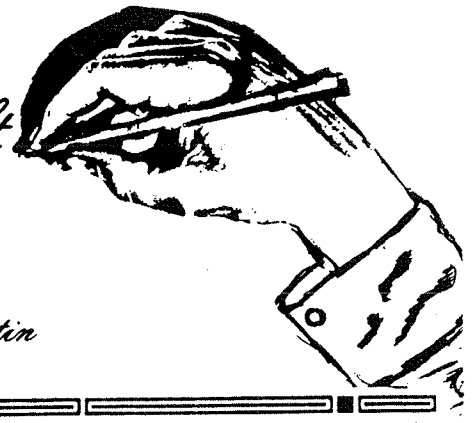


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Dream Craft



Suzanne Hayes, Editor

a member of the
Dream Network Bulletin

SOLICITING GUIDANCE FROM DREAMS AND FROM PSYCHICS

Henry Reed, Ph.D.

It is commonplace today to hear it said that we can solicit guidance from our dreams--that we can pose questions or problems to our dreams and receive answers or solutions. No doubt many subscribers to DNB have had experiences that lend support to this notion. On the other hand, scientific research on dreams has hardly demonstrated that dreams have any meaning worth interpreting, much less that they may be solicited as oracles. What a gap in world views!

It could be useful to bring scientific inquiry as a tool to help would-be dream solicitors evaluate and perfect their guidance systems.

For example, Carl Jung, who paid tribute to the tremendous wisdom expressed in dreams, nevertheless, cautioned that apparent examples of controlling dream content were too often self-deceptive perceptions of the dream's truly autonomous intent. An attitude of scientific research may help us avoid self-deception, but that research approach must be compatible with our objectives, less it become irrelevant.

Research related to obtaining guidance from dreams has generally taken one of two forms. The first involves attempting to control dream content, where a person is given some specific theme to try to dream about ("You will dream about trees!"). The second involves attempting to solve puzzles in dreams ("Complete this series: OTTFFS!"). The simplifications these types of experiments introduce may well eliminate the ingredients necessary to effectively persuade the intentions of the dreams. Themes that are easy to define and identify are necessary in experiments, yet it is probably much more difficult to dream about what you are instructed to than to dream about what you really care to. Having a known answer to check against the dream's answer makes experimental evaluation easier, but what is the point of spending precious dream time on puzzles?

Several years ago, the A.R.E. commissioned me to create an experimental situation to investigate Edgar Cayce's claim that it is possible to solicit guidance from dreams. For this project, I deviated from the usual types of experiments in that I asked the dreamers to define for themselves the problem theme to dream about, problems for which no known answers already existed. This project was carried out through the mail, and required that I develop in writing a detailed outline of the step-by-step procedures the dreamers were to follow at home in seeking guidance from their dreams. The result was a workbook that emphasized journal writing as the main medium of focussing the person's efforts and of working with dream interpretation. The workbook specified a period of 28 days of working on the problem at hand, going through weekly cycles of problem definition, writing petitions for dream guidance, dream interpretation, and formulating trial solutions for testing and

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EXPECTANT FATHERS' DREAMS

Alan Siegel, Ph.D.

Men's involvement in the birth process has increased dramatically in little more than a decade. In 1970, a man in Texas who had been excluded from the birth of his first two children, handcuffed himself to his wife so that he could be present at the birth of their third child. By the early 1970's the ban on fathers being present at birth was changing and 27% of fathers were attending the birth of their children. In July of 1983, A Gallup Poll indicated that 79% of men were present at the birth of their children. Father involvement in birthing is now the norm rather than the exception.

Appreciation and support for the unique emotional needs of the expectant father has not paralleled the increase in father involvement in birthing. This presentation documents the first systematic study of expectant father's dreams and suggests the value of dreams in promoting knowledge about the unique course of development which men undergo in preparing to become a father. The dreams provide a window through which we can view the identity transformations and conflicts, the changing relationship with spouse and family of origin and the emerging prenatal paternal-child attachment.

In 1978, I began including dream sharing in a discussion group that I was leading for expectant parents. The response was enthusiastic and the dreams appeared to provide a vehicle for expediting discussion of common anxieties and emotional conflicts of the prenatal period. I integrated dream discussion with other counseling techniques in subsequent work in a public maternity clinic and a private health clinic. I also found that dreams were a helpful adjunct in the training seminars on the psychology of pregnancy that I offer to nurses, childbirth educators, midwives and counselors.

A search of the literature (1982) indicated nine experimental and seven clinical studies of expectant fathers' dreams. There were no experimental studies of expectant mothers' dreams. Libby and Arthur Colman's groundbreaking writings on the inner experience of expectant fathers and mothers (PREGNANCY: THE PSYCHOLOGICAL EXPERIENCE, Heider and Heider:1971) and James Herzog's retrospective study of men's prenatal fantasies were the only initial collections of expectant fathers' dreams. Studies of expectant mothers' dreams indicated widely recurring themes, including direct and symbolic references to pregnancy and birth, numerous anxieties about birth and parenting, concerns about the sex of the child, fears about the status of the husband and the marital relationship and issues related to the establishment of a maternal identity.

In my research, I collected two-week dream journals from 33 first-time expectant fathers; one half were in the first two trimesters of pregnancy and the other half were in the final trimester. The dreams of the expectant fathers were compared to the dreams of a matched control group of men who were not fathers and were not considering parenthood.

There were many highly significant differences between the dreams of the expectant fathers and the non-fathers. The expectant fathers had more themes concerning sexuality, pregnancy and birth, feeling "left out," parties and celebrations, and sons. Compared with third trimester fathers, first trimester fathers' dreams had significantly more sexual themes, as well as more macho roles and behaviors and more cars and vehicles. Approaching statistical significance for the early pregnancy fathers were dream themes of eating, fertility and architecture. Early pregnancy dream theme patterns confirm that powerful unconscious processes are activated early in the pregnancy.

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Guidance from Dreams(Cont.)

evaluation. The workbook thus required a level of commitment on the dreamer's part to solving the chosen problem that Cayce had said would be necessary to obtain valid guidance from dreams.

The results of this project, conducted with over 500 people, were very encouraging. Dream recall, rather than the quality of the "solutions" obtained, was what was measured numerically, so there was no "hard data" to evaluate the dream guidance. Yet the self-reports prepared by the participants contained many convincing stories of problem resolution. Over the years since, in fact, I received so many requests for additional copies of that workbook that I finally revised the workbook, now titled, DREAM REALIZATIONS, for sale to the general public as a creative problem-solving tool.

The A.R.E. then asked me to design another research project, this time concerning the evaluation of psychic readings. The format was to follow a suggestion made by Cayce, that if you were going to consult a psychic concerning a troubling question, then you should consult at least two, and that you should also meditate, consult your dreams and alternative sources of guidance, and then correlate the results. There were 124 participants in the project. Each one submitted four personal questions that they wanted answered. Their questions were then given to a group of psychics selected by the A.R.E. on the basis of their reputation and on the results of a sample test reading. Each participant's set of questions was answered by two psychics identified only by number. Their questions were also addressed through other sources of guidance: an astrology reading was provided, a numerology reading, a counseling session, and several hours of group discussion; personality inventories were administered at the beginning of the session and results explained and discussed with the participants. In addition, each participant was given an opportunity to solicit dream guidance for one of their questions, using a condensed, "one-night stand" version of my revised DREAM REALIZATIONS workbook. The participant's job was to then complete a workbook requiring a structured and concrete evaluation of the information provided by the two psychics and to compare their answers with the information obtained from the other sources. They also had to perform a series of numerical ratings concerning these comparisons.

The amount of information generated for statistical analysis was substantial, and will take another year to evaluate. However, one little piece of that data speaks to our question about soliciting guidance from dreams. In one of the rating tasks, participants were asked to make a judgment concerning the relative help they had received from the various sources of guidance. They were to distribute 100 "tokens" to these various sources of guidance according to how much help on their questions they felt that source had provided. We were expecting that, overall, the psychics would receive most of the "credit," and generally speaking, that is what happened. The only other source of guidance that received nearly as high a rating was the dream guidance. Of the 124 participants, only 60 of them remembered their dreams, and of these, 50 felt they were able to compare their dream information with their psychic readings. Of these 50 persons, 30 felt that the psychic readings were superior to their dream guidance. However, the other 20 participants felt that their own dream guidance was as good or better than either one or both of their psychic readings. That is, for every three people who felt that their psychic readings were the most helpful, there were two people who felt that their experience with "Dream Realization" was the most helpful in answering their question. We didn't expect dreams to "win," but we were surprised that they scored so well against the psychic readings. Remember, this finding is a preliminary result. As we analyze the data in more detail, we will be able to learn, for example, whether

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the relative effectiveness of dream guidance compared to psychic guidance varies as a function of the type of question being asked.

This project has indirectly suggested an intriguing, new way to research the question of whether dreams can be solicited for guidance.

Suppose you have a question or problem you can't resolve--where are you going to get the best information: from your dreams? from a book? from a counselor? from a psychic? If dreams prove to be a good source relatively speaking, then even if it is still difficult to prove the dream's absolute value, we'll know nevertheless that we're onto something.

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Henry has been both student and teacher of dreams, Jungian psychology and counseling for the past 15 years. He's been a counselor and psychology professor at Princeton University, a research consultant at the Jung Dream Laboratory in Switzerland and creator of the SUNDANCE COMMUNITY DREAM JOURNAL. Since moving to Virginia Beach, he has directed research studies for the A.R.E. and supervised the Interact Crisis Team for Social Services. He has currently begun a counseling practice, New Horizons in Counseling, with Scott Sparrow, M.A.

LETTER FROM THE EDITOR

This will be my last issue of DREAM CRAFT with the Dream Network Bulletin although it is possible I may do a column or write articles for the new DNB format. Bill Stimson (for new readers he is the New York editor) has decided to publish six double issues (16 pages each issue) of DNB standing for two months each, thus fulfilling subscription commitments. He has been working with some very competent and enthusiastic members of the NY Dream Community and professionals elsewhere to work out a new expanded format for DNB. As many of you know, each of us previously gathered our own funds and published our own newsletter for all subscribers who joined through each newsletter. Hopefully we will be able to offer joint, discounted subscriptions to our newsletters in the near future. Bill will give you more details as they are worked out in the future. At this time Sally Shute has not decided whether to continue with LUCIDITY & BEYOND, but plans to be writing for DNB and will be able to give you information at that time. I was scheduled for January, but offered to publish mine in December when I found out the new format. Since this is a very recent development I am still on my January timetable and this is why your December issue is so late.

I have enjoyed working on all aspects of bringing DREAM CRAFT to you; I really like the "nuts and bolts" aspect of publishing a newsletter. I hope you have not only been entertained by new ideas, but have found new directions and experiences through these articles. Dream work itself has become professionally accepted very recently and the parapsychological and psychic aspects of dreaming are still not accepted by some. I will continue publishing DREAM CRAFT as well as a newsletter I am planning on healing--in dreams, music, prayer, meditation--however, the healing has been accomplished. If you are interested in the aspect of dreaming presented by DREAM CRAFT or in healing, please let me know and we can share ideas and information, if not a newsletter.

(Continued on Page 5)

Letter from the Editor (Continued)

I feel I must address some of the recent controversy over the nature of working together as dreamworkers. As I have stated before, my belief is that this rising interest in dreamwork is a result of a new evolution in consciousness--in a realization that we are unified or "one" in some way. For many this has meant a realization that we are all one in the spirit of God; for some a oneness with self, others and nature on a small planet; for others a social realization that we are one in networks and communities. As a college student during the sixties, I certainly remember the impact these ideas had on our society--remember communes, flower children, and mass movements for ecology and peace? These ideas or ideals change, evolve, are lived, used and misused in the complex flow of life together and as individuals.

In DREAM CRAFT you have been presented with the idea that it is possible to dream together, I have participated in an experiment at Poseidia Institute that proved it to me and there are many implications in this idea about the nature of reality! There are dreamworkers who don't believe psychic or parapsychological work should be included at all, they are interested in more traditional areas of research where defined and controlled (as much as dreaming can be called controlled!) data are collected and statistical results tabulated. Some are interested in dreamwork from a theoretical, philosophical or psychological point of view--for example, in the ways they may become better therapists. Others seek a mystical, spiritual or psychic understanding from dreams. I happen to believe the point of view presented by Edgar Cayce, a psychic with a spiritual background, whose readings indicated that psychic abilities are of the soul, that they are a natural occurrence of spiritual growth and that helped me to finally accept such an idea (and experience!) as dreaming together (that it is an expression of our oneness in spirit.

Are you wondering what this has to do with the controversy I mentioned? I wanted to present my views, but also to express to you the idea that although I believe we are "unified" in some way and that dreams are an outgrowth of our evolving consciousness of this, we are all delightfully unique. To say that we are one without letting us express our individual expression of this would mean that everyone would have to be the same. Carried to the extreme we would then have a authoritarian society which has always had the problem of who decides how we're "the same"--the leader with the most power is usually the winner. That carries my point to the extreme, but I use it because we can feel very frustrated in trying to cooperate and yet express our individuality. I don't think there is any one answer, or I should say that my answer might not be yours, but then that is an expression of our individuality too! I think we need groups who work intensively on a certain area: those who are interested in statistical research, psychological, spiritual or parapsychological ideas, or those who learn from listening to their dreams. At our best we will learn from each other, some providing a bridge from group to group. At our worst, I think we will be poorer for not knowing of the expression of those who look at dreams in a different way than we do.

I am richer for having met so many of you through your letters, for having learned about so many new ideas and the ways you are bringing them to life. I am very glad to have been a part of the Network. Let's keep in touch. May your dreams be a blessing to you in this new year!

Suzanne

On the night after his wife's pregnancy was confirmed, a 35 year old environmental planner, dreamt that he came upon radioactive glasses that were not supposed to be touched. He looked through what seemed to be another "being's" eyes and saw what appeared to be an outer space environment. This dream suggests that men are unconsciously forming prenatal images of their child's experience. Another first trimester man dreamt of feeling small and floating in a watery womb-like environment. Another expectant father dreamt of scuba diving with an umbilical cord-like hose attached. Expectant fathers' unconscious identification with the experience of the fetus as exemplified in these dreams is evidence of a prenatal paternal-child attachment which begins for some men in the first trimester of pregnancy.

Late in the pregnancy, men's dreams showed identification with the birthing child and the birth process rather than the experience of the fetus in the womb. One man dreamt of fishing, when suddenly a furry animal that had lived underwater, popped out of a bubble. Another man dreamt that he escaped from a cave through a hole that opened up during an earthquake. One man dreamt that he was swimming downhill coached in a race by his Lamaze teacher. Despite the transparent symbolism of the fetus traveling down the birth canal and emerging at birth, none of these three men spontaneously linked the dream to pregnancy or birth. They were all surprised and delighted when I suggested the possible connection of their dreams to the birth process.

Sexual dreams were significant throughout the pregnancy but were especially predominant in early pregnancy. Sexual dreams revealed an intense unconscious preoccupation with concerns about sexual identity and masculinity ("What kind of a man am I?"). Common sexual dreams included themes of homosexual fears or activities, affairs and exotic liaisons, inhibited sexual performance and sexual rejection.

Macho themes reflected a concern for reconciling the need to become more nurturing while still maintaining a sense of being masculine. Famous football coaches, "tough" male movie stars and daredevil stunts with vehicles were common in early pregnancy dreams. Macho themes were consistent with a defensive pattern known as masculine flight. Fearing unfamiliar feelings of nurturance and dependency, men's dreams appear to be unconsciously reassuring them that they are still manly.

Pregnancy dreams evolved during the gestation period. Early pregnancy dreams focused on awareness of the pregnancy of other women and the feelings of other expectant fathers. Themes focused on acknowledging and accepting a new person into the family. Late pregnancy dreams focused directly on the dreamer's wife's pregnant body, concerns about his own wife's pregnancy and birth and images of parenting his own child.

Party and celebration dreams were significant throughout the pregnancy. Party dreams seem to be linked with an unconscious sense of the specialness of the life transition of becoming a father. Many of the party dreams depicted birthday parties. A few of the party dreams had a distinct flavor of initiation rituals common to primitive cultures; including ritual dances and ceremonies relating to labor and birth.

The preponderance of dreams with "left out" themes reflects expectant fathers' concerns about being excluded, displaced or misunderstood during the pregnancy. Despite the fact that half of all the expectant fathers had dreams with left out themes, few men were aware of feelings of being excluded or displaced. Ideally, greater conscious awareness of feeling left out could stimulate expectant fathers to investigate why they are feeling left out and to seek to

make changes to help themselves feel more included and more secure about the importance of their role in pregnancy and parenting.

Dreams are a hidden resource for understanding the inner life of the expectant father. Encouraging expectant fathers to remember and creatively explore the images in their dreams will help them to break the cultural taboo against knowing their feelings. The graphic images in expectant fathers' dreams such as being pregnant themselves, undergoing a birth experience, feeling excluded by wife and child and celebrating birthday parties, provide convincing evidence to the fathers that they have a profound involvement in the pregnancy.

Health and mental health professionals need education regarding the important psychological development that expectant fathers undergo. Knowledge about dreams, fantasies and the intense feelings associated with them will help to impress upon health professionals the need for providing relevant educational, psychological and medical services for expectant fathers and couples. Dreams discussion in prenatal support groups for men and/or couples or individual dream discussion in counseling sessions or prenatal medical visits could provide a useful adjunct to existing interventions. Dream discussion can help to increase rapport with expectant fathers, increase their awareness of involvement in the pregnancy and alert health professionals to pressing emotional issues and conflicts for the expectant father and for the couple.

The recurring presence of similar themes in many of the expectant fathers dreams suggests a universal dimension to the unconscious changes that men undergo in the process of becoming a father. The pregnancy of the expectant father is a psychological one. Beginning with the confirmation of the pregnancy, his inner life becomes fertile. As the pregnancy progresses, his dream images chronicle the growth of an inner attachment to his child, changes in his marital relationship and the gestation and birth of a new identity as a father.

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Alan B. Siegel, Ph.D., M.F.C.C., is a psychologist and consultant from Berkeley, California. He has been leading dream groups for over nine years and teaches seminars for mental health professionals on dreams and on the psychology of pregnancy. His articles on dreams have appeared in the HOLISTIC HEALTH HANDBOOK and THE SUNDANCE COMMUNITY DREAM JOURNAL. Dr. Siegel practices adult, family and child psychotherapy in Berkeley and San Francisco and specializes in working with expectant fathers and couples. (415)652-4185.

ONGOING RESEARCH ON EXPECTANT FATHERS' DREAMS: A request for submission of men's dreams during partner's pregnancy. Please send pregnancy dreams including brief identification of dream characters and any other associations or information about the dream separated from the text of the dream. Please include the following confidential information: Date of dream, due date of pregnancy, name, address, age, marital status, length of time living with partner, occupation, age of other children, highest educational level. Any other significant information regarding yourself and your experience of the pregnancy would be appreciated. Please send dreams or for more information write Alan B. Siegel, Ph.D., 2607 Alcatraz Ave., Berkeley, CA 94705. (415)652-4185.

ONGOING PSYCHODRAMA DREAM WORKSHOP in New York City led by Rose Kammerman, C.S.W. Tuesday from 4-7 PM, Sunday from 2-5 PM. For further information call (212)580-4647.

DREAMWORK CALENDAR

February 21. Bible Lands Study Tour with Harmon Bro, Ph.D. and June Bro, M.Div. 12 days for \$1719 working with dreams, guided reveries, journals, creative projects and group meditations. Pilgrim Institute, 2024 Cleveland St., Evanston, IL 60202.

February 24-25. Berkeley, Ca. "Creative Dream Work." A ten hour workshop featuring creative techniques for exploring dreams. Cost is \$20 through Vista Community College. Begins Friday at 7 PM at 2640 Grove St. in Berkeley. Taught by Alan B. Siegel, Ph.D. (415)652-4185.

February 25. St. Petersburg, FL. Course: "Unlocking the Mysteries in Your Dreams" led by Charles Thomas Cayce. 9 AM to 9 PM. Call Margrethe Johnson (803)949-5543 for information on site and cost.

May 5. New York City. Course: "Unlocking the Mysteries in Your Dreams" led by Charles Thomas Cayce. 9 AM to 9 PM. Call Irwina Staltzer (212)275-5296 (days) or Cyndi Altoware (212)744-1520 (evenings) for information on site and cost.

May 12-13. Berkeley, CA. "Clinical Use of Dreams." A ten hour workshop for health and mental health professionals. C.E. credit for nurses available. Cost is \$20. Begins Friday at 7 PM at 2640 Grove Street. Berkeley. Taught by Alan B. Siegel, Ph.D. (415)652-4185.

May 17. Berkeley, CA. "DreamQuest: A Wilderness Backpacking Experience." A series of wilderness dream incubation weekends based on Henry Reed's incubation procedure and Native American Vision Quest. Call Alan B. Siegel, Ph.D. for further details. (415)652-4185.

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