CHAPTER 1

INTRODUCTION

"Man's knowledge and mastery of outer space and of his own self are out of balance. It is this imbalance that mankind must seek to redress. Man now faces himself the choice of rolling down a nuclear abyss to ruin and annihilation or raising himself to new heights of glory and fulfillment".


More than three decades ago the Indian Education Commission highlighted the neglect of the "inner-self" in the curriculum. The International Education Commissions constituted from time to time by UNESCO too draw the attention of educators to this dimension. For example the Delor's Report (1996) states that "education is ... one of the principal means available for fostering deeper and more harmonious form of development" (cites Joshi, M.M., 1998 at the UNESCO World Conference on Higher Education).

The need for expansion of the curriculum to address and encompass the unconscious has also been emphasized in major schools of psychology: the psychoanalytic, the behaviouristic (emphasis added) the humanistic and the transpersonal.

The need for education of the inner self is thus universally acknowledged. Our education is yet to identify, appreciate and incorporate content, strategies and techniques towards this end.
According to depth psychology there are two dimensions to human self: the conscious and the unconscious. About nine tenth of the contents of the mind are said to be in the unconscious layer. The conscious mind has access to only one tenth of the total content of the psyche (Freud’s Ice-berg Theory). To focus on 'self' in toto therefore it is imperative that the curriculum transact programmes and activities that enable each individual to understand the content and dynamics of his/her unconscious too.

**UNCONSCIOUS**

**Meaning**

There are two distinct schools in the field of psychology about the unconscious: that it consists of basic animal instincts, or repressed desires; or, the inherited wisdom of the race and, or a mysterious realm in which we are all connected to each other like cells in a great universal mind. Each of these two basic schools is challenged by the other. However, the concept of repression seems to be a common denominator across almost all the schools with respect to the unconscious. According to Jung, "Unconscious is the unknown at the any given moment" and Ann Faraday (1976) refers to it as "the process going on in our minds without our being fully aware of them".

"The unconscious is the name for a collection of processes, it is a memory storage, an organizer of psychic energy, a switching system and the master control of behaviour" (Roberts, 1975). Post Hypnotic behaviour, slips of memory, certain types of hysterical reactions and dreams are the major evidences adduced for the unconscious, (Gotheil, 1951).
Role in Behaviour

Ample evidences are adduced in depth psychology to the proposition that the unconscious is the driving force behind all the constructive and destructive behaviour of man. Therefore it is necessary for education to reckon with the unconscious as a whole. The design of the curriculum, the choice of instructional strategies and teaching models, and the formulation of learning theories must reckon with the unconscious too. Kubie (1967) feels that education's over-emphasis on conscious control of thinking tends to inhibit one's capacity for fully functioning. He therefore appeals for basic research in education towards finding out better ways of tapping what is actually going on in the process of thinking at the preconscious and unconscious levels. Roberts (1975) adds two new goals of education in this respect: one, to identify the means to tap this hidden power; and, two to design curricula that effectively address the unconscious and harnesses its resources.

Unconscious and Education

According to Grossman (1969), the knowledge about some of the concepts related to unconscious has some significant implications for ‘Education’.

The only process related to the unconscious that is being harnessed, that too often unwittingly, in contemporary education is sublimation. Various extra curricular and co-curricular activities are included in the school curriculum with the expectation that these will help sublimating the undesirable but, irresistible impulses of the learners into socially desirable and
personally rewarding activities. But how much the current school system is equipped to cater to the need for sublimation in diverse groups of learners? Barbara Lowa (1928) contends that the learner’s "real interests of fundamental kind have not been used and turned into account, (through appropriate sublimatory process), but, rather having suffered repression, reawake, in undeveloped primitive form when opportunity arises". Her contention made almost seven decades ago seems valid to this day.

An average person has very little knowledge about this domain. Hints of its existence are furnished by consciousness through vague apprehensions and anxieties, sombre moods and forebodings, restlessness and uneasiness, and doubts and ambiguities (Hall, 1966). But still education seems to have not got an appropriate answer to the question - how to gain access to the unconscious of the learners? This dissertation makes an attempt towards one way of accessing the contents of the unconscious.

Though some psychoanalysts also caution about the risk of emotional disturbance inherent in the process of bringing unconscious materials to consciousness, the risk of unconscious materials remaining inaccessible is far greater (Clark, F.V., 1997).

**Dream - A Royal Road to the Unconscious**

Freud, (1900) the father of psychoanalysis, has identified ‘dream’ as the ‘royal road to the unconscious’. Though many of Freud’s conceptions about dream have been challenged by later dream theories and experiments, his
basic idea, that dreams have meaning and are "royal road" to the unconscious remains undisputed till to-day. Hall, (1966) has observed that dreams tell us things about man that would be difficult to learn by any other means except by the specialised methods used in the treatment of disturbed people. He further adds that, "since these methods are not convenient to use in the study of large cross sections of normal people it devolves upon dream to help us solve the riddle of man". "Dreaming in its relation to REM (Rapid Eye Movement) sleep provides us with a remarkable mirror of our inner selves" (Hobson, 1988).

Ann Faraday (1972, 1976), author of popular dream books, says that dreams reveal "hidden talents, buried beauty and unsuspected creativity". Unfortunately, not only our formal school curriculum but also our culture in general neglect dreams.

Rozak Theodore (1969) accuses modern, urban, industrialised culture of "Dream Thieving". He wants modern society to change its attitudes towards dream experience as a nightly rubbish. Several notable cultures of the past have made effective use of dreams. Thus there is a unanimous consensus among scholars in the field that dreams are a real source for effective self understanding and self development. And Mary Arnold Forester (Hobson, 1988) opines that dreams can be studied and understood without recourse to complex psychological theories. Several self learning dream interpretation techniques published by authors like Ann Faraday (1976) and George Baylor (1989) stand testimony to Arnold's contention.
DREAM

To a common man a dream is a mystifying and elusive sequence of pictures or images which he/she presumes to have seen during his/her sleep. According to depth psychology, a dream is an intermediary product of the thinking process. "While studying dreams we may come in contact with the devious trails over which unconscious instincts, often with clandestine bearing, come into a rendezvous with waking thoughts on the borders of consciousness" (Gotheil, 1952).

Dream researchers have demonstrated that each of us dream every night. In a normal life span of seventy years, an individual devotes at least 50,000 hours to dreaming. Though psychologically intriguing dreams are biologically important. (Hobson, 1988).

Five Cardinal Features of Dreaming (Hobson, 1988)

1. In dream emotions are so intensely felt that it may fracture or terminate the dream state.

2. The content and organisation of dream may be illogical.

3. In dream natural laws are disobeyed, the unities of time, place and person do not apply.

4. In dream sensory impressions, however bizarre they may be, get uncritical acceptance, as though the experience were a normal, every day one.

5. It is difficult to remember a dream once it is over.
These five cardinal characteristics of dream mentation may also be seen in hallucinations, disorientations, bizarre thoughts delusions and amnesias of patients with mental illness. As it has been observed, ‘A mad man is a waking dreamer’ (Hobson, 1988).

Functions of Dreaming

According to Freud, (1900/1991) dreaming is necessary to safeguard our sleep. Jung, (1933) held that dreaming is generally important for maintaining our psychic balance. Bergmann, (1966) says dreaming serves a communicative function. To Harris Fiss, (1979) dreaming serves specific ego functions such as problem solving or conflict resolution. Freud’s conception of dream as a guardian of sleep has been disputed by later theorists. "We dream (perhaps) in order to concentrate periodically on what troubles and ails us, and to work out some kind of solutions", (Greenberg, 1970). Greenberg further feels that "maybe sleep is necessary in order to safeguard our need to dream".

Rosalind Cartwright (1974) viewed dreams as rehearsals for behaviour. As such she believed that dreams are programmed so as to change attitudes and feelings.

Preconscious vs Conscious

The layer of the mind which we describe as being located between the unconscious and the conscious is called the preconscious. It contains materials which are not a constant part of our conscious, but, can be rendered conscious
by an act of our will. It can also be lifted by association (Hall, 1966). Whereas the materials in the unconscious layer of the mind cannot be retrieved by an act of our will. According to Freud, preconscious harbours censoring forces which act as a protective and regulatory authority (Freud, 1900/1991).

**Dream Mechanism**

According to Freud what we call dream is the end product of an evolutionary thought process, which begins in the unfathomable depths of unconscious and ends with complete wakefulness and consciousness. This process of making the end product can be called as 'dream mechanism'. The end product is what we call the MANIFEST DREAM and the products in unfathomable depths of unconscious is the LATENT DREAM. In other words, that parts of the product of unconscious which have secured their clearance from the censoring super ego, by going through the process of dream work, is the manifest dream; and the latent dream on the other hand, includes the raw material of the unconscious, all the cravings and anxieties of the individual kept down by the repressive forces of the ego.

**Some Common Queries and Answers - On Dreams**

**Do Dreams Really Exist?**

The epoch making discovery of Aserinsky and Klietman, (1953) gave dream a firm scientific-positivistic-anchorage. After reviewing researches done on this issue Harris Fiss, (1979) concludes that "the bulk of evidence we have clearly indicates" that dreams do exist.
Is Dream a Mere Psychic Appendix?

There are schools of thought that dismiss dream as a mere "Epiphenomenon" "a Psychic Appendix", the result of fortuitous choice of subject matter to account for the direction, size and velocity of eye movements (Dement, 1969). A series of meaningless random images produced by an activated brain (Hobson and Mecarley, 1977) the residue of memory filter, disposable bit of irrelevant information (Evan and Newman, (1964). To Jones, (1970) at the bottom dreams are nothing other than a particular form of thinking made possible by the condition of the state of sleep". There are some who believe, dreams are the "normal psychoses" to which every individual regresses during the night (Haris Fiss, 1979). However given the universality of dreaming, the insistence with which it occurs, and the obvious interrelatedness and thematic coherence of any group of dreams collected from any one person in the course of the night it appears extremely difficult to avoid the conclusion that dreams do play an important role in human functioning (Kramer et al., 1979).

How is Dream Experienced?

Dream is experienced in a level of thinking at which the thought processes take place not in words but in images. During reporting a dream is it transformed from a sequence of visual images into a narrative verbal text. Dreams are experienced on a prelogical level. Their ideational mechanism duplicates ancient (paleological) forms of thinking.
Why Do We Consider Dream as Mysterious?

The possible reason why people perceive it as mysterious may be because the sleeping person makes use of a relatively unfamiliar medium of expression i.e., images (Hall, 1966). Thinking in visual medium is unusual and comprehending visual communication is not something in which everybody can have expertise. Moreover the dreaming mind uses various techniques such as "displacement"; "condensation" etc. to express the latent content - What Freud called the censored content.

Who are the Dream Recallers?

Most of the dreams of ordinary men and women are very quickly forgotten. However there are individual differences in rate of recall. Dream researchers have made a broad classification of people into "recallers" - those who remember at least one dream a month and "non-recallers" who remember fewer than this. Tests have shown that cool analytical people with a very rational, unimaginative approach in their feelings tend to recall fewer dreams than those whose attitude to life is open and flexible. Engineers generally recall fewer dreams than artists, women normally recall more dreams than men (Ann Faraday, 1976). There is some evidence that dream recall is related to cognitive style, particularly to such variables as, divergent thinking, associative productivity, imaginistic ability, and richness of inner life (Hill et al., 1991).
**What do Dreams Reveal?**

As a rule a dream cannot contain elements which the dreamer has never possessed. Real life experiences which are the sources of the dream content may be recent (day residue) or old (childhood impressions). They may consist of one fact or of a number of facts which may condense into a single dream picture or may appear separately. These contents may be picturised in their own shape or in the shapes of other experience which are of the same validity or suitable substitute. These facts may be actual facts, or they may be mere thoughts (Freud, 1900/1991).

Freud held the view that psychologically significant informations about the dreamer are concealed within the facade of the manifest content.

However, many dream theorists and researchers since Freud have adduced evidence and arguments to establish their stance that dream "reveals". They have successfully used dreams in the study of societies and cultures on the basis of just what they reveal, that is the **manifest content**. To Frederick Perl - the father of Gestalt Therapy. "All dream images are the dreamers' own personality". Jensen (1855, cited in Freud, 1900/1991) attests that "the content of a dream is invariably more or less determined by the individual personality of the dreamer, his age, sex, class, standard of education and habitual way of living and by the events and experiences of his whole previous life".
Hall, (1966) who has studied about 50,000 dreams also holds the view that dreams reveal the conceptions of the dreamer about (a) his/her own self, (b) others, (c) the world around and (d) the conflicts of the dreamer. Thus we can safely conclude that dreams do reveal and it may be used as a tool in the understanding of self in the individual and collective context.

The current study is an attempt to find out whether the contents of the dreams of the chosen sample and the subgroups there in, have distinct patterns in the form of frequency of occurrence and their proportions and differences in terms of Hall and Van de Castle’s nine dream content categories.

Dream in Ancient Religions

The prescientific people all over shared the view that ‘dream’ could be communication from Gods. Bible is full of dreams explained by prophets. The ancient Hindus, Islamic and Greek mythologies too make sporadic references to dreams of eminent figures.

Ancient Greece

Ancient Greek literature provides ample evidence to the effect that dreams were regarded as messages from the Gods.

The ideas of the Great Greek Poet Homer, the philosopher Plato and Artemidorous’s A Book of Dreams, attest to this divine status of dream. Paradoxically Aristotle - a powerful authority on dreams in ancient Greece, attributes ‘a naturalistic’ origin to dreams.
Ancient Egypt

One of the earliest titles in world dream literature dates back to ancient Egypt of the period of the Twelfth Dynasty (eight or twentieth century B.C.) and deals with the interpretation of dreams. Another Babylonian dream guide, discovered at Nineveh among the tablets known as the library of Assurbanipal (669-629 B.C.) provides ample evidence to the fact that these primitive Egyptians were convinced that dreams bear witness to a superior reality. In a papyrus of the fourth century B.C., the Pharaoh Nectanabis (378-360) witnesses in a dream a scene in the course of which the god Onuris complains to Issis that his temple stands uncompleted.

Ancient Mesopotamia

Ancient Mesopotamian literature attests to the fact that Mesopotamians too, like other ancient civilizations, had sustained interest in dreams. They believed that, the soul, or some part of it, moves out of the body of the sleeping person and actually visits in some mysterious way, the places and persons the dreamer ‘sees’ in his sleep.

This is confirmed by the fact that in literary texts from Mesopotamia and Asia Minor the interpretations of dreams are sometimes done by women (Grunebaum and Caillois, 1966).

Dreams were not only held high in the ancient world. Even contemporary dream therapists allude to the spiritual significance of dreams. Ann Faraday (1976) asserts that dreams are invaluable in mapping out our spiritual progress. She says that whatever one’s special discipline may be
through dream interpretation one can identify the internal blocks that sabotage one’s efforts. In short Faraday believes that, the **dreaming mind is capable of adding a whole new dimension of wisdom to life which is equivalent to the discovery of an inner guru within each of us.**

**Social Attention to Dream**

The pre scientific cultures and most well-known civilization of the past paid social attention to dreams. With the result they enjoyed life in a depth and richness unknown to the modern industrialised society.

**Mohave Culture**

The Mohave Culture held the view that the magic powers and the knowledge of the myths, skills and songs pertaining to them are supposed to be acquired in dream (George Deverlux, 1978). Anthropologists and Mohave informants claim that actual learning in a waking state is responsible for the acquisition of the knowledge and skills related to some speciality, but that this knowledge remains barren i.e., ineffective unless it is also ‘dreamed’.

**Senoi Culture**

The study of mind by the method of dream interpretation is a prominent feature of life long education and a continuing a pursuit of the Senoi tribe (Stewart, 1935, 1943, 1954, 1962, 1969, cited in Roberts 1975). The Senoi were a peaceful and isolated series of small related groups. Stewart describes Senoi as an incredibly civilized people, with practically no obvious cases of mental illness, and with warfare un-heard of.
The Senoi culture viewed dream as representing real events in some nonphysical continuum and/or as representing deep psychological events. Dreams were seen as both reflecting ongoing life events and as presaging developing life events. Dreaming of a quarrel with a known friend in an ordinary dream, for example, would be seen as reflecting unconscious psychological tensions between the dreamer and his/her friend, even if those tensions were not yet manifested overtly in his/her ordinary life. The proper response to such a dream would include discussing the dream with the dreamer’s family, group and with the friend, giving a gift to the friend and attempting to have a lucid dream in which friendship would be manifested towards the dream image of the friend.

The Senoi taught their children that any unpleasant, frightening or threatening image in a dream represents part of themselves that they have not come to grip with, and rather than run away from it or wake up, they should confront it. The self understanding they thus acquired has developed in them the ability to understand the psychological undercurrents in others too. With such an indepth knowledge about others around, they were able to device easy ways of keeping their rivals off their territory. Since dreaming is a symbolic display of a person’s emotional life, the practice of Senoi seems a salutary cultural means of developing unity between feeling, thinking and doing. Stewart suggested that modern education should also include in its curriculum education on the dream and its uses. He considers the social neglect of such a significant aspect of man’s reflective side, the source of creative channel, as a poor education.
Sioux Culture

Dreaming and dream were held high in the Sioux culture too. Its significance is more felt in the adolescent phase in Sioux. It guided the strong adolescents and prevented the deviants' lapse into anarchy. While it is still time for deciding a life plan, the adolescent Sioux, unarmed, naked - except for loincloth - would go out into the wood and would pray to the deity about the need for guidance through dreams or, rather, visions. The prayer will be answered on the fourth day, in the form of a vision. The true meaning of the vision (interpretation) will be offered by a special committee of dream experts.

Ancient India

India which may be considered as the centre of asceticism and mental discipline is no stranger to the world of dream literature. The cause and effect of dream phenomenon had been reflected upon in ancient Indian literature.

References to dreams is found as early as 1400 BC in Rigveda Samhita. It is also found in the Brahmanas 1000 BC. It is also found in Brhadaraniyakaupanishad. Of course the commentators on the Upanishad also refer to dreams. Dreams are extensively analysed in Samkiya, Yoga, Mimamsa, Niyaya, Vaisesaka, Buddhist and Jain literature. Vedanda and Jaina schools of thought view dreams as God sent and hold that the person "gets dreams due to his merit and demerit acquired by the activities in his life time" (Layek, 1990).
Jadunath Sinha (1985) summarises ancient Indian conceptions about the psychological character of dream consciousness into two theories. They are (1) Presentative Theory of Dreams and (2) The Representative Theory of Dreams. The proponents of the presentative theory are Kanada, Prasastapada, Udayana, Sridhara and Sivaditya. The principal proponents of the representative theory are the Mimamsakas, Kumarila, Samkara and Prabhakara. According to the presentative theory dreams are recollections of past experience due to revival of sub-conscious impressions, the internal perceptions of unreal objects. The representative theorists hold that impressions of real objects perceived in the past are recollected in dreams. The latter is closer to modern scientific (emphasis added) theory of dreams.

**Caraka - Samhita** of Caraka has identified seven kinds of dreams. They are (1) Dreams of those objects which have been seen (2) Dreams of those objects which have been heard (3) felt (4) Dreams of those objects which are desired (5) Dreams awakened by imagination (6) Dreams that are premonitions of future events and (7) Pathological or morbid dreams.

The Vaisesihas (Prasastapada, Sridara, Udayana, Samkara, Misra and others) describe four kinds of dreams: (1) dreams due to intra-organic pathological disorders (dhatudosa), (2) dreams due to the intensity of subconscious impressions (Samskarapatava), (3) dreams due to the unseen agency "adrsta", i.e. merit and demerit "dharmaadarma" and (4) "dream-end cognitions" or dreams-within-dreams (svaphatika jhana).
According to S.Z.Aung (cited by Jadunath Sinha) the Buddhists have recognised four kinds of dreams, they are: (1) dreams due to organic and muscular disturbances e.g. the flatulent, phlegmatic and bilious humours, (2) recurrent dreams consisting in recurrence of the previous dreams, due to previous experiences, (3) telepathic dreams due to suggestions from spiritualistic agents and (4) prophetic dreams due to the force of characters of clairvoyant dreamers.

Caraka and Susruta also refer to various kinds of dreams which are prognoses of impending diseases and death. Hall’s (1970) "Clinical Uses of Dreams: Clinical Interpretations and Enactments" cites several supporting evidences about such phenomena which sound like echoes of these earlier works on dreams.

Dream Understanding in Contemporary Societies

Anthropologists and sociologists have used dreams to gain knowledge about the articulation between the individual and his society.

Dream report has been successfully used as a projective device on par with the other projective techniques. Dreams are the effective tools in investigations of developmental vicissitudes and gender differences among individuals from varied groups.
Dream - An Agent of Creative Inspiration

Dreams have given the creative inspiration for works of art, inventions and scientific discoveries. The often quoted instances are: Robert Louis Stevenson, got the plot of his novel Dr. Jekyll and Mr. Hyde, in a dream; Elias Howe made the invention of the Sewing Machine, through a dream; Kekule got the clue to the molecular structure of benzene after dreaming of a snake swallowing its own tail; Margaret Mead reports that she had often received guidance from her dreams; Meredith Sabani (1972) describes in her doctoral dissertation on "dream groups" how a dream led her to change the topic of her thesis and how she received hints and help from her dreams while writing it; and Kreskin, the famous mentalist, says that many of his "effects" came to him in dreams. Otto Lowe the Nobel Prize winning biologist was led to the idea of chemical transmission of nerve impulses in a dream.

Dreams have inspired artists such as Leo Katz and Irene Rice Pereire to produce some of their finest works. One of Katz's most famous paintings "Metamorphosis" (1942), was produced after a very wonderful and vivid dream (Ann Faraday, 1976). Irene Rice Pireire describes in her illustrated portfolio ‘The Lapis’, how a dream changed her life by bringing about a creative breakthrough.

Roberts, 1975 cites that the humanistic psychologists Krippner as having emphasized the creative and healing function of dreaming.
Rose Mary Hayes (1975) in her article *Do you have your Dream for English?* explains how dreaming, a most common altered state, could be used constructively in poetry classes to inspire students to produce creative poetic expression.

**Dream and Corporate Creativity**

Anjali Hazarika (1998) in her book *Daring to Dream: Cultivating Corporate Creativity through Dream Work* states that "working on dreams can enhance essential abilities for creativity such as the ability to connect between situations, part experiences, memories and association, the ability to make sense out of ambiguous and contradictory information and the ability to generate alternate solutions". Compared to other Management Development Programmes Dream Work has the distinct advantage of 'fast-forwarding' change, says Hazarika. It gives one an opportunity to engage in a critique of everyday life involving the whole person. In short dream to her is an effective tool for improvement in the management of business and industry.

**Diagnosis and Prognosis through Dreams**

Contemporary dream research offers plenty of evidences for dream being an effective tool in the process of diagnosis and prognosis of physical, psychological and psychosomatic ailments. Dreams are an invaluable source of knowledge about physical status at a particular point of time. Many a clinical researcher was able to distinguish the dreams of normals and the schizophrenic.
Sexual difficulties revealed in dream have also been studied by many dream theories during sixties and seventies (Hall, 1978).

**Dream for Building Human Relationships**

Hall (1978) reports that dreams may serve to make the dreamer more aware of feelings that were consciously known but not sufficiently expressed. Such knowledge gained through dreams can help the dreamer in mending impaired relationships with others.

Thus dream has been an effective "scanner" of the mind as well as the body in the hands of many eminent scientists.

**Dream in Education**

Schools teach many languages, the vocabulary of each science, the symbols and formulae of mathematics, but they do not teach the language of dreams. Fromm (1951) has warned that, such a neglect would impoverish the learners' experience and foster a shallow form of competence.

Jone's (1968) *Fantasy and Feelings in Education* shows how teachers can involve students' emotions to enhance both cognitive and affective learning especially in elementary social studies.

Grossman B.D. (1969) also opines that through dream a child may be helped to identify the feelings expressed in his attitude towards the teacher. Cohen. D.'s (1979) *Sleeping and Dreaming: Origin, Nature and Functions* opens
up the possibility of formulating a more comprehensive learning theory through dream understanding (Chapter 2 of this dissertation cites studies on dreams undertaken in the field of education in West). Dream somehow skipped the attention of the Researchers in Education in India (Buch, H.B., 1971, 1974, 1986, 1991 and 1996).

If optimum development of human consciousness is the true aim of education then, intentional focussing on inner experience is important. "Intentional focussing on inner experience not only reveals repressed aspects of the personality, but also provides the key to self-knowledge and creative expression" (Newmann, 1959, cited in Roberts, 1979). The success of schooling is not to be measured by the income and power of the learner, but by the joie de vivore, personality and character of the learner (Bernstein, 1968).

Undertaking a survey of this type is the first step towards providing psychopedagogy with psychologically significant information about the learners secured through the analysis of their dreams. The findings of the survey indicate that the study of dreams can reveal the adolescent group vividly in a personal, developmental phase and cultural context. The introduction of dream related activities in the school curriculum can eventually lead to the promotion of self-awareness among the students. Such a systematic stride through the "royal road" can thus take education and mankind to new heights of self-understanding and self-mastery.

It is with this background that the investigator has decided to conduct a content survey of the dreams of adolescents.
The adolescents among the school going children have been chosen for the following reasons:

- **Adolescence** has been widely recognised a vulnerable phase of development (Staton Thomas, 1963; Ausubel, 1954; Jersild, 1957; Gargi, P.K., Parikh, I.J., 1981). It has been found that dreams reflect the crisis and concerns of this phase and can also indicate the unresolved problems from childhood on which the adolescents' crisis or concern is rooted (Erikson, 1960). WHO (1996) reports that children and adolescents in the developing countries (emphasis added) are the most vulnerable victims of changes in contemporary societies (cited by Rao and Parthasarathy, 1998).

- Studies which recently attempted to assess the needs of students report that adolescents have personal problems related to home, family, social development and sex, in addition to academic problems related to school, future, education, vacations, resources and environment (Kapur, 1996). This study has traced some dimensions of these problems in the dream reports of some of its sample subjects.

- In general, it is estimated that 12 to 15 percent of youth under the age of 18 years experience emotional and behaviour problems serious enough to justify treatment (K.G. Rice and A.C. Meyer, 1994).
In the West attempts are already being made to understand the nuances of adolescence through dreams. In countries like India schools are the strategic point where a vast majority of adolescent population can be easily contacted before they disperse into the society as adults. Therefore school going adolescents were chosen as target population for the study. The broad aim was to explore the possibility of using adolescents’ dreams towards understanding adolescents’ ‘inner self’.

Title: **A Content Survey of the Dreams of School Going Adolescents.**

**Objectives**

1. To enumerate, tabulate and analyse the dream content of adolescents.

2. To highlight the pattern, if any, in the dream content of adolescents.

3. To highlight the differences in the pattern, if any, between the dreams of boys and girls.

4. To highlight the differences in the patterns, if any, among the dreams of adolescents of different age groups.

5. To highlight the differences in the patterns, if any, among the dreams of adolescents belonging to different religions.
6. To highlight the **differences** in the pattern, if any, among the dreams of adolescents in different **income** groups.

7. To highlight the **differences** in the pattern, if any, in the dreams of **normal** adolescents and **handicapped** (blind and dumb) ones.

8. To highlight the **differences**, if any, between the dream content of adolescents in the **current study** and the **samples in a normative study of undergraduates in the U.S.A** (1966) that had been accessible to the researcher.
CHAPTER II

REVIEW OF LITERATURE AND OTHER PREVIOUS STUDIES

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