



Annual Dream Conference
International Association for the Study of Dreams

Ashland Hills Hotel & Suites
Ashland, Oregon

June 13-17, 2026



Conference Abstracts

Marta Aarli, USA: 35 Years of Nightmares: The Trauma Healing Journey of a Dreamer, his Therapist, and a Dear Friend

We will present one man's profound trauma healing journey navigating 35 years of recurring nightmares, with support from his therapist and friend. The three of us will share our perspectives on how the process unfolded, as we collaborated in deep explorations along the way. We each held different aspects of the unconscious and brought unique insights as we uncovered the layers of intergenerational trauma dynamics playing out through the dreams.

We will each share our experiences and insights, Rene as the dreamer, Marta as the therapist, and Tina as the friend. We all agree that it's up to the dreamer to decide what the dreams mean to him, and therefore Rene will be the one to describe his own interpretations in our presentation. We will share stories, have a conversation with one another, and open up for questions and discussion with the audience.

Noor Abbas, Canada: The Impacts of Ramadan on Dreams of Fasting Muslims

Dreaming is increasingly recognized as a neurocognitive simulation that may serve adaptive functions in emotion regulation and social bonding. Yet, the impact of physiological and cultural contexts on dream production remains underexplored. This study examined how fasting during Ramadan—a period marked by altered sleep architecture and heightened social ritual—modulates the social content of dreams relative to waking life.

Fourteen adults (12 female, 2 male; M age = 22.7 years) provided 158 matched dream and waking reports across four groups: fasting Muslims (n = 3), non-fasting Muslims (n = 2), other fasting participants (n = 4), and non-fasting controls (n = 5). Participants wore Oura Rings to capture nightly sleep metrics and submitted narrative reports analyzed using LIWC-22. Mixed-effects models tested hypotheses addressing social bias, compensation, strengthening, REM influence, and personality correlates.

Dream reports contained significantly more social references than waking reports ($p < .05$), supporting a general social bias toward interpersonal content in dreams. However, prosocial tone did not differ significantly between conditions, and communal

engagement did not predict social content. REM duration negatively predicted social behaviour in dreams ($p = .021$), whereas NREM duration was nonsignificant. Personality analyses showed that higher openness ($p = .011$) predicted more socially rich dreams, while extraversion and emotional stability were inversely related to social dream frequency (both $p < .05$).

Overall, these findings suggest that dreams amplify social themes even under altered physiological conditions such as fasting. While fasting and communal participation did not drive the effect, sleep architecture and personality traits modulated social simulation in dreaming.

Rabbi Howard Avruhm Addison and Ruth Elja, USA: Dreaming During Troubled/Hopeful Times

This workshop will explore the current impact of authoritarianism on our dreams and the Collective Unconscious.

Our didactic presentation, rooted in Charlotte Beradt's *The Third Reich of Dreams* and Sharon Sliwinski's *Dreaming In Dark Times*, will examine how dreams serve as “unwilled nocturnal journals” of the zeitgeist while reflecting the dreamer’s personal interpretation of unfolding events. Through lecture/discussion and multi-media presentation, we will offer first-hand insights gleaned from our dream groups and clients, as well as reports from dream workers in North America and Ukraine.

Experientially, we will invite a participant to share a dream that s/he/they sense is pertinent to our theme. Acknowledging that the dreamer is always the final authority, we will explore the dream through a model projective dream group process, and an embodied imagination exercise that includes the dreamer and the participants. Our goal is to search together for the sparks of hope and embedded dream wisdom that can help us navigate these challenging times.

Dennis R. Archambault, USA: Big Dream Definitions

The criteria for a Big Dream needs to be tightened. As of now, it seems any flying dream or extraordinary event is a Big Dream. My premise is that to qualify for a Big Dream it must have a life-changing effect: a dream about a cancer in the brain for instance. Ultimately, abiding with the dream, a brain cancer was found despite medical resistance. We will review my definitions.

Introduction is generated by my review of my 36,000+ recorded dreams.
Presentation and discussion will be based on my 4-page handout.

Susan Armington, USA: Tangible Objects of the Dream: Making and Using "Seed Objects"

This workshop offers a hands-on, mixed media approach to working with dreams in a clinical, group or personal setting. While the creative process is quite simple and quick, it results in evocative and unique “seed objects” which act both as living links back to

the dream and as 3-D visual anchors for further exploration by the dreamer and others. The process has five steps: (1) the creation of 3-D seed objects (2) guided reflection and response in pairs (3) additional creating (4) individual guided reflection to silently “animate” dream objects, and (5) group reflection on the overall process and discoveries.

Specific Methods are: a) modeling symbolic abstraction b) techniques for building with wood, beads, wire, and hot glue, c) introspection process questions d) Liz Lerman-style Critical Response e) Stephen Aizenstat’s techniques for animating dream figures (f) Jeremy Taylor’s projective dreamwork approach.

Activities: The presenter describes her process for creating seed objects for dreams and gives examples. Participants select their own dream and brainstorm how to represent key aspects. Brief instruction in materials and building techniques is followed by studio time to silently construct 3-D seed objects. Participants share their objects in dyads and respond to each other with guided questions. There is no attempt to interpret the dream, and interpretation remains with the dreamer. Next participants make a new figure or add on to the existing object(s). Finally, they reflect on their objects, and notice which draws their attention, and intuit what the figure or object would say if it could speak.

Sheila McNellis Asato, USA: Dreaming Through Irish

If dreams are relational, then the language through which we meet them matters.

My journey began years ago when a single word appeared in a dream: Fáilte—welcome—in a language I did not yet know. That word opened a door and quietly reoriented my life. Accepting this invitation led me to study Irish and deeply enriched my art.

In this presentation, I share—through story and through art—what has unfolded since crossing that threshold. Learning a language later in life requires moving slowly enough to notice what is taking place. Fluency does not come as readily as it did earlier in life, and relearning what felt familiar only the day before is commonplace. This enforced slowness, however, has become an important teacher. It has allowed deeper patterns to emerge which I did not notice when I first learned Japanese earlier in life.

Learning Irish has made me especially attentive to how specific languages shape emotional experience and dreaming. One example is how emotions are expressed. In English, we say, “I am sad.” In Irish, emotions are expressed differently. Rather than identifying with an emotion, emotions come to a person, much like weather; they arrive and rest upon one—“sadness is on me.” This grammatical shift has altered how I regard emotion in dreams. Feelings are no longer regarded solely as forces arising from within, but also as experiences to meet, listen to, and engage with—knowing they are transient rather than fixed aspects of my being.

Moving daily between Irish, English, and Japanese has reshaped my art and my relationship with dreaming. Rather than offering conclusions, this presentation invites conversation about how language shapes perception, memory, and our relationship with dreams—and what becomes possible when we allow ourselves to be changed by the languages we struggle to learn.

Bhaskar Banerji, India: Eight Common Signposts to Help You Identify Health-Related Dreams

Introduction: The research is primarily based on my 2017 PhD Dissertation entitled USING DREAMS TO ELICIT INNER HEALING RESOURCES: AN EXPLORATORY STUDY

Description: When we think of dreams, we usually expect them to offer insights regarding our psychological health and well-being; rarely do we think that they may offer credible guidance regarding our physical health. Yet according to many indigenous medical traditions, such as India's Ayurveda & Traditional Chinese Medicine (TCM) health problems show up in our dreams, long before they show up in our physical bodies, signaling upcoming health complications, making it easier to flag these ailments and potentially prevent a health crisis. In this presentation we examine eight of the most common dream signposts present in dreams such as increase in body parts, vehicle dreams, dreams of death and destruction, bullet wounds and plumbing imagery to name a few that warn us of potential health problems.

Deirdre Barrett, USA: Working with ChatGPT for personal dreamwork and research assistance

This talk will briefly describe the author's early GPT-3 beta experimentation generating AI "dreams," collaborations with AI scientists classifying dream content, and prompting chatbots for different interpretive styles. It will emphasize and illustrate metaphor-based approaches based on the Delaney & Flowers Interview, Hill's Cognitive Model, and the author's non-directive prompts.

Sonia Beck, USA: Dream Quilting: An interactive dialogue using writing, image making, affect and memory.

It was Carl Jung who had the courage to pronounce that dreams are the guiding words of the soul, and one does not become enlightened by imagining figures of light, but by making the darkness conscious. It takes faith and courage to dive into our own interiority, into the unknown and to surrender to an autonomous, blatantly honest reality where we can't control the narrative. To trust and welcome this relationship, the greater "Self" in Jungian terms is essential to our psyche's survival in such a divided world. In this workshop I will be introducing an intervention I developed called "Dream Quilting". We start by centering ourselves in a circle with a short breathing exercise. A participant then volunteers and shares their dream, slowly, twice. As the dreamer shares, the participant notes whatever moves them. It could be an image, a phrase, a memory or a feeling. They are then given time to amplify their response via writing, drawing etc. These responses are then shared with the dreamer who will report back what resonates after all the responses are heard. This process allows for both differentiation and recognition of our commonality. We are all unique patches in the

"communal quilt" of our shared humanity. We all speak the universal language of images, both personal and archetypal.

Katherine R Bell, USA: Digging for Dream Gold

The Treasure Hunt approach to dream exploration is a non-interpretive approach in which we look for supportive, beautiful, or connective moments in every dream, even nightmares. We will practice an attitude of optimistic curiosity and learn how to "deepen the dream," using Experiential Dreamwork approaches. A cornerstone of the approach is that participants experience the benefits of simply sharing a dream without receiving any feedback or interpretation. Learning to trust their dreams leads people to start to trust themselves and ultimately to be able to move forward in their lives with more optimism and enthusiasm.

Suitable for all, including clinicians looking to learn simple ways of supporting client dreams and individuals working with their own dreams. I will explain the Treasure Hunt approach to dream exploration and provide a handout of top takeaways.

Each morning, we open with a short body-based meditation.

Attendees are then invited to speak a dream moment aloud, noticing how the enhancing elements of personal consciousness and shared experience deepen their appreciation for their dream.

In the last part of each meeting, I will work more deeply with one volunteer using simple non-interpretive techniques such as:

- Using breath to deepen dream feelings
- Identifying what is happening in the dream vs. the dreamer's assumptions
- Showing how positive moments (Treasures) and helpful figures (Allies) bring support to difficult situations
- Encouraging the dreamer to notice what personal associations and memories come up for them: sharing these is optional
- Embodying the dream using members of the group to represent figures or objects in the dream

These techniques are based on the idea that the dream offers nothing but good for the dreamer, and they support my conviction that the dreamer is the ultimate authority on their own dream.

Katherine R Bell, USA: Many Ways to Explore a Dream (facilitator)

One dreamer. Six practitioners. This event is a dream group writ large. In this vulnerable and intimate experience, attendees will experience the depths that a dream can touch.

Through the diversity of IASD's membership and conference offerings, we recognize that there are many ways of approaching the tender heart of a dream. In this event, we embody this ethos by approaching one dream from many different angles.

The event opens with quotes from the IASD Statement of Ethics and will serve as an embodied example of ethical dreamwork.

The dreamer then shares their dream. Facilitators work with the dreamer one by one in a logical progression, starting with getting the logistics of the dream, moving on to exploring the feelings and associations that the dream engenders, ending by looking for the collective implications. Along the way, the unpredictability and magic that is dreamwork unfolds!

All facilitators are experienced dream workers with years of experience helping dreamers find meaningfulness in even the strangest dream.

At all times, the designated dreamer will oversee the pace of the event and has the final word on suggested meanings.

The audience will be invited to participate including playing roles in any dream enactment that might occur, offering dream titles for the dreamer to consider, and sharing how the dream exploration affected them personally.

Katherine R Bell and Max Deaton, USA: Alchemy Ballads: An Evolution Embodied in Song

My Alchemy Ballads chronicle the evolution that dreamwork has catalyzed in me as I learned to look beneath my veneer of practicality to experience myself as a living, breathing being of divinity. I will present my songs chronologically as they were written so the audience can hear my progression from functional but deep unhappiness to a state of meaningfulness. Between the songs I will share nuggets from my experience in composing the songs and what I've learned along the way.

Singing has always been an integral part of who I am, but composition of new material was only sporadic until the 20-aughts when I got serious about dreamwork. It then felt natural to express the flood of new insights that emerged from my dreams in poetry and song.

I have sung at many IASD conferences, including Ashland 2023, Rolduc 2024, and the regionals at Whittier and in Santa Cruz in 2025. In my book on dreaming, for which I am currently seeking a publisher, I feature six of my favorite Alchemy Ballads.

Several of my songs will be a capella, and on some I will accompany myself on the tenor ukulele. On two of the songs, my husband Max will accompany me on harmonica. Songs range from poignant and moving to up tempo and stirring.

I waited time after time, I wanted to join the dance
I'm ready to follow my heart now, ready to take a chance, So...
I'm gonna do it anyway, you gotta know I'm here to stay

I'm gonna do it anyway, no better time than like today
From the song I'm Gonna Do It Anyway

Walter Berry, USA: The Detective of Dreams at Work

Dreams usually come in the form of metaphors. How do we unmask the emotions, meanings, and insights that are hidden there?

Join Walter Berry, AKA The Wizard of Awe, in this experiential workshop. We will have two or three participants create a simple sketch of their dream (stick figures and blobs of color will do) on the flip charts. The drawing will anchor the lively projective dreamwork we will do. For many reasons, the transformation of the dream into a drawing enables all kinds of insights that might never emerge in a verbal discussion of the dream. The presence of the metaphoric dream in the form of a drawing will anchor the process and keep us grounded. Unexpected things will appear as we do some very caring detective work with the dream.

To further anchor the dreamwork in the visual, we will ask any participants who desire to draw the single thing that sticks out to them in the dream.

We will then dive into the dreamwork using the drawing as the centerpiece and guide to the mystery the unconscious has given us to unravel, or more correctly, experience.

During that exploration, those participants who wish to share the sketches they made may do so along with the thoughts they had.

At the end, we will return to the dreamer and ask a series of questions that will allow the dreamer, who is the final authority on the dream, a chance to describe their experience.

We will spend about 15 minutes laying out the procedures and ideas, and the rest of the time will be spent immersed in the dream work. This workshop can be high-energy, so bring your soul and your sense of humor. This is for all audiences.

Due to emotional intensity that may arise during this workshop, it is the participant's choice to share, continue or opt-out at any point. In all cases, the final authority on the meaning of the dream will lay with the dreamer.

Walter Berry, USA: The Visual and the Dream

Dreams come in a visual form, yet most of the work we do on them is done with language. Words are essential to understand the meaning of these metaphoric missives from the depths of our beings, but what if you can use the visual to find new approaches and meanings for dreams?

Walter Berry uses projective dream work in his dreamwork but centers the work around sketches that the participants make of their dreams. By placing a sketch the dreamer has made of their dream in front of the group, the dream comes alive in a visual form that maintains constant contact with the visual source of the dream. The discussion stays grounded and leads to unexpected discoveries.

Raashi Bhatia, India: Dreaming the Future: When Machines Learn to Dream

As artificial intelligence advances toward simulating creativity, emotion, and intuition, dreams remain the psyche's unprogrammable frontier—a space of mystery, spontaneity, and meaning that resists mechanization. This presentation explores what it might mean to “dream” in a post-human world, where algorithms begin to mirror imagination but cannot feel, symbolize, or transcend.

Drawing from the intersection of psychology, consciousness studies, and philosophy of technology, this talk examines how the evolution of intelligent machines invites us to reconsider the nature of imagination and awareness itself. Dreams reveal dimensions of mind that cannot be replicated through data or code—they remind us that meaning arises not only from logic but from ambiguity, emotion, and connection.

Through vivid imagery, reflective inquiry, and speculative exploration, participants will be invited to imagine how dreaming might evolve alongside artificial intelligence and what this could mean for the future of consciousness, creativity, and leadership. The talk will also consider how cultivating “dream literacy” can serve as a counterbalance to algorithmic thinking—helping individuals and leaders sustain ethical imagination, empathy, and depth in an increasingly automated world.

Ultimately, this presentation reimagines dreaming as a vital capacity for preserving what is most human—our ability to make meaning, to envision, and to relate beyond prediction or control. It invites participants to consider how, in an age where machines may learn to simulate dreams, humanity might learn to dream the future more consciously.

Cindy Lubar Bishop USA: Uncanny Unfolding: Tracking Synchronicity through Journal Art

- 1) We will begin with a welcome and a centering exercise, followed by a talk on synchronicity and on the practice I developed of artistically tracking meaningful coincidence. I will use projections of journal pages to illustrate how tracking can be an adjunct to dreamwork, with such benefits as helping build a repository of one's own symbols and tools, honing perception of dream-like aspects of waking life, companionship through difficult times, enhancing our sense of wonder, and deepening awareness of oneness. I will acquaint the group with different approaches to noting and reflecting on coincidence in linear (narrative) and non-linear (visual) ways.

- 2) We will distribute handouts for an exercise where we break into dyads to write about threads of significant coincidence we've noticed in our lives and dreams and share what we write with our partners.
- 3) I will call on those wishing to offer any "aha's" that came of this, will note these on a flip chart, and draw a web of connections between them, acknowledging that the dreamer is considered the "ultimate authority" on the meaning of their dream. As participants find linkages and motifs, I will add these to the web or start a new web. We will take note of what arises, such as feelings of oneness, mystery, and belonging, to aid us in dreamwork, and in the reconciling of our meaning and purpose at this moment in time. In honoring these synchronous events with awareness and creative exploration, we integrate them into our lives, achieving a greater sense of meaning, and dusting away the old webs of alienation, disillusionment, and disenchantment that can arise from the neglect of mystery in our own lives.

Mark Blagrove and Julia Lockheart, UK: An examination of Friedrich Nietzsche's theory of dreaming with comparisons to current theories

Friedrich Nietzsche was a precursor to Freud and, like Freud, investigated unconscious causes of waking life cognition and behavior, and also the unconscious processes behind dreaming. Nietzsche, like Freud, held that dreams are a response to the nervous system's 'continual state of excitation' and to the many physical and psychical stimuli affecting us during sleep. For Nietzsche, dreams are a guess, a hypothesis, at what is causing these sensations and nervous excitations: 'dreams are the searching for and representing of the causes for those aroused sensations, that is, for the supposed causes' (Nietzsche, 1878/1995; aphorism 13, Logic of Dreams). Often in waking life the cause of sensations is obvious, but there are also instances of what is now called pareidolia, for where the stimuli impinging on us are indistinct. He proposes that this mechanism is active during sleep, just as when awake, but asks 'how does it come about that the mind of the dreamer always guesses wrong, while the same mind when awake tends to be so sober'? He replies that in sleep we have greater latitude for what can be imagined: 'for we believe in the dream while dreaming, as if it were reality, that is, we take our hypothesis as fully proven'. A childhood dream reported by Nietzsche of the death of his brother (Nietzsche, 1858/2012) will be examined in the light of Nietzsche's theory. His theory will also be compared to current functional and non-functional theories of dream formation.

Mark Blagrove and Julia Lockheart, UK: Ullman dream discussion with an artist simultaneously painting the dream for printing onto a T-shirt

The Ullman Dream Appreciation method is used to discuss an attendee's dream while the dream is painted by Julia Lockheart onto pages taken (with publisher's permission) from Freud's book *The Interpretation of Dreams*, incorporating items and format of that text into the artwork. In the final 15 minutes, Julia Lockheart describes the finished painting and there is a discussion about reactions to it with the dreamer and the audience. The event aims to elicit insights by the dreamer about their dream, empathy

from the audience towards the dreamer, and to gift an artwork of the dream by which the dreamer can revisit the dream with friends and family. The theoretical background to and history of the collaboration is detailed in our (2023) book *The Science and Art of Dreaming*, this includes the relationship of our events and paintings to Dadaism and Surrealism. The collaboration has had performances at conferences, science festivals, psychotherapy institutions and art galleries worldwide, and artworks from it have been reproduced in *New Scientist* and other publications. A gallery of these artworks is at <https://DreamsID.com>. The IASD dreamwork ethics requirements are followed during the discussion and we affirm that the dreamer is the ultimate authority on any personal meaning of the dream. Whereas in our usual performances an enlarged print of the artwork is sent to the dreamer after the event, for this performance the painting will be printed onto a white t-shirt for the dream sharer to wear during the conference. The t-shirt will be printed within 24 hours by Spearco, 687 Washington St, Ashland.

Mark Blagrove, UK: Review of the exhibition ‘Lucid Dreams’, at the Israel Museum, Jerusalem, Dec 2024 to Oct 2025

The major cross-cultural exhibition *Lucid Dreams* at the Israel Museum comprehensively marks the centenary of surrealism and celebrates the relationship of surrealism to dreaming. It opens with André Breton's *Dream Object* (1935), a cardboard assemblage with a corridor and doors, each partially opened to objects and collaged poetry. The exhibition's spatial curation is based on this object. The first room focuses on the architecture of dreams, inspired by Remedios Varo's *Insomnia* (1947), a drawing of rooms at night with one bright candle and hovering pairs of wide-awake eyes. The thematic and artists' rooms include publications from the birth of surrealism, including the *Manifesto of Surrealism*, Breton's 1938 *Trajectory of the Dream*, and pieces by Durer, Arp, Gironella, and Man Ray's enigmatic assemblage *The Dream of a Night Key* (1959). Dada and surrealist original artworks are shown next to editioned replicas by Duchamp and Man Ray produced in collaboration with Arturo Schwarz, who donated what is one of the world's largest collections of Dada and surrealism (Kamien, 2018). Other rooms feature meditative Chinese dream stones, cut to reveal landscape-like shapes with trees or coastlines or mountains, ancient Egyptian headrests, wooden figures of otherworld spirit spouses from Africa, rare scrolls, prints, and manuscripts of Buddhism, Christianity, Islam and Judaism. The final gallery has a virtual reality dream machine and sections devoted to Goya's *Sleep of Reason* and Freud's *Wolf-man's Dream*, with contemporary art.

Kamien, A. (ed.) (2024). *Lucid Dreams*. Israel Museum, Jerusalem. (pp208, 180 artworks/objects of material culture, scholarly essays including by curator Adina Kamien, artists, and sleep and dream researcher Peretz Lavie.)

Kamien-Kazhdan, A. (2018). *Remaking the Readymade: Duchamp, Man Ray, and the Conundrum of the Replica*. Routledge.

Mark Blagrove and Nirit Soffer-Dudek, UK: A comparison of wake life correlates of lucid nightmare frequency in Israeli and UK students

Many studies have shown that nightmare frequency correlates with psychopathology and stress (Blagrove et al., 2004, *J Sleep Res*). There have been recent papers addressing the prevalence of lucid nightmares, in which sleepers can be aware in a nightmare that they are dreaming, but be unable to wake themselves up from it (e.g., Stumbrys, 2018). The current study addressed frequency and correlates of lucid nightmare frequency in samples of students from Israel and the UK. (Data are partly collected so far and data collection will finish by May 2026.) 88% of 148 participants had at least one nightmare in their lifetime; 68% had at least one lucid dream; 49% had at least one lucid nightmare. Frequency of nightmares was significantly associated with General Health Questionnaire psychopathology, $r = .29$, $p < .001$, but not Locus Of Control, $r = -.14$; frequency of lucid dreams was significantly associated with LOC, $r = .22$, $p = .008$, but not GHQ $r = .03$. Frequency of lucid nightmares was significantly associated with GHQ psychopathology, $r = .27$, $p = .001$, but not LOC, $r = .11$. The prevalence shown here of 49% for lucid nightmares accords with the findings of Stumbrys (2018). Although lucid dream frequency is associated with internal Locus of Control, lucid nightmare frequency is associated with GHQ psychopathology but not Locus of Control. The lack of correlation with LOC might explain why sleepers cannot wake themselves from a lucid nightmare.

Mark Blagrove, Jacob Kempny and Toby Stewart, UK: Assessment of insight gains following 'discussion' of another person's dream by ChatGPT

Blagrove et al. (2026) evaluated the use of ChatGPT for dream interpretation. A recent dream, personal circumstances and associations to the dream were inputted into Chat GPT and the output was reflected on by the participant. The Gains from Dream Interpretation questionnaire was used to assess insight gains from the interaction with ChatGPT. These results showed that moderate level of insight could be obtained from ChatGPT dream interpretations. However, such AI research and research with human interpretations cannot distinguish between the effects of information provided by the participants' dream and wake life information provided by the dreamer. Hill et al. (1993) distinguished these components by having participants discuss the dream of another person, but this method has a limitation in that the person discussing the dream knows that the dream is not from the participant, and so discussion may be sub optimal. The method of Blagrove et al. (2026) was used here but with the dream being supplied by the experimenters. Results showed exploration insight mean = 6.93, personal insight mean = 5.75, and interpretation accuracy = 7.0. These results are comparable to the Blagrove et al. (2026) means of 6.86, 6.13 and 7.33, showing that projection onto another person's dream can result in insight.

Fariba Bogzaran, USA: Homage to Blue: Dreaming a New Dream

We are living in what many scholars identify as the Anthropocene—an epoch in which human activity has become a dominant geological force. Climate change is no longer a speculative projection but an embodied planetary condition. In this presentation many examples of current Earth's destruction will be discussed. Within this context, the ecological crisis must also be understood as a crisis of imagination. Carl Jung situates collective unconscious reflects broader cultural and archetypal shifts. If ecological

collapse reshapes the material conditions of existence, it may also transform the symbolic and imaginal structures through which humans orient themselves. How could dreaming and creation play a role in this situation?

This presentation engages Bogzaran's work as a site where ecological trauma (eco-grief) and creative imagination intersect. Drawing upon phenomenology and art-based practice, the project asks: How does environmental destabilization infiltrate the dream life of the individual and the collective? In what ways can artistic practice function as an imaginal ecology—an active reweaving of inner and outer landscapes?

The reciprocal relationship between ecological change, dreaming and precognition will be discussed. The presentation investigates how creative practice functions not merely as representation, but as transformative action. Rather than positioning art as a passive reflection of environmental crisis, this presentation proposes that art and dreaming can become “consciousness activators” to constitute an ecological participation to recalibrate the human presence within a fragile and interdependent biosphere.

Ben Bongalon, USA: Automated Dream Coding and Its Limits: Insights from Human–AI Comparison (DreamCoder)

DreamCoder, introduced at IASD 2025, is a hybrid human–AI system designed to work alongside human judgment for scalable Hall–Van de Castle (HVdC) dream content analysis. The system uses large-language-model technology and was developed to address a familiar challenge in dream research and practice: although the HVdC system played a foundational role in establishing quantitative dream content analysis, its traditional reliance on manually trained human coders has limited scalability, particularly for large or longitudinal datasets.

This presentation examines what becomes visible when automated and human HVdC coding are placed in direct comparison. Ongoing analyses compare independent coding produced by the AI system, trained Proficient human coders, and an Expert HVdC coder, treated not as a definitive ground truth but as an additional interpretive perspective. Patterns of agreement and divergence are used to illuminate where automated coding tends to align with human judgment, where it departs, and which categories of dream content appear more or less stable across interpreters.

Rather than advancing a single reliability verdict, the focus is on what comparative coding analyses reveal about disagreement, ambiguity, and methodological tension in hybrid coding systems. Depending on study progress, the session may include partial reliability estimates alongside qualitative observations, such as recurring sources of coder disagreement, HVdC categories that appear more resistant to automation, and practical trade-offs between scalability and interpretive fidelity.

The session is intended as an epistemic checkpoint. It pauses to examine how reliability, disagreement, and human judgment are best understood in hybrid human–AI

approaches to dream content analysis and invites critical feedback from the IASD community on how hybrid coding systems like this should be evaluated in domains where interpretation and disagreement are unavoidable.

Robert Bosnak, USA/Australia, Lana Nasser, Netherlands; Judy White, USA: Dreaming the Other: A Workshop Led by a Palestinian and a Jew

Since October 7th, 2023, the Israel/Palestine war has roiled the global political climate, deepening age-old tensions between and within communities, and amplifying intergenerational trauma, fear, grief, rage, and the related rise of antisemitism and Islamophobia. This workshop asks: what role can dreams play in such a polarized atmosphere? What might dreams illuminate—or make possible—when the waking-life viewpoints of Israelis, Palestinians and their respective sympathizers seem locked in intractable opposition?

Tackling these questions, Robert Bosnak, a Dutch Jew born in the wake of after World War II, and Lana Nasser, a Palestinian-Jordanian with roots in East Jerusalem, co-facilitate this experiential workshop. Working strictly within the dream, they invite participants into an audacious imaginal act: embodying anonymized dreams of both Israeli- and Palestinian-identified dreamers, aiming to loosen rigid identifications with self-as-victim and other-as-perpetrator.

Judy White curates and anonymizes the dreams, removing details identifying the “side” the dreamer is allied with; facilitators and participants remain “blindfolded,” like Lady Justice, to dilute the influence of cultural, religious, and political bias. Selected dreams highlight emotionally charged archetypal polarities wherein the image of Other is vilified and the ego perspective is victimized, echoing the actual conflict, and offering the greatest challenge/opportunity for building an intergroup “dreambridge”.

The workshop commits to non-violent social justice through its structure, ethics, and facilitation. Ground rules and IASD ethical principles ensure a safe, immersive container; no crosstalk is permitted when participants speak from embodied dream voices. This mythodramatic approach allows dreams to ease the grip of literal political realities on the collective psyche, offering a rare experience of transcending polarized perspectives.

Aimee Breslow, USA: Peace Work as Dream Work©

Peace Work as Dream Work© uses projective group dreamwork to analyze conflicts (from interpersonal to international) as waking dreams. We impose limitations in the ‘real’ world that we don’t in dreams. When working a conflict as a waking dream we can break the rules of waking life and allow ourselves to imagine new possibilities and new approaches for conflict transformation. This process can help to identify archetypal patterns, the stories being played out and the narratives being embraced by conflict actors and parties. The workshop is 1/3 theory and 2/3 practice (30-minute presentation followed by 60 minutes of interactive, large and small group dreamwork). Peace Work as Dream Work© respects the dreamer’s dignity and integrity and

recognizes the dreamer as the decision-maker regarding the significance of the dream. Level: Intermediate to Advanced - This workshop is designed for dreamers with prior experience with projective group dreamwork. Participants should come to the session with a conflict in mind they feel comfortable sharing with others for the interactive group dreamwork portion of the workshop.

Warren Britton, J.V. Strong, D. M. Lipnicki, Canada: Investigating Dream Content in Cognitively Diverse Older Adults

Dreaming changes across the lifespan. While our understanding of how dreaming relates to aging and well-being has developed with respect to early and middle phases of the lifespan, the dreams of older adults (OAs) remain under-studied. Recent studies examining the relationship between dream content and cognitive decline in adults found a positive correlation between frequent negative dream content and risk for onset and acceleration of cognitive decline. This underscores existing clinical research on the potential diagnostic value of dreams for health outcomes, calling for a closer examination of how dreaming contributes to a broader understanding of health across the lifespan. The present study had three aims: contribute to the literature on the dream content frequencies in OAs, explore the relationship between dream content and health variables, and assess the feasibility and methodological considerations of studying dream content in OAs experiencing cognitive changes. This study used the Hall and Van de Castle (HVdC) system of content analysis to explore the dream content of 9 cognitively typical OAs and 3 OAs who screened positive for possible mild cognitive impairment. Dream content from a cognitively diverse sample of OAs was compared to the HVdC normative sample, in which differences for characters and aggression were primarily observed. Correlations between dream content, report length, and cognitive and health variables were also noted. Primary feasibility considerations include data collection protocol and amendments to the Most Recent Dream form. Given the study's limited sample size, however, these results should be interpreted with caution.

Benjamin Brodeur and Antonio Zadra, Canada: Frequency and Intensity of Dream Affect: A Comparison Between Self- and External Ratings

Several authors have emphasized the role of emotional dream experiences in various adaptive functions attributed to dreams, including the regulation of emotion during sleep. However, current studies show conflicting results regarding the frequency and intensity of positive and negative affect in dreams. These inconsistencies could be explained in part by the method used to assess affect. In studies using self-ratings, participants are asked to answer questions about the emotions they felt during the dream. In contrast, when external assessment is used, independent judges rate the affective terms explicitly mentioned in the dream report. To compare the results obtained with each method, affect valence and intensity were assessed through both self-ratings and independent external ratings in 1,946 home dream reports from 104 adults. Multilevel (hierarchical) models accounted for the nested structure of repeated dreams within participants. Consistent with previous findings, dreams were judged as more affective (i.e., more often classified as containing any affect) and more emotionally

intense when self-rated than when assessed by external judges, who tended to classify fewer dreams as containing affect and more as negatively valenced, potentially due to the absence of subjective context. Word count positively predicted both affect presence and intensity of dreams, but not the dream's predominant valence. A three-way interaction among rating method, valence, and participants' biological sex revealed that women rated negative dreams as more intense than men, whereas men reported greater intensity for positive dreams; these differences were absent when external ratings were used. This study replicates and refines prior work comparing self- and external ratings of dream affect, showing that rating method, biological sex, and valence interact to shape empirical portraits of dream affectivity.

Kelly Bulkeley, USA: Discussion about Dreams and Theater with Members of the OSF Company

Members of the Oregon Shakespeare Festival company will discuss their involvement in the production of *A Midsummer Night's Dream*, and reflect on their experiences with theater, dreaming, and creativity.

Kelly Bulkeley, Alisa Minyukova, and Brittany Birberick, USA: Never just a movie, never just a dream

Dreams carry infinite potential. Within each dream lies a red thread that connects different people, places, and times. For this special session, we explore one way of following that red thread. We begin with the screening of a first rough cut of an ethnographic film about dreaming and traditional healing in South Africa. The film, currently untitled, follows two women, Nomfundo and Iris, whose callings, despite their differences, are intertwined in material and symbolic ways. One is a trained social worker and initiated traditional healer in the rural Eastern Cape, the other is a seasoned fafi gambler in the neighborhood of Bertrams, Johannesburg. Their stories unfold through the dreams that guide them and the people who seek their interpretations. The film weaves together themes of race, family, gender, class, gambling, Christianity, witchcraft, tradition, and modern life, as seen in the women's dreams, divinations, and lived experiences. The film culminates in a collective healing ritual performed by Nomfundo for Iris and her family. Although the act is meant to heal Iris's family line, the ritual does not flow in one direction. It is an event where the two women's personal journeys and spiritual practices converge. The second part of the session will be a conversation between two of the filmmakers: video artist Alisa Minyukova and anthropologist Brittany Birberick. The two will discuss how dreams and dreaming have influenced their approach to research, ethnographic methods, and filmmaking. They will also share the unlikely story of their collaboration and healing journey through their work in South Africa.

Kelly Bulkeley, USA: Dreaming as Bizarre, Dreaming as Playful: New Empirical Findings

This presentation challenges traditional views of the nature and significance of the "bizarreness" of dreaming. New results from the quantitative and qualitative analysis of several long-term journals suggest that dreams are not inherently bizarre and that a

more appropriate framework is to view dreams as inherently playful. The presentation will begin with a review of classic and contemporary views of the bizarreness/playfulness of dreaming, then share the main findings from a multi-faceted study of a set of long-term journals in the Sleep and Dream Database. The methods of analysis used include content analysis, word searches and comparisons with the SDDb baselines, Linguistic Inventory and Word Count (LIWC), and personal interviews and questionnaires with the dreamers.

Edward Bruce Bynum, Bernard Welt, and others, USA: Dreams and the lyrical unconscious: A poetry reading by psychologist-poets of IASD

Edward Bruce Bynum, PhD., author of several texts in psychology and poetry, including OUR AFRICAN UNCONSCIOUS and DARK LIGHT CONSCIOUSNESS, will read from a new lyrical novel 'A THOUSAND YEARS IN THE BODY: A NOVEL OF LOVE & TRANSCENDENCE.

Bernard Welt, PhD, professor of Arts and the Humanities at Corcoran College of Art and Design is the author of several texts in psychology including Dreaming in the Classroom and Mythomania. Dr Welt will read from several of his books of poetry.

Jean Campbell, USA: DreamWork/BodyWork Workshop

DreamWork/BodyWork is a process-oriented therapeutic model. This workshop is educational and does not constitute psychotherapy or medical treatment. Workshop participants will gain insight into how the body holds and records information, how information can be accessed, and how dreams and personal imagery contain the information necessary to healing. Strong emotions may arise with this work. Participation in sharing is voluntary.

Jane E. Carleton, USA: A Sparkling Look at Dreams, Jewelry, and Gems: Lore, Stories, and a Guided Journey

How many people have seen into the heart of a gemstone? As a professional gemologist Jane regularly examines the inner realms of jewels through her microscope. Often, inclusions are stunningly beautiful and show a world that is invisible, dream-like, and present in many forms in our gems and crystals.

Jane will share stories of the history and symbolism of gems and jewelry as they pertain to dreams, the discovery of certain gems that were guided by dreams, and the dream inspiration behind the most successful ad campaign of the 20th century. She will share personal stories of gem or jewelry inspired dreams and invite participants to share a meaningful dream they have had highlighted by the presence of a gem, jewel, or item of jewelry. On-the spot dreamwork may unfold, utilizing contemporary projective dream work techniques where the dreamer is honored as the ultimate authority on the meaning of the dream.

Jane will show images of stunning photographs of microscopic gemscapes (photomicrographs) to inspire participants to journey into a jewel as an imaginal practice. The session will include a guided active imagination adventure into the

universe of an imagined gem for guidance, healing, or simply adventure. You will see your already meaningful dreams of gems, crystals, and jewelry in a new way, and will experience a peek into worlds you didn't know existed just on the other side of a dream, your imagination, or a microscope.

Rev. Patricia Cashman, USA: Using A Course In Miracles (ACIM) for Dream Interpretation

Patricia Cashman, using some of the principles from A Course In Miracles (ACIM) as guidance for working with your dreams. Target Audience is anyone who is a student of ACIM or is curious to learn about applying the principles of ACIM to dreamwork. ACIM is a book of deep spiritual teachings claimed to be the channeled as if from Jesus to the clinical psychologist Helen Schukman. ACIM is concerned with dreams and reality, with our decision-making process and our relationships with Self and others. In the Preface it states, "it's only purpose is to provide a way in which some people will be able to find their own Internal Teacher" (Foundation for Inner Peace. (2007). A Course in Miracles: Combined Volume. 3rd ed.). The Workshop Outline: 20 minutes Setting Intention, Ice Breaker, Experience with ACIM; 30 minutes, Lecture on Focus Themes (Projection, Power & Peace) followed by comments and questions; 30 minutes Group Dream Work, Instructions to be given will follow an element of Montague Ullman's model (projecting on a dream only as if it were your own dream) in a protocol taught by Robert Haden, and in keeping with the IASD Dreamwork Ethics Statement. This is described in Haden's book, Unopened Letters from God. Participants can bring a dream, and if they wish to offer the title of their dream to the group, the group will vote on which dream title they would like to work with – then project into it as if it were their own dream. Only the Dreamer can say what the dream personally means to them. 10 minutes conclusion, thank the dreamer who offered their dream, they have a chance to share any insights gained if they wish, remind group members that they were projecting onto the dream and ask if they have a summary of their experience to share. Departure follows last round of thanks for all who came and for insights gained.

Laurel Clark, USA: Courting My Dreams

This presentation comes from personal experience.

I have been keeping dream journals since 1976. My dream recall goes through phases. Sometimes I remember many dreams with rich content. Other times I have "dream droughts," with very little or spotty recall. I find these periods frustrating since I appreciate my dreams as a rich source of inspiration, intuition and guidance.

After a lengthy dream drought, I realized I was demanding my dreams to come to me. I wrote in my journal that I wanted to remember my dreams, but the commanding tone seemed like I was pressuring myself. Sometimes it felt like I was yelling at my dream-self!

I wondered if a more gentle approach might be better. I decided to develop a relationship with my dream-self as if it were a lover. Every night, I wrote love letters to

myself in my dream journal. I wrote about the things I appreciate about myself, and invited my dreams to give me further guidance, help, or support so that I could bring out my better qualities more completely. I asked my dreams to show me what they love about me, too.

The resulting dreams brought me some insights and surprises. On a few occasions, I didn't realize how significant the dreams were for my soul progression until I reflected a few weeks later. Some of those dreams gave me a pre-cognitive view into important developments in my life.

This courtship is still developing. It's enjoyable and enriching to view my dream-self like a lover with whom I want to cultivate a relationship. It seems that my dream-self responds with richer content, and I continue to spend time reflecting on the ways we can become closer.

Chris Cunniffe, USA: How to Hear Your Body Talk

Introduction: The practice of viewing dreams as a source of potential health and diet wisdom has a long history. In western civilization, this history goes back at least to ancient Greece where pilgrims incubated dreams in healing temples dedicated to Asclepius, the god of medicine. The belief that dreams can be a source of health guidance is very common among modern dream practitioners.

Description of Content: This presentation will recount the presenter's personal journey in navigating a severe sinus infection. The presenter's physician had recommended sinus surgery. The presenter had established a practice of recording his dreams and spontaneously received a series of dreams that proved to be very beneficial. The dreams highlighted the severity of the health issue and offered guidance on potential dietary changes. By following these suggestions, the presenter was able to pursue a holistic path to healing that avoided the need for surgical intervention.

G. William Domhoff, USA: Interweaving Dreams, Sleep, and Consciousness: A New Synthesis

This talk weaves together the neurocognitive theory of dreaming, the adaptive inactivity theory of sleep, and the multistate hierarchical model of consciousness. These recent theories were developed separately and independently by three psychologically trained empirical researchers, who did not construct their theories until late in their careers. All three theories build on a combination of neuroimaging, lesion, and developmental studies, which led to many unexpected findings and conclusions.

Marcia Emery, USA: Precognition: How to Connect with Intuitive Sparks

Precognition has been my interest since May 1971 when I unwittingly opened the door to a universe where dreams come true. These extraordinary dreams take us into the realm of unlimited possibilities beyond time and space. On June 5, 1987, I attended the

IASD conference in Marymount, Virginia presenting on how to identify and interpret the precognitive dream.

Now, a focus on the metaphor technique begins the workshop. I innovated this technique in 1993 to find out how a person is wired for intuitive receptivity by extending the senses. This exercise shows how a person can interpret a metaphor about a partner s/he never met by using intuition. For example, a man saw his partner as a bunny and discovered that was her nickname.

In an active imagination exercise while in waking reality, the participant relaxes and then responds to a question about an upcoming event. For example, the participant may be asked to show the most meaningful day next week.

The participants and I will share precognitive dream stories. I will randomly draw a topic area like healing, getting a warning, employment, romance, time to say goodbye, or healthy diet. After I tell my dream a participant shares a dream from the same category.

Finally, participants learn how to program a nightly precognitive dream. Alan Vaughan, taught people how to ask the dream tiger for a precognitive dream. Information about programming a precognitive dream comes from his book *The Edge of Tomorrow*. Attendees will be given the task of seeing a future newspaper or magazine article, for example. The validity of the information received can only be tested in the future by the participant.

Throughout the exercises, the dreamer remains the ultimate authority.

Naomi Epel, USA: Dream Re-entry

Using Gestalt, Ullman projective dreamwork and Dream Re-entry we work with the understanding that the dreamer is the ultimate authority on the meaning of a dream and we explore with the intention of having the dreamer honor the dream through action after the session.

Steven Ernenwein, USA: "A Fire's Ghost:" A Live Performance of the Songs and the Dreams that Inspired Them

"A Fire's Ghost" is a live musical storytelling experience that brings the audience into the liminal space between waking and dreaming, where the remnants of a once-burning heart still glow. Rooted in narrative dream sharing and expressive arts dreamwork, this presentation approaches dreams not as puzzles to be solved, but as living presences - embers that continue to haunt, ache, and guide long after waking.

Each song emerges from a specific dream born in a season of loss, grief, and estrangement from the inner flame. The dreams are shared and woven into story - offering their rich imagery, emotional terrain, and process - and are then carried into sound through a live performance of the song. In this movement from dream to story to song, the dream is allowed to deepen rather than resolve.

The performance is grounded in depth-oriented and embodied dreamwork traditions that recognize dreams as relational and transformative encounters with the Deep Soul. Rather than interpretation, A Fire's Ghost invites resonance. It is an ode to the true heart and a testament to the way dreams invite us into these haunted corridors of grief to find belonging, intimacy, and renewed inner fire.

Steven Ernenwein, USA: Heal the World - A Dream-Driven Initiative

This event is inspired by a dream where pasQuale was told that if 1000 people sing along the song (chorus) of "heal the world" by Michael Jackson, it will make impact in the world. This event is honouring the dream, and we hope to bring 1000 people together to sing along.

Loma K. Flowers, USA: Dreams: The Highway to Emotional Health

Dr. Flowers will explore using dreams to maintain and promote your emotional health through insight into facts, feelings and actions when interpreted using Delaney's Dream Interview [DI] technique. She will briefly review this technique to illustrate the dynamic clarity dreams reveal through the plot, emotions and facts known to the dreamer about the images in the dream. Using any new insight as a metaphor for a waking life issue, dreamers can consider the implications for action derived from their insight. Any responsive actions can address prevention, troubleshooting or effective repairs to maintain and sustain an emotionally healthy life.

Mara Flynn, USA: Exploring the Human-AI Interaction: Emotional Algorithmic Synergy Theory in AI D~Dreaming Art

D~Dreaming–Enhanced Emotional Algorithmic Synergy in AI Digital Art articulates a theoretical framework in which human affect, dream-derived imagery, and algorithmic processes are positioned as co-creative agents within contemporary digital art practice.

This model conceptualizes “D~Dreaming–Enhanced” as an expanded mode of consciousness, wherein symbolic and affective material emerging from dreams, emotions, and embodied perception serve as primary input for generative artistic production.

Central to this approach is the elevation of interoceptive and proprioceptive awareness, as well as subtle affective states, to the status of creative resources. These micro-tonal bodily signals and inner perceptions are rendered legible and actionable through digital means, enabling their integration into prompt engineering and iterative curation. Artificial intelligence functions not merely as a tool, but as a responsive collaborator—organizing, amplifying, and recombining emergent material while preserving its spontaneity and nuance.

The methodology emphasizes a cyclical creative process: affective and dream-based content is externalized via journaling, oral/written exchange with AI, and somatic reflection; these inputs are then algorithmically transformed into novel visual permutations. Digital collage and iterative curation serve as modalities for grounding, selection, and symbolic synthesis, ensuring that human emergence and chance-driven phenomena are maintained alongside algorithmic structure.

This framework advocates for methodological openness and reciprocity, privileging attentional acuity and inner-sense attunement over prescriptive discipline. The externalization of subconscious imagery through AI-assisted digital collage yields examinable artifacts, facilitating reflection, dialogic engagement, and potential therapeutic application. Nevertheless, the process raises salient ethical considerations regarding projection, consent, and privacy, particularly in the context of affective and subconscious data.

In conclusion, the D~Dreaming–Enhanced model delineates a pragmatic yet visionary ecology for digital art-making—one in which affective nuance and symbolic complexity are preserved, and human imagination and algorithmic patterning co-evolve in a mutually generative relationship.

Jayne Gackenbach, Canada: Dreams and Artwork Around the Death of My Sister

As with a previous paper looking at my dreams and artwork around my breast cancer experience, in this one I will examine my dreams and artwork around the death of my only sibling. Following her first stroke in 2020, we lived through five years of her resulting dementia. I was her only surviving relative and thus traveled back and forth to her home several times a year and kept in touch with her care team on a weekly basis. I was told she had at most 5 years to live. While expected, it was also a shock that she had two more strokes and passed away 5-years later. This paper considers my dreams and artwork for three periods of time: the month before her last stroke, the month of her dying and burial, and the month after her burial. Unlike my previous cancer focused paper, this is a relatively short period of time. More importantly my artwork, if not my dreams, were very purposeful in trying to use my art to grieve this loss. Additionally, my dreams will be considered in “real” time. That is, notes on the actual dreamwork done with ChatGPT and my Jungian therapist, rather than a hindsight analysis. The artwork, relative to the last paper, was purposeful. I made purposeful choices in art making with this important death in mind. Previous art/dream work around my life crisis of cancer informs these analyses. Differences were found in art versus dream work as a function of time in the cancer crisis timeline. The major question here is will they be replicated in this crisis of the loss of one of the most powerful figures in my life, my sister.

Jayne Gackenbach, Canada: Nighttime Dreams and Waking Fantasies about Media: Similarities and Differences

Over a 2-year period university students filled out a survey collecting both nighttime dreams and waking fantasies. Given the increasing dominance of the use of interactive

media among today's young people, these participants were instructed to provide examples of these two types of mentation that included media. Most were able to fulfill the request.

Preliminary factor analysis of 38 self-report questions about the dream and the fantasy loaded 13 factors. Six of the 13 showed the same reports in respondents dreams as in their waking fantasies about media. These tended to not be about content of the mentation. They included items such as what media was used the day before the mentation. Seven of the 13 factors were distinct for dream (3) and for fantasy (4), in other words items loaded together that were about dreams alone or about fantasy alone. These factors, tended to be about content of the mentation and not the surrounding circumstances of its collection. Key contrasts between the dream-specific versus the fantasy specific factors were that the former were about emotional immediacy and felt presence (a lack of ego control), while the latter illustrated observational stance and volition (i.e. ego control). Thus, while some support for the continuity hypothesis in terms of "external" factors, the inner realizing that dream work offers is not the same as fantasy exploration, or at least when asked about media inclusion. This is in line with previous research on the relationship between waking imagination (daydreaming, fantasy-proneness) and dreaming which frequently finds some overlap in general experiential or trait-based variables (e.g., absorption, fantasy-proneness, imaginative engagement) but much weaker or more nuanced overlap in specific content of fantasies versus dreams.

Jayne Gackenbach, Canada: AI-assisted "If this were my dream" virtual group dreamwork
Recently I have been doing Jungian dream work with ChatGPT, which quickly branched out to using it as a research assistant. In this presentation I'll talk about both sets of experiences within the context of 30 years of writing and teaching about AI in contemporary society.

Rose Taylor Goldfield, USA: Tibetan Yogic Practices for Sacred Night: Song, Movement, Meditation, and Breathwork

We will sing yogic songs from the Karma Kagyu lineage of Milarepa (1040–1123 AD), who was renowned for his yogic songs, which share perspectives on reality vital to Tibetan dream work. Singing is also considered good preparation for dreaming, clearing the subtle body and loosening us up.

We will practice yogic movement (gentle movements accessible for all body types that can even simply be visualized if necessary). These connect us with energy centers in the body that are important for dreaming and deep sleep.

Meditation with sounded syllables also connects us to these energy centers and help us orient our consciousness for waking life, dream, and deep sleep.

These practices are rooted in Naropa's Six Yogas, which are advanced practices, but will be presented in an accessible way suitable for all who are interested.

We will conclude with suggestions on integrating these practices into our sleep ritual.

Loren Goodman, USA: Serious Play: Surrealist Dream Writing Workshop

In Freud's seminal essay, "Creative Writers and Day-Dreaming (1908), he states, "The creative writer does the same as the child at play," that this is a sort of play the child "takes very seriously," and furthermore, that "the opposite of play is not what is serious, but what is real." In reaction to classicism, hyper-rationalism, and excessive materialism that led to the horrors of World War I, the Surrealists sought alternatives for artistic expression through the exploration of dreams, collaborative play, and automatic, associational composition. Inspired by the dramatic, evocative juxtapositions of dream language and imagery, Surrealist artists and writers embraced the unity of dreaming and waking life, the synchronicities and random processes of the universe, abandoning all systems of oppression to give flight to the fully-ranged (or de-ranged) imagination and expression.

This workshop encourages participants to approach dreams as a rich and abundant source for literary artistic production both in verse and prose. In it, we will experiment primarily with the collaborative, collage-like Surrealist technique known as the "exquisite corpse," a method for generating literary artistic texts which Surrealist pioneer André Breton described as having started as a game, "in fun," which "then became playful and enriching." Experimenting with at least three permutations (total, partial, zero) of this method will help us produce, share, and offer insights into our own dream literature collaborations. While this workshop will focus on dreams as a source for literary-poetic inspiration and production rather than interpretation, the ultimate authority on the meaning of any dream is the dreamer.

Bill Gorman, USA: Realizing the Precognitive Potential of Dreams with AI Support

Precognitive dreaming has been documented across cultures and throughout recorded history. Figures as varied as Mark Twain, who dreamed of his brother Henry's death in precise detail before a fatal riverboat explosion, and President Abraham Lincoln, who dreamed of his own funeral days before his assassination, suggest that this capacity is both real and significant. Yet in modern Western culture, precognitive dreaming remains one of the most underutilized human abilities. Many dreamers miss the precognitive signals in their own dream records simply because thoroughly exploring recurring themes, symbols, and emotional patterns across hundreds of dreams is time-consuming and difficult to do manually.

This presentation examines how artificial intelligence can serve as a powerful support for that process. Large language models and pattern-recognition tools can help dreamers identify thematic clusters, track recurring imagery, and surface connections across large personal dream archives that would be easy to overlook. Rather than replacing the dreamer's intuition and interpretation, AI acts as a tireless analytical

partner that can handle the volume and detail work, freeing the dreamer to focus on meaning.

This talk will offer a conceptual framework for how dreamers can use available AI tools to deepen their engagement with precognitive dreaming, make more informed decisions, and reconnect with an overlooked natural human ability that cultures throughout history have relied upon.

Tzivia Gover, USA: If It Were Our Dream: Examining and experiencing the collective nature of dreams

At first glance, sleep and dreams are events we experience alone. Once we close our eyes, we enter a cave of darkness and solitude. This personal view of dreams is affirmed by standard Western psychological approaches rooted in the 20th century, which center on dreamwork as a way to resolve individual complexes heal personal wounds.

Then again, throughout time and across cultures, ancient dream practices embrace the collective nature of dreams to connect us with ancestors and offer information and warnings to help communities survive and thrive. Jung's theory of the collective unconscious reintroduced some of these traditions, but the emphasis on individual-centered dream exploration persists.

In this experiential workshop, we'll start with the premise that dreams know no boundaries; they come to people across every border of geography, language, culture, socioeconomic condition, race, and religion. We'll examine various ways that dreams help us evolve and heal as individuals, in our circles of family and friends, and as a global community.

We'll revisit standard dreamwork practices and adapt them to reveal messages on the personal, relational, and collective levels.

Using discussion and journal prompts, along with guided dreamwork exercises in groups and pairs, we'll explore ways that dreams connect and unite us and how they can help us stay open to diverse points of view, empathize with people who are different from us, and learn and grow together.

We will abide by the IASD Ethics in Dreamwork guidelines, including that the dreamer will be considered the authority on their own dream.

Nigel Hamilton, UK: Can Lucid Dreaming Lead to Lucid Waking Visions?

Reports of lucid dreams continuing into the waking state, revealing the same scenes as the dreams are presented. The waking state is described as an extended and enhanced lucid experience. Some report this as a 'lucid spiritual experience' some Psychotherapy clients report a significant shift in consciousness thereafter.

Marna Hauk, USA: Transmuting Shadow Companions: The Healing and Regenerative Power of Nightmare Figures

In this workshop, two senior Dream Tending faculty members will offer techniques to source healing and regeneration from nightmare images. Using the 6-part Dream Tending process of “tending intolerable images,” we demonstrate how to unlock the latent healing and creative power of nightmares in our daily lives.

Taking inspiration from Greek Dream Temple practices, we start by providing a brief introduction to the process of establishing the inner support needed to engage the nightmare figures, while offering an optional mugwort-rosemary-lavender or mint “dream tea.” We then guide an Active Imagination experience for workshop participants to directly encounter the nightmare figures that are ready for transmutation. We engage in movement and artmaking to unleash the power of the transmuted shadow companions in creative expression.

Finally, we explore the regenerative hints of the illuminated nightmare figures and how these figures may support ongoing creativity and healing.

Bringing it back to the Intolerable Images of our culture, we ask: How can we alchemize the visitations of climate crisis, intergenerational trauma, colonization, and displacement? Thus, we conclude with ideas and suggestions about how to sustain an ongoing engagement with these imaginal figures of support, as we continue to tend to the World’s Soul.

The workshop offers an experiential introduction for all levels to the techniques of Dr. Stephen Aizenstat’s Dream Tending, combined with Marion Woodman-inspired Body-Soul work. Dream Tending does not engage in dream interpretation. Instead, workshop participants can directly access the vitality, gifts, and psychic energy of transmuted shadow companions in an embodied, participatory way.

Diane Hennacy (Powell), USA: Reality as a Construct: Lessons from Dreams, Savants, and Psychedelic States

Dreams, psychedelic journeys, and savant phenomena—such as spontaneous mathematical insight, perfect musical recall, and knowledge without conventional learning—have all been associated with access to information that appears to transcend ordinary sensory input, linear time, and personal memory. These phenomena offer a window into how reality may be perceived when neural filtering is reduced and invite a reexamination of fundamental assumptions about consciousness, time, and identity. This presentation opens a contemplative inquiry into what these states reveal about the nature of reality and suggests that the brain may not generate consciousness but instead may function as a receiver that filters and tunes awareness within a broader field of information. Dr Hennacy explores these concepts through the lens of her work with nonspeaking autistic savants who report telepathy and other forms of extrasensory

perception and seem to naturally bridge waking consciousness and dreamlike modes of knowing.

Curtiss Hoffman, USA: Developing the Intuition in Group Dreamwork

Jung once wrote that he found it useful to approach each dream of his analysands with absolutely no preconceived idea of what the dream might mean. This discipline helps to eliminate the interference of the conscious mind in the dreamworking process and allows for the entry of intuitive wisdom. Anyone who has done dreamwork for long enough is likely to have had many of what Jeremy Taylor called “ahas” – intuitive insights which help not only the dreamer, not only the person commenting on their dream, but the entire group which is working the dream. By using the Ullman method of group dreamwork as modified by Taylor, which involves assuming that the dreamer knows better than anyone else what his/her dream means, and then attempting to elicit the multiple meanings by a question-and-answer methodology without imposing the dreamworkers’ views in an authoritative way, these intuitive sparks can be nurtured and the capacity to recognize them can be enhanced. This is especially likely to occur in a group setting, as the group works together over an extended period (in this case, 4 days) to generate bonds and interaction patterns that resonate with one another and their dreams also weave together in mutual patterns. As a way of augmenting this yet further, dreams will be explored beyond the personal dimension with reference to the archetypal ideas emerging from the collective unconscious, using the method Jung referred to as “amplification”, which draws historical and mythological and literary material into the orbit of the dreamwork, again in a non-authoritative manner, using the “If It Were My Dream” approach developed by Ullman and Taylor.

Curtiss Hoffman, USA: Serving Both Night and Day: Dreaming for World Healing

Much of the research into dreams over the past 125 years, at least since the publication of Freud’s *The Interpretation of Dreams*, has focused on the relationship of the dream to the needs, desires, and aspirations of the individual dreamer. While there is no question that many dreams do give us an opportunity to reflect upon our own issues, whether physical, emotional, mental, or spiritual, many traditional cultures assert that some dreams are not dreamt for ourselves, but for the larger community. In this workshop, we shall explore how these dreams give us the opportunity to “serve night and day”.

Some recent IASD presentations have focused on the relationship between dreams and the chakras, especially the “third eye”, while others have raised the possibility of focusing dreaming on the needs of the larger community (e.g., the World Dreams Peace Bridge, or Tzivia Gover’s *Dreaming 350*). In this workshop, we will link these two concepts together in order to explore these types of dreams, using some guided imagery based upon the writings of Alice Bailey. This focus on collective healing through dreams is in concert with the conference’s theme of healing. The workshop will consist of the following outline:

- 1) Introduction – 5 minutes

- 2) Examples of dreams of community/national/world service from the author's database – 10 minutes
- 3) Guided imagery meditation, focusing upon the interplay between the crown and ajna centers – 20 minutes
- 4) Group Discussion and Dream Sharing -20 minutes
- 5) Closing – 5 minutes

Curtiss Hoffman, USA: Is Dream Text Length a Proxy for Dream Length?

This is the result of two longitudinal studies of the author's dreams, the first from June 2021 through January of 2023 (Study One); the second from February of 2023 through April of 2026 (Study Two). The author has had an unusually high dream recall frequency (average 45/month for 20 years), and during the period studied, from late June 2021 through April 2026, this increased to an average of over 75/month, for a total of 4,186 dreams recorded over a total of 1,622 nights.

During my work on the Musical Dream Tarot, I noticed that there seemed to be a tendency for longer texts to be at the end of the night, and shorter ones at the beginning – parallel to dream lab research which shows that REM periods increase in duration over the course of a night. I decided to test this quantitatively, using several comparative measures. First, all nights on which there were no dreams or only one dream were excluded, as they contributed nothing to the analysis of dream position. This nevertheless provided a robust database of 688 nights in Study One and 1185 nights in Study Two with two, three, four, five, and even (rarely) six dreams.

With two observed exceptions, both periods of my analysis show that the percentage of nights with dreams texts becoming consistently longer over the course of a night was greater than 50%, and as high as 75%, depending upon which measure was being used. This does tend to confirm findings from dream lab studies with much smaller N that suggest that dream text length does correlate – albeit loosely – with dream length.

Robert Hoss, USA: When Soul Dreams the Cosmos Dreams

Many lucid and non-lucid dream reports suggest the presence of, and ONENESS with, an infinite, all knowing and somewhat divine cosmic consciousness. The vivid, impactful, seemingly real experiences raise the question: are we only physical beings having a spiritual experience - or fundamentally spiritual beings embodied in a physical experience? Even science has been drawn into this basic question as a consequence of resuscitation accounts by medical professionals as well as the direction that exploration of quantum physics has taken a number of quantum physicists. The discovery of matter and energy as "one" as well as proof of "entanglement" of particles and information across cosmic distances, suggests a universal interconnected "oneness" - and to some physicists the emergence of universal "mind" or consciousness. If this is the case, as a consequence when our cosmic consciousness (our "Soul" if you wish) dreams – it can entangle as "one" with the cosmos and this universal consciousness. In this talk and discussion, the scientific exploration along with supporting dream examples will be

offered – information that suggests: our fundamental nature as spirit and a blurring of boundaries between matter and spirit, as well as a oneness with an all-knowing, loving and to some a divine nature of a cosmic consciousness.

Robert Hoss, USA: Model for an Emotional Learning Function in Dreams

Recent studies suggest dream sleep, particularly NREM stages, plays a role in consolidating tasks and declarative learning. A review of various dreaming studies related to impact on mood as well as emotional memory functions, particularly in REM, suggests an adaptive emotional learning function to dreaming. These studies will be noted along with dream reports that suggest an emotional memory re-consolidation model for adaptive emotional problem solving and learning in dreams.

Athena Hurd, USA: Healing Through Dream

When I was younger, I'd look outside myself when healing from grief or processing the loss of a loved one. I'd try medicine or therapy. Books or alcohol. Anything to numb the pain. I learned that I could not escape the grief so I would get lost in it. Sometimes I'd drown myself in it. I had so much loss in my early life I felt cursed. I always found the most comfort and healing from my own dreams.

Today, I want to share a dream from just last year. It was a visit with a very special person; someone I was in love with. Someone who passed away when I was 21. Manny died in 1999 and I've spent over two decades mourning his loss. We shared a kind of love that outlives death. His passing left me torn apart. I had never been so broken.

I didn't know what to do with it so I hid it. I acted like I was okay but I was destroyed. I thought time healed all wounds but I realized, the dream is the medicine.

I am far from healed. I still cry from the loss. I don't think anyone can truly heal from the loss of a loved one but after the dream experience I had, my heart knows more peace and connection than ever before. He's still with me and he always will be.

I'll be sharing about multiple dreams I've had and experienced healing. Including a precognitive dream experience I had on Superbowl Sunday, 2026. The 27 year Ann of when Manny died.

Dr. Clare Johnson, UK: Healing Dreams and the Joy Factor: Exploring Dream Body Intelligence

From Ancient Greek dream incubation rituals to today's science-backed lucid dream therapies, Dr. Johnson presents a road map of how dreams can heal and sustain our physical and psychological health. She integrates sleep science and clinical findings with original techniques built on her doctoral research.

Drawing on her Prana Dream Body Hypothesis (2017), Johnson proposes a multi-sensory kinesthetic simulation model of how non-lucid and lucid dreams may support physical

healing. She references work with paraplegic clients and injured athletes to illustrate both the boundaries and successes of this approach.

Johnson illuminates the mechanisms of psychological dream healing and lucid interventions for PTSD trauma resolution, grief processing, and maintaining mental health. She emphasizes the “joy factor” – how euphoric dream states replenish the dreamer, creating an optimal mindset for transformation, healing, and ongoing vibrant wellness.

Jacob Kaminker, USA: Bridging Consciousness: Mental Imagery as a Dialogue with Dreams – An Experiential Workshop in Mystical Imagination and Expressive Arts

This workshop explores the fertile intersection between unconscious dream communication and conscious imaginative practice, drawing from millennia-old mystical traditions that have cultivated mental imagery as a pathway to divine connection and self-discovery. While dreams serve as direct messengers from the unconscious realm, the disciplined use of imagination creates a bridge for conscious engagement with these profound communications. This presentation introduces participants to practices designed to foster an open state of receptive consciousness where structured will creates a container for spontaneous revelation.

Building on phenomenological research conducted with practitioners of mystical imaginal traditions, this workshop offers practical tools for developing a living dialogue with dream imagery. Participants will learn to distinguish between passive dream reception and active imagination, understanding how conscious practices can nurture unconscious processes without diminishing their spontaneity or symbolic power. The session integrates expressive arts methods with traditional contemplative techniques, recognizing that all creative expression begins with internal imagery, whether conscious or unconscious.

Through guided exercises and theoretical framework, attendees will gain competence in using these ancient yet relevant practices for contemporary psychospiritual development, whether for personal growth or therapeutic application with clients. The dreamer is the final authority on meaning. There is an inherent emotional risk involved in any form of emotional or symbolic work. Participants have the ultimate choice if and how they will engage with the process.

Abram Katz, USA: Lucid Dialogues: Conscious Choices in Dream and Waking Awareness

This presentation explores the dynamic interplay between conscious choices made within the dreamworld and their measurable impact on waking life. Drawing from both established lucid dreaming practices and phenomenological accounts, this talk situates itself within the tradition of lucid and extraordinary dreams, bridging subjective experience with actionable waking-life insight. The International Association for the Study of Dreams’ multidisciplinary program emphasizes theories and practices that illuminate dreaming’s role in health, wellness, creativity, and consciousness—a framework that informs this work.

Participants will be introduced to the developmental arc of intentional dreamwork, including the cognitive foundation of enhancing meta-awareness during waking life to influence dream lucidity. I will share narrative case studies illustrating how refining waking attention and intention cultivates deeper lucidity, creating a reliable information pipeline between dream and waking states. Through guided examples, I will demonstrate techniques that help practitioners track and apply dream insights to personal growth, emotional regulation, and creative problem-solving. The session bridges theoretical constructs with embodied practice, showing how intentional dreaming becomes an active, participatory process rather than passive recall or prescribed mental interpretations.

The talk will include opportunities for reflection and Q&A, encouraging attendees to consider how their own choices in both worlds shape perception and action. By highlighting both subjective experience and practical integration, this presentation invites participants to expand their understanding of dreaming not just as an inner space of narrative, but as a communicative field that enriches waking awareness.

Ed Kellogg, USA: Awakening to a MultiMatrix-Multiverse: An Exploration

Sooner or later, attentive dreamworkers have dreams that don't fit into the usual categories. While they may begin with a simple "dream map" that adequately represents a "dream territory" of a small number of dreams, as recall improves and as detailed dream journals fill, they'll need expanded maps to describe their increasingly complex dream territories. And should they decide they have "dreaming" figured out, they'll likely have a dream so "out-of-the-box" that they will have to upgrade their "dream" maps once again.

Explorers understand maps only represent territories, and that when a map fails to match the territory, they will revise the map. If someone starts with a materialist-reductionist-psychological dream map, strongly evidential psi-dreams of any kind, such as precognitive, mutual, and healing dreams, require drastic revisions. And psi-dreaming just scratches the surface of a multileveled range of anomalous experiences, including OBEs, NDEs, psychopompic, past, future, and parallel lives, alternate universes, mathematical realities, transcendence-enlightenment experiences, etc.

IASD "recognizes the dreamer as the decision-maker regarding the significance of the dream," and in this workshop, this applies not just to "dreams" as understood by psychologists and neurophysiologists, but to "DREAM" in the expanded sense, as used by many mystics, philosophers, and some cutting-edge scientists, as synonymous with "Reality" itself.

This workshop includes a series of brief overviews of various theories and concepts looking at "Reality" in radically different ways than the materialist reductionist worldview, each followed by experiential exercises, including a small groups "dream"

sharing session, designed to help participants better understand subtler aspects of “Dreaming” through direct experience, beginning with the Neti-Neti exercise, and ending with a “MultiMatrix-Multiverse” meditation. This workshop encourages participants to make and revise “dream” maps based on their own experiences and interpretations.

Dan Kennedy, USA: The Elsewhere Atlas

The Elsewhere Atlas (elsewhere.to/atlas) is an interactive world map exploring place and the collective unconscious. Visitors can browse dreams contributed by Elsewhere dreamers organized by location or view the most characteristic dream symbol per country that week. One past week, the United States' most characteristic symbol was "gun." Drawing on Jung, the Atlas asks: what does the world dream, and what does that reveal about who, and where, we are?

Naomi Kimmelman, USA: No Dreams, No Problem: Introducing and Practicing Dreamwork with Non-Recallers

This talk introduces Signal–Pattern–Coherence (SPC), the principle by which large language models process human expression and proposes it as a practical lens for dreamwork. Developmentally, SPC mirrors human perception: signals arise as bodily registrations of change—light, sound, motion, emotion—which couple into patterns of approach or avoidance that may eventually settle into coherence. AI operates within a relatively closed informational ecology, while humans live in an open one, continually seeking meaning in the unknown. This open-loop search for explanation can delay coherence, as we rush to interpretation before patterns stabilize.

SPC is dependable because its responses are patient, consistent, and reviewable. When inaccuracies appear, they can be examined and corrected transparently. In dreamwork, all inputs originate from the dreamer’s lived signals; AI contributes no emotion, memory, or agenda of its own. This asymmetry fosters trust: the dreamer supplies experience, while AI offers structure without influence.

A brief case example from the presenter’s own dream demonstrates how SPC frames dreaming as the organization of meaningful signals over time. Using art- and drama-based reflection, embodied signals in memory, sensation, and affect become visible as patterns. AI supports pattern recognition without assigning meaning, while coherence emerges through the dreamer’s reflective, self-authored integration and future-oriented participation.

SPC also returns authorship to dreamers. Its clear, logical descriptions function like a theatrical script, creating aesthetic distance similar to drama therapy. By stepping back to observe posture, space, relation, and rhythm, dream recallers engage with their material without being overwhelmed by meaning. Rather than assigning messages to dreams, SPC reveals structural patterns—like a diagnostic image—so dreamers can participate in their own gradual reintegration as coherence emerges.

Philip King, USA: Incorporating Dreams in Memoir and Fiction: Narrative Arcs of Growth, Healing and Meaning

This talk will present a process that led to a new book that is part memoir, part fiction, tied together by the author's dreams.

The book uses thirty-one dreams to explore whether life contains narratives that cohere into meaningful themes. Or is life only a series of diary entries, minimally connected?

Persons can address existential questions by bouncing their dream histories, salient life events, and fictional excursions off one other. Fiction extends experience from what did happen to what might have happened. Memoir selects crucial themes from larger autobiographical flow. Dreams both comment retrospectively and resonate with later events.

My book (*The Curious Case of the Cleveland Indians: A Time Traveler's Memoir*) is an example of this blend of memoir, fiction and dreams. This was an idiosyncratic process - each person's life, dreams, and their integration will be different. A coherent story of my life emerged, with themes identified and issues resolved to various degrees. I found the endeavor to be highly satisfying. Similar efforts may have value to others.

Pick life themes important to you over time - activities, persons, feelings, failures, successes, connections, gains and losses, opportunities missed and not missed. Refine the themes down to the most important. Write a memoir focused on the themes. Build a fictional lattice which contains, extends and comments on the themes, and the memoir. Select dreams to incorporate in your memoir/fiction blend.

Trish Kochka, USA: Learning from Psyche's Garden: Dreams, Art and Wordplay

This workshop introduces a (non-AI) intuitive wordplay tool that emerged directly from several insistent dreams and suggests the hidden wisdom in the seldom noticed doubletalk with which dreams generally present. Examples of the wordplay tool's application and relevance will be provided in conjunction with projected sample images of art pieces and relevant dream segments from a one-dreamer-case-study of over sixty years of dreams. The dreams reflect a formerly lost traumatic past, and much prognostic data that later manifested in the dreamer-presenter's outer life. The wordplay tool fits well with Carl Jung's advice to pay attention to the puns in dreams.

Pattern-interplay within and between the sample dreams and the unexpected results of giving pseudonyms to recognized individuals in the dreams will be noted. My interpretive methodology is primarily Jungian.

Participants will partner with each other to explore the self-developing potential and parameters of the wordplay process in relation to sample dreams or their personal dreams.

Handouts of helpful suggestions will be provided. Dreamers are warned not to “interpret” another’s dreams but only to provide their own reflections on the wordplay – the dreamer is the only authority on the meaning of the dream. Questions and comments will be welcomed throughout this workshop, which is appropriate for All. Bringing personal dream material is strongly encouraged.

Trish Kochka, USA: Learning from Psyche's Garden: Dreams, Art and Wordplay

This Talk includes the presentation of a (non-AI) intuitive wordplay tool that emerged directly from several insistent dreams. It is useful in discovering the hidden wisdom in the often-ignored doubletalk in which dreams generally present. Examples of its application and relevance will be provided in conjunction with several (AV) sample images of art pieces and relevant dream segments from a case study of one dreamer over sixty years. The dreams reflect a formerly lost traumatic past, and much prognostic data that then manifested in the dreamer-presenter’s outer life. My Talk will also highlight pattern-interplay within and between the sample dreams and note the unexpected results of giving pseudonyms to recognized individuals in the dreams. My interpretive methodology is primarily Jungian.

Interested attendees will be provided with a handout explaining potential approaches to using the wordplay tool in working with their own dreams and learning to notice the valuable doubletalk in which dreams appear to quietly manifest. Unquestionably, dreams and their meaning belong solely to the dreamer. Questions and comments will be solicited throughout this talk,

Joanna Kowalewska, Israel: Liminal Dreaming through Yoga Nidra and Sound

This 90-minute experiential workshop explores liminal dreaming, the threshold state between waking and sleep, through a method developed by the presenter that merges Yoga Nidra, sound, and dreamwork. The workshop is grounded in established Yoga Nidra traditions, contemporary dreamwork practice, and research on hypnagogic and liminal states as fertile ground for dream imagery and insight.

Over the past several years, the presenter has worked with Yoga Nidra and sound in dream-focused settings, observing how these practices complement dreamwork by creating conditions of deep rest, safety, and receptivity. Yoga Nidra, an ancient, guided meditation practice, brings the body into profound relaxation while awareness remains present, closely mirroring the onset of dreaming. A sound bath supports a smoother and deeper entry into this liminal state, helping participants settle more quickly and sustain awareness without cognitive effort.

Participants will engage in a guided Yoga Nidra practice in a reclined or seated position, accompanied by sound. During the practice, they are invited to notice inner imagery, sensations, emotions, or insights as they arise, without directing or shaping the experience. The workshop includes a simple approach to dream incubation, allowing

participants to enter the dream space with open curiosity rather than fixed interpretation.

The session concludes with time for reflection through writing and optional sharing, supporting integration and continued inquiry. In accordance with ethical principles in dreamwork, the ultimate authority on the meaning of any dream imagery or experience remains with the dreamer. The facilitator does not interpret participants' dreams but supports a process of listening, reflection, and self-trust.

Stanley Krippner and Sidian Morning Star Jones, USA: an AI-assisted adaptation of the “If this were my dream” with a virtual group

This talk presents an AI-assisted adaptation of the “If this were my dream” method, using AI to simulate a virtual dreamwork community that supports projection-based discussion and self-generated interpretation.

René Léger, USA: Therapeutic Dreamwork Journey to Heal 35 Years of Nightmares

After running away from chilling nightmares for much of my life, I began connecting the dreams to my family trauma experiences and sought support from my therapist, friend, and others. My experience has been transformative...shifting from feelings of despair to empowerment and hope. I will share highlights from our collaboration.

Carla Levy, USA: Ayurveda and dreams

This program on Ayurveda and dreams is something I have been considering for a long time, as dreams have always played a meaningful role in my life. With this year's conference focused on healing, it felt like the right moment to explore this topic more deeply—a subject on which very little work has been done.

This workshop is open to everyone. We will begin with a meditation designed to help us embody the elements within our own bodies. This will be followed by a brief introduction to Ayurveda. From there, we will look at a few sample dreams to explore how the elements appear within them and assess whether any may be out of balance. Participants will then pair up to share their own dreams and identify the corresponding elemental qualities. I will be available throughout the session to offer guidance and support.

Lorraine Levy, USA: The Serpent's Whisper: Ancient Incubation and Modern Active Imagination

This guided experiential session investigates the temples of Asclepius and the ritual of incubation—sacred temple sleep intended to elicit healing dreams—as a historical precursor to Jungian active imagination. Participants explore integration of body, soul, and nature, utilizing contemporary depth psychology techniques to facilitate symbolic dialogue between consciousness and the unconscious.

Participants will be asked to engage with the sensory elements listed below, journal a question for pre-incubation, and create their own incubation ritual and prepare for a dream of healing.

Specific Techniques & Sensory Elements:

Participants will engage in a multi-sensory immersion designed to replicate the "pre-incubation" state:

Ritual Purification: A symbolic cleansing using water to transition from the secular to the sacred.

Sensory Priming: Engagement with tactile elements (palm-sized marble, snake-like fabrics), olfactory triggers (incense, Ya Dom aroma diffusers), and the auditory "lyre-paeon" music.

Guided Incubation: A somatic visualization exercise based on the Epidaurus inscriptions, encouraging participants to "incubate" a personal question for their dream life.

Communal Integration: A shared "temple meal" of Thai rice crackers to ground the experience in communal culture.

Today, therapy, journaling, and ritualized dreamwork act as modern Asclepian practices. When we treat dreams as sacred portals rather than random mental noise, we reactivate an ancient lineage of healing that unites psyche, body, and mythic imagination.

Amy Lloyd, USA: Dreams and the Arts Panel

Amy Lloyd, Co-Chair IASD Arts Committee, will coordinate the presentations of 4 exhibiting artists participating in the Dream Art Exhibition. Each artist will discuss their artwork as it relates to dreams and dreaming. Each artist will present visuals of their work, describe their artistic process and answer questions related to their artwork. Each artist will talk for 10 minutes and there will be a total of 15 minutes for any questions.

Jacqueline López, USA: Dreams-Driven Masks Creation - Workshop Demo

Join us for a mask-making demo. An imaginative introduction to the art of dream-inspired

mask-making as a form of self-exploration. Blending creative technique with symbolic storytelling, the session guides participants through the process of designing and crafting

masks that reflect elements of the subconscious.

Using accessible materials and intuitive methods, this demonstration reveals how masks can become powerful expressions of identity, transformation, and inner vision.

Open to anyone intrigued by blending art with the dream world—no artistic background required, only an open mind. This workshop requires no previous experience in art.

David Low, USA: Your Dream Journey to Enlightenment

In the initial lecture, I will cover how dreams are understood in esoteric traditions, give a plausible mechanics of how they might “work” in higher reality to convey information to the dreamer, and why all humans seem destined to benefit from their dreams spiritually—including what “enlightenment” in that regard might look like. Participants will then be led in a series of Powerpoint questions concerning how their dreams may have directed and informed their own personal evolution, and how in that process, the dreams themselves may have changed and helped them in ways they had not been aware of. A better sense may be gotten of how a dreamer’s life is a kind of unfolding, in which internal and external challenges being faced now could not have been faced previously, resulting in greater acceptance and gratitude for things as they are. The notion of expanding perception of the cosmos will be highlighted, and an intentionally simplified group dreamwork process will help with direct experience. Participants will provide only a single image from a dream, or a single action involving an image, of an unusual or dreamlike kind. (I’ll give examples from my own experience: “My brother is inside a glass shoehouse” and “I’m eating a baseball uniform.”) After one person volunteers an image, others will then be asked, “If you had a dream featuring only that and nothing else, what would it mean to you and/or how would it feel, in ten words or less?” To protect the dreamer’s own sense of the image’s significance, others will not look at the person who volunteers an image to be worked. This last part of the workshop will likely extend into the Q &A period. Unless they consist only of the single image or event mentioned, entire dreams will not be shared.

Jun Lu and Justina Lasley, USA: Dreaming Forward with AI: Awakening Evolutionary Intelligence and Future Self

This presentation introduces Evolutionary Intelligence (EI) as an emergent capacity through which dreams support adaptive self-development across time. Grounded in Multiple Intelligences Theory (Gardner), Future-Self Psychology (Hershfield), Narrative Identity (McAdams), and Jun Lu’s PhD research on integrative dreamwork, EI frames dreams as rehearsal spaces where perception, memory, emotion, and symbolic imagination converge toward authentic becoming, the goal for EI.

Jun Lu (MFA, MA, PhD Candidate) shares his dream, “Green Chair in Taipei,” to illuminate three interwoven threads:

Intelligences activated in dreaming (perceptual, somatic, sentient, cognitive, temporal, integrating to Evolutionary Intelligence);

Core dynamics of EI in dream (adaptability, symbolic meta-patterning, self-renewal, and future-self emergence);

AI-assisted dream models, developed through arts-based methods and AI-augmented analysis, to decode evolving layers of meaning and function in EI.

This 90-minute workshop layers these components through three creative techniques:

Pre-recorded pastel sketches illustrating symbolic dream moments

Live drama-therapy techniques that explore embodied experience and narrative shifts

Interactive AI Tools designed to help participants engage directly with their own dream content (shared voluntarily). These tools visualize dream structures (e.g., placement, rupture, and symbolic flow), identify recurrent signals across dream series, and offer exploratory prompts aligned with future-self development. Participants gain insight into their personal dream grammar and narrative arcs, supported by co-evolving human–AI interpretive scaffolds.

Together, these methods demonstrate how symbolic dreaming, personal perception, and algorithmic pattern recognition can collaboratively support self-evolution.

Co-presenter Justina Lasley, founder of the Institute for Dream Studies, will offer a dream of her own to demonstrate the method live. Attendees will be guided through the EI framework to explore how dreams reveal inner coherence and potential.

Jun Lu, USA: How to Trust AI to Explain Dreams: Signal–Pattern–Coherence and the Return of Authorship to Dreamers

This talk introduces Signal–Pattern–Coherence (SPC), the principle by which large language models process human expression and proposes it as a practical lens for dreamwork. Developmentally, SPC mirrors human perception: signals arise as bodily registrations of change—light, sound, motion, emotion—which couple into patterns of approach or avoidance that may eventually settle into coherence. AI operates within a relatively closed informational ecology, while humans live in an open one, continually seeking meaning in the unknown. This open-loop search for explanation can delay coherence, as we rush to interpretation before patterns stabilize.

SPC is dependable because its responses are patient, consistent, and reviewable. When inaccuracies appear, they can be examined and corrected transparently. In dreamwork, all inputs originate from the dreamer’s lived signals; AI contributes no emotion, memory, or agenda of its own. This asymmetry fosters trust: the dreamer supplies experience, while AI offers structure without influence.

A brief case example from the presenter’s own dream demonstrates how SPC frames dreaming as the organization of meaningful signals over time. Using art- and drama-based reflection, embodied signals in memory, sensation, and affect become visible as patterns. AI supports pattern recognition without assigning meaning, while coherence

emerges through the dreamer's reflective, self-authored integration and future-oriented participation.

SPC also returns authorship to dreamers. Its clear, logical descriptions function like a theatrical script, creating aesthetic distance similar to drama therapy. By stepping back to observe posture, space, relation, and rhythm, dream recallers engage with their material without being overwhelmed by meaning. Rather than assigning messages to dreams, SPC reveals structural patterns—like a diagnostic image—so dreamers can participate in their own gradual reintegration as coherence emerges.

Amanda Lux and Jamie Fenix Foster, USA: Dreams as Living Landscapes: An Elemental and Somatic Approach to Intentional Dreamwork

This experiential workshop invites participants to engage dreams not as symbols to decode, but as living worlds that can be consciously re-entered, explored, and integrated. Rooted in the work of Robert Moss and informed by somatic and elemental healing practices, this interactive workshop draws from Lightning Dreamwork alongside the presenters' Elemental Somatic Dreamwork approach. This method understands dreams as expressions of innate intelligence that move through the body, the elements, and the natural world simultaneously.

Elemental Somatic Dreamwork is based on tuning into embodied sensations associated with the five elements as they correspond to energetic centers in the body and are mirrored in nature. Rather than analyzing dreams from the outside, participants learn to listen from within, allowing dreams to reveal meaning through sensation, movement, imagery, and relational dialogue.

The workshop begins with a brief introduction to elemental and somatic dream theory, followed by guided practices that support embodied dream recall and conscious re-entry. Participants will share dreams and be guided to re-enter one another's dreams and go on facilitated dream adventures tracking elemental qualities in the body to deepen insight and connection. Emphasis is placed on relational inquiry, consent-based sharing, and honoring the dreamer as the ultimate authority on their dream experience.

Through embodied visualization, paired exploration, and group reflection, participants will experience how dreams function as navigable landscapes offering guidance, restoration of agency, and pathways for integrating dream wisdom into waking life. This workshop is open to all levels and is especially relevant for dreamers, therapists, bodyworkers, and educators seeking a deeper, more embodied relationship with dreams.

Jesse Lyon, USA: Re-Entering the Dream: Using Dreamwork to Guide Hypnotherapy for Complex Trauma

This presentation offers a clinical framework in which the dream is treated as an entry point to the subconscious, and hypnotherapy is used to convert the dream's symbolic

message into lasting therapeutic change. Grounded in Jungian-oriented depth psychology, trauma-informed counseling principles, and Ericksonian hypnosis, the model assumes that distressing dreams often function as adaptive communications. They reveal unresolved conflicts, protective strategies, and the next developmental task in recovery when conscious language is defended, fragmented, or overly intellectualized.

After brief professional context (Licensed Mental Health Counselor; founder of Lyon Counseling; cofounder of Trauma Focused Hypnotherapy), the presentation clarifies three foundational principles that guide the work: “your mind is not against you, it’s just misunderstood”; the subconscious communicates through image, emotion, and metaphor; and symptoms, including nightmares, are organized attempts to solve a problem, not evidence of pathology alone.

Common barriers to trauma recovery are then reframed as clinical targets, including limited lived experience of healthy functioning, goals defined primarily by avoidance, and clients interpreting dreams literally rather than archetypically. The audience is given practical language for shifting clients toward affirmative aims and symbolic comprehension without imposing meaning.

The procedural core is a two-stage, eight-step method delivered within a standard counseling session. Stage 1 (verbal work): (1) retell the dream and trauma-linked narrative; (2) identify core emotions; (3) name the “core lie” formed under threat, loss, or betrayal; (4) craft a functional “replacement belief.” Stage 2 (hypnotic work): (1) guided re-entry into the dream to establish subconscious access and motivation; (2) evoke automatic emotions for congruence; (3) depotentiate through novel stimulus to unlock replacement emotions; (4) install post-hypnotic suggestions as an experiential, affirmative replacement belief that guides waking-life behavior.

Sandi Madison, USA: Dreaming: A Creative Brain State

Introduction: This workshop will feature a PowerPoint presentation highlighting key elements that help attendees deepen their understanding of the meaning of their dreams and dream retrieval practices, along with interactive activities to demonstrate these concepts. Content: This workshop will examine the role of the right-brain hemisphere in dreaming, explaining why dream images are playfully symbolic, filled with synesthetic metaphors, and often follow a nonlinear pattern. Attendees will learn about the importance of theta brainwaves during REM sleep, exploring the concept of emotional continuity and its role in uncovering the deeper meaning of dreams. Participants will also discuss the benefits of ritualizing their dream practice.

Activities will include an opportunity to practice the 4-7-8 breathing technique, which helps participants reach a state of relaxation. They will independently engage in a spontaneous association exercise by viewing a series of words and images, noting their initial, unfiltered reactions to let intuitive meaning surface. Afterwards, they will share

their associations in small groups to increase awareness of additional connections. Attendees will also reflect on emotional continuity by privately listing three challenges they've faced over the last three months, then identifying common themes to uncover a core issue. Participants will consider how this core issue might appear creatively in their dreams, drawing on the right-brain concepts introduced at the start. Finally, we will discuss the benefits of making their dream journal practice a ritual and share ideas on how they can achieve something meaningful for themselves.

Sandi Madison, USA: Diving Before Dawn: Exploring the Alchemy of Dreams

Introduction: The transformative power of dreams is examined through the practice of keeping and reviewing a dream journal. Sandi Madison shares excerpts from 38 years of her dream journals, tapping into a wellspring of life-affirming, innate knowledge that illustrates the insights, revelations, and profound, metaphorical nature of dreams.

This PowerPoint presentation illuminates the value of maintaining and reviewing a dream journal over time. It covers journal formatting, thematic dreams, and different methods of interpretation. Themes like shadow work, spiritual renewal, precognition, grief, mass consciousness, and animal spirits are integrated, along with original artwork illustrating specific dreams, creating a visually engaging presentation. An additional resources page will also be included.

Greg Mahr, USA: Nightmares, Personal Growth, and Trauma: A Clinical Review

The presentation describes in qualitative and quantitative detail clinical experiences in a nightmare clinic within a sleep medicine program. The frequency of nightmares in a sleep clinic population is described. Categories of nightmares are identified. Short- and long-term interventions are described, as well as clinical outcomes.

Most patients were naïve to therapy, and nightmares became an important and stigma free vehicle to begin inner work. The relationship between nightmares and trauma is explored. Idiopathic nightmares were also common, and different forms of idiopathic nightmares are described. In some cases trauma was identified as treatment progressed. In many cases no trauma was identified, but the nightmares seemed to represent and express shadow material. A flow sheet for nightmare assessment was developed and found to be clinically useful.

Different treatment models for nightmare interventions are described, and an informal synthesis of cognitive behavioral and depth psychology techniques is presented. This type of therapy can best be described as narrative nightmare therapy and involves exploring the relationship between the nightmare narrative and the life narrative. Outcomes of therapy are reviewed in both qualitative and quantitative ways. Strategies for interacting with sleep medicine physicians are described as well. Nightmares can best be understood as the psyche's effort to heal. Self-help tool for use after therapy are also described.

Marilyn D. Manzi, USA: Dream Psychotherapy© with Psyche and Eros: A Journey of Trust and Rediscovering Pleasure with Sleep

This transformative workshop invites participants to explore trauma recovery through Dream Psychotherapy©, using mythological storytelling and mindful ritual. Inspired by the story of Psyche and Eros, this workshop offers a structured journey to rebuild trust, embrace pleasure, and cultivate a healthier relationship with sleep.

Participants will engage in curating a personal myth, letter-writing to Eros, which will complement their created morning ritual. Participants will also have an opportunity to share their work with other participants towards the end of the workshop. By integrating these tools, participants may enhance their sense of pleasure in dreams in the coming months, which may increase sleep quality, reduce long-term physiological pain, and improve psychological functioning.

Whether you are healing from past trauma or seeking a deeper connection with your inner self, this workshop offers a compassionate space as your facilitator has worked with many people through trauma recovery utilizing the medicine of dreams.

Kimberly Masacaro, USA: Honoring Deceased Loved Ones: Intersecting Visitation Dreams & Shrine-making

Dr. Kimberly Masacaro will present her art-based workshop Honoring Deceased Loved Ones: Intersecting Visitation Dreams & Shrine-making. Many people report visitation dreams and visions of the deceased, yet they are rarely discussed openly. This creative, active workshop will provide a space to honor these powerful experiences and to share them with others. Following a discussion, there will be an individualized shrine-building activity. Each attendee will craft a personal altar/ shrine to a deceased loved one(s) to take home for honoring and remembering them. Additionally, we will explore how the use of altars and shrines can support incubating dreams with deceased loved ones. Roll up your sleeves and get ready to paint, decorate and personalize your mini-shrine. Whether you have had many or few dreams with deceased loved ones or simply wish to experience such, this workshop is for you! All materials (paints, hot glue, decorative items) will be provided, including a hand-made wooden altar box. You may bring a few small personal items, mementos or photos to include if you wish. No previous experience is necessary. This workshop is for everyone, as each person is the ultimate authority on her/his/their dreams and their meanings.

Linda Mastrangelo, USA: Messengers of the Threshold: Psychopomps, Aliens and Walking the Dreamer's Path

Many who report alien encounters, lucid dream travel, or spirit communication in childhood share a common experience: they were outcasts—highly sensitive, observant, and attuned to realities beyond ordinary perception. This workshop explores the idea that these early experiences reflect the awakening of psychopompic and oneironautic

capacities, rather than pathology. Unfortunately, rejection of these gifts can lead to suppressing or hiding dream experiences, resulting in loneliness and isolation that may persist into adulthood.

The term psychopomp comes from the Greek psychopompos, meaning “guide of souls.” Psychopomps—whether deities, spirits, creatures, or humans—travel between worlds to seek wisdom from ancestors, escort the dead, and assist the living through life’s liminal thresholds. Similarly, oneironauts, or conscious dream travelers, navigate these boundaries through lucid and hypnopompic dream states.

Drawing on research, personal stories, and embodied experiential journeying through guided imagery and meditation, Linda Mastrangelo will explore how ancient psychopomp traditions intersect with contemporary accounts of alien and non-human intelligence encounters. She will share her own childhood experiences that were once isolating but later revealed profound parallels with initiatory encounters found in shamanic, indigenous, and ancestral teachings.

This workshop is open to anyone curious about these themes and eager to explore what it means to walk the dreamer’s path between worlds.

Jane Maxfield, USA: A Jungian Dreamworker’s Approach to Making Art

Jungian psychology identifies dreams as messages from the unconscious. These messages function in individual and collective human development toward wholeness by compensating for one-sided conscious attitudes, guiding psychological growth through individuation, and offering insights into both personal and universal archetypal patterns.

For over twenty-five years I have been practicing a kind of inverse lucid dreaming in my art making: intentionally inviting my unconscious mind to take charge of what is happening on the page. The technique I have developed over those years recently resulted in a series of twenty-two images that I am now sharing with my regular dreamwork circle to explore their multi-valent meaning and validity within the Jungian theory of dream meaningfulness.

In this PowerPoint supported presentation, I will share my process for creating this series of twenty-two works, some of the images from that collection and my projective dream-work circle’s insights into those selected works. This presentation will invite and empower dream-workers to engage with the dream content of the art presented and the art they encounter going forward from this presentation. It will also encourage artists who are present to consider the dream work potential of their own creative process. I am invested in this presentation broadening the understanding of the roles of both dreams and art in effecting the transformational wholeness of individuals and, by extension, the collective.

Holly McNeill, USA: The Dreaming Mind Unbound: Revealing What the Thinking Mind Tries to Hide

Dreams often reveal what lies behind the veil of the waking mind. In daily life, the engaged prefrontal cortex manages planning and self-monitoring, while the amygdala—always on duty—scans for danger and works to keep us “safe” by reinforcing familiar emotional patterns, whether outdated or unhealthy. When we’re on autopilot, we cannot see how this conditioning shapes identity, perception, and choice.

During REM sleep, this balance shifts. The brain regions responsible for cognitive control and self-monitoring quiet down while emotional and memory-related systems remain active. With these waking filters softened, patterns normally managed or suppressed begin to surface—raw, unfiltered, and often symbolically rearranged.

Robert Bly’s metaphor of the “long black bag” captures this well. Throughout childhood, we tuck away parts of ourselves—fear, grief, intuition, anger, tenderness, creativity—because they felt overwhelming, unsafe, or discouraged. The waking mind keeps the lid on this subconscious warehouse; dreams loosen it. What emerges may appear unfamiliar or exaggerated, but it reflects precisely what the waking mind tries to conceal.

This is where mindful dreaming comes in. When conditioning is unguarded, the inner world opens. Creating new habits of paying attention—setting intentions before sleep, recording dreams upon waking, and cultivating curiosity—allows us to engage the dreaming mind in ways unavailable during the day. This gentle practice strengthens awareness, creates space around longstanding patterns as they begin to unwind, and reveals what lies beneath.

In this lecture, we explore why dreams can reveal deeper psychological material than waking life, how the dreaming brain allows hidden layers to emerge, and how the simple practice of paying attention to dreams supports the authentic unwinding of long-held patterns and true self-discovery.

Holly McNeill, USA: Lucidity by Design: Transforming the Dreamscape Through Conscious Engagement

Lucid? Great. Add mindfulness, intention, and curiosity—and your dreamscape becomes a holodeck for healing and transformation. Lucid dreaming is extraordinary on its own, but its real power emerges when awareness is brought into the experience with purpose.

Lucidity offers freedoms unavailable in waking life. You can fly, reshape environments, or experiment with new possibilities. More importantly, you can consciously engage with the patterns and emotions that shape your waking world. In a lucid dream, you can pause and ask: What is this dream trying to show me? What patterns or habits are

holding me back? What part of myself am I rejecting? What do I need to understand or release?

Who knew that a mindfulness practice—so transformative in waking life—could become even more powerful within the dreamscape? Insights gained in lucid dreams often translate quickly into waking life because dreams operate without prefrontal control, strong ego defenses, or the pressure to “hold it all together.” In this state, responses arise with clarity, and we can engage our patterns directly—free from the cognitive, defensive, and concrete constraints that normally shape experience.

Mindful lucidity allows direct interaction with the subconscious warehouse the waking mind works to keep under wraps. You can speak with dream figures, approach fears with awareness, request guidance, or set intentions such as: Show me what confidence feels like. Show me what I’m resisting. Show me what keeps me from stepping into my own voice.

This lecture explores how mindful lucidity deepens self-understanding, accelerates emotional integration, and unlocks new possibilities for healing and growth—turning the dreamscape into a living laboratory of awareness, change, and self-discovery.

Gordon Montgomery, UK: Introducing the Holopsychology Revolution from Dreamwork via Synchronicity to Meaning.

This presentation introduces a novel paradigm Holopsychology™ (total psychology) from recent transpersonal research, reinterpreting synchronicity through the lens of transcendent states accessed via dreamwork. Drawing on Montgomery’s (2025) dissertation exploring the relationship between transcendent states of consciousness (TSCs), synchronicity experience awareness (SEA), and meaning in life (MIL), the talk challenges the traditional retrospective view of synchronicities as acausal coincidences observed only in reverse. Using Jung’s famous scarab beetle case as a central example, it demonstrates how the patient’s dream — a transcendent state — may have originated the subsequent “synchronicity” of the beetle appearing at the window, positioning the dreamer as the a priori source of meaningful coincidence. The proposed Montgomery Holopsychological Consciousness Paradigm reframes dream states as active, creative transcendent experiences that shape waking reality, enhancing SEA and deepening experiential MIL. By placing individuals at the holistic source of synchronicity through mediation and intentional dreamwork, this approach empowers a paradigm shift: moving from passive observation of coincidences to conscious co-creation of personal and collective reality. Implications for dream practice suggest that cultivating transcendent dream states can foster resilience, purpose, interconnectedness, and practical wisdom, offering transformative tools for addressing existential and global challenges in an uncertain world.

Dafna Mordecai, USA: Rolodex of Dreams: Cultivating Multi-Dimensional Dream

Consciousness

This presentation introduces the Rolodex Dream-Sidhi, a cultivated consciousness practice that enables access to extraordinary dreams as portals to higher dimensional realities. Developed over decades from direct experience, this practice involves frequent encounters with prophetic, visitation, clairvoyant, and otherworldly dreams—including years of spiritual/meditative practices, creating a seamless flow between waking consciousness, the Dreamworld, the sacred liminal space between them. The defining practice involves accessing and revisiting past extraordinary dreams with complete sensory, emotional, and energetic fidelity—each dream carrying a unique energetic signature that can be consciously activated, navigating through an archive like flipping through a Rolodex of dimensional experiences. This work demonstrates extraordinary dreams are not rare anomalies but accessible states of consciousness available through intentional cultivation.

This experiential presentation guides participants through accessing their own Rolodex of Dreams. The session explores how extraordinary dreams exist as higher dimensional realities that remain accessible when consciousness operates at elevated vibrational frequencies.

Participants will learn meditative awareness practices designed to cultivate anomalous states of consciousness and develop their own capacity to seamlessly traverse the Dreamworld. The presentation demonstrates how each extraordinary dream adds facets to our multi-dimensional nature, revealing humanity's cosmic identity as multi-dimensional beings.

The session includes a video presentation of original artwork documenting these dimensional experiences, offering visual testimony to higher dimensional landscapes and energetic signatures.

This work invites participants to reclaim their innate ability to journey through the cosmos beyond time and space, honoring dreams as sacred portals to our infinite nature.

Angel Morgan, USA: Dreamer's Powerful Tiger

Angel Morgan presents the short film, *Dreamer's Powerful Tiger* (2026), based on the book *Dreamer's Powerful Tiger: A New Lucid Dreaming Classic for Children and Parents of the 21st Century* (Morgan, 2018) and the audiobook of the same title (Morgan, 2019). This film addresses developmental nightmare transformation and much more.

Teaching children about dreams as they grow and develop not only empowers them, it also strengthens and deepens your relationship with them. *Dreamer's Powerful Tiger* values and honors the inner life as well as the outer life of children and shows how lucid dreamwork and dreamplay can benefit a child's relationship to his or her family and

community. In this story, Dreamer and his family explore the powerful feelings that arise for children developmentally with chasing and animal dreams and suggest a comprehensive Senoi-inspired approach to coping with, resolving, learning, and growing from them.

Angel Morgan, USA: The Lucid Dreaming Sender Effect in Dream Telepathy Experiments

Angel Morgan presents what can happen when senders in dream telepathy experiments integrate meditation and lucid dreaming into their sending. After creating the LDSE protocol as a sender in IASD conferences between 2009 and 2017, she has attempted to replicate the LDSE in DTEs in formal studies with graduate students.

Nori Muster, USA: Dreams and Nightmares from the First Hundred Days of Trump 2017 and 2025

“The first hundred days” is a political term, when the media evaluates a new president, and rates his early accomplishments. It’s also an important time for people who follow White House politics. This presentation will focus on dreams about Trump in his first hundred days in 2017 and 2025.

I have based the study on two theories from the Hall/Van de Castle System of Quantitative Dream Content Analysis:

The theory of continuity between dreams and waking concerns

The theory of continuity in one individual's dreams over time

Basic research included identifying my dreams and daytime notations that include one or more of these key words: Trump, protest, politic, or Republican. I also compare the dream statistics from the first term (2017) and second term (2025).

My dream journal started in 1979, when I lived in the Hare Krishna temple. Over 46 years, I have recorded (and typed) 14,136 dream records; 8,264 daytime notations; and 803 dream sketches. I’ve presented my findings at six IASD conferences and have contributed four articles for Dreamtime. In 2021, I studied my Covid dreams and sent the statistics to Dr. G William Domhoff, which are included in his book, The Neurocognitive Theory of Dreaming (The MIT Press - 2022).

Presentation:

Explain why the “First 100 Days” is an important time.

Explain the Hall/Van de Castle System of Quantitative Dream Content Analysis.

Share my dream statistics and examples of the dreams about Trump in his first hundred days in office (2017 and 2025).

Conclusions

Invite others to share their dreams about Trump.

Rubin Naiman, USA: Dream Hygiene - Practices to Restore Our Marginalized Dream Health

Introduction: Dreaming has been marginalized by modern lifestyles, healthcare and sleep medicine. In fact, conventional medicine is the only major medical system in the world today that largely disregards dreaming. This marginalization is most remarkable given dreaming's significant impact on health, mental health, sleep health and consciousness. Insomnia, depression and constricted social consciousness are among the most salient ramifications of marginalized dreaming. What is particularly striking is healthcare providers' indifference to the fact that many general, sleep and psychiatric medications as well as popular substances impair dreaming. Compelling evidence suggests that insomnia, which is commonly associated with depression, is often rooted in reactive arousals around the onset of dreaming. Despite this, sleep hygiene, a cornerstone of sleep medicine interventions, makes no mention whatsoever of dreaming. Sleep hygiene has long been recognized as a necessary though insufficient intervention for insomnia.

Description: We need a heartfelt rapprochement with dreaming. As proposed, dream hygiene would include a set of practices that restore our public and professional regard for and relationship to dreaming. Dream hygiene would be an essential complement to sleep hygiene by both informing the treatment of insomnia and promoting public sleep and dream health. More specifically, dream hygiene is comprised of a series of practices such as managing dream suppressive agents, ways of potentiating dreaming, approaches to understanding dreams, methods of enhancing dream recall, ethical approaches to dream sharing, and more. These practices would promote sleep self-efficacy and adherence to healthy sleep regimens while also enhancing creativity, empathy and personal spirituality. Dream hygiene could contribute to a transformation of both personal and social consciousness.

Kyle Napierkowski and Emily Cook, USA: Exploring Collective Identity Through (Big Data!) Dream Sharing

This special event investigates how collective patterns in dreaming can illuminate group identity when qualitative sharing is combined with data-informed reflection. It is grounded in the continuity hypothesis of dreaming (Bell & Hall, 1971) and the participatory dreamwork traditions of Ullman and Taylor, extending these frameworks through digital methods. The session explores whether analytic tools—when used transparently and collaboratively—can deepen rather than dilute the intimacy of dream exchange.

Before the event, participants are invited to submit one brief dream online together with their name. During the workshop, these dreams form the basis of an interactive experiment in collective reflection. Participants are paired according to thematic or emotional resonances detected (digitally) in their dream content and guided in a mutual-sharing dialogue that highlights imagery, feeling tone, and context. Each pair identifies a common thread that seems to link their experiences, noting both similarity and divergence.

After the paired exchanges, the whole group reviews an anonymized visualization showing what the collected IASD dreams share—dominant symbols, emotional clusters, and social settings—and how these patterns compare with aggregated benchmarks from a larger dream database. Facilitated discussion uses these descriptive analytics as prompts for reflection on the distinctive culture and imagination of the group.

Interpretation remains entirely with each dreamer: the analytic layer provides correlation, not conclusion. The tone of facilitation emphasizes consent, emotional awareness, and mutual respect, demonstrating that technology can be used to foster, rather than replace, human connection. By integrating rigorous data mapping with personal storytelling, the event offers a live inquiry into how communities dream themselves into being—and how new tools can help reveal that shared terrain.

Kyle Napierkowski, USA: Do Models Dream of Synthetic Sheep? Using Synthetic Corpora to Decode Real Dream Reports.

Natural Language Processing has become an important tool in dream research, enabling large-scale quantitative analysis of dream reports. However, most document embedding models are trained on general-purpose corpora such as news articles or encyclopedic text. These models are poorly aligned with the distinctive narrative structure, symbolism, affective shifts, and associative logic characteristic of dream reports. As a result, their sensitivity to psychologically meaningful variation in dream content remains limited.

This study introduces a method for generating domain-specific dream embeddings by training document embedding models on a large synthetic corpus of dream reports. Synthetic dreams were generated using a generative AI framework designed to reproduce the semantic patterns and narrative dynamics commonly found in human dream narratives.

To assess whether synthetic data can bridge data scarcity in dream research, the trained dream embeddings were benchmarked against standard pre-trained embedding models using a held-out set of real human dream reports. Performance was evaluated across three downstream classification tasks: predicting dreamer gender, distinguishing authentic dream reports from fabricated accounts, and inferring waking-life interests and identity traits based solely on dream content.

By isolating representation learning from task-specific supervision, this work examines whether teaching AI the “language of dreams” through synthesis can yield embeddings that generalize to real human data. The findings contribute to ongoing discussions about synthetic data as a tool for domain adaptation and offer a scalable methodological pathway for studying the continuity between waking life and dreaming using NLP.

Rev. Geoff Nelson, USA: Dreams Among Christian Spiritual Practices

Through its 2000-year history Christianity has developed methods, practices and techniques to enable believers to have an experiential connection to the spiritual world. Dreams provide a direct connection to the spiritual world and are accessible to all people. This workshop will explore some of the Christian practices the presenter has used throughout his career as a Presbyterian pastor. We will look at general prayer, praying with the book of Psalms, Lectio Divina, the labyrinth, praying with icons, and spiritual direction. This workshop will explore these practices and compare them to using dreams as a spiritual practice. This is a two-way street, each practice can influence our dreamwork, and our dreamwork can influence these practices. Though the presenter is an American Christian, much of what will be presented can be taken and used by anyone seeking a deeper spiritual life, a deeper meaning in their lives, and deeper connections to the world of spirit. Using our dreams can deepen and expand whatever spiritual practice or practices we may be involved in. The workshop will consist of lecture and discussion of the presenter's material, discussion of material provided by the participants, and seeing the value of our dreams in all these areas. Depending on time constraints, we may also do some dream work. In all cases, both lecture, discussion and any dreamwork that is done, the dreamer is always considered the ultimate authority on their own dreams.

Rev. Geoff Nelson, USA: Dreams in a labyrinth

Solvitur ambulando – it is solved by walking. How often might we solve some issue by taking a walk and thinking or praying about the issue? A labyrinth is an ancient walking grid used for hundreds of years as an aid to discernment, decision making, prayer, etc. A labyrinth is not a maze. A labyrinth has one path in, and one path out. It is not designed to confuse or test us but to help us find our way.

The traditional three-fold stage of a labyrinth walk, purgation/release, illumination/receiving, and union/returning, will be introduced briefly, modified so as to fit the process of working a dream on the labyrinth. There are various loose guidelines for using a labyrinth that will be explained, again with the focus of using a labyrinth walk for working on a dream. The labyrinth of Trinity Episcopal Church is based on the eleven-circuit pattern labyrinth found in Chartres Cathedral in France.

Dr. Artress, the founder of the modern labyrinth movement, says in her book "Walking a Sacred Path : "Through the act of trusting the path, of giving up conscious control of how things should go and being receptive to our inner state, we can be opened up to a whole new world."

Come and see how taking a dream into a labyrinth can help you find the various world in your dreams.

Ela Nordfors, USA: Symbolic Restoration: Processing Racial Trauma Through Dreams

Dreams have long been regarded as windows into the unconscious, yet their role in processing racial trauma remains underexplored. This presentation combines

psychoanalytic theory (Freud, Jung) with empirical findings on REM sleep and emotional regulation, as well as multicultural perspectives, to argue that dreams can serve as symbolic spaces for integrating fragmented parts of identity and healing from systemic oppression. Historical examples, such as Harriet Tubman's liberation dreams, and race-related dream content from the 2020 Black Lives Matter Movement, emphasize the cultural and psychological significance of dreaming as a form of resistance and restoration.

The poster examines the concept of psychological splitting in the context of racialized experiences that can often fragment identity. Dreams provide a safe environment where divided aspects of the self can coexist and symbolically integrate, promoting affect regulation and feelings of coherence or resolution. Neurobiological evidence supports this therapeutic function, highlighting the role of REM sleep in reprocessing distressing emotions without activating logical centers.

Clinical implications are addressed through Culturally Responsive Dreamwork (CRD), a framework emphasizing cultural humility and client-centered interpretation. CRD employs the SAFE approach (Sharing, Appreciating, Finding significance, and Editing) to engage clients in meaningful dialogue about their dreams while respecting and acknowledging spiritual and cultural beliefs. This method contrasts with Eurocentric models by validating diverse worldviews and positioning the dreamer as the ultimate authority on meaning.

This poster invites clinicians, researchers, and students to consider dream analysis as a culturally attuned intervention for individuals navigating racial trauma and identity fragmentation.

Beril Ozturk, Turkiye/UK: Exploring Counsellors' Dreams Through Photography: A Visual-Narrative Study

This presentation invites the audience to explore dream work from a more experiential perspective by combining visual and narrative approaches to examine how counsellors make sense of their dreams. It is grounded in qualitative research and focuses on the use of photography to engage with the visual dimensions of dreams in therapists' professional lives, and on how this process may shape their work with dreams.

Two methodological frameworks inform this study. The first is visual-narrative inquiry, which involves multiple layers of narrative exploration. As Bach (2007) notes, visual materials in narrative inquiry can function as a form of "re-search," allowing participants to revisit and re-express experience from broader perspectives. The second is participant-generated photography, used to explore dream narratives. Narrative inquiry examines the evolving storylines of dreams and their connection to the counselling relationship, while photography creates visual representations of places, materials, and feelings that resonate with participants' dream experiences.

Photography in dream-related research has been limited and largely situated within Fine Arts, emphasizing personal expression. This study instead asks how counsellors' photographs reflect aspects of counselling work, including client encounters,

professional identity, and the lived experience of being a therapist. The presentation draws on visual–narrative material generated through semi-structured photo-elicitation interviews, exploring the relationship between dream experience, visual representation, and meaning-making in therapeutic contexts.

Preliminary engagement with the data suggests that working with photographs offers new perspectives on counsellors' professional and personal engagement with their dreams, while involving meaningful emotional and reflective labour. Final analysis will be completed prior to the conference.

Keywords: visual narrative inquiry, photography, dreams

J. F. Pagel, USA: Exploring the Other forms of Dreaming

Our dreams are forms of sleep consciousness that reflect what is going on in our brains during the different stages of sleep. Sleep onset dreams are intensely visual and creative; Stage 2 (light sleep) dreams have high levels of continuity with waking experience; Stage 3 (deep sleep) dreams are salient, extreme, and sometimes bizarre experiences, while REMS is characterized by classic long narrative dreams, and nightmares. White dreams occur without associated content or set sleep stage.

We used this method of timed awakenings at Cape Breton University. (86%) completed the full protocol: reasons for discontinuation: concern with sleep loss (1), alarm issues (2), early rising for work (1), spousal complaint (1). Some form of dreaming was reported from 47% of (395) awakenings with an avg. of 4 dream reports for the night of study: no dreaming (38%); content dreams (25%); white dreams (19%); and nightmares (3.5%).

Instructions will be given for collecting Stage 1 dreams at sleep onset. Other dream forms will be collected using a free clock phone app with a 1 hr. snooze button. At each awakening, the snooze button is activated, and any dream mentation written into a bedside journal or recorded verbally. Since this approach to collecting dreams will decrease the amount of sleep achieved during the night of the intensive, no one should attempt such a dream intensive if they require medication for sleep or poorly tolerate episodic sleep deprivation. Participants may choose to discontinue awakenings at any point.

As based on dreamer consent, the dreams from the night of this dream intensive will be shared with other participants and the workshop coordinator in the attempt to access sleep stage and dream type.

J. F. Pagel, USA: White Dreams: Dreaming beyond Thought

We dream throughout sleep. Each sleep stage exhibits mentation reported on waking (dreaming) with set physiologic and phenomenological characteristics. Stage 1 (sleep onset) dreams are short, hallucinogenic, and visual. Stage 2 (light sleep) dreams are day reflective. Stage 3 (deep sleep) dreams include short intense mentation associated with strange behaviors (parasomnias). REMS (theta) is characterized by long associative

narrative stories and nightmares. Each of these different forms of dreaming demonstrate state associated electrophysiology and consistent patterns of thought organized into narrative story.

1/3 of our dreams consist of an awareness of dreaming with an absence of thought and storyline (white dreams). In our recent work based on hourly awakenings across one night of study, 65% of respondents reported white dreams (12% reported only white dreams). Content dreams and nightmares significantly increase across the night, while white dreams were reported at a steady frequency throughout the night. This finding suggests that white dreams are likely reported from all stages of sleep.

Some researchers have suggested that white dreams are empty or degraded dream experiences. But some white dreams are intense and salient, with such experiences are treasured by some cultures and religions. White dreams may have provided the ecstatic inspiration for non-figurative archaic petroglyphs, Zen gardens, and the self-explorations of modern abstract art. Experiences phenomenologically like white dreaming have been reported during waking by artists, explorers, meditators, consumers of psychedelic drugs, and individuals transcending from life to death.

Unlike the other states of dreaming white dreams are not defined by their electrophysiology or narrative content. White dreams may very well be evidence of an alternative type of human consciousness, one that extends beyond electrophysiology and constructs of thought.

Ken Paller, USA: The Science Behind Enhancing the Value of Sleeping and Dreaming

Sleep is critical not only for its restorative benefits but also for the memory reactivation that occurs covertly. Corresponding changes in the brain help to make memories available when needed. Our habits of overnight memory reactivation influence dreaming and our psychological well-being upon awakening. Even though overnight memory reactivation may seem beyond volitional control, it can be strategically modified to seek various benefits.

Victoria Philibert, Canada: Beyond the Solitary Dreamer: Collective Authorship and Interpretive Pluralism

This poster presents four adapted dream interpretation frameworks — Lacanian, Threat Simulation, Nwoye's African Mode, and Astrological — developed over the past year for Elsewhere.to, a dream journal application. Each mode is introduced through its theoretical background, interpretive mechanics, and design considerations. Together they illustrate how dreams yield meaningfully different but coexisting readings depending on the framework applied, raising productive questions about interpretive pluralism and the nature of oneiric meaning.

Ida Poschmann, Hinuga Sandahl, Sabina Palic, and Jessica Carlsson, Denmark: Group treatment with Imagery Rehearsal Therapy (IRT) for refugees and Danish civilians with PTSD

Group Imagery Rehearsal Therapy (IRT) was evaluated in a pilot study including refugee and Danish civilian outpatient populations. The study examined adherence, acceptability, and changes in PTSD symptoms, sleep, functioning, and well-being using quantitative and qualitative methods.

Participants were recruited from two outpatient clinics within public psychiatry in the Capital Region of Denmark: one specializing in treatment of trauma-affected refugees, and one treating PTSD related to civilian life and occupational trauma. Three groups were formed and consisted of six male refugee patients, six female refugee patients and six Danish civilian patients.

Results showed high acceptability and overall improvement across groups. Group-specific variations in outcomes were identified, including distinct benefits and barriers to treatment. These findings highlighted the importance of adherence to homework practice, the ability to form new habits, and the generalization of therapeutic strategies across different life domains.

Ida Poschmann, Hinuga Sandahl, Erik Vindbjerg, Henriette Attado, Gabriel Abarca-Brown, and Jessica Carlsson, Denmark: Nightmares across cultures

This presentation is based on a scoping review mapping and synthesizing existing literature on how nightmares are expressed, understood, and addressed across sociocultural contexts. A pragmatic theoretical framework is applied, and the term sociocultural context is used to encompass both cultural meanings and broader social and structural conditions shaping understandings of nightmares.

The scoping review was conducted following the methodology recommended by the Joanna Briggs Institute (JBI) Manual for Evidence Synthesis. An *a priori* protocol with predefined objectives, methods, and inclusion and exclusion criteria was developed and registered on the Open Science Framework (DOI: 10.17605/OSF.IO/Q6HW5). Systematic searches were performed in PubMed, Embase, PsycINFO, Scopus, and Web of Science, including studies published between 1960 and 2024.

Twenty-one studies from multiple disciplines were identified. The review highlights substantial knowledge gaps and cultural blind spots, particularly a lack of research grounded in sociocultural contexts in the Global North. Findings demonstrate how culturally embedded assumptions shape individuals' understandings of nightmares. At the same time, the review suggests that implicit assumptions of shared meanings between researchers and participants may obscure attention to cultural influences on the etiology, function, and healing of nightmares.

The presentation will map key themes in the literature, critically examine cultural blind spots, discuss clinical implications, and propose directions for future research emphasizing culturally situated approaches.

Xian Prem, USA: Healing Dreams: Receiving Light and Angelic Visitations

This morning dream group explores healing dreams involving luminous presences, the reception of divine light, and angelic visitations—experiences that frequently provide comfort, guidance, or energetic recalibration for dreamers navigating emotional, spiritual challenges, or even physical challenges. Drawing on established practices in transpersonal psychology, energy-based healing traditions, and spiritual dreamwork to understand our dream visitations and guidance. The group offers an experiential space to explore how dreams can serve as portals of healing and transformation.

Dreams discussed include radiant light, energetic infusions, or encounters with non-physical beings who offer reassurance or instruction. These motifs are considered across cross-cultural and archetypal perspectives, supported by insights from spiritual traditions and transpersonal psychology. Participants will have the opportunity to engage in shared reflection on their own healing dream experiences.

Using the IASD's ethical guidelines, dreams are shared in a safe, respectful space, with reflections offered through the "if it were my dream..." method. The group honors each dreamer's inner authority, fostering deep listening and compassionate presence. The structure includes a gentle somatic grounding, voluntary sharing, and symbolic reflection, allowing space for embodied integration.

This group is suitable for intermediate participants with some experience in dream sharing, spiritual practice, or therapeutic work, who are interested in how dreams can guide emotional and physical healing, spiritual development, or energy body recalibration. The emphasis is not on analysis but on cultivating respectful resonance and honoring the mystery of the dream for the dreamer's insights.

Bryan Negrón Quiñones, USA: Ancestral Dreaming: Transpersonal Encounters with the Caribbean Spirit World

This presentation analyzes Ancestral Dreaming, focusing on the function of dreams as sacred conduits of communication between the living and the ancestral realm in Caribbean spiritual traditions, including Espiritismo, Santería, and Vodou. Based on transpersonal psychology, participatory theory (Ferrer, 2002), and decolonial frameworks, the work reinterprets dreaming as a relational and communal process rather than a solely intrapsychic experience.

Utilizing ethnographic fieldwork and interviews with spiritual practitioners in Puerto Rico and the Dominican Republic, the presentation amalgamates experiential narratives and theoretical contemplation. Participants recounted dreams featuring ancestral figures, saints, and guiding spirits (*muertos guías*) that conveyed messages of healing, reconciliation, or spiritual vocation. Transpersonal frameworks (Grof, 1985; Wilber,

1993) interpret these experiences as genuine expansions of consciousness and culturally situated manifestations of the sacred.

The session will provide (1) a theoretical overview of transpersonal and decolonial approaches to dreaming; (2) selected dream narratives that emphasize archetypal patterns of ancestors and healers; and (3) a contemplation on how ancestral dreaming fosters psychological resilience and cultural belonging among spiritual minorities. The presentation will be accompanied by short audio recordings of ceremonial drums and chants to show the sensory link between ritual sound and dream imagery. Following IASD's ethical standards, all stories are kept private and shared only with the participant's permission. The dreamer is seen as the best person to explain what their dream means.

Victoria Rabinowe, USA: Conversations with Psyche: Creative Dream Work Practices

This morning dream group offers a spacious, supportive environment for participants to explore the rich terrain of their dreams through a wide range of established, emerging, innovative, and embodied dreamwork techniques. Rooted in contemporary professional standards of ethical dream inquiry, the group emphasizes respect for the dreamer, the sovereignty of personal meaning, and the collaborative nature of dream exploration. Through guided practices, shared reflection, and creative engagement, participants will deepen their understanding of personal, collective, archetypal, and allegorical dimensions of the dream.

The session begins with foundational grounding techniques to enhance dream recall, emotional presence, and somatic awareness. Participants are guided through gentle breathwork, sensory attunement, and embodied mindfulness practices that help bring the dream's imagery to life within the body. Dream-sharing is facilitated through a non-interpretive, supportive format in which the dreamer remains the ultimate authority on their dream's meaning. Group members respond with reflections, associations, and resonances, never imposing fixed interpretations.

Throughout the morning, participants will engage with multiple dreamwork modalities, including Projective-style sharing that invites "If it were my dream..." perspectives; Archetypal and symbolic tracking to identify mythic patterns and universal themes; Embodied dream re-entry to revisit dream settings and emotions somatically; Emerging innovative methods, such as creative mapping of dream imagery, gesture-based exploration, and spontaneous narrative reframing; Collective dream patterning, where shared dream motifs illuminate collective and cultural currents.

The group's structure fosters psychological safety, confidentiality, and compassionate curiosity, allowing each participant to deepen their connection to the dream world and discover new layers of insight. By integrating personal, collective, archetypal, and allegorical approaches, the morning dream group cultivates a holistic, ethical, and transformative dreamwork experience.

Victoria Rabinowe, USA: POETRY OF THE SOUL: THE LANGUAGE OF DREAMS

For over three decades, my dream workshops have guided writers, artists, and seekers to explore the creative and psychological depths of their dreams. Rooted in established practices of Jungian dreamwork, active imagination, art therapy and expressive writing, this method transforms the ephemeral language of dreams into living poetry and prose. The dream becomes both muse and mentor, leading participants to discover the vivid narratives and symbols residing in the unconscious.

In this session, participants will engage in a series of creative techniques designed to awaken the poetic imagination. We begin with dream recall and journaling exercises that capture authentic imagery and emotional tone. Through guided meditation and association work, dream fragments are expanded into story, image, and metaphor. Writing prompts drawn from the dream's language encourage a flow between imagination and craft. Participants will share and respond to each other's writing in a supportive circle of reflection, learning to listen deeply and discern the unique voice that arises from within.

Specific techniques include dream re-entry visualization, sensory mapping of dream imagery, and timed free writing to translate dream symbols into narrative form. Group discussion focuses on the creative process rather than interpretation, emphasizing that the ultimate authority on the meaning of any dream is the dreamer. The facilitator's role is to offer guidance, not answers, allowing each participant to shape their own understanding through artful language. This workshop is for therapists, educators, writers and anyone seeking to deepen creativity and self-awareness through the integration of dreamwork and the written word.

Laura Roklicer and Julien Zubek, Poland: Dreaming of Togetherness: Interpersonal Connections in Dream-Based Storytelling

In recent years, loneliness has been labelled an epidemic (Putnam, 2000). To respond to this, creative and emotionally disclosing practices, such as storytelling (Scanlan, 2022) and dream sharing (Blagrove et al., 2019), can enable shared meaning-making and foster a strong sense of connection. In this project, we first explore how connections are formed in dreams, then ask how dream-inspired creative interaction may support bonding.

Grounded in philosophical and empirical work on the dream self and dream characters (e.g., Windt & Metzinger, 2007; Zadra & Green, 2025), our first study examines the self-other distinction and perspective taking in dreams. Drawing on Social Simulation Theory (Revonsuo et al., 2015), we analyze a large corpus of dream reports using a newly developed dream content analysis, partly aligned with the Hall/Van de Castle system. Preliminary findings indicate that feelings of togetherness arise through shared action or emotion and that collaborative problem-solving acts as a primary catalyst for social belonging in dreams.

The second study features a storytelling task with 90 participants. In pairs, participants engage in a shared storytelling process based on either a dream (personal and symbolic), an autobiographical event (personal), or an external prompt (neither). The protocol partly mirrors the Ullman dream appreciation method and is assessed through qualitative analysis alongside movement-based measures of coordination. We relate movement synchrony (Koole & Tschacher, 2016) and felt flow (Pels et al., 2018) to participants' subjective sense of connection. Following two pilot studies, the main study begins in March, with further sessions planned with children at the Copernicus Science Centre in Warsaw later this year.

Etja Ruth, USA: Marie Louise von Franz and "The Way of the Dream"

Marie Louise von Franz (MLF) is an iconic dream ancestor, whose formidable intellect and down-to-earth common sense is needed more than ever. In "Way of the Dream", filmed in 1987, MLF is interviewed by Fraser Boa on the nature of dreams and the psyche.

"Every night we get a sip of the water of life and if we understand the dream then we are vivified.... We feel in contact with our psychic depth and with our own living substance and...feel that life is flowing, that we are alive"

In this workshop performance, Etja Ruth, in the character of MLF, will bring to life excerpts from these teachings that emphasize the urgency of relationship with dreams and integration of the shadow, both individual and collective.

"We have the urgent need to return to... what we have lost. We have become two lopsidedly intellectual and ... That's why we don't relate anymore to our dreams"

"MLF" will share views on the zeitgeist and humanity's relationship to its shadow:

"We have always had wars and enormous catastrophes...but, to think that the billions and billions of years of evolution to build up the plants and the animals and the whole beauty of nature and that man would go out of sheer shadow foolishness and destroy it all."

The audience will have an opportunity to reflect on their own dreams with the words and wisdom of the eminent psychologist.

Short Q&A to follow

Linda Yael Schiller, USA: Ancestral Dreaming: Connecting with our Ancestors and healing Intergenerational Wounds

If we can inherit intergenerational trauma, we can also inherit intergenerational wisdom and resilience. This workshop explores our connections with our biological and non-biological ancestors through dreamwork and dream-adjacent waking practices. It will

identify six types of calls we may be getting from our ancestors, and how to safely and differentially respond to each one. The dreamer themselves is the ultimate authority of the layers of meaning of their dreams, and by looking at the connections across time and space to receive blessings, gifts, and offer healing to those who died in pain, we will identify action steps to pass on hope and healing to the next generations. Experiential exercises will include creation of a genogram, using the Sapphire Light of healing and protection, and addressing types of grief through use of the GAIA* (*Guided Active Imagination Approach) method and other dream protocols.

Lauren Z. Schneider, USA: The Intersection of Tarotpy of Dreams

Pioneered in 1983 by Lauren Schneider PhD, Santa Barbara, California, Tarotpy combines psychotherapy with Tarot, Dream Cards, Soul Cards and other symbolic imagery. Image, the root of imagination, is the mother language of the unconscious. These oracular images come from the same psychic pool as dreams. With Tarotpy, we enter the realm of a dreaming universe where images are selected as if conjured by some unconscious intelligence on behalf of our well-being and evolution. As in the Aesclepian tradition, Tarotpy can petition the unconscious or “divine” therapist for remedies to what ails us; obtain guidance beyond ordinary logic; stimulate creative imagination for problem-solving; obtain further insight into a dream; and awaken us to higher consciousness.

Andrea Shane, USA: An Exploration of Active Imagination by a Formerly Reluctant and Skeptical Practitioner

Carl Jung developed the process of active imagination which is an intentional experience of directly relating to the unconscious through communicating with images and energies that arise from the psyche. While most manners of uncovering the contents of the unconscious, such as dreaming, are indirect and must be reflected upon after they have occurred, the active imagination process occurs in real time. It can be described as dreaming while awake. Jung posited that active imagination is so powerful that it has the potential to affect one’s internal world, as well as the external world.

Workshop Overview:

In this workshop we will explore the process of active imagination through the following: 1) didactic teaching on the process and theory of the practice, 2) the presenter sharing her personal experiences and struggles while engaging active imagination, 3) at least two guided practices of active imagination, and 4) discussion related to the practice sessions and teachings.

Workshop Activities:

Attendees will participate in at least two sessions of guided active imagination based upon either dream or waking-life experiences that the participants wish to explore. Everyone will be encouraged to trust their inner experience and authority, and we will not comment on others’ experiences. There will be time for questions and discussion of participants’ unique experiences. This workshop may be especially beneficial for people

who are inclined toward analytical thinking and either doubt their capacity for imaginal work or have difficulty accessing it.

Natalia Snider, USA: Conscious Lucid Dreaming Experience

Introduction: I am a certified Dream Guide under Robert Moss. Moss teaches Active Dreaming amongst other dream work practices. I use his methods for Active Dreaming that I am certified under, as well as my own methods that I developed while studying in Egypt to create this guided meditation into the dream realm. This is an approach for inner to outer style dream work, working first inside the subconscious while in a meditative state and then integrating what you have experienced into your waking life through community sharing after the experience.

Workshop: Participants will lay on the floor or on yoga mats and be voice guided into a meditative state accompanied by healing tones. Participants are guided through the entire experience and prompted to go through the lucid dreaming skill, authentic self-expansion, and other heart centered active dreaming experiences. After the meditation there will be a short time to journal and then we will bring everyone into a sharing circle for those who would like to share their experience. There will be no interpretations of individuals experiences with no ultimate authority on the meaning of your experience other than yourself.

William Sousae, USA: Dream Montage: A Reflective Dreamwork Practice for Engaging Multiple Dreams Over Time

This presentation introduces the Dream Montage as a reflective dreamwork practice for engaging multiple dreams over time. Rather than focusing on a single dream in isolation, Dream Montage invites the dreamer to work with a group of dreams from a defined period and to notice resonances—recurring feelings, themes, symbols, questions, or movements—across them.

The method emerged from a montage of forty-nine personal dreams recorded between January and May 2024 and has since been applied to multiple additional dream sets spanning 2023–2025. In practice, the dreamer gathers a set of dreams, reviews them collectively, and reflects on how they may be meaningfully grouped. The organizing principle is not fixed in advance; resonances may be emotional, symbolic, thematic, or action-oriented, and they may differ from one montage to another. The emphasis is on cultivating awareness of meanings reflected across a group of dreams, complementing—rather than replacing—interpretation of individual dreams.

Dream Montage supports insight by allowing patterns and contrasts to become visible across time, while also helping the dreamer discern possible applications in waking life. The practice is non-clinical and does not assume a single correct meaning. The dreamer remains the final authority regarding significance and action.

The presentation also briefly addresses the careful use of AI as a supportive tool in the Dream Montage process. AI may assist with organization, reflection prompts, or pattern recognition, but it is not used to interpret dreams or assign meaning. Consistent with IASD ethics, the dreamer's agency is preserved, multiple perspectives are honored, confidentiality is respected, and AI is presented as an aid rather than an authority.

This session will be of interest to dreamers, dreamworkers, and others exploring reflective practices that engage dreams over time in personal, spiritual, and community contexts.

Ayush Srivastava, India: Dreaming the Precarious: Buddhist Dream Yoga and the Philosophy of Healing

In this paper, I aim to examine the practice of dream yoga as a phenomenon for healing in times of precarity. Dream yoga, which is a part of the broader Milam tradition, is not only a meditative practice but also a philosophical exploration of our consciousness and its transformative potential. I approach it as both a contemplative practice and a comparative framework for thinking about how inner lucidity can respond to external instability. In conditions of ecological crisis, social vulnerability, and psychic unease, our dreams provide us a unique spot of engagement with suffering. Dream yoga prepares practitioners to recognize the dream-like quality of all phenomena, cultivating resilience, non-attachment, and creative responsiveness. Dream yoga is far from any escapism; instead, this is a recognition that enables us to inhabit precarity without being overwhelmed by it. Through the process of learning lucidity in dreams, practitioners extend lucidity into waking life, softening rigid identifications that increase fear and anxiety. I will discuss some of the Tibetan sources, such as Tsongkhapa, along with contemporary teachers like Tenzin Wangyal Rinpoche. I place dream yoga in dialogue with Advaita Vedānta reflections on dream-consciousness and with Western philosophical accounts of dreaming. In this sense, this comparison will highlight how dream yoga unsettles dualisms between illusion and reality, therapy and transcendence, self and world. I suggest that dream yoga reimagines healing not as the recovery of certainty, but as awareness within uncertainty itself. In this sense, it provides us lens for both spiritual practice and a comparative philosophical response to precarity, where instability becomes the very field for freedom, compassion, and transformative healing.

Keywords: Dream Yoga, Tibetan Buddhism, Healing, Precarity, Comparative Philosophy

Bambi Corso-Steinmeyer, USA: Dream Tracking

Bambi Corso-Steinmeyer developed a method of tracking dreams highlighting patterns that keep reappearing in dreams. These patterns are the dreams attempting to convey a message to the dreamer. Tracking the visual elements that appear over and over in dreams, that message can be realized. She will present visual examples of repeating patterns in dreams that have led to deeper understanding.

Cassi Stuckman, USA: Somatic Dreamwork for the Female Nervous System

This framework integrates Gendlin's Focusing, Porges' Polyvagal Theory, and Caldwell's Moving Cycle to facilitate somatic dreamwork for the female nervous system. The method supports group and individual exploration of dreams through phases of the female lifecycle, accounting for hormonal changes and nervous system responses. Sessions feature dream check-ins, method overview, focusing exercises, somatic meditation, movement practices, and discussion on female nervous system dynamics. The dreamer determines their own dream meaning. The program welcomes female-identifying participants of all backgrounds and abilities.

Tina Tau, USA: Dreams and the Grief House: Building Soil in Which Healing Can Grow

This talk has two starting points: a recent dream called “Kemper Bowl,” which uses soil, dirt, earth, as a symbol of community-- and my work with a project in Portland, Oregon called the Grief House. The Grief House is a beautiful example of the message of the dream. Grief shared and integrated with other people can become soil for new growth and healing. I offer dream workshops and dream theater at the Grief House and serve on their board (as “Minister of Magic”). I want to talk about the work that the Grief House does, and how essential that work is. We offer spaces for all kinds of grief, including loss of children, siblings, homelands, marriages—and we open a space for an often-unrecognized grief about the earth, as we face into the wind of our ecological crisis. Pulling ourselves out of isolation is crucial as the world seems to be destabilizing around us. As Francis Weller says in *The Wild Edge of Sorrow*, “At this point in history, it seems that we will either destroy ourselves or find a way to build a sustainable life together.”

It turns out that dreamwork has a unique gift to offer into this grieving space. I will share the ways I've been able to do this. To quote Francis Weller again: “Imagine the feeling of relief that would flood our whole being if we knew that when we were in the grip of sorrow or illness, our village would respond to our need.... Taking this thought a little further, we see that healing is a matter, in great part, of having our connections to the community and the cosmos restored.”

Tina Tau, USA: Walking the Path Together: A Companion Planting Seeds of Healing

A big dream 22 years ago kindled my deep friendship with Rene. As a dreamworker, I was shocked by his nightmares and committed to helping him. It was a long process of unfolding layers of his trauma and recognizing that something must—and could—be done to transform them.

Willow Pearson Trimbach, USA: Caesura's Cry: Singing Awakening Dreams

Willow Pearson Trimbach will perform songs from her new album (lionsessroars.org/music/caesuras-cry), featuring the instrumentation of collaborator/producer Ben Leinbach. *Caesura's Cry* is a cry of being born—personally, collectively and continually, a cry of the eternal ecstatic-yet-mournful simultaneity of union and separation. The music welcomes the listener to be held in the intimacy of the sacred feminine. Singing dreams that wake us up, we are invited to behold love's wisdom, compassion and vision. The songs variously disclose a transcendent/immanent,

embodied, spiral psychospiritual path. Willow dedicates this oneiric music to our ongoing collective awakening. Together an alchemy of the divine feminine, through oneiric reverie, will be musically welcomed.

John Valenzuela, USA: Memory reconsolidation and Jungian psychology: A pathway to the collective unconscious

The presentation begins with a personal journey that shows how a potential prodromal dream image not only links to a cancer diagnosis but also leads to the experience of the Self archetype. Notably, the dream series, when analyzed through Jung's method of dreamwork, anticipates the phenomenology of memory reconsolidation. This dreamwork and the subsequent dream series lead to theoretical updates in Jungian theory that support a perspective that dreams have an interpersonal neurobiological function.

One of these series depicting a pregnant black widow spider reveals a distinct aspect of the Self archetype. The spider's characteristic red-and-black hourglass, the black womb, and the uncontrollable infestation reference symbolic and archetypal material. However, five years after cancer treatment, while reflecting on the dual toxic and healing properties of medicine and venom, the experience of the Self archetype surfaced. Looking back, this became the first example of memory reconsolidation through dreamwork. Additionally, the dreamwork demonstrates how both bottom-up processing via the body and emotional memory and top-down symbolic amplification enhance integration across multiple interpersonal neurobiological domains.

Brief explanations of three modern neuroscientific theories update Jung's metapsychological theory and conclusion that complexes are the gateway to the collective unconscious. Porges' polyvagal theory demonstrates how somatic and relational connections enhance the prediction of others' mental maps. McGilchrist's hemispheric dominance theory suggests that ego consciousness can be divided between the two hemispheres, thereby improving subjective awareness of one's dreams and waking life. Additionally, the processes outlined by Ecker, Ticic, and Hulley, collectively known as memory reconsolidation, strengthen the theoretical explanation that the dream brings new consciousness to implicit mental models, thereby resolving symptomatic blockages caused by old emotional episodic memories.

Finally, the theoretical implications of these insights support a consilience between Jungian theory and interpersonal neurobiology.

Alwin E. Wagener, USA: Orienting Counselors and Psychotherapists to Assess Clients' Dream Beliefs Before Dreamwork

All psychological dreamwork models are focused on extracting meaning from dreams based on the belief that dreams are internally generated, psychological experiences.

However, not everyone believes that dreams are internally generated or psychological experiences. Culturally Responsive Dreamwork (CRD) is an approach designed without the assumption that dreams are internally generated or psychological experiences, enabling counselors and psychotherapists to adaptively respond to clients' culturally grounded dream beliefs. CRD is not antithetical to psychological dream meanings, it just takes a broader perspective on clients' dreams, better enabling counselors and psychologists to assess cultural beliefs and the broader context and significance of a dream.

CRD makes no statement that dreams are not psychological but holds the position that in some cases it is more valuable to understand and work with clients' beliefs than to pursue the psychological meaning of a dream. This approach also aligns with mental health ethical guidelines to respect and work with clients' beliefs and with calls to remediate practices within counseling and psychotherapy that push Western and empirical beliefs upon those whose beliefs differ. For most clients, a psychological understanding of dreams aligns with their beliefs and is a beneficial approach. However, for a small portion of clients, generally with strongly held religious and spiritual dream beliefs, taking a psychological approach to dreams may cause them to either feel torn between their culture/belief system and those of the counselor or reject the counselor as unable to understand and help them. To prevent this, CRD can be used independently or in conjunction with psychological dream beliefs as a core part of dreamwork in counseling and psychotherapy.

The reasons for using CRD and how to integrate CRD with a psychological dreamwork approaches are the focus of this presentation.

Alwin E. Wagener, USA: Counselors' Dream Beliefs and Dreamwork Practices

How mental health counselors work with clients' dreams and what they think and believe about dreams is unclear. There are no recent studies on the topic, and none focused exclusively on professional counselors, which is relevant because dreamwork is an effective intervention that can improve nightmares and mental health symptoms along with increasing ratings for therapeutic alliance, session depth, and insight (Hackett, 2020; Sabuncu, 2023). Additionally, because dreams are often understood through cultural, spiritual, and religious beliefs, discussing and working with dreams can be a valuable component in culturally competent counseling, revealing personal beliefs and practices likely to be overlooked without direct discussion of dreams and dream beliefs, though again, counseling literature contains no descriptions of this (Wagener & Young, 2025a). The combination of support for dreamwork benefits and a dearth of information on dreamwork in counseling literature, along with not knowing if clients present dreams to counselors and what counselors do when they are presented, highlights a gap in literature. To address the gap, 195 licensed counselors were surveyed, with 185 fully completing it, using a modified version of the assessment tool used by Crook and Hill (2003). The findings of the current study are important for informing the need for dreamwork training and research within the counseling field.

Robert Waggoner, USA: The Experience of Lucid Living and How It Can Change Your Life

Lucidly aware in dreaming, you see how the mind works to reflect back to you your own beliefs, expectations, focus, intent, etc. in the lucid dream. When you take these insights into waking through Lucid Living, you can make sudden advantageous changes to alter your life and achieve deep insights.

Robert Waggoner, USA: Healing Your Self Through Lucid Dreaming and Dream Incubation

Using lucid dreaming for psychological and physical healing has been recorded by ever-increasing numbers. The proof-of-concept for physical healing can be seen in various studies by Stephen LaBerge where lucid dreamers successfully altered their physical body within a lucid dream (altering respiration, certain muscles groups, brain hemisphere activity, etc.). Indeed, LaBerge and Jayne Gackenbach also created a survey of lucid dreamers in the late 1980's in the magazine, *Omni*, asking for lucid dreamers to share lucid healing experiences. They received a number of credible examples.

Psychological healing appears in a number of lucid dream PTSD studies, where the recurring nightmares cease. Anecdotally, lucid dreamers report resolving phobias by attempting actions in the relative safety of the lucid dream (e.g., flying on airplanes, dealing with heights, public speaking, fears of insects, etc.) and finding themselves cured after a number of lucid dream engagements with the fear. Some psychotherapists have shared with me the healing of clients after engaging their inner awareness within a lucid dream (a technique I outline in the book, *Lucid Dreaming - Gateway to the Inner Self*).

However, the presenter has developed a new type of 30-day dream incubation protocol which apparently results in psychological healing without lucidity or even dream recall. The DreamResolution Technique emerges from the lucid dream observation that the dream state seems principled, and not chaotic. To use dreaming successfully, it helps to understand the principled nature of dreaming and then consistently use a sharply focused dream incubation statement each night for thirty nights. Many individuals have reported remarkable results - even without recalling any dreams or taking any outside action.

Examples of the DreamResolution Technique results will be provided.

Dr. Kelly Sullivan Walden, USA: Dreamifesting®: Dream Incubation as a Bridge Between Soul and Waking Life

Dreams are not merely nighttime narratives; they are a living, poetic language of the soul—radiant with metaphor, meaning and navigational guidance. In this experiential, participatory workshop, Dr. Kelly Sullivan Walden invites attendees into the enchanted terrain of Dreamifesting®, an approach that honors dreams as creative expressions of the dreamer's inner intelligence rather than literal messages or prescriptions.

Drawing from psychology, neuroscience, mythology, and decades of clinical and intuitive

dreamwork, Dr. Walden frames dreams as invitations into a deeper conversation with oneself. Central to this approach is a unique form of Dream Incubation—a gentle, imaginative practice that helps participants pose meaningful questions before sleep, enter the dream state with intention, and meet whatever arises with curiosity rather than expectation. Unlike goal-driven manifesting methods, this incubation process encourages energetic alignment and somatic embodiment with the wisdom of our dreams.

Through storytelling, embodied reflection, and interactive exercises, participants will be invited to recall a dream, engage dream imagery as a living dialogue that can become a compass to support us in moving toward a dreamier version of our lives. Attendees will experience how Dreamifesting® can open a bridge between dreaming and waking awareness, allowing dream insights to ripple naturally into conscious action.

Throughout the session, Dr. Walden emphasizes that the dreamer is always the ultimate authority over their dream's meaning. She offers reflection tools—not interpretations—

so

participants can explore their inner world safely, creatively, and self-directedly.

Rather than promising outcomes, this workshop invites participants into a sacred experiment with their dreaming life: to listen more profoundly, imagine more boldly, and awaken more often to the luminous guidance already moving through them.

Craig Webb, Canada: Music from DreamLand - A Dream Artist+Pscientist's Journey

This audio-visual presentation grows from hundreds of the presenter's own musical dream experiences over 30+ years, as well as his adventures as a degreed physicist, professional yet playful artist/inventor, and intrepid pscientific inner world explorer.

The presenter is grateful to share (before he one day de-composes) personal insights, principles related to music dreams, and a diverse medley of soundscapes, melodies and other audio experiences that have come to him in dreams, since he is fortunate enough to dream of music, sounds, and lyrics multiple times per week.

Craig Webb, Canada: Two Dream-Inspired Short Films - the Inspiration, Music & Journey

The presenter will show and elucidate the journey of his two dream-inspired short films for which the story, cinematography, and music all came from dreams.

The films are "Treasure in a Bottle" and "Be-Living in The Ocean". Both projects have screened and won awards at various film festivals, including the latter one beating out over 200 other short and feature films at a Hollywood festival to win the prestigious Grand Jury Award.

Bernard Welt and Loren Goodman, USA: First-timers Morning Dream Group: The Dream Journal-Recalling, Recording and Reflecting on Your Dreams

The first timers' morning workshop is a "home room" experience for newcomers to IASD conferences, offering a base group of fellow dream explorers and a key point of contact. Emphasis is upon the care and feeding of your dream journal: practical training in dream recall and exploration. We will consider the capacity of dreamwork to enhance intuition, creative response, and sensitivity to others, as documented in long-term surveys of dreamers in both quantitative and qualitative studies.

This workshop will be the very first event of the attendees' very first IASD conference. The initial meeting will solicit participants' current awareness of and interest in dreams and dream-sharing, encourage sharing of ideas and experiences, and introduce the mission and guiding principles of IASD.

Sessions will provide a place to check in with other first-timers, comparing experiences and resources as they encounter them, including keynotes and invited addresses, workshops, presentations, and arts events. The hosts will carry comments and requests from the morning group to conference leadership as appropriate.

Second, sessions will proceed from careful training in a non-intrusive process of sharing dreams with others (based in Montague Ullman's work), to encouraging participants to experiment with different ways of working with their own recorded dreams—drawing especially on Freud, Jung, Gestalt. Group process will be offered as a model for personal dream-journal exploration. With participants' interests well communicated, subsequent sessions will focus on dream sharing and explore the potential of the dream journal as a fundamental practice for writers.

Bernard Welt, USA: A Midsummer Night's Dream in Shakespeare's Time and Ours

We can view the Dream, intuitively or analytically, as a dream. Where do we find the most important images and metaphors? What surprises us? What seems the most bizarre, or carries the greatest emotional weight? But because it is a text deriving from a particular time and place, it's important to consider dramaturgical research:

1. What were the common and scholarly views of dreams in Shakespeare's England, and how do they appear in the play text?
2. How has the play been interpreted and reinterpreted through stage and film? How do those productions' view of the place of dreaming in human life?

First, we will consider how Shakespeare's contemporaries viewed dreams: as mere absurdities; as symptoms of physical or psychological disorder; as metaphors of significant private or public concerns; or occasionally, as divinely inspired revelation. Then we will consider the evidence in the play itself: what characters say about dreams and dreaming. Do they take them seriously or dismiss them?

To conclude, we will examine how key productions of the Dream over the years have derived much of their unique character from their stances toward the dream. Each evolving vision of the play not only explores dream themes we all recognize but also

proposes theater as a space for collective dreaming and argues for the power of imagination and dream experience to change lives for the better.

Basis: Historical research on views of dreaming from antiquity through the 16th century; literary criticism of Shakespeare and the Dream; production history of *A Midsummer Night's Dream* with special emphasis on versions that have focused on the power of imagination and the capacities of theater.

Sarah Wetherbee, USA, Turkiye and Louise Rosager, USA: Creative Dreaming - Using Dream Figures and Imaginal Symbols to Guide Creative Practice

This workshop is suitable for artists, writers, therapists, educators, and anyone interested in using dreams as a renewable source of creativity, insight, and orientation.

Across cultures and historical periods, dreams have been understood not merely as private psychological phenomena, but as guides for creative, ethical, and meaningful living. Rooted in ancient Greek dream incubation practices and informed by contemporary depth psychology and creativity research, this 90-minute experiential workshop introduces participants to a practical framework for working with dreams and imaginal material as living collaborators in the creative process.

The session opens with a brief lecture situating dreams within the ancient concept of eudaimonia—a flourishing life shaped in dialogue with one's inner guiding intelligence (daimon). Drawing on the Asklepiion dream incubation temples (5th century BCE–300 CE), Jungian psychology, and modern theories of combinatorial creativity, participants will learn how dreams communicate through figures, symbols, and affective signals rather than linear narrative or interpretation.

The majority of the workshop is experiential. Participants will be guided to “drop down” into the imaginal field through ego-bypassing, writing, symbolic amplification, and somatic attention. Working with recent dreams or dream-like waking imagery, participants will explore figures and symbols not as problems to decode, but as active presences that can inform creative practice, decision-making, and original work. Emphasis is placed on cultivating an ongoing relationship with these images rather than extracting fixed meaning.

Ethical dreamwork principles are central to the workshop: participants are explicitly affirmed as the ultimate authority on the meaning of their own dreams. Facilitated prompts and optional sharing are offered as invitations for resonance and reflection, not interpretation or diagnosis.

Yui Yoshioka and Kohki Arimitsu, Japan: Associations Between Heart Rate Variability and Dream Emotions Measured by a Wearable Device

Dream emotions are diverse and often intense and are known to influence waking mood and everyday functioning. However, the assessment of dream emotions typically relies

on retrospective self-report, which is vulnerable to cognitive biases and memory transformation, thereby limiting objectivity. Recent advances in wearable technology have enabled unobtrusive measurement of heart rate variability (HRV) during naturalistic home sleep, creating new opportunities to examine physiological correlates of emotional experiences in dreams.

In the present study, fourteen healthy Japanese university students wore an Oura Ring at home for seven consecutive nights. Each morning, participants reported dream recall, described dream content, and rated emotions experienced in the dream using a Japanese version of the modified Differential Emotions Scale (mDES). Post-awakening mood was assessed with the Japanese version of the Positive and Negative Affect Schedule (PANAS). HRV was derived from nocturnal recordings, and within-person associations between HRV and affective measures were examined using linear mixed-effects models with participant-level random effects.

Results indicated that within-person HRV was significantly negatively associated with negative dream affect: on nights when an individual's HRV was higher than their own average, lower levels of negative emotion were reported in dreams. In contrast, within-person HRV showed no reliable association with positive dream affect or total dream affect. For pre-sleep and post-awakening affect indices, HRV effects were generally non-significant; however, a consistent downward trend across measurement nights was observed in post-awakening affect ratings. Although dream emotion data were limited by missingness, these findings suggest that wearable-derived HRV may be related to the negative dimension of emotional experience during dreaming.

Sarette Zecharia, USA: Dreams as a Bridge to Psychoenergetic-Somatic Understanding and Healing

Dreams offer a profound window into the interplay of mind, body, and energy, revealing psychosomatic processes and pathways for healing, including the processing of trauma and nightmares. This workshop integrates foundational Gestalt theory with contemporary energy psychology (EP) through the Z Method, a Gestalt-informed dreamwork technique designed to deepen self-awareness, emotional resilience, and personal transformation. Participants will engage in guided dream exploration, dream journaling, and experiential exercises that combine symbolic imagery with bodily awareness. Emphasis will be placed on safely exploring trauma-related dreams and nightmares, helping participants understand, process, and integrate these challenging experiences. Facilitators will model cultural humility, honoring diverse backgrounds, experiences, and belief systems while creating a respectful, inclusive, and ethically guided environment. The "ultimate authority" on dream meaning resides with the dreamer, supported by facilitators who provide reflective guidance and trauma-informed care. Ethical considerations, including consent, boundaries, and trauma-sensitive interpretation, will be emphasized throughout. By the conclusion of the workshop, participants will acquire practical, evidence-informed tools to interpret dreams, integrate psychosomatic and energy-based insights, and apply these methods

in personal growth, coaching, or clinical practice. This workshop is suitable for all levels, offering conceptual understanding, experiential practice, and hands-on techniques to foster holistic insight, emotional awareness, and transformative possibilities through the symbolic language of dreams.

Olivia Morales Zenteno (a.k.a. Aberdeem), Mexico: A Thousand Dreamers - An Invitation

A Thousand Dreams is a portal for dreams, dreaming, and dreamers worldwide. The word portal is central to the project: it designates a space intended to host multiple approaches to dreams, allowing people to encounter, choose, and resonate with perspectives that matter most to them. While the portal currently presents a consciousness-based approach rooted in the work of the Crimson Circle and the presenter's own documented reflections, it is designed to become a home for diverse schools of thought over time.

Distinct from the portal, The A Thousand Dreams App is a neutral and independent tool. It does not embody a specific theory or interpretive framework. Its function is to enable dreamers to document dreams, analyze aggregated data, and share dreams with the world by choice. Original dreams are always confidential and remain in the dreamer's own language, including any personal or sensitive details they choose to keep private. Dreams may only be analyzed if a dreamer explicitly chooses to convert them, and they are made public only through a separate, deliberate action.

This presentation introduces The A Thousand Dreams App and presents A Thousand Dreamers, a one-year research invitation for dreamers 18 years and older, from any tradition or background, who commit to uploading four dreams per month while the app's analytical and AI-supported capabilities are being developed. Within the app, analysis refers to data aggregation, pattern observation, and longitudinal tracking, not interpretation or meaning making. The project is also an open exploration of what artificial intelligence may reveal about dreams at scale—an inquiry whose possibilities cannot yet be fully anticipated and will emerge through shared participation over time.

Dr. Heather Taylor-Zimmerman, USA: Dreams as Pure Nature: A Jungian Ecology of the Psyche

C.G. Jung recognized that, "Dreams are impartial, spontaneous products of the unconscious psyche" and "pure nature." This presentation explores dreams as nature, mapping a Jungian ecology of the psyche that views dreaming as a process to reconnect our creative nature to the Nature of Creation. Through entering the dream as a living psychological landscape, Heather guides us in Jung's arts-based method as a "path" to "dream the dream on" and heal the ecopsychological divide between human and nonhuman nature. Together we will remember that "Nature has a soul," returning to past dream cultures that mediated the rift between human and nonhuman nature through creative dreaming.

Heather revisits the journey of her doctoral research on *The Red Book*, guiding us through personal experiences, the influences of art history, and Jung's own model, tracing the archetypal journey of his soul. Through reentering the dream image in active imagination and amplification, she teaches how to apply this soulful and archetypal approach to dreaming as eco-psychological, described as "nature" by Jung and "art" by his soul. As Jung said, "the primitive, even animal part of the psyche is awakened by analysis", we are called to confront and integrate our animal nature in the dream as a way to embody our soul and live in harmony with the earth.

Drawing on shamanic dreams and life-long lucid dreaming, Heather positions dreamwork as an urgent ecocritical act—an intimate dialogue between the dreaming psyche and the *anima mundi*, or world soul. In doing so, she honors Jung's claim that dreams reveal "the unvarnished, natural truth," offering insight not only into the individual psyche but the natural world. This talk invites participants to rewild their relationship with the dream, the image, and their own deep nature—returning to the sacred roots of psyche as ensouled nature.