

THE DREAM NETWORK

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THE SELLING OF THE SENOI

By Ann Faraday and John Wren-Lewis

It has been said that when religions are faced with new discoveries challenging their authority, they react in three predictable stages: first, "It's not true;" second, "It's wicked;" and third, "We knew it all along so why make a fuss about it?" A remarkably similar process is currently taking place amongst True Believers in the religion of so-called "Senoi dream control."

Their first protest, when reports began to appear in the late 1970's denying that the Senoi tribe of Malaysia really practice dream manipulation, was to accuse the "militaristic Malaysian government" of suppressing both the gentle aborigines and their secret of non-violence. It was even seriously suggested that all visitors, including professional researchers, were ushered into jungle "concentration camps" where brainwashed Temiar, speaking through government interpreters, denied all knowledge of a dream control culture. Great care was taken, so the story went, to see that outsiders never penetrated to the hidden remnant of Temiar/Senoi who had escaped from government surveillance to keep their traditions alive in the jungle depths.

When all such wish-fulfillment



fantasies had been exposed as nonsense — and we can personally attest to the fact that there are no brainwashed Temiar living in concentration camps, and that anyone who is seriously interested can visit the deepest jungle villages without finding any trace of dream control — the armchair romantics progressed to stage 2. It is wicked, they now argue, to impugn the scientific reputations of those

two great anthropologists, Pat Noone and Kilton Stewart, and their classic research of the 1930's; if contemporary Temiar don't practice dream manipulation, it must mean that their ancient culture has been destroyed by modernisation.

Well, we have now spent over a year in Malaysia, living and working in Temiar villages without any government interpreters to distort the record or officials whose pre-

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sence might have imposed inhibitions, and it would be hard to imagine a people more dedicated to preserving their traditions intact despite all the changes going on around them. We spent night after night listening to tales of olden days or joining in their frequent trance/dance sessions in which dream-inspired songs are used to call spirits, and our welcome would have been short-lived had we not scrupulously observed their time-hallowed rituals and taboos. We made a special point of talking to elders who could recall the 1930's, and one of them, who actually told his dreams to Noone and Stewart, became a key informant in our investigations. We also sought out the dreamers named by Stewart in his PhD thesis, finding two of them still living and interviewing the families of others.

Sadly, we must report that not a single Temiar recalled any form of dream control education in childhood or any such practice amongst adults; in fact they vehemently denied that dream manipulation has ever been part of their culture. And dreams play such an integral part in their whole religious life that we cannot conceive of a major dream-practice being allowed to fade into oblivion when the religion itself is so very much alive. There is an elaborate Temiar lore for interpreting dreams as warnings or omens (though only the shaman's interpretations have ever been given serious credence), and great heed has always been paid to anyone receiving a song or dance in dreams, for this indicates the emergence of a new shaman to invoke spirits for healing or protection of the village.

But no-one, absolutely no-one, would ever have presumed to ask for still less demand, such a gift from a dream character, as Western "Senoi dream theory" advocates. This would be high heresy for Temiar religion, in which the gunig or protective spirit always chooses its human vehicle and would be

repelled by any hint of coercion; in fact the Temiar abhor coercion of any kind, dreaming or waking. They dismiss as nonsense the idea that children can be trained to confront hostile dream-characters, and boggle at the idea of converting such a figure into a gunig by fighting or killing it. On a more mundane level, they deny any tradition of offering gifts next day to neighbors who have threatened or attacked them in dreams, and they can make no sense of the notion that sex dreams "should" always end in orgasm. For some Temiar, indeed, succumbing to sex in a dream is interpreted as seduction by a bad spirit, and all our informants insisted that incestuous dream sex portends disaster. Normally a good sex dream is either taken literally or interpreted as a kill in tomorrow's hunt.

Another point we took special pains to probe was whether Temiar culture had ever given any place to what is now in the West called dream lucidity, awareness within a dream that one is dreaming. We framed our questions very carefully (an essential precaution in any investigation like this) and were interested to find that many Temiars, and notably all our shaman informants, understood at once what we were asking. In other words, they had no difficulty in grasping that one might have such awareness in a dream — but they emphatically denied that it played any part in their tradition. As one old and reputedly powerful tiger-shaman put it, when a dream character speaks or teaches you a song, it seems at the time like an ordinary person or animal (and as we all know, there is nothing odd about animals speaking in dreams). Only on waking is the figure interpreted as a spirit guide, and waking interpretation — dismissed as irrelevant by many Western dream control advocates — is central to all Temiar dream lore.

As more and more evidence along these lines reaches Western litera-

ture (and there is plenty more still to come), True Believers are moving to Stage 3 — "Why all the fuss?" Does it matter what those little people in Malaysia do or did? They have served, through the writings of Stewart and others, to provide an inspiring myth of noble savages from whom the West might learn the art of self-improvement through dream manipulation. Now we've got started, and have found the techniques work for us, we can conveniently dump the real Senoi.

Perhaps, if you've no qualms of conscience about committing intellectual genocide — but in any event we must put a ban on the misuse of their name, which proponents of dream control seem reluctant to do. Just enclosing the word "Senoi" in inverted commas isn't good enough, for the real Senoi have a real dream culture of which they are very proud, and they become quite indignant when they hear their name identified with concepts utterly alien to their own. Some smart leaders even suggested to us that their newly-formed tribal association could sue, or perhaps insist on a royalty from every book or workshop that takes their name in vain! Meanwhile, writings are already in the pipeline, from ourselves and others, which will bring real Senoi dream culture firmly into Western literature, so nothing but confusion can come from retaining the name for psychological techniques invented in America. Howard Rovic's term "American Senoi dreamwork" must surely be the ultimate confusion and the deepest ethnic insult, for the values of real Senoi dream culture are poles apart from the self-improvement cults of the contemporary West.

The argument that the word "Senoi" is so firmly entrenched in the literature as a synonym of dream control that it will have to stay is sheer evasion. There is still time to set the record straight and we shall see that it is done in the new editions of Anne's books Dream Power and The Dream Game — in fact

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this was the main reason why we took time out to visit Malaysia. Meanwhile perhaps Dream Network Bulletin could hold a competition for an alternative term to describe dream manipulation techniques. "Stewart dreamwork" has already been suggested, but this too could be misleading, for many ideas found in modern so-called Senoi dream workshops have little connection to his writings. (The puzzle of how Stewart reached his conclusions is another fascinating story, to be told elsewhere in due course). Probably the only truly honest way out will be for every group leader to take personal responsibility for whatever technique he or she wishes to promote, and let them stand entirely on their own feet.

As far as real Senoi dream culture, we believe it will be of far more than academic interest in the West, precisely because it involves concepts quite different from those of contemporary psychology. While we ourselves do not yet understand fully the experiential meaning of the communion with nature-spirits which the Senoi claim to enjoy in their dreams and trance/dances, still less what these spirits "really" mean in psychological or theological terms, there seems to be no doubt that the shaman, and through him the rest of his people, can tune in to the natural environment in subtle ways quite unknown to most Westerners. (A notable exception seems to have been William Blake, who anticipated Senoi shamanism in his vision of nature's "fearful symmetry" as a tiger burning in the forests of the night.) We both had many dreams of strange mystical intensity while living in the jungle, convincing us that these gentle people and their strange religion had touched off some long-neglected faculty for "spiritual communion" with nature. And is it not just some such faculty, rather than more techniques of control, which is essential to save our planet from destruction?



A DREAM FOR SELF-HEALING

by Elan Colomb

My life has been haunted by the spectre of the loss of self. What do I mean by self? A feeling of solidity, of being able to feel one's own feelings, of being in contact with other people and with the world. It seems so simple and yet the self can be lost subtly, by degrees and inches. Sometimes one does not even notice the change directly. Only the world seems a little greyer, then less interesting, and ultimately threatening.

As a child, from my youngest period, my self was assaulted by perpetual parental attack. Nothing of mind or body went unscathed. My father was a relentless critic, my mother given to periodic attacks of rage followed by stints of unhealthy, indulgent reparation. What originally saved me from suicide, drug addiction or bona fide madness

was my love for nature. I was nourished by the natural world like a human child raised among wolf cubs. For me it was dragon flies, my pets, the soft eyes of grazing cows. Today, after many years of "self work," the issue of the preservation of self still arises and in surprising contexts.

For example, I had been dating a man towards whom I was beginning to feel some fondness. At the same time I found his habit of silence and withdrawal as well as his detached way of speaking, depriving and frustrating. He was an aristocratic man, son of a Presbyterian minister, and a college teacher. Although deeply depressed about the immanent loss of his post, he was accustomed to a kind of robotic, locker room stoicism. I also was in subtle competition with him due to the feelings aroused in me by his frequent allusions to blood lines and family accomplishments. It seems that I had unconsciously imbibed my father's shame at being a "greenhorn," an immigrant off the boat.

He found my demands and open emotionality terrifying in the extreme. Needless to say, I hurt him far more than I had intended and without even realizing it. When he broke the relationship after a period of stony withdrawal and depression, I was partly relieved by his departure, partly upset at the tangible fruits of my behavior. However, I had not come to grips with the effect my treatment of him had upon my own self. I had returned happily to the world of socializing, none the wiser for my experience when I had the following dream:

I was in the classroom of an art school in a building of stone, late Victorian. A man was about to teach an art class. I contested with him for his position and succeeded in taking over. The teaching materials and the teacher himself were large Leger paintings, bright and beautiful constructions of peo-

cont. from pg. 3

ple drawn to resemble machines. I began to feel anxious. Was I competent to teach such a class? Did I want the responsibility? All the while, I should add, my beloved old terrier mutt, Smokey, was lying at my feet.

It dawned on me with relief, that I didn't need the position. I declined it and strode into the next room, euphoric and self-congratulatory. I thought, "How easily I have removed myself from the consequences of besting this man and undone the damages." When I returned from my heady state I looked around. My dog was not with me. Alarmed I rushed into the next room where I had left him. Not there. Then the next. I flew down the stairs into the front hall where the door was ominously ajar. I pictured Smokey running up to people, frantically trying to find me, poor of scent and sight, lost. He was somewhere down below in the mist-shrouded town. I stood on the stoop wailing his name, "Effie...Effie!" No response. The cobblestone street wound down and round the steep hill out of sight. Two stray dogs ran towards me heightening the poignancy of my loss. I awakened from sleep crying out his name. I was grieving.

Later that day, in recalling the dream, I had a jolt. The name I had been calling was not that of my dog, Smokey, but a contraction of my own (Elan Phoebe = Effie), a name I had made up and given to my first doll. What is the role of my first doll and my beloved mutt in the context of my dream and the loss of my lover?

First, I adored my doll Effie. She awaited me when I came home from the alien world of nursery school. She promised perfect understanding, perfect symbiosis. There was so much love in her round blue eyes. Even if I wasn't holding her, I was aware of her nearby. A guardian figure, a twinning of myself and an idealized version of the Mother unlike my own depres-

sive and ferocious mother who had scared me half to death. In some way, Effie guaranteed the survival of my self. She reflected my own existence in her constant there-ness. The self cannot exist in a vacuum. It must be reflected in the eyes of someone who cares even if that care only be echoed in dreams and fantasies.

My love for Effie had led me to mother her and like all good mommies, I had to bathe my little girl. As a result of this bath the pink had left her beautiful cheeks and her voice box no longer cried "Mama" when she was bent over and raised up again. In some way, she now was even closer to me, damaged and incomplete as I was. I felt bad about the changes I had wrought. Indeed, I felt the horror of the parent who has inadvertently damaged her child. Still, I loved Effie whole heartedly. She had lost no value in my eyes.

One day, when I returned from school, I ran for my Effie as I always did. She was gone. Shocked, I turned to my mother for an explanation. She told me quite innocently, and even with pleasure, that since Effie was worn, she had been given away and that very day would be replaced by a "new" doll, a "better" doll. How could my Effie ever be replaced? So my mother gave me a fancy Toni doll with platinum hair and hard blue eyes. I went through the motions of receiving her like a happy zombie. I can't remember my grief at the time. There seems to be a hole in memory, a suspension and a terrible longing. To avoid going mad or attacking my frightening mother who had unconsciously operated to make me feel that I could not survive without her, I had only cried a little, pitiously. I had to choose a little death. My self died a little since I could not express my feelings. My father's reaction was "You shouldn't, nay couldn't be feeling..." what I was in fact feeling.

When the self's reactions are

questioned by these great gods, the parents, it begins to question itself. The split begins. The true, real feelings of the self are buried deep under the ground. The self is sacrificed for parental acceptance.

My second childhood love was for my dog Smokey and he fully reciprocated. At the time, I was isolated from other children. I didn't dare reach out to them. I lived for my pets: my tiny alligator, "Uncle Al," and a new kitten brought from the country. This kitten would dash up and down the French drapes in the living room leaving a series of small, tear-shaped holes. My grandmother who lived with us was afraid of the alligator. The little, lizardsy creature frequently escaped his shallow tank and scurried about the rooms. He was toothless and harmless. And then there was Smokey.

It happened that my mother was in one of her characteristic rages that renounced and destroyed what she loved. She announced that all the pets must go and telephoned the pound. I fell into a state of desperate terror, one of those rare times when I knew I must go against her. I knew that I shouldn't try to save them all. That wouldn't be allowed. I triaged, barricading myself in my room with Smokey. A heavy dresser was pushed against the door and my small body braced behind it. My mother furiously thrust at it with her shoulder while I held on. Smokey barked and barked. It was a piece of hell. I heard the door bell ring, a man's voice, footsteps. When I emerged from my room, no cat and no alligator. The fish tank gleamed coolly in the corner of the dining room. Although I still had Smokey, the security of my attachment to him had been threatened. Would there be another raid? The ground for self which is vested in loved creatures was shaken. Thankfully this one object of love was allowed to remain with me for its natural span on earth.

cont. on pg. 5

cont. from pg. 4

Why had the break with my boyfriend raised such profound issues such deep memories? My dream was trying to tell me that I had lost yet another loved creature, even if my conscious mind was denying his worth; that in harming him, in the method I adopted, I was betraying and losing myself. The method of correcting, criticizing and reshaping, however mildly applied, is that which my parents had applied to me, almost wiping me out altogether. The shame, the pity, is that given the opportunity to deal with my boyfriend who was weaker than myself, in response to my frustration with him, I mimicked them. This is a function of an "identification with the aggressor," "introjection" of the brutal personae of those great gods of childhood. We knowingly reenact that which has been done to us on the beings of our lovers and our children which is how neurosis is passed from generation to generation. Instead of feeling our own helplessness, we identify with our sadistic caretakers and pass the punishment on.



When this happens, we lose contact with ourselves. The love I bear for myself is the same love, the only love I can give another. I can only hurt another if I have lost contact with myself for the core of the individual is the same as and touches the self of all. By desensitizing myself to the pain of my boyfriend, I lost contact with myself as a loving person, my connection to all the Effies and Smokeys I've ever known.

The Leger figures of the dream represent the unfeeling state which my boyfriend had achieved, a role which I adopted in competing with him. The glamorous robot is held in great esteem in our society. By creating emotional alienation, by depersonalizing each other, we exploit and abuse. We do it to ourselves. We fit in as robotic cogs

in a materialistic society. We see ourselves as having a certain market value in terms of age, money, brains or beauty. Because such values are external, relative and changeable, our sense of self, our "true self," must be weakened. By seeing my boyfriend as a glamorous robot, I did not see nor feel the sensitive human being hiding behind the facade.



Adult frustration can raise the destructive rage of the unloved child. I cannot see the suffering self within the mechanical behavior of another if I have shielded myself from the suffering self within me. Even though it involves pain, it is the pain of being. When I eliminate the robotic habits which tie me to my parents in destructive isolation, I can forgive them for what they have done to me in their own damaged ignorance.

My dream reminded me to stay in touch with that which has real value, with that which makes me real: compassion for and union with others, concern for the animal (physical) world which depends upon us as its stewards and in turn, upon which our own survival depends; it reminds me that my self has animal, bodily needs for pleasure and care. In my flirtation with the machine life, in my continuing aggressive competitiveness, I might lose everything. I might lose my self.

ANTICIPATION OF CONTACT

My name is Ralph Johnson and I am writing to you seeking some direction. In 1981 I was struck down by an automobile and paralyzed from the upper shoulders on down. As you may well imagine, it is a serious injury that demands a great deal of coping and adaptation. In Dec. 1982 I received a copy of Seth Speaks, and as I read through its pages a feeling of tremendous potentiality (as best I can describe it) overwhelmed me. I felt I needed to contact someone or something, in a way in which I was wholly unfamiliar. Although I did not know it, Seth had planted a seed that soon would become a source of great frustration for me.

Soon, receiving no clues as to what sort of encounter I was seeking, I began trying to discern for myself exactly what this feeling meant and how I could satiate the nagging in my mind that kept urging me to seek out this unknown. Sometime later, after a few unusual dreams, it became evident that it was a person I was anticipating, more than a thing. Unfortunately, I had been a rather quiet and uninvolved person before my accident which left me with few or no avenues of investigation. My physical handicap and shyness denies me many of possible ways in which to communicate, beyond what you see here.

Although you may suppose that I am seeking a psychic healer, and while I would welcome one with open arms, it is not the main point of this appeal, which is for psychic development and spiritual awareness. I am writing for a copy of "DNB". Maude Cardwell of the Austin Seth Center recommended it to me. If you know of anyone in my area who would be interested in contacting me for any of the above reasons, please give them my address.

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NEW DIRECTIONS IN DREAM WORK

By Helene Fagin, C.S.W.

During the course of my professional development as a psychoanalyst, I attended a training institute where I took a course with Dr. Montague Ullman called "The Experiential Dream Group." This experience was a profoundly moving one in which a group of student analysts worked on their own dreams in a new and exciting way, unlike the methods based on Freud's dire warning against the use of "manifest content" (the dream as reported by the dreamer) on the assumption that it disguises the true meaning of the dream and leads us away from its message. Instead of viewing the dream as a screen which a psychoanalyst must penetrate with the help of the patient's free associations to the dream, we considered the dream as visual metaphors, and each member of the group took on the dream as his/her own, the dreamer remaining silent after reporting the dream. The impact of this experience was unique as I experienced the sensory and perceptual bombardment of others relating to my dreams and bringing me closer to my inner process and true self. I had been in Freudian analysis for many years in which I labored with my dreams and received the final interpretation about what I was really saying from my therapist. Intellectually, I found it fascinating, but on a feeling level, emotionally, there was something missing. I had also used the Freudian approach with my own patients since as so many analysts do, I followed the example of my own analysis and supervision in working with patients.

But after years of experiences in teaching and leading dream groups, I began to view the dream differently in my private practice as well. I wondered what would happen if I were to apply an approach similar to Ullman's to my



Helene Fagin by *Ullman*

own patients. Of course, it had to be used selectively and non-threateningly in the safety of the analytic situation. So when appropriate, I began to share my own feelings about patients' dreams and responded to the metaphorical imagery, making it clear that these were my projections and may or may not mean the same thing to the patient. He/she was to determine the sense of the dream by his/her own reactions and feelings and I was trying to help build that bridge. What resulted was a great deal of interaction between myself and the patient and the first time I used it, the results were quite dramatic.

This was with a young woman in her mid-thirties who was considering leaving her husband but was "afraid of that world out there, especially men." Her analysis had dealt with much oedipal and pre-oedipal material and several dreams analyzed in a more traditional way. There was something about this particular dream that made me share much more than I usually do. It became very alive to me as she told it, and I responded as I might if I were part of a dream group. This was the dream:

"It was a pitch black night and I found myself wandering in the streets of Harlem. I was on my way

to my grandmother's house in Brooklyn, where I spent alternate weekends when I was very little. I was grown up, wearing a tight red dress and was feeling extremely anxious and frightened."

I allowed her to expand on the dream but little came to her mind, except this awful feeling that something terrible was going to happen. She felt lost and helpless and concerned about getting to Brooklyn. As I allowed the mood to flow over me, I, too, felt her intense anxiety and shared that with her. I said, "I feel like Little Red Riding Hood in the dark forest and I am wondering where is the big bad wolf." With my comments, her eyes widened and she turned quite white. "Oh, my God," she said, "I suddenly am seeing a scene at my grandmother's house that is so vivid, as if it just happened. I never told you about my bachelor uncle who lived with my grandmother. I had forgotten all about him. He used to undress me and put me to bed." A screened, repressed memory returned of being molested by this uncle, vivid with the details of the coverlet's flowers and the pattern on the wallpaper. This was a turning point in therapy as she connected many subsequent feelings about men, her feelings of shame and guilt as the reason for distancing herself from her own father. This missing important piece was the link that opened up an entire memory system about the past and helped explain her fears and distrust of men. This might have emerged in some other way in therapy but I feel that the sharing of my own unconscious associations to the manifest dream greatly reduced the length of therapy, provided an important focus of understanding about the patient's dynamics and facilitated treatment.

Another recent example is Susan, fifty years old, who is going through a traumatic separation from a husband who left her. She was in
cont. on pg. 7

cont. from pg. 6

the second year of treatment when she brought in this dream. I am giving you only a part of the dream.

"I am at a wedding on a boat. There are huge, empty warehouses around. There is something pulling me towards them, like a magnet, like a poltergeist, sucking me in. I see myself in a mirror in a huge basket-like hat. I look awful — my hair is black, bouffant, wig-like. Jim (the husband) is the best man — he trips and I catch him. He is covered by a furry substance which I tried to rub off. I walk out on him. I'm in the kitchen washing the dishes. Behind me is a room with three men in it. It has that same suction, but I save myself. I make an amulet of cooked fish, taken out of the garbage. I place it on the door sill in a plate. I feel safe and am no longer afraid."

Susan woke up feeling relief. It was the day she was going to see her lawyer and Jim and his lawyer to discuss the final terms of the settlement. She had been terrified of the approaching confrontation with the three men who she felt were out to destroy her — including her own lawyer. I shared with her my feeling that this dream was telling her very clearly that she could resist, perhaps for the first time, being pulled in to the terrors and helplessness of the past. The dream tells her what to do, to use the amulet and talisman of all the good, cooked nutriment she has absorbed in the therapy, as well as the support system she has created. The dream seems to be saying that she is finished cleaning up the dirt that sullied her husband and that she can walk away. She reported in the next session that the dream was with her during a very difficult seven hour confrontation in which she never lost her sense of self, as she had done so many times in the past. The dream appears to have become a transitional

"good object" for this woman and has been referred back to many times. She compared this encounter with the former two meetings; the first which was filled with fear and rage, the second with helplessness and feeling abandoned, and the final meeting with resolve, a sense of resolution and determination. She felt that she had within her the force not to be crushed. It was there, somewhere, amidst all the garbage she had carried around for so long. The glamour of past fantasies was being replaced by a new reality which she might not like, but she could survive. It pointed the direction for her future, if she was no longer sucked in by the past.

The metaphoric language in the reported dream can be used by both patient and therapist in a very useful way since dream imagery condenses past and present feelings, impulses, and wishes.

Another patient had a long series of dreams in which the ocean played an important role. Her state of being overwhelmed by anxiety would result in terrifying dreams of giant tidal waves crashing on the rocks and sweeping away in its flood waters her home and family. Sometimes there would be sea serpents or monsters in these dreams, and she would awake in panic. When things improved in therapy, these dreams would be more likely to have lakes and fetid pools that were not nearly as frightening. We explored these metaphors as combining old feelings of smothering and annihilation related to a disturbed mother who was unable to separate from her daughter. When something in her current relationship with her husband triggered the old feelings of helpless anxiety the waves would return in the dream imagery.

Recently, she came in very excited about a dream and she appeared to have experienced some dramatic inner change — more calm and far less tense than usual. The dream started out like many others, but as the tidal wave built up,

instead of panic, she realized that it could not possibly reach her because a barrier of hardened sand had been constructed, that she had never noticed before. She somehow knew in the dream that she did not have to panic, and although the waves were out there, they could no longer reach her. We talked about that low, but strong sand wall as some sense of growing strength in herself to deal with sometimes overwhelming realities. Like the tides, she had no control over them and they would continue to be there as powerful forces. What she could do was to take control over her own life and that she now had the resources to handle these emotions and make certain adaptations. The dream provided some sense of her own strengths and put distance between present and past difficulties, seeing herself as the overwhelmed child versus the competent adult.

Dr. Stanley Palumbo has done much research in the past few years on dreaming and memory. He describes the dream as linking memory systems of the immediate past (day's residue) and the distant past (repressed childhood memories). When the dream is remembered clearly as an organized entity, it often starts with a present issue stimulated by some event in the previous day which is "intrusive." The scene then shifts into the past experiences which seem to be connected. There is almost a search going on to extract relevant material which will be helpful in solving the problems of the present. The dream has some sort of organizing function which includes all that has gone before. It brings the dreamer to the threshold of something not yet known consciously, that he or she is ready to know and understand. It does not necessarily predict the future, but it initiates its potentialities. It crystallizes what is sensed and experienced, but not yet spoken.

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cont. from pg. 7

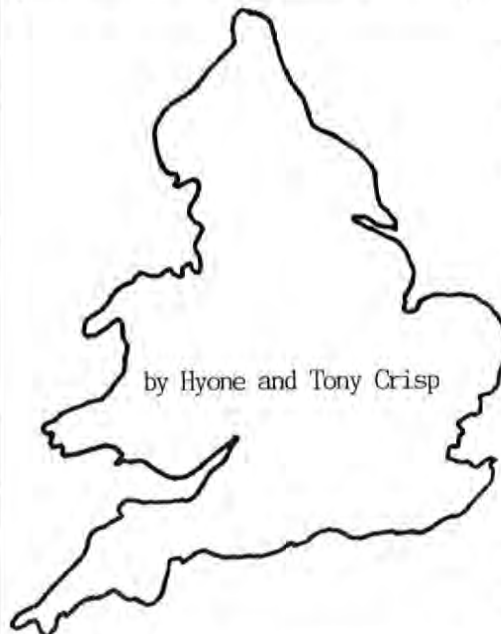
In working with patients, I often comment on these parts of the dream as if we were watching a fascinating play together and sharing our reactions to the production. It brings another tool into the therapeutic alliance which stimulates, consolidates, integrates, and inevitably shortens the length of treatment. Valuing their own dreams as an aspect of their creative and most honest self, and seeing the therapist sharing this respect for the patient's productions seems to create a serious, and important bond with resulting increased self-awareness and improved self-esteem. The knowledge that the answers are to be found within one's own self rather than through the directives of an authority is therapeutic in and of itself.

I believe that the current interest in dreams both individually and in the formation of dream groups is in response to a need for connection and self-understanding that can not be found in computers and technology. Perhaps, it is a protest against the age of possible nuclear disaster and apparent detachment on the part of governments regarding individual concerns. Is this re-establishment of the importance and significance of dreams after a long hiatus a reflection of the individual search for meaning and understanding of one's unique and only life experience? ●

Helene Fagin is a psychoanalyst who frequently conducts dream workshops for the American Group Psychotherapy Association throughout the U.S. and Canada.



OUTLINE OF A NATION



The idea of collecting a nation's dreams had never occurred to me until one afternoon in May of 1982. On that day, having been asked to lunch by a Daily Mail editor, my wife Hyone and I were offered the position of dream interpreters for the newspaper. We would be free to keep all the dreams received, research them in any way, and write the results. I wondered even then what the dreams would tell us of Britain's inner life, its conflicts, its sexuality, spiritual understanding, politics, and maturity.

The Daily Mail has one of the largest circulations of the national dailies. In the very first weeks of our work, we received hundreds of dreams from every part of the country, from all types of people, and from every age group — adults even reported their dreams as babies. Now, after a year of reading the dreams, indexing their symbols, seeing certain types of dreams reported over and over, I can summarise our first stage of findings, which are partly statis-

tical, partly analytical, and partly our subjective conclusions.

For eleven years prior to working for the Daily Mail I worked as a psychotherapist, using the release of the dream process into conscious action as a means of healing and growth. So I was not unacquainted with dreams as indicators of the human condition. Nevertheless I was surprised to see the high percentage of anxiety dreams (25%). Also half of that number represents recurring anxiety dreams or nightmares. It is obvious that the dream which strongly frightens or delights and interests us is more likely to be remembered than the run-of-the-mill dream. Also, if a dream worries us, there is more drive to send it for analysis; so the very high figure can certainly be reduced. Nevertheless, many of the anxiety dreams sent to us recur as frequently as once a week, in almost exactly the same form. A few occur daily, unchanged.

The suggestion here is that mental and emotional problems remain unsolved in many people for a lifetime. Such unchanging and unsatisfactory inner reactions to life show, I believe, that a large number of people in our nation have not learned techniques of problem-solving. During childhood, schooling, and mature life, they have not learned ways of transforming negative behaviour patterns and reactions. That our family group, educational system, and institutions do not as a matter of course include stimulation of problem-solving abilities means that the healing function in the body of a nation is not working well.

The next highest figure on our list of symbols and subjects is animals. Most dreams contain a human figure somewhere, if only the dreamer; but after that, 19% of dreams contain an animal. The majority of these dreams shows either a fearful, or an aggressive, or a neglectful relationship between the dreamer and the animal. Hardly any have a loving or co-

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operative action displayed. Tortured or skinned-alive animals in the dream are common. One theme in this group which occurs again and again is the caged and forgotten pet, which dies from lack of water and food.

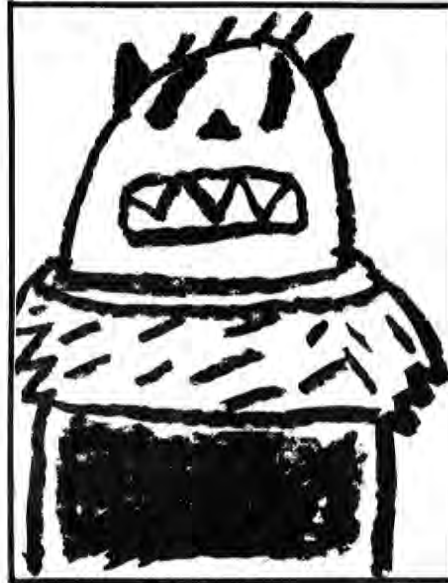
In our individual and group work, dreams about animals, when worked on, usually release strong feelings of connection with the natural processes of our being, such as sex, child care, and home-building. They represent the instinctive or intuitive feelings a healthy mother would have about the needs of her baby, or the natural morality that arises out of loving sexuality.

The scarcity of positive dreams in this area I consider to be a frightening comment on the roots of our society. The dreams show a situation in which a large proportion of the population is cut off from natural feelings of loving sexuality, child care, and social creativity. It may be that as a social group we are creating individuals who are not functional, i.e., are sexually disturbed, cannot integrate socially, and lack depth of parental caring. I feel this in some measure is due to our society being an expedient one, which is more concerned with how much a home or school will cost, rather than whether it serves actual human needs.

The third highest percentage is dreams dealing with death, at 9.6%. Here at least there are positive and problem-solving dreams. Some of the dreams explore the subject of death, as with this dream:

"I am seventy and my most frequent dream is of scrap cars and breakers yards. There are acres of old cars piled on each other at crazy angles, some with plants and trees growing through them. I enjoy walking among them. An enormous magnetized iron girder swings over picking them up in all sorts of disarray en route for the fur-

nace. Once as I walked a voice shouted, "Duck!" I did so as the girder swung just above me. Three large alsations followed me. I noticed they were sleek and well-fed. I thought they were like this from eating the persons injured by the girder, and felt they wouldn't get me as I had taken the tip and ducked."



Here the dreamer sees himself as an old crotch, ready for the breakers yard, but not wishing to be caught unawares by death.

Many dreams involving death show people adapting to the death of a spouse or parent. In this way the dreamer gradually comes to terms with the emotions of loss and grief and the realisation of the dead person as no longer an outer reality, but an active figure in the inner reality of dreams.

Most of the dreams we have received so far are from women. A number of dreams from elderly women are about losing their husbands in a town and not being able to find them again. These and similar dreams suggest to us that many women know they may outlive their husbands, and in their dreams they are trying to adapt to this possible distress. But there may be another issue here. Almost within our own lifetimes, enormous changes have occurred within family structures. Much more than ever before,

women who have not striven for a creative career are left without a biologically meaningful role if their children move away and they cannot actively participate in the rearing of grandchildren. The relationship with the husband is therefore much more important in personal satisfaction than when the woman was an active and meaningful part of a family group. New directions need to be found for the energetic drives which were satisfied in family life. These drives, if they are not connected with real social relationships and creativity, may be the source of illness.

When I place the dreams of a nation against the outer life of the people, the conclusions I reach suggest the need for radical social and individual changes if a healthy and satisfied society is to be achieved. For instance, the animal dreams show a society which is out of harmony with its own biological roots and needs. Deep pain and dissatisfaction is shown to be widespread. When I have worked with individuals on such dreams we have usually uncovered unconscious revolt or revolution, which has been causing or progressing towards physical and emotional dis-ease. The personality in such situations is in a similar position to the ruling classes of France and Russia, which did not respond to the needs of the bodies of their nations and catalysed revolutions.

No inner condition can be wholly personal, because the individual is largely the result of a long historical cultural process, as well as a family history. The English-speaking peoples, for example, in their inner lives are still influenced by prudish Victorian sexual morals. This leads them, as far as I can assess from dreams, to attempt a life, a marriage and a society in which everything appears well and proper on the surface. But to achieve this happy and harmonious public image, terrible denials are made to real biological drives. This results in a non-

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acceptance of self.

In a social or national group, there is a reaction to an inner psychological condition such as might occur in an individual. Wishing to remain unaware of the true inner sickness, the national identity projects the cause of its problems onto other nations or groups, or exterior causes such as unemployment. Individuals can only be transformed and overcome inner conflicts and problems when they accept responsibility for their own conditions, achieve awareness of their causes and look for ways of change. Then new viewpoints arise, perhaps even very different attitudes toward life. I believe also that the inner life of a nation can be shown by its dreams, which contain information based on massive experience and which, when studied, can point the way out of present problems. It is in this direction that we are looking in our future research.

Tony and Hylene Crisp have been working with dreams for 17 years.

TONY CRISP
ASHRAM, KING STREET
COMBE MARTIN, DEVON
Ex 34 OAG ENGLAND



...GUEST COLUMN...

EDITORIAL

BY CHRIS HUDSON

Thank you everyone who has supported the newsletter by moral and financial contributions. I'm indebted to Bill Stimson for helping me to get going with the editorship and to Montague Ullman for donating time and energy in helping to develop an advisory board and conducting a recent benefit workshop. The DNB is in the black, subscriptions are coming in, and there are talented people helping, especially Tom Cowan, Jack Maguire, Rita Maloney... John Perkins has worked with the subscription stuff generously. There are always a lot of details to iron out, and little money to pay volunteers. My hope is that this will change, and that gradually they can get paid. Meanwhile, the DNB is a labor of hope and love. No one has made any money from it nor do we have any grants. Subscriptions, occasional contributions, and benefits are the main source of operating money.

I've been touched by some of the personal sharing that comes into my "in" box in the form of dreams and connected life experiences. I can't print everything but try to include the most relevant letters. Because the DNB is designed to promote and validate individual and group study of dreams, letters concerning the transformative experience are the most timely. Such letters discuss the context out of which the dream arose, the dream itself, and the way the dreamer connects the two. How has this affected relationships, inner and outer experience?

For the same reason, the DNB needs similar articles of 500 to 2000 words emphasizing the personal experience of the writer in relationship to dreams, dreamwork, dreamgroups or any directly relevant experience associated with these. I'd like to start a column called "Dreamgroup News" so readers can keep informed about what's doing in individual groups — if you're in a dreamgroup, send news! Dreams really should be shared in a group if at all possible (see Tom's column).

Connie Dehard in British Columbia is organizing a "Prisoner Network"

MAKING ROOM

A Perspective on the Existence
of a Professional Dream Association

by Deborah Jay Hillman

I would like to offer another perspective on the controversy over a professional dream association. There has been some unclear thinking on both sides of the issue. In my view the two kinds of organization — grassroots and professional — can complement each other, and both are needed to help further society's understanding and awareness of dreams. The problem stems from a confusion of meanings and purposes making it difficult to

sort out identities and roles in the dream work movement, and easy to allow mistrust and defensiveness to enter.

At the heart of the confusion are the ubiquitous terms "professional" and "dream worker." What is a "professional" in the dream work movement (and in the study of dreams generally), and what does it mean to be a "dream worker"? By examining these questions, we can discover how complexities in the common language of the dream movement lend themselves to uneasy feelings about a professional association as well as ambiguous statements about its purpose. The issue is further complicated by the fact that many individuals in the dream movement occupy more than one role at once.

DNB

and I hope she will keep us informed as to what's happening with that. I've been buried by requests for free subscriptions from prisoners. The DNB can't afford that, so Connie is trying to link interested prisoners to sponsors. She needs sponsors willing to "adopt" inmates and pay for subscriptions for them and generally keep in touch.

A portion of the subscription money will go toward helping her to organize her correspondence. Send any letters directly to her at:

8126-13th AVENUE
BURNABY, B.C.
V3N 2G4
CANADA ATT: PRISONER'S NETWORK

The DNB is in the final stages of organizing an advisory board of professionals in such dream-related fields as psychology, parapsychology and medical science. I'll publish the names next issue after the details have been completed. They've been very helpful.

I'm starting a Want Ads section. Many people send in announcements to be published for events or services, which is great. If your event is free there's no problem. If it costs something, the charge is \$3 a line (about 35 spaces), no limit to length. Since the Bulletin is now bi-monthly, remember to plan in advance.

I hope the next issue will get to you earlier. Although there is now only one publication, hopefully it will be fatter and better. That depends on you. Most magazines seem to emphasize advertising over readers — that's where they make their money. The price at the newsstand is a pittance compared to ad revenue. They practically give subscriptions away. Think about that if you feel that \$13 is steep. This issue was formatted with a Kaypro II computer with a Comrex printer. This was the best typestyle available but I hope to find a better one soon. Any suggestions?

Special thanks also to Dale Gottlieb and Ruth Racklin for their artwork.

Stay in touch, this is your newsletter.

To deprofessionalize the dream (an expression coined by Montague Ullman) means to free it from the exclusive domain of psychotherapy and make the art of dream appreciation accessible to people in their everyday lives. This is the sense in which dream work has its most vital meaning in the social movement named for it. By learning how to read the symbolic language of dreams, one can gain a deeper knowledge of self and a richer sense of the surrounding social world. Dream work of this kind has an experiential quality: it is a felt process, one of emotional engagement and discovery. Such work with dreams relies on the authority of the dreamer, not an outside expert (although helpers are often involved). Here, the professional —

that is, the analyst or therapist — dons the same hat as everyone else. Regardless of the (sometimes helpful) insight brought from clinical training and practice, she or he is a companion and equal on the journey to explore dreams.

If, in talking about dreams, a "professional" always meant someone trained to interpret them clinically, and "dream worker" referred only to the person pursuing them outside of therapy, then it would be germane to argue that a professional association of dream workers would undermine the established network. It would suggest the banding together of those with an orthodox background in dream interpretation to solidify their status as experts in the field of dream work. Such an idea is inappropri-

ate since a central goal of the movement is to enable the "expert" to be removed from the picture.

The whole question of professional dream work practitioners is complicated by the existence of a second category. Not only do those with clinical training practice and teach experientially-oriented dream work, but non-professionals — those who lack such training — adopt professional roles when they charge fees for conducting dream work activities, and when they identify themselves publicly with this practice. Dream work, too, has expanded in meaning. It is not always confined to dream appreciation outside of therapy, but is used in such expressions as "Jungian dream work," "Gestalt dream work," or simply, "clinical dream-work." It is the creativity and flexibility of language that allows such a drift from one area of usage into another.

These linguistic ambiguities need to be remembered. This is not a mere intellectual exercise since, if we can be more specific about what we mean when we use key terms like "professional" and "dream work," then it will be easier to talk about what is happening in the dream work movement. One issue that arises from the discussion so far is whether, and how, to guide the development of a recognized category of dream workers offering their skills professionally. Without some guidelines two negative potentials might surface into reality: (1) the notion of restoring the dream to the dreamer could get caught between theory and genuine practice, the most extreme case being the proliferation of dream gurus who advocate dream work yet interpret others' dreams for them and (2) shopping around for the most appropriate dream work leader might become baffling at best and, at worst, a means of reinforcing a sense of dependency when it comes to understanding dreams. If those who lead dream groups and workshops adopt a helping role, and an atti-

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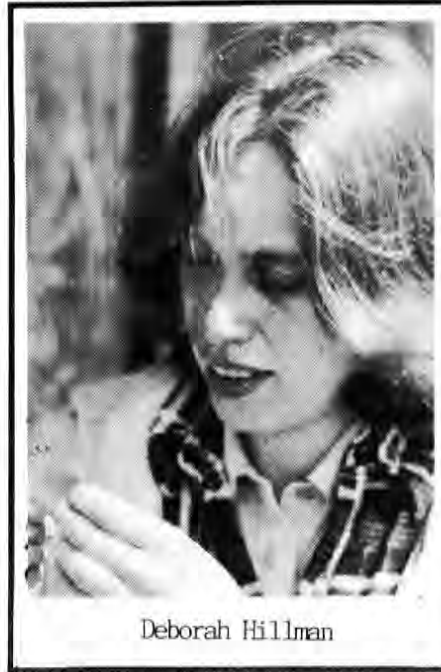
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tude of sharing skills, rather than a belief that their services are indispensable, then they are less likely to take on an aura of authority and exclusive wisdom. This may be more difficult for the clinically trained professional who works with dreams in both "professional" capacities. A professional association is too exclusive a setting for addressing the question of guidelines. I believe this is a subject for the whole network to consider.

The fear that a professional association might cater to professionals as they have been defined so far is an understandable one. When the president and vice-president of the Association for the Study of Dreams write (DNB, Vol. 2, No. 10) that an "assembly of dream specialist" will be present at the first conference in June, 1984, the very expression evokes an unwelcome image for many people. In what sense are they "specialists"?

Despite the haziness of the association's current identity, there is a strong option for it to develop a clear and meaningful purpose, complementary to that of the dream network. It hinges on the recognition, within the dream work movement, of another kind of professional altogether: namely, the dream researcher. Dream research is being carried out in a variety of fields, though traditionally it was confined largely to psychology. It is no accident that the academic world is beginning to take a more active interest in dreams parallel with the growth of the grassroots movement. As a stronghold of cultural values and beliefs, academia discourages too venturesome a pioneer inside its ranks. But with the winds of change beginning to blow, in terms of attitudes towards dreams, there is a climate for taking them more seriously as a topic of research.

The cooperation and mutual support possible between the grassroots and academic aspects of the dream movement is analogous in many



Deborah Hillman

ways to that which exists, at better moments, between parallel aspects of the current feminist movement. Beyond the hostilities and prejudices that occasionally flare up between the two communities — academic and non-academic — there is a potential for mutual growth through an exchange of ideas and perspectives.

Grassroots dream workers sometimes choose to do graduate work that will enable them to enter the academic world and pursue the same issues in a different light. At the same time, members of the academic community become involved in grassroots work, "translating" their skills in useful ways. The more experienced dreamer is in a better position to do certain kinds of dream research for the simple reason that she or he is familiar with the terrain and better able to seek and interpret information having to do with dreams themselves. (This applies to both the psychologist in the dream lab and the anthropologist in the field.) If the academic world is to enrich our understanding of dreams, it needs not only to sharpen its own tools of exploration and analysis but also to pay serious attention to the ideas and perceptions of dream workers.

While a single individual might work with dreams as a therapist, an experiential group (or workshop) leader, and a researcher (in each case acting as a professional) — and on a personal level, have difficulty disentangling these roles and identities — it is important to maintain clear distinctions among them for the purpose of justifying a large-scale professional association. In fact, all academic fields have professional associations which serve a number of functions. The multidisciplinary dream field is just beginning to emerge, and it requires the rigorous standards of a professional association to help give it real form and substance. While the organization serves its own members' needs, it also stands to help bring about greater cultural respect for dreams. The attention and concern of the academic world is an important part of the struggle for widespread public acceptance of dreams. The purpose is not to remain aloof from the grassroots movement but to join with it in making dreams socially visible and significant. Dream researchers who genuinely care about this goal will not limit their publication to professional journals and are likely to encourage their colleagues, too, to contribute to the Dream Network Bulletin and other newsletters reaching into the larger community.

Another group whose efforts can be supported in particular ways by the professional association are those who are trying to gain acceptance for dream work in such social settings as schools, hospitals, nursing homes, and community centers. Disinterested and skeptical colleagues in the teaching, health care, and human services professions, for example, are likely to respond more positively to work that has the "endorsement" of a professional association: one willing and able to address their concerns about dream work from the standpoint of their own areas of

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expertise.

Perhaps the Association for the Study of Dreams will begin to sort out its purpose and to think more deeply about the membership it seeks and the ties it would like to foster with the network. Perhaps too, the network members who are troubled by the prospect of a professional association will begin to see that the dream work movement is larger and more complex social phenomenon than they had imagined. Then, in a spirit of openness there will be room for both to exist comfortably and cooperatively within the dream work movement. ●

Deborah Jay Hillman is a doctoral candidate in anthropology at the Graduate Faculty of the New School for Social Research in New York. Her dissertation is about the dream work movement and the importance of dreams in anthropology. She is also a dream worker trained in the experiential methods of Montague Ullman.

THE NEW YORK DREAM COMMUNITY

by John Perkins

The New York Dream Community began about thirty months ago when its founder, Bill Stimson, started to use his apartment as a dream salon — a place where different people skilled in dreamwork could share their knowledge. Through advertising, phone calls raw networking, and word-of-mouth, Bill nurtured the community through its first year.

In August of 1982 Bill asked me if I would like to take over the dream community so that he could devote more of his personal time to the Dream Network Bulletin, his novel, and international networking. By then the community featured two workshops a month and had a mailing list of four hundred

names. I agreed.

I have many visions of what I want the community to be and what it might become following its own visions. First, I want it to be a safe place for people to come and explore new areas in themselves for personal growth and development. For instance, Tana Lehr served as co-director of the community with me for eight months out of a sense that her life's goals would be furthered by serving the dream community. She proved to be energetic, well-organized and a talented Image Maker for the community's announcements. I found it useful to let go of some of the responsibility and to learn to trust.

As director, my prime activity revolves around the planning and co-ordination of workshops and events. Not many organizations exist today where you can practice running a workshop at low risk and at no cost. Since the beginning of my tenure, over eight people who had never run workshops before did so with great success, and over a dozen members used the community to premiere their latest techniques and approaches for working with dreams. All of this follows my vision of the New York Dream Community as a breeding ground of talent, involvement and creativity.

I see the dream community reaching out to other groups who share our sensitivity to the inner life. Last June we co-sponsored a major event with the New York Chapter of the Association for Humanistic Psychology which drew sixty people. Later a co-sponsored workshop with the Polarity Wellness Center drew thirty people.

Since the possibilities for the interplay between the way we live our lives and the content of our dreams cannot be counted, we strive to provide many different types of workshops. The ideological stand of this community reads simply: "If we can relate it to our dreams, we would like to learn about it." Past or proposed workshops include:



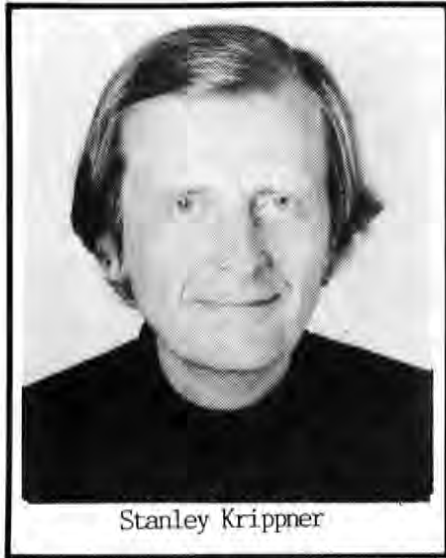
John Perkins

a hike to a medicine wheel in the Palisades; a picnic and poetry workshop in the Cloisters; a Senoi approach to dreamwork; dream treks; pancake and bagel dream brunches; dream chants; healing and dreams; the Tarot and dreams; the I-Ching and dreams; P.E.R.T diagrams and dreams; psychodrama and dreams; Gestalt and dreams; NLP and dreams; and the Awesome, Totally Awesome Dream Workshop.

Currently, the community has picked up steam — we had seventeen workshops scheduled for the first three months of this year. Fran Hershkowitz, the new co-director, hopes to complete the directory soon and envisions a sailboat ride this summer. Robert Hill co-ordinates the weekly dream community meeting and new dreams find us everyday. When we realize the ideal of each dreamer working for the community while the community responds to the dreams of its members, my vision will be complete.

To find out how you can get more involved, get a listing of our latest schedule and come share a dream with us. Call me at (212) 242-3871 or send a postcard with your name and address to John Perkins, Director, NY Dream Community, 684 Washington St. # 2B, New York City 10014.

John Perkins will resign as director of the New York Dream Community as of June 30, 1984, in order to devote more time to other visions he holds for his own life and the good of the nation and the earth.



Stanley Krippner

SHAMANISM AND DREAMS

by Stanley Krippner and Jeffrey Hooper

In recent years, there has been an increase in the attention paid to shamanism, both on an academic and on a popular level. Of special interest is the emphasis shamans place upon dreams, both in their "election" to the shamanistic profession and on the part of the clients they are called upon to assist.

Shamans are men and women who appear to be able to voluntarily alter their consciousness in order to enter a purported "non-ordinary reality," supposedly obtaining knowledge and power that can be used to help or to heal members of their community. The term "non-ordinary reality" describes the shamanic "other world" from a contemporary viewpoint, a world often accessible through dreams and other alterations in consciousness.

In the myths of many primitive cultures, there are accounts of three cosmic zones — earth, heaven, and the underworld — and the ease by which people could transverse them. For example, there was no rigid division between wakefulness and dreams; people could create from their dreams actions in the waking world (Halifax, 1982, p. 81). After the "fall" of human-

kind, due to some type of sin, arrogance, or violation of sacred rules, the bridge connecting the three worlds collapsed; travel between the zones became the sole privilege of deities, spirits, and shamans. The early myths often tell of an "original shaman," chosen by the gods, and capable of insurmountable powers. They were said to have been capable of levitation, flying, and bodily transformation. These incredible feats were rarely obtainable by later shamans, again because human behavior evoked divine displeasure (Eliade, 1964)

Receiving the Call

Contemporary shamans enter their vocations in several ways — e.g., through hereditary transmission, through recovery from an illness mediated by "spirits," during a "vision quest," in an initiatory dream. In Okinawa, spirits notify the elect through visions and dreams; most of the recipients attempt to ignore the call, but it persists (Lebra, 1969). Most shamanic traditions hold that refusal to follow the spirit notification will result in illness, insanity, or even death. Among the Inuit Eskimos, one is called through dreaming about spirits. The dreamer is then possessed by an animal spirit which compels him to withdraw from society and to wander naked. Eventually, the initiate gains control over the spirit and celebrates his victory by making a drum (Oswalt, 1967). Dreams of dead relatives are held to mark one's call to shamanism among the Wintu and Shasta tribes of California (Park, 1938). Among the Southern Valley Yokuts of California, shamanic power may come, unsought, in dreams or from a deliberate quest (Wallace, 1978). In California's Dieguenos and Luisanos tribes, future shamans can be selected as early as nine years of age on the basis of their dreams (Almstadt, 1977). Among several other Ameri-

can Indian tribes, initiatory dreams contain such birds and animals as bears, deer, eagles, and owls. The dream creature instructs the dreamer to take its power and begin shamanic training (Rogers, 1982).

One of us (S.K.) interviewed a Zulu "sangoma" (shaman) in 1981. She discussed her election to the profession, a call which involved an initiating illness:

Many years ago, I fell ill with seizures. The missionary doctors said it was epilepsy but they couldn't help me. I went to the sangomas to find out what was wrong with me and they said I had been possessed by an ancestral spirit. One night this spirit led me to a large pool of water where a python emerged and surrounded me. It was not a real snake, but my grandfather. Was it a dream? It was either a dream or a trance. But my seizures stopped and I began training to become a sangoma.



The training period for apprentice shamans varies in length but typically lasts for several years. Usually, the apprentice will learn from master shamans, who teach them nomenclature (e.g., the names of the spirits and their functions), history (e.g., the genealogy of the tribe), technology (e.g., rituals, music dances), data concerning medicinal and sacred herbs, dream interpretation techniques, and tribal mythology. The apprentice also learns from his or her guardian and helping spirits. Ruth Benedict (1983) has observed that shamanism characteristically focuses on spirits (of the dead, of nature, or of minor deities). In many tribes, shamans will have a

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guardian spirit which usually takes the form of a bird or animal. This spirit protects them as they enter potentially dangerous altered states of consciousness; it also travels with them as they ascend or descend to the other worlds (Harner, 1981). In addition, shamans typically employ a number of helping spirits, especially in divination and healing.

The training period is sometimes quite brief. Traditionally, the Washo initiate (of Nevada and California) would receive his power through a dream, and would be awakened by a whistle. He would follow the whistle, and it would change to a whisper which would instruct him — e.g., to bathe for four successive mornings and treat a sick person on four successive nights. If that client recovered from the illness, the initiate's status as a shaman would be confirmed (Rogers, 1982).

Dreams and Illness

Peru's Cashinatua Indian shamans "pursue dreams," believing that the more dreams they have each night, the greater their power will become. Other individuals in the society may want to reduce the number of dreams they have because it is held that dreaming interferes with skill in hunting. They request an herbalist to give them medicines that will "calm the dream spirits" (Kensinger, 1974). Zambian shamans often derive their powers of diagnosis in dreams, claiming that they can give accurate description of the illness without questioning or examining the client (Frankenberg and Leeson, 1976). Among the Iroquois, it was believed that unfulfilled "natural desires" were known by means of dreams. These dreams were able to provide clues to the shaman as to what could be done to restore a client's health by meeting his or her needs in a manner consistent with the tribe's social structure (Wallace, 1958).



Many tribes held that dreams represented the soul's nocturnal voyage, and some believed that, at those times, it was vulnerable to abduction by a witch, sorcerer, or malevolent spirit. In such cases, it is necessary for the shaman to search for and retrieve the soul, often engaging in fierce supernatural battles along the way (Eliade, 1964). The Northwest Coast Indians of North America use "soul catchers" (carved bones) for this purpose; Malay shamans make images of dough and roll them over the client's body (Rogers, 1982). For the Maricopa Indians, unpleasant dreams are the most common cause of illness, bringing on pains, cold, and diarrhea (Spier, 1933). Dreams are also held to be a primary cause among the Paviotso; children can become ill if their parents' dreams are unfavorable or if bad dreams are dreamed by visitors in the house. Shamanic interpretation is called for in either event to halt the effect (Park, 1938).

In many societies, an important function of the shaman is dream interpretation. The Taulipang shamans of the Caribbean are experts on tribal mythology; they also are considered experts in explaining their own dreams and those of others (Rogers, 1982). Australian aboriginal shamans move into "Dreamtime" with great facility to assist the hunting activities of

their societies (Halifax, 1982).

Because shamans spend so much time in "non-ordinary reality," it used to be hypothesized that they suffered from some type of schizophrenia. However, Bryce Boyer (1962) conducted in-depth interviews and administered the Rorschach to Apache shamans, finding some evidence for hysteria but none for schizophrenia. Indeed, the preoccupation with bodily reactions and emotional excitability is often an important aspect of shamanism (Eliade, 1964). Boyer also observed that the shaman's responses indicated a higher degree of imagination than other tribal members who had also been administered Rorschachs; however, the shamans demonstrated considerable contact with external reality as well. Mircea Eliade (1964) adds that shamans demonstrate certain behaviors such as "hallucinations" and "seizures" that suggest, to some, schizophrenic and epileptic symptomology. Yet shamans differ in their ability to bring on these experiences voluntarily. Further, they have achieved a degree of concentration beyond the ability of the collective. They can sustain exhausting efforts during healing rites which sometimes last for several days. They manifest physical prowess and self-regulation of bodily functions. They have mastered a complex body of knowledge, through instruction and direct experience, and are able to apply this to individual situations in an appropriate manner. Michael Harner (1981) has commented:

The basic techniques of shamans are...similar in different parts of the world...This indicates that they are not, in fact, engaging in fantasy, because fantasy would be nearly limitless in the possible systems conceivable.

In conclusion, dreams are typically an integral part of shamanism. Knud Rasmussen, the Arctic explorer, is said to have inquired of an
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Eskimo acquaintance if he was an "angakok" (shaman). The man responded that he never had been ill nor had ever recalled dreams; therefore, he could not possibly be an angakok (Halifax, 1982). This sentiment is echoed, in one way or another, by inhabitants of other tribal societies. It is apparent that shamans represent not only the oldest profession, but the original professional practitioner endowed with the responsibility to understand dreams — their own and those of their clients. ●

Stanley Krippner is the Director for Consciousness Studies at Saybrook Institute in San Francisco, and the author or co-author of several books and many articles concerning dreams and parapsychology.

Jeffrey Hooper is a work-study scholar at Esalen Institute who has recently returned from a field trip in Nepal.

Networkers, I'd like to know if there is a Dream Network community I can access in CA.. We could connect via radio or computer, not necessarily to meet in person. The idea appeals to me. My life is increasingly enriched and guided by dreams and I desire to communicate with others on that level.

MARY DUFFIELD
2355 BROMMER, #23
SANTA CRUZ, CA. 95063
405-462-0300

I am a long way from home and if there is some comfort to be drawn from the community I would like to have that chance. I have very vivid dreams and remember most of them. If I knew how to read my dreams I would have been able to use them positively.

CINDY (from Oklahoma)
13 SO. DORADO CIRCLE #1B
HAUPPAUGE, NY 11788

Would anyone please send me information about participating in local dream communities.

WILL PATTERSON
1146 WOODROW ST.
REDWOOD CITY, CA 9406

We'd like to find out about dream communities, especially any existing in south Florida.

ROB MACGREGOR AND TRISH JANESCHUTZ
680 N.W. 19th STREET
FT. LAUDERDALE, FL. 33311

I have become aware of the existence of dream communities. I would appreciate any information about becoming involved with groups in my area. I live on the central California coast.

RICHARD MAY
75 PACIFIC, CAYUCOS
CA. 93430

Would someone please send me information about dream groups in this area.

KERRY CLARK
1000 RIVER ROAD
BELMAR, N.J. 07719

Is there a dream network here in Texas? Where?

DIANA TROUP
2100 OAKHURST #C
IRVING, TX 75061

I'd like to find out more about dream groups in Cadillac, Michigan.

KRYSTAL WHITE
309 EAST CHAPIN
APT. 3 CADILLAC
MI. 49601

Could somebody please tell me where I might go in my area for a dream group? I am a computer analyst in southwestern Indiana.

JAY MERRIT
617 MEYER, VINCENNES
IN 47591

I'm a prolific dreamer. However, I can never find anyone who can relate to how colorful, involved and real these dreams are. They all think I have a screw loose! So here I am... I'm not sure what to ask about the Dream Network Bulletin, except:

What is it?

How does it work?

How would I fit in?

Where do I find out?

PAMELA DIESTLER
PO BOX 541
LOOMIS, CA 95650

I journey from my body almost every night and on some occasions go where I choose to go. I have premonitions and most alarming of all is the witnessing of violent crimes on unknown persons while in the dream state. They are are very vivid. If you have any help, please, if not, could you put me in touch with another agency. Thanks for listening.

VELDA KNISELY
RD #3 WAYNESBURG PA
15370

I've kept a dream diary for seven years but am craving contact with other dreamers. Milwaukee is pretty isolated you know!

LINDA WILSON
7419 W. GARFIELD AVE.
WAUWATOSA, WISCONSIN
53213

Could you refer me to locals in the San Francisco area who are working with this concept? Further reading materials?

DAVID KEHERLING
157 CARVINGTON
OAKLAND, CA 94605

Please send me information about nearby Minneapolis or St. Paul, Minnesota dream groups.

SUSAN CRUTKSHANK
22204 GREEN AVE. #3
ANOKA, MN 55303

cont. on pg. 17

cont. from pg. 16

New Cross River Dream Group forming. (Queens Blvd., close to Manhattan). For information contact:

MICHELLE MANISOFF
45-54 39th PLACE
LONG ISLAND CITY, N.Y. 11104
212-729-6407

DREAM GROUP FORMING

Forming weekly dream group to meet on a weekly or bi-weekly basis in Manhattan for the N.Y. Dream Community.

ROBERT HILL
315 EAST 5th STREET
NEW YORK, N.Y. 10003
475-1553

..LETTERS..

GROUP FAMILY DREAMING

My family and I (nine in our immediate family alone) have been deeply interested in dreaming and telepathy due to a seemingly strong bond between us all. Since dreaming and mental telepathy seem so closely linked at times, I became very interested in some of the things discussed in the [Dec. 83] Omni article.

My entire family actually awakened at the same hour (in six different parts of the country) when one of our homes was being consumed by flames. We also share similar, if not precisely alike dreams, and I am probably most intrigued by that.

MARY R. KENNERY
630 DIVISION STREET #6
PEEKSKILL, NY 10566

DREAMWORK

by D.M. McClanahan

Five months after beginning dreamwork I began to dream of my older brother, 10 years my senior, whom I have always disliked but

could never understand why. Shortly thereafter, disturbing dreams of a baby's body that was buried in a basement began to pour forth. It required a series of 35 dreams recorded over a period of eight years before I was to unravel this riddle. The key dream that unlocked this half-century mystery was simple.

"I saw a green door that led to a basement. I opened the door and went downstairs. I knew there was a baby's body buried against the wall and if anyone came down here to dig they would find the body. I knew this body led to me."

A few days after this dream I telephoned my mother long-distance. During our conversation I casually asked, "Did we ever live in a house that had a green door?" She replied, "Yes, for a short time. You were about six months old. The door led to the basement."

This information electrified me. She continued, "One day I went to the basement to do the laundry. I told your older brother to stay upstairs and babysit you. Later, I heard footsteps coming down the stairs. I looked up just in time to see him drop you down the stairs, you landed against the wall. I shouted, "What are you trying to do — kill the baby!?"

This dream series is closed. I rarely dream of my older brother and no longer dream of a baby's body that is buried in the basement. My brother and I are no closer than before, but understanding has released me from the chains of dislike which had bound me.

TYLENOL DREAMS

A friend of mine and I have both noticed that when we occasionally take Tylenol for flare-ups of arthritis we have more dreams, that is, we seem to remember them better. When we stop taking Tylenol dream recall declines. We were wondering if anyone else has noticed the same, or something simi-

lar either with that medication or another. I've heard that in general medication and drugs usually work the opposite way and suppresses dreaming. I'd like to hear from anyone with similar experiences.

JERRY COWAN
1725 RUE ANDRE
TERRE DU LAC
MISSOURI 63628

THREE SEPARATE ENTITIES

I dreamt that I was with a friend and his friend, whom I've never met. As they were discussing something, I realized I was dreaming. What I tried to do was telepathically manipulate the stranger into disagreeing with my friend. As the stranger replied to what my friend was saying he stopped in mid-sentence, looked at me and said, "F—k you, Sam, I know what you're trying to do." I was stunned. I asked, "How in the world did you know? That means you could read my mind."

"That's right"

"But if I'm dreaming and I'm the one that's real and producing thought, how come I can't read your mind?"

"Because the human mind is like outer space, there are no boundaries. One mind can be one hundred people at the same time. While he (my friend) and I were talking, you were thinking about making me disagree, all at the same time. Three thought processes going on simultaneously.

Then I said, "If that's true, then I should be able to read your mind."

He said, "The reason I could read your mind is because your mind is real. The reason you can't read my mind is because there is no mind to read."

I said, "Oh shit, how come I never thought of this?"

"You just did."

Then I woke up.

SAMMY LUGO
1126 WILLOUGHBY AVENUE
BROOKLYN, NY 11237

~POEMS~

FOUR NARRATIVE POEMS FROM THE
SWAMPY CREE INDIANS

(Excerpted from The Wishing Bone Cycle, Narrative Poems from the Swampy Cree Indians gathered and translated by Howard Norman).

Reprinted with the consent of the author.

Things that wash up
I live in.
Old dead reeds
wash up
at the edge
of the lake.
I curl up in them.
I live in them awhile.

I can do this.
I've no fear of this.

The shells
that wash up
in the river.
No snails in them.
All cleaned out by the water
tumbling.
I live in them awhile.

Anything.
All things.
Things that wash up
I live in.

So now I go walking
with the sounds of water
in my ears.
Little creek sound.
Swift river sound.
The sound of waves on a lake.
I walk toward them.

Oh wash up new things
for me to live in!



SLAPPED THE WATER

This girl knew pond noises well,
beaver tail-slapping
and the sound of trees falling
into water
because of beavers.
You could find her footprints going
down to the pond, and sometimes see
her listening in it through a reed.
She must have heard
other water noises that way.

I didn't ask about that, no,
but once I saw her slap the water
with her hand and laugh.
Later, I looked in her
teeth for bark chips!
Then we both laughed.

I don't think she ever did
any tree chewing though.

I didn't ask.

I try to make wishes right
but sometimes it doesn't work.
Once, I wished a tree upside down
and its branches were
where the roots should have been!
The squirrels had to ask the moles
"How do we get down there
to get home?"
One time it happened that way.
Then there was the time,
I remember now,
I wished a man upside down
and his feet were where his hands
should have been!
In the morning his shoes
had to ask the birds
"How do we fly up there
to get home?"
One time it happened that way.

One day I wished myself
among frogs
and have been living with them
trying to get their medicine.
A day a while ago
I left the swamp and returned home.
But all my wife wanted
was my legs!
She said
"YOU LOOK LIKE A FROG NOW!"
Now I'm back
trying to get the medicine.
It's been half my life now.
Do you think they're tricking me?



POWOW

This is to pass along some
quotations from The Tarrytown Letter (October 83) that might be
useful to the Bulletin.

From an interview with Janake
Highwater, Blackfeet/Cherokee:

"From my mother I learned to
stay alive by dreaming myself into
existence — no matter how many
forces attempted to negate or to
confine my sense of identity and
pride. From her I learned that
everything is real.

This ignorance of dreams and
the non-rational has been one of
the primary failings of our time.
But not for primal peoples; they
have quite a different view of
dreams and hallucinations.

Native peoples know the
richness of deling with the inner
core."

From another section:

The word "powow" literally
means, "he dreams".

CAROLYN AMUNDSON
APT. 822
3801 CONNECTICUT AVE., NW
WASHINGTON, DC 20008

cont. from pg. 20

facilitator's role is merely to begin the process, keep it going, move the group from one task to another depending upon which dreamwork technique your group uses, and end the meeting.

Sixth, there are many dreamwork techniques suitable for small groups of five to eight people. Here are some suggested sources for learning them. Montague Ullman's Working with Dreams

is a classic and has been used by many groups over the years with great success. Ann Faraday's The Dream Game will also give you ideas to work from. Jeremy Taylor's Dream Work has several chapters on what dream groups can do in working with dreams. You'll find that some techniques are so structured that you will be able to work on only one person's dream each meeting, or perhaps two if they are short ones. Other strategies allow members to pair off to work on a dream, and some methods allow each person to work on his or her dream simultaneously with other members and then share the results at the end of the meeting. Experiment with different methods and select the one or ones that your group feels comfortable with.

Seventh, whichever method you select, two principles stressed by Dr. Ullman are imperative: discovery and protection. A dreamer wants to discover as many meanings, insights, and revelations in his or her dream as possible. That's why other members' comments and insights are important. However, no one wants to be told what a dream means. Only the dreamer knows for sure, and therefore, the method of dreamwork should create a rich reservoir of possible interpretations to assist the dreamer in understanding the dream better. Keep in mind that every dream has more than one interpretation.

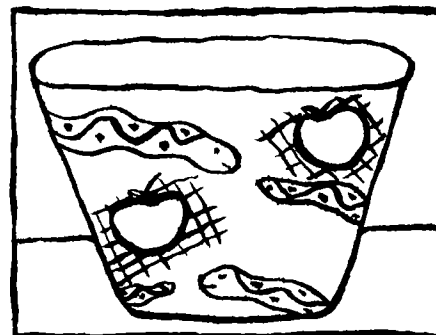
Furthermore, each member in a dream group must be guided by the desire to protect the dreamer who has shared a dream. Discovery and protection are automatically built

into Dr. Ullman's process, the beauty of which is that whenever anyone discusses the dreamer's dream it is always spoken about as if it were his or her dream and not the dreamer's. In this way, each person reveals his or her own hangups, concerns, wishes, and fears to help the dreamer recognize alternative meanings. In so doing no one in the group ever tells the dreamer what the dream means. On the contrary, members lay forth their own possible meanings and by so doing expand the realm of the dream as it is filtered through each individual's own personal perceptions. By the end of the meeting, the dreamer is delightfully surprised to discover that the dream contained so much information! At that point, the dreamer may have come to some new conclusions about the dream which can then be shared with the group or kept private if the dreamer so desires.

If these guidelines are rigorously stressed in your group, no matter whose method of dreamwork you use, you need never fear that anyone will try to psychologize your personal problems or badger you with pet Freudian or Jungian interpretations that might distort the dream beyond recognition or force you to reveal personal concerns that you wish to keep private.

Eighth, don't be discouraged if only three or four people respond to your call for dreamers. Some dreamers, you know, are still asleep! If you find no one interested at the time, you're still not alone. You've got your dream buddy! The two of you can begin to share dreams regularly and in time, as you grow in self-knowledge derived from your dream explorations and talk over your experiences with friends, neighbors, and co-workers, you'll find that others will want to join you. Working with dreams is infectious because dreaming is such a universal experience and the desire to understand ourselves is

so deeply rooted in human nature. Dream on, and remember that we do not dream for ourselves alone.



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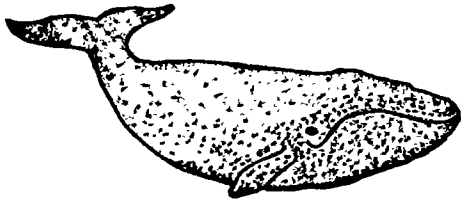
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· DREAMWATCH ·



by Thomas Dale Cowan

So many readers have written asking for suggestions on how to organize dream groups in their communities that we felt it would be easier to devote this issue's column to the question rather than respond individually. Besides, at best all we can offer are general guidelines that we hope are as applicable to other parts of the country as we have found them to be in Brooklyn, Manhattan, Long Island, and New Jersey. So here goes:

First, don't try to organize a dream group alone. Get a friend with an interest in dreams to help you. Everyone needs a dream buddy for moral support and for generating ideas and strategies.

Second, announce your intention to form a dream club in as many sympathetic places as are available to you. New Age bookstores, health food stores, community service bulletin boards such as local Y's, college campuses, senior citizen centers, and neighborhood centers. Run free ads in neighborhood newspapers and community announcement spots on local radio stations. Call the psychology department of a local college and ask to speak to some professor with an interest in dreams who might be willing to announce your dream group to classes. Leave no stone unturned. Try anything. The point is to get the word out.

You may want to form a group of people with similar backgrounds and interests, such as age, sex, marital status, occupation, particular hobbies or avocations. There is a dream group of mothers with small children on Long Island, one of writers in Manhattan, and on campuses there are dream groups

composed of students majoring in the same subject or living in the same residence. A homogeneous dream group has obvious advantages because you dream and speak from a collective pool of shared experiences. On the other hand, a group of people of diverse ages, interests, and backgrounds has the advantage of illuminating a dream from varied and excitingly different perspectives. Probably you should decide on the basis of which type of dream group would be easier for you to form at the moment.

Third, in your announcements have people call you or your friend. Meet interested people over the phone first, get their phone numbers, and find out what times of the week they could meet.

Fourth, let the first meeting be a loosely run open-house where you introduce yourselves, get to know one another, share your interests in dreams, and explain to each other why you like dreams and what you usually do with them. This is a good technique anytime someone new joins your group. Members should share with the newcomer their dream histories and current interests in dreams.

Decide how often you would like to meet. A weekly meeting is ideal, but for practical reasons, once a week may be too often and

you'll have to get together every two or three weeks. You'll probably find, however, that once a month is not enough. Once a week allows members to get to know each other and keep updated on their dream lives.

If you have a large response to your announcements, say ten or more, you might want to form two separate groups. You'll find that too many people at regular meetings is not conducive to the intimate give-and-take of talking about dreams. Five to eight people is ideal in terms of manageability when all are present and allows the group to still function if one or two people have to miss. With less than ten people you'll quickly get to know, trust, and support each other so that you can share even very private dreams.

Fifth, each meeting will require someone to act as facilitator. Based on the group, you can either rotate this role each meeting or choose one person to handle it regularly. In any event, the leader is not the expert. In dream groups all members are equal and all dreams are equal. No one is an expert. And as each meeting ends only the dreamer who shared the dream can validly decide what his or her dream really means. The

cont. on pg. 19

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THE DREAM NETWORK BULLETIN

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