

Interpreting Divine Dreams: A Child's Journey

Kate Adams, B.Sc., is a part-time lecturer and teacher in Religious Education at the University of Glasgow, Scotland. She is currently completing her doctorate, a multi-faith study of children's experience and understanding of their divine dreams.

Abstract

Since ancient times, in societies throughout the world, mankind has interpreted some dreams in the context of religion – from invoking the gods into their dreams in incubation temples, to recording dream narratives in holy scriptures of religions that thrive in today's world. This paper acknowledges that the role of dreams has diminished in many faiths, most noticeably in western Christianity, but asks whether this ancient relationship between dreams and religion can contribute to contemporary dream research. Specifically, it focuses on one type of dream that is found in the Old Testament, Qur'an and Hadith: the *visual symbolic message dream*. This is a dream that is believed to have a divine origin, and requires interpretation of its symbols to uncover its message. According to these holy texts, these dreams often made a significant impact on the life of the dreamer following its interpretation. For example, both the Old Testament and the Qur'an detail Joseph's interpretation of Pharaoh's dreams; here, Joseph concluded that the dreams of seven lean cows eating seven fat cows, and seven withered ears of corn swallowing seven healthy ears of corn, foretold of seven years of plenty followed by seven years of famine. He suggested that Pharaoh could avoid this disaster by asking people to store grain during the years of abundance. Pharaoh heeded the advice, and in so doing, averted the famine and changed the course of history.

This paper explores the relevance of such scriptural narrative dream accounts to the dream life of contemporary children. It draws on 94 interviews with Christian, Secular and Muslim children aged 9-11 years, about their dreams that they believed had a divine connection. The interviews elicited similar patterns of both dream content and ways of responding to their dreams that spanned the different sample groups. It found that just over one quarter of the children ($n=25$, 26.6%) had responded as Joseph had done, interpreting symbols in the dream that revealed a message from the divine. In this presentation I will explore the children's dream content, and the processes by which they undertook their interpretation. Using this information, I will consider the relevance of the symbolic dream narratives to dream research, exploring the answers to the following questions: Firstly, to what degree did the scriptural accounts influence the children's dream content and their response to their dream? Secondly, should religion have a more substantial place in contemporary dream research than it currently enjoys — do the scriptural narratives embody features that concur with some areas of psychological research, and are these reflected in the experience of these children's dream life?

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The Design of Dreams - Introducing the Healing Collage Process

Sheila Asato, M.A., is an artist and Japan specialist. Dreams are an integral part of her creative practice and her calling as an instructor in the arts. A graduate student at St. Mary's University, her work focuses on the therapeutic and spiritual benefits of an active relationship with imagery through dreams and art.

Abstract

This experiential workshop will introduce the Healing Collage process as a means of accessing, interacting with and deepening one's relationship with dream imagery, even when there is an absence of dream recall.

After completing a Healing Collage, participants will explore how dreams shape the compositional structure of spontaneously produced collages on a two-dimensional surface. Using a combination of graphic design techniques together with ideas from sandplay therapy, Japanese collage therapy, the Watchword Technique, and Kaplan-Williams' Dream Cards, we will see how dream imagery can emerge non-verbally into waking consciousness through the Healing Collage process.

In the second half of the workshop, participants will learn how to dialogue with their collages in such a way that recognizes the tendency of particular issues to cluster together in specific areas of the composition. This will open up new ways of interacting with the dream, as well as deepening one's relationship with the living image in a way that facilitates creative work after the session.

All forms have an underlying structure which holds them together. The dream is no exception. Like other forms of creative expression such as painting and drawing, the dream has its own structural integrity that can be observed visually when it is allowed expression on a two-dimensional surface. Healing Collage is a direct, non-threatening approach that even the most art phobic can learn easily. Because of its accessibility, even people with little or no dream recall will find a way to begin working with their images in a meaningful way.

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Dreams in Quran from the Perspective of Prophecy and Their Reflections on Life

Hidayet Aydar, Dr., is the Chairman of the Main Scientific Branch of Religious Interpretations of the Theology Faculty at Istanbul University. His doctoral thesis "*Kur'an-i Kerim'in Tercümesi Meselesi*" (*The Problem of Translation of Quran-i Kerim*) was published in Istanbul in 1996. He has also authored many articles in scientific magazines.

Abstract

In this presentation the focus will be on the approach to dreams in the holy book of The Islam, The Quran, which has an important impact on human life. First of all, the expressions used about dreams and their grammatical meanings will be considered. Next the context in which they appear will be taken into account. In The Quran, several prophets' dreams are mentioned, such as the prophet Abraham's, Joseph's and Mohammed's. To illustrate, the Prophet Abraham, sees himself killing his son Ishmael in his dream. The Prophet Joseph sees eleven stars, the sun and the moon in his dream. As for Prophet Mohammed, he sees

himself conquering Mecca. There is also mention of the dreams of others than prophets'. An example is seen in the dreams of the friends of the Prophet Joseph, who were in prison with him.

The Islam takes revelation to begin with dreams that appear to the Prophet Mohammed and every dream he had came true the next day. For this reason, dreams are considered one fortieth part of prophethood. Additionally, ezan (the call to prayer), which is one of the most important symbols of Islam's religion and recited five times a day from minarets, is also connected with the dreams of the Prophet Mohammed's friends'.

All these dreams will be considered in the presentation. The dreams which came true and those that did not; the dreamers of these dreams and their effects on the people around them; the differences the dreams effect in their lives. Their effects on the religious and social life will also be explored. In the process it will become clear how The Quran evaluates dreams, how dreams are valued by The Quran, and how dreams are looked upon and valued in the Islam based on the Quran.

The presentation will end with the view The Quran and The Islamic religion have of the psychological effects of dreams in daily human life, and of ways to avoid their negative effects.

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Communicating with the Archetypes

Else Baden-Jensen is a member of the Danish association Psykoterapeutforeningen and also a dentist and a body psychotherapist. She has been teaching dream groups for more than 20 years, and giving lectures and workshops for three years on Nonviolent Communication (also called 'giraffe language').

Abstract

The archetypes are the blueprint or form through which we live our lives. They contain the power that makes us act, think and feel. Needs - in the way they are understood in Nonviolent Communication NVC - have exactly the same power. For example, contact, peace, understanding and learning count as needs in NVC.

Needs are universally human in the way that every human being in any culture has the same needs. To focus on the needs - the archetypical common energy - when you speak and listen to other people helps to connect on deep levels. This is especially useful when people are in conflicts and in pain to be understood.

NVC is a communication system - a way of speaking and listening that helps us connect with respect, clarity and openness. It has a four-step structure - first say what you observe that triggers your feelings, an observation of the clear facts. Then state your feelings, without guilt or blame, using feeling words. Then state your needs behind the feelings. This clarifies your reasons for speaking, as you are doing. Finally say what you want done to make your life more wonderful. This way of speaking and thinking makes it quite clear how all your feelings spring from your own needs. Nobody can be blamed for your feelings.

NVC has an enormous transformative power especially in the way empathy is understood and used. The same transformative power is seen when the archetypes are contacted.

Needs are always positive. This means that behind all so-called evil and unpleasant feelings and symbols lies a lifeserving energy - expressed in ways that are ineffectual at several levels.

The NVC way of connecting can be useful for understanding dreams. Focussing on the needs behind the symbols gives the dreamer and the therapist a way of communicating. It also helps the dreamer to find words to express what she wants - the needs in the archetypes. NVC facilitates expressing these wants in concrete action language.

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A Method for Studying the Links Between Different Dream Sources

Umberto Barcaro is an associate professor at the Computer Science Department of Pisa University and a research collaborator at the National Research Council. A member of ASD since 1999, he is particularly interested in the study of dreaming based on the textual analysis of dream reports and dream associations.

Abstract

Previous research has shown that possible links between dream sources can be identified by the automatic detection of word recurrences in text files including dream reports and associations with the various report items (Barcaro et al., 2002).

The study of word recurrences has often been applied in the computer analysis of literary texts. We feel that approaches to textual analysis proper of literary criticism can be helpful in the study of dreaming (Kramer, 2000).

The memory sources can be present concerns, abstract assertions or memories of past episodes (Cavallero and Foulkes, 1993). The associations provided by the subject can provide reliable information about the dream sources. In fact, most approaches to dream interpretation are based on asking the dreamer about the dream (see, for examples, the various chapters, written by different authors, of the book edited by Delaney, 1993). The aim of our research is to study the following problem: what is the meaning of the links between dream sources? In other words, why does a dream build (or document) links between, for instance, different episodes in the life of the dreamer? This question seems significant, also considering that cross-connecting is a basic function of dreaming (Hartmann, 1996).

We have found that it is possible to advance plausible conjectures about the semantic relationships between the dream sources if the detected links are further analyzed applying a twofold method:

the links are represented as arcs in a graph whose nodes are the sources;
the grammatical roles of the recurrent words are examined in the different sentences in which the words are found.

The graph representation can immediately indicate which the sources are that are most connected with the other sources, which sources are directly connected with the present concerns of the dreamer, which links connect most sources, which pairs of sources are linked by more than one link, and so on.

The study of the grammatical roles of the recurring words can be particularly useful when there are changes. For instance, the same action may appear in two different sources, but the subject performing this action may be different. In other words, the context in which the

same concept is inserted can change.

Examples of application of this method will be given in the presentation. For these examples, dream reports obtained after forced awakening from REM sleep will be considered. Significant dreams reported in the literature by different Authors will also be considered.

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Using Hypnosis to Work with Your Dreams

Deirdre Barrett, Ph.D., is the author of *The Committee of Sleep: How Artists, Scientists, and Athletes Use Their Dreams for Creative Problem Solving—and How You Can, Too*, and other books. She is Editor-in-Chief of *Dreaming*, a Past President of ASD and an Assistant Professor at Harvard Medical School.

Abstract

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

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

The workshop will cover all of these techniques and include experiential exercises with several of them. It would be appropriate both for 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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Invited by Dreaming: Weaving the Threads in a Self-Managed Dream Group

Susan Benson, M.Sc., is a doctoral candidate at the University of Sydney, Australia. Her research is grounded in a qualitative methodology based upon hermeneutic/heuristic principles and it has involved her with several long-term dream groups.

Erla Ronan, M.B.A., M.A., holds a Master's of Business Administration and a Master of Arts in Cultural Psychologies (Jungian Studies). Currently engaged in community and cultural development in Australian local government, she brings a passionate commitment to enhancing community well-being through the expression of the creative spirit. She is

exploring the theme of sense of place through dreaming.

Abstract

We provoke consideration of dreamwork as a social and ecological project. Our discussion explores the dialogues developed between individuals, the group and the wider culture. We propose that the nature and structure of a long-term dream group influences the meaningfulness of the dialogue. A central theme is “do we dream the country, does the country dream us”.

In this paper we will be exploring and sharing our process of participation in a long-term dream group in the context of what we have termed “an open-ended enquiry.” We will ground the discussion within the framework of a heuristic/organic qualitative research model. This co-participatory enquiry approach privileges a willingness to “letting go” of pre-established theoretical constructs and an openness to intuitive, imaginal processes.

This practice while valuing the guiding function of dreams, firmly recognises the importance of intentionality to the group process. Reflecting on and integrating elements that emerge through the group work and through daily life gives rise to an awareness of coincidences and synchronicities as meaningful emergent themes.

Two characteristics emerge from working in this way. As a group dynamic it can be very nurturing. Group members develop a trust in their own process and in the process of the group that can nourish and support them in their own growth and development. Simultaneously, the group can facilitate for members a means of engaging creatively with broader cultural processes through the inter-connectedness of dreaming, memory, individual, archetype and “sense of place”.

We experience ourselves as unique – as our own “country”; we have an inner landscape of the soul that invites and draws in “other” and it is through this that we extend and deepen our knowledge of ourselves. “Knowledge, local, detailed and tested through time is the basis for being in country”¹. Illustrating these elements through the theme of dreaming of “country”, and dreaming across countries, we will invite participants to reflect on “country” as a metaphor for the individual, the culture and the ecological environment.

This imagining amplifies the notion of group dream work as a network of alliances of independent countries, where boundaries are respected and maintained, and protocols established for border-crossings. For this discussion we want to privilege an open-ended enquiry into an interactive and interconnected web of meaningful relationships invited by dreaming. We put this in the context of what dream groups can give birth to in the 21st Century.

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Spiritual Dreamwork – A Practice Based on Sufi Tradition

Elisabeth Beszterda qualified in Social Economics and also earned an European Certificate of Psychotherapy. As a psychotherapist, she bases her practice on Gestalt Therapy and Depth Psychology, and leads meditation groups in Silent Meditation of the Heart and Spiritual Dreamwork.

Abstract

The dreamwork that has been practiced for centuries by the Sufis helps us to understand the spiritual guidance provided by our dreams. Spiritual dreams come directly from the soul. They guide us through the labyrinth of our psyche and tell us of our true destiny.

According to Sufism our heart is attached to God by a "golden thread". It connects us both to the destiny of our soul and with our individual inner path. This golden thread, which can be described using such words as "I am the companion of He who remembers me", was woven into our hearts at the beginning of time.

If we discover this thread, it guides us along the path of love and to the secret of our being. Since it flows into our world out of infinity and nothingness this secret will forever remain a mystery. Nevertheless, the golden thread helps us to weave this secret, and its love into the fabric of our lives.

Sufis say that life is a journey of the heart to God the beloved. It is a journey through one's own psyche into the middle of the human heart. Dreams and love, which cannot be restricted by the limitations set by human conditioning, assist us on this journey. Love and spiritual dreams lead us directly to the unity of being.

In the Sufi tradition the focus is not on any particular interpretation of a dream but on the dialogue between the self of the dreamer and the dream. It is much more important that the dreamer learns to comprehend the divine sign that is concealed within the dream. Although conventional dream symbols are very important, it is the relationships, voices and hidden factors that are more significant. The aim of dream divination is to lead a guided life. Led by

that which is eternal.

In a dream we leave the rational world trusted by our mental reasoning and enter a dynamic non-linear world – into a world that we do not expect. Nothing there can be set into categories or concepts, nor can it be understood using conventional thinking.

As a result dreams have the power and magic literally "in sleep" to unite us with the divine and our true potential.

The presentation will provide a brief history of Sufism. The basis and cornerstones of the Naqshbandiyya Sufi tradition will be delineated so that the "Spiritual Dream Divination" can be explained in more detail.

#

Dreams of Icelanders Past and Present – A Qualitative Study

Bjorg Bjarnadottir, Ph.D., received her doctorate in Developmental Psychology from Stirling University in Scotland. She works as the principal psychologist for a day ward in long-term therapy at FSA, the Regional University Hospital of Akureyri in North Iceland, runs her own clinic, and recently published a book on the dreams of Icelanders, past and present.

Abstract

The paper *Icelanders as dreamers – a Gallup survey* outlines the basics and the results of a quantitative dream research that was conducted into the sleep habits, dream experiences and spiritual beliefs of present-day Icelanders. The sample consisted of 1200 subjects aged 18 to 85 randomly chosen from the general population and equated for sex, socioeconomic background, income and education and location. A questionnaire of over 40 questions was designed which Gallup rang out in Spring 2003 and for which it also provided the statistical analyses of the data. There was 67.5% responding estimated as fairly good as compared to general Gallup surveys.

The results indicate that Icelanders have rather sound sleeping habits and that they know the main categories of dreams well, such as reframing dreams and nightmares, lucid dreams and creative dreams, precognitive dreams and mutual dreams. Subjects were also probed for main dream themes such as objects in their dreams, actions and emotions, and for dream memories, color in dreams, for symbols and the use of dream symbol dictionaries and if they reflected on their dreams in their waking life and sought their council. Finally, they were probed for their beliefs in life after death, in the power of prayer, in their experience of something they could not explain via known laws, and in psychic ability.

To give some examples of the results, the quality of sleep was estimated relatively good and subjects showed substantial knowledge of the main classes of dreams. Over half of them (53%) said they often or sometimes had experienced lucid dreaming, 72% believed in precognitive dreaming and another 36% had themselves often or sometimes experienced precognition in their dreams; over 50% recalled one or more dreams per week. The main dream themes were people, houses, landscapes, objects and animals. Many believed in the existence of psychic ability, or over 75%, and about 66% in the power of prayer and life after death. In general, the results confirm the results of the 1978 research of professor Erlendur Haraldsson at the University of Iceland into the spiritual beliefs of Icelanders and their beliefs in precognitive dreaming and experience thereof.

The present research is the first of its kind in Iceland besides being the largest and widest by probing for example for the various classes of dreams and dream memory, all of which are well known in written records among the nation throughout the ages. Or, all the way back to the first settlers and beyond to Norway as can be read in the accounts of the old Norse kings

and their families by Snorri Sturluson in his *Heimskringla* and *Edda*. There is hope the research will open up ways for comparative research in the other Scandinavian countries and for Americans and Canadians of Icelandic origins such as in Minnesota and in Manitoba.

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Frequency of Dreams and Nightmares After Brain Injury

Mark Blagrove, Ph.D., is affiliated with the Department of Psychology, University of Wales Swansea, UK, and the Institute of Cognitive Neuroscience, University College London. He researches the cognitive psychology of dreaming and of REM sleep. A Past President of ASD, he is currently on the editorial advisory board of the *Journal of Sleep Research* and is a consulting editor of the ASD journal *Dreaming*.

Abstract

Neuropsychological assessments of patients suffering head injuries and brain lesions have offered insight into the neurological organisation of dreaming. Solms (1997) found that 38% of patients with diffuse head injuries and lesions with other etiologies reported the absence of dreaming. Bilateral white-matter lesions in the ventromesial frontal region or lesions of the inferior parietal region of either hemisphere were associated with a cessation of dreaming. 7.9% of patients reported experiencing recurring nightmares, which Solms associated with temporo-limbic lesions.

Twenty-three patients who had suffered a head injury (Male= 16, Female = 7, mean age 41.87 (SD=13.28), range 20-66) were recruited from a forensic neuropsychology clinic, the majority (69.9%) had sustained head injuries in road traffic accidents. Mean age at injury was 38.61 years (SD=13.97, range 17-64). Mean time since injury was 44.9 months (SD= 32.92, range 14-176). All patients had evidence of post-traumatic amnesia and loss of consciousness, indicative of diffuse axonal injury. Some had CT or MRI scan evidence of contusional injuries to one or both frontal lobes. Patients completed a neuropsychological examination, including tests of frontal and spatial cognition, depression and anxiety, and a questionnaire assessing frequency of dreams, nightmares and night terrors.

39.1% of patients reported that they did not dream, which is comparable to Solms' finding of 38% in his sample. This contrasts with the rate of not reporting dreams in normal populations of 6.1% (Borbely, 1984) and of 6.5% in a sample of sleep clinic patients (Pagel, 2003) who had a similar mean age (43.4 years, range 10-75) to ours. Absence of reporting dreaming was not related to scores on frontal or spatial cognitive tests, nor with depression or anxiety. 37.5% of patients reported the occurrence of repetitive nightmares compared to only 7.9% in the Solms study, and 37.5% reported a least one nightmare per month, which is in excess of the 5% estimate from the general adult population (American Sleep Disorders Association, 1990; The international classification of sleep disorders). 21.7% of patients reported at least one night terror per month, which again is in excess of the 3.5% estimate from the general adult population (Hublin et al, 1999).

Conclusions: Frequency of nightmares (recurring and non-recurring) and night terrors is increased following head injury, as is the incidence of reporting that one does not dream. The high proportion of nightmares and repetitive nightmares may be due to the emotionally traumatic nature of the accident as well as to the brain injury sustained. Previous literature suggests that changes in dream frequency may provide useful indicators of the course and quality of recovery from head trauma, as this reflects changes in cerebral functioning, and hence asking patients about dream frequency may be clinically useful in predicting psychological aspects of recovery.

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Judging Whether the Events or Emotions of a Nightmare Causes Awakening

Mark Blagrove, Ph.D., is affiliated with the Department of Psychology, University of Wales Swansea, UK, and the Institute of Cognitive Neuroscience, University College London. He researches the cognitive psychology of dreaming and of REM sleep. A Past President of ASD, he is currently on the editorial advisory board of the *Journal of Sleep Research* and is a consulting editor of the ASD journal *Dreaming*.

Abstract

There is debate about whether to include in the definition of nightmares the criterion that the person was awoken by the events or emotions of the nightmare. Zadra and Donderi (2000) found that nightmare frequency (NF) using this criterion is a better index of low well-being than is NF without using the criterion. We aimed to ascertain how confident individuals are in deciding that a dream woke them, to assess whether waking is more likely to be caused by unpleasant dreams, and to compare correlations of well-being with NF using and not using the criterion.

Forty-two participants (33 females, 9 males, mean age = 21.8 years, SD=6.55) reporting at least one nightmare per month completed Spielberger's State Trait Anxiety Inventory and the General Health Questionnaire (a measure of current stress and general well-being). They made a retrospective estimate of their NF, using the definition: very disturbing dreams, involving any unpleasant emotion, which are usually vividly recalled, and also estimated their frequency of nightmares where the nightmare wakes them up. They then kept a dream log for 14 nights, each morning answering the following: 1. Did you have a dream last night? 2. How pleasant/unpleasant was the dream? (7 point scale: 1 = very pleasant to 7 = very unpleasant.) 3. Did the emotion of the dream wake you up? 4. Rate how certain you are of your answer to question 3. (5 point scale: 1 = very uncertain to 5 = very certain.)

Trait anxiety correlated with retrospective NF ($r=.35$, $p=.025$) but not with retrospective NF using the awakening criterion ($r=.21$). It correlated with log NF (defined as dreams rated 6 or 7 on the unpleasantness scale; $r=.33$, $p=.033$) and log NF using the awakening criterion ($r=.36$, $p=.019$). State anxiety and stress did not correlate significantly with these nightmare variables. On the dream log 18 participants had at least 3 instances of a dream that woke them up and at least 3 instances of a dream that didn't wake them up. Mean confidence that dream content didn't cause awakening = 3.90 (SD=.75), and confidence that content caused awakening = 4.40 (SD=.62), paired t-test $t=2.82$, $p=.012$. Mean dream pleasantness when content didn't cause awakening = 3.70 (SD=.88), and pleasantness when content caused awakening = 4.89 (SD=1.33), $t=4.21$, $p=.001$. Mean confidence that a dream caused awakening was insignificantly correlated with dream unpleasantness ($r=.23$).

Individuals can judge with very high confidence that the events or emotions of a dream woke them up. If this can be taken as evidence that they are accurate in ascribing their awakening to the events of the dream, there may be validity in including the awakening criterion in the definition of nightmares, especially as these awakenings are more likely to result from unpleasant than pleasant dreams. However, frequency of nightmares using the awakening criterion does not here have a greater correlation with waking well-being than does NF not using the criterion.

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Lucid Journey into One Night of Sleep

Fariba Bogzaran, Ph.D., is an Associate Professor and Founding Director of the Dream Studies Program at John F. Kennedy University in Orinda, CA. An artist and dream researcher, she is a co-founder and director of the non-profit organization Lucid Art Foundation, and is coauthor of the book *Extraordinary Dreams and How to Work with Them*.

Daniel Deslauriers, Ph.D., is an Associate Professor and Director of the East-West Psychology Program at the California Institute of Integral Studies in San Francisco. Coauthor of the book *Le reve: sa nature, sa fonction et une methode d'analyse* and articles on spiritual and cross-cultural approaches to dreams, his researches focus on dream incubation, dream understanding, body awareness and spiritual dreams.

Summary of Presentation

This multi-media art performance addresses the phenomenology of dreaming from hypnagogic experiences to the variety of dream experiences throughout the night. Various dreams are collected from different states of consciousness in sleep and are interwoven scientifically according to sleep cycles and are reenacted with multi-media performance.

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From Dragon Slayer to Seductress: Archetypal Tools for Dreamwork

Shea Broussard, M.A., received her B.S. in Psychology from Texas A&M University in 1998 and her M.A. in Transpersonal Psychology and a Certification in Dream Studies from John F. Kennedy University in Orinda, CA. She has facilitated dream groups and conducted projective dream workshops. She also engages in massage therapy and projective dreamwork.

Abstract

The multi-faceted arena of dreamwork is served by several theories and vehicles through which we uncover the content and messages of our dreams. Garith Hill's psychological theory of gender roles in *Masculine and Feminine: The Natural Flow of Opposites in the Psyche* offers a strong guide to exploring the full spectrum of anima and animus archetypes that we each embody and manifest through our dreams.

Expanded from the earlier work of Erich Neumann, Hill has chosen the terms dynamic and static to refer to the opposing poles of the gender roles resulting in four distinctive patterns: static feminine, dynamic masculine, static masculine, and dynamic feminine. Within each principle lies a prominent archetype and energetic pattern that are not only defined by their individual attributes but also by their interaction with each other, especially in the realm of dreams. By exploring these archetypes, their relationship to the psyche, and their expression

in historical myths, one can seek out the deeper meaning of their dreams in relation to waking life events and psychological growth. A brief summary of the four masculine and feminine principles of the cyclic progression offered by Hill is as follows:

Static Feminine: Great Mother Archetype

This principle represents fluid course, cycles of nature, and balance. It is symbolized by the circle representing the undifferentiated whole and the self regeneration of the uroboros. This archetype embodies the dual nature of creator and destroyer and is embodied by the goddesses of matriachal cultures throughout history including Astarte, Kali, Ishtar, and Demeter.

Dynamic Masculine: Dragon Slaying Hero/ Hunter

In opposition to the fluid circle, the dynamic masculine is symbolized by the arrow. It expresses the characteristics of linear experience specifically through cause and effect relationships. The central values are progress and ambition, pursuing actions only to meet a desired end. The arrow also depicts the association towards the hunt and mating behaviors that are examples of how the dynamic masculine arises in nature.

Static Masculine: Great Father/ King

The function of this principle is to create systems of order. It is the embodiment of social law, institution, and disregard for individual needs for the greater care of the community. Logos, meaning word, speech, thought, and(or) reason is the central characteristic of the Great Father historically personified by Zeus; it is on this platform that sits the current paradigm of Western culture. The static masculine is symbolized by the cross representing a tension of opposites that forms an equilibrium.

Dynamic Feminine: Seductress/ Muse

This principle is the movement towards non-rational play, altered states of consciousness, wine and dance, passion, and seduction. The archetype wears the vast faces of Dionysus, witches, serpents, the beautiful woman, and the unpredictable trickster. In direct opposition to the static masculine, the defining principle of the dynamic feminine is Eros: the realm of creativity, love, sexual yearning, and is specifically inherent in human desire. It is symbolized by the spiral, the disorienting experience of new awareness that leads to personal transformation and evolutionary processes in nature.

#

The Dream Art of Nancy Brzeski

Nancy Richter Brzeski, M.A., received her master's degree from the University of Chicago. Other studies included social science research in Oslo; art classes at UC Davis with Thiebaud, Arneson; dreamwork with Delaney/Flowers, J. Taylor, R. Moss; and dream art with Fariba Bogzaran. She has presented at 11 ASD art shows in 20 years.

Summary of Presentation

The slide show will include acrylic and tempera paintings, mixed media collages, and ceramic clay sculptures made by the artist. These will be accompanied by relevant poetry and music on cassettes. There will be comments on the creative process involved, and time

for questions and discussion.

#

The Good Fortune Scale: A New Tool for the Study of Bizarreness and 'Big Dreams'

Kelly Bulkeley, Ph.D., is Director of the Dream Studies Program at John F Kennedy University and a Visiting Scholar at the GTU. An ASD Past President, he is author and editor of several books, including *Dreams of Healing*, *Visions of the Night*, *An Introduction to the Psychology of Dreaming*, and *The Wilderness of Dreams*.

Abstract

The content analysis system first developed by Calvin Hall and Robert Van de Castle (1966) and recently revised by G. William Domhoff (1996) is the most widely used and empirically tested method for studying dream content. The system is not perfect, however, and one of the most obvious shortcomings is an asymmetry in the two scales used to code for misfortunes and good fortunes. The former are divided into six categories, from mild (forgetting something, becoming lost) to severe (accidental death). The latter, however, are all clumped together in a single category. Hall and Van de Castle justify this by saying misfortunes are far more frequent in dreams than are good fortunes, but without an adequate means of determining their relative frequency that claim remains a hypothesis rather than an established fact.

A new six-point Good Fortune scale is presented here as a complement to the Misfortune scale of the Hall and Van de Castle content analysis system. The new GF scale is applied to the 1000 H/VDC "norm dreams, and the results are discussed in terms of their relevance for 1) the methodologically troubled study of dream bizarreness and 2) the investigation of extraordinary dream phenomena, akin to what Jung called "big dreams." References will also be made to the work of Harry Hunt, Don Kuiken, Roger Knudson, Tore Nielsen, Fariba Bogzaran, Stanley Krippner, Kate Adams, and other researchers who are exploring rare but experientially powerful dream phenomena using a variety of roughly synonymous terms (intensified, impactful, highly significant, apex, extraordinary). Reference will also be made to my other research on these topics, under the headings of "root metaphor dreams" and "most memorable dreams."

#

Dreaming Well: Using Dream Imagery for Healing

Wanda Burch, M.A., is a breast cancer survivor whose dreams gave her warning of her disease before its diagnosis, documented in her recent book *She Who Dreams: A Journey into Healing Through Dreamwork*. She works with Robert Moss as a teacher of Active Dreaming.

Abstract

In 1990, I dreamed a warning dream, literal and terrifying. This dream followed two years of recorded dreams filled with images of illness that I failed to understand and act upon. The new dream drove me to consult with physicians, who detected breast cancer. The result - a modified radical mastectomy, followed by chemotherapy.

The day I was diagnosed with breast cancer, I walked into my house - angry, afraid, and confused. I lay down on the sofa, closed my eyes and had a dream in which I held my left breast over a pan of water, pointed to the exact location of the cancer, and squeezed the breast like a sponge into the water, dark fluid flowing into the bowl. I took those images and used them daily like a prescription, stating an intention of healing, and imagining the dark

fluid being pulled into one place where it could be eliminated. I began the process of using my dream images to save my life.

Recognizing both the commonality and individuality of dream imagery, I began to work with others in helping them use their own personal dream imagery for healing. I developed the techniques I used in my own healing into exercises I could share with others in workshops and presentations.

Healing with Dream Imagery:

Record every dream.

Catalog and study personal dream images and translate them into healing images.

Trust spontaneous imagery.

Welcome dream helpers.

Carry favorite images into everyday life. Every thought, every action, is a message to your immune system.

Use dream imagery for personal rituals of healing.

When we recognize and understand our own unique set of images in our sleep dreams, then we can translate them into active healing.

#

Children's Dream Drama

Jette Cabo is a freelance anthropologist and former schoolteacher working with dreams from an anthropological-pedagogical perspective. She conducts dream workshops for children and for adults working with children. She is writing a book on her fieldwork in a Catalan primary school during three months of 2001.

Summary of Presentation

Presented is a short Dream Drama in which the actors are a group of children age 12-13-years from a primary school in Copenhagen. This performance was created during a week-long Dream Drama workshop at Børne University. The children are experienced creators/performers of dance and drama, but this is their first experience working with their own dreams. A compendium of the children's individual evaluations of the experiences will be available in English.

#

Dreamgirls in Daylight

Jette Cabo is a freelance anthropologist and former schoolteacher working with dreams from an anthropological-pedagogical perspective. She conducts dream workshops for children and for adults working with children. She is writing a book on her fieldwork in a Catalan primary school during three months of 2001.

Abstract

My paper examines how girls - most of Andalusian decent - in a 4th grade urban Catalan primary school negotiate social positions within the girls' group. To pinpoint the girls' experience of their own participation in the shared practice, I compare representations of self and other in dream narratives and narratives of events in social life with participants' observations of social life. In so doing I try to establish an anthropological perspective on how dream narratives may widen the understanding of the diversity in and within individual experiences of shared practice in social life, and an understanding of dreams as "expressions of the most intimate currents of the mind", caused by emotionally challenging experiences in the dreamer's social life (Jung 1963:103), I approach dream-interpretations as

narratives, as a sense-making means for individuals in meeting their social worlds (Mattingly 1998:282) thereby rooting accounts of dreams of individuals in their social life.

I approach children as social actors, who actively participate in the construction and determination of their own social lives, of the lives of those around them and of the societies in which they live (Amit-Talai 1995, James 1993, Mayall 1994, Gulløv 1998). But I also understand relationships of power in Foucault's sense; as ever present in human relations "in which one wishes to direct the behaviour of another" with a potential for dominance, resistance and transformation (Fornet-Betancourt et al. 1988:11). Drawing on Bourdieu's theory on social space and symbolic capital (Bourdieu 1990), I approach three central aspects of relationships of power as social competencies: Feelings expressed in interaction (Abu-Lughod & Lutz 1990); alliances (Pitt-Rivers 1966) and *impression management skills*; techniques to lead and direct others and perform a flexible presentation of the social self across shifting contexts with shifting values and rules of interaction (Goffman 1990).

Focusing on a dominated and a dominating girl I show how differences in individual experiences of the shared practice reflect different social positions within the group, which are contingent with the individual girl's mastering of relevant social competencies and conflicting values and local rules of interaction, but also on differences in social and ethnic background, which influence individual girls' choices made in favor of one and against the other value system in concrete context.

In the industrialized western world, dreams are considered less real than social life (Edgar 1994, and therefore dream narratives constitute a special space for the expression of conflicts and critique of fundamental values and rules in the shared practice, which is not expressed in narratives on social life. And in dream narratives all girls express criticism of dominance, whether of adults or of other children, and a greater potential for resistance and creative problem-solving than Bourdieu grants individuals in his concept of habitus, representing dominance as incorporated in dominated individuals' habitus in such a way, that it seems natural (Bourdieu 1990: 341-343).

Drawing on my experience of dream workshops with Danish children I propose, that a pedagogical method of dreamwork should be established, focusing also on creative processes such as painting, drawing and drama.

#

Body Work

Jean Campbell, M.A., is CEO of The iMAGE Project, moderator of The World Dreams Peace Bridge, and author of several books and articles, including *Dreams Beyond Dreaming* and the first Dream Scouts Adventure book, *Under the Crystal Tree*. She has been Chair of the ASD Development Committee since 2001, and moderator of the ASD Online Bulletin Board since 1997.

Summary of Presentation

This group will focus on working with dreams using a body psychotherapy approach. Wear comfortable clothes.

#

Meet the Dream Scouts

Jean Campbell, M.A., is CEO of The iMAGE Project, moderator of The World Dreams Peace Bridge, and author of several books and articles, including *Dreams Beyond Dreaming* and the first Dream Scouts Adventure book, *Under the Crystal Tree*. She has been Chair of the ASD Development Committee since 2001, and moderator of the ASD Online Bulletin Board since 1997.

Abstract

Wouldn't you rather be a Dream Scout? The Dream Scouts International Program resulted from the statement of one dreamer who said, "When I was growing up, I would have much rather been a Dream Scout than a Boy Scout." Suddenly, author Jean Campbell found herself with the cast of characters for a series of Dream Scouts Adventure Books and the plan for a way to bring young people the world over together over the subject of their dreams. The Dream Scouts International Program is a developing program of The iMAGE Project, designed to teach young people (and we are all "young people") about different types of dreaming, about dreams in a variety of cultures, and about how to work with dreams. The program is interactive, both in the sense that people will interact with one another and in the sense that there is a variety of exercises and activities involved, just as there are in more traditional scouting programs.

#

Dreams of Schizophrenic Patients in Psychotherapy

Manlio Caporali, M.D., specialized in Neurology (1976) and Psychiatry (1978), and was Assistant Professor at La Sapienza University, Rome, Department of Neurology (1978-1987). Since 1988 he has been an Assistant Professor at Tor Vergata University, Rome. The author of 145 scientific papers and two books, he now works in the fields of Group and Dream Textual Analysis.

Abstract

The authors followed four schizophrenic patients in individual psychotherapy for a period of ten years. In this period, in the psychotherapeutic settings, dreams from both the patients' past and their present while in treatment were collected.

The analysis of the oneiric contents shows that the change of the dreams' themes is simultaneous with the development of the clinical story, of the therapeutic relationship and of the personal work of a patient.

The long period of treatment shows us, moreover, the establishment of a strong therapeutic alliance between therapist and patient, that induced the latter to express freely his own oneiric experiences.

#

Dreams and Traditional Healing in Africa

Gordon Lloyd Chavunduka, Ph.D., is a Professor of Sociology at the University of Zimbabwe, Africa, and was Vice-Chancellor of the University of Zimbabwe (1992 – 1996), and President of the Zimbabwe National Traditional Healers Association (Zinatha) since 1980. He has published 11 books and 31 articles in the fields of African medicine, indigenous knowledge, African religion, and agriculture.

Summary:

Dreaming is an integral part of traditional healing in many parts of Africa. Dreams mediate between ancestral spirits and the living; they act as a vehicle for expressing desires and commands of spirits; they play a part in the discovery of traditional medical remedies and continue to guide the medical practice of many healers.

#

Accessing Our Spiritual Creative Essence Through Resonance with Multidimensional Music

Jacotte Chollet, M.A., has turned to sound as a vehicle for *energy expansion* and *consciousness exploration* after having co-produced over 50 documentary films for French television. The outcome is @Multidimensional Music, music that enhances cellular communication, induces alpha & theta brainwaves and activates hemisphere synchronization. She has developed CD's to unfold the subconscious potential.

Summary of Presentation

Enjoy a delightful and relaxing way to close the main conference. The presenter will introduce the effects of her "Multidimensional Music" on psyche and soma, and of the healing effect resulting from resonance 'in the dream state' (altered states of consciousness) with 'traumatic information-energy' that has been repressed under the level of awareness. The audience will experience this musical tool for accessing the subtle dimensions of our multidimensional BEING, unconscious/subconscious and conscious.

#

An Information Science View of the Dreaming Process

John M. Corbet holds a Ph.D. in Computer Science and a Ph.D. in Business Administration, as well as a master's degree in Computer and Information Science. He is an employee of the Department of Treasury and his dissertation work focuses on dreaming.

Abstract

For the scope of this paper the known universe is considered a general energy containment inside a space time continuum. Accessible to our level of knowledge is some ordered containment of layered potential energy known as atoms. The potential energy containment property is again observable in mixed molecule environments. An "object" is a set of containment of potential energy of various kinds. A "collection" is a set of object types A model of "pyramidal" informational system can dwell into a collection via mapping. A "cosmic" model of information will not use the "top" and "bottom" related to a criteria, but will map the "floating" space. The cosmic informational system is more likely to apply to dreams than the pyramidal model used in the stand-up, "awake" states.

Regarding objects, the interactions an object can have are defined by its *interface*, and the "type" is what determines the interface. A new class can be made up of any number and type of other objects, in any combination. This is called *composition*. A base type represents the core of some ideas. From the base type, other types derive. Inheritance builds a type hierarchy that expresses a set of messages in terms of its types. "Virtual" functions allow expressing the differences in behavior of classes in the same family. The class of researching dreaming problems is of the "wild" variety, in which the solution is not simple. An original dream, most of it a parallel video stream, is stored into memory, then remembered, but only its most intense or interesting episodes, and converted into the serial streaming of narration, based on the set of wording offered by natural languages. The

original message has low accuracy. One way of improving the accuracy is to replace direct dreamed objects and/or dreamed actions mapping by using pure substitution principle, which is the ideal case of treating inheritances. Identifying aggregations instead of using naked data mapping will produce wardrobes. A set of garments, piped into advanced image processors will produce albums of dream extension slides, the outcome of specific dream cultivation. A selected set of images related to this paper is discussed.

#

Dorothy on a Lost Highway: The Transformation of Dream-Logic in Hollywood Cinema

Zeynep Dadak, M.A., studied Film & TV in Marmara University. Her dissertation entitled '*Phantasmagoric Initiation in Films*' earned her a master's degree with a first ranking in the Department of Film & TV at Istanbul Bilgi University. Her recent work as a teaching assistant focuses on psychoanalysis, film narration, postmodern film theories, and time perception in cinema, film-noir and scriptwriting.

Abstract

"Everything was conspired to make me feel I was dreaming, but dreaming the way you dream when you're on the verge of waking, when you dream that you are dreaming."- Umberto Eco, *Foucault's Pendulum*

In this paper, I compare two films, *The Wizard of Oz* (Victor Fleming, 1939) and *Lost Highway* (David Lynch, 1997), both embody the journey-like processes of dream-works. In both films the characters undergo a voyage of initiation in which they begin in their unsatisfactory, ordinary lives, set out on a dream-journey and finally return home. My argument rests on an analogy between films and dreams. The interpretation of both dreams and films relates to both their symbolic core, and their narrative processes. Since every film involves a psychic journey, the processes of the dream-works become main instruments of a journey, not only for the characters, but also for the spectators. The mechanism of the journey to the dreamland, the processes of the Freudian dream-work, marks the distinction between dream and waking, fantasy and reality. In this paper, I will unravel the underlying meaning of the narratives of both films while demonstrating the erratic route of the dream-like journeys of fantasy, and the relationship between dreaming and reality.

In *The Wizard of Oz*, the three stages of the characters' journey from the everyday to discovery and back again, are set up counteractively, creating a dream state *vis-à-vis* reality. Sepia-toned Kansas farmland is a place where no children would like to *live*, but Technicolor-Oz is a place where no children would like to *leave*. Akin to the contrasting narration of two parallel universes in *The Wizard of Oz*, in *Lost Highway*, I consider two stories via the processes of sleeping, dreaming and waking up, which form a core in the film's narrative. In the technicolor dreamworld of *The Wizard of Oz*, literally 'somewhere over the rainbow,' the structure, form and visual style of *Lost Highway* is a dream-narrative in which wishful dreams turn into nightmares. Moreover it becomes indistinguishable, where the dream starts and ends, which makes Fred in *Lost Highway* dream that he is dreaming. .

#

An Eclectic Approach to Understanding Your Dreams

Layne Dalfen operates The Dream Interpretation Center in Montreal. She is the author of *Dreams Do Come True: Decoding Your Dreams to Discover Your Full Potential* and has appeared on over 75 radio shows across the US. She has a Certificate in Gestalt Counseling and studied dreamwork at the Alfred Adler Institute.

Abstract

I. Overview of ideas and methods

In order to arrive at the different layers of meaning of a dream, I use the ideas of theorists such as Perls, Freud, Jung and Adler. The theories of Perls allow us to tap into the different parts of ourselves represented in our dreams. Freudian free association techniques help us discover what comes to mind from our past that is repeating itself in our dreams or in our current waking-life situation. And finally a Jungian approach to archetypes helps us explore our connections to the rest of humanity.

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?

II. Overview of workshop format

The workshop will run from between one and a half to 2 hours and begin with a 45 minute lecture and visual presentation demonstrating an eclectic approach to dreamwork. I do this demonstration using a mandala-style map with a previously explored dream of my own. 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 each different approach, as the dreamer connects to each level of the dream.

I will reserve 20 minutes at the end of the workshop to reexamine the process and search for interconnections, patterns and recurring symbols that indicate larger patterns in the "dreamer's" life, behavior and/or relationship with humanity

#

Dream Poetry Reading

Betsy Davids, Ph.D., M.A., is a book artist and writer who teaches a creative writing/literature course, *Writing and Reading the Dream*, at California College of the Arts in the San Francisco Bay Area, CA. Her two-volume artist's book series, *Dreaming Aloud*, chronicles a season's dreams in text and images.

Abstract

Many American poets of the last fifty years have written from and about dream experience. Some (like Philip Levine) have produced one or two remarkable dream poems commemorating "big" dreams; others (like Allen Ginsberg, Maxine Kumin, Diane Wakoski, Wanda Coleman) have turned again and again to dreams as a source for their work.

At this special event, the presenter will read aloud a selection of dream poems, with brief introductions and minimal commentary. A handout will provide the texts of the poems being read, along with translations into common European languages if available, texts of a few other poems, and a bibliography. The intent is to give the ASD community a taste of dream poetry that is not widely known even in the U.S., prioritizing direct experience of the poems over critical analysis.

"The Waking," by the mid-20th-century poet Theodore Roethke (1908-1963), may be the best-known and oldest of the poems that will be read. This lovely and lyrical poem is widely anthologized as an example of the villanelle, a poem form with repeating lines that induce a state of reverie—as when waking from a dream.

The Waking

I wake to sleep, and take my waking slow.
I feel my fate in what I cannot fear.
I learn by going where I have to go.

We think by feeling. What is there to know?
I hear my being dance from ear to ear.
I wake to sleep, and take my waking slow.

Of those so close beside me, which are you?
God bless the Ground! I shall walk softly there,
and learn by going where I have to go.

Light takes the Tree; but who can tell us how?
The lowly worm climbs up a winding stair;
I wake to sleep, and take my waking slow.

Great Nature has another thing to do
To you and me; so take the lively air,
And, lovely, learn by going where to go.

This shaking keeps me steady. I should know.
What falls away is always. And is near.
I wake to sleep, and take my waking slow.
I learn by going where I have to go.

Jane Hirshfield's poem "Silk Cord," from her 2002 book *Given Sugar, Given Salt*, simply tells a dream with careful attention to visual detail and feeling that prepare us for the surprising insight that follows waking.

Silk Cord

In the dream the string had broken
and I was trying to
pick out its beads among all others.

The large coral beads,
the beads of turquoise and ivory—
these were not mine.
Carved and ridged with color, burnished, weighty—
my hands passed over them without regret or pause.

The tiny ones,
of glass,
almost invisible against the white cotton bedspread—
these were mine.

The hole in the center
scarcely discernible as different from the bead itself,
the bead around it
scarcely discernible as different from the bed or floor or air—

with trembling fingers
I lifted them

into the jar my other hand cupped closely to one breast.

Not precious, merely glass, almost invisible.
How terrified I was at the thought of missing even one.

While I live, I thought, they are mine to care for.

Then wakened heavy with what I recognized at once
as an entirely warranted grief,

frantic for something plain and clear
and almost without substance,
that I myself had scattered, that I myself must find.

#

Spiritual Dreams and Visions in Early Anglo-Saxon Christianity

Patricia Davis, M.A., received her master's degree in Religion and Psychology from San Francisco Theological Seminary. She is a dream researcher specializing in spiritual dreams. She also holds an M.B.A. in Finance and serves on the Executive Board and Finance Committee of the San Francisco Shakespeare Festival.

Abstract

This paper provides a survey of the particular reports of dreams and visions at the time of the Anglo-Saxon conversion to Christianity. Although reports of dreams and visions were reported to be powerful agents of change in the 7th century conversion, modern historians have tended to treat these reports as a subset of miracles, 'strange and incredible stories' that need to be weeded out to find factual historical material. This paper treats the material as potentially authentic reports of spiritual dreams.

Some spiritual dreams were recorded at the time of the Anglo-Saxon conversion because Anglo-Saxon Christians believed that dreams and visions could sometimes provide a unique direct access to the divine. These dreams and visions were presented in the original historical source materials as instrumental in the introduction and integration of this new religious/ cultural paradigm. These dreams are thus pre-selected as valid spiritual dreams by the religious authorities of the time.

This paper presents the dream reports from historical sources and groups them into seven categories: conception, vocation, dream songs/poems, temptations and consolation, otherworld journeys, gloriosus obitus – saints at death and prophetic miscellaneous. These categories were created to reflect the human lifecycle and to facilitate use by other dream researchers.

The spiritual dreams can be seen to occur to particular types of people and in particular life situations. On examination, many of the dreams reveal a synthesis of original peculiar characteristics and universal root metaphor themes that suggest psychological authenticity.

Others lack peculiarity, depth and power, indicating that they may be hagiographic fictions.

#

Spiritual Intelligence and Dream Indwelling

Daniel Deslauriers, Ph.D., is an Associate Professor and Director of the East-West Psychology Program at the California Institute of Integral Studies in San Francisco. Coauthor of the book *Le reve: sa nature, sa fonction et une methode d'analyse* and articles on spiritual and cross-cultural approaches to dreams, his researches focus on dream incubation, dream understanding, body awareness and spiritual dreams.

Abstract

A central dimension that underlies all dreamwork is the sheer quality of presence that we bring to our experience. One of the most powerful way dreams can play a role in an individual's spiritual practice is through the refinement of mindful attention such as practiced in contemplative meditation. This means putting asides, or at least slowing down with mindfulness, the impulse to interpret a dream through rationalization that often results in bypassing the spontaneous arising of insights.

From two decades of dreamwork, I have found that one of the most powerful yet simple dream understanding technique is a form of "dream indwelling" Deslauriers (2003). The phenomenologist Moustakas (1990) describes indwelling as the "process of turning inward to seek a deeper, more extended comprehension of the nature or meaning of a quality or theme of human experience. It involves a willingness to give with unwavering attention and concentration into some facet of human experience in order to understand its constituent qualities and wholeness... The indwelling process is conscious and deliberate yet it is not linear or logical, it follows clues whenever they appear" (p.24). Eschewing strictly cognitive or mental interpretation, this practice calls for establishing a deep receptive meditative-like state in which the dreamer follows their own imaginal unfolding when being touched with the dream image. Contemplative meditation is a way to bring attention in order to be with what is: not to flee from it, and not to override it, not to rationalize it. The apparent simple act of 'presencing' the dream image with full awareness opens up the dreamer to deep insight.

Dream indwelling can be the occasion for the cultivation of presence: being present to the feeling or mood that arises from a particular dream image; being present to the coming and going of thoughts and emotions, watching where they go while we stay aware of their evanescent quality.

We begin dream indwelling by establishing a sense of receptive inner tranquility. Gradually we drop into a 'being space', instead of a doing space. Once we attain a certain degree of absorption and quiet we invite the dream into that space. The dream is like a pebble thrown in calm water; we notice the shape of the waves created by this movement and we learn by being present to them. We notice what is going on mentally, emotionally and physically without judging or defending from it.

References:

Daniel Deslauriers, Ph.D. (2003). *Dreamwork and Psychospiritual Practice: Towards a trans-cultural integration*. San Francisco: Dream Creations.
Moustakas, C. (1990). *Heuristic research*. Newbury Park, CA: Sage Publications.

#

Shamanic Practices in Modern Dreamwork: When Regular People Have Shamanic Dream

Sven Doehner, Ph.D. [chair], Patricia Torres, Robert Moss, M.A., Maria Volchenko, Ph.D., Natalia Vassilieva, M.A.

Sven Doehner, Ph.D., M.F.A., is a psychotherapist in Mexico City. Trained in Depth Psychology, he has worked for many years with native Mexican healers and guided dreamwork groups in several countries worldwide. He blends alchemical work with depth psychotherapy and ancestral native healing traditions.

Summary of Presentation

Blending theory with practice, the panel will offer an opportunity to see, hear and experience some of the wisdom that our native eastern and western healing traditions have to offer in the way of working with dreams, including how a shamanic approach to dreamwork might have positive effects in our everyday lives.

#

Sound Transformations in Alchemical Work with Dream Images

Sven Doehner, Ph.D., M.F.A., is a psychotherapist in Mexico City. Trained in Depth Psychology, he has worked for many years with native Mexican healers and guided dreamwork groups in several countries worldwide. He blends alchemical work with depth psychotherapy and ancestral native healing traditions.

Abstract

Different from other therapeutic work with sound, which usually involves making and/or hearing sounds that bring harmony, relaxation, or in some way alter the participants' consciousness, this proposal involves hearing, making, experiencing and allowing the often dissonant sounds that accompany a dream - either within the images themselves, or those that emerge in the telling of it – to guide us in processes of deep transformation.

The work is inspired by Alfred Wolfson, who rescued himself from traumatizing nightmares and memories of his days as a medic at the front lines during the first World War, where he found himself continually surrounded by the piercing screams of wounded soldiers as they lay in the trenches with nothing to diminish the pain of their open wounds but the sounds of their dying agony. Long after the war, these primitive, piercing, penetrating, haunting sounds continued within him and would not let him be . . . until the day when his desperation led to his literally trying to MAKE the sounds, which first took him beyond himself (in the sense of his ego control and limits), and then into an inner experience of images, sensations and feelings which came together in such a way as to take him beyond the traumatic memories.

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

Dream images and their telling bring forth unexpected sounds, often dissonant to what we expect or are even conscious of, that express the deepest sense – or intention - of what the soul wants. Attending to and working with sound is alchemical in that it calls for breathing, which among other things joins and gives body to emotions, and gives expression - and form - to the most unconscious aspects of our existential being. Additionally, sensitivity to sound awakens the somatic and emotional consciousness needed to ground and balance our thought structures, and opens the possibility of identifying something beyond the personal – making palpable the new element that often appears in dream images and is invariably trying to take form in one's life.

But as Wolfson showed us, more than something that needs to be thought about and understood, sounds need to be MADE in order to be heard, experienced and listened to . . .

and to allow ourselves to be affected and transformed by them. As in alchemical psychology, which favors experience over understanding, sound allows unconscious elements to take form and to be dissolved in ways that deeply transform us.

A series of exercises will be suggested, through which we can work alchemically with the sounds that emerge and accompany our dreams and thereby encourage a fuller participation in different processes of transformation in our lives.

#

Dreaming Our Futures, Déjà Vu, Precognition and Beyond

Rita Dwyer is a former research chemist, coauthor of papers and patents in the aerospace field, ASD Founding Life Member, Chair of the Board (1987-90), Past President (1992-93), Executive Officer (1993-99). A founder and facilitator of the Metro DC Dream Community, Rita is also a writer, lecturer, and certified pastoral counselor.

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

Francis Menezes, Ph.D., has been a member of ASD since 1984 and is a former member of the ASD Board of Directors. He is currently Director of Turiya-Center for Creative Solutions. He is founder and Past President of the Indian Association for the Study of Dreams and author of *The Mythic Experience*.

Robert Van de Castle, Ph.D., is Professor Emeritus of the University of Virginia Health Sciences Center. He was the Director of the Sleep and Dream Center at that Institution for 10 years. He is a Past President of ASD (1985-1986), coauthor with Calvin Hall of *The Content Analysis of Dreams* (1966), the author of *Our Dreaming Mind* (1994), and Consulting Editor of the SUNY Press Series on Dreams.

Craig Sym Webb is director of the non-profit DREAMS Foundation and a member of the ASD Board of Directors. He has appeared on the Discovery Channel, AOL, CTV, as well as in numerous magazines, newspapers and other mass media. An author and researcher, Craig is also a physicist, performing /recording artist, and a bio-medical design engineer.

Abstracts

Rita Dwyer:, History and Overall Perspective

This panel will explore the phenomenon of psi dreaming, focusing primarily upon precognitive

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

This information can be used in ways that help us to change our own futures for the better, here and now, if we are attentive and responsive to the messages that these dreams bring. Some psi dreams provide warnings and advice about health concerns, as described in *The*

Healing Power of Dreams by Patricia Garfield, Ph.D., *Our Dreaming Mind* by Robert Van de Castle, Ph.D., and *She Who Heals: A Journey into Healing Through Dreamwork* by Wanda Burch.

Other precognitive dreams might be about concerns of family members or even those who are not close to us, sometimes perfect strangers. Exercises such as the Dream Helper Ceremony devised by Henry Reed, Ph.D., and Robert Van de Castle, Ph.D., have shown that dreamers who dedicate a night of dreaming to a person requesting dream help will often turn up advice which is practical and important to resolving a personal issue of which the dreamers are consciously unaware, yet tune into in the dream state.

Precognitive dreams offer resources for changing possible futures, warning us of larger issues such as national disasters, illness and death, threats to lives, but also many smaller events that if avoided can smooth our life paths. Learning to recognize and utilize these dreams is greatly facilitated by longterm journaling of dreams and careful regular scanning of the information presented, as shown by Robert Moss in *Dreaming True: How to Dream the Future and Create Better Futures*.

ASD's Dream Activists and the World Peace Dream Bridge group are examples of individuals who join together in seeking dreams that will provide a better future for our planet and its inhabitants. Though not specifically focused on precognitive dreaming, some dreams have emerged in both groups which definitely predict global conditions, such as floods, earthquakes, etc. If we could learn to fine-tune our dreaming skills, we might be able to warn of coming disasters, either averting them or providing advance notice so that proper measures for public safety can be taken.

We are blessed with these dreams, even if we aren't always in agreement about their origins. Certainly, as Charles Tart so clearly demonstrated in his book *Body Mind Spirit*, psi dreaming offers us proof of our spiritual natures. There are many who seek spiritual or divine guidance from their dreams, or who receive it unasked for but granted by their own Higher Selves or Higher Power.

Francis Menezes in his forthcoming book, *The Complete Guide to Dreams and Their Interpretation* has an excellent chapter devoted to The Mystic Experience in which he explains the difference between Eastern and Western approaches to dreams and the value placed upon the spiritual side of dreaming and its ability to guide seekers on their spiritual paths. In whatever culture we are immersed, we have much to explore about the source of psi dreams from which come precognitive information and inspiration, and how to pragmatically recognize and act upon their wisdom to better our futures in ways big and small.

Art Funkhouser: Déjà Vu Arising from Precognitive Dreams:

While there are forms of déjà vu which do not involve precognitive knowledge, survey results indicate that many instances of déjà vu arise from precognitive dreams. The results of some fairly recent surveys will be presented.

Francis Menezes: Dreams: East vs West:

A comparison will be made of the way in which the East and West seem to fundamentally differ in their notions, approaches and experience of dreams. In the East dreams are seen as tools of transformation. Moreover, at a certain level of inner work, dreams stop being dreams and instead become spiritual levels of consciousness. Dreams, Sufis say, speaking of "true dreams", are symbolic messages which arise from the knowledge hidden in the center of being. In the wilderness of unknowing through which the seeker travels, these encoded messages give a forecast and a foretaste of things to come. They are often the only indication which points in the direction the seeker needs to proceed. The wisdom of various Eastern sages will be discussed, including concepts such as the four states of mind

according to Eastern psychology (waking state, sleeping state, dreamless sleep and the real waking state), lucid dreaming, dream yoga, enlightenment and transcendence.

Robert Van de Castle: Health, Healing, and Helping Dreams:

Prodromal dreams which predict illness before physical symptoms appear are currently of interest in the practice of alternative medicine. Forewarned is forearmed to correct medical problems before they become severe or untreatable. Dr. Van de Castle will discuss prodromal dreams and dreams during pregnancy and illness, showing how they can offer valuable information and advice. The Dream Helper Ceremony will also be discussed, in which dreams incubated by a group of individuals are dedicated to helping another in need.

Craig Sym Webb: Psi-Dreaming and Following the Wisest Life Path

Everybody would like to be able to live the most fulfilling life possible. The challenge is that we have choices and lessons to learn along the way so that there is a lot of room for interpretation of what is most fulfilling. I will discuss destiny, fate and the physics of probabilities and show how dreams offer a navigational compass along our most fulfilled soul path.

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An Analysis of the 'True Dream' in Contemporary Islamic Belief and Islamic Jihadist Dreamwork

Iain R. Edgar, Ph.D., lectures in Anthropology at Durham University, UK. His Ph.D. study was published in *Dreamwork, Anthropology and the Caring Professions: A Cultural Approach to Dreamwork*. The author of articles on dream and imagework and their relation to culture, politics, education and identity, he now has a new book, *Guide to Imagework: Imagination-based Research Methods*.

Abstract

In the ASD journal *Dreaming* (March 2004) I outline, with examples, my hypothesis that some of the Al-Qaeda and Taliban leadership and its members are and have been motivated, inspired and apparently guided by certain dreams. Moreover, I began discussing, given the available evidence, how their interpretation of dream imagery relates to traditional and contemporary Islamic dream theories. This paper continues and develops this theme drawing on further evidence as to the perceived role of dream imagery in the ideology of Islamic Jihadist activity. I develop the hypothesis that the dream plays a critical role in other Jihadist arenas such as the Kashmiri conflict where the potential Pakistani martyrs of the Lashhar-e Taiba must await their Mother's permission before embarking on Jihad. Often the mother will have a dream of their son in Paradise which facilitates their giving consent. The second part of the paper will consider further the nature of the true dream in Islamic belief. Since in Islam, Mohammed is the final Prophet, further minor revelation can only be received via the dream. Distinguishing the 'true' from the 'false' dream is then a central focus of Islamic dream theory and is usually determined by reference to the status of the dream image (Saint, Prophet, Angel) and the content of the message. There appear to be different perspectives in Islam as to whether Shatan can impersonate apparently Holy (i.e. Saint image) dream images and so give false messages. The evaluation of the content of the message is made with reference to the teachings of the Koran. Different understandings within Islam of core teachings in the Koran, such as the nature of Jihad itself and the avoidance of civilian casualties become central then to dream interpretation. I intend to discuss these issues and to present recent interview material with Imams who specialise in dream interpretation to further elucidate this critical aspect of Jihadist dreamwork.

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The Relationship Between Daydreams, Thought Control Strategies and Health Outcomes

Jason Ellis, M.Sc., is a lecturer in psychology at Thames Valley University, UK. His research interests include insomnia in older adults, the effects of sleep-related daytime catastrophic interpretations on health and well-being, and distractive daydreaming as a cognitive coping strategy.

Megan Arroll, M.Sc., is a doctoral student at Thames Valley University, UK. Her Ph.D. is on perceptions of Chronic Fatigue and the influence of daytime catastrophizing and health anxiety. Her research interests also include sleep as a health behavior and the effects of daydreaming valence on cognitive performance.

Abstract

Whereas the negative affect of nighttime intrusive thoughts on sleep and health has been demonstrated previously (Ellis and Cropley, 2002; Wicklow and Espie, 2000), a few recent studies have suggested a link between daytime intrusive thoughts, sleep satisfaction and overall satisfaction with ones' health (Ellis, Hampson and Cropley, 2003; Harvey and Greenall, 2003). The current study aimed to examine the relationship between intrusive daydream frequency, duration and valence against self-reported health status and sleep satisfaction.

A cross-sectional survey of 715 participants from the general public, 310 (43.4%) males and 405 (56.6%) females was undertaken. Participants completed a questionnaire incorporating the Thought Control Questionnaire (TCQ) and questions on intrusive daydream frequency, duration and valence, and satisfaction with sleep and health.

A series of t-tests, correlations and regressions showed increasing age was associated with fewer daydreams and shorter daydream durations. However, age was unrelated to the valence (positive vs. negative) of reported daydreams. Overall, men reported daydreaming less than women, however, there were no significant gender differences in time spent daydreaming or the valence of the daydream.

A longer duration of daydreaming was associated with increased satisfaction with health. However, this relationship was moderated by the valence of the daydream, with negative daydreaming associated with poorer sleep and poorer health. Additionally, people who utilized worry or punishment as cognitive coping strategies reported more negative daydreams, poorer satisfaction with health and higher dissatisfaction with sleep. Conversely, using distraction was negatively related to reporting negative daydreaming and dissatisfaction with sleep.

The results indicate that although women daydream more than men, they tend to use adaptive, problem focused cognitive coping strategies. Additionally, irrespective of gender, the use of distraction as a cognitive coping strategy was shown to 'buffer' against negative health outcomes. The results are discussed in terms of sleep medicine education and theoretical and therapeutic perspectives toward sleep disorder.

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Physiological Responses to 'Physical' Activity During REM Lucid Dreaming

Daniel Erlacher is an author and teacher at the Institute for Sport and Sport Science at the University of Heidelberg, Germany. Since 1999 he has been working in the field of lucid dream research and its application to motor learning.

Abstract

Several studies on lucid dreaming (LD) report a strong correspondence between actions during REM LDing and physiological responses of the sleeping body (cf. LaBerge, 1988). For example the relationship between lucid dreamed eye movements and actual eye movements measured by electrooculogram (EOG) was demonstrated 25 years ago by Hearne (1978) and LaBerge (1980). This finding paved the way for experimental LD studies and since than eye movements were used as a mean for lucid dreamers to mark specific events during their LDs. With this paradigm, LaBerge, Greenleaf, and Kedzierski (1983) showed in a single subject study a correspondence between subjectively experienced sexual activity during REM LDing and physiological responses. Several autonomic parameters increased significantly during experienced LD orgasm including vaginal parameters, skin conduction and respiration rate (RR), contrary to expectations, heart rate (HR) increased only slightly and nonsignificantly.

To obtain more information about HR and RR due to "physical" activity during LDing, the present study was conducted.

Method. Five proficient lucid dreamers (1 woman and 4 men; mean age was 28 ± 4.6 yrs) experienced with eye signaling method during lucidity spent 2 to 3 consecutive nights in a sleep laboratory. Instructed to carry out a specific LD task: (1) count to 5, than (2) 10 squads, and finally (3) count to 5, while LDing the participants reported becoming lucid and signaling in 9 out of 44 REM periods recorded. 13 complete LD tasks were verified by correct eye signaling. Beside standard polysomnography, HR and RR were measured continuously.

Results and Discussion. Significant findings included an increase of heart rate during dreamed "physical" activity (10 squads) which summed in a significant greater mean after the LD squads (before: $M=65.2 \pm 4.5$; after: $M=69.7 \pm 6.0$; $d=.8577$, $t(13)=-3.1$, $p=.0045$). The relative increase of HR was during LDing 32% (range from -47% to 91%) compared to differences in actual performance. RR showed a greater mean during the dreamed "physical" activity than before and after the LD squads, but the difference was only significant between squads and after squads (before: $M=22.3 \pm 2.1$; squads: $M=23.7 \pm 3.4$; after: $M=20.5 \pm 3.3$; before to squads: $d=.3206$, $t(13)=1.2$, $p=.1350$; squads to after: $d=.6635$, $t(13)=2.4$, $p=.0170$).

These findings, thus, support the hypothesis of a psychophysiological correspondence between dreamed and actual events in lucid dreamers during REM sleep found by previous studies. In contrast to LaBerge et al. (1988), HR increased during dreamed “physical” activity significantly; in some cases comparable to the increase of actual waking performance. The variance in the increase of HR might be explained by the experienced exhaustion of the lucid dreamer while doing the LD task.

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A New 4D-EEG Analysis of REM sleep Associated with Dreams

Pierre Etevenon, Ph.D., is a senior research scientist, and a pioneer of quantitative EEG and EEG mapping (France and USA). He was Director of Research at INSERM (French NIH) in Caen after working in Paris in Pierre Deniker's clinic. He has published three books and 142 articles on dreams and states of consciousness.

Summary of Presentation

A new “4D-EEG analysis of REM sleep” has been published. Successive EEG mappings of brain waves during REM sleep were piled up over a vertical time axis. This analysis has displayed a “cup of tea” pattern, a “torus” shape for the desynchronized REM activity related to underlying dream process.

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Dreams and Inner Consciousness Following Sri Aurobindo's Vision of Evolution

Pierre Etevenon, Ph.D., is a senior research scientist, and a pioneer of quantitative EEG and EEG mapping (France and USA). He was Director of Research at INSERM (French NIH) in Caen after working in Paris in Pierre Deniker's clinic. He has published three books and 142 articles on dreams and states of consciousness.

Abstract

Sri Aurobindo (1872-1950) is one of the great exponents of modern Indian ideals. Sri Aurobindo (Ghose) became the philosopher-yogi in Pondicherry, South India. He has proposed a philosophical perspective of evolution of man, of mankind and of the universe, in one of his 30 books: “The Life Divine”.

In Table 1 we have summarized the eight planes of existence and consciousness presented by Sri Aurobindo. For him, our present universe is a manifestation of the divine Existence (Sat in sanskrit), Consciousness-Force (Chit-Tapas) and Bliss (Ananda). This Indian divine trinity (Sat-Chit-Ananda) first manifested itself into Supermind (Vijnana), a plane of divine Truth, before being transformed into Mind, Life and Matter, during a creation process that Sri Aurobindo named “involution”. From the divine Bliss, came our inner consciousness, our “psychic being” which is, according to Sri Aurobindo, our “Psyche”. Our present process of “evolution” should gradually manifest the four involved divine planes, emerging from the other planes of our life on earth, which are represented in our dreams, visions and inner

experiences. Living what he discovered, Sri Aurobindo mastered his dreams and daily experiences, along with inner and outer events, a process he described in his writings. His metaphysical concept of “involution” and “evolution” is very new and in resonance with mathematicians like Günther and Von Foerster (1967).

I have been personally involved with Sri Aurobindo’s writings for 30 years. I went to India in 1970 in Pondicherry and was invited to Delhi in 1973 to participate to an International Conference in honor of Sri Aurobindo Birth Centenary. My entire dreamlog since 1970 has been examined from the point of view of Sri Aurobindo’s ideas of subtle psychological metaphysical perspectives. In the three planes of the conscious region (mind, life, matter) he has made a distinction between the true planes and the false ones which can be seen as obstacles in our evolution and separated from our inner divine consciousness. I have recently compared my own dreamlog with the broad concept of Universal dreams of my friend Patricia Garfield. Her bipolarity of Universal dreams is similar to the bipolarity of Sri Aurobindo planes of matter, life and mind. I will present examples of convergences between my dreamlog features and the concept of Patricia Garfield.

Finally, from my scientific research on EEG mapping of REM states in man associated with subjective dreaming and followed by dream recall, I have shown that a 4D-analysis including time, can be made of such REM-EEG mappings (1993). From these findings I propose that the planes of Sri Aurobindo can be seen as multidimensional and multi-connected spaces. I am presently working on a new book (2004) illustrating this new perspective, which can explain and give birth to a new function and purpose of dreaming. More precisely dreaming can be a periodic reassessment and “individuation” of our psychic being, allowing the evolution of our inner consciousness, which is not far from the new hypothesis of Pr Michel Jouvét (2003).

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Soap-Work: The Narratives of the Generation X

Selim Eyuboglu, Ph.D., has taught at the University of Kent, the University of Warsaw, and Bosphorus University in Istanbul. He currently teaches Film Studies at Istanbul Bilgi University. His interests and researches relate to cinema and the theories of the postmodern, Hitchcock, Neo-Noir, science fiction, and techno-culture.

Abstract

Cinematic narration and spectatorship parallel dream-work in the Freudian sense. I will argue that the narration, serialization and watching of *Buffy the Vampire Slayer* and *Roswell* are also analogous to dream work. Serialization creates a dream-space of episodic fragmentation, extending and creating the possibility of variation on a more or less fixed theme. The latent desire of the characters in *Buffy the Vampire Slayer* and *Roswell* is to engage in a struggle with the limitations of their routine and prosaic existence that marks them as Generation X'ers. This does not imply that the characters are seeking an escape, but that they are searching for a meaning they can attach to their sense of rootlessness. Thus, the episodes manifest multiple narrative lines in which the characters become leaders, saviors, rebels or grownups. Throughout the succession of the series, however, the progression of those narratives are deferred, detoured or cancelled out by one another. The narratives therefore present the implicit argument that the line between dreaming and reality is vague.

I will argue that certain television series which narrate the lives of Generation X'ers go beyond the analogy of dream-work and literally present themselves in the form of dream-work. Dreams and dreaming take place on a number of levels and through the interaction of the viewers and the characters. The viewers also attempt to escape "the real" of their real lives by watching. This process creates the potential for testing alternative roles and realities. The watcher, in other words, is not a fixed construct, wishing to escape from a singular lifestyle of say, Generation X. For them, as well as for the characters, the line between dreaming and reality is blurred. As a result, the viewer tackles tangles of narrative lines in shuffled positions of identification and becomes part the dream process.

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Dreamwork: A Comparison of Methods

Gillian M. Finocan, B.A., received her Bachelor of Arts Degree from Middlebury College and is now a first-year graduate student in the Ph.D. program in clinical psychology at Miami University. Her current research interests include qualitative explorations of different dreamwork methods and feminist critiques of psychology and psychotherapy.

Roger Knudson, Ph.D., is Director of Clinical Training in the Ph.D. program in clinical psychology at Miami University and a member of the ASD Board of Directors. He has taught courses on dreams for over 25 years at Miami. After several papers on the ongoing

significance of significant dreams, his research is now focusing on dreams in relation to eating disorders.

Abstract

Popular self-help dream books are widespread and have been rated as helpful by readers (Schredl, 2000), yet there is very little evidence investigating the effectiveness of popular dream literature. Previous studies have looked at the effects of dream interpretation groups in therapy (Falk & Hill, 1995), or the effectiveness of self-guided dream interpretation in one session (Heaton et al., 1998), but no studies have investigated the effectiveness of popular self-help dream methods over a reasonable time frame or have examined both popular self-help and group dreamwork. The purpose of the present study is to improve upon the existing literature by qualitatively investigating the usefulness of popular dreamwork methods, including a self-help dream book and three experiential dream groups.

In order to assess the usefulness of popular dreamwork, 25 volunteer participants, including both students and community members will be recruited in the South-Western Ohio area. Participants will use either a self-help dream book (Gayle Delaney's (1998) *All About Dreams*) or one of three dream appreciation groups using the Montague Ullman approach (one group with all students, one group with members from the community, and one with a mix of students and community members). A screening questionnaire will be used to assess prior dream experience and dreamwork interest. Based on each participant's responses, each participant will be placed in one of four dreamwork conditions for a period of five weeks (between February 2003 – March 2003). During this five-week time period, participants will keep a dream journal where they will record all of their dreams and any dreamwork or thoughts they have about the process. Following the five-week period, each of the participants will first complete Heaton and colleagues' (1998) "Gains From Dream Interpretation Scale" and then will be interviewed in depth regarding their experience with their dream work method. The overall experience of each dreamwork method will be presented.

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Dreams Reflect Coping Mechanisms and Mental States

Elzan Frank, M.Ed., an educational psychologist, is a Clinical Supervisor at the Unit of Educational Psychology at the University of Stellenbosch in South Africa. A member of SAAJA (South African Association of Jungian Analysts), her interests lie in the use of dreams as a therapeutic tool.

Abstract

Dream material allows us to accurately comment on the coping mechanisms of an individual. Dream contents reflect the ego state of an individual and as such can guide therapists in their work. A comparison of three dreams highlights the different ego states and therefore different coping mechanisms in three clients. Does this mean that therapy, to be effective, has to be different? The dreams of two adult women and one child are used to demonstrate their different ego states and coping mechanisms. The dream material reflects very different stages of psychological development and points towards different paths of intervention. In the first dreamer, the coping mechanism in the dream shows an adult psyche, albeit a misguided one. In the second dreamer, the response of the dreamer reflects an infantile psyche and it is clear that a more difficult task lies ahead. The recurring dream of the child shows a child under threat, yet coping valiantly by taking on a false identity. The paper reflects on the use of dream material to discern and work with the coping mechanisms of individuals in distress.

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German-Language Morning Dream Group

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

Abstract

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

the message of the dream emerges in a natural way.

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Ten Dimensions of Dream Meaning

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

Abstract

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

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Creative Dreamers Around the World: The Dreams of Hans Christian Andersen

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

Summary of Presentation

The dreams and stories of Hans Christian Andersen have striking parallels with universal dream themes, as well as personal ones. Learn more about this remarkably creative man and other creative dreamers through their works and verbal and visual imagery

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Dream On – A Slide-Talk by Dream Artist Jane Gifford

Jane Gifford, B.A., is an artist who has created work based on her dreams for 14 years. Educated at Newcastle University, and Central St. Martins, London, UK, and the Brooklyn Museum Art School, NY, she lives in London and has exhibited widely in the U.K. and internationally.

Abstract

Presented will be a short, illustrated introduction to my recent work, and its relation to dreams. My involvement with dreams is through my art, as an extension to earlier work, which was a form of self-portrait. Dreams provide me with a never-ending supply of continually changing, often interesting and always unpredictable imagery and the regularity of dreaming affords a constant framework within which I can experiment.

My work is very personal, and because of dreams' direct links to the subconscious, I feel that by using my dreams, often without censor, my work has a truthfulness and openness. The universal and democratic aspect of dreams is also important to me. I am interested in the

language of dreams, and often isolate objects and images from the narrative, using colour that I remember from the dreams, but depicting everything else in monochrome.

For the last fourteen years I have kept an almost daily dream diary, both written and drawn, and have made several pieces of work, which explore and simulate notions of the diary. I am interested in the cumulative effect of dreaming over periods of time, from a night to several years. The majority of my work is made in series, often with small, intimate images.

I will show slides of small narrative 'Dream Paintings', 'Dream Journal' -an ongoing, (now in its tenth year and also on-line on www.janegifford.co.uk) edited version of my dream diary, 'Dream Home' - a garden shed transformed into a place for dreaming, 'Dream Inventories' – large oil paintings of dream objects taken from their original narrative context and given an almost iconic quality, and other dream-related work. My recent video, 'In Your Dreams', a record of the dreams of 101 other people, will be shown at the conference.

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Dream Lover: A Correlational Study Between Dreams and Relationships

Gerald Gonzales, B.S. in Finance, works at Hewlett-Packard as a financial analyst and pursues his life's passion in clinical psychology as a graduate student at Santa Clara's counseling psychology program. He believes that understanding dreams is a critical factor in self-healing.

Kim Tran, B.S., received her B.S. in Business from California Polytechnic University. She is currently enrolled in a master's program in counseling psychology at Santa Clara University while concurrently working as a public relations specialist at Agilent Technologies. In addition, she has presented lectures on dreams at San Jose City College.

Brad Roeder, B.S., received his B.S. in Social Science from California Polytechnic University, San Luis Obispo. Presently he is enrolled in a master's program in counseling psychology at Santa Clara University while continuing to work in the community with at-risk youth. He has presented lectures on dream theory and analysis at San Jose City College.

Abstract

The present study was an investigation of correlations between dreams and relationship satisfaction. Dream characteristics of 29 women, all from a graduate program in counseling psychology and education at Santa Clara University, currently in married or cohabitating relationships, were surveyed using the KJP Dream Inventory (Kroth, 1999) and the Dyadic Adjustment Scale (Spanner, 1976). The various dream factors attained from the KJP Dream Inventory were then correlated with measures of relationship quality attained via the Dyadic Adjustment Scale.

Expected positive correlations between relationship satisfaction, cohesion, consensus and affective expression and the dream factor of recurrent pleasantness were not found. Conversely, significant positive correlations were observed between overall relationship satisfaction (DAS total) and the dream factors of dissociative dreams (.52) and repetitive, traumatic dreams (.45), and a significant occurrence of nightmares (.54). In addition, the subscale factors on the Dyadic Adjustment scale of consensus, cohesion, satisfaction and affective expression correlated positively with these same dream measures. Notably, when asked to write on a dream they remembered about their relationship, 90% of the respondents' qualitative dream data also corroborated these findings, which offer content descriptions to the nature of these significant correlations found in the quantitative data. These self-report descriptions reflect concerns about the negative affect of losing or leaving one's partner.

A total of 21 significant positive correlations were found between the Dyadic Satisfaction factors of DAS Total, and the sub-factors of Satisfaction, Cohesion, Consensus, and Affective Expression and KJP dream factors of Repetitive Traumatic Dreams, Dissociative Avoidance, Recurring Dreams, and with specific questions about Nightmares, Dream of Dreaming, and Falling Unconscious. Discussion of results suggests that these types of dreams serve an adaptive function for repressed fears within one's significant relationship. Furthermore, the occurrence of positive correlations between Repetitive Traumatic Dreams, Dissociative Avoidance and DAS Total suggests that they serve an adaptive function, potentially allowing for increased relationship satisfaction.

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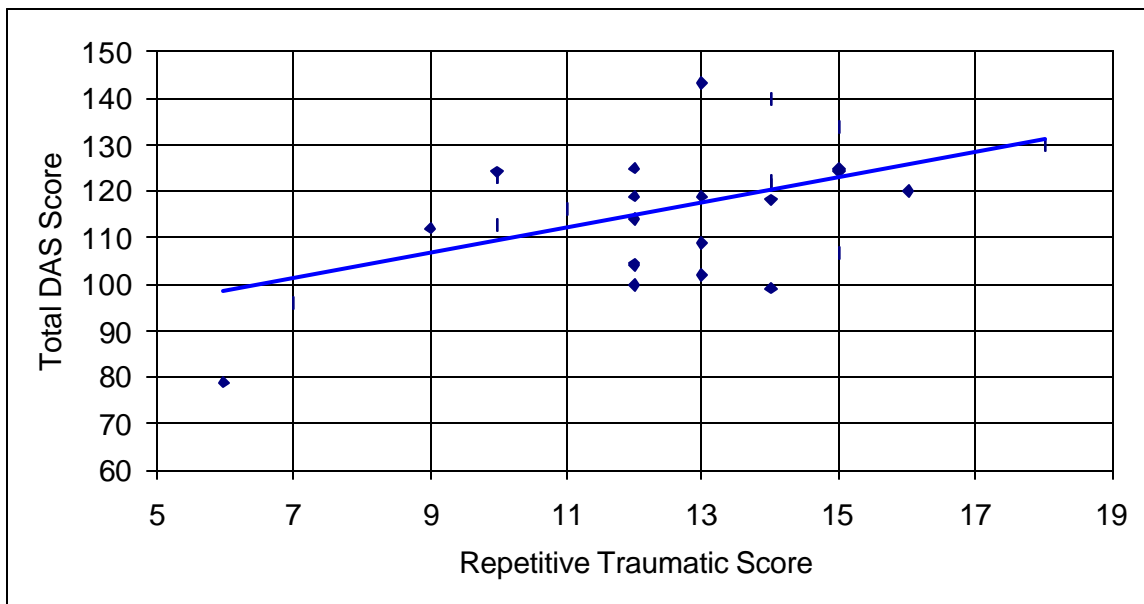
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Tables, figures, and illustrations:

DREAM MEASURE	RELATIONSHIP MEASURE				
	Total DAS	Satisfaction	Cohesion	Consensus	Affect. Exprs
Repetitive Traumatic Dr.	0.519	0.368	0.424	0.562	0.253
Dissociative Avoidance	0.445	0.309	0.371	0.493	0.180
Recurring Dreams	0.384	0.381	0.237	0.387	0.187
Nightmares	0.540	0.414	0.546	0.456	0.445
Dream of Dreaming	0.390	0.214	0.383	0.440	0.158
Falling Unconscious	0.451	0.381	0.308	0.492	0.182

$p < .05$; $r = .367$ $p < .01$;
 $r = .470$

$r = .519$



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Exploring the Archetypal Dimension of Bereavement

Geri Grubbs, Ph.D., is a practicing Jungian analyst in Seattle, WA, and is a teaching member on the board of the North Pacific Institute for Analytical Psychology. She has been practicing depth psychology since 1987, is an experienced workshop and seminar leader, and has recently published her book, *Bereavement Dreaming and the Individuating Soul*.

Abstract

The bereaved enter a transitional, or liminal, period following a sudden separation by death, and the liminal period they experience is revealed in their dreams. In Eastern religions, it is believed that this liminal phase coincides with the transitional period of the deceased's soul into the afterlife. Because dreams cross the realm of sleep for the living and the place of death for the deceased, it becomes the meeting place for them. Encounters with deceased spirits in dreams are not uncommon. Such encounters, referred to as visitations, occur for several months or even years following a loss by death. Significant dream themes are often encountered during the early phases of bereavement, all of which connect the bereaved symbolically and psychically with the world of the dead. Such themes include the death tunnel and bridal chamber commonly seen in near-death experiences, dismembered Osiris, the Egyptian deity of afterlife, the Dark Night of the Soul, a representation of the deep sorrow of bereavement, images of the Self as encounters with the Divine, and the death wedding or sacred marriage in which the soul of the deceased unites with the universal dimension.

In this workshop, we will discuss research into transcendent states of consciousness referred to by the Tibetans as "the meeting place between life and death," and explore the universal archetypes of death as represented in specific dreams. We will learn about the many stages of bereavement dreaming, including the additional phases: internalization and regeneration, reunion and renewal, and transcendence. The audience will be invited to share their experiences with dreams of death and the afterlife and the meaning it gave to them in their bereavement process. To end, we will discuss specific rituals, referred to as a "bereavement dream sanctuary," through which the bereaved can find respite and connection with their deceased loved one.

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A Theoretical Perspective on the Function of REM Sleep

Jo Harthan, Ph.D., holds a first class Honours degree in Biology and a Ph.D. in Chemistry. She is currently lecturing in Clinical Physiology at The People's College, Nottingham, where she teaches Biomedical Science on degree level programs. She has been keeping a dream journal for 13 years.

Abstract

The paper explores the possibility of a connection between neurogenesis and REM sleep. Current knowledge about the impact of depression, stress and antidepressant medication on REM sleep and the rate of neurogenesis is examined. Research has shown that neurogenesis occurs in the adult human brain throughout life.^{i,ii} The hippocampus is one of the sites of neurogenesisⁱⁱⁱ and it is this area of the brain that is involved in learning new information.^{iv} The rate of hippocampal neurogenesis decreases with age^v and it is known that the time spent in REM sleep also decreases with age. During depression, REM latency is shortened,^{vi} the time spent in REM is increased^{vii} and neurogenesis is inhibited;^{viii} probably due to elevated levels of the glucocorticoid, cortisol.^{ix} It has also been reported that depression, as well as inhibiting neurogenesis, causes significant loss (up to 20%) of hippocampal volume^x but that long term use of antidepressants can prevent this loss.^{xi} In the past it has been suggested that antidepressant medication is effective because it reduces the amount of time spent in REM sleep;^{xii} thus causing some medicos to conclude that REM sleep can worsen or even cause depression. However, more recent research has suggested that neurogenesis inhibition may be a significant factor in the cause of depression.^{xiii, xiv} In light of this information, the author suggests that neurogenesis occurs during periods of REM sleep. A homeostatic model is presented in which REM sleep is described as a

compensatory mechanism to help maintain a homeostatically controlled level of neurogenesis during the developmental and reproductive years. The model, as well as providing an explanation for the variation in the amount of time spent in REM, may also explain the phenomenon of REM rebound following prolonged REM deprivation.

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