

## Exotic Dreams: A Cross-Cultural Study

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*The purpose of this study was to identify “exotic” (i.e., puzzling, unusual, extraordinary, anomalous) dreams in a sample of 1,666 dream reports from six countries, and to make gender comparisons as well. Research participants were members of dream seminars that one of us conducted between 1990 and 1998 in Argentina, Brazil, Japan, Russia, Ukraine, and the United States. Only one dream report per participant was utilized, 910 dream reports from women and 756 from men. Scoring criteria were determined in advance for creative, lucid, healing, dreams within dreams, out-of-body, telepathic, mutual (and shared), clairvoyant, precognitive, past-life, initiation, and visitation dreams. When a dream fell into two categories, it received a score of 0.5 for each of the categories, rather than a score of 1.0, awarded when a dream represented a single category. In the sample of 1,666 dreams, there were 135 (8.1%) exotic dreams. Female dreamers reported 77 (8.5% of all female reports) exotic dreams, while male dreamers reported 58 (7.7% of all male reports), the difference was not statistically significant. The country with the highest percentage of exotic dream reports was Russia (12.7% of the total number reported by Russian seminar participants), followed by Brazil (10.9%), Argentina (9.0%), Japan (8.1%), Ukraine (5.9%), and the United States (5.7%). When chi square statistics were applied, it was found that Russian dreamers reported significantly more exotic dreams than dreamers in Ukraine or the United States.*

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**KEY WORDS:** cross-cultural studies; dreams.

### INTRODUCTION

In the English language, one of the definitions of the word “exotic” is “having the charm or fascination of the unfamiliar; strangely beautiful and enticing.” This term can be applied to those dreams that are so rarely reported that they resemble “exotic” specimens of plants, animals, or gemstones (Krippner & de Carvalho, 1998). Despite their unusual nature, dreamers often find exotic dreams filled with meaning and direction.

These unusual or extraordinary dreams include *creative dreams, lucid dreams, healing dreams, dreams within dreams, out-of-body dreams, telepathic dreams, mutual (and shared) dreams, clairvoyant dreams, precognitive dreams, past-life dreams, initiation dreams,* and

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*visitation dreams*. There are several books, most of them popular rather than professional, which discuss exotic dreams (e.g., Guiley, 1998; Van de Castle, 1994), including creative dreams (Delaney, 1991), lucid dreams (Gackenbach & Bosveld, 1989), healing dreams (Barasch, 2000; Garfield, 1991), mutual dreams (Magallón, 1997), and precognitive dreams (Ryback with Sweitzer, 1988). Kelly Bulkeley's (1995) book, *Spiritual Dreaming*, contains separate chapters on creative dreams, lucid dreams, healing dreams, precognitive dreams, initiation dreams, and visitation dreams. While the above books are primarily based on analyses of dream reports from the United States, this paper attempts to undertake a cross-cultural analysis of exotic dreams.

## PURPOSE

The purpose of this study was to investigate the incidence of a selected number of exotic (or extraordinary) dreams from a large sample of dream reports. However, what is exotic in one culture might not be especially strange in another culture, and what is exotic for one gender may be less exotic for the other gender. In addition, a number of studies indicate that gender, age, education, religion, ethnic background and socioeconomic status influence the likelihood of reporting unusual experiences (MacDonald, 1994). It was hoped that this study would expand the cross-cultural literature of dreams and the data regarding gender and dream reports to include those dream reports that can be described as exotic.

## PROCEDURE

The research participants for this study were members of dream seminars that one of us (SK) conducted between 1990 and 1998. These events were held in various parts of Argentina, Brazil, Russia, Japan, Ukraine, and the United States. The age span ranged from people in their 20s to their 70s (as determined from registration information and informal conversations), with a few individuals even younger or older. Middle and upper-middle income groups were over-represented because there were entrance fees for most of the seminars; however, a few scholarships were available for lower income individuals. Because most of the events were held at colleges, universities, and cultural centers, the educational level of the participants was higher than would have been found in the general population. Many ethnic groups were represented in the sample. Dreams of expatriates were excluded from this study.

The dream seminars did not focus on "exotic dreams," but on ways in which dreamwork could be practically applied to problems in daily life. Hence "demand characteristics" were kept at a minimum.

It was ascertained, whenever possible, that research participants had lived for at least three years in the country to which they were assigned for comparative purposes. Only one dream from each of the research participants was utilized. There were 212 dream reports (111 female; 101 male) from Argentina, 239 (136 female, 103 male) from Brazil, 136 (66 female, 70 male) from Japan, 245 (140 female, 105 male) from Russia, 204 (104 female, 100 male) from Ukraine, and 630 (353 female, 277 male) from the United States. The total number of dreams collected for analysis was 1,666 (910 from women and 756 from men).

## LIMITATIONS

These samples had particular characteristics that were both advantageous and disadvantageous for a study of gender and national differences. The participants were self-selected; this fact limits the generalizability of our findings. Even though participants were merely asked for a “recent dream,” it is possible that they selected an especially dramatic or puzzling dream, hoping it would be selected for group discussion. But it is also possible that they selected an ordinary dream that would not be personally revealing. In any event, no claim is made that these dreams are representative of this sample.

The samples were not directly comparable. The Ukraine sample was largely composed of university students while the samples from the United States and Argentina were almost entirely professional workers. The samples from the United States and Brazil were distributed from around the country, while those from Argentina and Japan represented large urban centers.

Hall and Van de Castle (1966) obtained 5 dreams from each of their 200 research participants in an attempt to counter selectivity (Domhoff, 1997). It was not possible to follow this practice in the current investigation, and so the possibility of selectivity is a serious limitation of this study.

## DELIMITATIONS

This study was delimited to self-selected participants from six countries. No attempt was made to generalize these findings to the population of these countries as a whole, or to other parts of the world.

This study was also delimited to only twelve types of exotic dreams, those discussed by Krippner and de Carvalho (1998<sup>1</sup>) in their book by the same name. There are other dream categories that could be described as “fascinating,” “unfamiliar,” and “enticing,” and perhaps this study will encourage future investigation of them. Examples would include sexual dreams, incubated dreams, and “numinous” dreams, i.e., those in which there is an encounter with “that which is beyond the sphere of the usual, the intelligible, and the familiar” (Bulkeley, 1997, p. 2).

It was kept in mind that these were dream reports, not the experienced dreams themselves. Any number of distortions and omissions can occur between the time a dream is experienced and the time the dream is reported. As a result, no attempt was made by the authors to determine whether a purported clairvoyant dream actually matched the event in waking life about which the dreamer claimed to dream. No attempt was made to verify precognitive or telepathic dreams. These attempts have been made under controlled conditions (e.g., Ullman & Krippner with Vaughan, 1989), but were considered beyond the scope of this study.

## SCORING GUIDELINES

For a dream report to be scored as a *creative dream*, an actual problem from waking life had to be solved or a new product had to be brought into actuality. There are various degrees of lucidity in *lucid dreams*, but to be scored as such the dream report had to specifically state that the dreamer was aware that he or she was dreaming before awakening from the dream.

To be scored as a *healing dream*, the dream report had to contain a statement that the dream content assisted in ameliorating or preventing physical, emotional, or spiritual distress at a point in time following the dream experience. To be scored as a *dream within a dream*, the dream report mentioned entering a different state of consciousness within the dream itself, or appearing to wake up from the dream only to discover that the dream was still going on. These dreams are often referred to as “false awakenings.”

To be scored as an *out-of-body dream*, the dreamer needed to report the sensation of leaving his or her body while the dream was going on. For scoring as a *telepathic dream*, the dreamer claimed that a dream matched the mental content of a distant person in external reality; in the latter instance, there was a match that purportedly was confirmed sometime after the dreamer awoke. For a dream report to be scored as a *mutual* or *shared dream*, the dreamer and someone else claimed that they had experienced similar dreams on the same night. Technically, a shared dream is more specific than a mutual dream in that the two dreamers claim to have met in the same time and space during the dream. These dreams have apparent telepathic elements but were scored as mutual dreams, not telepathic dreams, for the purpose of this study.

For a dream report to be scored as a *clairvoyant dream*, it needed to match a distant event, and that a purported confirmation of this match was made during wakefulness. A *precognitive dream* report was one that provided specific information about a future event that supposedly matched information later gleaned about that event. To be scored as a *past-life dream*, the dreamer had to report taking on a different identity than his or her ordinary identity, one subjectively associated with a purported former lifetime or “incarnation.”

To be scored as an *initiation dream*, the dream report had to describe the introduction of the dreamer to a non-ordinary reality, to membership in an esoteric social group, or to a previously unexplored vocational path; in each case, this initiation needed to be agreeable and meaningful. It is not unusual for people to dream about dead friends and relatives, but to be scored as a *visitation dream*, the deceased person or an entity from another reality had to provide counsel or direction that the dreamer found of comfort or value. Purported visits from outer space aliens were placed in this category if the purpose of their visit was to bring instructive information to the dreamer.

When a dream contained elements of two categories, it was scored for both categories; for tabulation purposes, half a point was given for each category. Two raters (Yuko Suzuki and one of the authors, LF) scored each dream; inter-rater reliability was .95. In cases of disagreement, the other author (SK) made the final decision.

## RESULTS

The results of this study appear in Table I. There were 4.5 (0.3% of the total dream reports) creative dreams, 28.5 (1.7%) lucid, 3 (0.2%) healing, 9.5 (0.6%) dreams within dreams, 24 (1.4%) out-of-body, 2 (0.1%) telepathic, 2 (0.1%) mutual, 5 (0.3%) clairvoyant, 17 (1.0%) precognitive, 5.5 (0.3%) past-life, 15 (0.9%) initiation, and 19 (1.1%) visitation dreams. Female dreamers reported 77 (8.5% of all female dream reports) exotic dreams, while male dreamers reported 58 (7.7% of all male reports) exotic dreams. Chi square statistics were applied to gender differences, which were not found to be statistically significant ( $\chi^2 = .346, p = .5565, df = 1$ ).

**Table I.** The Incidence of Exotic Dream Reports, Listed by Dreamer's Country and Gender (Presented as Percentages of the Total Dream Reports for Respective Country and Gender)

	Argentina		Brazil		Japan		Russia		Ukraine		USA	
	F	M	F	M	F	M	F	M	F	M	F	M
Creative	0	1.0	0	1.0	0.8	0	0	0	0	1.0	0.3	0
Lucid	2.7	1.0	2	1.5	0	0	2.1	3.3	0	1.0	1.3	2.9
Healing	0	0	0	0	0	0	0.7	0	0	0	0.6	0
Within dream	0.9	0	0.7	1.0	1.5	0	0.7	1.4	0	2.0	0	0.4
Out-of-body	2.7	2.0	1.1	3.4	1.5	1.4	2.9	1.0	1.0	1.0	1.1	0.4
Telepathic	0	0	1.5	0	0	0	0	0	0	0	0	0
Mutual	0	0	0	0	3.0	0	0	0	0	0	0	0
Clairvoyant	0.9	0	0	0	0	0	0	2.9	0	0	0.3	0
Precognitive	0	3.0	0	0	1.5	2.8	0.7	2.9	1.0	1.0	0.8	0.7
Past-Life	0	0	1.1	0	1.5	0	0.7	0.9	0	0	0.3	0
Initiation	0.9	0	2.9	2.9	0	0	0	2.9	1.0	0	0.6	0.4
Visitation	1.8	1.0	1.5	1.0	2.3	0	2.9	0	1.9	1.0	1.3	0

The country with the highest percentage of exotic dreams was Russia (12.7%), followed by Brazil (10.9%), Argentina (8.6%), Japan (8.1%), Ukraine (5.9%), and the United States (5.7%). It would be tempting to offer explanations for these differences, but the lack of standardization among sample populations forestalls this option. Even so, there were a few statistically significant differences; Russian dreamers reported more exotic dreams than dreams from Ukraine ( $X^2 = 5.893$ ,  $p = 0.152$ ,  $df = 1$ ) and the United States ( $X^2 = 12.011$ ,  $p = .0005$ ,  $df = 1$ ).

## EXAMPLES

An Argentine man reported: **In my dream, I was with a former teacher of mine who had come to my office to give me some help with a project I am doing for our business (in waking life). I was surprised to see him in a building he had never entered before, but I welcome his interest and assistance. Much to my surprise, he knew exactly what advice I needed; between the two of us, we finished the project successfully. (When I awakened, I put his advice to good use in a project on which I was working.)** This report was scored as a creative dream.

An Argentine woman submitted a dream report that was scored as an out-of-body dream: **I felt as if I were dying but it was not as traumatic as I had imagined. I felt peaceful and relaxed, almost incorporeal. It was a profound sensation. There was an appearance of vivid white light. I felt as though I was leaving my body and that I was dying. I looked down on my body; it had turned into a golden brown. I was wearing clothes but my skin was golden brown.**

A Russian woman reported a lucid dream: **In my dream, I am on the balcony of my home, and I am aware that I am dreaming. Everything around me is brightly colored. I jump from the balcony intending to fly. Sometime after the jump, I am desperately waving my hands. But the earth tugs me, and I fall.**

Another Russian woman rendered a report that was scored as a healing dream: **In my dream, I'm walking along the road and see a man coming toward me. When he comes closer, I recognize him. He is my husband. We look at each other carefully. Suddenly, a small black snake appears and bites me on the right side of my neck. I squeeze it with**

**three fingers and it opens its mouth. I squeeze the poison out of it, and try to find a place to put the snake. I find a glass box and open it with great difficulty. I put the snake in. (When I wake up, I am still squeezing my hands. But that action decreases my recurring headaches. I still use that squeeze when I have headaches, but they have almost disappeared.)**

**A Brazilian woman reported a dream-within-a-dream: I dream that I see an Indian man who is running. He has a knife in his hand, and is being chased by a leopard. I watch him fight with the leopard and I am frightened. But then I stop being a witness and become the Indian in the exact moment that the leopard jumps on him. I think I wake up, and recall the dream, but actually I am still in the dream. But this time I am the leopard and I attack the Indian!**

A Brazilian man named Miyako, who was a member of Brazil's *sansei* (Japanese-Brazilian) community, reported another dream within a dream. In the first dream, he was dressed in a traditional Japanese robe. Suddenly, he pulled out a ceremonial sword and proceeded with a *seppuku* or *harakiri* ceremony, disemboweling himself and falling dead on a mat. He appeared to wake up from this dream, relieved that it was over, but found out that he was a ghost. His relatives were talking about his ritual suicide and were very proud of what he did to maintain the honor of the family. Finally, Miyako actually awakened. He was sweating profusely and was very upset.

In 1994, a Brazilian woman had the following dream: **I dreamed I was with a woman (who I had met a few days earlier in waking life). She works with pulses and wanted to enlist me for a session. During the session, she said "Your friend Yussara has cancer, and you must ask her about this." At the end of my session, she showed me a short film. It was about the number 5. (The other day I telephoned Yussara and told her my dream. She told me that she had just been to a physician who told her she still has cancer. She was first diagnosed in 1989 but I did not know this.)** This was scored as a telepathic dream, because in her dream she learned of her friend's illness, and the number five in her dream appears to refer to the date of her friend's first diagnosis, i.e., five years before her perception of the friend's illness in her dream.

Two Japanese women reported dreams from the same night; these were scored as mutual dreams. The first woman dreamed: **I am in the lobby of a big hotel. There is a large pillar made of marble. My friend Aiko is there and I stab her with a knife. I don't know why I stab her. Nobody seems to notice what I have done.** The second woman reported: **I am in a hotel lobby. There is a big pillar there and I am standing by it. My younger sister comes in. She walks right up to me and stabs me with a knife. My younger sister's name is Tomoko. I died from the stabbing.**

Another Japanese woman dreamed: **In this dream I was a young beggar somewhere in Europe. Two other beggars and I came back from begging on the street. We had no food or money. My clothes were dirty and I had long, curly, brown hair. I had not bathed in a long time. I opened a heavy wooden door at a gate of a thick stone fortress. In the fortress there was an area for miserable beggars to sleep. An ugly old woman found me and other beggars trying to keep warm by a fire. She hit one of us and dashed a container of liquid on the head of the other one. Nobody tried to stop her, or to help us. I think it was the tenth or the eleventh century. I was not Japanese. It might have been a former lifetime.** This report was scored as a past-life dream.

A Russian man dreamed: **I am in an empty room. I try to pass through the wall. It is solid and I can not go through it. There is a slogan on the wall, "If you are brave go**

through it.” Mr. Gorin, a business associate of mine, appears. Then I wake up. (*Later, I ask Mr. Gorin if I can visit his house. When I enter, I see the same wall—but there is no slogan on it.*) This dream report was scored as a clairvoyant dream.

A dream report of a Russian man was scored as precognitive: **I was in a city far from home. I was walking down the street with tall buildings on each side. I saw a beautiful woman approaching me from a distance. As she came closer to me, I could see her face. She smiled at me and I fell in love with her. I wanted to marry her and have a child with her.** (*A short time later, I saw the same woman in my graduate class in St. Petersburg; we are married now.*)

Another Russian man’s report was scored as an initiation dream: **I dreamed about some deities who told me that I needed to transform myself to become a healer. It seemed as if I had died, and then I was reborn again. The deities told me that I needed to advance one more level, to learn about external kindness but also to be kind to myself. Once I learned this lesson, I would be able to start healing people. I went through three cycles of death and rebirth, and when I awakened, I felt that my initiation was complete.** (*Later, I began to study healing with a local practitioner.*)

A Ukrainian woman reported: **In this dream, I am afraid of dying because my neighbors start to die, one by one. I think of what a short period of time it took for so many of them to die, both men and women. I would like to live a more spiritual life, but the conditions around me do not permit it, as I must work very hard each day. Then one of my dead neighbors comes to see me and tells me that I can lead a spiritual life through my work.** This dream report was scored as a visitation dream.

An American woman dreamed: **I felt abdominal pain, and was concerned about my health. I looked into a mirror, and saw my grandmother, who is deceased. I knew I was looking at her, and not looking into the mirror and seeing myself as my dead grandmother. Her eyes were very blue. Mine are hazel. I was asking her if I was going to be all right, and she told me that I had an ulcer, but that I’d be all right.** This report was also scored as a visitation dream, because the dreamer perceived her deceased grandmother giving her a message of comfort.

Sometimes dreams represent two categories. A Russian man dreamed: **In my dream, I am sitting in an armchair and watching television. It’s late night or early morning. I notice that the door to the next room is open, and the room is dark. A feeling of anxiety comes upon me. Something is wrong. Suddenly, a midget, about 40 centimeters tall, comes out of the darkness. He is blue and luminous. I’m frightened, and feel like a child who can’t escape. I don’t know what to do and then realize that I’m dreaming. I want to wake up and start screaming. I know that my parents are sleeping in the next room and that if they hear me they will come and wake me up. Then I wake up in my bed, my face to the wall. Suddenly someone comes up from behind and takes off my blanket. I understand that I’m not yet awake, and that a terrifying shadow-like entity is behind me. This shadow starts suffocating me with the blanket. I’m in pain and cannot breathe, but I try to scream. I can only utter unintelligible sounds, like the crying of a newborn. It lasted for several minutes until my mother came to my room and woke me up. Now I really was awake, and couldn’t get back to sleep for a long time because I was in fear.** This was scored both as a lucid dream and as a dream-within-a-dream.

A Japanese woman reported the following dream: **My father, who died in World War II, appears to me. He gives me advice about my artwork. He gives me specific**

**advice on what to paint and how to do it. He tells me the topics, what brushes to use, and what colors to use. (When I wake up, I follow his advice, and I sell the pictures!)** This report qualifies as a creative dream, a category accurately described as “rare” by the psychiatrist Jules Eisenbud (1973, p. 254). However, it was also scored as a visitation dream because her father, dead at the time of the dream, gave valuable counsel to the dreamer.

## DISCUSSION

The female dreamer from Brazil we cited dreamed about a woman who told the dreamer that her lady friend was suffering from cancer, and which turned out to be the case in waking life. This report was scored as telepathic instead of clairvoyant because of the communication described in the dream. Even under laboratory conditions, it is often difficult to separate purported telepathic effects from purported clairvoyant effects.

There were several dream reports in which the dreamer purportedly experienced telepathic communication while dreaming, as in the following example of a Brazilian woman’s dream: **I am in a place that seems to be a pyramid. From the top of the pyramid shines a light, apparently from the sun. I am dressed in clothes with rustic colors. Another person is talking with me telepathically. We are to make a procession with a few other people, with them in front and the rest of us in back.** Such reports were not scored as telepathic because they did not involve perception of information from waking life.

Similarly, an out-of-body dream reported by a Japanese woman, who also had a healing experience while dreaming, was not scored as a healing dream, because it did not extend to her waking life: **I was dreaming that I had fallen ill. I was in my bed feeling very sickly. But my consciousness lifted right out of my body. I left the body, left the room I was in, and floated all over the city, seeing the buildings and the streets. When I returned to my body, I felt better. In fact, I was no longer sick and had healed myself.**

It is possible that telepathic, clairvoyant, and precognitive dreams represent coincidental matches, unless they are gathered under tightly controlled conditions or include extremely precise descriptive material. However, a precognitive dream may also represent a premonition in that it gives one a chance to actually change the future, as if the dreamed events do not have to happen or can be modified in some way. In other words, some precognitive dreams appear to represent mutable premonitions (warnings) rather than immutable “destiny” over which one does not seem to have much control.

Some evidence does point to a possibility of the dreamer’s intervention to prevent the event he or she was “forewarned” about. For example, in her study of spontaneous (self-reported) ostensibly precognitive dream and waking experiences, Louisa E. Rhine (1955) selected 191 apparently precognitive experiences in which people attempted to prevent a foreseen event from taking place. In 131 cases (69%) people were successful in taking steps to avoid the undesirable consequences of whatever appeared to have been “foretold” in their experiences.

In our database of dream reports, we have found that even if the dreamer is convinced that they are premonitory in nature, dreams about death do not always have a tragic ending. A Ukrainian man dreamed: **I saw a funeral procession. Many people had come for this funeral. Close relatives went in a file by the coffin of the dead person. I got in line. When I went by the coffin, I was really scared because it was my mother who was**



**lying in the coffin!** (*In two days my mother fell seriously ill, but she recovered.*) A dream report of an American man also illustrates this point: **One of my friends in the dream was a woman by the name of Betty. I was with another friend and I heard that Betty was dead. There were other friends. . . . I was told that Betty had died some time ago.** (*About two weeks after this dream, Betty told me that she had been to the dentist who took out an abscess on her tooth. He told her that if he had not removed it, the abscess could have broken and she might have died.*)

Not all exotic dreams are pleasant. One Argentine woman who reported an out-of-body dream said that she “did not like the sensations,” that she could not control the velocity of her travel, and that she “was frightened” when she awakened. Many precognitive dreams leave dreamers with a sense of dread. But in other cases, dreamers are grateful that they were prepared for a tragic event, or relieved when the event does not occur.

Our cross-cultural database of dream reports indicates that visitation and past-life dreams can be of therapeutic value for the dreamer. An American woman dreamed: **I am visited by a friend of mine from waking life. He has been murdered in waking life and we discuss the conditions under which he was killed. He can fly and I want to fly too. My friend takes me to a street where I can rent wings for 25 cents. I am able to fly with these wings, but then I realize it is my confidence that is keeping me in the air. My friend has taught me a great lesson.** This visitation dream appears to have contributed to the dreamer’s self confidence in her waking life.

The following example illustrates therapeutic value of a past-life dream. A Brazilian woman dreamed: **I’m in a bedroom and I look at a man who is kneeling by a bed that is between the two of us. He doesn’t look at me. Then I say to myself that he doesn’t care about me as a person, he only wants sex from me. So I am about to go away when he asks me if I am going to see a doctor. Before I can answer him, he says that it is no use to see a doctor because there is no treatment for what is wrong with me. He asks me if I want to know why I am so ashamed. I say “yes” and he says, “dive in me to see your life before this one.” So I kneel by the bed in front of him, go out of my body, and dive into his chest. At this moment, I am upside down and in a dark area. I feel a stroke on my back at the heart level and realize that I am in another life. In this past life, I wanted to hurt a man. To provoke him, I got into an accident and paralyzed myself. So I was in a wheelchair. I couldn’t move and had no control of the lower part of my body. And that is why I am still ashamed of that part of my body and that area of my life.** The dreamer’s self-esteem and body concept reportedly improved following this dream, even though there was no assurance that the past-life report was veridical.

This study has shown that Russian participants reported twice as high an incidence of exotic dreams as dreamers from the United States, while the difference between percentages of exotic dreams reported by Brazilian and Argentine participants was relatively small. On the other hand, the percentage of exotic dreams in the Ukraine was much closer to that in the United States rather than in Russia, despite the geographic proximity of Ukraine and Russia. The question arises as to what characteristics of a particular culture may be associated with the incidence of exotic dreams. It is of interest that Joseph Glicksohn (1990) found a correlation between participants’ belief systems and the incidence of occurrence of various types of unusual subjective experiences, such as lucid dreaming and out-of-body experience. In this connection, cultural belief systems appear to be the most likely parameters to be explored in future studies about the consequences of exotic dreams.

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## ENDNOTE

1. The Krippner and Carvalho book also contained a chapter on “pregnancy dreams,” those reported during the dreamer’s pregnancy. There was one such dream in this collection, reported by a Brazilian woman. In it, she correctly predicted that her baby would be a girl.

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