

**A QUALITATIVE INVESTIGATION
OF
SCHIZOPHRENIC DREAMS**

by

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ABSTRACT

This project attempts to articulate an understanding of the worlds of selected subjects suffering from schizophrenia, through their dreams. It proceeds from the implicit question of whether or not schizophrenic dreams reflect the schizophrenic worlds as literature defines, and tries to address some of the dream features which reflect the schizophrenic world.

Five psychiatric inpatients suffering from schizophrenia were selected. The data gathered included the subjects' dreams and subsequent interviews for the purpose of clarification of the dreams. A phenomenological-hermeneutic methodology was deemed to be appropriate as it gave access to the richness of the dream experiences as well as the following dialogue between the data and literature.

The results indicate that the subjects' dream worlds bear evidence to a fragmented state of ego which is to be expected to be found in schizophrenia. On the other hand some of these subjects' dreams also point to evolving health that is present in their world, at least on an intrapsychic level.

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CHAPTER 1 : LITERATURE REVIEW

Schizophrenia is perhaps one of the most widely researched psychiatric disorders. By virtue of the fact that it was often considered to be the primary psychotic condition, clinical psychiatry, as well as the various psychological theoretical models, have given much attention to schizophrenia. So much so that many of the psychoanalytic contributions that were made on the theme of psychoses have dealt primarily with schizophrenia (Frosch, 1983). This, combined with the high prevalence rate - approximately 1% of the population - and the complexity of its nature, has led to much being written and researched about schizophrenia's various facets such as: causal factors; symptomatology and the dynamics of schizophrenic functioning (Kaplan and Sadock, 1988; Coleman, 1976).

Described by Freud as the "Royal road to unconscious", dreams are another area which have captured clinicians' interest over the years. The reasons for this interest are based on notions such as: dreams hold the key to unconscious material and dreams are of use in understanding people in areas such as psychotherapy; and they are also often useful in presaging certain psychiatric conditions, such as schizophrenia (Hall, 1977; Boss, 1957). Furthermore, dreams are thought to indicate progression and regression in schizophrenic patients (Hall, 1977).

1.1 Schizophrenia : A Definition

Although much had been written about the schizophrenic condition, or perhaps because of this, the mere task of arriving at a definition of schizophrenia that is comprehensive as well as widely accepted, continues to be perplexing. Etiological and symptomatic descriptions of schizophrenia vary a great deal, often according to the different theoretical views concerned. These range from biological to the social and the psychological (Douglas, 1986). Having to contend with such diverse theoretical views, the diagnosis of schizophrenia is usually made by identifying a cluster of signs and symptoms. Authors such as Weiner (1980) agree that this is quite a reliable method but point out that there is still disagreement as to what signs and symptoms this classification should contain. At present, The Diagnostic and Statistical Manual of Mental Disorders (DSM IV) is widely accepted as the world-wide diagnostic manual. While it acknowledges that no diagnostic features are invariably seen only in schizophrenia, it nevertheless lists a cluster of symptoms that are characteristic of schizophrenia (American Psychiatric Association, 1994). This cluster includes disturbance in the form and content of thought, disturbances in perception, affect, sense of self and volition, interpersonal functioning, relationship to the external world as well as disturbances in psychomotor behaviour (ibid).

The abovementioned symptoms, especially the ones such as the disturbance in the sense of self, disturbance in the content of thought - often leading to delusions such as thought insertion and thought broadcasting etc. - are often seen to be the

manifestations of poor ego function resulting in the phenomenon known as loss of ego boundaries (Lehmann, 1980). The crucial role played by the functioning of ego or lack thereof forms the heart of most psychoanalytic theories regarding schizophrenia (Bellak, 1958).

1.2 The Psychoanalytic Concept of Ego and Ego Functions

The psychoanalytic theory conceptualises ego as a part of a tripartite psychic structure - the id, ego and the super ego. As Frosch (1983) says the ego is thought to be a unified, tightly knit psychic structure with defined boundaries and functions. As Freud originally conceptualised it, it was the “rational subsystem” which mediates between the demands of the primitive infantile id, moralistic super ego and reality (Coleman, 1988). According to Frosch (1983), with the development of psychoanalytic ego psychology, it has been further conceptualised as a “body of functions”. These ego functions include the relation to reality (reality testing, adaptation to reality, ability to maintain good self boundaries), regulation of thought process (both primary and secondary), various defensive functions, autonomous functions (perception, language, intelligence, intention, etc.) and synthetic function (to unite, organise, bind and create). The qualitative pattern and the degree of efficiency of the ego functions is the totality that is often referred to as ego strength (Bellak, 1958).

Many psychoanalytic theories have concentrated on ego disturbance in schizophrenia. The schizophrenic ego is perceived to be weak and ineffective and

to be failing in its functions (Meissner, 1980; Kaplan and Sadock, 1988). This disturbance in ego functioning is often thought to result in the various symptomatology noted in schizophrenia.

The symptoms of schizophrenia are manifested in various forms of poor ego functioning The characteristics of severe ego disturbance are identical with the formal signs and symptoms of schizophrenia as described by Kraepelin and Bleuer. The extreme disturbances of thought, motility perception as found in catatonia, paranoia, hebephrenia and schizophrenia simplex can be dynamically conceptualised as disturbance of the ego.

(Bellak, 1958. Pp. 5-6)

Theorists such as Bellak believe that the presence of primary process thinking often noted in schizophrenia is a factor that is most constantly indicative of extreme ego weakness.

Another important ego function, or rather the lack thereof, which is perceived to play a significant role in schizophrenia is ego-boundary disturbance. This is the ability of the ego to differentiate: between the external world and the internal world; between the self and the other; and the real and the unreal (Gelfand, 1980). This aspect of the ego is known as the “ego boundary”. In 1952 Federn, an early psychoanalyst who focused on psychosis, tried to map the vicissitudes of ego in term of the I-feeling. He was struck by the loss of I-feeling (similar to a depersonalisation experience) that often precedes psychosis (Eigen, 1986). From

here he arrived at the postulation that ego is a dynamic entity, with the ego boundary being its perceptual sense organ in relation to both external and internal reality. He further proposed that the ego boundary played a crucial role in discriminating the real from the unreal. According to him variations in the cathexis of ego boundary produced a host of symptoms. When an object impinges upon a “well cathected” ego boundary (the term cathexis was used to indicate ego interest/ego energy), that object is sensed as real. Federn saw the weakening of the inner ego boundary as responsible for delusions and hallucinations. He perceived the loss of ego boundary as being primarily responsible for the schizophrenic state.

The world of a schizophrenic is believed to be one of chaos as it is characterised by poor ego functions that result in: blurring of self and other, real and unreal; a distortion of reality manifested as hallucinations and delusions; an inability to control various drives; the emergence of primary thought process; a disturbed synthetic function that results in an inability to tolerate change or trauma. In other words, the schizophrenic patient is often overwhelmed and lives in a state of chronic terror (Eigen, 1986).

1.3 Dreams as a Mode of Understanding One's World

Dreams have been a source of much interest and speculation over the centuries with many cultures applying their own meanings and significance to them in their attempt to understand and utilise them, as dreams were often thought to contain

messages about the present as well as the future. The ancient Greeks considered them to be messages from the gods. Dreams were divided into two types: those from the Gate of Horn that were true and those from the Gate of Ivory, which were false. Ancient Greeks also thought that dreams offered cures for illnesses, while the ancient Egyptians thought that dreams predicted future events and indicated the need for exorcistic rituals (Webb, 1979).

It was Freud (1900) with his "Interpretation of Dreams" who was the first to devise a formal theory of dreams in an attempt to ascertain their place in the understanding of an individual. Many theories that later rose were influenced by his thought. Freud attributed three main characteristics to dreams. The first was the meaningfulness of dreams. Here Freud believed that although the elements that constitute a dream can be drawn from the recent experiences of the dreamer (the events of the day preceding the dream were involved in the dream formation - called the day-residue), the dream itself carries a message beyond its superficial, manifest facade. He believed that the latent dream content is different from and hidden by the manifest content. The second feature was related to the specific role of the dream as a carrier of some hidden repressed wish. The third characteristic was related to the role of the dream as the guardian of sleep. Essentially Freud saw the dream as a compromise between the repressed wish and the desire to remain asleep, free from the anxiety raised by the repressed unacceptable wish. Freud's dream work allowed the notion that the disguised version of the wish is granted partial discharge through dreaming without becoming so apparent as to arouse anxiety and disturb sleep.

Thus Freud saw the potential of dream interpretation for understanding someone more fully, as dreams not only shed light into the previous days' events (day residue) but also allow access to the unconscious (repressed) world of an individual.

Other authors have since demonstrated that dreams aid the understanding of someone's world in a manner that is equal or better than observing or questioning an individual. Many authors since Freud have embraced the manifest dream itself and not just the latent content of the dream as something laden with both conscious and unconscious material (Hall, 1977). Kruger (1982), for instance, in explaining the Daseinsanalytic approach, which critiques the psychoanalytic approach, suggests that the dream is "*a way in which we exist in the world*" (p.163). He further says that, therefore, one needs not look behind the dream as it is reported, nor use associations, as the presented dream structures are inherently meaningful in themselves as an expression of a way of being-in-the-world. With time, the significance of dreams for understanding an individual's world seems to have increased in the literature. Ullman (1973, cited in Faraday, 1975) presented detailed examples of social factors in dreaming and examples of how the dream reflects and aids adaptation to the interpersonal world. Gestalt theory suggests that all dream images are symbols or parts of the dreamers own personality. In advocating for the use of dreams in problem solving, Faraday (1975) points out that dreams not only reflect actual happenings but also a host of thoughts and feelings that pass one by during the day because one is too busy or unwilling to catch them. She suggests that dreamers who respect and listen to their dreams are in a far better

position to evaluate and solve their problems than those who do not.

1.4 Dreams and Schizophrenia

The theoretical and research interest in dreams of schizophrenics has been vast, the primary reason being that the dream state and the schizophrenic state are often thought to be alike. In the early years Freud (1900) became interested in this similarity and he raised the following questions: Is there any aetiological and clinical connection? What are the dreams of a psychotic like - are psychotic dreams identifiable? What are the analogies between the structure of dreams and psychosis?

Over the years many, including Freud himself, have tried to answer these questions, especially in regard to the relationship between dreams and psychosis. Jung, for instance, suggested that psychosis can be described as “dream life breaking through into waking consciousness” (in Hall, 1977). Freud (1940) expressed his views in a more explicit manner:

A dream then is a psychosis, with all the absurdities, delusions and illusions of a psychosis. A psychosis of short duration, no doubt harmless, even entrusted with a useful function, introduced with the subject's consent and terminated by an act of his will. None the less it is a psychosis.

(p.172)

The similarity between dreams and psychosis has over the years also been noted

by other authors such as Kant, Federn and Schopenhauer (Fischman, 1983; Frosch, 1983). Federn in particular postulated that in both the dream state and schizophrenia, there is a lowering of ego-cathexis, leading to a disturbance in ego boundaries. He observed that in both instances, the end result was a loss or blurring of distinction between self and the non-self (Fischman, 1983). Further, the disturbance in the I-feeling may lead to a state of “a divorce of self from body”. In both the dream state and the schizophrenic state, the loss of ego boundary also leads to an estrangement of the participating self from the observing self (ibid).

It was Katan who, in 1960, brought a somewhat different perspective to the relationship between the dream state and schizophrenia. While he also observes many similarities between dreams and psychosis, he points out that the underlying cause of these two states are different from one another. He seems to imply that while psychosis is caused by the breakdown of ego functions, the dream is the result of the ego trying to act as guardian of sleep, by withdrawing cathexis to a minimal level in order to keep intrusive reality at bay. In a waking state the ego is engaged in cathexis and the person remains awake. Katan then goes on to describe the dream as an intermediate level between psychosis and normality. That is, the psychotic person functions better in his dream life in comparison to his waking life and the normal person functions in a more regressed way in dream life. Katan claims that “In the dream, the psychotic is in the same state of mind as any other person” (p.349).

Such contradicting arguments have resulted in a vast empirical interest in psychotic

dreams. Many studies have indicated that schizophrenic dreams can often indicate changes in the patient's condition (Hall, 1977).

Surprisingly, although various ego functions - particularly the role of ego boundaries - in schizophrenia and the dreams of schizophrenic patients have been widely researched, there is relatively little literature to be found which investigates or addresses these two phenomena in conjunction with one another. The limited research that had been conducted reveals conflicting findings.

Fischman (1983) found that schizophrenia and dreams are alike in that, in both these states, ego boundaries are compromised. One study conducted by Zucker (in Hall, 1977) was unable to establish anything as explicit but revealed that hospitalized paranoid schizophrenics' dreams indicated less firm ego boundaries than paranoid schizophrenics functioning outside the hospital. Other studies done in the area include those of Kramer et al, 1970, 1972; Carrington, 1969 (all cited in Hall, 1977). These studies found consistently more of the following indicators that are indicative of ego boundary disturbance in the contents of schizophrenic dreams: figures of undetermined sex; environment and scenery that is treated as vague; and/or more bizarreness and mutilations than in dreams of non-schizophrenics.

Other studies conducted on schizophrenic dreams have often yielded further contradictory results. Noble in the 1950's, as well as Onheimer and associates in the 1960's, (both cited in Hall, 1977) found no difference between dreams of

schizophrenics and those of normal persons. A study conducted by Schnetlzer (1976) and another by Leppo (both cited in Hall, 1977) showed otherwise. Okuma and associates (in Lehmann, 1980) found the dreams of schizophrenics to be less bizarre than those of normal persons. However, studies by Richard and Moor as well as those of Carrington (all cited in Hall, 1977) showed that schizophrenics have more bizarre dreams than normal persons. Bellak (1958) on the other hand, while examining two different research studies, found that there is nothing characteristic about the dreams of schizophrenic patients. He attributed this to the fact that “the dreams are related to the dreamer and not to the nature of the illness” (p.113).

This research proceeds from the implicit question of whether or not schizophrenic dreams reflect the schizophrenic world as already defined. It also attempts to address the following question: What are some of the features in schizophrenic dreams that reflect their world?

CHAPTER 2 : METHODOLOGY

2.1 Theoretical Considerations : The Qualitative Methodology

This study concerns itself with the lived-experience of dreams for the purpose of understanding the worlds of the selected patients. The methodology should thus be one that explores the phenomenon in a justifiable manner. For this purpose, it needs to be a qualitative methodology. While many quantitative methods have yielded efficient results for the purpose of generality, they are often seen as incomplete, even when they have supportive hypotheses, as these do not do justice to either the lived meaning, complexity or contextual nature of the phenomenon under investigation (Fischer & Wertz, 1979). This is especially the case when human experiences are the subject under study. The natural science methodologies, according to Giorgi (1985) “were invented primarily to deal with phenomena of nature and not experienced phenomena” (p.86), the primary reason perhaps being that, as Stones (1988) points out, the natural scientific tendency of regarding worldly objects as independent of human experience.

Qualitative research methods on the other hand, are seen as able to gain access to the experiences and attitudes of human subjects. Qualitative studies are deemed to provide a richer and holistic understanding of human phenomena (Fischer & Wertz, 1979).

When Denzin and Lincoln (1994) trace the long history of qualitative research in the human sciences, they refer to the contribution of the following: hermeneutics, phenomenology, structuralism, culturalism and feminism. They claim that a multi-method approach is deemed to offer the researcher flexible movement between approaches, when appropriate.

As the research question sought to investigate schizophrenic dreams with a view to understanding aspects of the schizophrenic world, it required both a description of such dreams and to give an account of them in terms of the research question and existing theories. Phenomenology and hermeneutics seemed to be approaches which could guide this research. A formal phenomenological method (e.g. a la Giorgi) is not applied as it is not the meaning of the dreams per se that is being investigated but rather only features suggested by the data.

2.1.1 The Phenomenological Method

The core of the phenomenological method is the understanding that both the researcher and researched, in their openness to the emerging human phenomena, impact upon, and may transform, the attitudes of each other. This intersubjective understanding of the human experience within the given research context speaks of the interactive relationship between human beings and that man and his world are in constant dialogue.

The phenomenological researcher opens him/herself to a transcendental attitude to

the subject's experience by constantly attempting to surpass the categorisation and presuppositions about that experience that are already in existence. That is, in attempting to remain faithful to the unfolding phenomena, pre-established theoretical and methodological frameworks become secondary to the phenomena being investigated. The researcher attempts to suspend his/her own personal preconceptions regarding the phenomena as "the investigator remains true to the facts as they are happening" (Van den Berg, cited in Stones, 1988, p.141).

2.1.2. The Hermeneutic Method

The hermeneutic method, according to Packer and Addison (1989), "simply stands for the business of interpretation". Derived from the name of the Greek mythological god, Hermes, whose function was to carry messages from the gods and to interpret these messages so as to make them understandable to humans, the central task of hermeneutic analysis is the "process of bringing a thing or situation from unintelligibility to understanding" (Packer & Addison, 1989).

Kruger (1989), a prominent phenomenologist, embraces and acknowledges the hermeneutic tradition which moves towards a richer understanding of phenomena within the openness of the phenomenological attitude. While phenomenology remains true to the description of the phenomenon itself, hermeneutics, the art of interpretation, attempts to move towards a deeper understanding and insight into human experience which by its very nature is complex in terms of meaning.

The main difference between the two approaches is that hermeneutics acknowledges the 'circularity of understanding' within the context of any enquiry, as well as the necessity of an appropriate perspective from which to conduct the enquiry. In other words, the researcher is always within the context of the researched phenomena and approaches it with a "fore-structure" of understanding. The fore-structure is often formed by expectations and preconceptions as well as the culture and life style of the researcher and this understanding is projected onto the researched by the investigator. The phenomenological approach on the other hand presupposes that the researcher's assumptions can largely be put aside.

The hermeneutic approach emphasises that the researcher proceeds from within the context of the research and must be aware of the projective nature of his/her understanding (Packer & Addison, 1989). The process of investigation becomes a dialogue between the fore structure and the phenomena, the circularity of understanding expanding both.

The circularity of the hermeneutic investigation is formed as the "forward arc" acknowledges the confirming evidence and the "return arc" acknowledges the disconfirming evidence. A good interpretation strives to account for anomalies as well as supportive findings. Since the fore structure is flexible, the interpretive process can cause it to shift and a change of understanding may occur (Packer & Addison, 1989). Thus as the investigative process takes place the focus of the research itself may shift.

This research is informed by the phenomenological tradition of an open attitude to the unfolding phenomena and letting the data speak for itself but embraces the hermeneutic approach as an ongoing means by which to adjust assumptions in attempting to understand the experience of the chosen phenomenon (subjects dream experiences).

2.2 Subjects

The subjects were all psychiatric inpatients, diagnosed as chronic schizophrenics who had a history of more than two episodes of acute schizophrenic break-down and an onset of the illness occurring within at least three years prior to this study. Eleven subjects fitting this description were initially identified and selected as possible candidates. The criteria outlined by Stones (1988) was used as a basis for subject selection. The subjects were required to have:

- a) experience of the phenomenon to be researched;
- b) verbal articulation and fluency;
- c) the same home language as the researcher;
- d) a willingness to be open to the researcher.

It soon became evident that the population from which subjects for this study were to be drawn presented unique difficulties in terms of fulfilling the above criteria.

For instance, only five out of eleven potential subjects actually dreamed (or could report dreams) over a period of five months. These five subjects were thus selected in terms of a). While all five subjects were not acutely psychotic at the time of

interview, some of them still exhibited speech that could not be called “articulated”. All subjects, however, were fluent in English and were able to relate their dreams in a comprehensible manner (see appendix 1). They also indicated willingness to participate in the research and consented to a tape recording of the interview.

Out of the five subjects, three were men and two women. Their ages ranged between 30 and 60 years. Apart from one woman (single) and a man (divorced) all others were married and had families. While the researcher initially looked to find a series of dreams by each subject, it soon became evident that the subjects rarely dreamed or failed to recall their dreams. All the dreams reported were recorded within twenty-four hours of the subject’s dreaming. A detailed history of each subject was taken in order to place the dreams within the context of their lives. The number of subjects was considered to be sufficient for a qualitative study of the phenomenon and the number of dreams that emerged was considered to be sufficient for the nature of the study.

2.3 Procedure

The subjects were required to answer an initial open-ended question. After hearing the responses the researcher formulated further questions for the purpose of clarification of the dream experience. The opening request reads as follows:

Could you please describe your dream, as clearly as you can, to the best of your ability.

The answer to this verbal request and the following interview was audio recorded and subsequently transcribed. This transcription constituted a description of the phenomenon as lived-experience required of a qualitative method (Giorgi, 1985).

The researcher entered the hermeneutic circle, by engaging with the text as a whole, which was made up of the recorded and transcribed dreams of the subjects. She read and re-read it. The initial fore structure of understanding entertained by the researcher was that ego boundary disturbance commonly seen in schizophrenia, and described in the literature review, would be evident in the dreams. The template determined by Fischer and Cleveland (1958) to determine ego boundary disturbance was deemed the first appropriate hermeneutic lens through which to approach the text. The reading guide method (Brown, Tappan, Gillian, Miller & Argyris, 1989) was then utilised to interpret the data, applying this lens. Using Fischer & Cleveland's (1958) penetration and boundary features, the researcher looked for words and/or descriptions that were present in a dream that could indicate ego boundary disturbance.

This process was relatively uncomplicated. It yielded the information looked for, namely that all of the five dreams had elements that suggested ego boundary disturbance determined by boundary and penetration content.

However, having obtained this information the researcher was unsatisfied with the end result. It was felt that the manifestation of ego boundary disturbance, or the lack thereof, was a very small aspect of the dreams being dealt with; that there

were more important and richer aspects to the dreams that were not being addressed by the hermeneutic lens being applied.

It was at this point that a more phenomenological approach was adopted. The researcher once more went back to the text, this time without a pre-conceived question or “lens” and looked to the data to assert its own meaning. In the very first dream an aspect which stood out was the unconventional use of language. The researcher then used this aspect as the next hermeneutic lens with which to approach the other dreams. This process was repeated many times over, each time using a particular theme that was presented by one dream and then using it to “comb” through the other dreams, to see if it was a common feature. The researcher often found that while she was looking for one particular theme, another one would capture her attention and/or raise certain questions.

At the end of this process, the researcher found herself with various different themes that had been teased out and could be explored. The researcher opted to identify and explore three themes that she found to be most interesting and meaningful in terms of the research question.

The researcher then returned to the literature in order to gain a greater understanding of the meaning of these themes for schizophrenia. A dialectic was set up between what the dreams themselves suggested, what the literature implied and what the research sought to have answered in terms of its questions.

Once an adequate answer presented itself, this was formulated into an account firstly of whether or not schizophrenic dreams reflect the schizophrenic world as defined by the literature and secondly of what some of the features are that reflect the schizophrenic world.

CHAPTER 3 : ANALYSIS AND RESULTS

3.1 Results: Dream Synopses

Five dreams were collected, one from each subject (see appendix 1). These dreams are presented in summary form.

Dream #1

The dreamer (Subject A) watches Jesus Christ as he, in order to save his children and to obliterate evil on earth, destroys the Antichrist. As he does so, the earth darkens and then erupts into flames. Along with it all the evil in the world disappears.

Dream #2

The dreamer's father comes to the dreamer (Subject B) at Fort England Hospital and helps her escape from there. After leaving the Hospital he spray paints the car that they were travelling in, in a different colour so that no-one will recognise it. After this he drives her around and brings her back to the hospital.

Dream #3

This dream is situated near a river and the dreamer (Subject C) sees a certain type

of fish (Feral) in the river. Seeing three such fish (a large one and two smaller ones), he tries to catch the large one. He breaks a long stick from a tree to do so and finds that it is sharpened already. As he tries to catch the fish he sees a snake in a hole near him. He informs the people who are present there that there is a snake but nobody pays attention. The dreamer then goes past that snake hole and finds that there was another snake. He wants to hit this snake but as he raises his stick someone shouts, saying not to kill it. He then just hits next to the snake and from that impact the snake flies over the river.

Dream #4

The dreamer (Subject D) visits a village in England called Dorset (the dreamer had always wanted to visit England but never had). She describes the village including colours and small details. There are also people present in the dream, nondescript villagers who are picking some berries (found on the roadside hedges) and are making jam out of them. They proceed to have this jam with tea and buns in cottages, which are described in vivid detail (e.g. they have shutters on the windows, have indoor heating, etc.).

Dream #5

There is a volcano exploding, with lava running down the mountain. The dreamer

(Subject E) is running away from it to save himself, as are the other people in the dream. The dreamer is uncertain as to which direction he should be running towards. He just seems to be following everyone else. The dreamer wakes up wondering what has happened to all those people.

3.2 An Example of Analysis: Individual Theme Synopses (Dream #1)

Themes that emerged from the dreams which were chosen for their relevance were:

1. The sense of danger and/or related anxiety present in the dreams (see Danger and Related Anxiety).
2. The nature of relationship between self and other/world as manifested in the dreams (see Relationship between Self and the World).
3. The recognition and experience of emotions in the dreams (see Experience and Recognition of Emotions).

The reading guide method led to the following theme synopses.

Dream #1

The content of this dream very closely resembles the dreamer's delusions. In this dream, the dreamer watches Jesus Christ as he, in order to save his children and to obliterate evil on earth, destroys the Antichrist. As he does so, the earth darkens and then erupts into flames. Along with it all the evil in the world disappears.

Theme synopsis I (Danger and Related Anxiety):

A strong sense of violence and destruction is present in this dream. The dreamer's descriptions, for example, of seeing "*Jesus chopping off Antichrist's head*", and "*Then the earth darkened and exploded into flames*" indicate a sense of being surrounded by danger and catastrophe.

Theme synopsis II (Relationship between Self and the World):

The dreamer remains a passive figure throughout the dream. While many terrifying and exhilarating events are taking place around him, he remains a spectator, almost as if he is watching a movie.

Theme synopsis III (Experience and Recognition of Emotions):

Although the dream is filled with powerful events, the dreamer gives no indication of experiencing any emotions. He appears to remain emotionally distant from all happenings and to be unaffected by it all.

3.3 General Theme Synopses (including all five subjects' dreams)

Theme I : Danger and Related Anxiety

All the dreams recorded, with the exception of one, contain the presence of some form of danger. This danger is expressed in different forms such as world destruction; the potential of getting caught in the process of escaping from a psychiatric institution; snakes; and an erupting volcano. In most cases the self in the dream recognises this danger, and some form of action is taken (either by the

self or others) so as to evade and/or to eliminate the dangerous situation.

One dream (dream #4) does not indicate any presence of danger at all and no related action is taken. One dream (dream #1) contains a dangerous situation (witnessing world destruction and decapitation) but the self does not seem threatened by it and no action is taken.

Theme II : Relationship between Self and the World

In two of the dreams (dreams #1 and #4) the self remains a spectator to the events in the dream, i.e. the self remains a distant spectator who does not interact with the happenings of the dream in any way. In the rest of the dreams, the self's interaction remains entirely passive and/or ineffective (all the initiative and decisive actions are taken by others).

The world, with the exception of dream #4, seems to be a hostile and/or threatening place to be in. In most cases, other people present in the dreams appear to be vague and nondescript strangers.

Little verbal interaction seems to take place between the self and others (with the exception of dream #2). The inanimate world around the self, in most cases, appears to be colourful and vivid.

Theme III : Experience and Recognition of Emotions

None of the dreamers reported experiencing any emotions at all during the dream.

On extensive questioning (see Appendix 1), some of the subjects said that perhaps they had felt specific emotions but they were not sure of this. One subject (subject B) conceded that maybe she had been “*upset*”.

CHAPTER 4 : DISCUSSION AND CONCLUSIONS

4.1 Discussion

This research is an attempt to articulate an understanding of the worlds of five subjects suffering from schizophrenia, through their dreams. A phenomenological-hermeneutic method was deemed to be the most appropriate for revealing the richness of the dreams. The method that was used to analyse the dreams allowed common themes, which provided a linking thread to most of these dream experiences, to surface.

This section is an attempt to synthesise and clarify the commonalities found in these dream experiences of five subjects. An attempt is also made to illuminate and reflect on the variations found within these dream experiences.

Three common elements were found in the dreams that provide a linking thread to most of the dream experiences. These collective elements, discussed in detail below, all seem to point towards the schizophrenic world as one that contains danger, poor relations between the self and others, and a sparse ability to feel and identify emotions. On the surface such a world seems to be congruent with theories that propose a poorly integrated ego with little resources and which already is, or is in danger of becoming, fragmented. A deeper look, however, points to fragments of health expressed in the relationship of the schizophrenics to their world.

Theme 1 : Danger

One common element found in most of the dreams is that there is some form of danger present in the subjects' dream worlds. The ways in which this danger manifests itself is different from dream to dream.

Many an author has commented on the phenomenon known as psychotic anxiety, arising from the rather distinctive nature of the danger that is associated with a psychotic process as opposed to the nature of the danger found in reality. This rather unique sense of danger that the psychotic lives with is claimed to be very different from that experienced by a neurotic or anyone else. Sullivan (1956) calls this "schizophrenic terror" while Winnicott (1970) speaks of annihilation anxiety. The distinctive feature of the danger seems to be rooted deep within the self and is closely associated with a fight for survival.

The psychotic ego is said to be one that is weak with a tenuous hold on reality. It does not possess adequate resources to cope with the threats and dangers presented by the world. It remains, in a manner of speaking, in a developing or infant-like form. Like an infant's ego structure, the adult psychotic's ego structure remains highly vulnerable to the impacts of life experience and remains in a somewhat diffuse and fragmented state, at best a poorly integrated condition. It is highly susceptible to dedifferentiation or dissolution in the face of threatening experiences. The psychotic patient senses the continuing possibility of disintegration and dissolution of self and reacts with schizophrenic terror. For he/she senses that the continuing danger is a question of psychic survival and a very possible outcome of

this state is the disintegration and total dissolution of self and his/her emotional and psychic death. Thus the all prevailing terror is the unceasing fear of becoming a form of nothingness. This danger becomes so all consuming that it dominates the psychotic patient's life in all aspects. This fear is often projected in the form of delusions and occurs in dreams. Frosch (1983) for instance talks about how a psychotic patient's dreams and/or delusions of world disintegration or destruction (such as occurred in the dream experiences of subjects A and E) are often manifestations of an internal awareness of ego disintegration and fragmentation.

However, while a transitory view of this particular theme (schizophrenic terror of danger) found in the subjects' dream experiences seems to be in accordance with such theories of ego dissolution, a deeper look draws attention to aspects which are not adequately explained by the abovementioned views.

For instance, the dream experiences of subjects B and C indicate that, while there is a sense of danger present in their worlds, they do not take the shape of an overwhelming catastrophic event as found in the dreams of subjects A and E. Furthermore, Subject D's dream contains no outward manifestation of danger at all. If one accepts the theory and that the subjects are schizophrenic, this may indicate two different possibilities:

- a) that these subjects' internal awareness of the imminent danger of total self resolution is lesser than those of subjects A and E. This could indicate that these subjects' ego functioning is so poor that even the most essential

function of the ego that Freud refers to (arousing of anxiety in the face of a threat) is lost in these subjects. This suggests the possibility of these subjects being “too sick” to notice or respond to the threat.

- b) that, as indicated by the manifestation of the level of danger in their dreams, the possibility of ego dissolution itself is not as threatening and grave as found in the worlds of subjects A and E. This would point to an amount of health that is still present in the ego system, as compared to that of subjects A and E.

The first possibility would indicate that subjects B, C and D are in such a state of failing ego functions to the extent that even their internal awareness of the possibility of total fragmentation of self is inaccessible to them. However, most theories discussed above seem to suggest that the whole state of schizophrenia is the result of the unceasing fear of self dissolution. Some theorists, such as Jacobsen (1967, cited in Frosch, 1984), even suggest that the various symptoms of the disorder that create a world apart from reality are all attempts at fighting this inevitable terror. Moreover, at the time of the dreams none of these patients were assessed to be acutely psychotic by their respective ward management teams. Thus the argument that these subjects were “too sick”, at least in the florid sense, to even be aware of the danger of ego fragmentation does not seem to have much evidence in its favour.

The second possibility discussed, that of subjects having a “healthy” aspect of ego,

offers much food for thought. For instance, various personal attributes that are not encompassed by the description of the disorder, such as basic personality, previous level of functioning, personal and family history and other such attributes - all of which form the individuality of a person - may come into play here. Such features would suggest that, in the same manner in which the personality characteristics of one person may differ from the other, so would their respective level of ego functioning and ego strength. To assume that due to the presence of a particular disorder all ego functioning would be found fragmented at the same level is to challenge the basic notion of all individuals varying at least to some degree in their personality structure, with different levels of ego strengths which is said to be fostered or impeded by different life experiences. Thus varying degrees of ego function - some elements deteriorating and some remaining healthy - seem likely to be the case for the subjects although they were all influenced by the same psychotic disorder.

It is also interesting to note that when one looks at these dreams through the perspective of the notion of healthier elements versus unhealthy elements in the ego, the notion of defence mechanisms comes to mind as a capacity of the ego to ward off anxiety. Some form of resistance against the manifestation of the danger is found in most of the dreams. In the dreams of subjects B, C and E the self in the dream recognises the danger and some form of action is taken so as to evade and/or eliminate the danger. This would seem to indicate that some healthy aspect of these subjects egos can be mobilised to recognise and defend against the threat posed by the psychotic disorder. In short, the behaviour of the self in the dreams

is rational, their manner relatively calm and collected, and the self does not seem to be overwhelmed by anxiety in the face of the evident danger in the dreams. Such attributes point to the ego's movement towards health.

Theme 2 : Relationship between the self and the world

The nature of the relationship between the self and the world as seen in the dream experiences of the subjects initially seemed to point towards one that is congruent with the symptoms and dynamics observed in schizophrenia and reported in literature: In these dreams the relationship between the self and others seem to be distant, passive or ineffectual at best. The world itself is mostly seen as a hostile and threatening place, mostly filled with vague and nondescript strangers. Furthermore, little verbal communication takes place between the self and others in the dreams.

Poor, deteriorating interpersonal relationships or the inability to form meaningful and effective interpersonal relationships has been considered to be an essential aspect of the schizophrenic disorder since the time of Eugene Bleuler, who coined the word Schizophrenia (Kaplan & Sadock, 1992). He called the marked deterioration in interpersonal relationships and withdrawal into one's own self "autism". He considered this so-called autism (not to be confused with the Autistic disorder) to be one of the fundamental symptoms of schizophrenia. This particular feature for Bleuler also involved the preponderance of inner life with active turning away from the external world (Ekstein, Bryant & Friedman, 1958). Others since him have remarked on this striking feature time and again. Weiner (1958)

comments as follows:

But it is probably in the area of relationship to others that the greatest changes [in schizophrenia] occur. Characteristically there is progressive decline in relationships to others and contact with others. Social life becomes increasingly more restricted; the patients become more reticent and seclusive; withdraw into themselves

(p.112)

The reason behind such withdrawal into the self by turning away from the external world in schizophrenic patients has been noted and debated over the years. In the psychoanalytic literature the role of the dysfunctional ego is greatly emphasised. One of the essential functions of the ego is responsible for forming and maintaining satisfactory relationships. Disturbance in this area of ego functioning in turn affects the capacity to form satisfactory object relations and results in the autistic withdrawal into oneself (Bellak, 1958). This disturbance takes the form of draining of ego interest/energy from the objects. The psychoanalysts termed the ego interest/energy “ego-cathexis” and the draining thereof as “de-cathexis” (Frosch, 1983).

It is by the nature of de-cathexis that the withdrawal of a schizophrenic patient differs from other types of withdrawal. A wife who quarrels with her husband may in her anger shut herself into another room. Here, although she has physically withdrawn from him, she has not “de-cathected” him. A schizophrenic patient on the other hand may be in the same room with her husband and even speak to him

but de-cathect him so that he is meaningless to her (Frosch, 1983).

An initial observation of the dreams appears to confirm the total withdrawal of self from others and thus a dysfunctional state of the ego functions. This is expected to be found in schizophrenia with regards to the relationship between the self and the world. However, a closer view of these dreams seems to indicate that, in most cases, the ego strives for a healthier mode of functioning and to regain some object relations. The ego's very struggle to do so suggests that it is not in the total state of fragmentation as many theorists would suggest but is striving for the healing and reconstruction of itself.

For instance, with regards to the relationship between the self and the other, apart from the dreams of subject A which contain no other person other than Jesus Christ and subject C who appears to be a distant spectator of events, all the other dreams include people who participate in the dream events. While most of these people appear to be strangers (barring the dream of subject B) whose identity and gender remain vague and nondescript, once again perhaps emphasising their lack of meaning to the self, they nevertheless influence and/or initiate the activities of the self (e.g. helping to escape from the psychiatric hospital, instructing the self to not strike the snake, determining the direction in which the self escapes from the volcano).

It is also interesting to note that in some dreams the self shows a degree of interest and/or concern for the well being of others present in the dream. Subject D, who

appears to be a mere spectator while visiting an English village and makes no attempts whatsoever to interact with the villagers, shows a distinct interest in their activities. Subject C seems anxious to indicate to other people in his dream that there is a snake present, and later, although he wants to kill it, he heeds the warning of others about not killing it. Subject B's dream contains only her father, other than herself, and the recognition of him as well as her remarks later (see Appendix 1) suggest that he is a meaningful figure to her.

In all the dreams, the physical world surrounding the self is described in vivid detail and usually in colour. While it is often noticed that schizophrenic patients pay much attention to detail and scarcely any to the whole object, as noticed often in their response to Rorschach cards, in these dreams this does not seem to be the case. Rather, the details bring to the dream world a certain clarity and vibrancy.

Thus it appears that along with the characteristic schizophrenic withdrawal from the external world, in some of these subjects' dreams there also exists evidence of an ego struggling to regain object relations in the external world.

Theme 3: Experience and recognition of emotions

Of the three themes that are being discussed in this chapter, experience and recognition of emotion in dreams by the subjects or rather the lack thereof is the most common aspect to all the dreams. None of the subjects admitted to experiencing any emotion in their dreams or if they did, they did not recognize these emotions.

One would again say that this is a typical feature of what can be expected in schizophrenia. Flat affect or emotional blunting has been considered to be a diagnostic criterion for schizophrenia since the time of Bleuler. Schwartz and Africa (1984) comment on how schizophrenic patients often say that they no longer respond to life with normal intensity or that they are losing their feelings.

While many theories debate the origin of this symptom - etiology ranging from biochemical imbalances to the patient's development within society and the larger environment - some psychoanalysts argue that this is the result of certain defects in the ego structure (Eissler cited in Bellak and Blaustein, 1958). They argue that the schizophrenic patient's emotions are not reduced to signals as happens in normal persons, neither are they experienced in manageable levels. Once activated, all emotions reach maximum intensity resulting in an all or nothing response. For instance, all liking is evolved into ardent love, all dislike into all consuming hate, and all anxiety into terror. This in turn results in only one emotion being experienced at a time and the defence against these excessively intense emotions often takes the form of a feeling of deadness.

In view of this particular theory one is able to understand the subject's inability to recognise or experience emotions in their dreams. One is able to understand why, for instance, even while the world is being destroyed and engulfed in flames - as occurs in subject A's dream - he does not experience any anxiety at all. Furthermore, he displayed no emotion while narrating the dream and in the dream itself he appeared unconcerned and distant.

This, however, is not the case for all the subjects. It was indeed observed that most subjects narrated their dreams in an emotionless tone and thus their response of not feeling “anything” (see Appendix 1) often appears to be congruent with their experience in these dreams. However, words used to describe the dream events in some cases give one a glimpse of some feeling present in the subject during the dreams, even though they themselves may not be aware of this. For example, subject B states “*but he brought me back here*” - thus indicating disappointment; subject D says “*They had such beautiful window boxes and lovely flowers [in the window]” - in this way indicating pleasure and appreciation.*

It should also be noted that some theorists such as Bonime (1982) maintain that access to an individual’s emotional life is often gained through his/her activity. He holds this to be true also for one’s dream life. If one views the subjects’ dreams, bearing Bonime’s remarks in mind, one can indeed gain access to all the emotional life that goes unnoticed by the subjects themselves. For instance, some degree of anxiety must have been felt by subjects C and E as they try to escape dangerous situations (snakes and a volcano respectively). Subject D’s leisure walk through an English village that she claims she always wanted to visit, taking note of the scenery before her as well as the different colours and textures she perceives, tells one of some pleasure and satisfaction.

Hall (1977) states that many psychoanalysts have generally considered colour in dreams to represent affect, often in a defended form. In Rorschach ink blots a similar interpretation is often used. It is interesting to note that at least three of the

subjects spontaneously mentioned colours in their dreams (subjects B, D and E), while one other (subject C) recalled them later when questioned.

Such indications suggest that some of the subjects did experience emotions during their dreams (unlike subject A, whose dream does not give any indication of any emotion). It appears that perhaps they generally lacked the ability to recognise and/or identify these emotions, which may be congruent with the psychoanalytic thought that most emotions in their intensity overwhelm the fragile ego of schizophrenic patients, thus eliciting the response of rejecting and/or denying them. It is interesting to note that various degrees of emotional life were displayed by the subjects, varying from almost nonexistent feelings to subtle nuances of feelings to almost recognising feelings. Subject B, for instance, admitted during specific questioning that “maybe” she was “upset”.

Pathology and evolving health in schizophrenic dreams

While the dream experiences of these subjects display the pathological characteristics of schizophrenia, about which much has been written, they also show evidence of evolving health in most of these subjects’ egos that could be easily missed by a fleeting inspection.

The notion of evolving health found in a psychotic state is not a new one. Jung (in Perry, 1976) suggested that the acute schizophrenic episode contained a healing potential that was discernible and describable. Authors such as Perry (1976) agree that a healing potential and a reorganization process make themselves known in a

psychotic episode.

When conceptualizing pathology as a breakdown of ego functions, psychoanalysts have maintained that the ego's primary task is to protect the individual against any form of inner anxiety or lack of homeostasis. Using a galaxy of defence mechanisms it may be argued that the ego attempts to rectify the situation. The difference between neurosis and psychosis from this perspective lies in the struggle and strength of ego: as long as ego maintains the struggle and the contact with reality (one of the crucial ego functions) the disorder is deemed neurosis. Psychosis, they maintain, is a neurosis that failed. It is the defeat of the ego (Wolman, 1979) and a flooding of the psyche with anxiety.

Wolman is quick to point out that the victory of id over ego does not destroy ego even at a manifest psychotic level, such as schizophrenia. As long as the ego is not destroyed, such as occurs in the case of a dementing process where the total personality structure collapses, there is hope of recovering health.

In this regard some psychoanalysts use withdrawal and restitution of the ego as a frame of reference for understanding psychosis. Katan (1951, cited in Frosch) suggests that all delusional symptoms are the ego's restitutive moves in an attempt to create a substitute reality and that schizophrenic patients regress to an undifferentiated state in order to rid themselves of conflicts that they cannot master by means of reality contact. From the midst of madness, it appears, evolves an attempt at restoration of self.

Having reviewed such theories about healthy aspects of the schizophrenic process, it seems that the evidence indicating evolving health in some of these subjects' dream worlds is not untoward. It seems that a striving for health plays as important a role as does the evidence of pathology.

It is also noteworthy that the subtle hints of evolving health and the ego's slow process towards restoration, which became accessible to the investigator through these subjects' dream worlds, were far less noticeable during their waking life. Katan (1960) mentions that psychotic patients function better in their dream life than waking life while the normal person functions better in their waking life. He seems to imply that this is because dreams, which are at the unconscious level of the psyche, become an intermediate plane between the two poles of psychic function that need expression - sanity and psychosis. The normal person who functions well in waking life functions poorly in dream life while the psychotic, such as the schizophrenic patient, who functions poorly in reality, functions adequately in dreams.

Indeed, it appears that while the damage to a subject's ego functioning may be noticeably evident in his/her dreams, so are the indications of a movement towards healing, the difference being that the latter is less visible in waking life. It seems that the dream grants access to the slow emergence of health that perhaps initially takes place at the intrapsychic level before it becomes visibly evident.

4.2 Limitations of the research

A series of dreams per patient - rather than single dreams as was the case with this study - would have provided the opportunity for observing the thesis that the movement towards health occurs first on an implicit intrapsychic level before becoming evident in waking life. A longer length of study as well as a continued access to the patients, their behaviour in the real world, and the ongoing development of their dreams would have provided more information than was available to this study. Future research in this area needs to build into its design a lengthier period of observation and a greater access to subjects' dream lives.

The harsh realities are, however, that such patients either do not often dream, or do not report their dreams and are often discharged once they are stabilized on medication, making access to their dreams sometimes difficult.

4.3 Conclusions

It appears that the subjects' dream worlds bear evidence to the fragmented state of ego that is expected to be found in schizophrenia, as depicted by the following themes evident in the dreams: danger of self dissolution manifested in various forms; poor relationship of the self to the external world; and inability to experience and/or recognize emotions. On the other hand, some of these subjects' dreams also point to evolving health that is present in their world, at least on an intrapsychic level, and to an ego that is struggling towards healing and reconstituting itself.

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APPENDIX ONE

DREAMS AND INTERVIEWS

Dream # 1

Could you please describe your dream, as clearly as you can, to the best of your ability?

Last night I was dreaming there I was lying in my bed and when I looked into heaven I saw Jesus Christ chopping off the Anti-Christ's head, releasing his children and taking his forgotten holy spirit children into the kingdom of heaven Then the earth darkened and it exploded into flames. And the fiery sources of devil with all his agents and with all the evil that's been going on this earth all these years disappeared.

Q. *How did you know that all the evil in this world is disappearing?*

A. I just knew. .

Q. *Do you remember what the Anti-Christ looked like?*

A. No. But I knew it was the Anti-Christ.

Q. *You said Jesus chopped off his head. Does it mean that he looked like a human?*

A. I don't know. I just knew it was the Anti-Christ.

Q. *Can you tell me what Jesus looked like?*

A. Like Jesus.

Q. *When you saw him chopping the Anti-Christ's head off, and then when the world was destroyed How did you feel?*

A. Nothing.

Q. *Nothing?*

A. Nothing.

Q. *Weren't you scared? Anxious?*

A. No.

Q. *Were there any other people in your dream?*

A. No. It was me and Jesus.

Q. *You said something about children*

A. No. No children. Me and Jesus. He destroyed the evil and the world.

Q. *What were you doing while all this was going on? I mean in your dream.*

A. I was watching.

Dream # 2

Could you please describe your dream, as clearly as you can, to the best of your ability?

I dreamt of my father and he took me away from here [hospital] and then we came to a garage. We spray painted the car. He wanted to escape with take me away from this (indicates the hospital). And then he drove around and but he brought me back.

Q. *You mean back to the hospital?*

A. Yes. Right here.

Q. *How did you feel about that?*

A. Oh, I don't know.

Q. *You don't remember feeling anything in your dream? Excited? Scared? Disappointed?*

A. No, I didn't feel anything. I don't remember feeling ... maybe I was upset ...

Q. *Upset?*

A. Mmm. When my father brought me back here after all that (sighs).

Q. *Who else was in your dream?*

A. Nobody. Just my father.

Q. *When your father came and he took you away, you went to a garage?*

A. And he spray painted his car to make it look a different colour. So that nobody, well I thought that anyway, no one would identify the car. Then we'll escape.

Q. *Do you remember the colour of the car?*

A. No just that he painted it a different colour.

Q. *Your father where is he?*

A. Oh, he passed on long ago long, long ago.

Q. *What were you doing in the dream?*

A. I was first here. Then I was in the car sitting.

Q. *Did you help your dad spray paint the car?*

A. No I don't think so. I sat in the car. He painted it a different colour. So that we could escape. Nobody could catch us, you know.

Dream # 3

Could you please describe your dream, as clearly as you can, to the best of your ability?

I dreamed of a river. What I saw was fish those fish you called Feral. Well, a big one in a size like this (indicates with his arm) and two smaller ones. I tried to catch one of them, the big one, and I had to take a long stick but the stick was sharp already. It was sharpened already as I broke it down. So And as I was going to go try and catch one (pause) I saw a snake on my right hand side in a hole where there was grass in it (indicates the floor with a sweep of his arm). And I just looked at that one and I told somebody - there were some people too around. I told someone there is a snake in that hole. So (pause) They didn't listen to me. So I went past that hole and met another one that was facing the river (*Another snake?*) Yes. And I had this long stick already. And as I wanted to hit it, somebody said "Don't kill it" and I just hit next to it. As I hit next to it, from the shock, it flew over the river like that (indicates with a large sweep of his arm over his head). That's when the dream ended I didn't happen to catch any fish.

Q. *Were you disappointed that you didn't catch any fish?*

A. Mmm. I don't know.

Q. *How did you feel in your dream, do you remember?*

A. No.

Q. *I mean, were you scared when you saw the snakes and angry when nobody listened to you?*

A. No. I didn't feel anything.

Q. *Do you remember any of those people at the river? Did you know any of them?*

A. Can't say. All I knew was there were some people around.

Q. *What do you remember most about your dream?*

A. I don't know.

Q. *Can you remember any colour?*

A. Ja, the river was greenish the fish were all shining red lots of grass there were some people too.

Dream # 4

Could you please describe your dream, as clearly as you can, to the best of your ability?

I dreamed of a place, a village called Dorset in England. I've never been there but I always wanted to go to England. Have you ever been to England? In my dream I actually saw this this little place and it had cobbled streets and it had a stream and um in the street which is all made of cobbled stones and you had to walk with the a hedge row on either side. And there were English brambles. I don't know what they call the berries but you can make jam. I could see people picking them and they were making jam out of them. And they used it to make Chelsea buns and there were scones and they have hot tea at about half past four or so.

Q. *Did you see them making tea in your dream or did you just know that they were going to have tea?*

A. I knew it was time for them to have tea. All this happened in my dream. I saw them picking the berries and they put it in a little pot and they made jam out of it and they had hot tea, Chelsea buns with raisins in, and they put a little bit of butter, pure dairy butter, on it and a little blob of the jam.

Q. *And all this time, where were you?*

A. In my dream I could see exactly where I was going and what I was walking on I walked beneath a wall in summer time. I went there in summer. And they had every bit of land was flowered up. They used every inch of the soil. And they have little paths in between. You can get to

everything. And all the little cobble streets were lined with these berries hedge rows.

Q. *You said you were in this village. Were you walking? Or were you just able to see all this happening?*

A. Well, I walked down the little avenues where the berries were. And then I had a scene of England in autumn. And I saw just the colours of the leaves. Brown, russet and lemon.

Q. *But is all this in the same dream?*

A. Yes. All in the same dream. I saw it in summer and then it changed to autumn.

Q. *Do you know what you were doing in the dream? I mean where were you when they were having tea, for example?*

A. I could see I went into a little cottage with shutters on the window and such beautiful window boxes and lovely flowers it had indoor heating

Q. *The cottage?*

A. Yes, it had indoor heating. It was a lovely little cottage.

Q. *And you went into it? Did you speak to anybody there, inside the cottage?*

A. Well, I saw them. I just saw them pouring out their tea. And I saw in a little platter I saw the buns, or the scones or whatever they had. I thought they were Chelsea. They had, I know they had, currants in them. And they, the people, had pure farm butter and they had this jam made out of those berries.

Q. *Tell me about the people. You said you saw them. Did they see you?*

A. Oh, they were having tea. All of them. They didn't see me. I saw them.

Q. *Could you recognise any of them? Did you know any of them?*

A. Oh, no but they were all nice. They made jam and made those buns for their high tea.

Q. *What did you feel when you were dreaming?*

A. I don't know. Can't remember. I remember the cobbled streets. And the hedges full of berries.

Dream # 5

Could you please describe your dream, as clearly as you can, to the best of your ability?

I dreamed of a volcano and I was running away from it so were other people. I was dreaming ... and I woke up at the end, early in the morning And I got myself to wonder what happened to those people.

Q. *What exactly happened in the dream?*

A. Well, people were running for safety and I started running too but I don't know which way to run and I just seemed to follow the bundle and there was the volcano and the lava was coming, after the people. Well, there was a mountain and out of the mountain the lava was coming. So people were all running so I also ran but didn't know which way to run ...

Q. *Do you remember anything else in the dream, like colours?*

A. The lava it was reddish reddish I saw, because everything was burning and exploding So the people living there ran

Q. *In your dream did you know if you were also living near those mountains?*

A. Maybe. Ja, I think so.

Q. *Those people did you recognise any of them?*

A. No.

Q. *Did you talk to any of them?*

A. No. We all just ran I didn't know where to, you see.

Q. *It must have been very frightening. Were you scared?*

A. Maybe. I don't know. I just ran.

APPENDIX TWO

DREAM DESCRIPTIONS & INDIVIDUAL THEME SYNOPSES FOR DREAMS 2-5

Dream # 2

Dream description:

In this dream the dreamer's father comes to the dreamer at Fort England Hospital and helps her escape from there. After leaving the hospital he spray painted the car that they were travelling in, in a different colour, so that no one would recognise it. After this he drove her around and brought her back to the hospital.

Theme synopsis I (danger and related anxiety)

The danger that is present in the dream is expressed in the need to "escape from" [the psychiatric hospital] as well as the notion that they needed to disguise their car so as to not get caught - *"he wanted to escape me take me away from here"*; *"He spray painted his car to make it look a different colour. So that no one would identify the car"*.

Theme synopsis II (relationship between self and the world)

The self in this dream remains passive throughout the dream. All the action in the dream is initiated and conducted by the dreamer's father - *"he wanted to take me away from here"*, *"he spray painted the car"*, *"he drove around"* and *"he brought*

me back'.

Theme synopsis III (experience and recognition of emotions)

The dreamer reported feeling no emotion in the dream, or on awakening. On specific questioning (“Were you sad or disappointed?”) she conceded that “*maybe*” she was upset, but was unable to differentiate the particular emotion (sadness, anger or disappointment, etc.).

Dream # 3

Dream description:

This dream is situated near a river and the dreamer saw a certain type of fish (Feral) in the river. Seeing three such fish (a large one and two smaller ones), he tries to catch the large one. He broke a long stick from a tree to do so and found that it was sharpened already. As he tried to catch the fish he saw a snake in a hole near him. He informed the people who were present there that there was a snake, but nobody paid attention. The dreamer then went past that snake hole and found that there was another snake. He wanted to hit that snake but as he raised his stick someone shouted to him not to kill it. The dreamer hit next to the snake and from that impact the snake flew over the river.

Theme synopsis I (danger and related anxiety)

Some sense of danger is present in this dream in the form of the snakes that the dreamer warns others about. The dreamer later decides to attack the source of the anxiety that it evokes - “... *I looked at that one (snake) and I told someone ‘there is a snake in that hole’*”; “*I went past the hole and met another one (snake)*”; “*And as I wanted to hit it ...*”

Theme synopsis II (relationship between self and the world)

The other people present in this dream are vague and nondescript - “*there were some people too around*”. They are unknown people and the dreamer did not know any details about them. The self engages in active interaction with them such

as warning the others about the presence of the snakes - *“I told somebody - there were some people too around - that there is a snake in the hole”*. In the relationship between the self and others, the self appears to be ineffective - (after warning the others about the snakes) *“they didn’t listen to me”*, *“and as I went to hit it someone shouted don’t kill it and I hit next to it [the snake]”*.

Theme synopsis III (experience and recognition of emotions)

The dreamer did not experience any emotions in the dream. He was unable to report the presence of emotions in the dream or on awakening. He replied at one point (after repeated questioning) that he was not sure if he was disappointed that he was unable to catch any fish at the end.

Dream # 4

Dream description:

This dream starts with the dreamer visiting a village in England called Dorset (the dreamer had always wanted to visit England but never had). The main part of the dream is a description of the village including colours and small details. There are also people present in the dream, nondescript villagers who are picking some berries (found in the roadside hedges) and are making jam out of them. And they proceed to have this jam with tea and buns in cottages. The dream is also filled with the vivid details of the cottages (e.g. they have shutters on the windows, have indoor heating).

Theme synopsis I (danger and related anxiety)

There is no indication of danger or related anxiety in this dream.

Theme synopsis II (relationship between self and the world)

The self in this dream is very distant from the world around. The dreamer does not interact with any other person in the dream. In fact, in the initial narration of the dream, the self was scarcely present. The researcher had to ask the dreamer specific questions about her own presence or lack thereof in the dream. These questions elicited the information that the dreamer was present in the dream and was walking and/or observing - "*I saw them picking the berries*"; "*I could see exactly where I was going and what I was walking on*"; (And you went into it [the cottage]? Did you speak to anybody there?) "*Well, I saw them. I just saw them*

pouring out their tea”.

Theme synopsis III (experience and recognition of emotions):

The dreamer does not indicate the presence or recognition of any emotion in the dream. On specific questioning she answered “*I can’t remember*”.

Dream # 5

Dream description:

In this dream there was a volcano exploding with lava running down the mountain. The dreamer was running away from it, as were the other people in the dream, to save themselves. The dreamer was uncertain as to which direction he should run towards. He just seemed to be following everyone else. He woke up wondering what had happened to all those people.

Theme synopsis I (danger and related anxiety)

The danger in this dream comes from the erupting volcano and related anxiety is present in the dream. They are indicated by phrases such as “*there was a volcano*”; “*and the lava was coming after the people*”; “*everything was burning and exploding*”; “*people were running for safety (and I)*”.

Theme synopsis II (relationship between self and the world)

The people in this dream are vague and nondescript (on questioning the identity of the people, the dreamer answered that he did not know or recognise any of them). The self seems to use others as some form of guidance - “*... people were running for safety and I started running too but I didn't know which way to run and I just seemed to follow the bundle*”; “*So the people were all running, so I also ran*”. Apart from this little active interaction between self and others is present in the dream itself.

Theme synopsis III (experience and recognition of emotions)

No emotions were present or recognised in this dream. On questioning the dreamer replied that he must have been "*scared*" but that he was not sure.