation can allow unfiltered unconscious or random thoughts and sensations to emerge. It is intriguing to speculate that musical creativity may, in part, be due to the dissociation of activity in medial and lateral prefrontal cortices. This cerebral cortical pattern of activity during improvisation on a melody is similar to the pattern found when dreaming. This leads to the speculation that creativity in dreaming may also be due to the dissociation of activity in medial and lateral prefrontal cortices. This is because the lateral prefrontal cortices responsible for directed focused thought is attenuated while the freewheeling medial cortex is alive and well.

In another study that showed different results, concert pianists improvised on a given piece, were told to memorize their improvisation, and eventually to play the memorized improvisation. Unlike the results of the first study, here the DLPFC in the right hemisphere was found to continue to be active when the concert pianists improvised. The interpretation the authors gave for the activation of the DLPFC is that improvisation relies on the higher integrative mechanisms of the DLPFC. They argued that during the improvisation a whole set of freely selected modifications of the original melody must be temporally organized according to a musically meaningful overall plan. It must be noted, however, that the different results in the two studies may very well be due to how the studies were conducted. In the second study, brain image contrasts were designed to remove deactivations. On the other hand, the first study had the explicit goal of identifying relevant deactivations, and hence could record any deactivations that might occur as did occur in the DLPFC. A further difference is that the second study utilized conditions in which musical improvisations were generated and then subsequently reproduced by memory. The first study eliminated the impact that the process of memorizing might have on the subsequent improvisation.

In yet another study, it was found that simply imagining music in the absence of sound resulted in activation of the auditory cortex. How does the auditory cortex become active when there is no sound? The most likely explanation is that when imagining music, there is a reactivation of information that has been encoded in the auditory cortex. It is intriguing to ask, how do the visual and other areas become active in dreaming when there are no external sources present? In dreaming the likely explanation is that instantiation of dream imagery and affect are due to the reactivation of information that has been encoded in the visual and limbic areas.

Self-organization Combined with Preexisting Memories Produce the Stuff Dreams Are Made of

David Kahn

Boston, MA, USA

The overall intent of this presentation is to account for the unpredictable nature of dreams and their emotional relevance by reconciling a bottom up approach with a top down approach in dream creation. By bottom up we mean random neuronal activity that originates from brain stem structures. By top down processes we mean neuronal activity from cortical areas, e.g., frontal, temporal, parietal and occipital areas, and from sub cortical areas, e.g., limbic and paralimbic areas such as the amygdaloid complex.

To a large extent the mostly unpredictable content of a dream is accounted for by bottom up processes. To a large extent the relevance of dream content is accounted for by top down processes.

In general, content and feelings are based on expectations derived from previous experience that is stored in cortical and sub cortical networks. In dreaming, content and feelings are also based on previous experience but self-organizing processes in dreaming create novel neural patterns such that the partnership between top down, bottom up and on-going self-organizing neuronal processes makes dreaming unique. Dream images, thoughts and feelings are influenced not only by internal memories but also by entirely newly created and the largely unpredictable juxtaposition of dream characters, plots and places.

In brief, on-going brain stem, cortical and subcortical neuronal activity occurs throughout the brain independent of external stimuli during dreaming. This on-going neuronal activity occurring from bottom up, top down and on-going neuronal processes will self-organize into unique dream content that is more than the sum of its memories.

In addition to this theoretical analysis, data are also presented for the pervasiveness of emotions in dreams. Data come from studies on the self-reporting of feelings in dreams and from brain imaging studies. In the former, participants reported having feelings during the dream for the vast majority of characters that appeared in their dreams. For the latter, brain imaging studies have shown that limbic and paralimbic areas that are responsible for affect are strongly activated during rapid eye movement (REM) sleep. In brain imaging experiments carried out by Braun, et al., 1998, the results showed that there was, in fact, a disengagement of the extrastriate and paralimbic areas from prefrontal regions which could explain heightened emotionality and uncritical acceptance of bizarre dream content.

Terror After Combat: Identifying and Treating PTSD Nightmares in War Veterans

Stanley Krippner

San Francisco, CA, USA

Post-Traumatic Stress Disorder (PTSD) involves predisposing, activating, and maintaining factors. Predisposing factors often include childhood abuse or neglect and "thin" psychological "boundaries." In the case of combat veterans, the activating factor would be the traumatizing event or events,

such as witnessing the death of companions or civilians and participating in massacres that turn the event into a traumatic experience. Maintaining factors include withdrawal, relationship and work-related problems, and re-experiencing the traumatizing event in "flashbacks" and nightmares. Most psychotherapists assume that nightmares will abate once therapeutic intervention is effective, and they are usually correct in making this assumption. However, therapists with a background in dreamwork may prefer to focus on nightmares early in the therapeutic intervention. Indeed, a case can be made that nightmare reduction will generalize to other aspect of the veterans' behavior. Effective nightmare reduction programs include dream re-entry, reframing the nightmare, working with the nightmare's central image or personal myth, and learning lucid dream in order to change the dream while it is transpiring. These techniques may also be useful in working with men and women with PTSD whose traumatizing events have included rape, torture, motor vehicle accidents, or bullying.

Cognitive-Behavioral Self-Help Treatment for Nightmares

Jaap Lancee

Utrecht, The Netherlands

Introduction. Nightmares are a prevalent disorder leading to daily impairments. Several cognitive-behavioral techniques are effective in reducing nightmare frequency, but the therapeutic factor (e.g. cognitive restructuring, systematic desensitization) remains unclear. In a large scale study we compared the nightmare treatments imagery rehearsal therapy (IRT), exposure, and recording (keeping a diary) – in a self-help format – with a waiting-list. Moreover, in a second trial we expanded the IRT treatment with a sleep hygiene and lucid dreaming section.

Method. Participants were recruited through a Dutch nightmare website (www.nachtmerries.org). After completion of the baseline questionnaires, participants were randomly assigned to a condition, received a six-week self-help treatment (or were placed on the waiting-list), and filled out the post-treatment measurements 4 weeks, 16 week, and 42 after the end of treatment.

Results. At four-week follow-up compared to the waiting-list, IRT and exposure were effective in ameliorating nightmare frequency and distress, subjective sleep quality, anxiety (after imagery rehearsal), and depression (after exposure). Compared to recording, IRT reduced nightmare frequency while exposure reduced nightmare distress. The recording condition was more effective compared to the waiting-list in ameliorating nightmare frequency, nightmare distress, and subjective sleep quality. IRT had a more rapid reduction on the diary compared to exposure and recording. At 42-week follow-up, effects were almost completely sustained and still no differences were found between IRT and exposure. In the second trial we found that the sleep hygiene and lucid dreaming section seemed to deteriorate the effect.

Discussion. IRT and exposure appear equally effective in ameliorating nightmare complaints. Exposure to nightmare imagery may function as the crucial therapeutic factor; however, cognitive restructuring may be a useful addition

to increase immediate effects. These results suggest that nightmares should be targeted specifically and that an internet delivered self-help intervention seems to be a good first option in a stepped care model.

The Brain, Dreams, and Emotion: How the Anatomy of Emotions Supports a Therapeutic Role for Dreams

Jonathan Leonard

Sandwich, MA, USA

Many psychotherapists, dream experts, and others have long regarded at least some of our dreams as therapeutic. This presentation shows how past brain research by Antonio Damasio, Mark Solms, and others has managed to track our more prominent (REM) dreams back to their emotional roots within the brain. It then employs knowledge arising from this research to devise a reasonable theory accounting for dreams' therapeutic role.

In recent decades we have come to realize that emotions and thought are not isolated edifices within the brain. Rather, emotions and thought are tied together at least as intimately as the stripes on a barber pole.

The part of the brain largely responsible for this action is a substantial part of the prefrontal cortex. We have also found that when large white matter cables coming out of this emotion-mediating area are severed, something fascinating happens: dreaming, or at least REM dreaming, stops.

All this suggests a hypothetical reason why emotions are so important in our dreams. It's because they aren't just emotions. As our emerging understanding of the brain and a wide array of dream reports attest, we can reasonably assume that the emotions showing up in dreams don't work in isolation. Rather, these emotions work intimately with thought processes and resulting decisions about what sorts of dream images to summon, where our attention should be directed, what sort of emotional feedback is in order, and how the dream should continue to unfold. Indeed, if we carry this theory to its logical conclusion, we can observe a sort of dialogue between the thought-mediated emotion of the prefrontal lobes and the dream images and sensations summoned by the responding mechanisms of consciousness within the brain.

According to our theory, roused by such thought-mediated emotions, the images and sensations that constitute our dreams can influence these same emotions. Moreover, because they are broadcast widely throughout the brain, our dreams can influence a wide range of emotion centers and other brain processes in complex ways. Such a dynamic clearly supports long-standing theories developed by Ernest Hartmann and others who have voiced the opinion that dreams can be therapeutic because they help to form connections between towering emotions generated by brain centers like the amygdala and emotion-modulating thoughts and feelings elsewhere in the brain that can help to restore one's mental balance.

Do We Dream to Process Emotional Waking Experiences? : The Incorporation of Emotional Stimuli in Dreams

Josie Malinowski and Caroline Horton

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Some dream researchers theorize that one of the purposes of dreaming is for us to be able to process strong emotions encountered during our waking lives, as we sleep: to assimilate those emotions into the pool of knowledge and experiences stored in our brains, so that we can make sense of them, and be able to deal with them. Neuroscientific evidence further indicates that the REM brain is preferentially geared towards processing emotions. If this is so, it would be expected that waking experiences are more likely to appear in dreams if they are associated with strong emotions. 32 participants recorded daily diaries and dream diaries for two weeks, and rated the emotionality and stressfulness of those waking and dream experiences. It was found that waking experiences that were incorporated into a dream were significantly more emotional, but no more stressful, than waking experiences that were not incorporated into a dream. There was a trend for participants who experienced many highly emotional waking experiences to have a higher general waking-experience-to-dream incorporation rate. In addition, it was found that dreams are, in general, more emotional than waking experiences, and though this finding may be due to recall bias for dreams that are highly emotional, data suggests that this may not be the case. The evidence gathered provides support for the notion that, during REM sleep, the brain acts as a 'therapist', processing the emotional experiences we have encountered in our waking lives, to better enable us to deal with them the following day, and in the future. This will be discussed alongside alternate theories that may also account for the data, such as the memory consolidation argument that emotional memories provide more important information than neutral ones and so they are preferentially incorporated into dreams.

Language, dream, and cognition: on the linguistic aspects of dreaming

Marie-Hélène Maltais

Québec, Canada

This presentation deals with the question of the nature and functions of dreaming from a linguistic perspective. Our purpose is not to propose a linguistic model of dreaming, but rather to make observations and to raise questions about some of the linguistic aspects of the dreaming phenomenon in order to further the discussion in cognitive linguistics and psychology regarding the interactions between the dream and the language systems inside human cognition and life.

We will consider reflections in domains such as linguistics, psychology and semiotics, such as Jakobson's theory of the communicative functions of language, Vygotsky's point of view on the internalisation of language, and Chomsky's notions on linguistic competence and creativity, as well as concepts from recent theories in cognitive linguistics (e.g., metaphor theory, mental space theory, conceptual integration theory, Lexical Concepts and Linguistic Model

Theory) to look at how dream and language - which have been coined as "primary" and "secondary" processes in Freud's psychoanalysis - use thought mechanisms, both metaphorical and literal - to represent and express one's interpretation of reality.

The presentation includes:

1. Reflections on some of the characteristics of dream and language (e.g. recursivity).
2. Reflections of some of the dream and language functions (e.g. communicative and representational)
3. Reflections on language, dream and cognitive sciences.
4. A look at Freud's specimen dream Irma's injection as well as other dream samples collected from various dreamers from 2007-2011 to illustrate the concepts we will discuss.

Dream Journaling and Self-Awareness in Sport: A Qualitative Study

Jonathan Marquez and Alison Rhodius

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There are many varied perspectives and theories on dreams, and one cannot deny that they are an integral and important part in normal human functioning as the mind and body strive for a deeper connection (Carpinter, 1983; Freud, 1955; Morewedge & Notron, 2009; Revonsuo, 2000; Schredl & Erlacher, 2008). It can be argued that insight and self-awareness can be gained through the recording and reflection of one's dreams (Ball, 2003). Only recently has there been a focus on the "continuity hypothesis" within the athletic field on systematically recording dreams and how it affects an athlete's self-awareness in regards to sport performance (Hall, 1966; Carpinter, 1983). In this thesis study, dream journaling and its influence on an athlete's awareness, motivation, and anxiety were addressed. Seven endurance athletes were instructed to record their dreams for a month at a minimum of four times per week. They had to be concurrently competing or training in their particular sport throughout the duration of the study. They were assigned instructions on how to dream journal for the purpose of the study and to encourage dreaming: recording events of the day with an emphasis on sport training prior to going to sleep and recording dreams the subsequent morning with an emphasis on emotions, feelings, and other physiological connections. The first author researcher was not concerned with the content of the participants' dreams, but rather what they gained from recording and reflecting on that same content. Upon completion of the four week period, a 45 minute semi-structured interview was conducted to gain a comprehensive and thorough understanding of the experience of recording dreams in a sport context. An emphasis was placed on several types of descriptive experiences such as insight, perception, emotion, bodily awareness, and action. Results indicate that dream journaling generally decreased levels of anxiety and increased levels of motivation and self-awareness within the athlete's particular sport. All participants reported the task to be therapeutic in helping relieve feelings of anxiety and also aided in maintaining or increasing motivation to compete and train. Two participants specifically altered their training methods according to what was occurring in their dreams. One par-

ticipant reported a relief of their TMJ (Temporomandibular Joint Disorder) symptoms while recording and reflecting on their dreams. The possibilities of dream journaling and how it affects levels of self-awareness with other populations will be discussed. To clarify the exact factors which contributed to changing levels in self-awareness, anxiety, and motivation, it is suggested that dream analysis and longitudinal studies be conducted with different levels and types of athletes. In addition, options for its use in sport psychology practice will be explored. It is the aim of the researcher to increase attendees' knowledge about dream research, theories, and its application in the field of sport psychology for all audiences.

Cognitive Factors and Dream Content

Eva Murzyn

Dundee, Angus, UK

This talk is aimed as an overview of the different ways in which dream research has been linked with the wider field of cognition, and as an introduction to how cognitive preferences impact dream content. It has been proposed that dreaming plays a role in the support of our cognition through reflecting the underlying neurological memory consolidation processes, or as a way of rehearsing desired behaviours. Alternatively, dreams can be seen as a consequence and expression of cognitive abilities and preferences. This area has been thoroughly researched with a clear focus on how cognitive tendencies (such as boundary thickness, locus of control or creativity) have an impact on dream recall frequency and on appearance of special types of dreaming, such as lucid dreams. The influence of cognitive tendencies on the reported dream content and features, however, has been given far less attention. Recent research has suggested that visual imagery preferences are related to the visual features of dream reports, either through a genuine influence on dream content or through affecting how the dream is reported. These findings encourage further enquiry into other potential cognitive determinants of dreaming – especially considering their consequences for the methodology of dream research, particularly the Most Recent Dream approach to gathering dream reports. Finally, I will address the potential contributions of such cognitive dream research to the wider field of psychology.

Exploring Intimate Relationships with Dreams and Waking Life Discovery

Geoffrey S. Navara and Teresa L. DeCicco

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Researchers and many dreamers themselves believe that dreams contain important information; and, that this information can shed light on aspects of waking life (King & DeCicco, 2009). Twenty-seven undergraduate students (25 Females) in a fourth year university course on dreams and dreaming were asked to keep dream journals for a 12-week period. Using The Story Telling Method (STM) (DeCicco, 2007) the researchers were able to access participants' dreams/dream elements and consequent waking discovery.

Using both quantitative (e.g., cluster analysis) and qualitative methodologies (e.g., narrative analysis) 442 separate dreams were analyzed. When analyzed, distinctive patterns, or clusters, emerged between the various dream elements and subsequent waking discovery. Whether these clusters are meaningful and useful when considering waking life will also be discussed. This presentation is targeted at all audiences who are interested in increasing their knowledge about dream research and theories.

Lucid dream induction by visual and tactile stimulation

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Dream research has shown that external stimuli could be incorporated in the dream and furthermore influence the dream content (flashlights, Dement and Wolpert, 1958; mild pain stimuli, Nielsen et al., 1993; pressure cuff on one leg, Nielsen, 1993). If the dreamer recognises the external stimuli in the dream, lucidity can be induced in REM sleep (Hearne, 1983). By fast left-right-left-right eye movements, the sleeping subjects can indicate that they are lucid in their dreams. Those movements can be observed in the EOG as an objective measure of the lucid state (LaBerge, 1988). The present study used three different stimulation methods to induce lucid dreams during REM sleep.

Method. Three different experimental settings for LD induction were used, (1) tactile stimulation (vibration) at the wrist or ankle, (2) tactile stimulation (vibration) at the index finger and (3) visual stimulation (flashlight eyeglasses). If those stimuli were incorporated in the dream and the participants were aware of dreaming, they were asked to perform a previously given task (e.g. walk 10 steps), indicated by three consecutive left to right eye movements. By means of dream reports, information about dream content, emotions and incorporation of the stimuli were collected. Overall, 24 persons (12 women and 12 men) participated in the study. The mean age was 24.3 ± 1.8 yrs.

Results and discussion. Setting (1) resulted in 2 lucid dreams out of 30 collected dream reports. In 13 dreams (43.3%), the stimulation was incorporated. In setting (2), we collected 21 dream reports with no lucid dreams. In 9 dreams (42.9%), the stimulation was incorporated. Setting (3) led to 1 lucid dream among 18 reports. In 7 dreams (38.9%), the stimulation was incorporated. These findings suggest that LDs can be induced by tactile or visual stimulation. However, the frequencies of LDs obtained with the three reported methods were quite low, 6.7%, 0% and 5.6% respectively. Besides the low LD rate, in more than half of the cases the stimulation woke up the subject. Future studies should try to find more reliable ways to induce LDs with higher frequencies and fewer awakenings.

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An exploration into the dream content of women footballers compared to other women in the UK

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The continuity hypothesis of dreaming states that waking events, feelings and concerns are incorporated into an individual's dreams (Domhoff, 1996; Hall & Nordby, 1972). Previous research has shown that certain waking activities are incorporated into dreams more than others (Schredl & Hofmann, 2003). Further studies have shown that sport activities are incorporated more into individual's dreams who are engaged in sport than those who are not (Erlacher & Schredl, 2008). The present research aimed to explore the dreams of women footballers compared to the dream content of UK women and under the premise of the continuity hypothesis expected there to be differences due to waking activities. The UK women were used as a comparison group rather than Hall and Van de Castle (1966) as it was judged to be a more culturally appropriate group. In addition, individual percentages of categories for each social interaction were available for UK women to make further comparisons. Seventeen female footballers kept structured dream diaries (SDD; Parker, 2008) for one month in line with their menstrual period. Results produced 78 dreams for analysis and showed that the women footballers had more football and sport dreams when compared to Hall and Van de Castle (1966). There were several differences in dream content when compared to UK women, particularly in areas of male/female characters and social interactions relating to aggressions and sexualities. The final question on the SDD (Parker, 2008) asked individuals about any waking associations they had with their dreams, results found that 41% were able to identify waking associations which provided clear support for the continuity hypothesis. The concepts of aggression and sexuality emerged as two salient avenues for further research.

Duration of a complex motor task in lucid dreams in comparison to the waking state

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Lucid dreams are dreams in which dreamers – while dreaming – are aware that they are dreaming. As lucid dreamers have the opportunity to carry out actions deliberately, lucid dreaming can be used to improve motor skills by exercising in the dream state, similar to mental practice. Anecdotal accounts by athletes (e.g. Tholey & Utecht, 1997) as well as a quasi-experimental pilot study by Erlacher & Schredl (2010) support this approach. Given this application of lucid dreams, it is interesting to explore chronometrical features of motor activity in the dream state. This research question

is also relevant in the field of mental practice, which also refers to mentally simulated actions. Motor complexity is discussed to influence the duration of exercises performed both in dreams (Erlacher & Schredl, 2004) and in mental simulations (cf. Guillot & Collet, 2005). Lucid dreamers can signal from a dream by moving their eyes in a previously agreed upon pattern, which can be identified objectively in an electrooculogram. By means of these eye signals the duration of a task performed in a lucid dream can be determined and compared to waking performance. Previous studies using this design indicated that motor complexity might lead to enhanced durations in the dream state, but these findings, but only one complex task (squads; Erlacher & Schredl, 2004) had been used so far. In the study presented, the duration of a different complex motor task in the dream state was explored.

Methods. Twenty subjects learned a short gymnastic routine and were instructed to perform the exercise the same way in lucid dreams while being polysomnographically recorded in a sleep laboratory. In their lucid dreams subjects signalled at the beginnings and ends of their performances. The duration of the exercise while dreaming was determined by means of these signals. The data of eight subjects were included in the comparison of durations. The duration of the complex motor task was also compared to the duration of a simple motor task (walking) in the dream state (Erlacher, 2010), which was conducted equivalently. Furthermore, the coherence of vividness of movement imagery and the duration of dreaming performance was investigated, as well as the coherence of imagery and self-reported concordance of waking and dreaming performance.

Results and discussion. Subjects required significantly ($p = 0.036$) more time (about 23%) to perform the complex motor task while dreaming in comparison to wakefulness. There was no significant difference between durations of the simple and the complex motor task for dreaming performances, but the trend revealed a higher extension of dream state duration for the simple motor task. This indicates that motor activity itself and not increased complexity might lead to extended dreaming performances or else that the relation is more complex. Subjects with vivid movement imagery reported significantly higher concordance of dreaming and waking performances in comparison to subjects with poor imagery. Furthermore, subjects with vivid imagery or with high perceived concordance of performances required more time by trend for the complex motor task in their dreams.

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Mental abilities of dream characters – an Experimental Approach

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Nocturnal dreams can be considered as a simulation of the real world on a higher cognitive level. In recent years it becomes apparent that the sleeping brain is never inactive; rather specific brain regions are more or less activated throughout the night (Hobson & Pace-Schott, 2002). Within "lucid dreams" the dreamer is free to do whatever she or he wants. We did three experiments with dream characters. In Exp. 1 the aim was to test their skills in mental arithmetic according to a pilot study by Tholey (1985). When a dream character provides information to the dreamer, it is hard to guess where it comes from. Therefore the goal of exp. 2 and 3 was to determine whether dream characters can or cannot access the mental activity of the dreamer. Dream characters should guess numbers from 0 to 10 provided invisible to them by the dreamer.

Method. Lucid dreamers were recruited by an internet page (<http://klartraum.de>) and were able to do the experiments multiple times. In exp. 1, 13 participants (29 ± 10.15 years; 3w, 10m) asked 24 different dream characters to solve 50 quite simple mathematical problems. In Exp. 2, 15 participants (26.5 ± 10.2 years; 4w, 11m) provided 27 dream reports in which they asked random dream characters to guess a number of fingers they show with their hands a) behind their back and b) visible to them. In exp. 3, the setting was turned vice versa and 7 lucid dreamers (24 ± 10 years; 2f, 5m) guessed 17 random numbers written down by 12 different dream characters.

Results and Discussion. In exp. 1, 18 out of 50 answers were given correct. The most complex calculations that were solved: „ $9 \times 9 = 81$ “ and „ $30 - 5 = 25$ “. In exp. 2, 19 hidden guesses (66%) were correct. This was significantly more than the expected probability of 9% in real life (guess a random number from 0 to 10). Interestingly, nearly all dream characters who couldn't answer when fingers were showed to them, also failed when fingers were hidden. In Exp. 3 the correct number was guessed 10 times (71.4%). The results show that dream characters are able to solve arithmetic problems, but not to a degree we would expect from real individuals. Exp. 2 and 3 let one assume that this can be done by using a link between the mental activity of dreamer and dream character. By adding repeated measurements and splitting up the data into different dreamers, different dreams and different dream characters, we get inconsistent results in each factor (58.33% correct when the same dreamer, 71.43% correct when the same dream character). Therefore we conclude that neither the dreaming person, nor the dream itself or dream character are crucial for a right guess.

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Dreaming in Patients with Sleep Disorder

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The presence of a sleep disorder like insomnia, restless legs syndrome, sleep apnea syndrome has a strong effect on sleep physiology and the sleep profile. Interestingly, these effects of altered sleep physiology on the dreaming process have been addressed only by few studies. For example, dream recall frequency in insomnia patients is heightened in comparison to healthy controls, mainly due to the increased number of nocturnal awakenings.

Method. Overall, 3893 persons (1538 women, 2355 men) completed the dream questionnaire and the morning dream sheet. The mean age of the sample was 53.3 ± 15.4 years (range: 10 to 91 years). The participants were asked to complete a seven-point dream recall frequency scale and a eight-point nightmare frequency scale. After undisturbed nights in the sleep laboratory, the dream(s) of the last night should be recorded – if remembered. The diagnostic spectrum was as follows: Sleep-related breathing disorders (N = 2347), Restless legs syndrome / PLMD (N = 1085), Insomnia (N = 742), Narcolepsy (N = 67), Hypersomnia (N= 161), NREM parasomnias (N = 108), Depression (N = 432), with multiple diagnoses – if appropriate.

Results and Discussion. The results clearly indicate that the presence of a sleep disorder affects the dreaming process, e.g., narcoleptic patients reported higher dream recall and nightmare frequency. Disease-related dream content, e.g., breathing-related contents in patients with sleep apnea syndrome or leg movements in dreams of patients with restless legs syndrome was not found above chance level compared to healthy controls.

The Use of EEG Techniques to Enhance the Study of Dream Mentation

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- 1) Mental activity may be different during different states of sleep. REM sleep dreams may be different than Stage 2 dreams. While this has been debated, it has been shown that associations made while the brain is still wakening from REM sleep are secondary and more loosely connected than those seen when the individual is awake (Hobson, Stickgold).
- 2) Multiple electrode (qEEG) recording can be used to predict whether a subject will recall a dream or not. For example, DeGennaro has recently reported that higher frontal theta coupled with lower right hemisphere temporal/parietal alpha activity indicates a higher probability of dream recall when the subject is then awakened.
- 3) Sleep states and memory have been of recent interest. Sleep appears to be a time that favours consolidation of recently acquired material. While there is much to be done, it would seem that different sleep states are differentially important for different kinds of learning tasks. The role of dreams is just beginning to emerge and pre-sleep learning tasks may provide a method of inducing particular kinds of dreams. EEG would be required to wake the

subjects at the appropriate times.

- 4) Different kinds of tasks seem to require different kinds of sleep (SWS for declarative, Stage 2 for motor and REM for emotional tasks). Thus, after training on a particular task type, one might expect dream mentation related to the task acquired – especially during the most important state for the consolidation. Thus dreams about a declarative task would be most likely from SWS, less so from REM, and so on.
- 5) A little used method which appears to enhance memory is the cueing method which has been used for REM sleep (Smith). This method has also shown us that cueing enhances dream activity in terms of dream length and as well appears to influence dream content to correlate with the learned task. The cueing method appears to accelerate the dream process as well as the consolidation process and could be used to study learning induced dreams. While this has recently been done without cueing or EEG monitoring, the rate of correlated dream occurrence is much lower (Stickgold group).
- 6) Lucid dreaming has become of recent interest again. Early reports of qEEG and imaging suggest that the frontal regions of the brain, normally deactivated during dreaming, are somewhat more active when lucid dreaming is reported. This frontal activity is intermediate in level compared to non-lucid dreamers but not as high as that seen in fully awake individuals.
- 7) Sleep onset mental activity has been of recent interest. Hori (1993) has carefully divided the transition from waking to Stage 2 into 7 different EEG states. One study has examined the theta stage (Hori Stage 4) and found that mental activity is quite pronounced during this state. The mental activity during this stage has been of great interest to those studying the relation between dream onset imagery and memory consolidation. The other stages have not been explored.

The Effects of Early Morning Meditation and Dream Reliving: Results of a Pilot Study

G. Scott Sparrow

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Rumi once wrote, “What nine months does for the embryo, 40 early mornings will do for your growing awareness.” In a similar vein, the practice of middle-of-the-night meditation (MNM) was recommended by Edgar Cayce in one of his clairvoyant readings, as a way to experience “a peace you’re never known.” While Cayce made no reference to the impact of this practice on subsequent dreams, I engaged in an intensive practice of MNM—first as college students almost 40 years ago and continuously since then—and have discovered that the dreams that follow these meditation periods are often characterized by: greater dreamer reflectiveness and lucidity, the presence of Light, and encounters with embodiments of higher power.

Indeed, the publication of *Lucid Dreaming: Dawning of the Clear Light* in 1976, and two subsequent works on religious experience, were direct outgrowths of MNM—a practice that I believe has been the principal catalyst for my lucid dreams, experiences of light, and my encounters with embodiments of higher power. The addition of “dream reliving” (DR) to a

regimen of MNM seems to further enhance the dreamer’s ability to experience greater reflectivity, to confront recurrent problematic issues that have arisen in previous dreams, and then to experience light and ecstasy on the heels of profound conflict resolution. Dream reliving was employed in a dissertation study in 1983, and was found to enhance four dreamer development (Rossi, 1972) qualities as measured by an instrument (Sparrow, 1983) that was constructed for that study, the Dream Development Scale.

In my presentation, I will report the results of a recent pilot study conducted over the course of a month with 65 participants who provided baseline dreams and measures of well being for one week before engaging in MNM/DR for three weeks. Using the DDS, the dreams before and after MNM/DR on the same nights were compared, as well as dreams during the baseline weeks and treatment weeks. (Data analysis is underway.)

The Role of Disturbed Rapid Eye Movement Sleep in the Development of Posttraumatic Stress Disorder; Insights from Neuroimaging Studies

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Nightmares are one of the key symptoms of posttraumatic stress disorder (PTSD), a disorder that around 8-20% develop after experiencing a traumatic event. Although posttraumatic nightmares are very disturbing and often replications of the original traumatic event, they do not receive a main focus in the diagnosis and treatment of PTSD. Yet their role may be central to the development and persistence of PTSD, as specific nightmare treatment – whether pharmacological or cognitive-behavioral – ameliorates PTSD symptom severity. A role for nightmares and disturbed sleep in the extinction of conditioned fear (fear extinction) has been proposed (Levin and Nielsen, 2007; Germain et al., 2008) and fear extinction mechanisms are impaired in PTSD patients (Wessa and Flor, 2007; Milad et al., 2009). Interestingly, the brain regions that are critically involved in fear extinction and impaired fear extinction (Sehlmeyer et al., 2009; Milad et al., 2009) are also the brain regions that show increased activity during rapid eye movement (REM) sleep (Braun et al., 1997; Maquet et al., 1996). This points to overlap in the neural circuitry of fear extinction (consolidation) and REM sleep. In a series of studies that will be presented, functional magnetic resonance imaging (fMRI), electroencephalography (EEG) and skin conductance response (SCR) data were acquired to investigate the relationship between fear extinction consolidation and disturbed REM sleep. The results may provide a greater understanding of the development and persistence of PTSD and shed light on a possible function of REM sleep.

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11.00, $p<.05$) than ones after a night without a lucid dream. These preliminary findings suggest that lucid dreams and dream characters can contribute to problem solving when dealing with more creative tasks. Several methodological considerations were revealed that should be addressed in future studies.

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Creative problem solving in lucid dreams

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Throughout history many people found insights and clues to long-awaited answers while dreaming. It is estimated that about 8% of our dreams provide creative insights to our waking life problems (Schredl & Erlacher, 2007). The effectiveness of dream incubation techniques was also demonstrated in a few studies (e.g. Barrett, 1993; White & Taytroe, 2003). However none of research has yet investigated creative problem solving in lucid dreams. The present study explored the feasibility of such research. It was also hypothesised that dream characters might help the dreamer.

Method. Nine experienced lucid dreamers (4 males and 5 females; age 18-41 years, $M=26.2$) and nine non-lucid dreamers (control group; 3 males and 6 females; age 19-41 years, $M=26.9$) for ten consecutive days at 9 pm received a task and had either to solve a logical puzzle or to create a metaphor. Logical tasks were assessed for their correctness, while metaphors were ranked by two blinded judges accordingly to four criteria (originality, aptness, validity and "elegance"). Lucid dreamers were encouraged to find a knowledgeable-looking figure ('guru' or 'guide') in their lucid dreams and ask to solve the task, while the control group used a simple dream incubation technique.

Results and Discussion. Both groups performed similarly in response to the logical tasks (lucid dreamers 15.4% vs. controls 18.4% answers correct, ns). Dream 'guides' and all dream characters together provided fewer correct answers comparing with other answers of the lucid dreamers (9.1% vs. 17.9% and 11.8% vs. 22.2%, respectively), but differences were not significant. Interestingly, after a night with a lucid dream the lucid dreamers seemed to provide fewer correct answers than after a night without a lucid dream (8.3% vs. 26.6%), but differences again were not significant ($p=.180$). However the situation was rather different in response to the metaphor tasks. Metaphors provided by dream 'guides' seemed to be better ($M=4.00$ vs. 9.60, $p<.05$) and more valid ($M=6.40$ vs. 10.86, $p<.05$) than other answers of the lucid dreamers and metaphors provided by all dream characters together were also better ($M=4.88$ vs. 9.91, $p<.05$) than the rest of the answers. These tendencies were supported by a number of near-significant tendencies ($p<0.1$) on many other measures. The metaphors provided by the lucid dreamers after a night with a lucid dream, seemed also to be better ($M=6.86$ vs. 11.16, $p<.05$), more apt ($M=7.10$ vs. 10.58, $p<.05$), and more valid ($M=6.76$ vs.

The Space Time and Emotion (ST+E) Dream Theory

Sakis Totlis

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Fundamental energy. Human beings, as all living organisms, administer energy ceaselessly with whatever they do. Nothing at all happens without spending some energy; not even a dream. As a matter of fact, dreams happen automatically in sleep to spend and rid us of some frustrating energy dilemma of the day before. Energy administration is the common denominator behind the manifold workings of dreams, as it is behind all operations of our conscience in daytime and this is a fact far more important than any uninitiated mind may consider by first sight.

To begin with, we may suspect this truth by the insisting presence of intense emotions during dreams. An emotion literally is a very specific sum of energy stored in a certain part of our psyche. Plato first called this part "Thymikon," meaning this specific part of our psyche that deals with thymic charges, which might be emotions, hopes, wishes, feelings, etc, as it is mentioned by all serious Greek dictionaries in the entry "thymikon" or "thymoeides."

In a few words, to sum up the whole idea in less than 500 words I should say that in reality of the previous day of the dream a specific sensory composition (a picture) frustrates our psyche and traps in us a pending emotional charge. The dream uses the very same emotional energy of this pending emotion at night in order to energize from memory analogous spatiotemporally similar sensory components that form a spatiotemporally similar overall representational composition, which is the dream as we may remember it the next day. This spatiotemporally facsimile formation is the standard used by the dream in order to provide automatically a symbolical energy simile of a problematic yester event. Indeed, nothing happens without spending some energy and dreams happen in a precise way in order to spend some specific and annoying energy pending in us since yesterday, using memorial pictures from near or past events.

The highest target. For the functional psyche, the highest target in both waking reality and in the dream is to reestablish a lost relationship of zero energy difference between our functional psychic centers as well as between our psyche and surrounding energy. This is a target very hard for our conscience to be aware of. That's why it was so difficult to recognize and much more to appreciate the energy ad-

ministration as the main driving purpose of dreaming. The plain and obvious is always the hardest for our conscience to locate, because it takes them for granted. These are not targets of awareness. They are the reference point, the meter by which our conscience measures everything else. Zero is a non existing quantity and entity, which no one ever tries to understand or handle; it is always however the very useful and all important point of reference for all measurable quantities, (miles, kilos, decibels, etc.) all start to count from zero. Zero energy difference is always the highest target for our psyche, which we can accomplish directly by understanding and accepting.

RBD and dream content: Threatening dream content of PD patients with and without RBD

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REM sleep behaviour disorder (RBD) is believed to be characterized by acting out of dreams while sound asleep and unaware of one's surroundings (e.g., Schenk & Mahowald, 2002). Coinciding with the onset of RBD, the patients report experiencing increasingly wild and action-filled dreams which include elevated levels of aggression (e.g., Fantini et al., 2005; Schenk & Mahowald, 2002). Vivid, intense, action-filled, and violent dreams are often experienced as severe nightmares, and fear and anger are usually present during dreams of being chased or attacked by unfamiliar people, animals or insects (e.g., Schenk & Mahowald, 2002).

RBD behaviors seem to fully manifest in conjunction with intense action-filled dreams, although pleasant and funny dreams can also be enacted (Schenk & Mahowald, 2002). Apparent dream enacting behaviors (vocalizations, scenic behavior, violent movements) have been observed in majority of RBD patients (Schenck et al., 1993), and the explanation for taken actions in is of defence against attack (Olson et al., 2000). REM sleep behavior disorder has been reported with various neurodegenerative diseases, most frequently in disorders with Lewy body pathology (Boeve et al., 1998). RBD often precedes the onset of Parkinson's disease (Boeve et al. 1998, 2003; Olson et al., 2000; 1998Schenck et al., 1996), and the prevalence of RBD in PD patients is very high, between 50%-75% (Comella et al., 1993; Schenck et al., 1996). REM sleep is cholinergically modulated and correlates with decreased dopaminergic activity. In PD, symptoms are caused by the deterioration of dopaminergic neurons in the brainstem, and patients with RBD show decreased striatal presynaptic dopaminergic transporters (Eisensehr et al., 2000). Thus, REM sleep, PD and RBD are neurochemically linked, and RBD symptoms may reflect intensified REM sleep.

The Threat Simulation Theory (Revonsuo, 2000) is compatible with previous findings on dreams of RBD patients, and interprets these as resulting from intensified REM sleep and activation of the threat simulation mechanism. RBD patients report intense threat simulation dreams and acting out in defence against threat. In addition, it seems that the patients do not enact their normal and ordinary dreams, but RBD fully manifests in conjunction with intense, wild, action-filled threat simulation dreams (Schenk, 1993). Thus,

we hypothesized that RBD is a sign of an activated threat simulation system and that PD patients without RBD have less frequent and less intense threat simulation dreams as compared to patients with RBD. Second, we expected that the dream content of RBD patients is more emotionally more intense, and that the emotional tone is more negative. These hypotheses were tested in a group of six PD patients without and six PD patients diagnosed with RBD, who were monitored with video-polysomnography for two/three nights. Dream content was systematically sampled with NREM and REM sleep awakenings, and then analysed with the Dream Threat Scale (Revonsuo & Valli, 2000). The results of whether the threat content of dreams was different in RBD patients compared to non-RBD patients will be reported and discussed in this presentation.

Dream Reports of Congenitally Paraplegic and Deaf-Mute Persons

Ursula Voss

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Models of dream analysis either assume a continuum of waking and dreaming or the existence of two dissociated realities. Both approaches rely on different methodology. Whereas continuity models are based on content analysis, discontinuity models use a structural approach. In our study, we applied both methods to test specific hypotheses about continuity or discontinuity. We contrasted dream reports of congenitally deaf-mute and congenitally paraplegic individuals with those of non-handicapped controls. Continuity theory would predict that either the deficit itself or compensatory experiences would surface in the dream narrative. We found that dream form and content of sensorially limited persons was indifferent from those of non-handicapped controls. Surprisingly, perceptual representations, even of modalities not experienced during waking, were quite common in the dream reports of our handicapped subjects. Results are discussed with respect to feedforward mechanisms and protoconsciousness theory of dreaming.

Oneiric Activity in Anorexia

Marco Zanasi, Federica Testoni, Giovanna Paoletti, Alberto Siracusano

Rome, Italy

This work evaluated the structure of dreams in people affected by anorexia. The verbal reports of 252 anorexic patients were compared with 252 dream reports from a control group. In accordance with the Jungian conceptualization of dreams as texts, dream reports were assessed using textual analysis processing techniques. Significant differences were found in several measured parameters, such as Places, Context of the narration, Verb Tenses, Sequences, Speech, Characters, Emotivity and Semantic Fields. These data demonstrate that the dream reports of anorexic patients differ from those of the control group. It is thus possible that anorexia probably underlies changes in the oneiric production and dream reports. This work confirms the value of textual analysis in the study of oneiric material.

8. Clinical Topics

Teens' dreams: The Dreams of our Future

Sheila Benjamin

Windyville, Missouri, USA

There is a great Sphinx riddle: "What creature walks on all fours in the morning, two legs during the day, and three legs in the evening?" The answer is human man. As a human species there are many universal experiences that we have as we move through the stages of growth. One of these is our ability to experience in the inner chambers of our mind. We often call this journey dreaming.

The four stages of growth are infancy, adolescence, adulthood, and old age wisdom. In the stage of infancy, we are open to receive from all of our senses. The second stage of adolescence is the stage of experimentation. The third stage is adulthood, where we produce more than we consume, and the fourth stage is wisdom, where we pass on our teachings to those that will become teachers in the future.

In this paper on dreams the focus will be on the adolescent stage of growth. We will explore the similarities that all teenagers have as hormonal changes take place within the body and the brain. We will also relate this to the awakening of the Kundalini energy that occurs during this developmental stage. This energy is known as the creative energy, the healing energy, as well as the sexual energy. We will be researching and discovering the symbols that relate to the awakening of this ancient energy, known in the east as Kundalini. We will look at the messages within the dreams and discover how they may be related to the dreamer formulating an identity for the self, knowing that this stage of growth relates strongly to the question, "Who am I?" We will also be looking at how environmental, cultural, and emotional stimulation play a significant role in what the individual dreams. An example of this is that one teen, who has been raised in a spiritual community and exposed to a variety of spiritual teachings, may dream of receiving teaching from the Dalai Lama. Another adolescent who spends much of his time playing computer games and watching violence on television may have violent dreams or even nightmares. I have discovered the brilliance within the minds of these youth and have gained a great deal of respect for them. I have developed a curiosity as to what makes them tick. My research will involve lectures to a variety of teen groups and email correspondence with teens around the globe about their dreams. I hope this exchange will stimulate them to think deeply, and to become intrigued by the messages coming from their souls in their dreams.

Beyond Drug Use Dreams: Exploring Metaphors of Addiction in Non-Using Dreams

Barbara Bishop

Rancho Palos Verdes, California, USA

Although incorporating dream exploration into addiction treatment is not widespread, when it is used as part of an

addict's therapy, the focus has been on dreams which have drug use images in them (See Flowers and Zweben 1998, Naifah 1995 and Shoen 2009). Dreams with drug use images garner the attention of addicts and therapists for a possible relapse prognosis, with the result that other dreams that may be equally helpful in addressing addiction get overlooked. This presentation will look at several dreams from different addicts which contain metaphors about addiction, but no drug use images. I will argue that these dreams are as important in guiding the addict's recovery as dreams with literal images of drugs. Some are nightmarish, alerting the dreamer to the physical dangers the dreamer is (or was) engaged in; other dreams display the possible reasons that led a person to begin taking drugs obsessively. Dreams often show the social anxiety, childhood wounds and a sense of being uncomfortable in one's own skin that led to drug abuse and those same issues re-appear once the drug use stops. Dream exploration can aid the addict in addressing the problems that addictive drug use obscured. Dreams will also display the affect which drug use masked, and which still needs addressing. Flowers and Zweben (1998) claim that drug use dreams are "valuable clinical treatment resources," which my work with addicts has borne out. I will make a similar claim for dreams with metaphors other than drug use images. I will present recurring dream themes that show up repeatedly among addicts, as well as those that are unique to individual dreamers.

Discover the Transformative Effect of Working With Colours in Transpersonal Dream Work

Marlene Botha

London, United Kingdom

Marlene Botha undertook a study into the transformational effect of working with colours in dreams. We tend to see colours in dreams merely as part of the symbols represented in dreams. But what happens when we work with the colours in their own right? The talk will explore cases which illustrate the effectiveness of holding colours and their archetypal nature at the forefront of our consciousness whilst exploring dreams in dream work. The relevance of this work to overcoming the dreamer's resistance and facilitating a connection with the Self will be explored. It appears that working with dream colours in sequence has a balancing, grounding and purifying effect, which can lay the foundations for the dreamer's connection with their Essence. The process of working with colour encouraged the dreamers and gave them the inspiration and motivation to manifest these qualities in their lives. The study shows that working with colours in dreams can facilitate the client's connection with archetypal forces, thereby paving the way for the development of these qualities in the client. The research illustrates that work with colour has the effect of strengthening the individual's awareness of the ego-Self axis and the flow of transcendental energy through it.

What Happens When Choirs Dream Together? Orchestrating Dreaming in Groups

Barbara Condon, Tad Messenger, Jonathan Duerbeck and Laurie Biswell

Windyville, MO, USA

Sir Paul McCartney's story of how he awoke with the tune of what would become the most recorded song of all time – Yesterday – dancing through his mind is an experience shared by those who spend their days in musical pursuits. The effects of rhythm, meter, and melody on our ability to learn are being studied by neuroscientists. Metaphysicians ask, what is their impact on dreaming? Might a simple and economical cure for insomnia be a few repetitions of "Silent Night"? Can singing particular lyrics repeatedly link minds over time and space? What happens when choirs dream together? The coursework at the School of Metaphysics affords a unique control group for dream study. The dreams of spiritual devotees offer both qualitative and quantitative data reflecting humanity's potential. Each dreamer in this study practices daily disciplines in concentration, meditation, and visualization. Each is familiar with and use chanting to stimulate certain areas of the brain and produce specific states of consciousness. Each has varied musical experience, from novice to classically trained. Each is a dream scholar, familiar with incubation.

This paper is an interesting exploration on the influence of vibrational dreaming and how it affects waking experience. Twenty-one singers from seven states met once a month for four weekends to rehearse an hour musical program to be presented at the time of the Christmas holiday in the Peace Dome on the campus of the College of Metaphysics. In addition to learning music and lyrics, they studied the conceptual meaning of the songs and their arrangement through Mind Mapping, a way of organizing thinking for whole brain access. They recorded their dreams during this period and participated in dream incubations for enhancing their recall and performance.

What was discovered along the way will delight and surprise every dreamer. From dreams of pregnancy and giving birth to Jesus to choir practice in the inner levels of consciousness, these dreams illustrate connections between the waking and sleeping state. What began as a class in the metaphysical principles at work in music and performance art became the year's in-depth study on the impact daily practices in concentration and meditation combined with group interaction have on dreams.

Dreams: Rich Resources in Grief and Bereavement Counseling

Rita Dwyer

Vienna, MA, USA

When I left you, darling, you thought I was gone from you forever, or at least until you also passed over. But I was never so near to you as after I had, what you called, died. (W.T. Stead)

After the death of a loved one dreams reflect the emotional/psychological impact upon the dreamer and are excellent tools for pastoral counselors to move their clients forward

through grief and the bereavement processes. In my paper I will focus on dreams of the deceased.

The experiences of having dreams of those who have passed from this earthly existence are common and occur spontaneously across time and cultures. Through the several decades in which I have facilitated an ongoing dreamwork group in the Metropolitan Washington DC area and have been actively involved in the International Association for the Study of Dreams, (www.asdreams.org), I personally have heard or read countless dreams which incorporated persons no longer on this physical plane. These dreams may be triggered by a birthday, anniversary, holiday, chance meeting or experience which evokes a memory. Just a thought may be the catalyst needed to link soul to soul, or spirit to spirit.

Dreams of the deceased often reflect psychological issues, such as sorrow, blame and shame, unfinished business, loneliness, etc., and come in service of wholeness and healing, once the dream message is understood and acted upon, or a satisfactory resolution is achieved. This is an area in which pastoral counselors can be of great help if they do active dreamwork with their clients. Dr. Patricia Garfield's book, *The Dream Messenger*, written after the death of her beloved husband, offers examples of the content and timing of dreams during the bereavement process. For those who have not had training in dreamwork, a safe and effective focusing technique which greatly assists in understanding dreams can be found in *Dreams and Spiritual Growth* by Louis Savary, Patricia Berne and Strephon Kaplan-Williams.

Other dreams or experiences are quite different and seem to show that dreams can be a direct contact between souls in this earthly dimension and those in the place some call the Afterlife. These contacts have been labeled After Death Communications(ADCs) by some researchers who study consciousness survival as ongoing research projects, such IASD members Dr. Gillian Holloway and Dr. Ed Kellogg, as well as organizations such as the Rhine Research Institute and the Forever Family Foundation. ADCs sometimes bring information or advice to the dreamer that is comforting and in some cases, critical as in warning dreams. Robert Moss in his book *The Dreamer's Book of the Dead* lists thirteen reasons of how and why this might occur. Such dreams are also useful counseling tools, for they not only assist in the grieving process but also bring greater faith awareness to the dreamer and reduce the fear of death and dying, so prevalent within our current societal attitudes.

These topics will be enlarged upon, and a suggested book list and other handouts made available.

The Supervisory Aspects of the Dream

Marc Hebbrecht

Tongeren, Belgium

Some dreams fulfill a specific supervisory function for the therapist. They attract attention because of their clarity and the fact that they clearly address the professional functioning of the therapist. This may either be the therapist's or his patient's dream. The dream fulfills the role of messenger. What is most striking is that the dream has an effect on the therapist: he is shaken up, experiences an increase in "inner conviction," and is reminded of successful interventions of

his former supervisors. The dream appeals to the therapist's psychoanalytic duty: thanks to the dream, the importance of a stable therapeutic setting is understood in an intensively felt way. The dream clarifies the transference-countertransference process or it presents, as it were, a photographic summary of the psychoanalytic process. Lastly, the dream comments on the receptiveness and neutrality of the therapist. It makes clear which position the therapist needs to assume: intervening more actively, assuming a more expectant position, paying attention to the session climate, keeping the frame.

How to Overcome Nightmares: Lucid Dreaming - Cognition in Sleep (CIS), a Case Study

Brigitte Holzinger

Vienna, Austria

Fifteen subjects with recurrent nightmares completed the study. All of them were enrolled in an inpatient trauma-treatment-program for three months. In addition, they could also participate in a lucid dreaming course over a period of six weeks. The control group consisted of patients on waiting list. All patients were diagnosed with several mental disorders, often including drug or alcohol addiction. A training program addressing nightmares and how to overcome them was totally novel and was received gratefully by the patients and the colleagues in the hospital. The compliance of the patients in terms of group participation was surprising, the compliance in terms of filling out questionnaires however somewhat disappointing, but with a patient group described above, to be expected. Therefore, each session was recorded via audiotape. The background and reasons for traumatisation of several participants will be discussed. The content of the sessions will be described in detail. Our approach on nightmare treatment will also be described in detail. It consists of sleep and dream education, elements of Gestalt therapy, elements of hypnosis and lucid dreaming.

This presentation focuses however on one specific participant. Data and descriptions are anonymous and the subject has agreed to the publication of her biography and personal experiences. Her case is particularly interesting, besides several traumatizing events in her childhood, she lived through very difficult circumstances in her life, and finally suffered from a breakdown after an accident, from which she unfortunately was not really able to recover from up until now. We follow her development over the course of the study. We will discuss her dreams, her sleep patterns, her nightmares and her traumatisation. We will discuss several examples of how she turned nightmares into pleasant dreams or at least into non-nightmares by means of lucidity, showing the effect on lucid and prelucid dreams on the nightmares she was suffering from. The effect of each element of our treatment approach will thus be presented, explained and discussed.

"But You Have Taken My Dreams Away From Me"

Bart J. Koet

Soest, The Netherlands

When I started working as a prison chaplain in the Bijlmer prison, the biggest prison of Amsterdam, the second inmate who came to my room, was a man who killed his wife under quite sad circumstances. He came from somewhere in the region of the Mediterranean Sea. He told me his life story as an introduction to our pastoral relationship. At the end of the meeting he said: "But now, I want to tell you my dream". He added: "People in the west do not believe in dreams, but you are from the church and you believe (he actually meant you have to believe) in dreams". At that moment I realized that quite a lot of western religious ministers or counsellors think that dreams are something for the psychologists. Since Kant's ideas were known in the more rationalistic circles of the West people with visions rather belong in a clinic.

Except for having been a prison chaplain for more than fifteen years I am a biblical scholar too. When my inmate told about his dreams and referred to the reluctance of the West to deal with dream, I realized that if I am able to explain in a methodological way the old Wisdom of biblical literature I can also try, for example together with this inmate, to interpret his dream. Thus, from the first day of my work as prison chaplain I started to ask inmates about their dreams and in religious services in the prison I used biblical dream stories (even though religious services in a prison are often a bit noisy, during the dream stories they remained silent) and even have had dream groups with inmates.

The confinement of dreaming to a psychological or physiological realm is relatively recent. For most of our long history dreams often have been treated not merely as an internally-motivated phenomenon, but as stemming from the realm of divinity. In this lecture I want to share an example of how merely talking about dreams already could bring to light some interesting intercultural tensions. At the same time such a group-discussion could bring people from diverse cultures together; by just talking about their visions or dreams they could experience the extreme power of listening to dreams as food for thought, especially in such distressing situations as being in a prison. I did this in the context of the multicultural mini-society of the prison in Amsterdam, where I worked for many years.

Dreams in Pastoral Supervision

Jack Körver

Tilburg, The Netherlands

Primarily pastoral supervision is a reflective activity. Pastoral professionals (or students) reflect on their practical experience (1) to become a better professional, (2) to integrate thought, emotion, and behavior, and (3) to learn to learn. In the first instance, (pastoral) supervision seems to be predominantly a cognitive or intellectual activity. But supervision cannot do without the other dimensions of human existence: corporality and the senses, connectedness with others and other generations, altered states of consciousness, spirituality and religiosity. Like practical theology, pastoral supervision is by definition a heuristic and herme-

neutical enterprise. To a great extent, pastoral supervision has grown out the Clinical Pastoral Education. This worldwide movement originates from the initiatives of the American chaplain Anton Theophilus Boisen, back in the 1920's. For extended periods, he exposed theological students to what he called living human documents, to people suffering illness and crisis, especially in mental hospitals. His aim was to integrate head and heart, as a correction to the mainly cognitive studies of theology.

"The paradox of learning a really new competence is this: that a student cannot at first understand what he needs to learn, can learn it only by educating himself, and can educate himself only by beginning to do what he does not yet understand." This famous sentence of the philosopher Donald Schön is a second basic consideration for pastoral supervision. It draws attention to the importance of knowing-in-action (Schön), tacit knowledge (Polyani), negative capability (Keats), serendipity (Van Praag), and intuition (Jung), in opposition and addition to explicit knowledge. In pastoral supervision dreams can have an important significance and function. They support, intensify, and clarify the heuristic and hermeneutical process of supervision, and they draw attention to the intuitive knowledge and other dimensions of awareness, essential in the personal and professional learning process. In the light of the supervision process of one particular pastoral professional, I want to clarify the importance and significance of his many dreams in a time of crisis for his personal and professional development, for the heuristic and hermeneutical process of supervision, and for the growth of his trust in his intuitive knowledge.

Interpretation of Dreams: A Lacanian Approach

Filip Kovacevic

Kotor, Montenegro

Jacques Lacan was one of the most famous psychoanalysts after Freud. His ideas have transcended the confines of psychoanalytic practice and are now being applied to the study of cultural, social and political processes and phenomena.

In this paper, I will present and explain a Lacanian approach to the interpretation of dreams. I will examine Lacan's interpretation of two crucial dreams from Freud's classic work /*Interpretation of Dreams*/: Freud's own dream of Irma's injection and the dream of a Freud's patient known as the dream of a witty butcher's wife. I will show the importance of Lacan's conceptualization of the psyche as the structure containing the registers of the Imaginary, the Symbolic, and the Real for the interpretation of these dreams.

Furthermore, I will demonstrate the applicability of a Lacanian approach by interpreting several dreams important for the history of philosophy, such as Descartes' three dreams and the dreams of Nietzsche's Zarathustra.

The paper is intended for all audiences and its aim is to expand the number of theoretical approaches available in the field of dream interpretation.

Helpless Heroes: The Dreams of Men in the Shadow of Continuous Life-Threatening Missile Attacks

Tamar Kron and Or Har-Even

Jerusalem, Israel

Since September 2000 the town of Sderot, one kilometer away from the Gaza strip, has been under the terror of rocket attacks. The present study addresses both the unconscious and the conscious levels of reactions to traumatic situation in Sderot, using the instruments of dream diaries, interviews and self-report. The analysis relates to the S's conscious attitudes, as reflected in the interviews with them, and to their unconscious, as reflected in the dreams they dreamed over a month. The dreams submitted were analyzed according to the Jungian approach in the light of the information and associations presented by the subjects. Subjects were 18 men, ages 16-54 and 23 women ages 15-62. A total of 205 dreams were collected from them.

We looked for recurrent motives and archetypes relating to masculinity in the men's dreams and Animus figures in the women's dreams. The mirror image of the men's unconscious conception of themselves, as reflected in their dreams, is the women's unconscious conception of the figure of the man as reflected in their dreams. The archetype that appears more than any other male archetype in the men's dreams is that of the Hero's Journey, which symbolizes the individuation process.

The picture of the Hero's Journey that emerges in the men's dreams is one of a truncated journey, in which there is a departure, characterized by the effort to distance oneself and flee from the difficulties of daily life, and to enlist various helpers. The beginning and end of the journey are almost completely removed from the men's dreams, and none of them is a dream in which the full process is reflected.

Three stages appear in the subjects' dreams of the hero's journey: departure, appearance of a helper, and coping with obstacles. From the interviews it came out that life under the severe threat makes it difficult to plan things in advance – to begin and end processes. In parallel fashion, the psychic processes that are expressed in the dreams testify to a similar difficulty. The gaps between the anxiety and helplessness reflected in the dreams and the more coping attitude expressed in the interviews is explained by a compensation process going on in the unconscious.

The overall picture that emerges from the comparison between the men's dreams and the women's Animus dreams shows clear gaps, though they may not be conscious, between the conception of the men's roles and the essence of masculinity among the two groups. Whereas in many cases the men feel weak and incompetent in the situation, the women continue to expect that they should be strong, rescue them, and fulfill their masculine vocation as fathers and spouses. These gaps give a clear sense of the system of expectations with which the men must cope, which exert great internal and external pressure upon them.

Dialoguing With Dreams – A Phenomenological Case Study

Alja Lah

Dobrova, Slovenia

A phenomenological case study was conducted for the purpose of exploring and describing the experience of "What is it like to study your dreams?" The focus was on people that start to pay attention to their dreams, and what changes might they experience in their dreams, and waking life. The study included eight participants, which had not studied dreams before. Findings of the study were as follows.

Changes have appeared on several levels. Among others were: difference in quantity of dreams, dream content, and relation to dreams between three periods: (a) before the study when they weren't paying attention to dreams; (b) the first month of the study when they were only keeping a dream diary; (c) the last three months of the study when they were actively involved in their dreams. By paying more and more attention to their dreams, they responded in interesting ways and also their beliefs and interest in dreams have changed.

Before the study when they weren't paying attention to dreams, most of the participants' relation to dreams was neutral or slightly positive. Some thought that dreams have meaning and some thought they don't. Some of them liked their dreams and some didn't because most of the time their dreams weren't pleasant. After the first phase of the study when they were only keeping a dream diary, all of the participants' relation to dreams stayed the same, except two participants changes their feeling toward dreams. One of them thought that dreams were meaningless and boring while the other just wasn't as enthusiastic about them as before. For these two girls dreams lost their mysticism and magic. But after the second phase of the study, when they were actively involved in their dreams, they regained their enthusiasm over dreams. In fact dreams were a lot more important to them as they were before the study. Another two participants had a lot more positive relation to dreams in the end, while other four had the same neutral or slightly more positive relation than at the beginning. It seem that for all of these participants only writing a dream journal wasn't enough to gain something from dreams, they also needed to make sense out of them and link them to waking life. In many ways dreams became a bigger part of their life, and even after six months after the study they report they still remain so.

All of them gained something from the experience of studying their dreams. Mostly that was some kind of insight into their lives, their aspirations, dealing with problems, ways of thinking and how they perceive the world around them. Dreams were also a trigger for thinking about certain things that they wouldn't otherwise and made them change their perspective on some situations or problems in their lives. In some cases dreams proved helpful. They had a direct effect on their waking lives. For example some participants made choices and actions according to what they dreamed. Some of them said they were going to continue working with their dreams because they enrich their lives. One participant said it was just like gaining a new hobby. A lot of times participant were learning things about people that were important to them and their relationships. In four cases this induced discourse and even improved their relationships.

The findings of this study reflect ideas in historical and cultural literature about dreams and dreaming and meet the study's primary purpose of answering the research question "What is it like to study your dreams?" and thereby elucidate this particular lived experience.

Exploring Dreams in the Psychosynthesis Context

Catherine Ann Lombard

Gronau, Germany

The aim of psychosynthesis psychology, as defined by its founder Roberto Assagioli, M.D., is to synthesize all aspects of the human personality, to fully express oneself, and live creatively in relationship with others. Psychosynthesis also works with the will, enabling free choice and compassionate action in the world. Even though psychosynthesis is a form of transpersonal psychology, Assagioli wrote little about dreams. Despite being a student of Freud's and colleague of Jung's, he felt that dreams more often reveal only a partial aspect of the human personality and that only part of the unconscious is able, or willing, to express itself through dreaming. In fact, the interpretation of dreams in a psychosynthesis context relies on a full investigation of the energetic forces in the dreamer, her environment, and the topology of her inner world that birthed the dream.

One aspect of psychosynthesis is the fact that we all have multiple subpersonalities that help us to function in the world. In general, as long as we are not aware of our subpersonalities we tend to identify with whatever has the greatest pull on our consciousness—that is, whatever we perceive as most interesting and central to our lives at that moment. We also have subpersonalities that might be operating without our conscious choice. Psychosynthesis is about becoming aware of these different aspects of our personality, synthesizing them and freely choosing the most appropriate action to take at any single moment.

Inner conflict often occurs when people are mainly identified with one role, or when two or more subpersonalities are in conflict within a single individual. Often, such inner conflicts between subpersonalities appear in the dream world. Once we understand the needs of our subpersonalities, we can transform conflict by fulfilling their needs in objective and creative ways.

Psychosynthesis psychology is also one of the few psychologies today that contain the notion of a Higher Self or soul. Roberto Assagioli assumed that most of us, at sometime in our lives, will search for meaning through in the context of the soul and answer the call of the Self to discover true meaning in our lives. The appearance and call of the Self can occur in the dream state in some form.

This presentation is for all audiences who are interested in an introduction to psychosynthesis and Assagioli's model of the human personality and how dreams fit into this framework. I then explore when dreams occur during the psychosynthesis process and how they reveal the dreamer's energetic forces, environment, and inner life. This discussion is based both on client work and my personal journey towards synthesis. Finally, I present some techniques used to further explore dreams within the psychosynthesis counseling context. This presentation aims to increase personal self-awareness, introduce the audience's to psychosyn-

thesis and offer techniques for exploring dreams in clinical practice.

Dreams in Everyday Pastoral Care

Wim Reedijk

Nieuwegein, The Netherlands

Sharing dreams in the communication with academically trained Dutch pastors, is still far from normal. The general picture is that, up till now, cultural assumptions about the insignificance of dreams, fear of the unknown, and taking the pastoral profession as not rightly equipped as such, prevent most Dutch professionals in pastoral care to take dream work into consideration. More so, one will not even think about taking steps in acquiring expertise for that matter. Experience shows, however, that as long as the pastor is reluctant in taking dreams serious, the pastoral working space is also unnecessarily diminished.

This presentation considers dreams as a tool for pastoral clients to reveal oneself, often in a veiled way, without being overtly judged. Pastoral Care takes its starting-point precisely from the same assumption that people should be free to open up without being afraid of being turned down. Once courage has been found to take up the issue, one is surprised how willing, in general, people are to share their dreams. Even if one thinks twice about interpreting, one can nevertheless experience the wealth of raw material about which one can talk and ruminante. On top of that, working out dreams enhances dream production both within the dreamer and in the pastor. As a practical result one can often see, that the subjects of pastoral talks get broadened and deepened into fields that beforehand were rarely touched upon. Also the image people have of their pastor gets changed significantly, once people know they can safely and openly divulge their most intimate dreams to him.

The presentation shows in the first place how Pastoral Care could be seriously refreshing once dreams are given space to be there.

In the second place, an answer is given in how dreams can be used for furthering insights. Both Freud's and Jung's assumptions are, in their own right, fully recognised as important ways of dealing with dreams. Some examples, taken from everyday pastoral talks, are used to show how both schools of interpretations can further the understanding of ourselves and the way we respond to our deepest calling. Dreams work as a means to sharpen one's senses for what is really important. They reveal, at the same time, also shortcomings or weaknesses that are worthy to turn to good account.

Thirdly, pastors are given an important tool to appreciate the fact that dreams are ways the Spirit works within us, even during our sleep. Working with dreams can make us more aware of the hidden ways God's Spirit works in our lives.

The Meaning of Loving and Sexual Scenarios in Dreams

Christiane Riedel

Saint Germain en Laye, France

Presenting a well illustrated conference, Christiane Riedel breaks away from traditional psychoanalytical dream interpretation. With a new anthropological approach, she studies in a natural and fresh way sexual scenarios in dreams. First of all she observes the sex morphology of man and woman and explains the general symbolic meaning of this difference: the man representing the creative dynamism affirming itself in the external conscious world, whereas a woman represents receptivity, welcoming the manifestations coming from the unconscious inner world. This basic meaning established, it is necessary to discover what the individual dream figure means for each dreamer. This is made possible thanks to Gayle Delaney's "dream interview technique."

1 Christiane Riedel, deciphering a dream, makes then the demonstration of how to work with this method. Besides, she explains two other keys also revealing the personal meaning of the dream image.

#2) The "puns" or play on words.

#3) The feelings during the dream indicate the dream's advise about the scenario.

Then Christiane Riedel observes what is done with the dream partner. She enumerates many types of human sexual interactions including those usually considered embarrassing, corroborating her explanations with vivid, humorous dream examples. Starting with different loving scenarios without physical contact, she explains thereafter the meaning of close contacts and caresses: kissing, caressing the whole body, the genitals, practicing cunnilingus or fellatio and love making. She will also look at the ever surprising scenario of the dreamer making love with a celebrity. She will illustrate this topic with a wonderful recent dream in which the dreamer is making love to the First Lady of France, Carla Bruni with the permission of her husband, President Nicolas Sarkozy.

Also using current dreams, she reviews traditionally ignominious scenarios and explains the symbolic significance of love making with a same sex partner, with an animal or with a child. She dares to study the scenarios of abuse, especially by the father, of incest with the mother and explains their meaning. She emphasizes the metaphorical meaning of these dreams and rejects the Freudian dogma of the Oedipus complex, giving as a famous example Julius Cesar's dream, in which he abuses his mother. She concludes with a precise analysis of two beautiful dreams, one of a man, the other of a woman, each clearly explaining the meaning of the man and the woman in the psyche. These interior images represent divine forces yearning to be integrated in human daily life. The individual can accept or reject them; his choice will determine whether he lives in conflict or harmony. Christiane Riedel demonstrates that dreams of sexual relations don't speak about carnal experiences in the outside world. On the contrary they describe inner processes, showing the way to conciliate inner aspects of the psyche. With these sex and love scenarios the dreams describe the process C.G. Jung called "The Mystery of Conjunction". It is the passionate, painful and glorious adventure of the soul encountering her Divine Husband in the inner Nuptials.

My First Recorded Dream: A Lifetime Search for Christine Granville

Carol D. Warner

Tucson, AZ, USA

When the author returned home from her around the world trip at age 21, and her beloved grandmother fell ill with a stroke, she served as the night nurse. During this time, she decided to begin a dream journal. Her initial dream challenged her belief systems, as well as offering a powerful synchronicity that definitely got her attention. Over the 37 years since that time, the author has been on an active search for understanding of the purpose behind the dream, which told her she was heavily involved in the Resistance in southern France during the end of World War II. Though she did not believe in reincarnation when she had the dream, at the urging of friends with dream and spiritual understanding, Ms. Warner began research to help understand the meaning of the dream, and to learn more about Christine Granville, the subject of the dream, who was said to be Ms. Warner's most recent past life. A series of dreams that followed encouraged the search, and opened up a world of spiritual understanding. It is not necessary to have a belief in reincarnation to appreciate the unfolding of the story, and how the many synchronicities helped inform the current life. There have been times when the material has faded into the background, but different cycles in Ms. Warner's life have brought new understandings of the richness and importance of the material, not just for her personal life but also for the parallel world situation in which we find ourselves now. Though the personalities were very different, there has been a shared passion and sense of purpose between Christine and Carol that has not always been easy to define. The paper goes in detail into the development of ideas and connections between the two, and how knowing about Christine (regardless of belief in past lives) has helped shape a world view.

The Use of Dreams in Contemporary Jungian Psychotherapy

Laurens Wolters

Nijmegen, The Netherlands

This short presentation gives an overview of the dream methods used by contemporary Jungian therapist in the Netherlands. It shows how association methods are used in the analytical psychotherapie and how causal and final perspective on the dream and the therapeutic processes are integrated. In the modern use of Jungian psychotherapy Jungian and Freudian perspectives are more integrated than in the time of Jung and Freud themselves. The dream gives symbols that are both associated with long lost material (Freud) but also gives, at the same time, archetypal material for integration processes in the future (Jung). Both personal associations and archetypal associations are to be integrated in the dreamwork methods. The use of different views altogether in an integral approach gives more possibilities and plays an important part in the stimulation of the individuation process of the client. Opposite properties of several dream symbols are to be integrated and asks for

an integral vision of the therapist. There is not one best way to explain and work with the dream, but all dream methods are important in this integral view and this stimulates the process of integration and individuation of the client.

Alchemy and the Archetype of Black Light in Lucid Dreaming

Mary Ziemer

London, United Kingdom

Of visionary and psycho-spiritually transformative lucid dreams, Stephen LaBerge* has observed: 'To go beyond the ego's model of the world, the lucid dreamer must relinquish control of the dream—surrender—to something beyond the ego.' Alchemical and lucid dream images suggest that surrender to something beyond the ego is experienced through the archetype of Black Light. In lucid dreams, surrender and the Black Light are entwined. As Lao Tzu observes: 'Seeing into darkness is clarity. Knowing how to yield is strength....' Receptive lucid dreaming develops such capacities in waking and dreaming consciousness. Carl Jung has claimed that 'The dream is a little hidden door in the innermost and most secret recesses of the soul, opening into that cosmic night....' Alchemical emblems indicate that lucidity opens this "hidden" door to a dimension of consciousness in which a transformative encounter with the archetype of Black Light plays a key role. Jung's words echo those of Lao Tzu: 'Darkness within Darkness, the gateway to all understanding.' This presentation explores the relationship between alchemy and the path of surrender in lucid dreaming illustrated in a multi-culture selection of alchemical and lucid dream images through which the Black Light shines. * LaBerge, S. (2004, 2009) *Lucid Dreaming: A Concise Guide to Awakening in Your Dreams and in Your Life*. P. 65 Sounds True, Inc.: Boulder Colorado

9. Posters/Hot-off-the-Press

Luca: A Case Report

Manlio Caporali, Zanasi M., Cortecchioni T., Ribolsi M., Magazzino A.M., Vagena M., Siracusano A.

Rome, Italy

Luca is a 19 years old boy, eldest of two siblings. The onset of psychiatric symptoms occurred about a year ago with the outbreak of voices sometimes mystical, sometimes sexual and persecutory, accompanied by persecutory anxiety linked to fear of being killed by his father. Admitted to the C.O.U. of Psychiatry, at the University of Rome "Tor Vergata", was diagnosed with paranoid schizophrenia. The patient was treated with a therapy of typical and atypical neuroleptics. On March-April 2009 he was included in the theatrical laboratory of the Department of Rehabilitation. The inclusion in this project provided excellent results: he fit well in the group and played in public in a theatrical performance entitled: "Non di solo lutto" (Not only mourning).

In early September he resumed his studies. On November 2009, during the psychiatric examination, Luca confessed to experience an exacerbation of symptoms, but seemed to have gained confidence in the treatment plan, showing critic of voices and persecutory themes. He went on holiday with his father's friends with whom he established a continuing relationship of exchange and began planning to travel in Italy and abroad. Dreams played by the patient were collected and interpreted during the theatrical experience. Analyzing the content of dreams we may realize the effectiveness of theater-rehabilitation evoking, expressing and working through the emotions of patients, verbal communication and body. Luca is currently working on a new rehabilitation program playing the role of protagonist in the new theatrical performance entitled: "L'amore delle tre melarance" (The love for three oranges). He proves to be at ease in the middle of the theater scene, achieving a good control of symptoms of psychomotor sphere and enhancing his social relationships.

Content and Discovery in the Dreams of Canadian Male University Students

Allyson Dale, Teresa L. DeCicco and Geoff Navara

Oshawa, Ontario, Canada

This study extended previous research by exploring Canadian male university student since only the dreams of females had been previously assessed. Dream content was scored utilizing the Hall and Van de Castle guidelines for content analysis and for discovery passages, which was assessed via The Storytelling Method of dream interpretation. Thirty-nine male student dreams were examined. Content categories, discovery categories, and content and discovery categories together were analyzed for significant relationships. Regression analyses predicting discovery categories from dream content were also conducted. Findings were representative of the sample, support the continuity hypothesis, and were consistent with previous research on the dreams of males and students with some notable exceptions. The predictive value of dreams is evident from the results of the regression analyses. Significant correlations were found among content and discovery categories and the predictions. Limitations and directions for future research are discussed.

The 2A Method of Dream Interpretation

Teresa L. DeCicco, Anthony Murkar and Danielle Sage

Oshawa, Ontario, Canada

Both word association and amplification have been known to be powerful elements in psychology (DeCicco, 2007, Freud, 1900) for delving into the unconscious processes of the mind. Word association alone has been found to be a useful and practical tool when incorporated into dream interpretation (DeCicco, 2007; 2009). A further development of this process was to include both word association and amplification, which lends itself to an expanded and more complicated method of interpretation. The method was coined "The 2A Method". It has been found that individuals

who use this method are able to access emotions that are embedded in the dream imagery and find meaning in their dreams (DeCicco, 2007).

Two studies which tested the validity and the reliability of the model will be presented. Data illustrating that the method yields significant meaning for the dreamer will be presented. Furthermore, meaning from the dream is valid in that the method was also tested with a neutral passage rather than a dream. Also, each step in the interpretation method was tested, which illustrates that the amplification stage adds to the meaning, above the association stage alone. Regression analyses are presented and results from a control design study will also be presented.

Furthermore, a psychophysiological model will be presented which suggests an explanation for the effectiveness of The 2A Method (Barcaro, 2005). This study implies that the 2A Method is a valid and reliable method for applied practice and for use by the general public.

Dream Interpretation with Meditative Dream Re-Entry

Teresa L. DeCicco

Oshawa, Ontario, Canada

Meditation has long been known as an effective tool for decreasing the stress response and for providing increased emotional balance (Cunningham, 1999). Meditation has become a more popular practice in North America over the last 10 years and is now being implemented into a wide variety of health-care practices in hospitals, clinics, and treatment programs (Cunningham, 1999). Though it has also been used as a form of dream interpretation, very little empirical evidence exists showing the possible effectiveness of the method for dreams. Also, to date, no established protocol for using meditation in a formal psychological practice for dreams has been detailed, documented, or tested. The current study will present 3 studies ($N_1=50$, $N_2=26$, $N_3=46$) that explored meditation and visual imagery as a form of dream interpretation. Firstly, the protocol for the method will be fully explained. Secondly, cautions and protocol procedures will be explained in terms of using the method for both clinical and non-clinical groups. Thirdly, data will be presented which illustrates: 1) the effectiveness of the method, 2) comparisons to waking day measures with and without the method and 3) results that were yielded when the method was compared to a control design. It appears that Meditative Dream Re-Entry is a useful tool for dream interpretation. However, several cautions are proposed and a protocol is suggested which makes the method easy to implement by clinicians and health care practitioners. Implications for the method are proposed in light of possible limitations and appropriate groups for the method.

A Psychophysiological Model Explaining the Effectiveness of The Storytelling Method

Teresa L. DeCicco, U. Barcaro, and O. Salvetti

Oshawa, Ontario, Canada

The Storytelling Method of Dream Interpretation has been found to be a useful tool in clinical and applied practice (DeCicco, 2009; DeCicco & Higgins, 2009; DeCicco, Lyons, Panier, Wright, & Clark, 2010) and also, for use by the general public (Clarke, DeCicco & Navara, 2010; DeCicco, 2007; 2009). The method is brief, easy to use, practical, and easy for clinicians to teach and implement (DeCicco, 2007). The method has been found to be reliable and valid while yielding a meaningful dream interpretation at least 80% of the time (DeCicco, 2007). Research attempting to understand and explain the effectiveness of this method has been undertaken. One explanation that has been proposed is a psychophysiological model (Barcaro, DeCicco & Salvetti, 2011) which builds on previous dream building models (Barcaro et al., 2005). The model depicts two subsystems of the dream builder which include the associative and metaphorical systems of dreaming which connect to both the brain state and the dream experience. The model then adds the dream interpretation stage, which connects the dream report and the meaning of the interpretation to the model. Finally, the model is able to explain how a dream report and interpretation via The Storytelling Method can connect the new narrative to associations, metaphors, the brain state, and the dream experience itself. The model builds on a dream model proposed in the previous literature by Barcaro et al., in 2005 and lends itself to a powerful explanation of The Storytelling Method's reliability and validity. Several examples of dreams and how they can fit the model will be demonstrated. It can be shown that dream reports and dream interpretation via The Storytelling Method can be explained by the model in terms of all functions of dream building; brain activity, the dream experience, associative links, and metaphorical dream images.

Efficacy of interventions aiming to reduce frequency and distress associated with chronic nightmares: A meta-analysis

Kathrin Hansen, V. Höfling, and R. Steil

Frankfurt, Germany

Introduction: Chronic nightmares are a prevalent problem, affecting about 5% of the general population. Imagery rehearsal therapy (IRT) is a cognitive-behavioural treatment of chronic nightmares in which patients first write down their nightmare, then learn to change images of their nightmares and finally visualize the new set of images. Other treatments of chronic nightmares use exposure techniques.

Objective: The aim of our research is to investigate the efficacy and effect sizes of treatments aiming to reduce frequency and distress associated with chronic nightmares.

Method: We carry out a meta-analysis and we will give a comprehensive research overview. We conducted a literature overview, using the search engines PUBMED, PSYCHINFO and PSYCHARTICLES, using the keywords "nightmares"/"nightmare"; "bad / distressing dreams";

"treatment"/ "intervention"/ "therapy"; and "imagery rehearsal therapy." Included will be 18 published controlled randomized studies, as well as two non-randomized studies. Nine universities and their research groups were contacted for unpublished studies. One unpublished article has also been included.

Results: We investigated pre-post effect sizes. Hedge's g was calculated, using the pooled standard deviations from baseline, post and follow-up (FU) data for different outcome measures like nightmare frequency, nights per week with nightmares, sleep quality, depression, anxiety, PTSD-severity and distress. Hedge's g for nightmare frequency was $g=.62$ at post and $g=.89$ at follow-up. Post-hoc moderator analyses were calculated. Also an analysis of publication bias was carried out.

Discussion and Conclusion: The implications of the results of the meta-analysis will be discussed.

The Social Life of Dreams. Thousand Years of Negotiated Meanings in Iceland

Adrienne Heijnen

Århus V, Denmark

Thousand years of Negotiated Meaning in Iceland is the first work that explores how dreams, remembered upon awakening, are turned into social action in a modern European society. In Iceland, while some dreams are dismissed as insignificant, others are considered momentous, and the wide distribution and importance of the sharing of dreams makes it clear that dreaming is a social, rather than a personal experience. This book provides rich ethnographic examples of the ways in which many Icelanders see their dreams as legitimate sources of knowledge and act upon them. Not only are children often named after a deceased family member or friend who appears in the pregnant mother's dream; dreams are also used to handle personal crises or to argue against Iceland's membership in the European Union. Supported by illuminating examples from the Icelandic Sagas and other historical sources, laid down in manuscripts since the 12th century, the book argues that the social meaning ascribed to the Icelandic dream has been a continuous part of Icelandic everyday life for a thousand years, and is still being adapted to new contexts.

Age differences in Attitudes Toward Dreams

Malgorzata Holda and Barbara Szmigelska

Krakow, Poland

Dreams often play a significant role in individuals' lives: they arouse fear or amusement, they are shared and discussed, and many people use them as guidelines in everyday life, believing that dreams are messages from gods or ancestors. At the same time, many people deny the importance of dreams, considering them only as a series of random arousal in the brain. Significant individual differences in attitudes toward dreams can therefore be observed. The main goal of the present study was to investigate age-related differences in attitudes toward dreams. The sample consisted of 613 participants aged 14-50; 296 women and 317 men. In order

to measure attitudes toward dreams, a 56-item self-report Attitude toward Dreams Scale (ADS) was used, developed on the basis on authors' own model of the attitude toward dreams (Cronbach's alpha for the ADS amounted to .96 and the correlation coefficient for the retest was .91; the questionnaire measures three aspects of attitude toward dreams: generalized attitude, metaphysical attitude, and psychological attitude). In order to control the effect of dream recall frequency on age differences in attitudes toward dreams, participants completed also DRF scale. Results will be presented and discussed considering age and gender differences in dream recall frequency as well as gender differences in attitudes toward dreams.

Dream Recall as a Function of Keeping a Dream Diary

Małgorzata Holda and Barbara Szmigierska

Krakow, Poland

Results of previous research on dream recall indicate that after keeping a dream diary dream recall frequency (DRF) increases in low and medium dream recallers but decreases in high dream recallers. The question arises about possible determinants of this relationship. According to the hypothesis of Beaulieu-Prevost & Zadra (2005), estimated DRF can be biased by attitude toward dreams – this variable correlated positively with systematic tendency to overestimate or underestimate DRF. The main goal of the present study was twofold. First, it was intended to explore the intercorrelation between questionnaire (estimated retrospectively) and diary measures of dream recall frequency. Secondly, its purpose was to investigate if the increase or decrease in DRF after keeping the dream diary can be explained with the bias in people's retrospective estimate of their DRF, which is related to their attitudes toward dreams.

Seventy participants took part in the study. Dream recall frequency was evaluated by two methods: dream diary (kept for two weeks) and the two-item self-report questionnaire (correlation coefficients amounted to .74 for the two items and .82 for the test-retest). The questionnaire was administered twice – before and after two weeks during which the participants kept the diary. In order to measure attitudes toward dreams, a 56-item self-report Attitude toward Dreams Scale (ADS) was used (Cronbach's alpha for the ADS amounted to .96 and the correlation coefficient for the retest was .91; the questionnaire measures three aspects of attitude toward dreams: generalized attitude, metaphysical attitude, and psychological attitude). The results indicate only moderate correlation between estimated and diary DRF and considerable differences in the DRF estimate before and after keeping the dream diary. Moreover, only estimated DRF correlated with attitude toward dreams, while diary DRF did not, which seems to confirm the hypothesis that attitude toward dreams might influence the subjective estimate of DRF.

Children's Dreams Content Analysis

Lucie Kráčmarová and Alena Plháková

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There is no research in the Czech Republic that would be oriented on children's dreams. This area is, however, very interesting as well as dreams of adults. Thus this study is focused on school children's dreams. A method used in this research is semi-structured interview focused on dream recall and its content in school age children. Surveyed sample consists of children 6-8 years (n=35) and comes from an elementary school in Czech Republic. We use a coding system coming from dream content analysis developed by psychologists Calvin S. Hall and Robert Van De Castle with some adjustments made for analysis of children's dreams purposes. Particular attention is paid to formal properties of dream, including types of characters (e.g. family members, strangers, frightening creatures, animals), social interactions (e.g. aggression, friendliness), activities (e.g. moving, magic actions, speaking, thinking), emotions (e.g. anger, sadness, happiness, fear or confusion). Other questions are about children's ability of lucid dreaming, subjective frequency of dreams. We are interested in children's personal opinion about causes of dream and its connection to some experiences from the day before or with children's hobbies or common activities or their problems. The results of this research will be compared with similar analyses from foreign countries (e.g. Foulkes). Our study proved a gender diversity in some themes of dreams. Most children have coloured dreams. However, part of them also experience black and white dreams. Cartoon dreams are recalled relatively frequently. The media's influence (e.g. television, computer games) on children's dreams will be discussed.

The effects of suppressing disturbing thoughts on dream content

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Objectives: The suppression of disturbing memories usually serves as protective and relieving behavior. Ironic control theory proposes that suppressing thoughts leads to increased occurrence of the suppressed thought because monitoring for the unwanted thought leads to intrusions. This study investigates the influence of suppressing unwanted thoughts on dream content.

Method: The study includes two sessions with 30 participants. During the first session, we carry out clinical diagnostic and provide the participants with a dream diary, which they have to complete during the following week. Furthermore they are asked to nominate an idiosyncratic disturbing thought. Half of the participants will be instructed to suppress that target thought for 5 min prior to sleeping during the following week at home, whereas the other half freely think of anything at all. The participants will complete the dream diary upon waking, which is subsequently rated by independent raters for dream content. Treatment effects are investigated using nightmare diaries and established instruments, including Structured Clinical Interview for DSM-IV Axis I & DSM-IV Axis II Personality Disorders (SCID I & II),

Symptom-Checklist-90 Revised (SCL-90-R), Beck Depression Inventory 2nd Edition (BDI II), Nightmare Effect Survey (NES) and Nightmare Distress Questionnaire (NDS).

Results: will be presented.

Conclusions: Conclusions will be drawn on the effects of suppressing disturbing thoughts prior to sleep on dream content.

Dreaming Consciousness: The Role of Consciousness in Dreams

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Since we dream through much of the night, it seems reasonable to ask whether we are conscious in those mostly forgotten dreams or whether we simply concoct the dreams that we remember as we awaken. This presentation will marshal an array of evidence indicating that we are conscious in our dreams. [Leonard JA, Dreamworld, pp. 147-150.] It will then provide a basic definition of consciousness and will point out certain features important to both waking and dreaming consciousness. Finally, it will use these features to set forth a reasonable theory describing the role of consciousness in dreams. [This passage is just a summary of paragraphs 2-5 below.]

Consciousness can be defined as awareness. But human consciousness involves a special kind of awareness—this being awareness of certain information processed by the brain. And beyond that, experience suggests that this information we are conscious of is limited to certain information that is provided in a coherent and coordinated manner to all relevant parts of the brain. [Hobson JA and Leonard JA, Out of Its Mind, p. 153]

This definition, plus common sense, plus a lot of brain science work suggests that consciousness has certain basic features. Among other things, consciousness appears to be limited, unitary, and managerial. It is limited because it receives only limited data and is only one of various brain functions. [Edelman G and Tononi G, A Universe of Consciousness, pp. 26-27 and Dreamworld, p. 154-156] It is unitary because except in rare cases each person has only one sense of consciousness. [See Sperry RW, Brain bisection and consciousness, in JC Eccles, Brain and Conscious Experience, Springer Verlag, 1966, p. 299, and other works, as reported in Dreamworld, pp. 156-158] And it is managerial because it appears to have the biological function of serving as the brain's general manager. [Dreamworld, pp. 159-160.]

What can these features tell us about the consciousness of dreams? The limited nature of consciousness suggests that consciousness may or may not be strongly present in nocturnal memory processing. The fact that consciousness is unitary suggests that at least some of the same mechanisms of consciousness are employed in dreams and the waking state, because each of us has only one sense of consciousness. And the idea that consciousness is managerial suggests that the mechanisms of consciousness are typically most active when something needs to be managed. [Dreamworld, pp. 170-171] Accordingly, we find that the dreaming consciousness of sleep is far less active in deep sleep (sleep stages III and IV), when memory process-

ing tends to be basic and repetitive, than it is in REM sleep, when the brain is called on to manage a wide range of memories roused by an array of more or less random impulses. [Llinas RR, I of the Vortex: From Neurons to Self, MIT Press, 2001, pp. 129-130 as reported in Dreamworld, p. 190]

All this is consistent with the following fundamental theory of consciousness and dreams: Our dreams are that portion of nocturnal memory processing that enters into conscious awareness. Nearly all of these dreams are forgotten once the related memory processing is done, perhaps because these dream memories are not needed, perhaps because the sleep-time memory processing activities involved are not consistent with retention of conscious memories, or perhaps so that dreams do not get confused with reality. In any event, according to this theory, nocturnal conscious awareness (and hence our dreams) occur because general management of night-time memory processing is needed; and because consciousness is the brain's only general manager. [Dreamworld, p. 171.]

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Typical Content in Freud's and Jung's Dreams

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Freud gradually expanded the focus on typical dreams throughout the editions of *The Interpretation of Dreams* (1900, 1909, 1914). Recent studies conducted with the use of the TDQ (Zadra, Nielsen, 1999), a list of 55 typical dreams, have confirmed the presence of a number of typical contents in most people's dreams (Nielsen, et al. 2003; Yu, 2008; Schredl et al. 2004). There is an open debate amongst the researchers about which items should be regarded as typical dreams (Domhoff, 1996). Alternatively to drawing lists of typical dreams, categories of contents may be considered, to be traced in the transcript of the dream (Maggiolini et al., 2007; Maggiolini et al., 2010). The objective of this research is to assess the frequency of typical contents in dreams Freud and Jung reported they had. The hypothesis is that typical content can be found in most dreams, even though Freud thought he had not personally had typical dreams. The sample consisted of 33 dreams reported by Freud in *The Interpretation of Dreams* (1900), and 32 dreams reported by Jung in *Memories, Dreams, and Reflections* (1963). Three parallel methods were employed in the analysis: - Freud's list of typical dreams (13 dreams) - Nielsen and Zadra's TDQ (2003) including 55 dreams. - The Typical Content Grid-TCG (Maggiolini et al., 2010), including 13 content categories, with typical dreams as prototypes. The results show that typical contents (as defined in Freud's list) can be found in 12% of both Freud's and Jung's dreams; 36% of Freud's dreams and 62% of Jung's dreams can be clustered according to the TDQ, while 93% and 96%

of Freud's and Jung's dreams respectively fall in to the TCG. In conclusion, the results show that most dreams reported by Freud and Jung concern some typical and universal contents, when dreams are regarded as prototypes, representative of a certain number of categories. The research also shows that the study of typical dreams can usefully be undertaken with categories of content, rather than with lists of dreams. Such a conclusion is discussed in relation to the research on Freud's and Jung's dreams, studying the continuity between dreams contents and dreamers' lives (Domhoff, 1996; Schedl, 2008).

Creative Dream Speech: How do new words form in dreams?

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This presentation focuses on the relationship between language and dream. Specifically, the question of verbal creativity in dreams is addressed.

Most researchers (e.g. Heynick 1993, Barrett 2009) contend that dreamspeech is generally grammatically, syntactically, and pragmatically correct and elaborated. The locus of speech deviances are mostly observed in the lexicon.

In his *Traumdeutung*, Freud presents a few examples of these word 'mistakes,' produced by the condensation dreamwork, and offers an analysis for each case. However, he states that dreams do not "create new speech" and that most of what is heard or said in dreams is a reproduction of daytime speech. The Dutch linguist and doctor Frank Heynick labeled this phenomenon "Freud's replay hypothesis."

Our hypothesis is that lexical idiosyncrasies are neither arbitrary meaningless productions nor repetitions, but a manifestation of the linguistic competency of the speaker to create lexical signs which meet both the criteria of "novelty" and "relevance to the context" of the dream. This implies that linguistic skills are active during sleep and that speakers have access to them.

In his 2002 article, the linguist George Lakoff explains that there exist similarities between certain dream mechanisms described by Freud (1900) and the standard processes of our conceptual system. Lakoff also demonstrates how our conceptual metaphor system is used in dreams. However, what appears to be lacking in the literature is an acceptable definition and description of i) the nature of what Freud called the primary (dream) and the secondary (language) processes in the mind, ii) the relationship between these processes.

In our research, we adopt a cognitive approach to uncover how the "conceptual blending theory" (cf. Fauconnier 2002) may help illustrate in which way(s) the speaker-dreamer creates how the "conceptual blending theory" (cf. Fauconnier 2002) may help illustrate in which way(s) the speaker-dreamer creates new lexical units (word-blends) that are semantically relevant to the dream context and to her or his life. To do so, we analyze a corpus of neologisms produced by speakers of French and English who participate in a questionnaire. The goal of our work is to contribute to the field of cognitive linguistics and psychology by attempting

to account for the phenomenon of neological production in dreams.

Emotions in Adolescents' and Young Adults' Dreams and Waking Narratives Reports: a Content Analysis

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Dreams content analysis represents a scientific method to study dream activity during the life span. A developmental study of dreams can be helpful to understand the dimensions of normal and pathological mind at night. Emotions are an important aspect in dream content and the negative ones are predominant (Strauch, Meier, 1996; Nielsen, Lara-Carrasco, 2007). A comparison between preadolescents, adolescents and young adults dreams and waking narratives' reports can help to detect the development of the emotional content of dreams.

Throughout the Most Recent Dream Method (applied also to episodes), a dream and a waking narrative of 1000 subjects, well-balanced by gender, were collected (250 preadolescents; 250 middle adolescents; 250 late adolescents and 250 young adults). Emotions were codified using the method of Hall and Van de Castle (1966), revised by Domhoff (1996). We compared the results with those of two other analysis carried out on the same sample: the Typical Dream Questionnaire (TDQ) that identifies typical dream content (Nielsen, Zadra, Simard, Saucier, Stenstrom, Smith, Kuiken, 2003) and a lexicostatistical analysis of narratives via T-LAB software (Lancia, 2004). The emotions have been identified according to five categories: positive emotions, anger, apprehension, sadness, confusion (Domhoff, 1996). Dreams do not contain more emotions than waking narratives. The emotions experienced directly by the subject constitute nearly all the emotions listed in any kind of narrative. Negative emotions predominate in both narratives but percentage is higher in dreams in which there is more apprehension. On the contrary, positive emotions prevail in waking narratives.

The distribution of emotions in dreams is relatively stable from adolescents to young adults, while negative emotions increase through age in waking narratives. The main gender difference is a lower incidence of sadness in males that disappear in young adults males. The lexicostatistical analysis carried by T-LAB, confirms the prevalence of negative emotions in dreams (grouped into the cluster "Apprehension") and that in waking narratives we can find also positive emotions. Through TDQ's analysis, we find in both narratives that Being chased or pursued, not physically injured and Being physically attacked were the most recurrent items. So dreams are not characterized by a higher proportion of emotional content. Dreams emotions are more negative than waking narratives ones. The development involves a decrease of apprehension and an increase of anger.

Trends, Environmental and Genetic Correlates of Self-Reported Nightmare Frequency in Finnish Adult Population

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Introduction: Most people experience nightmares occasionally while 3-5% of the population suffers from them frequently. Thus, nightmares are a common phenomenon but systematic research on factors affecting them is scarce and our understanding of their etiology and significance is incomplete. Our current research aims to investigate trends in nightmare prevalence during the past 35 years and explore various environmental and genetic factors affecting self reported nightmare frequency among Finnish adults.

Methods: Data from The National FINRISK Study (FR) consisting of eight independent cross-sectional population surveys carried out in 1972-2007 ($N=69\,813$) will be used to investigate correlates of self reported nightmare frequency. FR includes a large health questionnaire collected from Finnish adults aged 25-74 every five years. This data includes information on various topics concerning physical and mental health, life style, stress, and socio-demographic factors. DNA-samples were collected from a subsample of FR participants in 1997-2007. To search for genetic risk factors, we will perform genome wide association analysis with 550 000 single nucleotide polymorphisms (SNPs) on 1867 subjects from FR subsample. To increase reliability of our findings, we are planning to replicate our results in an independent sample.

Results: On average 3.5% of men and 4.8% of women report frequent nightmares, but the prevalence changes with subject's age: Older subjects report more nightmares than younger ones and the sex difference in nightmare frequency almost evens out near 60 years of age. In older samples it can be seen, that veterans of the Second World War report frequent nightmares more often than general population. There also appears to be increase in prevalence of infrequent nightmares in Finland from 1972 to 2007. Self-reported nightmare frequency has significant associations with several factors including anxiety, depression, life dissatisfaction, other sleep disturbances and certain drugs such as antidepressants and hypnotics (p for all < 0.0001). Preliminary genetic analysis has identified some putative associations, which need to be replicated in an independent sample.

Conclusion: Several factors are significantly associated with self reported nightmare frequency in our representative sample of Finnish adults. The next step of the research project is to produce a multivariable model of the environmental and genetic correlates of nightmares.

Dream Content and Attitudes Toward Dreams in Patients with Schizophrenia

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For at least 70 years there has been conducted research aiming at finding differences in dreaming between clinical patients and normal population. However, no such attempt has been made so far in Poland. This exploratory research was conducted to find differences in the content of dreams and attitude toward dreams between patients with paranoid schizophrenia ($N=17$; mean age=34,4) and non-clinical population ($N=17$; mean age=35,4) matched by years of education and sex. As far as dream content is concerned, some hypotheses based on scientific literature were tested. The prediction was that patients with schizophrenia (in comparison to non-clinical population) would report: 1) more strangers in their dreams (e.g. F.A. Lusignan et al., 2009); 2) more themes of death (e.g. Schnetzler and Carbonnel, 1976; at Domhoff, 1996) and 3) more often to be a victim of aggression (e.g. Stompe et al., 2003). There was also an exploratory question about the connection between negative interactions (or lack of any interactions) between the dreamer and other characters from the dream and the different aspects of social support. It was the attempt to confirm the assumption made by Kramer (1970) that the dream content pattern is the reflection of the social withdrawal characteristic for people with schizophrenia. No predictions were made about differences in attitudes toward dreams. The content of dreams was measured with a questionnaire based on previous research on dream content in patients with schizophrenia spectrum disorders and also on most common elements occurring in dreams of non-clinical population. The attitude toward dreams was examined with the Attitude toward Dream Scale (ADS) and the social support was measured with the Berlin Social Support Scales (BSSS). Although none of the previous hypotheses were confirmed in the study, some new differences between dream content of schizophrenic patients and non-clinical group were found. The difference was also found in attitude toward dreams – schizophrenic patients are more prone to treat them metaphysically than non-clinical patients ($t=-2,19$, $p<0,05$; mean for schizophrenic patients=43,4; mean for control group=34,8). Correlations between content of dreams and social support were found, weakly supporting the hypothesis of Kramer. Examples of schizophrenic patients' dream reports will also be presented. The theoretical basis for this research, future directions, and limitations will be discussed.

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Lucid Dreaming towards mental health – Teaching Undergraduates to take control of their lives from the inside out

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The prevalence of depression and anxiety disorders in undergraduates is predicted at 15.6% for undergraduates and 13% for graduate students (Eisenberg, et.al., 2007), a rate double that since 1989 according to the Spring 2000 National College Health Assessment Survey (Kisch, Leino, & Silverman, 2005). Depression in college students has also been correlated to their academic achievement and a personality trait known as Locus Of Control, or LOC (Bar-Tal, 1977).

LOC is the measure of how in control of their life an individual feels. Individuals with an internal LOC feel that their actions directly affect their environment, whereas those with external LOC feel that an outside force (e.g. fate, chance, powerful others) is in control (Rotter, 1966). Empirical evidence suggests that an individual's LOC is not set in stone. For example, autogenic relaxation, a biofeedback technique of observing one's control over their own relaxation (via finger temperature & blood pressure), has shown significant success in internalizing LOC in adolescent alcoholics (Sharp, et.al 1997). In addition, internalizing LOC can be achieved through natural methods like meditation (Bowen et. al., 2006). As studies show a positive link between lucid dreaming and internalized LOC (Blagrove & Hartnell, 2000), this natural biofeedback system with its own virtual reality component could prove to be an effective method to internalizing LOC. In addition to LOC, lucid dreaming has been associated with greater overall mental health (with depression as a sub-category) (Doll, Gitter, & Holzinger, 2009).

The present study tested two hypotheses: 1) that lucid dreaming could be effectively taught through an online intervention, and 2) that lucid dreaming can alleviate depression as mediated by LOC. Surveys consisting of (Lucid) Dream frequency and recall scales (Schredl & Erlacher, 2004; Doll, Gitter, & Holzinger, 2009), Rotter's LOC scale (1966), and the most recent Beck Depression Index (BDI-II) were completed by 194 Cornell undergraduates inexperienced in Lucid Dreaming, over a 5 week period. The experimental group was instructed to keep dream diaries throughout the study while the control group was to only proceed with their natural sleeping patterns. Two weeks after the preliminary survey, the experimental group was presented with a lucid dreaming intervention, instructing them to practice reality checks (e.g. double check small text for incongruities), throughout the day in order to attain lucidity at night. The first hypothesis was tested with a repeated measure, mixed-model ANOVA with fixed and random effects. For the second hypothesis, a linear regression model (and/or step-wise regression analysis) was used to illustrate the mediation model between Lucid Dreaming, Depression, and LOC. The trends at the time of poster submission are promising. The correlation between group and Lucid Dream Frequency tends towards significance ($p = 0.07$). Also, depression scores decreased more for the experimental group (-2.10) than the control group (-0.9) (a mediation model analysis is currently being conducted to put significant figures to these trends). These findings imply that Lucid Dreaming is useful for alleviating general depression. Therapeutic implications,

validation and expansion on past research, and suggestions for further research are included.

Index

- Adams K.....S20
 Aswegan AE.....S14
 Atkinson L.....S17
- Baldé P.....S17
 Barcaro U.....S63
 Barrett D.....S1, S3, S18
 Bengtsson A.....S4, S18
 Benjamin S.....S55
 Berry W.....S4
 Bishop B.....S55
 Biswell L.....S56
 Blagrove M.....S40
 Bjarnadottir B.....S34
 Bosma H.....S19
 Bosnak R.....S1, S4
 Botha M.....S55
 Bozorgmehr G.....S19
 Bulhof IN.....S19
 Bulkeley K.....S5, S20
 Bulkley PM.....S5
- Campbell J.....S20
 CampbellJones B.....S5
 CampbellJones F.....S5
 Caporali M.....S61
 Cariola LA.....S39
 Clark L.....S34, S40
 Cleary R.....S5
 Codecà L.....S65
 Coenen A.....S40
 Condron B.....S56
 Consemulder J.....S40
 Corbett J.....S18
 Cortecchioni T.....S61
 Coupey D.....S20
- Dale A.....S62
 Dalfen L.....S6, S21
 Davis PM.....S20
 de Boer AI.....S35
 de Paula L.....S21
 DeCicco TL.....S49, S62, S62, S62, S63
 den Boer E.....S21
 De Vierville JP.....S22
 Doehner S.....S14
 Dotan Y.....S6
 Duerbeck J.....S56
 Dwyer R.....S16, S30, S56
- EL-Adl M.....S20
 Ellerman E.....S41
 Empson J.....S23
 Erlacher D.....S40, S49, S50, S51
- Falotico E.....S66
 Fermont W.....S2
 Frauscher B.....S54
 Fried-Turnes U.....S23
- Gackenbach J.....S41, S41
 Garman H.....S7
- Garrett J.....S24
 Gerlach-Hansen O.....S2
 Gillespie S.....S42
 Gongloff RP.....S15
 Gover T.....S7
 Grace N.....S24
 Grundy J.....S35
- Haden B.....S7
 Hagen M.....S42, S43
 Hall C.....S41
 Halley D.....S35
 Halprin R.....S8
 Hansen K.....S63
 Hamilton N.....S36
 Har-Even O.....S58
 Hartmann E.....S40, S43
 Hebbrecht M.....S56
 Heijnen A.....S63
 Heikkilä S.....S8
 Henley-Einion J.....S43
 Henriksen AM.....S24
 Hoffman C.....S15, S24
 Höfling V.....S63
 Högl B.....S54
 Holda M.....S63, S64
 Holzinger B.....S57
 Holzner R.....S42, S43
 Hoppe J.....S44
 Horton CL.....S44, S45, S48
 Hoss L.....S8
 Hoss RJ.....S8, S45
 Hulskamp MAA.....S25
- Iolana P.....S25
 Isema ND.....S26
- Johnson A.....S26
- Kahn D.....S45, S46
 Keiding P.....S9
 Kieft JH.....S27
 Klinkhamer S.....S9
 Koet, BJ.....S27, S27, S30, S57
 Korthals Altes E.....S27
 Körver J.....S30, S57
 Kovacevic F.....S58
 Kráčmarová L.....S64
 Krippner S.....S28, S28, S46
 Kron T.....S58
 Kröner T.....S64
 Kronholm E.....S67
- Lah A.....S59
 Lancee J.....S47
 Lap JPM.....S9, S30
 Lap-Streur EP.....S9, S30
 Laughlin CD.....S1
 Leonard J.....S47, S65
 Leute, GM.....S10
 Lollis S.....S11
 Lombard CA.....S59
 Lorenzen G.....S10
 Lou A.....S11

- Magazzino A.M.....S61
 Maggiolini A.....S65, S66
 Malinowski J.....S44, S48
 Maltais MH.....S48, S66
 Männistö S.....S67
 Marquez J.....S48
 Martinez R.....S11
 Messenger T.....S56
 Morelli M.....S66
 Munnik RPH.....S28
 Murkar A.....S62
 Murzyn E.....S49
 Nasser L.....S29
 Navara GS.....S11, S49, S62
 Newfield DM.....S37
 Ollila H.....S67
 Paquette A.....S36, S36
 Paoletti G.....S54
 Partonen T.....S67
 Pascoe F.....S37
 Paul F.....S49
 Paunio T.....S67
 Pearson D.....S50
 Perola M.....S67
 Pimm B.....S33
 Plháková A.....S64
 Poewe W.....S54
 Poorthuis M.....S29
 Potthoff S.....S29
 Premoli M.....S66
 Proctor C.....S45
 Quackenbush C.....S11
 Rabinowe V.....S12, S15
 Rataj A.....S67
 Reedijk W.....S30, S60
 Revonsuo A.....S54
 Ribolsi M.....S61
 Riedel C.....S16, S60
 Rhodius A.....S48
 Roukema-Koning B.....S16, S30, S30
 Russo R.....S30
 Sage D.....S62
 Salomaa V.....S67
 Salvesen L.....S38
 Salvetti O.....S63
 Sandman N.....S67
 Sandreev RF.....S30
 Scavo SM.....S12
 Schädlich M.....S50
 Schinco M.....S31, S31
 Schlüter DTHM.....S31
 Schmitt S.....S51
 Schneider LZ.....S17, S32
 Schredl M.....S17, S51
 Schroll MA.....S28
 Seligson FJ.....S32
 Siracusano A.....S54, S61
 Smith C.....S37, S40, S51
 Smith MD.....S45
 Sparrow GS.....S32, S32, S51
 Spoormaker VI.....S51
 St. Cyr W.....S12
 Stangier U.....S64
 Skrzypińska D.....S67
 Steil R.....S63, S64
 Stumbrys T.....S53
 Sundström G.....S12
 Swanston D.....S41
 Szmigelska B.....S63, S64
 Taitz I.....S68
 Testoni F.....S54
 Thooft L.....S3
 Thys N.....S13
 Totlis S.....S53
 Torres Villanueva PE.....S13
 Tsuruta M.....S33
 Vagena M.....S61
 Valli K.....S54, S67
 Van de Castle R.....S33
 Vogt AP.....S21
 Voss U.....S54
 Vrijen LLR.....S38
 Waggoner R.....S38, S38
 Warner CD.....S61
 White J.....S17
 Wiseman AS.....S13
 Wolters L.....S61
 Zanasi M.....S54, S61
 Ziemer M.....S61