

Dreaming at School:
A Qualitative Depth Psychological Research Project on Sharing
Sleep Dreams in a British Infant School

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ABSTRACT

Carl Jung's 1936-1940 seminars and Post-Jungian studies provide a compelling insight into the significance of children's dreams and the child archetype in the development of the unconscious. An extensive analytical literature review of existing research into children's dreams and the analysis of the phenomenological view of dreaming and sharing dreams within a British school context indicated that children's dream experiences are underutilised in primary education. This qualitative research project aimed to analyse the children's perceptions and experiences of sharing dreams within an epistemological, psychosocial, and Jungian perspective. This phenomenological perspective on the oneiric dreams of children living in the 21st Century augments discourse concerning the relevance of Jung in contemporary pedagogy.

Within the existing British curriculum subject of Personal, Social, Health and Emotional Education (PSHE) and 'Circle Time', 22 six-year-old children and their teacher in an Infant school experienced a unique 'Dream Time' project. The children shared their dreams in six adapted social dream matrices and creative activities hosted by this researcher and followed up with individual interviews. The matrices were analysed with a focus on psychoanalytical and educational perspectives. Of the 22 interviews, a sample of eight was analysed using Interpretative Phenomenological Analysis (IPA).

Findings from the children's perceptions of the project concluded that sharing good and scary dreams in school time was a positive experience and they wished it could continue. The subjective views of the children, teacher, and the researcher concluded that there is social, emotional, and personal value in sharing dreams collectively using a social dream matrix approach within a school setting. Findings indicated potential barriers exist in the unconscious being integrated into the existing pedagogical context. This research from the children's view added new knowledge to the current discourses on therapeutic education and the mental health of children in Britain. Further research on Jungian holistic pedagogy and dream sharing is needed to expand mainstream educational teacher training in Britain.

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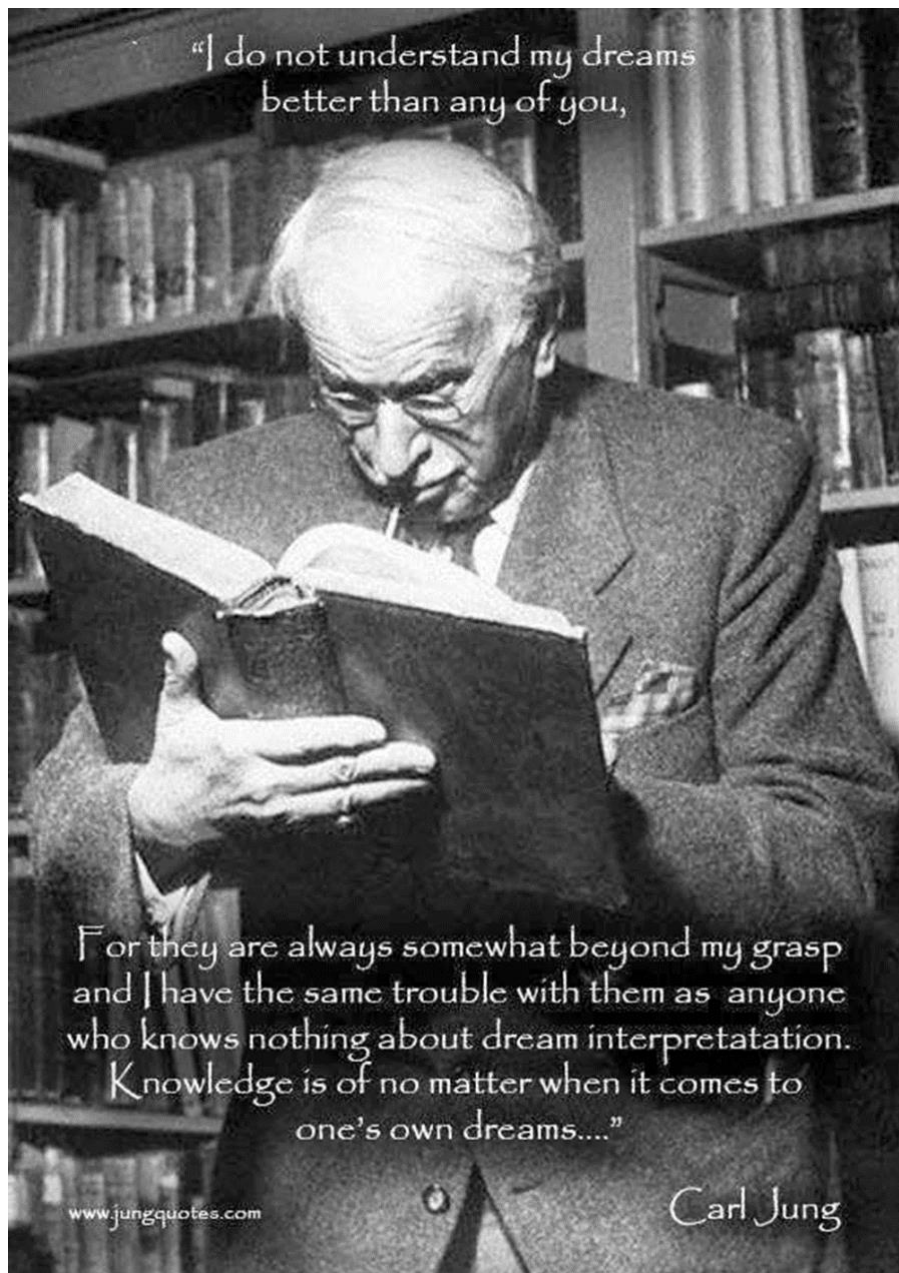
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http://www.worksheeto.com/post_shadow-jung-dream-worksheet_184168/worksheet.com

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CHAPTER ONE: INTRODUCTION

1.1 AIMS, CONTEXT, AND CONTENT OF THE RESEARCH PROJECT

In this thesis children's dreams were explored from psychosocial and psychoanalytical perspectives. The research explored children sharing the recollection of their oneiric¹ dreams within an English school context and what they and their teacher had to say about the experiences of a 'Dream Time' project implemented by the researcher. The term 'sleep dreams' is used in this thesis to refer to oneiric experiences. In addition, day dreaming experiences are referred to as a 'stream of consciousness' that distracts someone from current external tasks: Attention may drift in a more personal and internal direction. The thesis considers, through the lens of the participants of a small-scale qualitative Dream Time project and an extensive literature review, whether sharing children's dreams is feasibly valuable and worthy of being placed within a child's educational experience.

The perspective of dreaming, sharing dreams in a group, child development, and English pedagogy, all examined from a psychosocial, psychoanalytical, and phenomenological psychology, provided the core conceptual framework. The research project focused on the practice of dream sharing in groups within the school context and argues that the study of the unconscious, with a focus on dreams as a valuable human phenomenon, is an applicable resource within English pedagogical discourses.

¹ Oneiric has been derived from the Greek word used from the mid-19th Century for dreams that occur while sleeping.

The process of this thesis examines whether children's dream sharing in school from a child's phenomenological stance can be validated. Distinctively, the thesis holds a discussion on the tensions held between Jungian analytical views of child development, holistic education, and entrenched English pedagogical theory. However, as Semetsky (2013: 1) stated in the introduction to *Jung and educational theory*, 'as will be seen The absolute line of division between educational and clinical aspects with regard to Jung's conceptualisation is no longer feasible.' The terms 'holistic education' and 'Jungian holistic education' are used interchangeably throughout this thesis and refer to the historical philosophy and perspective of an 'inclusive, non-reductive' approach to the 'philosophy of educational theory', the latter in particular considers the unconscious (Semetsky, 2013: 1). The researcher is English, lives and works in England, is a trained and experienced early years teacher, is a higher education lecturer in counselling and childhood studies and is a somatic and expressive arts psychotherapist. Involved professionally in both clinical and educational contexts, past and present, the researcher's bias is openly affirmative towards the view of merging Jungian theory to pedagogy as examined in Neville (2005), Mayes (2005), Main (2008), Semetsky (2013), Jones, Clarkson, Congram, and Stratton (2008), and Adams (2014). All argue for a move towards Jungian holistic education.

However, the researcher incorporated the critical references for and against Jung's and post-Jungians' theories of the unconscious and the process of individuation in relation to applying these educationally as well as therapeutically. Examples of researcher bias have developed through her psychotherapeutic and teacher training, which involves

holding two professional roles and relationships. The merging of humanistic and psychoanalytical psychology has influenced her philosophical argument for inclusion of the concept of the unconscious as an important theory for all child practitioners to reflexively consider in their professional relationships with children. The researcher's inclusion of the term and concept of the unconscious, including the collective unconscious, for which Jung used the term 'transpersonal' unconscious, is critically considered and is within the teacher's frame of reference regarding the responsibility for a child's emotional and spiritual development (Jung, 1968; Kaspro & Scotton, 1999). Other tensions discoursed by the researcher are, firstly, the developmental processes and stages of childhood based on the concept of Jung's (1960, para. 523) psychological processes, of which puberty is significant in terms of the separation or differentiation of the child's consciousness from the parents' imagos. In addition to the rational thinking side of early childhood education, the development of consciousness in relation to the unconscious is considered. (Semetsky, 2013). Secondly, consideration is given to Jung's personality typology functions (Jung, 1971, 1991, 2002), which refer to the intuitive, feeling, sensing, and creative or imaginal aspects of learning.

This researcher aimed to contribute new knowledge to the existing research on children's perceptions of their inner dream worlds through an innovative, small-scale, qualitative action research Dream Project specifically undertaken within an English state infant and primary school. In this research process, the researcher utilised the psychosocial research method known as social dream matrix (SDM) (Lawrence, 2005). The rationale for choosing this method and theoretical underpinnings will be

discussed in depth in Chapter Four. However, to set the Dream Time project in context, the core data analysed to present new findings was collected from six whole class social dream matrices hosted by the researcher. Next, eight of 22 children aged 6 years and the class teacher were invited to one-to-one interviews to communicate their perceptions of dreams, dreaming, and sharing them in the project activities. Interviews were analysed using Interpretative Phenomenological Analysis (IPA). The findings from the children's, pilot study and class teacher's perceptions are examined using specific theories on dream work from Jung's seminars on children's dreams, Jungian holistic education, and English pedagogy. The thesis action research project and phases are outlined in Figure 2. The key theories applied are clarified in Chapter Two.

Importantly, to clarify the contextual rationale for the phenomenological research project being placed within the English educational system, the researcher raises the concerning findings from extensive qualitative research undertaken by UNICEF (2007) into childhood and adolescent wellbeing. Results highlighted that across 21 of the world's richest countries the wellbeing of British² children ranked bottom of the league. This finding, analysed from the data of children's voices, raised some disturbing trends that indicated a perceived poor 'felt sense' (Gendlin, 2010) of wellbeing regarding friendships, school, and family relationships. In a further study generated from the voice of children by UNICEF (2013) across 29 countries, British children ranked 16th. Due to these findings, The Good Childhood Enquiry (Layard,

² Britain or Great Britain means England, Wales, and Scotland. The United Kingdom means England, Wales, Scotland, and Northern Ireland. The inhabitants of the UK and Britain are called British.

Layard, & Dunn, 2009) and The Good Childhood Report (The Children's Society, 2018: 5), both involving data from the child's perspective in the United Kingdom, were commissioned and undertaken by the British Children's Society in 2007 and 2017. Both of these British research findings, gathered from the perspective of children expressing a low subjective felt sense (Gendlin, 2010) of wellbeing, raised serious debates, as the indices of general welfare were 'reversed'. The summary makes shocking reading and elevated concerns in some childcare sectors around children's perceptions of self, perceptions of peer relationships, and conflicting internal feelings being expressed in school and family systems (The Children's Society, 2018: 83). This research project, involving sleep dreams within a school context, contributes a unique and empirical insight into the unconscious as a valuable developmental aspect, as was perceived by the children and class teacher who participated in an English school over an academic year.

However, the researcher of this qualitative research contentiously contends that through Dream Time, a specific time to share sleep dreams, being incorporated creatively into existing children's Early Years and Primary educational experiences in England, and the analysis of the children's and teacher's voice of the lived experiences of the project and dreaming can offer only a small, but possibly valuable insight into a distinctive aspects of children's perceived wellbeing. Specifically, their sense of wellbeing regarding the inner perspective of social, emotional, and spiritual development. Additionally, consideration of the synthesis of specific psychosocial and psychoanalytical concepts of the unconscious, dreams, and social dream matrices in pedagogical studies could, arguably, improve the teacher training programmes within

England.³ Historically, there is much argument in favour of this (Ecclestone & Hayes, 2009; Nye, 2009; Czikszentmihalyi, 2013). These bold if not highly controversial statements proposing the integration of psychoanalytical concepts and dream sharing within education formed the core challenge of this thesis, which focused on analysing the understanding of the child's views of sleep dreams within a pedagogical context.

The idea that dreams are a precious unconscious and natural phenomenon and therefore important to the development of a child's personality is not new, as indicated by the findings in the literature review. Humans have always dreamt and shared dreams and myths culturally and socially (Taylor, 1998). Over time, dream work became increasingly aligned to the therapeutic context due to the work of Freud and to Jung's dream analysis (Van de Castle, 1994; Punnet, 2018). However, from the research findings of Adams (2010), Gambini (2012), Mallon (2002), Selvaggi (2010), Agresta and Planera (2010), and Hoffman and Lewis (2014), to name a few, the 21st century counter movement towards integrating the sharing of dreams within a school curriculum is increasingly advocated and considered worthy of practice and further research.

The vision guiding this researcher's study has been that within a decade every school in England would be informed of the psychosocial Dream Time approach and be

³ This researcher has designed and proposed a blueprint module for teacher training and been influenced by her research findings and the work of other educators implementing Dream Modules (Hoffmann & Lewis, 2014; see Appendix 16).

openly receptive to its innovative incorporation. Through amalgamating and revivifying the culturally rich collective dream sharing tradition, the extensive social dream matrix research (Lawrence, 2005, 2010), and specific psychoanalytical theories, the researcher proposes that any contentious arguments that dreaming is only a neurobiological ‘random firing of neurons in sleep’ (Crick & Mitchison, 1986, as cited in Taylor, 1998: 4) can be challenged, expounded, and dissipated. The unique Dream Time project activities, as implemented in this thesis, aimed to be held within a new culture of teachers understanding, through the voices of the children, that there is value in sharing dreams creatively and that a small time allocated to dream sharing enhances the development of every pupil’s potential.

Essentially, this vision of Dream Time as an educational experience involves encouraging a child’s creativity and imagination. These core developmental aspects are currently encouraged and nurtured in English Early Years educational curricula and pedagogy but not to the same extent in the National Curriculum applied to older children (Department for Education, 2014a, 2014b). This shift towards a more fact-based curriculum is mostly due to the evolving political issues and pressures surrounding the need for teachers to assess, regulate, and quantify children’s learning. Creativity and imagination are harder to assess. Even though there have been educational debates advocating more inclusion and recognition of creativity and imagination, which lie within the unconscious, in children’s learning and even though testing has been done of these domains with well-known Torrance tests and thinking assessments, this aspect of the child in education appears to be side-lined (Kim, 2006;

Starko, 2013).

The researcher is aware her bold vision could be perceived polemical by both therapists and teachers due to the historical conflicts between education and psychological practices and frameworks. Regarding declared bias, it is important to reiterate that the researcher is an experienced early years teacher, lecturer, therapist, and phenomenological researcher to masters level who keenly argues with an accepted preconceived notion that it is worth advancing the discourses surrounding the potential of Dream Time sharing from a holistic educational approach, as also discussed by Neville (2005), Semetsky (2013), and Adams (2014). Therefore, before being implemented, this research project involved a process of reflexivity and ethical processes regarding the project design, research reviews, gatekeeping with school managers, children, parents, and teacher.

Notably, an essential professional driver for this research developed from trusting and positive relationships that the researcher had developed with local school communities over 14 years. These links to Early Years settings and teachers have been achieved through Local Authority consultancy training, through Early Years staff training, or through supervising university students on undergraduate childhood studies and Humanistic counselling degrees undertaking placements. Previously, the researcher had been approached by head teachers and managers of local state schools and nurseries with children aged 4-7 years, all requesting input and guidance on ways to develop creative, child-centred practices to support emotional and behavioural domains of development. These calls for advice or support indicated that several local

nurseries were keen to be involved in a proposed dream research project, of which one quickly offered to be the pilot study. These compounding interests and concerns around children's emotional behaviour pointed to a noticeable gap in research on inspiring ways to inform teachers of children's emotional and social needs in school. The Dream Project as a thesis idea was carefully considered and planned over three years. It aimed to be ethically sound, the conceptual framework to be informed by in-depth literature reviews including Jungian psychology, and to be easily integrated into the existing curriculum as a useful additional experience for children in British schools.

An additional professional pedagogical consideration for undertaking this research project within the school context lie in this researcher's interests in exploring the teacher's perceptions and skills in the relational 'containment'⁴ (Douglas, 2007) and integrations of children's emotional, social, spiritual, and cognitive development in education. The literature and ideology of harnessing developmental domains of imagination, spirituality, and creativity alongside emotional regulation have been well documented as pedagogically valuable, but the depth or breadth of knowledge of these domains and how and when to support them is not so clearly addressed in all school approaches (Adams, Hyde, & Wooley, 2008; Adams 2010; Hay & Nye, 2006; Nye,

⁴ *Containment / Containing*, originally proposed by Wilfred Bion within attachment theory, in this context refers to the capacity of the adult to acknowledge and present a receptive attitude toward others' feelings and emotions. Through this relational process, an internal ability to self-regulate is developed. Douglas extended Bion's work of containment and reciprocity, and his book is advocated for any teacher to read (Douglas, 2007).

⁵ Integration is a term used in relationship to Jung's individuation process, where psychic conflicts are resolved and the dream or dreaming state naturally works towards adaptation and union of the conflicting emotional states. The dream may appear in images indicating the symbolism or metaphor of the scenario or schema linked often to the waking life associations for the dreamer. See Adams et al. (cited in Hoss, 2015: 54) and Jung's Dream Seminars (2008) for examples.

2009; Paley, 1991, 2005; Czikazentmihalyi, 1999, 2013).

Historically, research into potential links between intelligence and dreams has not been fruitful; however, psychosocial research by Lawrence and others into the sharing and expression of sleep dream activity indicated that this was without doubt conducive to children's development (Adams, 2010; Adams, Bull, & Maynes, 2016; Gambini, 2003; Lawrence, 2005, 2010; Mallon, 2002; Selvaggi, 2010; Agresta & Planera, 2010). Research into Lawrence's social dream matrix method suggested 'sharing dreams collectively within a school context' is feasible, as it provides a 'pedagogical extension to understanding how children think' (2010: 22). It includes the concept of the collective unconscious (Jung, 1971), and as Selvaggi (2010) and Agresta and Planera's (2010) research discuss, it is a successful method that includes time and attention to consider the unconscious elements of life within a school, indicating that Lawrence's 'four modes of thinking'⁶ can be educationally developed. Therefore, by integrating an opportunity for children to collectively share unconscious thoughts raised a correlation to Jung's views on the collective unconscious, children's dreams, and the early beginnings of consciousness in his theory of 'individuation',⁷ a process that young children need in order to thrive (Jung, 1971, 2008: 100). The post-Jungian theorists Fordham and Neumann went on to develop Jung's theory on early childhood

⁶ See Chapter Four, section 4.2. for Lawrence's thinking modes in detail.

⁷ Jung referred to the psyche as a self-regulating system, similar to the body, and its function is to seek and maintain a balance between conflicting feelings or qualities of personality. The psyche innately strives for growth, a process Jung called individuation (Jung, 1960). He proposed in the adolescent/puberty stage of life there is separation into the ego consciousness and individuation begins in mid-life and involves the integration of consciousness with the unconscious. Jung's psyche is abstractly constructed of differing layers of consciousness: the self with a small 's' and similar to ego often referred to as persona, the *shadow* is often repressed consciousness, archetypes such as anima and animus, child and the soul self with a large 'S' are in the unconscious.

ego development within the theory of individuation. Today, their ideas are globally established as the Jungian child developmental school (Fordham, 1944, 1969; Neumann, 1954, 1988). Chapter Three evaluates these ideas in more detail and includes critiquing the early work by the cognitive theorist Piaget (1962, 1969) and subsequent researchers who focused on considering children's dreaming and symbolic thinking. Piaget (1962) indicated in his studies that children's dream content can be harnessed as a possible assessment tool for various domains and stages of cognitive ability, in which creativity and imagination are included. ⁸

Considering the need for reflexivity and summary in any research proposal, the central questions raised in this thesis included: (a) How do children and the class teacher experience the sharing of sleep dreams in a group and (b) What is meaningful about sharing children's dream experiences in a group in a school context? As stated above, this researcher explored the hypothesis that from researching the children's and teacher's perceptions from a psychosocial and psychoanalytical perspective there was a potential for extending Dream Time into the British child's educational life. This researcher proposed, like other researchers (Hoffman & Lewis, 2014), that sleep dreams can be creatively and sensitively brought into the classroom, therefore establishing an additional place to extend the sharing of children's inner worlds.

⁸ Piaget's theories have been used as a guiding framework for cognitive assessing and planning British educational programmes and level descriptors for over the last two decades. However, it is worth considering Piagetian cognitive perspectives on child development being reassessed for their one-sided and more linear perspective towards contemporary child development psychology. This assessment perspective would need further study as it creates a different angle on this thesis' research aim.

The concepts surrounding a child's inner world need explanation, as the inner world is experienced differently to the outer world; it involves emotional experiences, fantasies, feelings, imagination, and dreams. It informs our responses to the outer world and personality. Notably in 1938, Wickes, a student of Jung, was the first to write about the aspect of the inner world of childhood from a Jungian perspective (Wickes, 1963). The works of Jung, Wickes, and contemporary Jungians (Gambini, 2003, 2012; Semetsky, 2013) focus on the inner world being expressed into the outer world in a social context and validate how the transcendent processes of consciousness can be nurtured through a sensitive approach to sharing dreams. The creative, ethical, and delicate bridging of the child's inner dream worlds to the outer world has been explored as a key thread throughout this thesis and the researcher's Dream Time Project.

Next, a spiritual link is considered through the conceptual framework of understanding the unconscious as soul and as spirit, manifesting from the inner world of the child. It is important when considering child psychology theory to note that Jung, as cited in Wickes (1963, xxi), suggested, 'the child's psyche, prior to the stage of ego consciousness, is very far from being empty and devoid of content.' He stated his view on early childhood, confirming that it is the pre-ego stage of a child's development in which the collective, the symbolic, and the archetypal are found. Thus, the pre-ego stage of consciousness is not a part of individuation; this comes later. This view is confronted later in Fordham (1969) and Neumann's (1988) evolving views of the individuation process starting from birth.

Jung's views suggest that the pre-ego consciousness is entwined with the parent's (mother's) consciousness, insinuating that there is no differentiation at this stage of a separate 'I' for the child as they are ensouled in the unconscious. Neumann later used the symbol of the uroboros to explain his developmental process theory, as famously illustrated below.



Figure 1: Chrysopoea of Cleopatra image of uroboros (Chrysopoea of Cleopatra google image, 2018).

To further clarify Jung's perspective on 'the child' and the psyche, Wickes points out that:

An intelligent study of the collective unconscious is necessary for those who deal with problems arising in the inner life of the child, we are to use this

knowledge only for understanding, never in direct analysis of the child...[this] is the task in the integration of the conscious. (Wickes, 1963: 27)

Wickes' wise words seem to highlight that to work towards integration of the unconscious with more compassion⁹ and understanding of the processes involves the bridging of the unconscious, with the desired outcome being ego, emotional intelligence as well as concrete knowledge. An in-depth review in Chapters Two and Three of the theory of the unconscious and dreams from Jungian developmental perspectives helped to clarify the sensitivity and ethical reflection necessary before embarking on the action research aspect. As this study illustrates and Wickes clearly points out, a child's psyche is a precious landscape which must be seen from a reflexive and respectful perspective (Wickes, 1963).

The contemporary spiritual aspects of development in children educationally, as was originally defined by the Department for Education (Department for Education, 2011, archived 2013), stated:

Pupils' spiritual development involves the growth of their sense of self, their unique potential, their understanding of their strengths and weaknesses, and their will to achieve. As their curiosity about themselves and their place in the world increases, they try to answer for themselves some of life's fundamental questions. They develop the knowledge, skills, understanding, qualities and

⁹ The research from the center for Contemplative Science and Compassion Based Ethics (CCSCEE) at Emory University, Atlanta, Georgia, is developing groundbreaking work in ensuring more compassion from educators within children's educational contexts.

attitudes they need to foster their own inner lives and non-material wellbeing. (Department for Education, 2011)

When considering the DfE (2011) definition, it is notable that it was archived and the ‘inner lives and non-material’ aspects of childhood were usurped for the term and emphasis on economic outcomes. The word *spiritual* as an aspect of children’s developmental domains was removed from the Early Years Foundation Stage (EYFS) curriculum in 2008. This researcher subsequently made cross-references to how children’s spiritual development was currently perceived by teachers and how the idea of a sense of self being nurtured within schooling was achieved. The possible vision of considering how sharing dreams could be sensitively encouraged or could enhance a child’s curiosity about their inner lives and ‘non-material wellbeing’, as manifested in dreams, took on greater clarity and formed a research proposal.

The most recent qualitative research undertaken by Watson (2010) on children’s spirituality in schools questioned the existing models of naturalistic or secular humanist perspectives when understanding spirituality in state education. Watson’s findings suggest that education tends to ignore diverse discussions of how spirituality can be used to nurture the spiritual or non-material aspects of development in school children. There is extensive contemporary interest in defining the spiritual domains of childhood through the study of dreams (Adams, 2008; Adams, Bull, & Maynes, 2016; Hay & Nye, 2006; Nye, 2009).¹⁰

¹⁰ See Hay and Nye, 2006, page 114 for research and Table 7.1 for dimensions of relational consciousness as a framework for children’s spirituality.

Conversely, these psychological and educational tensions raise an essential ethical point which was necessary to clarify at an early stage of this thesis. That is, the intention was not to analyse the children's dreams with the children in a classical analytic form. The social dream matrix approach specifically kept the child and their dreams safely contained within the group (Lawrence, 2005). The host (researcher) did not interfere with the dreams; they were shared without duress and expressed as the children chose. They were witnessed and thought about within an adapted social dream matrix in which feelings and any free association to the dreams could be shared if wished. This researcher's method of implementing a social dream matrix was adapted from the discoverer of the method of social dreaming and contemporary researchers (Lawrence, 2005; Manley, 2014). The researcher, as the facilitator/host of the Dream Time project matrices, stayed true to creating an established safe, transitional space (Winnicott, 2012), which involved the practices of free association (Freud) and amplification (Jung) and obviated any sense of judgment (Lawrence, 2005).

This Dream Project, undertaken over a school year, included and utilised additional freely available activities such as drawing, drama, story books, sand trays with miniature figures, a dream journal interest table and making dream catchers (see Figure 2). As outlined above, the six class social dream matrices and dreams from eight of the 22 children interviewed were analysed by the researcher as part of the thesis' interpretative process. The two teacher interviews were evaluated as well as the teacher discussion from the pilot study. The core analysis focused on

psychoanalytical and psychosocial conceptual frameworks. This more formal analytical process elucidates for all child practitioners¹¹ and researchers how a dream matrix can be hosted safely and ethically, and it explores how a child's dream and consciousness can be perceived developmentally and contextually appropriate within educational settings.

Additionally, in order to avert disruption to a teacher's already busy curriculum, this researcher designed and planned the facilitation of the six whole class social dream matrices to be implemented in line with the existing pedagogical approach known as 'Circle Time'¹² (Mosley, 1996). Through combining Circle Time meetings, within the National Curriculum (Department for Education, 2014b), with the theory of social dreaming pioneered by Lawrence (2005, 2007, 2010), the research was less unsettling for both the children and teacher. Therefore, both Mosley's Circle Time and Lawrence's social dream matrix models have substantially influenced the method used in the setting up and facilitation of Dream Time for this research project (ibid).

To further clarify the pedagogical juxtaposition of this project, it is necessary to explain that the established curriculum Circle Time approach, as advocated by the work of Mosley (1996), is held within the English Early Years and Primary curriculum weekly timetable. Its aims and expectations have encountered many changes over the last decade. It is currently an activity held within Personal, Social, Health, and

¹¹ The term *practitioner* can apply to all professionals responsible for a child's welfare: teacher, early years practitioner, social worker, or therapist. The two teachers referred to include the pilot study teacher and the teacher in the school where the Dream Time project was implemented.

¹² 'Circle Time' (Mosley, 1996) was traditionally embedded as an activity to support children's feelings within the curriculum subject PSHE in Primary education. PSHE is proposed to become statutory in 2020.

Education (PSHE) in the National Curriculum or Personal, Social, and Emotional Development (PSED) in the early Years. It is a structured group activity aimed to encourage the development of positive relationships, self-discipline, assertive communication, and democratic group processes, alongside the skills of speaking, listening, observing, thinking, playing, and concentrating (Department for Education, 2014b). These educational aims amalgamate with the aims of a social dream matrix (Lawrence, 2005).

In contrast to the more directive and extrinsic approach in National Curriculum management of PSHE (Department for Education, 2014b), the Early Years Foundation Stage curriculum is pedagogically underpinned by a more non-directive and innately motivated freedom to share feelings within PSED activities (Department for Education, 2014a). Children in this early developmental phase of schooling are encouraged to paint, draw, and create in an expressive and imaginative way. This allows for the inner world of imagination, ideas, and fantasy to be amply expressed and developed (ibid). The social dream matrix approach as indicated by others research findings indicates that it can be integrated across both Early Years and National Curriculum provision (Selvaggi, 2010; Agresta & Planera, 2010; Gambini, 2003, 2012).

This researcher's methodological approach to researching children's dreams is phenomenological and was influenced by the pioneering phenomenological work of Husserl, Heidegger, and post-modern research methods (Moustakas, 1994; Loewenthal & Snell, 2003.) Marsh (1988), an American professor of philosophy,

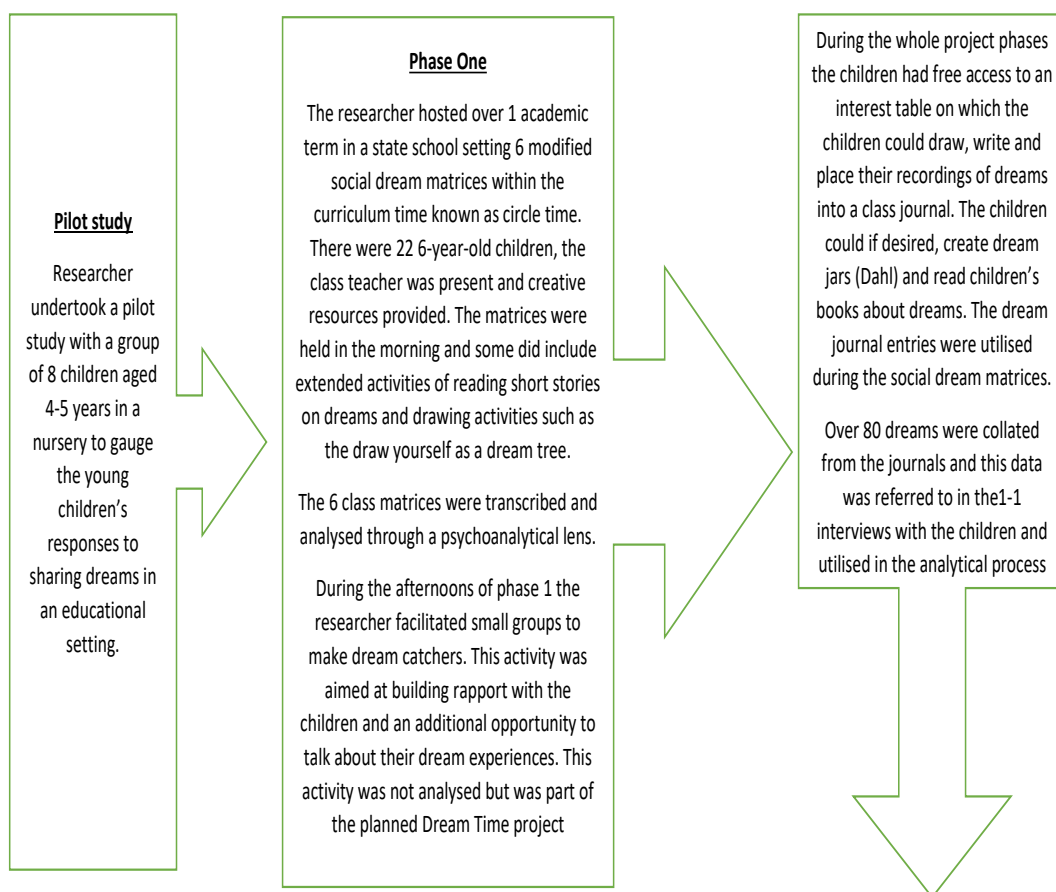
posed post-modern cartesian arguments from the phenomenological stance. His reflections suggest that if the unconscious is side-lined within pedagogy, it would not be unreasonable to imply that children's personalities are detrimentally affected. This researcher's bias is acknowledged openly due to her professional work in education and therapeutic disciplines, agreeing that it is valuable to revivify discourses on the inner and emotional world of children as a pedagogically essential domain beyond the Foundation Stage curricula. This is especially necessary when considering the current concerns about children's mental health problems in the United Kingdom, as pointed out above (The Children's Society, 2018).

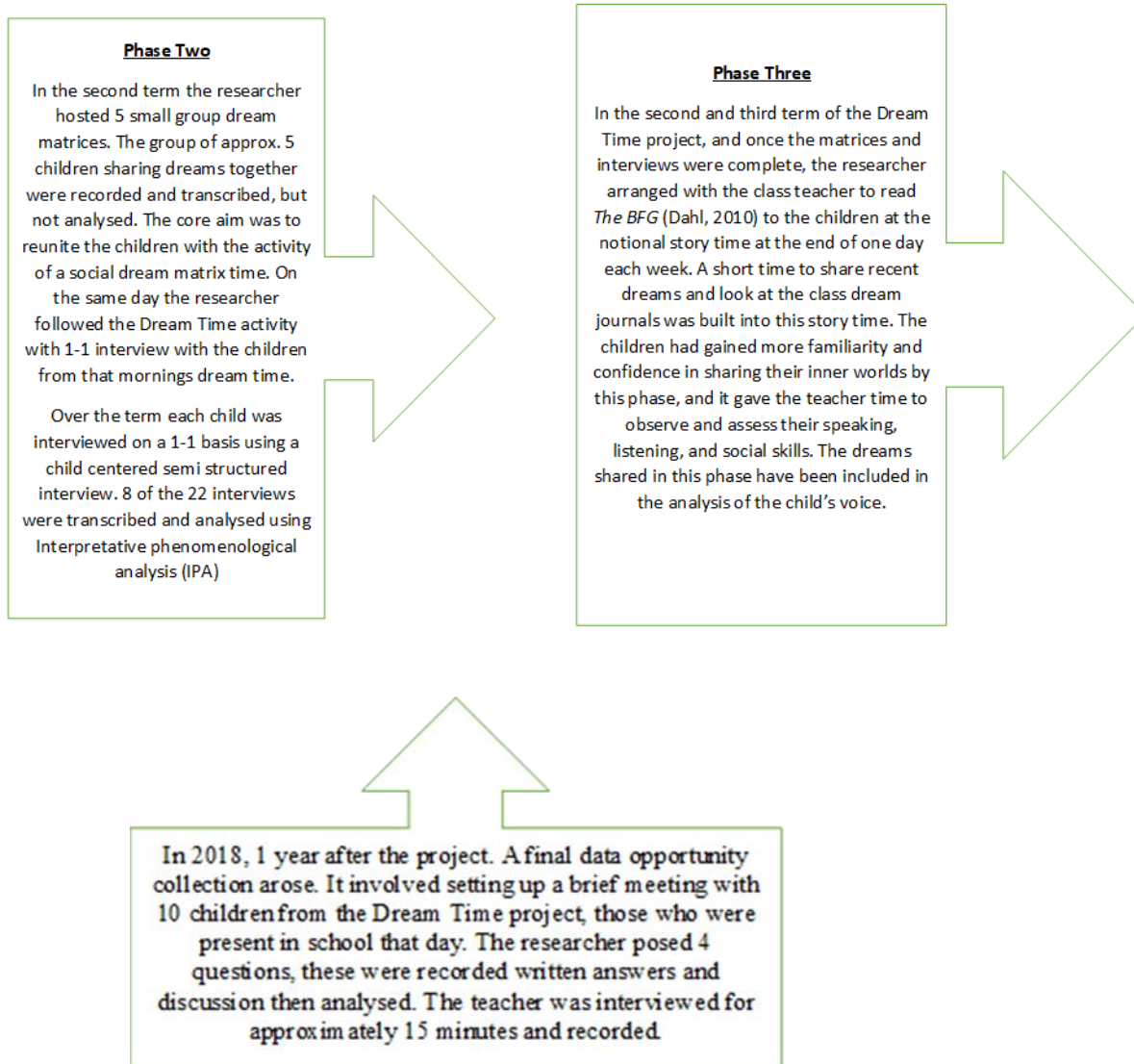
In conclusion, this chapter has introduced and contextualised this thesis' unique action research project aims, which is to contribute original findings through the child's and teacher's perceptions around the phenomenological experience of sharing dreams in a dream matrix in a school. This has been done through the informed recognition of the value of setting aside one hour a week dedicated to hosting a social dream matrix (Lawrence, 2005) within the classroom and calling it Dream Time. Then, using the analysis of six social dream matrices, eight child interviews, and an evaluation of the teachers' perceptions, a bridge can be made between education and psychoanalytical psychology, thus strengthening the recognition of the importance of considering the unconscious in children's development. Additionally, this thesis proposes that teachers focus on the Dream Time experience as an imaginal way forward, looking towards expanding the expression of the unconscious from a psychoanalytical perspective as an accepted, validated, and child-focused pedagogical approach in England. This researcher's findings point towards contributing to the work of current

Jungian discourses on Jung and holistic education (Jones et al., 2008; Main, 2008; Mayes, 2005; Neville, 2005; Semetsky, 2013).

Before moving onto the overview of the thesis' chapter content, the researcher has summarised a diagrammatical flow chart of the completed Dream Time action research process and phases in Figure 2. The action research started in July 2016 with a one-day pilot study undertaken in a nursery class. This was aimed to gauge and evaluate eight 5-year-old children's spontaneous reactions to sharing their dreams with a familiar teacher in a Circle Time session. The pilot study informed the next action Dream Time research project, which was undertaken in an English infant class with 22 6-year-olds. It started in October 2016 and was implemented once a week until June 2017. A final review meeting with 10 children and the class teacher was set up in 2018.

Figure 2: Flow diagram of the research project phases





1.2 OVERVIEW OF THE THESIS CHAPTERS

The structure of the thesis following the introduction to the aims and context of the action Dream Time project is as follows. Chapter Two contextualises the seminars on children's dreams presented by Jung between 1936-1940 (Jung, 2008). This discrete and original chapter reviewing Jung's seminars on the child's dream content was perceived as essential in order to introduce Jung's unique theory of the collective unconscious and his method of working with children's dreams, including his use of a dream schema¹³ and his eight perspectives of how dreams may manifest, which clarify Jung's unique perspective of how children develop consciousness in relation to his theory of individuation. Chapter Two is pivotal in order to compare and contrast one post-Jungian theory with another on child development and research around children's dreams. The theories that are used in this thesis are exemplified. The analysis of the children's perceptions and lived experience surrounding dreams and sharing them was primary, with secondary analytical consideration given to oneiric activity in relationship to the key approach that Jung proposed in his seminars on children's dreams, in which he suggested that dreams manifest as eight different types of dreaming that can be related to an objective structure or schema in four stages (Jung, 2008: 8-18). Jung also suggested that each dream can be explored through archetypal symbolic themes (Jung, 2008). In the analysis of the edited seminars by Jung in Chapter Two, there is evidence of Jung's challenge to Freud's ideas of the unconscious and dreams, with a focus on the dreams from childhood. The seminars provide the

¹³ Jung's (2008) dream schema is a four-part story approach to working with a dream and is discussed in depth in this thesis.

reader with detailed clarity of Jung's unique theories of the collective unconscious, child archetype, psyche, and the individuation process, as well as methods for analysing these from an objective and subjective approach. They show he perceived a broader view of the unconscious in contrast to Freud. Therefore, Chapter Two presents a rare opportunity to review Jung's teachings on the psychological understanding of the phenomenon of children's dreams, his theory of archetypes, and the function of the collective unconscious¹⁴ in childhood and children's dreams.

The literature review in Chapter Three expands on the historical and contemporary research methods and findings into children's dreams, the theories surrounding the development of the unconscious during childhood, and pedagogical debates around sharing dreams. Further insight into post-Jungian Fordham's and Neumann's views of the child and the development of consciousness are discussed (Fordham, 1944, 1969; Neumann, 1954, 1988). In summary, Chapter Three presents the preparatory ground work of the analysis of existing literature including:

- (a) the historical discourses within developmental and analytical psychology on children's dreams, with links to the evolving perceptions of the unconscious;
- (b) Neumann's and Fordham's contributions to furthering Jung's theories of the development of the unconscious in childhood;
- (c) the anthropological views of children's dreams linked to group sharing and systemic thinking;
- (d) and an analysis of other research methods into children's dreams and sharing

¹⁴ Collective Unconscious: Jung (1995) conceived a structural theory of the human psyche which evolved from a dream and different layers of consciousness: a collective unconscious below the personal.

dreams in the educational context, not forgetting the necessity for sensitive reflexivity in order to gain an ethically epistemologically researched database.

The critical literature review explores the established reflexivity of the historical construction and notions of childhood (Cunningham, 2005; Jenks, 1998). The child developmental perspectives on children's dreams clarify the attitudes and values surrounding the sharing of dreams alongside the conflicting understandings of the value and functions of the dream phenomenon. There is a drive in this research towards a paradigm shift in thinking about children's learning and dreams. As Kuhn and Hacking suggested in their discussion of the history of research paradigms, 'Acquisition of a paradigm and of the more esoteric type of research it permits is a sign of maturity in the development of any given scientific field' (2012: 12). The researcher extends this idea of maturing the social sciences of education. The concepts that stood out from the two literature review chapters highlight specific psychoanalytical and psychosocial concepts, such as the Jungian concepts of psyche, archetypes, individuation, symbolism, the collective, and personal unconscious. The psychodynamic concepts and practices of containment, reciprocity, projection,¹⁵ and introjection, as well as the theory of attachment, are suggested as additions to teacher training content alongside reflexively contemplating these within the dynamics of

¹⁵ Jung (*CW* 6, 1971, par. 783) defines his concept of projection: 'Projection means the expulsion of a subjective content into an object; it is the opposite of introjection. Accordingly, it is a process of dissimulation, by which a subjective content becomes alienated from the subject and is, so to speak, embodied in the object. The subject gets rid of painful, incompatible contents by projecting them.' Additionally, 'It frequently happens that the object offers a hook to the projection, and even lures it out. This is the case when the object himself (or herself) is not conscious of the quality in question: in that way it works directly upon the unconscious of the projicient. For all projections provoke counter-projections when the object is unconscious of the quality projected upon it by the subject' (*CW* 8, 1960, par. 519).

relationships between teacher and pupil (Bowlby, 1975; Douglas, 2007; Main, 2013: 85).¹⁶ As Douglas (2007), Main (2013), and other post-Jungian researchers have advocated, these theories are important for all educators to understand and reflect upon in their roles of supporting child development. Through a wider and a more astute lens, the current focus on cognitive, rational, and outcome-based pedagogy can be enriched and children's potential enhanced.

Chapter Three has initially illustrated the early psychological perspective of dreams as unconscious phenomena from Freud's research. It was from the analysis of Freud's views that the early and deeply embedded ethnocentric attitudes surrounding the unconscious were derived (Colace, 2010). It was Freud in the early 20th century who famously pioneered the first, although brief, enquiry into the dreams of children,¹⁷ from which followed a history of other psychoanalysts trying to establish different theories of the purpose and importance of dreams from a psychological point of view (ibid.). Essentially, two main psychological perspectives of the function of children's dreams became evident: Freudian's wish fulfilment theory and Jungian archetypal perspective. This thesis is placed within the school and epistemologies of psychosocial and psychoanalytical studies and is focused on Jungian studies.

Chapters Four and Five discuss the process of the methodology and design stages of the research project in detail. The key factors of the methodology analysed include the

¹⁶ See Douglas (2007), Chapter Seven, and Appendix 17 on the continuum of containment, macrocontainment, and microcontainment with reference to Bion's evolving theory of containing another's emotional world.

¹⁷ Colace's (2010) research is comprehensive on Freud's understanding of children's dreams and crucial to understanding the developing views of the unconscious and dreams from a Jungian perspective.

ethical dilemmas involved in researching children's dreams and undertaking research in a school context. As illustrated in Figure 1, the Dream Time project started with a pilot study in a nursery school with eight 4- to 5-year-olds sharing dreams in a story time session with a familiar teacher. The action research progressed to the researcher undertaking a longer innovative project with a class of 6-year-old children in a state infant school. The 22 participant children were given an opportunity to share their dreams on a weekly basis with the researcher 'hosting' an adapted social dream matrix approach (Lawrence, 2005). The teacher was present in the room. Phase one consisted of six whole class Dream Time matrices held every Wednesday morning over the first academic term. Other activities facilitated by this researcher during this first phase included making dream catchers and providing a class writing table with paper, pens, dream jars, and a class dream journal for collating their offerings. Phase two, held during Term 2, involved hosting five smaller Dream Time matrices (with five children each) and collecting one-to-one interviews with 22 children. Phase three included the researcher reading *The BFG* (Dahl, 2010) to the class at story time and sharing the class dream journals. These three phase activities occurred over a sustained and regular period of an academic year. See Figure 2.

The methodology chapter discusses the methodological choices and the actions undertaken in this thesis' project. Significantly influential in forming this thesis' methodology, the literature review revealed that existing social dream matrix research findings had been undertaken within schools in Italy (Selvaggi, 2010; Agresta & Planera, 2010). The findings indicated that the life of the system or group can be illuminated and posed the idea that the dream is not a personal possession because it

captures the collective social environment. Therefore, a social dream matrix approach as a research method stood out as it appeared to be conducive and relevant to researching in an English school and it linked to the current aim of education, which focuses on the development of children's thinking (Lawrence, 2005). The social dream matrix was introduced as part of the Jungian world and has been held at International Jungian conferences since 1995 (Tatham, 2007). In addition, the development of the Dream Time social matrices was based on the analysis of literature and research findings by others on the subjects of exploring children's dreams, sharing dreams in groups, and using imaginal narratives through child-focused play as a pedagogical tool. These included Adams, Hyde, and Woolley (2008), Beudet (1990, 2008), Bulkeley (2012), Gambini (2012), King (2011), Main (2008), Hay and Nye (2006), Nye (2009), Paley (2005), Siegal (1998), Szmigielska (2010), and Watkins (2000).

Chapter Five includes the implementation of the action research project and an analysis of the six whole class Dream Time matrices.¹⁸ This chapter presents insight into introducing and hosting a social dream matrix with a class of children over a sustained time period. The analysis includes cross reference to Jungian concepts gathered from Chapter Two.

Chapter Six involves the analysis of the data collected from the one-on-one interviews using Interpretative Phenomenological Analysis (IPA). This chapter includes an in-depth analysis of a sample of two children of the 22 semi-structured interviews based

¹⁸ The analysis of the six matrices are included in Chapter Five and Appendix 15.

around their experience of the Dream Time matrices and project.¹⁹ Then, Chapter Seven and Appendix 17 are supported by an IPA analysis of core themes evolving from a further six out of the 22 one-to-one interviews. Therefore, a total of eight interviews were analysed using IPA. Similar to the analysis of the dream matrices, Jungian psychosocial concepts were utilised in the analysis process. In addition, the research tool NVivo was used to analyse the children's dream themes objectively and provide some objective rigour to the analysis of the subjective reflexive findings. The NVivo analysis involved cross-referencing the symbolic images and thematic elements collected against all 22 dream stories. The chapter includes evaluations of teacher interviews.²⁰

Chapter Eight presents the conclusive review findings of specific aspects of the thesis, the strengths and limitations of the thesis, and the implications of the contribution of the project and thesis to new knowledge. It includes a reflexive account, further research possibilities, and a proposed Dream Time module to be introduced to teacher training students in 2020-2021 (see Appendix 16).

Having outlined the aims, the context of this thesis, and the chapter contents, the next chapter introduces the reader to Jung's teaching and perspectives on the phenomenon of the unconscious and children's dreams. To give the reader deeper insight into the specific theoretical context of this thesis' conceptual framework, Chapter Two reviews

¹⁹ The choice of the specific boy and girl are explained in the methodology and analysis chapters.

²⁰ In order to manage the collection of such a large amount of data and retrospectively analyse the dream content themes, a software tool called NVivo was used. This involved the researcher in additional training but did ensure some objective robustness to the findings.

salient vignettes and contextual information from Jung's theories of the psyche and childhood, the collective unconscious, archetypes, a dream drama schema, and a typology of dreams with specific reference to children's dreams and his objective approach (2008). This following chapter contributes to scarce writings, except for Punnett (2018), about Jung's seminars on children's dreams.

CHAPTER TWO: A REVIEW OF JUNG'S SEMINARS (1936-1940) ON CHILDREN'S DREAMS

This chapter reviews and contextualises the seminars and key theories that Jung presented on children's dreams between 1936-1940. It is included as a distinct chapter as it reviews a uniquely published text that shows Jung took an interest in childhood and specific theories on the development of the unconscious at the stage of what he called the *infantile*. As stated in Chapter One, the researcher perceived Jung's views can be of importance to contemporary child pedagogy. Through the summary of the seminar notes on his teaching about his theory of dreams, Jung's valuable view of childhood in relation to his theory of individuation is revealed, in particular how the child is perceived to be closer to the primordial world, in a condition of deep unconsciousness and the collective archetypal unconscious (Jung, 2008). Jung's process of individuation 'implies becoming one's own self. We would translate individuation as "coming to selfhood" or "self-realisation" (Jung, 1968, par. 266). In Jung's writing about individuation in the "Structure and Dynamics of the Psyche", Volume 8 he refers to a metaphor of the sun sweeping across the horizon to characterize the lifespan (1960, para.796). As Armstrong clarifies; 'Children, in Jung's view, emerge from the collective unconscious like the rising sun, still having a connection with it during the first few years, a phenomenon which can be seen in certain archetypal or Big dreams of young children (2020:1). Jung refers to the stage of puberty is when the child separates or differentiates from the parents' projections, occurring when the child has developed an ego, a sense of I, and some consciousness of the world through adaptation to the parents and environment. Therefore, Jung's view on children's dreams was different. As Main (2008: 45) explained, Jung 'did not

have a theory of *child* development but, at least in part, because he was not rooted in child-centred psychology in the same way as the theories of many other contemporary and later psychologists....For Jung, “the child” predominantly means the archetype of the child.’ The ‘child archetype is a symbol of the self’ which can be seen in many forms and, as Main clarified, presents contradictions when discussed in the context of the actual child (ibid.: 47).

In his seminars, Jung asserted that the child’s dream does have meaning and that a series of dreams can give insight into the unconscious goal orientation (Jung, 2008). Dreams are viewed as having a positive purposiveness as they are closely connected to the collective unconscious. He even advocated children knowing fairy tales because they give the child concepts for the contents of dreams (Punnett, 2018: 139). This chapter sets the scene for consideration of safe and useful ways for educators to view the child’s dream by presenting Jung’s four-part schema approach to amplifying a dream. This schema approach relates to a simple story structure and focuses on dream content without the need to analyse. In addition, Jung presents in detail the types of dreams that could be shared by a child. These form what will be referred to in this thesis as the typology of eight dream occurrences. These approaches and Jungian theories on archetypes and symbols have been exemplified in this thesis’ social dream matrices and child analysis. Critically, interpretation is not the main learning intention in presenting this chapter. It is focused on summarising relevant Jungian theories and providing some discourse on Jung’s understanding of early ego development from the study of the natural source of dreams. The researcher considers some of Jung’s dream approaches are ethically sound and useful for understanding and containing children’s dreams and are applicable to those who are responsible professionally for children’s

welfare and who are not specifically analysts. These noted theories and approaches are applied by the researcher to the analysis of this thesis' matrices and children's interviews. An example of looking at a child's dream using Jung's schema is given in the analysis of Child 19 in Chapter Seven.

Punnett (2018: 133) clarifies from the analytical view that working with a child's dream is different from working with an adult. Jung gave caution to working with a child's dream as 'the collective unconscious is a problem that seldom enters into practical work with children', however, he is not saying to dismiss them as 'he advised educators to tell the child something about the image, in order to help the child deal with the situation, but avoid interpretation and going into "psychological details"' (Jung *CW* 17, par. 211, as cited in Punnett, 2018: 137). Punnett (2018) acknowledged that the interpretation of children's dreams has now 'given way to the value of the dream itself for not only the therapeutic potential, but also for the creative value for the child's healthy development' (*ibid.*: 134). These views make room for more contemporary discussions of dreams and Jungian perspectives in educational discourses.

Markedly, in the review of Jung's seminars, the children's dreams that were presented came from the parents or from an adult in which it had remained in memory and was retold years later. Arguably, researching the childhood dreams of adults could give rise to a different perspective. For the adult, this could highlight the significance of having lived with the experience for a long time without sharing or reflecting and the reasons why they did or did not share dreams or nightmares as a child. Researching

the adult's dreams in analysis would be a way to investigate a child's dream experience without interfering with what is perceived as the dream's natural purpose. This idea would give insight into the teacher's relationship to his or her dreams but would involve too great a diversion and extension to this thesis' research aim and would be better considered for follow-up research at a later stage.

Next, this chapter condenses the historical and bibliographical context of Jung's four seminars, including some contextual information on Jung's seminars on old works on dream interpretation taken from the reports of additional seminars held by Jung during the same time period (Jung, 2014).²¹ In 1987, a 680-page volume of the children's dream seminars and old works on dream interpretation was published in German. The English edition of *Dream Interpretation Ancient and Modern* (2014) was published in two volumes. The historical milieu and the literary references by Jung and the participants of the seminars indicate the phenomenological and philosophical influences on Jung's thinking. Some specific vignettes from the four seminars will be explored in order to introduce the reader to prominent theoretical concepts, dream analysis methods, and child development theory. Jung's lectures on dreams weave in a number of distinct themes and topics with ideas scattered throughout as he explicates his approach and moves between theory and application. The researcher aimed to

²¹ It is worth noting that an additional, recently reprinted, and useful resource of contextual insight into Jung's objective approach of using archetypes in dream work is *Dream Interpretation Ancient and Modern* (2014). These are additional seminars which were given in the years 1936 and 1937 in association with the seminars on children's dreams (Jung, 2014). These extra notes, taken from the children's dream seminars, add deeper insight into Jung's knowledge of the older, more classical works of dream interpretation, both historically and through differing epochs. Therefore, they are particularly useful in aiding the understanding of Jung's objective/archetypal approach to dreams or visions and links to social dream matrix theory due to their roots being in the collective unconscious. This resource includes additional detailed information on the professional background and expertise of the 29 seminar participants. The analytical and amplified responses given by these participants during the seminars suggest that they possessed a deep and clear understanding of Jung's psychology of individuation and individuality.

extract the most applicable ones for the analysis of her project data. In order to help the reader, who may be disorientated by the discussions and elaboration of the seminars, this researcher outlines just the main theme, scope, and function of each seminar.

Ernst Falzeder translated the four children's dream seminars and was assisted by Tony Woolfson. The editors, Lorenz Jung and Maria Meyer-Grass, reviewed the translated notes of the four original seminars held by Jung over a period of six years. It should be noted that this 2008 reviewed edition of the dream seminars presents the four seminars as five. This 2008 edited edition is the latest authoritative edition of the seminars and taken as the best edition to focus critical attention on. The editor's preface refers to Jung's sensitive style of the spoken words in the text and to the relevance of childhood experiences, suggesting a spontaneity in Jung's thinking and practice with unconscious material, which make the seminars subject to the 'lived reality of the child' and to material which can 'affect each of us' (Jung, 2008: xii). The suggestion is that Jung perceives the child's unconscious state as particularly precious and worth respectful attention, no matter what age we are when looking at it. He is possibly referring to the eternal child archetype, or *Peur*, that is present even in adulthood (Main, 2008: 46).

The editors attempted to adhere to Jung's wish for a faithful rendition of all the commentaries (*ibid.*: xv). Jung expressed a personal point regarding the publishing for the collaborators and readers of the seminars:

I am well aware of the fact that the text of these seminars contains a certain number of errors and other shortcomings, which would make corrections necessary. Unfortunately, I was not able to carry out this work myself. I therefore ask the reader to read these reports with the necessary critical eye, and to use them with caution. Apart from that, thanks to the representational art of the chronicler they give a lively and faithful image of reality as it was at the time. (ibid.: xiii)

Jung added that he wished them to be 'scrutinized with benevolent criticism' (ibid.: xiii).

The editor's responses can be linked to this thesis in the analysis of Jung's psychology of the *transpersonal*, where the transpersonal²² is a synonym for the collective unconscious and associated with consciousness beyond our personal self or identity. It is in the unconscious that our soul self lies and awaits nurturing (Jung, 2008). If it is realistic to consider the merging of the Jungian idea of psyche and soul within the contemporary definition of the spiritual domain of the child's development within education, then Jung's psychological meaning could be used to broaden practitioners' learning on the responsibilities they have regarding personality development (Department for Education, 2011, 2014b). However, it is acknowledged by this researcher that like play, spirituality cannot be definitively defined or reduced to one idea. It is a subjective and diverse phenomenon like dreaming, but interconnected.²³ Jung expressed sensitivity for the individual psyche and for the process of the

²² Transpersonal theory proposes that there are developmental stages beyond the adult ego which involve experiences of connectedness with phenomena considered outside the boundaries of the ego. In healthy individuals, these developmental stages can engender the highest human qualities, including altruism, creativity, and intuitive wisdom. Jung coined the term transpersonal (*uberpersönlich*) when he used the phrase 'transpersonal unconscious' as a synonym for 'collective unconscious' (Kasprow & Scotton, 1999).

²³ Nye (2009) refers to the concept of relational consciousness and gives examples of exploring or defining children's spirituality in Chapter One.

unconscious as a valuable and soulful energy, which necessitates careful acknowledgement for later individuation.

Initially, the original minutes of the 1936-1940 seminars were disseminated only to the seminar participants, a small group selected by Carl Jung, with the proviso that they were not to lend the notes to anyone or to let anyone borrow, print, or quote from them. Each seminar on children's dreams consisted of two 50-minute sessions. They were held at the Eidgenössische Technische Hochschule (ETH) in Zurich between 1936 and 1940. The original seminar notes were first granted publication in May 1956 and were only made public after permission from Jung and the selected participants. Jung agreed for these early seminar notes to be added as a supplement to his *Collected Works (CW)*.

The context of all the seminars was focused on the analysis of children's dreams, but as noted above, the majority of the childhood dreams were relayed when the dreamers were adults. To remember a dream experienced the night before as a child or relayed via the parent can be problematic, but to relay it as an adult years later is quite phenomenal. The content and language of an adult's rendition will obviously have a different level of language and consciousness and may well not be an entirely accurate recall of the original dream experience. However, the retold adult dreams are momentous because they are dreams that have been remembered throughout their lives and, therefore, represent a notable type of dream, the 'big dreams', as Jung called them, from the archetypal realm of the collective unconscious. The big dream is one of eight types or meanings of dreams suggested by Jung (2008:7), which this chapter

will explain and discuss and which will also be included as an important variable in the data analysis (see Appendix 8). To deepen analysis on the construction of narrative self and memory as a subject of contemporary research in the first place, a careful analysis of the context of Jung analysing dreams as retold by adults must be made (Fivush, 2003).

The archetypal,²⁴ or big dreams, is a term famously coined in 1925 by Jung after visiting an East African tribe in Kenya. The Elgoni tribe explained that their dreams were either little or big. The big dreams came from the community or collective and could even be dreams reaching further than the personal. These big dreams are the ones in which something is presented as a dream motif of which a child could not have yet had a lived experience, thus arriving in his view from the collective unconscious. Most importantly, early in the text Jung referred to the developmental idea regarding consciousness and stated that the dream material of the child has 'greater proximity to the collective unconscious' (Jung, 2008: xvi). Jung discussed the idea of 'inherited ideas 'and the nature of dreams in childhood in *The Structure and Dynamics of the Psyche* (CW 8, 1960:111, par. 229; 409, par. 807).

Throughout the seminars, Jung insisted that these early childhood dreams were a manifestation of the collective unconscious and that they contained archetypal motifs. He based this belief on the notion that the infantile state evolves as a complete human.

²⁴ Although archetypal is a generic term meaning something typical of a kind person or thing, this meaning is specific to Jung's psychological archetypes, which are innate universal prototypes. Four major archetypes emerged from his work: anima/animus, persona, shadow, and self. These are considered to be primordial images (Jung, 1968).

He suggested that every child is born with an immense split in his makeup, on one side animal and natural and on the other a complicated sum of hereditary factors (Jung, *CW* 8, 1960: 51), a topic returned to later in this chapter as it relates to the symbols that a child may recall from a dream being of the realm of the collective or personal.

On the morning of October 1940, in the opening of his final seminar, Jung reiterated that there are dreams we have as children that remain with us into adulthood. This concept is of value to this research project as the research on children's dreams post-Jung make a point of the value in content analysis of the archetypal motifs of children's dreams. These studies are more fully discussed in the critical literature review in Chapter Three in order to align the findings in this research project with the research into archetypal motifs and child development theory.

This thesis, in contrast to Jung's seminars, has presented the findings from children's dreams remembered while still in childhood, and many of these dreams have been correlated to Jung's dream typology, as discussed in this chapter. Because the dreams in Jung's seminars were retold when the dreamer was an adult, his primary method of interpretation involved the art of amplification (expansion) of the dream motif or symbolism. Underlying this more objective (archetypal) rather than personal (subjective) method was the assumption that the context and the associations to the motifs would have changed. The personal context and the child's associations were no longer accessible. Jung reiterated that the 'skill is to stay with the image,' and not to be distracted by the association; 'always to remain true to what the dream says' (Jung,

2008: 238). This is helpful guidance for child practitioners who are not analysts to consider and is the core essence of the social dream matrix methodology.

Jung's key aim in his seminars was to develop the practice of the participants in dream work through the amplification of the 'apparent simplicity of children's dreams' (Jung, 2008: xii). Jung's approach to working with dream phenomena was structured, systematic, and scientific. He described his development as a unique and skilful application of dream analysis in which an objective and subjective approach to understanding dream content and meaning could be discovered. Jung's dream seminars covered a variety of content in terms of his psychological perspectives on dreams: his developmental insights with a focus on childhood, child archetype, his knowledge of the antiquity of humanity, and his synthesis of the language of symbolism. The attitude that Jung illustrated presents opportunities for reflection by the teacher or researcher on how one may or may not explore a dream with a child or an adult from an educational perspective (Jung, 2008).

In this unique teaching context, Jung's epistemological knowledge and his philosophy of human development illustrates a product of his time of writing. Jung's early view was to look to the parent when considering a child's neuroses. He did not write extensively on child development and education except for his Lectures held in London in 1924 (*CW* 17, 1991, par. 133) and these dream seminars. The researcher argues that Jung's perspectives preceded but can be contrasted with the more contemporary child developmental theorists Piaget (1896-1980) and Bowlby (1907-1990). These two key protagonists remain dominant figures in child development

theory and application of varying child development practices today. Piaget's (1962) work is mostly related to teaching and cognitive studies, although he did write informatively about children's dreams, and Bowlby's (1975) theories relate to social sciences and attachment studies. Jung's theories can also be viewed contextually and critically against two prominent Jungian theorists who furthered the development of understanding consciousness during childhood and the relationship to Jung's theory on 'participation mystique' (Jung, 2008: 59).²⁵ Neumann (1954) and Fordham (1969) proposed differing but progressive theories regarding the construction of childhood and child development and went on to form the developmental school of Jungian psychology.

2.1 A BRIEF OUTLINE OF JUNG'S SEMINARS

In the second seminar, held in 1938/39 and edited by Liliane Frey and Rivkah Scharf, Jung presented a detailed introduction to his method of dream interpretation. This seminar was presented as the first seminar in the 2008 text. This re-arrangement is owing to the succinct introduction to Jung's systematic methods and ideas on making meaning of dream phenomena and the unconscious. The first seminar, which appears as Seminar Two in the 2008 text, was held in 1936/7. It was written and edited by

²⁵ Participation mystique is the abstract theory of the evolving process of humans towards a realisation of the self, meaning that when the self is coming into conscious the ego is developed. The term participation mystique was originated by anthropologist Levy-Bruhl to describe a type of relationship in which the boundaries between a person and an object (thing) are blurred. This could be observed in so-called primitive cultures where certain objects treated as holy artefacts were seen as filled with the spirit of their owners or worshipers (Lévy-Bruhl & Clare, 1926). Jung adapted the term in 1912 to describe the phenomenon of projection he observed when a person sees in another qualities that he or she possesses. These qualities, in most cases, are not even recognized by the person, and yet a bond of identification is felt without understanding why. This bond can be based on positive or negative attributes and likewise its affect (Winborn, 2014).

Hans Baumann, Kurt Binswanger, Marie-Louise von Franz, Liliane Frey, and Rivkah Scarf, who were all members of the Jungian Institute (Kirsch, 2012). Before the seminar, participants were given preparation materials, the dream series of a boy retold by the mother to Jung. The mother recorded the series from when the boy was 3 years old to 7 years old (printed in the 2008 text Appendix). In addition, participants were given a systematic, structured approach called a ‘schema’ with which to analyse the dreams (Jung, 2008: 30). However, it seems pertinent to cross reference the correlation between the three elements: the specific stages or story structure of Jung’s dream schema; the structure of story narratives that children are taught to write in key stage one literacy; and the use of this in the analysis of dreams presented by the children in this research project (Department for Education, 2014b).²⁶ Indeed, the story structure is a simple version of the monomythic frame of the hero’s journey (Campbell, Cousineau, & Brown, 1990).

Each seminar illustrated Jung’s depth of knowledge on antiquity and on the historical zeitgeist of the early 20th century in which he was working, especially his evolving psychological theory in relationship to alchemy.²⁷ Today alchemical processes are a Jungian psychotherapeutic metaphor used to understand intangible processes and transformation within the psyche. This theory behind Jung’s alchemical process of change or development can be compared with contemporary child development theories of consciousness. For example, there are developmental stages known as ‘age

²⁶ See Chapters Five and Six and Appendices for further discussion on story narratives and data collected.

²⁷ Alchemy is an ancient philosophy practiced by heretics, which involved changing basic substances such as metals with the aim of producing gold. This was practiced by Alchemists and included stages of change by heating up the metals in a flask known as a *temenos*. Jung wrote extensively on the metaphor of this process in psychological terms and dream processes (Jung, 1970; Jung, 1989).

and stage', or the maturational stages in children's development, which hold the idea that development is continuous or linear and not always suggesting a positive unique individual aspect of the more discontinuous developmental view. The Jungian perspectives of how these stages evolve are more akin to the unique child or individuation perspective, an explicit contradiction of the age and stage model (Jung, 1970).

Jung's seminars represented an evolution from Freud's theory of dream phenomena as a mechanism solely of sexual fulfilment (Freud, 1997), in which he challenged Freud's work on the interpretation of dreams and the method of free association by emphasising the importance of seeing dreams through an anthropological and historical lens. Jung applied a broader scope of interpretation, including both objective theory (derived from the archaic collective unconscious) and subjective (personal) associations, and by implication viewed Freud's approach as reductionist (Jung, 2008: 25). Jung aimed to expand dream interpretation, whilst remaining within the field of medical psychology.

The third seminar, held in 1930/40 and edited by Liliane Frey and Aniela Jaffe, was taken from the notes of Rivkah Scharf. Its theme is 'dark dreams' (Jung, 2008: 63). Children may refer to these as nightmares or night terrors. The analysis of these dream motifs highlighted the pressures of rationality upon the child's conscious mind. This seminar raises a socio-cultural developmental aspect to consider when analysing the effect of education and pedagogy on the young mind. Jung theorised that the darkness is created by the effect of schooling and that changes can occur in what he terms the

natural function of the psyche (Jung, 2008: 133). The split referred to earlier in the child's psyche, that of animal (primitive and unconscious) and the necessary separation into adult rationality (consciousness) is related to the phrase participation mystique, a term coined by Levy-Bruhl (Jung, 2008: 59).

The fourth seminar was written up as late as 1975 and printed privately by Rivkah Kluger Scharf and Marie-Louise von Franz. The seminar notes included the discussion and interpretation of the children's dreams and the interpretation of dreams from the Renaissance scholar Girolamo Cardano, such as his interpretation of the visions of St Perpetua. The extended seminars on old and ancient dream interpretation (2014) referred to earlier provides more detail on dream interpretations from antiquity. This seminar is less applicable to this thesis' core aim regarding dream work; however, it does provide an insight into the importance of Jung's approach of relating historical symbolism when working with archetypal dreams and their content.

At various points in the seminars, particularly the third seminar, this researcher reflexively questioned the validity and the cultural ethics of how a researcher or teacher may react to children's dreams and feeling states. For example, Dr. Nothmann presented the analysis of a 5-year-old girl's dream of the death masks of her parents (Jung, 2008: 157-9). Jung discussed the idea of catastrophic dreams in the context of this dream. The concept is that the child is dreaming of her destiny in which there is an impending disaster or even a knowing, on an unconscious level, of her own death. Jung explained that if the *lysis* (the final part of the dream scene) of these dreams was missing, this indicated that there was no 'salvation' (ibid.: 158). If the implication is

of something catastrophic such as possible imminent death, if this kind of prediction were possible, or if they do not need to be brought into consciousness or are frightening, the value of sharing dreams may be questionable depending on the capacity for the listener to contain aspects of death being presented. More pointedly, there is very little empirical research evidence of predictive dreams, but there is research interest in this area of pre-death and dreams. Fenwick and Fenwick (2008) refer to people who have experienced predictive death dreams of family members, and Bulkeley and Bulkeley (2006) researched dreams of people with cancer and found a handful of prominent symbolic themes that appeared in pre-death, their interest in this research being to collect recurrent patterns of dreams and dying.²⁸

Arguably, in the context of dreams shared in schools and cultural attitudes towards death, the making of death masks is a historical ritual of many cultures to memorialize the dead. It is collectively a symbol of preservation of those who have died. The most universal symbol is that of the death mask of Tutankhamun. Death is also a confusing phenomenon for all children. It should be kept in mind that the child equally could be working out something less extreme on a personal level²⁹ or feel that death is a taboo subject to share in school.

²⁸ This researcher has had two experiences similar to these authors' findings, where dream group colleagues have shared dreams while dying of cancer. The themes were of a destructive nature but do not empirically suggest they were about the imminent death.

²⁹ There were two children who referred to their bereavements in this thesis' research (see Chapters Six and Seven for discussion). Also, children are often taught about Tutankhamun in their history projects, so the discussion of death is already included in their teaching curriculum.

The next section of this chapter aims to highlight and synthesise the most outstanding aspects of Jung's theories and relevance to this thesis' analysis.

2.2 ANALYSIS OF SEMINAR ONE: JUNG'S IDEAS ABOUT CHILDREN'S DREAMS

Jung began to explain the difficulties inherent in recording dreams directly from children. The dream report may not relate associations, or the child may be frightened and not report the dream at all. He described children's dreams as 'manifestations of a part of the unconscious, standing alien in time' (Jung, 2008: 1). Jung suggested that the undeveloped, infantile psyche has little experience or few conceptual associations with its own dream material and that the part of the unconscious from which the dream arises is 'alien' (unknown) to a young child's conceptual understanding of the world. It is here that Jung explained that his theory of individuation does not apply to early stages of child development. He compared the dream symbols arising from the collective unconscious to the idea of the symbol being 'alien' (separate and unknown) in relationship to the personality of a young child, the child's destiny, not his ego. The concept that dream material, that which is of the unconscious, is deeply buried, out of conscious awareness, and knows something that the waking personality cannot yet comprehend, is an important part in Jung's understanding of dream content and a theory of Jung's that has been contested and disproved in relation to the infant consciousness (James & Prout, 1997; Punnett, 2018).

Jung's theory of destiny, however, is not that it is passive. He regarded the unconscious and possibly dreams as a psychic energy, a natural guide working with intention and working towards expressing and understanding the essence of the human soul. Jung's view was that an innate balancing function and rhythm is active during the individuation process, however, in relation to children, 'Until you make the unconscious conscious, it will direct your life and you will call it fate' (Jung, 1995; Wernik, 2016: 171). In Seminar One, Jung asked participants to reflect upon their own first dream. He suggested that many would have remembered their first dream at three or four years of age and that the dream would be indicative of how they were living their lives in adulthood. Jung was referring to the idea that our early memories do form an impression of what we will become as adults.

Jung implied that dreams in childhood, particularly the first dream in a series, may be of significance to the destiny or fate of the dreamer (Jung, 2008: 156-158). These early dreams were described in anticipation of adulthood. Jung's ethno-psychological method, illustrated in Seminar Three with the analysis of a 4-year-old boy's dream (ibid.: 137), suggested that it is not necessary to analyse or find meaning in these childhood dreams. He argued that simply honouring and sharing the dream experience is sufficient to support the unconscious in its work to guide the dreamer's psyche towards wholeness.³⁰

³⁰ This is a key point, as reiterated in the discourses raised in the introduction, for both teachers and parents to recognise and which challenges the argument that there is no need for teachers to consider the analytical approach to the unconscious in their educational roles.

2.2.1 Jung's Theory of Dream phenomena and the unconscious

In Seminar One, Jung referred to dreams that appear in three life stages: early life, puberty or adolescence, and the 35th year. He confidently asserted that these are distinctive developmental stages of the psyche in which the unconscious is undertaking purposeful work towards the individuation process, which begins in the midlife stage and involves the integration of the consciousness with the unconsciousness.

With regard to understanding the developmental milestones of children, including their evolving consciousness, Jung expanded on the idea of early theories of recapitulation and phylogenetic development. He appeared to want to maintain a connection to the scientific, Darwinism, or modern evolutionary perspectives of the 19th and early 20th centuries, but he also expanded this into a consideration about the essence of the human soul. His view was that the soul is symbolised in the unconscious and is archetypal. He stated, 'Ethnology alone does not go deeply enough in re-grounding a study of the soul' (Jung, 2014: 88). This thesis contributes to debates on the subject of children's spirituality in connection with the idea of soul from a Jungian perspective and the development of consciousness. Therefore, when considering Jung's approach to understanding the unconscious and soul, the opening of a space for sharing the inner world of dreams with children, free from direction and control, can be perceived as developmentally and relationally beneficial.

Jung's approach to dream interpretation was deeply detailed and systematic. His key principles on the unconscious were as follows. First, he stated that the dream is a natural phenomenon. It does not manifest from conscious intention. This supports the idea that, developmentally, the dream lies on the nature side of the nature-nurture debate. Jung took his theory further, suggesting that, if possible, the autonomy of the unconscious should be scientifically observed. In addition, he stated that the dream phenomenon functions separately from the ego's wishes, will, or intention; that it is an unintentional occurrence akin to all of nature; and that it is unprejudiced and thus speaks to a truth. Anything said about the dream arises from conscious interpretation: 'It is a monologue-taking place under the cover of consciousness' (Jung, 2008: 3).

The post-Jungian debates about children's development are raised by Main (2008) who postulates that there are various connections between the unconscious and childhood. She makes links between recapitulation, phylogenetic development, and the unconscious in childhood. In addition, Leahy (2018: 12) clearly explained the contradiction of Jung's 'notion that the self-emerged only in the second half of life' of which Fordham distinctively argued 'that individuation began at the very beginning of life' (ibid). Punnett (2018) discussed Jung's seminars on children's dream and the development of post-Jungian theories from the perspective of Jungian child analysis. Her analysis of dreams from a 9-year 10-month-old boy exemplifies Jungian amplification and association interventions and gives insightful therapeutic analysis of the effects of parents and teachers on the boy's ego development. Post-Jungian views are discussed further in Chapter Three of this thesis.

Jung's explanation of his dream interpretation methods was grounded in the context of the natural sciences. He postulated dreams as cause-and-effect phenomena, but the nature of dreams makes this inherently difficult to prove. The dream is presented to consciousness as a complex material, therefore 'no unequivocal causal connection can be maintained' (Jung, 2008: 4). Dream phenomena can only be adapted to the multi-layered material of life, the 'non-material phenomenon of life'. This esoteric conceptual language, as noted in the contextual introduction to this thesis, was used in 2004 within the English educational definitions of spiritual development. Ofsted's (2004) document stated and discussed that spiritual development involves:

The growth of [pupil's] sense of self, their unique potential, their understanding of their strengths and weaknesses, and their will to achieve. As their curiosity about themselves and their place in the world increases, they try to answer for themselves some of life's fundamental questions. They develop the knowledge, skills, understanding, qualities and attitudes they need to foster their own inner lives and non-material wellbeing. (Ofsted, 2004: 8)

In 2008, this was removed from the Early Years Curriculum documents and archived. Jung suggested that dreams are a natural human phenomenon and can in some instances come from external influences. The researcher questions and debates how, in contemporary childhood studies, this natural part of a child's development can be so rightly placed and honoured in a British school curriculum then surreptitiously archived ?

In Seminar One, the psyche was considered a scientific reality, as was the concept of the collective unconscious being closer to the child's psyche than to an adult. The child archetype, or 'infantile soul' as viewed by Jung, is not a *tabula rasa* (Jung, 2008: 369) in terms of consciousness. He believed that children possess deep layers of past consciousness found in archetypes, present in dreams before contamination by consciousness. Archetypes can be symbolic in children's dreams and embody the core of Jung's transpersonal perspective of the unconscious in childhood. Jung maintained a view that dreams can be perceived as biological phenomena and that therefore dreams have an innately 'purposive nature'. If the dream is unintentional or unconscious, there is an 'unconscious goal orientation of the dream process' which must always be kept in mind (ibid.: 4). Like cell reactions, which have a natural purpose and function to regulate the human body, dreams may function similarly to regulate the human mind.

This theory of homeostasis is expanded upon through Jung's link to the type of dream which is somatic and felt as a visceral experience. In Jung's Seminar Three he referred to 'dark dream experiences' (nightmares), those which have feelings of extreme anxiety or fear with his concept of the 'shadow' (suppressed feelings). An example was presented in Dream 1 and was analysed by Margaret Sachs. The dreamer had the dream when he was 5 years old: 'There appears a man covered with hair, who suddenly comes up from the dark basement. He wants to seize the little boy and pull him down into the basement. The boy wakes up crying loudly in fear (ibid.: 104).' The hairy man was interpreted as archetypal, emerging from the collective unconscious such as characters reminiscent of Grimm's stories, as the appearance of the man created fear

in the child. The image and experience were linked to the cultural bogeyman, giants, trolls who carry children away or overpower them.³¹ The Germanic cultural story of Santa's counterpart, the devilish Krampus, is an example of archetypal socio-cultural practices which use fear as a way of conforming children to behave well or within the system's codes of behaviour (Ridenour & Tejaratchi, 2016). As early as the Augustus period of first century Rome, Mormo, the imaginary beast who ate children, was used by Roman parents as an initiation or disciplinary approach (Johnston, 1995).

Based on Jung's concept of the shadow aspects of the unconscious, Jung argued that the dark dreams are working towards equilibrium within the psyche. The debate around allowing children's guns and superhero play demonstrates that in contemporary school systems there is a tendency which moves toward the suppression of imagination, even inadvertently (Holland, 2003; Popper, 2013). However, the concept of a shadow self raises the question to what extent are children allowed to share dark stories, nightmares, scary dreams, or what adults have decided are taboo thoughts in the school context. Playing is a natural balancing out activity for children and can help the integration of shadow. Jung's view is clear:

The dynamic principle of fantasy is play, a characteristic also of the child, and as such it appears inconsistent with the principle of serious work. But without this playing with fantasy any creative work has ever yet come to birth. The debt we owe to the play of imagination is incalculable. It is therefore short sighted to treat fantasy, on account of risky or unacceptable nature, as a thing of little worth. (1990: 63)

³¹ In this thesis, a child (Child 10) shared a similar dream about a bad Father Christmas that steals all the presents.

As Jung suggested, dreams do not conform to the ‘laws’ of natural phenomena. The uncertainty of dream material means that it can be overlooked by other ‘equations’, meaning there are different types of dreams which arise from different influences and that varying patterns can be made. Therefore, studying a series of dreams is likely to provide more reliable data to analyse and be considered empirical. Jung stated that a dream series may provide a ‘control test’ and explained that when working with children’s dreams, a ‘series is preferred as assumptions can be confirmed or corrected’ (Jung, 2008: 2-3). Jung explained that dream material in a series has often been connected in a meaningful way and that therefore ‘a central content can be found’ (ibid.: 3).³² Jung also suggested that ‘we are dreaming all the time, but consciousness makes so much noise we no longer hear the dream when awake’ (ibid.: 3). However, Jung’s view has been challenged and advanced through the contemporary neurobiological research of dreaming and neurological scans perceived from a clinical perspective, as discussed further in Chapter Three.

After providing insight into Jung’s scientific understanding of dream material in relation to nature and the causal purpose of the psyche and development of ego consciousness in young children. The idea of dreaming and nightmares natural psychological regulation function gave the thesis more reason for the study of sharing dreams and a valid area of child development to consider. Next, Jung moved on to

³² Lawrence built upon this idea of studying a series of dreams within a group. He theorised that themes arising from the dreams highlight the collective unconscious patterns of repeating themes. These themes can help the host understand the collective shadow aspects, which may influence dysfunction in a group dynamic. (Lawrence, 2005). There were repeated motifs observed within the dream series presented by some child within this thesis’ fieldwork Dream Project, which was utilized to analyse the occurrences of dream types or archetypal motifs with children between 6 and 7 years of age.

explaining the different ways of giving meaning to the manifestation of different dreams. These revealed a typology of eight different dream experiences.

2.2.2 Jung's Definitions, Groups, and Meanings of Dream Phenomena

Jung stated that dreams are not unequivocal phenomena. Throughout his research, he outlined eight types, groups, or meanings of dreams³³ which were referred to in this thesis' analysis (ibid.: 4).

Group 1: These dreams are an unconscious reaction to a conscious situation. A conscious situation is followed by a reaction of the unconscious in the form of a dream. According to Jung, the dream is formed out of a lived experience and can be 'complementary or compensatory', depending on the individual's subjective reaction to the experience. For example, this researcher may dream of windsurfing if she had been windsurfing that day. Common dreams about windsurfing for this researcher involve: being unable to get the wind in the sail, failing to surf successfully, or being caught by the wind and going out of control. How these dream experiences are perceived will determine the dream monologue, which may be pleasurable or may compensate for the actual experience (ibid.: 5).

³³ Jung's dream types have been related to the children's dreams collected in this research project in Chapter Six, Chapter Seven, and Appendix 17. A summary of the dream type/groups is included in Appendix 8; these are numbered by the researcher to guide the reader and are quoted from Jung's seminars.

Group 2: In opposition to the first meaning, these dreams may depict a situation originating in a conflict between the conscious and the unconscious. The unconscious adds another situation which creates a conflict with the waking situation.

Group 3: These dreams creates a change in conscious attitude. These can be transformative dreams, as Jung proposed that the unconscious attitude is stronger than the conscious one. Through this experience, the dreamer can be completely altered in a conscious way.

Group 4: The fourth dream meaning, and Jung's most well-known, is the concept of the 'big dream' or the 'great dream'. These dreams have no relation to a conscious situation and may appear odd, bizarre, or shocking. The dream may be confusing or may overwhelm the dreamer. The spontaneous unconscious material and the meaning are weighted in the unconscious. Jung explained that these are dreams experienced by 'primitives', referring to indigenous tribes, rather than to the contemporary connotation of primitive as uncivilised.³⁴ The term primitive appears again and again in his dialogue:

Primitive man lives to a great extent in unconsciousness, and we too, by the way, spend a third of our lives in the unconscious; we dream or doze. The unconscious is what is originally given, from which consciousness arises anew and anew again. Consciousness, being conscious, is work that exhausts us (ibid.: 7).

³⁴ Throughout the seminars Jung used the term primitive in the sense of basic archaic (CW 6, 1971, par. 770, cited in Jung, 2008: 28)

Jung's discussion of the primitive is important to reflect upon for practitioners in the context of contemporary education and childhood developmental issues from ethnocentric and Eurocentric perspectives. But, in relation to children, if Jung was suggesting that humans can only concentrate on a conscious level for certain amounts of time, a well-known pedagogical concept, then the level of engagement required for motivation and learning, or depth of learning, is related to maintaining concentration or consciousness. Jung supported the notion that humans need to allow themselves to fall back into the unconscious, as it is a place of resting and processing which leads towards individuation, actualisation, and growth.³⁵ So, negative day dreaming attitudes could be reversed and perceived as something useful for processing in school learning contexts.

According to Jung, the big dreams are to be perceived as having meaningful messages and are illuminating to the whole psyche. They can be perceived to represent an external oracle, a spiritual message sent from God, or a destiny dream. There are many examples of and references made to premonition dreams in antiquity and religious texts. The perception of where dreams manifest was later researched by Piaget (1962) and more contemporary researchers (Adams & Hyde, 2008; Hay & Nye, 2006), and while the findings are varied, some propose origins which are similar to those proposed by Jung. From a psychological perspective, Jung stated that these big dreams may appear before mental breakdowns or severe neuroses. The big dream experience

³⁵ Therefore, this suggests in a contemporary educational context an argument for the continuation of encouraging the expression of imagination and creativity in educational curriculum as it is conducive to the healthy development of every child, as pioneered by Paley's spontaneous narrative and imaginal pedagogical practices (1991, 2009).

is therefore derived from the unconscious and cannot be forced or located in consciousness.

In discussing the connection between the unconscious and the conscious in dreams, Jung dedicated a good deal of this seminar to differentiating dream processes. He stated that his theory of dreams arose from the assumption that dreams are manifested according to the relationship between the unconscious and conscious situation, or what he refers to as 'psychical contents' (Jung, 2008: 7). Jung's theory of the collective unconscious is one factor that makes Jung's theory of dreaming unique. But how is the distinct point of dreams and mental break down relevant to studying children's dreams in their infancy? The link suggested by the researcher is the fact that there are more and more children and adolescents in British society presenting with severe anxiety, suicide attempts, and complex mental health issues (Children's Society, 2018b). Early intervention in mental health is not a new idea in the UK. Beginning discourses on considering the benefits of merging dream studies as a therapeutic education aspect would come up against barriers concerning training. These would not be unsurmountable with further research. Early intervention surrounding elevated knowledge of the regulatory function of dreaming is a possible shift in thinking in teacher training. This is proposed as a contemporary consideration in order to help practitioners comprehend with more confidence psychological health problems in the 21st century. However, it is essential to add, Jung's view does not mean that if children have big dreams, they are psychologically disturbed; it can mainly indicate normal reactions to the transitional stages of development. The reactions experienced can be

both internally and externally felt, but the knowledge of the interconnected worlds could be helpful to educators not solely the analyst.

Jung (ibid.: 8) discussed two further possible causes and conditions of the dream process. Group 5: These are dreams that have somatic sources such as thirst or eating too much and, therefore, physical needs are being processed into consciousness.

Group 6: These dreams come from other physical stimuli from the environment such as sounds, light, etc. The extent to which these somatic or physical dreams are presented is a variable which was taken into consideration when reviewing the children's dream content.³⁶

As stated earlier, Jung clarified that dreams are natural³⁷ phenomena and that they therefore contain causal connections which have a goal or a function. He proposed that the dream process represents the purposive and meaningful nature of the psyche. When Jung referred to 'meaningful causal connections' (ibid.: 23), this implied that there is a natural tendency in the dream towards homeostasis or equilibrium in the energy of the human psyche. Here, Jung again referred to Freud's (1856-1939) theory

³⁶ As an example of how these dream processes may be perceived by the interested reader, this researcher will relate a dream she had while researching this chapter. The researcher dreamt of drinking from a bottle of lemonade on which the word 'sustenance' was clearly written on a prescription label. When the researcher amplified this excerpt, she related the motif, on a personal level, to her need to process her current loss of energy through grief due to the recent death of her mother and the imminent termination of sessions with her long-term therapist. According to Jung's dream types, this dream would classify as Group 2 dream, as explained above, where the dream depicted a situation originating in a conflict between the conscious and the unconscious. The unconscious adds another situation, which creates a conflict with the waking situation. However, the researcher was dehydrated and awoke with great thirst. This could therefore also be considered a somatic or physical stimulus dream type element as described above (Group 5 or Group 6). The dream could be understood as helping the researcher to meet both physical and psychological needs.

³⁷ Natural is perceived in this context as a causal natural phenomenon; it is not man made. The belief that nature versus nature influences child development is more widely accepted in contemporary views of influences on development, although Jung did propose that daily events could affect some dreams in his dream typology.

of dreams, reviewing Freud's (1997) theory of wish fulfilment and his understanding of consciousness as being too simplistic. Jung agreed that somatic dreams could indeed lead to the fulfilment of bodily needs, such as dreaming of being thirsty or hungry, but there is more to a child's dreaming than one view.³⁸

2.2.3 A Critical Understanding of Jung's Conception of Time, Childhood, and Development

Jung concluded that dreams can take place in a 'short space of time. And have no temporal dimension', that 'time comes apart in the unconscious, that the unconscious can perceive things that do not exist' (Jung, 2008: 9). Here, he introduced another noteworthy theory of the unconscious and time, 'the premonition dream experience', associated with the idea of timelessness and the unconscious. He proposed that the dream series is not consecutive or chronological in the sense of temporal order and that it is, therefore, difficult to decipher what comes first or last. Jung suggested that dreams may originate from an archetypal central image of the Self and then be perceived in a radial effect, like a spiral moving in time from a central core, arranged around the 'center of meaning' (ibid.: 10). The idea of dreams moving or developing from an archetype at the centre and circumambulating around a point links to the ideas explored by James and Prout (1997) and to Main's (2008) discussion raised above which challenged linear views of childhood development. Jung's spiral or nonlinear developmental perspective can be seen in context of a time in place aspect of differing

³⁸ Colace (2010) inferred that Freud's view was derived from his son who referred to dreaming of fruit he had eaten the day before.

child developmental perspectives. The idea of Jungian and contrasting ideas of development being part of the teacher's child psychology curriculum would re-orientate the existing rational focus outcomes and possibly allow more compassion for the diversity of an individual child's pace of learning.

The editors illustrated the breadth of Jung's work by including Jung's quantum physics knowledge to his idea of the unconscious in time. Jung compared the movement of dreams to the atomic nucleus. He suggested a parallel between the unconscious and the microphysical world. If his theory is accepted, then it becomes arguable that anticipation and coincidence or *synchronicity*³⁹ can be found in some dream experiences. The sound or image of a shot in a dream can mean something is going to happen, as Jung observed in several dreams in native communities. This dream experience is a 'common source' but is too difficult to explain (Jung, 2008: 13).

Apart from the somatic, physical, and psychical sources of dreams (Groups 5 and 6), dreams may also originate from past events. Jung gave several examples of such events which may arise from the 'collective unconsciousness'. These dream images may be related to the symbolic world and to the language of humanity in a historical sense. 'The occurrence of these past events is hard to explain, but he gives the association of cryptomnesia'⁴⁰ (ibid.: 16). This could mean that one has read something but does not remember reading it, and it appears in one's dream. Jung

³⁹ Synchronicity is a concept which Jung introduced in 1920 and again in 1951 in his Eranus lecture. He defined it as an 'acausal connecting principle'; the events which we experience hold meaningful coincidences. Jung presented synchronicity as the conclusive proof of archetypes and the collective unconscious (Jung, 1968; Jung, 2012b).

⁴⁰ Cryptomnesia generically means a forgotten memory returning, but the subject believes it is new.

proposed it would be an archetypal symbol if one had not genuinely had the experience at all.

Jung referred to further groups of causes of dreams. Group 7: These include dreams that have been connected to consciousness, but the consciousness has long lost this connection. These images in dreams may have been from childhood experiences but have fallen deeply out of consciousness. Group 8: These are ‘dreams which anticipate future psychical aspects of the personality....future events, and not [those] recognizable in the present’ (ibid.: 18). The subject of premonition dreams was connected to precognitive experiences and mysticism and were widely explored in the early 20th century and contemporary studies (Bulkeley & Bulkeley, 2006; Rogers, 1961).⁴¹

In this seminar, Jung (2008) explained the archetypal contents of dreams. At this point, the participants were led into a discussion of the essential rules in the application of what Jung called his objective method of working with the psyche in dream interpretation. In relation to children’s dreams, he controversially suggested that future formations of the personality could be anticipated, and he related this to the developmental processes of the unconscious before individuation. These developmental dreams may stay with children their whole lives. Jung gave an example of this type of dream from a middle-aged woman between 45 and 50 years old who

⁴¹ These Groups, 7 and 8, have not been applied to the data from this research project data as they were not presented in this project.

had the dream at the age of 4⁴² (ibid.: 18). Jung explained there was no personal lived connection to the dream image or action which could influence the dream from the waking life or consciousness. The dream was followed by recurring anxiety dreams of this objective type at the age of 7 (ibid.: 19).

The theme of the dreams included the colour red and a descent and is related by Jung to a recurring feeling of anxiety. The anxiety is associated with a descent in the dream series, as at the point of descent the child woke with extreme anxiety. Jung suggested this dream was one of sexuality which had been unconscious in the dreamer until she was middle-aged and in individuation. He was not interpreting the dream in the Freudian sense of sexual wish fulfilment, but more in the sense of developmental arrestment: the latency of her sexuality becoming conscious not until later in her life course.⁴³ As at 7 she would be closer to the unconscious and her ego development still forming.

Jung also suggested that the feeling of anxiety in a dream can mean it is a persecutory dream and one that wanted to present something symbolic to the dreamer on a conscious level; he related the anxiety as the shadow of the dreamer, but the dream suggests the psyche was ready to retrieve it into waking awareness. The persecutory image is often an animal: a bull, lion, or wolf that pursues the dreamer. He suggested

⁴² In the dream she is being pursued by a drunk old woman wearing a red corset. She had not in her waking life experienced anything like this. At seven years of age she dreamed that she had to wash white linen in a tub full of blood, then she was in a kind of hall in a private house. There was a small door on the side that had to be passed quickly; she knew, however, that she had to enter and descend a staircase in a dark basement. Anxiety seized her. Later she dreamed that she was on the stairs and wanted to go down. Then she vaguely saw a ghost and then awoke (ibid.: 19).

⁴³ Jung does still seem to be relating to age and stage in this example and to the notion of biological development. See Chapter Three for discussion of developmental processes of the unconscious.

the splitting off of an experience, in which the dream would manifest an image or experience which heightens anxiety in the dreamer. Contemporary dream research such as Beaudet's (1990) has reliable research evidence that children do dream of animals, and they represent specific functions relating to the waking experiences of the dreamers. Jung associated the animal as symbolic of a primitive aspect of consciousness; children's dreams manifest animal symbols because children and animals are more closely connected to the primitive instinctual state of consciousness.⁴⁴

2.2.4 Jung's Theory on how to Integrate Dream Material into Consciousness

Jung suggested that, when analysing dream material, it is important that the dreamer experiences meeting or confronting the part of the dream that has created the anxiety or the sense of being devoured. This meeting of a dream feeling can be done in the present, in consciousness. If possible, the dreamer should not resist this confrontation in dream work or integration of the anxiety may not be fulfilled. It is highly possible that the dreamer is involved in something dangerous and that the unconscious has made the other within the psyche split away. What is split off from the psyche, therefore, needs to be accepted on a conscious level. This would lead to integration of a shadow aspect or psychic conflict (Jung, 2008: 19). It is inevitable that children and

⁴⁴ The researcher of this thesis using NVivo software found that animals were the most common symbolic image in the dreams presented (see Appendix 13).

adults will experience conflicting life events at some point, and to understand how the dream can inform the balance of the psyche is a phenomenal perspective.

To further clarify the importance of integrating dream material, Jung illustrated a method in which he incorporated universal associations or symbolic links. For example, if blood is the main dream motif, it can relate to fire, passion, or the instinct. Another example common to dream scenarios is the experience of going down into the cellar; this is classically seen as symbolic of descent into the underworld and the unconscious shadow aspect of the psyche.

In relation to the child's unconscious, Jung theorised:

We cannot credit a child with the psychology of an adult. Strangely enough, however, unconsciously the child already has all the psychology of an adult. As it is, from birth onward – one could even say already from before birth – the individual is what it will be. In the disposition, the basic blueprint is already there very early. Such dreams come out of the totality of the personality, and that is why they allow us to see a great deal of what we later miss in it. Later life forces us to make one-sided differentiations. But that is why we get lost to ourselves and have to learn, again, to find ourselves. When you are whole, you have discovered yourself once again, you know what you have been all the time. (ibid.: 20)

This quote provides a deeper understanding of what Jung referred to as the soul within a child. He implied that a child is born 'en-souled', whole. Within the layers of the unconscious lies the imprint of the personality that can come into fruition. Later,

Neumann, a Jungian, proposed his contributions to developing a discrete Jungian theory of the development of the child ego and the unconscious (1954). Neumann's view of the child's developing consciousness was that the child is born unconscious and the consciousness develops from the main carer and the society in which the child is raised. He concluded that the child can experience difficulty in sleeping, and this may express a 'deep seated anxiety springing from a disturbance in relationship between ego and Self and a lack of an unconscious sense of confidence which is the essential conditions of health' (Neumann, 1988: 40). By Self with a capital 'S', he was referring to Jung's idea of soul self, the unique individual that is yet to evolve. He continued to explain that developmentally if a secure ego, that part of the psyche which is the conscious 'I', is able to entrust itself to the Self, for example in sleep, in danger, or in the creative experience, then a healthy individuation process will occur (ibid.: 44). Neumann's theory of the development of the Ego-Self Axis is complex but does add a feasible theory for consideration when considering the powerful influences that the cultural society of schools can have on children.

A point that Jung also made in his seminars was the conflicting effect of education on the child's unconscious. Jung and Neumann are inferring that the waking up to reality, such as ego consciousness through the influences of education, can interfere with the necessary balance of the development of the soul self and personality. This is a natural process, but school can have negative and positive affect on the ego and self-development. The reactions would depend on the individual child's resilience and parenting experiences as well as personality typology. As Neumann clarified, the Ego-Self Axis is constantly in process, not only in sleep and dreams, but in every psychic

process the relations between the conscious and unconscious, the ego and Self, are modified.⁴⁵ The theory of the child and consciousness from Jung's and Neumann's perspectives can inform the understanding of the development of consciousness in an educational light (Neumann, 1954, 1988). Jung further suggested that children are in a primordial consciousness, which for Jung was more closely connected to the collective unconscious. Neumann (1954: 17-20) referred to the 'Uroboric', meaning a cyclical process of the unconscious into consciousness, and the importance of I-thou development being influenced through the mother's/parent's consciousness on the child's ego. These early phases of coming into consciousness were seemingly perceived by Neumann and Jung as developmental, dependent on the parental relationships, and it is, therefore, necessary for children to move towards individuation through a relationship with carers.

One hypothesis Jung made in his seminars was that children can dream symbols which they haven't experienced but which manifested as part of the collective unconscious and which are, therefore, worthy of sharing in a collective group because they are not of the personal unconscious (Jung, 2008: 180). Jung referenced in this seminar having to find soul or ourselves again later in life; this adds a new and thoughtful perspective to the developmental nature-nurture debate. If a child's psyche

⁴⁵ This researcher argues in line with these Jungian idea of transition into consciousness developmentally, that there is an imbalance in the influences on the Self in relationship to the ego in schooling in the UK. She suggests that the integration of the Self through sharing dreams may address this psychological and developmental process with a more balanced perspective. Adams et al. (cited by Hoss, 2015: 55) discuss psychological growth and how dreams 'develop the ego (Jones, 1979) and integrate our fragmented personality (Perls, 1992). Feinstein, a clinical psychologist, observed how dreams mediate conscious and unconscious perceptions in order to achieve self-maintenance and transcendent functions that Jung described. Also see Hoss and Hoss (2013).

(soul-self) is nurtured and developmentally influenced by the socio-cultural environment, then the emerging ego, which was always naturally ready for growth within the psyche, needs to find its way into personality. This suggests that Western society and the systems a child may experience need to encourage a more balanced, harmonious development of personality. From a psychological perspective, Jung's idea of the soul's blueprint within us all from birth is similar to the post-Jungian writer Hillman's (1997) Acorn Theory⁴⁶ and to the humanistic psychologist Assagioli's (2000) Seed Theory of development, which is a well-known developmental theory of psychosynthesis. It is unlikely that this perspective is included to date in educational psychology as both theories are aligned to the therapeutic sector training.

One example where Jung highlighted his perspectives on infantile development is through the dream of a girl aged between 3 and 4 years old. He called this example a 'cosmic childhood dream' (Jung, 2008: 20). He stated that the emergence of 'archaic images' in a child's dream cannot be interpreted; these images were important in relation to his idea of the collective unconscious. Jung explained how primitive man and the communities of the ancient world would have sat together to listen to the child's cosmic dream because dreams were considered important to the whole community. Historically, the community benefitted from sharing the dreams of the children. The dream may present aspects of the child's destiny and, according to Jung's research, by sharing the dream with a group the child's soul and the psyche's innate developmental pathway is subsequently honoured. This approach of sharing

⁴⁶ In the book *The Soul's Code*, Hillman proposed a powerful theory that our calling in life is inborn and the quest in life is to realize its desires. The image and idea is that every person has a blueprint to be reached, from an acorn to a mighty oak (Hillman, 1997).

dreams culturally and collectively has also been researched by Noone and Holman (1972) and Petchkovsky, San Roque, & Manita (2003) and supports Jung's view, which advocates the importance of the human tradition of outwardly sharing dreams within communities. After the family, the community of the school is a powerful secondary influence on a child's development in contemporary Western society.

Jung's (2008) idea of archaic dream material manifesting from the collective unconscious means that the dreams of children are best integrated into the psyche if simply shared, and not interpreted. The vignettes which are described in Jung's seminar provides support for research into the efficacy of children sharing their dreams in a school community.

Following the introduction and examination of the eight dream groups or causes of dream processes in this seminar, Jung provided his participants with a theoretical, systematic structure for working with dreams. He asserted that, based on his experience of listening to dreams, the 'dream is *never* a mere repetition of previous experience, with only *one* exception; shock or shell-shock dreams' (Jung, 2008: 21). He discussed a First World War soldier's integration of a battle shock experience in which the psychic shock was absorbed. He proposed that the initial shock from the experience was more physical than psychical; therefore, it needed to be processed before the psyche could cope with the experience. The image presented by such a 'shock' in the soldier's dreams was a lion. When considering dreams and trauma a child may experience, the image of a lion which manifested in a dream was recently shared with this researcher by the mother of a two-year-old after being in a minor car

accident. The child had dreamt of a lion chasing him. Each time the child's parent drove over the bridge where the incident took place, the child would refer to the lion. In defence of Jung's discussion, within this researcher's own studies into shell shock, it was common understanding in medical schools of this period that shell shock was a physical occurrence and not psychological (Babington, 2003). Hence, the soldiers were shamed, electrically shocked, or even shot at dawn for their erratic behaviour. It was not until after the work of Rivers (1916) and Wiltshire (1916) at the Craiglockhart War Hospital that the effectiveness of talking therapy or hypnosis was related to the treatment of this phenomenon.⁴⁷ The use of Freud's talking therapy was also used but only with higher-ranking soldiers (Howorth, 2000; Lloyd, 1994).⁴⁸

2.2.5 Jung on the Free Association Method

Jung explained how Freud's assumptions about wish fulfilment and consciousness did not sufficiently elucidate the function of dreaming for him. It was from this stance that he began to widen the use of Freud's method of free association (Jung, 2008: 25).

The techniques of applying free association and the theory of revealing a person's complexes are explained in great detail in Jung's seminars. He referred to complexes as the 'mousetrap' or 'troublemakers' and to the unconscious as leading us out of the traps or trouble (ibid.). Again, he conceptualised the unconscious as reacting naturally to imbalance, as if it was working towards healing and regulating the human psyche.

⁴⁷ There is now an established critique of the early ways that were used to treat shell shock, sparked after the 1922 War Office enquiry into shell shock and the centenary of the First World War.

⁴⁸ Children who have been traumatised are also very likely to be in school, and teachers need to be able to understand a child's containment needs and the phenomenal effect on learning and development.

He was, therefore, suggesting that free association as a dialogic approach to dreams can break the dream content down to images and associations on a personal level for the dreamer. Jung concluded that he had developed a more useful or applicable process of focusing on the original image, called ‘amplification’. Through amplification of the image, there is the gold in the dream; it leads to the discovery of the ‘real meaning of the phenomenon’ (ibid.: 26). Use of a symbolic and imaginal approach to dreams in a group situation outside of the therapeutic context provides a safe collective exposure to common dream symbols without the necessity to analyse the personal psyche. This is now well known as his objective stance on dream work. The objective approach was critical for Jung when studying children’s dreams, as in his view, their experience and language of associations are less developed than in most adults. Since Jung, more contemporary dream research with children in a school context has focused on archaic images within dreams as well as the use of the social dream matrix method which involves free association and amplification (Beaudet, 2008; Bulkeley, 2012; Gambini, 2003, 2012; Jacka, 1992; Szmigielska, 2010; King & Welt, 2011; Adams, 2014; Lawrence, 2010).

Jung stipulated that the history, knowledge, and study of symbols, mythology, and story were necessary to be able to work on the objective layer of dream imagery and content. He called this the ethno-psychological method.⁴⁹ Jung proposed this as an objective way of working with dreams, especially children’s dreams, as it ensured ‘practice on the basis of the material’ (2008: 28). Differentiating between knowledge

⁴⁹ Ethno-psychology is also outlined in the context of education and imagination in the chapter on storytelling (Jones et al., 2008).

of the personal and the objective layers of consciousness helps to understand the possible manifestations or strata of the psyche and the psychology of the dreamer. Jung's analytical approach to the dream work, therefore, consisted of looking for the causal connections between dream elements and making connections to literature, cultural rituals, or great stories. This is now the established Jungian objective method to understanding dream content.⁵⁰ The sharing of fairy stories with children is a cultural activity, and writing stories in schools is integrated into many aspects of curricula. Next Jung presents his unique application of a story frame called a dream schema.

2.2.6 Jung's Dream Schema Outlined

Jung presented a systematic 'schema' which could be applied to children's dreams, giving the dream a story structure as most dreams adhere to the structure of the great story. This is later outlined in Campbell's (1991) work on myths and man. Noted earlier, an applicable and new link to this research project is the fact that the National Curriculum in Britain (Department for Education, 2014b) sets out the same story structure for teaching creative story writing in key Stage One literacy targets. Children as young as 7 years old are assessed on their ability to write a story according to the same schema proposed by Jung and Campbell's monomyth. The schema to be explored with the dream is outlined by Jung as follows:

Locale: Place, time 'dramatis personae'.

Exposition: Illustration of the problem.

⁵⁰ The methodology of a Social Dream Matrix, which was used in this thesis action research, is based upon the host drawing out or amplifying the collective themes shared (Lawrence, 2005).

Peripeteia: Illustration of the transformation –which can also leave room for a catastrophe.

Lysis: Result of the dream. Meaningful closure. Compensating illustration of the action of the dreamer. (Jung 2008: 30)

This explanatory seminar ended with the delivery of the structure outlined above. It provided the participants with a rich and clear exposition of Jung's key theories of the personal and collective unconscious, complexes, amplification, and the method of understanding dream phenomena. The reordering of Seminar One as the introduction in the 2008 publication was clearly justified as it sets the scene for the reader to understand the theoretical and methodological approach in the seminars that followed. Punnett (2018: 139) contextualised Jung's original thoughts on working with children's dreams in child analysis, stating that he emphasised the developing 'ego strength' and 'integrating archetypal material'. However, she adds that the development of working with children's dreams in child analysis now includes an understanding of 'identification' and 'separation' from parental complexes. She posits that the dream may present a problem that might be examined but not analysed, of which the first step is following a dream schema (ibid.: 140). Punnett did discuss in her analysis the influence of a teacher's projections on a child's dream and the negative affect it had on the child's developing 'self -thoughts' and ego strength (ibid.: 151). In response to her intervention to 'counterbalance' this and her statement that 'more often than not their (children's) responsibility for their solution is not the child's (ibid.: 140). Arguing from Jung's view and a contemporary educational view it is the teacher's responsibility as well as the parents' to be aware of and support a child to connect to feelings in the safety of a classroom.

2.3 ANALYSIS OF SEMINAR TWO

The second seminar, held in 1936, illustrated the application of the schema to a number of children's dreams. Using his objective approach, Jung amplified the motif or images. The seminar covered a huge depth and range of analysis in a short space of time. There were analyses of both a boy's and a girl's dreams, then a series of dreams. Each process of dream analysis provided a lively in-action narrative of the application of Jung's psychology. The key teaching point was to work from the objective perspective not the personal. Questions arise for the reader as each analysis unfolds: are they the dreams of the children of clinical patients similar to the context of Freud and little Hans, or are they the childhood dreams of the seminar participants themselves? According to Jung (2008), it is not necessary to know personal information about whom the dream belongs to, except that the dreams were dreamt during childhood. This is because the approach Jung presented teaches working with the archaic layers of the unconscious.

The transcripts give the reader a sense of how Jung (2008) was sensitive to what he described as the psychic energy of the unconscious psyche. The teaching resembles a rhythmic dance between Jung and the participants. It began with each dream systematically approached by one member of the group, who then wove symbolic interpretations such as the symbolic relevance of numbers, colours, or mythological stories. Different levels of psychic movement were implied through the places the dreamer visited, for example, the underworld represented the deeper layers of the unconscious. Key concepts from Jung, as well as ideas from antiquity, were skilfully

elaborated. The most applicable thread which can be pulled out in the narrative of this seminar is Jung's unique developmental perspective. In the dream analysis, he emphatically articulated a unique way of perceiving childhood. His attitude shows great humility and what today would be perceived as child-centredness. There are several references to the transitional stage of puberty and sexual development. However, Jung (2008) did not present the traditional linear or Freudian psycho-sexual perspective but one that represents a more natural, innate movement towards separation or differentiation from the mother figure or parents' consciousness. The term he used, as referred to earlier in this context, is Levy- Bruhl's (1857-1993) concept of moving away from the 'participation mystique' of the mother as an omnipotent object (ibid.: 59). He perceived the transformation of sexual maturity and child development more in esoteric than Darwinian or evolutionary terms.

The first dream, presented by Dr Markus Fierz (physicist), was of a boy aged 9 years. Fierz read the dream out in the first person. This is a now well-established Jungian approach to dream work, to tell the dream as if you are in it; he therefore began the seminar, 'I had a dream...' (ibid.: 32). Fierz was well prepared and applied Jung's schema to unfold the meaning and associations of the dream content. He made several universal associations, such as the underground street representing the world of the collective unconscious, the store as a place for exchanging goods of the unconscious, and the motif of a table or store counter as symbolic of a place to eat. The discussion developed around the relevance of the three women in the dream. In the context of

Jung's (2008) objective approach, this means drawing upon female mythological figures, such as the Fates.⁵¹

Following this, several correlations of images or symbols were then made to a series of dreams of a young boy. It is not clear, but assumed, that it is the same child, aged between 3 years 10 months and 7 years 9 months, who was presented in the Appendix of the book and who formed part of the series initially given to the participants prior to the seminars. Jung collected this series of six brief dreams told to him by the mother of the child. They highlight that dreams can present repeated pattern of the archetypal images such as the maidens or Fates of the divine worlds, which Fierz discussed. Jung (2008) interjected during Fierz's dream analysis to add his associations, making lengthy reference to the relevance of numbers in dreams. He clarified that historically three was regarded as a numinous number due to its link with the Trinity. Jung wrote a paper on the symbolism of numbers in his *CW 4* (Jung, 2012a: 13), and it is in this seminar that we experience how his previous theories flow into his teaching approach and application of knowledge to dream content. The male figures of the child's dream were introduced as shadow elements of the dreamer. Jung's (2008) theory of the psyche proposed that if a male or female dreams of the same sex, this is to be associated as shadow content and is found only in the unconscious. The female is known as the *anima* and male as *animus*. Through another intensely academic discussion of antiquity dating back to Egyptian mythology, the group concluded that the sticks of sealing wax being smoked in the mouth of the dreamer equated to coitus.

⁵¹ The Fates were motifs in Greek mythology: three white robed female incarnations of destiny.

This referred to the union of masculine and feminine but was mainly regarded as a masculine activity, influenced by the Nazi slogan 'women do not smoke' (ibid.: 35). Smoking and the sickness felt by the dreamer were related to the power of the unconscious.

In summary, the dream analysis was about sexuality, and the power of the feminine was the anima in the unconscious of the dreamer. Here, the seminar group worked mainly with the archaic archetypes of the unconscious. The theory of anima and animus were threaded in and out of the dream analysis using the knowledge of mythology, alchemy, and fairy tales. Jung (2008) often introduced his theory of alchemy into his dream analysis. He discussed the image of the ouroboros, the sexual symbol of a dragon biting its own tail (Figure 1), and linked this to the action of the child in the dream smoking wax sticks. This alchemical association highlights a stage in Jung's biography, as he confidently applied the alchemical symbol as synonymous with initiation or developmental transformation of the child. Various developmental aspects unfolded from the structure of the boy's dream and lead to the perception of the three women in his psyche's consciousness as purposive. The animas were presented to indicate the leading towards the whole or the quaternity. Jung implied that the boy's sexuality was still unconscious but moving towards consciousness, as the number 3 was present.

The story in Plato (Timeous) and Jung's alchemical idea of the anima and animus being con-joined are related to this sexual stage of development and to the symbolic cutting of the archaic being into two. This is the *coniunctio*, and it has been suggested

that after each union of this symbolic imagery or act, a transformation and balance will have occurred in the psyche (2008). This further highlighted the purposiveness of the unconscious in dreams, as discussed in Seminar One.⁵² It also gives a complex but plausible way of seeing the inner transformations of the unconscious as symbolic story.

Jung (2008) sensitively resolved any judgmental or cultural attitudes regarding the sexual connotations of this dream as ‘disgusting’. He stated that the child’s autoeroticisms must be tolerated, not judged as immoral. The self-fertilisation or self-satisfaction of the child must be fulfilled before being able to satisfy others. The dream was linked to puberty, but he normalised the sexual associations, and the number 3 was further emphasised as an archetypal symbol, relevant to psychic movement and to understanding inner psychological developmental processes. The seminar is an example of Jung’s idea of the circumambulation⁵³ or nonlinear movement of the human psyche towards individuation which begins later in life (2008). Main (2008: 1) discussed this Jungian process of analytical psychology, a re-visioning of developmental ideology, as a way forward in a contemporary context. She suggested a re-imagining of a ‘symbolic rather than literal’ perspective towards the way children develop, and her psychoanalytical approach is discussed further in an educational

⁵² In Jung’s alchemy theory, the albedo (white) has been denoted as the symbolic metaphor of a washing stage in a dream series or movement towards resolution, and it can be reported in the white motifs of the dream content, indicating growth or change within the psyche. It can be perceived as a positive colour and imagery developmentally.

⁵³ It was from reading Wilhelm’s book *The Secret of the Golden Flower* (1999) that Jung suggested that psychological development of the self was not perceived as a linear developmental process. Jung introduced the conceptual idea of conscious development as moving around in a spiral into his psychology and was famous for theorising that in the psychological development of the Self ‘there is no linear evolution; there is only a circumambulation of the self’ (Jung, 1995: 222; Stein, 2014: 106).

context in Chapter Three of this thesis. Main (2008) supports the general view that ‘Jung’s idea of the psychological development consists first of separation (of consciousness from the conscious) and then of integration (of consciousness with the unconscious), the latter of which is referred to as the individuation process which starts at midlife as the task for the second half of life’ (Main, 2020, Personal Communication). The researcher concurs with this view .

2.4 ANALYSIS OF SEMINAR THREE

Seminar Three was facilitated by Jung (2008) with the prepared presentations of seven participants, including Margaret Sachs, Liliane Frey, Emma Steiner, Walter Huber, Hans Wespi, Dr Kadinskyand, and Hans Baumann. They presented their analyses of selected children’s dreams (retold as adults, often their analysands). The presentations further immerse the reader in the methodical application of the dream schema presented by Jung in Seminar One. Each participant’s research into antiquity or classical symbolic history at times became greatly distanced from the dream content, and at others overly academic, as though they were attempting to impress Jung with their knowledge and objectivity.

Nine dreams were amplified by the end of the complete seminar. It is necessary to read through all the participants’ presentations to gain a greater understanding of the symbolic process of the archetypal as related to the collective unconscious, the relevance of fairy stories, religious history, and ‘primitive’ practises or rituals. These continue to be the main associations (ibid.). In addition to these in-depth academic

links to the symbolic language presented in each child's dream, the analyses provide phenomenally clear insight into the causality of dreams. There is reference to the development of consciousness from infancy to puberty, including perspectives of the onset of sexuality; the theory of the transpersonal process observed in dream symbols; and, with particular relevance to this project, Jung's (ibid.) critical view of the negative effect of Western education on a child's developing consciousness towards an ego self.

2.4.1 Jung on Education

Jung (2008) debated rationality and fantasy, balancing the influences on the nature of the infant's developmental capacity. In one case, he contributed a compassionate and knowledgeable perspective to a child's regression in consciousness and the effect of transitions in early childhood. These views would stand up well within any contemporary developmental and educational argument. The extended value this researcher gained from focusing on Jung's seminars was the insight into how Jung facilitated his participants' academic work and analyses. His responses were fine-tuned to ensure that the academic, intellectual responses did not lose sight of the importance of the child's unique individuality, context, and subjective life. Jung presented an understanding beyond the nature-nurture debate. He re-emphasised the inner natural process of dream phenomena and the healing purpose of the collective unconscious in the psyche.⁵⁴ In particular, the first dream, of a 5-year-old boy, introduces the reader

⁵⁴ The psychology of Jung and its educational implications are discussed by Mayes (2005) and are referred to in the literature review Chapter Three of this thesis. Further reading includes *Jung and Educational Theory*, essential writings on Jungian contributions to holistic education edited by Semetsky (2013).

to the catastrophic or dark dreams which Jung suggested may represent the destiny of the child. The ‘adhortatio’ (ibid.: 150) is the term for a preview of the child’s world long before the consciousness of an infant could ever conceive of the symbols or events presented. Key theories of Jung’s (2008), such as the process of the transcendent function,⁵⁵ identification, and splitting, were exemplified and clarified through the dream examples. The dissemination and dissection of the dreams illustrate Jung’s view of the movement or circumambulation of certain symbolic motifs in a series of dreams. He suggested that the function or process of the dream symbols are the core bridge between unconscious content into consciousness. This process resolves inner conflicts and bring meaning into consciousness through the symbols.

The Jungian theories of symbolism and the movement between consciousness and growth can be related to how children learn and are a valuable discussion in a contemporary educational context as outlined in Chapter One. The boundaries of this thesis’ length leave the researcher with limitations of applicability but with the desire to contribute a deeper analysis of Jung’s principles and their impact on education for post-doctoral studies.

2.5 ANALYSIS OF SEMINARS FOUR AND FIVE

Seminars Four and Five follow the same pattern as Seminar Three. Jung reviewed the key points of his analytical process (2008). Participants presented dreams using the

⁵⁵ This term means the psychological transcendent function arising from the union of the conscious and unconscious content, and as a symbol it is functional in the process of this bridging (Jung, 1957).

dream drama schema and amplification of the dream symbols with archetypal, alchemical, and ancient history. The purely academic analysis favoured by some participants notably continued to impart a sense of losing the individual child in the narrative. However, Jung continued to interject so as to embed each shared dream in the context of the individual, the child, and the meaning of the dream from the child's consciousness or experience. A new aspect of working with recurring dreams was explored, namely when the image of a dream did not conform to all stages of the drama schema. Jung (2008) suggested that such occurrences may be more accurately perceived as visions. These seminars included an explanation of how dreams may present images that cannot possibly be part of the child's consciousness; their origination in the layer of the archetypal symbols is reiterated. Possible future developmental transitions that the unconscious may present in the child's life course were discussed. The symbolic language of dreams as well as the theory of the Ego-Self Axis, or splitting, was referenced. The Ego-Self Axis was not discussed as an explicit theory. As discussed above, Neumann famously took this idea further. In Jaffe's 'exhaustive analysis' of a 5-year-old child's dream of the pyramid and glasshouse, Jung's idea of the conflict between two poles or double motifs, with reference to shadow, ego, and the subtle body, was elucidated (ibid.: 288).

In summary, Jung's (2008) theories of the layers of consciousness and the way in which he viewed the child are underpinned by the perception of the layers of the child's consciousness as deeply connected to the archetypal and personal experience of the individual. He viewed the child's consciousness as separate from the adult's consciousness. He explained his rationale behind studying the dreams of children and

those remembered from childhood and recalled in adulthood. He asked the participants, what would you say to the child? and stated his view that dream analysis is inappropriate, even detrimental, with a child. He advocated simply allowing the child to tell the dream, proposing that this was sufficient to help the child process its content and integrate the content into his or her psyche. Jung (ibid) suggested that if a dream motif recurs, it will appear until consciousness receives and assimilates it; the conscious is manifesting a symbol from the child's unconscious, with the purpose of regulating the psyche. The dreams in the final two seminars focused more on puberty and the development of sexuality in the child. The dream motifs were approached with Jung's (2008) objective (archaic) and evolutionary method. This illustrates an expansion of Freud's theory of dreams as sexual wish fulfilment.

In the next part, this researcher concludes the main aspects of Jung's approach and theory of dreams which are to be considered by the researcher in the analysis of the children's dreams and dream matrices.

2.6 CONCLUDING REMARKS

Jung's (2008) seminars are at times dense and often confusing, however the analysis above pulls out the threads that are prominent and relevant to note in the analysis of this thesis' data and aims. These include applying the four-part drama dream schema to a child's dream, contextualising the symbolism of the dream themes using the variables known to the researcher through the one-to-one interview, and interpreting the child's perceptions. The researcher aligned the group typology of dreams to the

dreamers analysed in Chapters Five, Six, and Seven. The analysis process also included reference to personality typology, application of free association and amplification with social dream matrices, and analysis of collective themes that arose in each matrix. The analysis will contribute to furthering the research on children's dreams from a phenomenological perspective and bring original work on Jung's seminars on children's dreams into educational discourses.

Additionally, the summarising of the seminars in this chapter reflect Jung's specific view of child psychological development, which can be perceived as a discontinuous 'circumambulation' or spiralling of development in contrast to the linear perspective (Jung as cited in Main, 2008: 12; Samuels, Shorter, & Plaut, 1986: 31). Jung's cyclical or spiralling view offers new contributions towards children's development of consciousness in contrast to the established linear idea of Piaget's (1969) cognitive phases which dominates teaching, learning, and assessment in England today. Jung's view of childhood, child archetype, dreams, and developmental processes discussed in this chapter offer contrasts with the dominant and culturally embedded developmental view of linear maturational milestones and sociocultural constructs of the child currently found in child psychology and education perspectives, including teacher training programmes.

In 2008, Main suggested bringing forward the resurgence of a symbolic and metaphorical approach to viewing childhood as derived from Jung (1968) and later Fordham (1969) and Neumann (1954). Indeed, Fordham has been recognised as the

founder of the Jungian developmental school. In contrast to the linear model, Jung, Fordham, and Neumann's analytical and discrete views of development were not so literal, hierarchal, or systematic, and opened up the opportunity to challenge entrenched and reductive views of children's development and growth. Main's thesis on *Reimagining Childhood* (2008) continued this evolution of Jungian theory and child development. She created a refreshing, inspiring, and detailed analysis of developmental psychology. By looking at childhood from a psychoanalytical perspective, Main opposed entrenched biological, sociological, and evolutionary views of developmental psychology. Drawing on Main's work, it becomes clear that children's dreams could be viewed in relation to the idea of nonlinear development.

Main's (2008) perspective inspired the idea of drawing on the psychoanalytical view of children's dream experiences as developmentally advantageous; the idea of omitting the experience of sharing imaginative and creative inner worlds in school began to seem almost detrimental from the perspective of facilitating children's potential. With a focus on Jung's ideas of psychological development, Main highlighted a crucial point relevant to this thesis' discourses. She stated that the unconscious 'is rarely considered, although it is often the main factor affecting the child and adult relationship' (2008: 6). This thesis discusses sensitive approaches on how to bring to light the 'images and narratives' of the child's dream world through the relationships found in education settings (ibid.). It demonstrates the need for the children to be given the opportunity to explore and share their phenomenologically lived and remembered experiences from which positive internal and external relationships would thrive.

Therefore, this chapter has raised essential variables to consider in this project, for example including interviews with the teacher to explore her perspectives on dream sharing, dreams, and responsibilities towards the inner worlds within her teaching role in the class. Through developing a deeper understanding of the teacher's perceived roles in education, the possibility of synthesising the psychological theory of consciousness from a Jungian and post-Jungian perspectives could be conceived. For example, Jung's work suggests that the psyche⁵⁶ at a younger age has a unique difference in consciousness and purpose to that of puberty and adulthood.⁵⁷

In a dream seminar on the subject of a young child's dream, Jung clarified that the infantile phase of childhood and the dream consciousness has a specific purpose in relationship to the archetypes that may appear. He proposed that the collective unconscious in the context of childhood has not been influenced by lived experiences:

Children's dreams are often extraordinarily important because the infantile consciousness is still weak, so that such dreams [dream of 8-year-old girl] can surface uninhibited from the collective unconscious. Consciousness is this time here and now. Consciousness wants everything to appear as a here and now. The unconscious, on the other hand, is an eternity, timelessness, and has

⁵⁶ Jung's view of the psyche is that of a self-regulating system. He saw that the psyche could be divided into parts: the ego, archetypal content within the collective unconscious, personal unconscious, complexes, the Self (soul), persona, *shadow*, anima (female), and animus (masculine). The process of individuation starting at mid-life is a life-long journey towards wholeness and regulation between conflicts of which there can be a symbol from the unconscious; the symbol's function is to help us transform and become more self-aware (*CW* 8, 1960).

⁵⁷ The development of the unconscious is a vast subject, therefore other theories which could be considered for the blueprint module content (Appendix 16) would include Kalf, from a Jungian perspective, and Gebster's idea of five phases of human consciousness, involving a discussion of development being non-linear or linear, or the unconscious being concretised in sandplay as argued by Patis Zoja (as cited in Stein, 2010: 145).

no intentions regarding the here and now. Accordingly, the values are also on a quite different level. (Jung, 2008: 77)

The development of the child's (infantile's) consciousness is explained as 'weak' by Jung, suggesting it is not contaminated by external social-cultural influences and is pure, from the timelessness of the archetypal realm, and soulful. Jung's almost dismissive tones indicate his omissions in studying the child's psychic development in any depth except for these seminars. However, as expanded upon in Chapter Three, Jungian analysts Fordham (1969) and Neumann (1988) would perceive the psyche's development in childhood more as a crucial stage of underdeveloped ego consciousness gained through experience and ego development. Conceiving the inclusion of the Jungian view of the vulnerability of the child's consciousness in teacher training could offer new insight for the interested and compassionate teacher to consider when implementing curricula objectives.

This chapter has contributed to verifying the action research activities proposed. It was essential to compare and contrast concepts of analysing versus sharing dream phenomena and their function in relation to understanding perspectives of consciousness in development and pedagogy. It was noted in the Jung seminars that at the end of Jung's amplifications⁵⁸ of a young girl's dream he was asked to suggest practical ways of helping children with their dreams. He advised:

⁵⁸ Amplification is the term denoted to the method used by Jung in dream interpretation. The image or symbols are expanded through asking the dreamer their personal associations as well as considering objective universal archetypal associations. In the seminars he gave great detail to this method (Jung, 2008: 26). See Chapter Two.

We have to pay attention to the child and try to stabilize his or her consciousness. The child should draw to make fantasies concrete; the freely floating danger will thus be concrete. Writing and drawing cause a certain cooling off, a devaluation of the fantasies. (Jung, 2008: 87)

Jung clarified that drawing or making the dream content concrete had a supportive role in the development of the child's psyche. Through reading Jung's seminars and the work of other contemporary researcher's methods, this researcher started thinking deeply about planning a creative and child-focused dream research method for future application. but the perception of the process of the unconscious in play and its therapeutic value for children's learning potential is underutilised or often side-lined educationally. It fits into the hosting of a social dream matrix for young children, as play is a child's natural form of communication of their inner perceptions.

When it came to considering gathering dreams from a class of children in the research, communally, the anthropological perspective of dreams as presented by Jung (1979) proposed early psychological links into how the domain of spirituality and sleep dreams are interrelated collectively. The anthropological debates into the function of dreaming can inform the conflicting conceptual ideas surrounding the spiritual domain of children's development in educational terms (Adams, 2010; Adams et al., 2008; Adams et al., 2016; Hay & Nye, 2006; Gambini, 2012).⁵⁹ Jung's theory of the

⁵⁹ In Deslaurier's (2000:14) article he advocates 'dreams can play an important role in self-actualization because they present privileged material that may spark insights about spiritual dimensions. They have often been understood as a way of knowing because they present an enactive context where a world is not just "represented" but rather they are an occasion for experience'. He further argues for 'the development of dream-related skills that result from engaging in dream work for an extended period of time. These skills help dreamers integrate complex emotional material and derive insights and self-knowledge. Also, a sense of openness may develop regarding the possibility that dreams might present, in imagistic form, information that complements waking thought. Jung (1974) termed the "transcendent function" the spontaneous ability of the psyche to produce symbols signifying the

collective and archetypal ideas of the unconscious introduced a developmental thread, the spiritual aspect that has become connected to understanding the dreaming phenomenon. In Jung's early research into indigenous communities and how dreams were perceived by them, he suggested that dreams have a spiritual relationship to messages from Gods or spirits which visit during sleep (Domhoff, 1990, 2013). It is possible to consider the challenge of links between contemporary Western ideas of aspects of children's spirituality, such as those discussed by Adams and Hyde (2008) and de Souza and Hyde⁶⁰ (2007), and the Jungian understanding of the developmental domain of children's spirituality within educational discourses (Adams et al., 2008; Adams, 2010; de Souza & Hyde, 2007; Nye, 2009; Petchkovsky et al., 2003).

By threading the most relevant theories of; the drama dream schema, typology, strata of consciousness, archetypes, projections and symbolism extracted from Jung's (2008) seminars with Lawrence's (2005) social dream matrix method, the thesis progressed. Having introduced the reader to the complexities of Jungian concepts and theoretical approach to dreams from a psychoanalytical perspective and their relevance to this thesis' aims, Chapter Three includes a broader review of the extensive literature around researching children's dreams, starting with Freud's contribution to children's

emergence of figurative resolutions, which transcend the ability of conscious thinking to achieve. This can give one's current waking existence a sense of depth'.

Dreamwork in the light of emotional and spiritual intelligence* Daniel Deslauriers, Ph.D. *Journal of Advanced Development* (Vol. 9, 2000, 105-122) page 14

⁶⁰ The connectedness is what a child feels to self, community, and perhaps something beyond: the notions of identity, rites of passage or transitions, values, and the role of spirituality in mental and social health wellbeing (de Souza & Hyde, 2007: 97-104).

dreams.

CHAPTER THREE: LITERATURE REVIEW

This chapter is an additional literature review and focuses on the historical trends in research around children's dreams over the last century. This includes the developing themes and perceptions surrounding dreams and nightmare phenomena, synthesised with the psychoanalytical understanding of how dreams and educational perspectives can be entwined, and their relevance to the research aim.

The researcher's interest in studying children's dreams from a Jungian perspective was enthused by reading the work of and a brief fortuitous meeting with the Jungian analyst Gambini. His dream studies (2003, 2012) were undertaken in Brazil, and his findings suggested that there were benefits gained from listening to and exploring dreams with children in the school context. He concluded that dreams could bring the 'soul back into the education' of children. Gambini's (2003) findings illustrated that children's development in spoken and written literacy skills was greatly enhanced by his dream projects, and the teachers developed a new and insightful understanding of the previously unseen inner world of dreaming (Gambini, 2012). This helped the teachers to really know and understand the individual children at a deeper, collective, and personal level. Gambini's (2003, 2012) dream studies aimed to build a bridge between education and the unconscious. The ontological assumptions of Gambini's dream studies are mainly Jungian, working from the knowledge that the unconscious has a reality, can be observed, and can be expressed by humans through sharing their dream content. He asserts that the unconscious is a given objective and can be collected or evidenced using a subjective phenomenological and naturalistic

methodology. Gambini (2003) originally planned to observe and annotate dreams through talking and drawing. He has stated that the unconscious is excluded from school experiences and not appreciated for its developmental value. Gambini's work on children's dreams and arguments for Jungian holistic education are similar to this research project because of the aligned argument for consideration of the child's inner world as a valuable link to including the unconscious dream phenomenon within pedagogical thinking. Similarly, the epistemological assumption of this research project was founded in Jungian psychology and the knowledge that there is a truth in the unconscious and that it is objective and spiritual.⁶¹ The theory of the unconscious from the Jungian perspective was a key conceptual framework which influenced the researcher's analysis of the children's voices in the interviews.

The analysis of existing dream research and literature from specific psychological perspectives has suggested that dreams are an innovative and ethical way forward in widening the understanding of children's unconscious awareness and facilitating developmental potential (Adams, 2014). Here, the researcher analysed the ideas put forward that dreaming is an expression of development that is being side-lined in current holistic educational debates. The literature review informed the researcher's development of the conceptual frameworks and lead to the design of this research project.

⁶¹ The concept of spirituality in this thesis is discussed in Chapters Two and Three. There is the transpersonal view of spirituality, which is Jungian, and the childhood developmental view as researched by Adams et al. (2008) and Adams (2010).

As indicated above, a secondary viewpoint proposed by this thesis was to consider a discourse into curricular and therapeutic education development, thereby raising the possibility of improving some mental health aspects for young children, as the statistics on mental health have indicated a growing concern for childhood and adolescent wellbeing in the UK. The aim of this small project to research the perceptions of children's and teacher's dreams and dream sharing within a school context was linked to considering innovative ways to cultivate teachers' interests in the inner world of children and to discover fresh approaches in detecting early intervention and supporting children's psychological needs (Children's Society, 2019).

Historically, it was Freud's 1899 (1997) interpretative approach to dreams which was a cornerstone in dream research, as emphasis was made on the ontogenetic aspect of the dreamer and mental processes. Freud, like Jung, analysed adults' dreams from childhood and adults' childish dreams. Freud offered a specific view towards analysing children's dream structures and content. He saw dreams as a way of understanding the different levels of human consciousness. He interpreted children's dreams as a way of helping analysts work with adult dreams because he saw a children's dreams as simple in structure, mundane in content, and showing little 'distortion' and nothing of the bizarreness found in adult dreams. Dreams of children

were concluded to be mainly made up of wish fulfilment, latent wishes being processed, or simply the residue from the previous day's experience (Freud, 1997).⁶² Freud seems to be the first psychologist to claim and publish case studies that supported the idea that there is something distinct and notable about the developmental phase of childhood consciousness and dreams. Freud (2014) formed his early views of analysis from the dream reports of his own children and some cases of infantile neurosis. From this simplistic, or possibly unethical, approach to research, he refined some of his original ideas of sexuality and aspects of child personality.

Freud's most famous analysis was the child dream case 'Little Hans' (1909), the dreams of a 5-year-old boy. He met Little Hans only once; most dream reports were in the form of correspondence from the father of Hans. The layers of the reality from the latent dream material were distorted from reality by a tertiary layer of interpretation; therefore, as a contemporary research case study the material would be a secondary source of information (Freud, 1997: 245). It was from this dream case that he began to develop and assert his theory of neurosis, the castration anxiety, and the Oedipus complex (Gay, 1985: 224). Freud is often critiqued for his lack of empirical data and his minimal contact with the actual dreamers; it was due to both Freud's brilliance and his limitations that he could theorise on the basis of such scant or distorted dream data. However, may today be the collective aspect that influences a detrimental and sceptical view of dreams.

⁶² Examples of these include a dream of one of Freud's own children who, upon waking, referred to strawberries eaten the previous day when he had eaten to excess and been sick (Freud, 2014: 99).

In total, Freud referred to 15 examples of dreams from 11 children, six boys and five girls, aged between 18 months and 8 years and 6 months. He explored 13 childhood dreams reported by adults, of which seven belonged to the famous sexual analysis of the 'Wolf Man'. The Wolf Man was a name used to protect the identity of a wealthy patient of Freud's called Pankejeff (Freud, 2014). In 1918, Freud published the case entitled *From the History of Infantile Neurosis* (2014). It was from this Wolf Man's childhood dreams that Freud interpreted the appearance of wolves as being the result of observing his parents in sexual intercourse at the age of 1, and the trauma and depression he was experiencing came through latent dream processes (Colace, 2010; Freud, 1997; Gay, 1998).

It is from this minimal case evidence of children below the age of 5 that Freud evolved his key ideas of psychosexual development and phobias and coined the term dream 'distortion' (Freud, 1997: 404). Freud claimed that children's dreams did not have distortions⁶³ and were, therefore, easy to analyse. Evidence supporting this key theory of distortion and the simplicity of structure and content with children's dreams is observed in later research undertaken by Freudian followers such as Coriat, Kimmins, and Hill (Coriat, 1920; Hill, 1926; Kimmins, 1920/2012). Coriat (1920) undertook dream research from a Freudian perspective with children below the age of 10, and his conclusions supported Freud's findings that children's dreams were mainly wish fulfilment dreams or residue from daily experiences and were simple in structure. Coriat (1920) compared these children's dreams to the dreams of primitive cultures.

⁶³ Distortion, according to Freud, meant dreams are disguised fulfilments of repressed wishes (Freud, 1997).

It is possible he was suggesting that within indigenous cultures, the levels of consciousness are at a more unconscious level than in developed Western cultures?⁶⁴ He seemed to perceive the lived primitive experiences as closer to the child's perception of the world and therefore the dream material. Coriat's (1920) work is predictably laden with Freudian terminology, and his concluding assumptions were couched in terms that would today be viewed as discriminatory language. However, it is an excellent example of the development of the period's evolving psychological science of the unconscious and of how children's consciousness was perceived distinct from the adult's world view (Jenks, 1998). These early key ideas around the child's dreams and the strata of the unconscious are not dissimilar to what Jung presented in his seminars, but he takes a broader exploration.

In contrast, when Jung (2008) referred to the child's level of dream material and consciousness in his seminars, he put forward that there is indeed a level of dream wish fulfilment but that children also present another type of more complex dream material which they would have never experienced in waking consciousness. As discussed in Chapter Two, Jung proposed that this is likely to be manifest in the collective unconscious (2014). Jung expanded the dream material to a wider spectrum of consciousness.

⁶⁴ The highly contentious subject of Western colonisation is important in context to the study of psychosocial and educational research. The attitudes of early pioneers may have included bias, issues of power, and prejudice towards indigenous cultures. Encouraging decolonisation within educational research is a valid contemporary agenda.

The ongoing development of the Jungian view of the primitive unconscious of childhood came from the view of Neumann (1954), in which and in line with Jung, he perceived children as being born unconscious and through cultural socialisation become increasingly conscious. Neumann expressed this conscious transformation as transpersonal and soulful, and he works from the mythical and archetypal view of the hero having to fight with dragons, as the child's inner drive of the self into consciousness is a process of differentiation from wholeness. Neumann's ideas suggest that the developing psyche struggles to move away from being primitive, creative, or innocent. Neumann's view of childhood as a stage of 'innocence' and hence 'vulnerable' sits well within the historical discourses of the construction of childhood (Robinson, 2013: 43), where the differentiation of childhood and adulthood are socially conceived as constructed ideologies. Meyer (2007, as cited in Robinson, 2013: 8) argued that 'The innocence of childhood has been historically manufactured as a means of regulating the lives of both children and adults. It continues to be a major force—albeit in the name of protection'. The protection of children's exposure to the adult's perceived consciousness is regulated in education and raises the argument: To what extent does this impact children's healthy emotional development? (Robinson, 2013).

Neumann (1954, 1988) presented a particular perspective towards the construction of childhood similar to Jung in the idea of the child as ensouled, whole, and primitive, but Neumann's (1954: 400) writing is more artistic, with particular nuances of an edge of romanticism towards childhood. In some instances, he used words such as 'from the paradise of his native genius' (ibid.: 400), referring to childhood in tones of

Milton's *Paradise Lost* (1667/1926) and Blake's (1789/Bloom, 1987) *Songs of Innocence and Experience*. Childhood is described as an angelic phase and, unfortunately, we all have to be born into the society as if it is a 'sacrifice' (Neumann, 1954: 54) or 'renunciation' (ibid.: 400). Neumann's psychological view discussed later in this chapter was theoretical rather than evidenced from actually working with children. His work poses a question of development where particular characteristics of an unconscious childhood, such as creativity, spirituality, spontaneity, and imagination, are eroded through the process of coming into consciousness. His developmental perspective can be perceived as weaved into arguments alive today in the debates around education and childhood, with the erosion of childhood described through the many debates surrounding the 'Too Much Too Soon' (House & Loewenthal, 2009) campaign in the educational curriculum and pedagogical practices of formal education (Ecclestone, 2017; Ecclestone & Hayes, 2009; House, 2011; House & Loewenthal, 2009). However, how childhood is perceived or constructed socially, educationally and culturally add a whole variable to the theories surrounding child development.

This research proposes consideration into how children experience the sharing of their unconscious meeting with consciousness within a setting where the unconscious is not viewed as a goal or honoured, but is side-lined. This thesis' findings provide a counter balanced argument, revivifying the importance of focusing pedagogical approaches more on childhood states of consciousness and psychosocial concepts, therefore providing a contribution to considering sensitivity to understanding the inner effects of transitions for children into the expectations of the British educational system.

Returning to more empirical than theoretical studies of children's dreams, Kimmins (1920/2012) arrived at similar conclusions to Coriat (1920). He undertook a longitudinal study of children's dreams over two years. The total number of dreams analysed was substantial in comparison to earlier studies: 600 dreams of which 150 were from children aged 5 to 7 years. The remainder were from 7- to 16-years-olds (Kimmins, 1920/2012). Kimmins' key findings were that dreams of children are generally realistic, lacking fantasy content and unreal elements, and contain numerous references to the previous day's experiences. A new variable affecting the dreams confirmed a decade later by Jersild's (1933) findings was that the content of dreams is influenced by 'where the child lived and the state of their health' (Kimmins as cited in Kramer, 2007: 77). Like Coriat (1920) and Hill (1926), the influence of dream interpretation was aligned with Freud's theories.

In the early 1900s, the dream research of Kimmins and others found that the majority of dreams were simple in structure and contained wish fulfilment. However, historically new findings evolved suggesting that there are other elements to children's dreams that are not solely Freudian wish fulfilment, as mentioned above, but more in relationship to Jung's theory of the collective unconscious (1968). Jung's challenge to the theory of the unconscious offered a more expansive, symbolic, and archetypal element within children's dream content. Hill, (1926: 6) in this period of dream study, also published a book on children's dreams and education, the content of which was more anecdotal than empirical. He was not a psychoanalyst but a scholar with a Master of Science. In his writing, it is clear that he was a keen advocate of Freud's 'new

psychology' as a science. Hill's dialogue, rather than research evidence, orientated around Freud's theories of the human mind. Hill proposed that these new ideas of mental processes and dream experiences must be shared with parents and educators. Many of his dream reports seem to have been collected from children in British schools, and the focus of his book centres on evaluating the efficacy of integrating Freud's theories of the unconscious mental processes in the family and in education. Hill's, Kimmins', and Coriat's research indicated a substantial gap in research undertaken in British schools regarding children's dreams.

Hill (1926) briefly claimed a scientific basis for his own work in simple terms, by following four steps towards ensuring objectivity and facts. He gave no detailed information into the methodology of his research on children's dreams, but he simply acknowledged that he had collected 'two hundred dreams and forty night-dreams of children between two and sixteen years of age' (ibid.: 10). Half of these dreams collected were determined to be a variety of wish fulfilment dreams, but 'not proved that they are', which related to day dreaming such as 'fulfilling in imagination what we wish for but have not achieved in reality' (ibid.). He did relate to the variables of age and gender but mostly referred to the boys, stating that older boys dreamed 'chiefly of adventure' involving football, swimming, or being a detective (ibid.: 12). The boys' roles and activities are archetypal in a historical context, suggesting an example of a Western cultural bias towards the expectations of boys' roles in the early 20th century and the construction of childhood. Three dreams from girls were mentioned: one dreamt of the school burning, another of the teacher being run over by a tram, and one of a new baby drowning in the bath. This gendered variable formed

the largest group, followed by 'fear dreams' (ibid.: 10). It is noted that the beginning of nightmares is evidenced at this stage of research as fear dreams. Jung (2008) used the term dark dreams as discussed in Chapter Two.⁶⁵

Hill (1926: 1) seemed in awe of Freud's psychology and referred to him as 'the Darwin of the mind'. Bravely, he challenged Freud's idea of wish fulfilment in dream material when he referred to the practice of talk therapy utilised by Rivers when working with the dreams of soldiers suffering shell shock during the Great War. He stated that battle dreams were an 'exception' to Freud's first hypothesis (ibid.: 97), which Freud later acknowledged when revising his theories in 1921 in *Beyond the Pleasure Principle* (Freud, 1922). In relation to Jung's theory of the collective unconscious, Hill's final conclusion referred to the biologist Butler's assumption of scientific hypothesis about the facts of life, that there is an unconscious memory which, to some extent, is transmitted to successive generations (Hill, 1926: 88). Hill suggested Butler's hypothesis was satisfactory and, in this reference, it could be perceived that he was making a link to Jung's (1968) prominent theory, that of the collective unconscious and archetypal psychology, which were hugely unique to Jung's method of analysis of children's dreams and outlined in Chapter Two.

Like Freud and others of this period, Hill's work does not stand up as empirically robust; however, he does present an exploration into content analysis themes which

⁶⁵ The effect of school in these dreams and symbolic metaphor is in line with Lawrence's perspective that the collective can indicate the unconscious affect upon the members emotional world within a collective institution (2005).

has been used in more recent research into children's attitudes to dream experiences and research into the child's world view (Adams; 2010; Axline, 2012; Coleyshaw, Whitmarsh, Jopling, & Hadfield, 2012; House, 2011; Siraj-Blatchford, Sylva, Muttock, Gilden, & Bell, 2002; Paley, 1990, 2009). Hill presented the idea that linking children's dreams and education is worth consideration. The idea of researching with children as active agents and collating their views on the experience of dreams is a more contemporary idea, as discussed by Kellet (2005, 2010), who clarified that research on children rather than with children was due historically to the child being perceived as an untrustworthy agent in the research process. The paradigm shift in the 21st century to children as active researchers focuses on the empowerment of children in society. This research project embraced the more contemporary ethos of researching with the children and respecting their perceptions as empirically valid.

Again, like Coriat (1920), Hill (1926) was published at a time when the psychology of education was also at its early stages. Hill's (1926) view on educational thinking was written from the stance of the educational movement, which was evolving at the during the 18th and 19th centuries. This is known today as 'progressive ideology and pedagogy'.⁶⁶ There were specific humanistic principles underlining this movement which are today referred to as child centred practices (Rogers, 1969). Hills' perspectives were later reviewed in an educational context due to his findings and would stand up today in the Early Years educational contemporary debate, as

⁶⁶ The works of Rousseau (1712-1778), Froebel (1782-1852), Steiner (1861-1925), Dewey (1859-1952), Isaacs (1885-1948,) Vygotsky (1896-1934), and Piaget (1896-1980) are good examples of pioneers writing about the early ideology of holistic education. Rogers' influential work on student-centered learning and Humanistic psychology principles of autonomy in learning also influenced educational practice in the 1970s in England (1969).

campaigns for by House (2011; House & Loewenthal, 2009; Adams et al., 2008; Adams, 2010; Bruce, 2012; Siraj-Blatchford et al., 2002).⁶⁷

Progressing on from Hill (1926), a shift in dream research methodology occurred. Jersild and Markey (1933) researched 400 children's dreams in schools in New York from 50 children aged between 5 and 12 years and with an equal number of boys and girls. The researchers used qualitative interviews and quantitative questionnaires. The themes of the child interviews were focused on exploring wishes, fears, the worst thing that has happened to them in their lives, imaginary companions, ambitions, dreams, and things they would change if they could be different. The table of classifications compiled from the research were analysed against variables such as age, gender, intelligence, and class.⁶⁸

The findings were varied but brought new thematic aspects to the study of children's dreams. The children disclosed a fear of imaginary things, mainly remote or supernatural dangers; few children expressed that they liked school or found it fun (Jersild, Markey, & Jersild, 1933).⁶⁹ The findings concur with the researcher of this thesis who also found that children often expressed a sense of fear, as well as fascination and excitement, around certain imaginary images from some of their dreams.⁷⁰

⁶⁷ See section in this literature review on contemporary Early Years education debates.

⁶⁸ The variables of intelligence and class may have been subjective, historically contextual, or biased in comparison to the objective scrutiny undertaken in contemporary research assessment in these areas.

⁶⁹ Similar findings emerged in Britain in 2009 through the Children's Society study into children's perceptions of wellbeing and school (Layard, Layard, & Dunn 2009), and in 2018 The Good Childhood report showed insignificant progress in wellbeing (The Children's Society, 2018a).

⁷⁰ For example, dreaming of a tsunami, monsters, or being electrocuted. See Chapter Seven and Appendix 17 for analysis of this thesis' research.

Jersild et al. (1933) found that some of the children's dreams were, to some extent, derivative of experiences during waking consciousness. However, Jersild argued, based upon the dream reports, that intense unpleasant items were more frequent than pleasant dreams. This linked to Hill's (1926) findings of fear dreams and to more contemporary findings in relationship to nightmares, which will be outlined further on in this chapter. Jersild et al. (1933) noted that an increase in age correlated with an ability in the children to deal with general concepts. This developmental finding would later fit with the cognitive maturation theory, as proposed by the later work of Piaget (1969). Piaget, like Jersild, was also a pioneer of researching into what children believed dreams were and where they came from, a topic returned to later in this chapter and further explored in questions included in the interview analysis with the children in this thesis.

In addition, Jersild et al. (1933) found that 23 girls and one boy said that they wished to change to the opposite sex. The answers of children from under-privileged backgrounds, as compared to privileged homes, was a variable that showed an expression of differences in aspirations even when IQ was held constant. The results indicated that the girls of the period wished to be boys and suggested that socio-cultural experiences do influence the dream world of children. The girls at this particular time in British history would have experienced a cultural focus towards honouring men and needing male protection due to the influences of the Great War. This dream work, again, does illustrate the beginning of a shift towards a research approach which asked children what their phenomenological view was and which took

a view that a child's perceptions could be trusted, was valid, and that children could be active agents in society.

Another research study exploring the child's view as empirical was undertaken from 1928 to 1934 and published in 1945. Griffiths (1945) undertook a longitudinal study of children's imaginations and dreams in London Schools. This study included methods such as drawing in order to explore and amplify young children's imagination and fantasy. It was focused on the contextual study of mental health. One conclusion Griffiths proposed was that children were able to resolve or problem solve through a series of drawings and reach a satisfactory solution or understanding, highlighting that at this early point of British educational thinking and research, the progressive theme of imaginative play was included. Play and imagination were being considered essential to furthering the understanding of children's development (Dewey, 1938; Sutherland, 2012). Parallel to Griffiths' study, it was during 1935 -1940 that Jung was presenting his seminars on children's dreams in Switzerland (Jung, 2008). His seminar content is reviewed and analysed in Chapter Two.

As discussed earlier, the key perspective in Jung's seminars was the understanding of children's development of consciousness as non-linear, in which the psyche is not perceived as developing in a progressive and maturational pattern. Jung was highly influenced by the work of the German sinologist Wilhelm (1873-1930), particularly his translation of the ancient Chinese philosophy in *The Secret of the Golden Flower* (Wilhelm, 1931/1999). Jung, after studying this text, applied the Eastern philosophy of eternal flow to his theory of individuation, suggesting that 'There is no linear

evolution; there is only circumambulation of the self. Uniform development exists, at most, only at the beginning; later everything points towards the centre' (1995: 222).

Jung's application of the forward and backward movement within learning is contextually appropriate to a more realistic perspective of how children learn, but it is not one that is commonly advocated in current curriculum delivery. Bringing this dream research into a school could stimulate teacher's interests in the development of consciousness and, therefore, their perspective of their roles in emotional, social, and spiritual domains.

After analysing Freud's study of children's dreams and Jung's seminar work in the context of children and dreaming, a few correlations with Freud's ideas can be found in Jung's discussions (2008). For example, Freud's work in 1913 and 1919, respectively, referred to the elements of fairy tales and symbolism as useful for analysis of dream material. Between 1916 and 1917, in his introductory lectures on psychoanalysis, Freud referred to the efficacy of studying children's dreams in order to understand the adult dream world (Colace, 2010). Jung wrote more extensively about children's dreams later in his theoretical works, possibly to fill the gap in his omission of studying childhood and the psyche. He referred to the same point made earlier by Freud on the use of fairy tales and to the value of studying children's dreams to understand adult dreams. The work of Von Franz⁷¹ is included in one of Jung's dream seminars in which she is a participant. Von Franz is famous for the use of fairy

⁷¹ Von Franz (1915-1998) is known as the closest colleague of Jung, working with him for 30 years. She is famous for her Jungian studies on fairy tales, dreams, and alchemy.

tales in psychological analysis of dreams from an archetypal perspective (Boa & Von Franz, 1988; Von Franz, 1996).

Throughout Jung's (2008: 24) seminars and discussions on the psyche and consciousness, he argued against what he called Freud's reductive ideas concerning the function of dreams. For example, he took exception to Freud's view of these dreams as influencing the child's dream as guardians of sleep and as only derived from wish fulfilments, residue experiences of the previous day, or sexual motivation manifested from the unconscious (*ibid.*: 60). Although Jung included these derivations as one type of dream, he expanded a new dream typology to include six different types or groups of dreams. These were outlined in detail in Chapter Two 2.2.2. Of these six groups, big dreams⁷² are his most famous and are unique from any other researcher's ideas. These are the dreams from the archetypal realm and collective unconscious, linking to the spiritual or transpersonal theories of Jung.

Jung's work challenged Freud's idea of neurosis as something to be cured. It was in these seminars on children's dreams (1936-1940) in which Jung clarified that dreams are connected to the personal unconscious but at a deeper soul level, the self with a big S, and that, in addition, we are connected to a collective unconscious. Jung's theory of consciousness was the beginning of a new analytical and transpersonal psychology. With the method of amplification,⁷³ Jung turned more to the integration of the psyche,

⁷² Jung's dream typology: see Chapter Two and Appendix 8 for these dream group manifestations and meanings in detail or Jung seminars (2008: 7).

⁷³ See Chapter Two

to individuation rather than cure. This core topic of therapeutically relating to integration of the unconscious content of dreams as a method is further discussed throughout this thesis.

The next major shift in child dream research was seen in the work of Despert (1947) who published her dream study findings from 39 American pre-schoolers aged 2 to 5 years. She was attempting to define the function of dreams in the feeling and thinking context. She used three different methods, one of which involved a form of interview through play. This less formal but direct approach with children would help the researcher access dream attitudes or content (Despert, 1947, as cited in Beaudet, 1990).

Despert (1947) used specific questions during a child's play activity, similar to what is known today as 'projective play' and which was used by Jennings in her embodiment, projection, or role (EPR) approach to play therapy (1999). Jennings developed this projective play from the theory of 'object relations', as coined by Klein (1997). The EPR approach is used therapeutically today with children and is aimed at helping them cope with their imaginary monsters or shadow feeling states (Jennings, 1999).⁷⁴ Arguably, drawing and play today are established in pedagogical approaches, though that does not mean these aspects are only therapeutic in outcome. It is how the professional perceives the drawing or play that differs. This research offers further debate on how therapeutic and educational principles can be merged.

⁷⁴ Perls also worked with role play and dreams, aiming towards bringing 'the dream back to life' rather than analysing it. His theory of dreams is found throughout his pioneering work known as Gestalt therapy (Perls, 1992).

Despert's (1947) approach, similar to Klein's theory, assumed that the child's dream content was shared and projected through the doll or play object. She analysed 190 dreams including some reports from the diaries the parents kept. Despert concluded that there was a simple structure, what Jung called a schema, to the pre-schoolers' dreams.⁷⁵ For this thesis, a small pilot study was undertaken in a pre-school, asking 10 children aged between 4 and 5 to draw their dreams after a story session about dreams. These children's dream structures were similarly simple in structure. This prevailing view of simplicity in children's dreams, re-confirmed by Despert (1947), was considered by Bleandonu (2002). Bleandonu suggested that in the case studies from his research not all children's dreams had an 'impression of simplicity' but the simplicity characterises the 'dreams of children who are undergoing an effective process of "mentalisation" (2002: 11). This link to mental or cognitive development has offered an indication that dreams can be viewed as a resource to help adults assess and understand a child's affective, psychic, and cognitive development processes as proposed by Jung (1936-1940) and Piaget (1962: 169).

In addition, Despert's (1947) research concluded that there were three categories of character content in the dreams: humans, animals, and objects, of which humans and animals were the majority. The human or animal characters were often chasing the children, and the dreams were classed as fear dreams (as cited in Beaudet, 1990, 2008). However, in Jung's (2008) seminars, animals occurred on numerous occasions, and

⁷⁵ See Chapter Two or Jung's seminars (2008: 30) for Jung's dream structure, referred to as dream schema.

he presented differing ideas as to their symbolism. In Jung's view each animal in context may mean something different to the individual, relating to the personal unconscious realm, but archetypally animals are of a lower consciousness, as are children. In one dream, Jung associated the presentation of three snakes as the 'hell of instincts'; he is referring to alchemy and 'serpens mecuri', which leads the soul into the after world (2008: 203). A more contemporary idea of the image of animals, such as snakes presenting in children's dreams or imagination, has been the idea that children do relate to animals on a more affective or empathic level, and this may be because they feel safer projecting their world onto an animal than an adult. Therefore, the symbolism of the animal can be viewed as archetypal or personal.⁷⁶

Therefore, animals in children's dreams are, according to Jung, symbolic of the instinctual aspect of childhood. Jung stated in Seminar Two that the 'infantile consciousness is still weak' and, hence, 'such dreams can surface from the collective unconscious' (2008: 80). As discussed earlier in relation to Coriat's (1920) idea on primitive dreams, this instinctual connection to the world of animals was sometimes referred to as primitive by Jung, who suggested that the child's consciousness is more closely related to the archetypal sensing and soul world (see Chapter Two).⁷⁷ If the dream content has been perceived as archetypal and connected to the collective unconscious, then it can be argued that sharing dreams in a collective context, such as

⁷⁶ This researcher can concur this point from a year's research with her 'Pets As Therapy' dog with 6-year-old children in a school setting. Reluctant readers increased their confidence and motivation to read when allowed to engage in a Read to Dogs Project in 2018.

⁷⁷ Throughout the seminars Jung used the term primitive in the sense of basic archaic (CW 6, 1971, par. 770, or see Chapter Two).

schools, does not impose upon the personal world of the individual and is, therefore, a valuable resource to understand the dynamics of a community. This idea underpins Lawrence's (2005) theory of the social dream matrix method and is the rationale for this researcher implementing it as this thesis' action research method.

So far, this chapter has covered early research and how children's dreams are manifested from the view of Freud, Jung, and other early 20th century pioneers of dream research, which included a discussion of animals and the instinctual nature of childhood and made links to dreams, education, and theories of a child's developmental stages of consciousness. One area that emerged as a subtheme of this discussion was the subject of nightmares in children's dreams. The subject of research on or with children is raised as well as the emerging gap in more contemporary research with children in school contexts since the early 20th century. Next, nightmares will be discussed before moving on to review a shift in research on children's dreams from a qualitative paradigm towards a more psycho-physiological study of dreaming and sleep.

3.1 NIGHTMARES IN CHILDREN'S DREAMS

The subject of nightmares, or what earlier researchers referred to as fear dreams or dark dreams, has been evidenced in several contemporary research projects. Beaudet (1990), a researcher and developmental psychologist (greatly influenced by Jung), spent 11 weeks in a pre-school in Quebec. She collected 100 dreams from 15 children

aged between 5 and 6. Her approach to analysing dream series included Jung's approach of dream amplification and drew upon the ideas of Neumann, Eliade, and Von Franz (Beaudet, 1990: 1). She focused her research on the strategies that children used to cope with the monsters in their dreams. The additional aim of the research was to encourage parents, teachers, and counsellors to listen to children's dreams rather than dismiss these experiences as just a dream and to consider the phenomenon for its developmental and educational potential. The findings from this thesis research project add to Beaudet's findings by analysing the variable of nightmares, or what Child 13 in this project referred to as a night terror, and the theme of monsters.

Beaudet (1990) aimed at discovering some meaning to the specific encounters of monsters in the dreams she collected. The school or home, and attitudes of the dreamers were also used as variables for the content analysis. Her findings showed that in the dreams there were often recurring themes, developmental patterns, gender differences, and different ways of the dreamer dealing with the monsters. The strategies to cope with the dream monsters in the dream scenarios included combating, taming, or being engulfed. The monsters presented in the dreams were phantasmagorical, animal, or human. Beaudet's research concurs with Jung's idea of archetypal imaginary monsters appearing as regulatory images, but these can also be influenced by cultural projections or stories, as discussed in Chapter Two.

On the theme of nightmares, Adams (2010) reiterated that nightmares are a regular and normal feature of childhood dreaming, and they are to be perceived as playing a positive and natural function in helping children cope with life. Jung's theory of

shadow included an aspect of the psyche related to layers of the unconscious (Jung, 1971) and Adams (2010: 66; 2014; Adams, et al., 2015: 76) often referred to a Jungian philosophy of integrating the shadows (ibid, 2010: 78, 117, 160; 2015: 121), that which comes through dark, scary, or numinous dream material. This dream content may help a child come to terms with life transitions such as starting school, moving house, having a new sibling, or, a more extreme example, living in a war zone. The idea of verbalizing, drawing, or dream sharing is being reconsidered as a phenomenon for helping psychologists and teachers understand children's experiences through their development struggles in emotional and creative contexts and is reviewed by Ablon and Mack (1980), Hirschberg (1966), and Catalano (2013). This researcher suggests that considering the need for understanding children's ego development and difficult affective experiences should be reconsidered by teachers and included as an aspect of their training.

A more extreme but necessary aspect to consider is children's experiences of war trauma. War has always been a global concern, and how it can influence a child's nightmares is discussed in the work of Punamäki. He found that Palestinian children in different areas of the Gaza strip had nightmares of violence and aggression, while children of the peaceful town of Galilee had fewer nightmares about the experiences of war (Punamäki, 1999). It is possible that the environment and waking experiences are manifested in dreams to help cognitive processing or emotional regulation. Authors such as Mallon (2002), Siegel & Bulkeley (1998), Bulkeley (2012), and Woolley and Wellman (1992, 1995, as cited in Honig & Nealis, 2012) have found similar themes in nightmares across their different research studies.

Mallon (2002) suggested that children aged between 4 and 6 had common themes in nightmares, such as fear of separation, abandonment, injury, aggressive animals, or 'shapeshifting' of fearful characters. Mallon's dream research with children concerning the impact of war on dreaming outlined that the disturbing emotional effects of war and trauma can come from many sources including lived experiences, news on the television, and family stories. Mallon referred to research in war zones such as Lebanon and her own research in Belfast, which was made into a film entitled *Children's Dreams* for the BBC Inside Story series (Belfield, 1989). The interviews of the children highlighted the dream themes of war: conflict, fear, vulnerability, and loss (Mallon, 2002:146). Although war may seem an extreme case, it must be noted that many children in British schools are refugees or asylum seekers who have witnessed such atrocities (The Children's Society, 2018).

As noted by Bleanonu (2012), there are numerous references in creative literature and art to children's dreams. This illustrates the importance and value of the use of story, whether personal, cultural, or collective, as stories are crucial resources to help children and adults understand dream phenomenon. Two examples of children's literature illustrating the theme of children's dreams are *The City of the Lost Children* and *The BFG*. Krank is the main character from the film *The City of the Lost Children* (Dutertre, Caro, & Jeunet, 1995). Krank had stopped dreaming, and in his desperation, he tried to steal children to get hold of their dreams. The famous children's author Roald Dahl (Dahl & Blake, 2010) created the character The Big Friendly Giant (BFG) who stole and bottled children's dreams. As part of this research project, stories about

dreams were utilized. *The BFG* was very current when the research project was undertaken. It was synchronic that the new film version, directed by Spielberg (Spielberg, Marshall, & Mercer, 2016), had just been re-released as a feature film and Roald Dahl was the class theme for world book day at school. The BFG's work of collecting dreams was a pivotal aspect of discussion and influence with children about dream manifestation and content.

In Jung's view, the purposefulness of the dream in childhood was positive, had a developmental influence in the construction of the psyche and the inner life, and was necessary for psychic regulation (Jung, 2008).⁷⁸ Bleandonu (2002) confirmed firmly from her research findings that children's dreams must be viewed as fulfilling a useful purpose in enhancing aspects of the children's cognitive development. Beaudet's (1990) emphasis towards a revival of the importance of sharing dreams was originally influenced from an anthropological view. As discussed earlier in this literature review, the dream studies of Jung, Noone and Holman, and Coriat all refer to the communal ritual of sharing of dreams by primitive cultures, including the indigenous Sioux tribe of the native Americans, and their dream worlds (Coriat, 1920; Deloria & Bernstein, 2009; Noone & Holman, 1972). It was the research of Noone and Holman which exposed to the world the traditions of the Malaysian Senoi. This indigenous tribe honoured children's dreams as a learning opportunity for the whole community (Noone & Holman, 1972). Beaudet (1990) also referred to the potential value of working with dreams from the contemporary creative work of Koch and Padgett

⁷⁸ See Chapter Two.

(1999), who used dream experiences to help children write poetry, and De Clerque's work (as cited in Beaudet, 1999) on dancing with dreams.

Domhoff (1990: 83), as contextualised below, a renowned researcher of dreams, referred to Jones, an established author on reflective writing and poetry on dreams. Jones' work with children's dreams endorsed the efficacy of children dreaming the dreams while awake to gain 'outsights' in an educational setting like the Senoi community (Jones, 1979, as cited in Domhoff, 1990; Jones, 1979: 112). Beaudet carried on her message of honouring children's dreams by publishing a book called *Dreamguider* (Beaudet, 2008). She presented a well-researched and accessible guide for adults on all they need to know about guiding children with their dreams or nightmares and, in her epistemological stance, she expressed a Jungian approach to dreams and development.

These researchers do not warn against children sharing nightmares, but rather the opposite, they see psychological benefits of children sharing dreams of all types in their communities across the world. However, it is acknowledged not every teacher will have this insight and belief around nightmares or training to contain trauma. Next, from a historical perspective of children's dream research there was a methodological shift from 1950 towards integrating a more physiological or neurological understanding rather than pure psychological views; these research approaches illustrate the counter arguments for studying dreams as mere physiological functions rather than human meaning psychologically. The core findings are outlined in the next section.

3.2 SHIFTS IN CONTEMPORARY DREAM RESEARCH

From 1950 to 1960 there was a discrete period of dream research which was connected to psycho-physiology; between 1970 and 1980 a physiological neurobiological period of dream research emerged. By the late 1970s, dreams and cognitive psychology were a popular synthesis, as illustrated through the work of Antrobus and Hobson (1977, as cited in Shafton, 1995: 37). Dreams were condensed to being perceived as a ‘diffused activation in the memory systems’ (ibid.).⁷⁹ These theories of physiology and the connection of mind to body have strengths and weaknesses when trying to understand the phenomenon of dreams. It could be argued that research into dreams through the acknowledgement of the body and mind is in line with the early work of Reich (1897-1957). Reich proposed the mind and body being united in function. His work was caught between and challenged by the reductionism, mechanism, and vitalism movements and the splitting of mind and body (Reich, 1961). A holistic view of the human as psycho-biological was revived in dream studies in the 1970s. The disadvantage of this is if the dream phenomenon is reduced to being singularly a physiological reaction to stimuli and serves no purpose in making meaning or sense of the lived self or world to which we are relating, then the unconscious is perceived as invalid or of no importance.⁸⁰

⁷⁹ See page 37 of Shafton (1995) for a debate between Foulkes, Hunt, and Hobson on the language semantics of dream language. Also, see Hobson, Pace-Schott, & Strickbold (2005).

⁸⁰ This would be like saying we now know attachment affects the neuron formation and brain functions but without appreciating this knowledge as essential to social science or educational practices.

In the 1990s there was a rekindling of Freud's dream theory due to this 'rehabilitation in cognitive psychology of the unconscious' (Colace, 2010: xvii). The study of the motivation and emotion of cognitive processes was an approach that included the comparisons of neuro-science studies and psychoanalysis (Erdelyi, 1985, as cited in Colace, 2010). These combined studies contributed towards a deeper understanding of how we think and feel and the processes of the brain. It appears that most contemporary dream researchers have integrated physiological and psychological perspectives. Post-Freud researchers such as Foulkes (1982), Foulkes and Rechtschaffen (1964) and Bokert (1968) undertook systematic studies which explored the concept of dreams being biologically driven and were informed by the new findings around REM sleep periods by Kleitman and Aserinsky (1953, as cited in Gottesmann, 2005).

This controlled expansion in dream research trends included the science of sleep and an ontogenetic study of imagery and thinking. Piaget's (1962) famous contribution to the study of children's dreams focused on cognitive development and symbolic play. He concluded, in line with Freud's theory, that there is no demarcation between the two kinds of symbols, 'conscious symbols and hidden,' but that together they form 'a single whole' (Piaget, 1962: 170). The subject of primary or secondary symbolism in play and children's dreams is explained as follows: primary symbolism is conscious symbolism and the secondary is the unconscious symbolism. For Piaget, these two symbolic consciousnesses illustrated a stage of psychological assimilation. He explained that 'when a child pretends that a shell is a car or cat then there is an assimilation of the ego' (ibid.: 175), but when it is a secondary symbol, 'it is a matter

of intimate, permanent concerns, of secret and often inexpressible desires' (ibid). Piaget claimed the child is aware of the shell as symbolising a car, but in play there are also actions and behaviours which are out of awareness but symbolic to the child's inner world experience. Piaget's study extended this cognitive theory to dreams and focused on the exploration of the extent to which dreams are a 'continuation of symbolic play both in primary and secondary forms' (ibid). Piaget's findings, likewise to other psychotherapists before him, were collected through observation of his own children. He suggested that children have developed visual spatial abilities and become cognitively able to do abstract thinking as early as 8 months. His proposed cognitive developmental theory went on to show that symbolic play and abstract memory is a maturational certainty between the ages of 2 and 4 years (ibid.).

Therefore, Piaget suggested that dreams are possibly experienced at an early age, however the behaviour observed in sleep, which is preverbal communication, is only an indication or a signal of dreaming. Earlier, Fraiberg's research (1966) observed this preverbal sleeping behaviour, claiming it was observed at the earliest age of 1 year. Piaget (1962) observed behavioural signs of possible mental images being formed in children aged 1.9 years to 2 years. They talked in their sleep and gave an account of the dream on waking. Freud's earliest report of children dreaming, as referenced earlier, was of his own child at 18 months; Rotjahn (1938, as cited in Colace, 2010) and Niederland (1957, as cited in Colace, 2010) also referred to the early age of 18 months in their dream research.

The outcome of the more biological and scientific research shift towards children's dreams, mental processing, and the entire developmental process is the main argument of Bleandonu's (2002) research. These findings gave rise to ideas of cognitive development and play behaviours which link to a fundamental principle guiding this thesis: exploring through creative dream sharing the validity that 'dreams and play complement each other in fostering the development of the personality' (Bleandonu, 2002: 11).

Piaget's constructivist view of development as age and stage, known as discontinuous, was similar in developmental perspective to Freud's psycho-sexual stages. However, this was quite contradictory to Jung's perception of consciousness and individuation as a flow backwards and forwards in an evolutionary spiral movement with no exact time of behavioural or ability manifestation. These differing and controversial views on development created an interest in the study of children's dreams at particular ages. For British educational purposes, the period between ages 5 and 7 appears to be a highly important stage developmentally; this is when children have to legally attend school, and what is known as formal education begins. It is the age group that creates most controversial debate in child developmental and educational circles in the UK. There is an increase in contemporary British funding for research into assessment tools which will help practitioners gauge children's cognitive ability. The work of Piaget's cognitive maturational theories, combined with neuroscience presenting further arguments surrounding gender brain development, is still influential in pedagogy and research. Piaget's contribution to dream studies and cognitive development arguably

needs reviewing when considering the current concerns surrounding educational influences on a child's mental health.

3.3 METHODS OF DREAM RESEARCH: QUANTITATIVE STUDIES, REM SLEEP, AND LABATORY RESEARCH

The quantitative method of dream research undertaken by Hall (1983) and Van de Castle (1994, as cited in Kramer, 2013) involved the content analysis of children's dreams. Their aim was to develop a normative description of what is found in dream reports. They used dream data collected in 1940 from college students in Ohio who were aged 18 to 25. With reference to methods and age and stage, the quantitative research method suggested developed categories consisting of dream characters, interactions, emotions, and items. A scoring system was devised of which there were eight variables (Kramer, 2013). This content research approach was influential and led to other quantitative research such as Domhoff's detailed medical and neuroscience findings in 2001 and 2017. Domhoff is famously known for compiling the most detailed longitudinal and quantitative research study of dreams (Domhoff, 2001, 2013).

Domhoff's more recent neurocognitive theory of dreams claimed that dreams arise from a specific part of the brain called the 'default network' (Domhoff, 2017: 126-131). His claim is that this area must be mature for frequent and complex dreaming. This would be around the ages of 9 to 11. He added that at a cognitive level, dreams

require the development of an ‘imagination network between ages 5 and 9’ (ibid.: 1). At this early age and stage, dreaming is characterized as an ‘intensified form of mind-wandering, based on embodied simulation’ (ibid.: 3), which enacts and dramatizes our personal concerns about the past, present, and future (ibid.: 156). From this point, the research methodology towards dream content is quantitative. It is included in this review, as neuroscience plays an influential part in contemporary child development studies as well as influencing educational policy and practices. Another trend in dream research with children was born out of the knowledge of REM sleep in 1953. This involved longitudinal clinical studies into sleep patterns and dream reports. The use of dream laboratories was undertaken as early as 1968 by Kohler, Coddington, and Agrew (1968, as cited in Colace, 2010). In their sleep laboratory research, they recorded dreams in REM sleep in as young as 2-year-olds. In Foulkes’ famous laboratory studies (1982, 1999), he found that pre-school aged children recalled dreams in 27% of their REM awakenings (Foulkes, 1982, 2002).

As research strove towards scientifically monitoring dreams in sleep cycles, the importance of REM became an important phase connected to the capacity to remember dreams. It was also later discovered that REM sleep is present from birth and that non-REM (NREM) sleep does also reveal dream content (Szmigielska, 2010). It is worth noting that despite this new knowledge and the continuing neuroscience research, it is still difficult today to really know what is being processed and considered in sleep dreaming. This laboratory approach compared to other methods, especially Jung’s, does not really help the dreamer understand the experience in relationship to the value

of dreams in their personal life. However, it illustrates the divide in the research paradigms that still exist today.

Colace (2010) undertook a challenge into children's dreams from Freud's perspective. He endeavoured to hypothesise that Freud's approach to analysing dreams could be seen as having useful systematic research properties. Colace appeared to be suggesting, therefore, that Freud's qualitative dream analysis approaches could be tested more robustly through reviewing the context of children's dreams in the 21st century. Colace (2010) embarked upon a systematic descriptive literature review of Freud's observations and hypotheses on children's dreams from 1897 to 1925. Colace concluded, as pointed out above, that essentially Freud had presented little data on children's dreams and that his offer of wish fulfilments, such as hunger in the case of analysing his own children, underpinned his main hypothesis, and, therefore, limited analysis was evidenced. Colace's aim to review Freud's dream theory is held within a context of contemporary qualitative dream research. He identified that post-Freud there were notable developments in the trends of research undertaken into children's dreams, and from these trends and research methodologies he found that certain dream characteristics and patterns could be analysed more empirically.

Colace (2010) also suggested that the scientific and neuro-physiological research in the late 20th century was short lived in comparison to the duration of Freudian psychological ideas. Through comparing Colace with Freud, this researcher has illustrated that Freud's theories held sway for nearly a century, but it does not mean that new studies in dreams from this perspective are invalid. What these studies have

done is add to the sum of knowledge and theory in this area of psychoanalytical dream research. It shows that certain ideas can be highly substantial in trying to understand a phenomenon and then be devalued or discredited by new ideas, but also be revived at a later date. Research into children's dreams is therefore repeatedly evolving as a valid area of interest.

It was argued by dream researcher Bleandonu (2002) that it has been the residue of Freud's psycho-sexual theories which has led to a suppression of the understanding of the unconscious within Western pedagogy. This researcher has had personal experience of this with a teenager she was counselling who reported a dream to a teacher in school. The reaction and interpretation of the teacher was that the child possibly had a sexual attraction towards the teacher, and the teacher raised a safeguarding issue to the head teacher.⁸¹ It seemed that the Freudian theory was still collectively running a thread through modern psyche at some conscious level. This experience and argument raised for this researcher the suggestion for a forward-thinking exploration of teachers' perceptions of the unconscious of their pupils. It may be in this vein that Colace endeavoured to find more depth in Freud's dream theory in his studies and aimed to bring new insights to modern understanding of his dream theories and educational contexts.

Colace's (2010) psychodynamic dream research within schools spanned from 1989 to 1999. Four studies were undertaken in Italy, of which two were undertaken in a school

⁸¹ This researcher has gained ethical consent to include this information from the client and parent. The dream was not of a sexual nature.

setting, one in a home setting, and the fourth was a questionnaire on dreaming in developmental age and completed by parents using quadratic data envelopment analysis (QDEA). Colace's data was analysed in relationship to Freudian hypotheses including: (a) the structure and narrative complexities of dreams compared to age, (b) the bizarreness of dreams and the development of the superego functions, and (c) the issue of direct wish fulfilment dreams.

According to Colace (2010), the research method using parent questionnaires was considered a more reliable method, especially if the data to be collected was focused on the various characteristics of children's dreams, such as length of the dream,⁸² presence of animals, or presence of characters. However, the robustness and validity of this method can be argued to be more appropriate to quantitative research than qualitative. Colace's methods for collecting dream reports consisted of standard interviews in schools. These were undertaken in the morning on an individual basis with the child subject. The dream report was transcribed and classified through content scales. The objectivity and frequency of the dream content was recorded in a systematic standardised approach.

The second method used was the QDEA with parents. The reasoning behind this was to avoid bias and possible dream content alteration. Through the questionnaire, Colace was implementing another robust triangulation approach to his research method and trying to approach dream analysis through a controlled research tool. The attitude of

⁸² Length of dream is measured by the schema or structure of the dream as discussed by Jung in Chapter Two.

Colace seemed to imply that this was more empirical research, as if he was torn by the reliability of qualitative research methods. The various approaches to researching dreams raised reflexive questions regarding the planning of this research project's methods. As discussed earlier, researching through the parent's eyes was considered for this thesis' project but was deemed not possible.

There are always varying criticisms of validity regarding dream research methods, depending on the focus of the research enquiry. For example, in the case of this research thesis, a proposed critique would be: If the dream is recorded in schools, there is a time delay in the report and the dream is lessened in its latent content, posing the possible alteration or prefabrication of the dream experience. This is why this research project focused on the children expressing a felt experience in having the opportunity to share dreams rather than on the analysis of the content. This research proposed to add a new perspective to the field of knowledge of dreams in a particular context, that of a British infant and primary school. This is in complete contrast to sleep laboratory dream research, where there are many risks and ethical considerations regarding children being in a strange situation. Therefore, these clinical methods outlined in this chapter are of methodological and historical interest but were not considered appropriate to this project's aims.

There has been much argument regarding dream reporting and research, for example Cicogna (1991, as cited in Pace-Schott, Solms, Blagrove, & Harnad, 2003) discussed the objectivity or aspect of the accuracy of the subjective dream report and highlighted that there are skills to help the researcher detect what is an original dream and what is

a made-up story. The key factor to attend to with children's reports is to take note of the spontaneity in which the dream is retold when asking: What did you dream in the night? Colace (2010: 65-68) also discussed this issue of credibility of research with children's dreams, concluding that the children's dream reports overall were genuine dream experiences. He suggested that essential aspects are to be considered in all dream research: (a) The researcher needs to gain an understanding of dreams and child development and (b) the researcher needs to work towards differentiating with the children the term and concept of sleep dreams, as the evaluation of the extent to which the child understands what dreaming means is crucial for credibility. This researcher included undertaking both these recommendations before and during the collecting of data.⁸³ Although there has been development towards indices of dream credibility, there is always the subjective criterion to consider in research. It is not possible to be totally objective and, as Foulkes reiterated, 'there is no absolute way to verify dream reports, whether those of children or of adults' (1999, as cited in Colace, 2010: 65). Colace's objective indices included some guiding points to consider in the form of a table labelled *Characteristics of Credibility of Dream Reports* which are useful to consider in contemporary studies of children's dreams (2010: 66, Table 5.2).

The review of these research project methods and suggestions helped this researcher plan and reflect on the approaches for her project. The method of a social dream matrix (Lawrence, 2005) was chosen as a way to analyse the children and teacher's responses to sharing dreams in a group context. Data was collected on social interactions and

⁸³ The lesson plan for Dream Matrix One includes the differentiating of sleep dreams and night dreams and is inserted in Appendix 3.

child dream content and was analysed using Lawrence's psychosocial theory of social dream matrix as contextualised and explained in detail Chapter 4.2.

3.4 THE CONTRIBUTION OF FORDHAM AND NEUMANN TO UNDERSTANDING A DEVELOPMENTAL PERSPECTIVE OF CHILDHOOD CONSCIOUSNESS

With the intention of synthesising Jung's analytical psychology, child analysis, and educational theory, Allain-Dupré (2010: 257) pointed out in her paper on the genealogy of self that there are 'gaps' in the links between Jungian theoretical concepts and the work of child analysis, and these gaps can be filled through research of the historical development over the last 50 years. Allain-Dupré (*ibid.*) suggested that the evolution of the legitimacy of child analysis began with the brief exchanges between Freud and Jung on the 'infantile'. However, as noted earlier, it has been well documented that both Jung and Freud did not offer or focus on any empirical work or theoretical ideas about the world of the child and the unconscious strata of this stage in life. Their early work was mainly secondary in research evidence or was from their own children or childhood memories.

Following Jung's tentative contributions to the study of childhood development and the unconscious, Fordham (1969, 1981) and Neumann (1954, 1988, 1990), both Jung's pupils, advanced the study of the archetypal aspects of the development of the unconscious during the phase of childhood. Their work, in true Jungian style, included an understanding of mythological projections of humanity's collective unconscious as

an important basis for their theoretical understandings of the individuation process of children. While it is necessary to outline some key contributions of these post-Jungian researchers due to their contributions in the progression of Jungian ideas of the development of the unconscious and conscious ego in childhood, there is not enough space in this thesis to cover in sufficient detail the scope of their work in filling the gaps in Jung's work.

To study Fordham's work in more depth is an aim after this research thesis due to the fact that his work is so rich regarding children's development, health, and education in the 21st century. It is as if Fordham, like Jung, was ahead of his time, and his work on childhood analytical psychology has not been sufficiently considered as feasibly synthesisable into educational psychology. Fordham's intention was to write for analysts and educators. Therefore, it was concluded to include post -Jungian views on children's psychological development in this thesis. What follows is a precis of the relevance of his initial book, *The Life of Childhood* (1944), and his revised work in *Children as Individuals* (1969). Both draw out the argument that correlates with this thesis' aims on understanding the inner world of the child.

3.4.1 Fordham's Contribution to Child Psychology and Education of the Child

Contextually, Fordham's contribution to archetypal psychology, the development of the unconscious, and research with children was quite extensive and progressive. Fordham (1944, 1969) clearly outlined his research reasons for developing his early work on childhood psychology by summarising and critiquing but also extending

Jung's early works concerning the psychology of childhood. Jung's early contributions to the area of childhood psychology came through his word association tests, where he suggested from his findings that there were 'identifications' between parents and their children (Fordham, 1944: 101). Fordham pointed out that Jung suggested 'a child's life might be...almost completely determined by the nature of his parents' (Jung as cited in Fordham, 1969: 19). Chronologically Jung's theme of the effects of a parent's projections on a child's individuation process was central to the Jungian child analyst Wickes' theory in her work entitled *The Inner World of Childhood* (Wickes, 1963).⁸⁴ Fordham critiqued both Jung and Wickes for a lack of robust research data or application with children. Fordham (1969) pointed out the omissions of essential variables which he endeavoured to address in his works.

Invaluably, Fordham illustrated the evolutionary reasoning of Jung's main interests on the adult individuation rather than childhood. Fordham highlighted the key contributions of Jung towards children in some social contexts: the archetypes, the method of amplification, and the processes of individuation. Further, he suggested that Jung would have come under criticism from his peers if he had concentrated on childhood at the early stage of his work. Therefore, he was suggesting that Jung only returned to this absence of developmental application of his theory of archetypes and amplification through his in-depth seminars on children's dreams. At the time of Fordham's writing, the children's dream seminars had not been published. He was not a participant, but his approach to dreams was methodically parallel to the way Jung

⁸⁴ This researcher proposed that the concept and effects of projection on children and the process of consciousness should be included with deep reflexivity in the module blueprint for teacher training (see Chapter Eight and Appendix 16).

approached his seminars, referring to Jung's approach of analysing through the objective psyche, archetypes, and symbolism of the mythological (Fordham, 1944).

Fordham took up the mammoth challenge of maturing and advancing his own nuances of Jungian theories of self in childhood. Through his work of editing Jung's collected works and drawing upon his analytical experiences with children, he developed a whole new school of Jungian thought which revolved around the discrete stage of individuation of the psyche in childhood (Fordham, 1944, 1969). However, it is remarkable to this researcher why he has not to date had more influence on educational psychology.

Fordham bridged the gap in Jung's study of the objective psyche in childhood. After working for a decade within child guidance clinics in London and Nottingham in the UK, he wrote *The Life of Childhood* (1944). His book, aimed at anyone interested in the unconscious in children, drew upon his clinical experiences and Jung's psychology. He discussed new insights into the aspects of the systems that children lived within across British society. The influences of the family and schooling upon the child's unconscious and personality were diligently explained in this early work, which was revised in 1969. Included in the texts are discrete chapters on case studies from children's dreams, including pictures, play, and treatment. His offerings to anyone who works with children is fundamentally profound, as he advocated an understanding of the individual child in the collective.

To be historically contextual, the children Fordham worked with and wrote about lived within the family and school of a generation that lived through the Second World War. Therefore, arguably, there are understandable biases which would be challenged in more contemporary research, for example, Fordham's expectations of gendered parenting, his view of the role of the teacher as notably patriarchal, and his tone and use of the British schooling system's language are, to a large degree, outdated. However, getting past these historical variables, as Baynes,⁸⁵ the leader of the Jung school of analytical psychology in England, explained in his foreword to Fordham's book, Fordham's studies convincingly challenged an established view of the construction of childhood, that the child is 'helpless' or 'weak', disputing that there is no 'savagery or original sin' within the child's psyche (1944: iiv).

In his early work, Fordham ratified the assertion that the projection of the parent's unconscious or school's ideology of education upon a child influences the child's unconscious and unique personality detrimentally. His core arguments and findings within each chapter raise many valid points and are worthy of reconsideration in 21st century discourses around children's mental health, education, and capacity to be active agents in research endeavours.⁸⁶ Fordham's (1944) main theoretical discussion surrounding the effects of projections on the unconscious and inner world of the child was in line with the view of Wickes (1963) and was similarly epistemologically influenced by Jung's theory of the primordial images of the collective unconscious

⁸⁵ Baynes was the leader of the Jung school of analytical psychology in England up to 1943 and author of a study of the unconscious in dreams and drawings of schizophrenia patients (Baynes, 2015).

⁸⁶ Further reading: Connolly discusses Ogden, Bick, and Fordham's views of projective identification in relationship to projections onto and into ego splitting and inner spaces of the psyche (2010: 216).

found within children's dreams and behaviour. Although Fordham challenged and added to Jung's views in 1969.

Baynes (1944: vii-viii), in his foreword to Fordham's writing, clarified that within the dreams of a child 'come the spiritual springs of the race undistorted by the least trace of conscious one-sidedness'. Concluding that from Fordham's new perspective on the development of a child's unconscious and relationship to archetypes, 'the child-psyche mirrors the depths below, and the best thing the parent can give to his offspring is the priceless boon of non-interference' (Baynes, 1944: viii). One of Fordham's main contributions was the idea that the child has an individual identity with which the self has agency within the individual towards its own development. The self would mould and create the environment as it interacts with it (Urban, 2018). He suggested, through his ideas, the subject of reviewing the balance of nature and nurture upon the development of the child's personality within an educational context.

As stated, Fordham's work is abundant in fresh content and is highly aligned to this thesis' line of reasoning of valuing the unconscious as a resource in education. It is desirable for the researcher to expand on his theories and arguments throughout the analysis and writing of this project. In Fordham's words but akin to this researcher:

It has always seemed to me strange that analytical psychology which has shown how the healing powers of man's psychological nature lie in the unconscious itself, should not take the next step and apply this idea to the healing of children's nervous and mental disorders. (Fordham, 1944: 5)

As the researcher reviews this thesis in 2019 and Britain strives to understand the crisis in children's mental health, she wonders if Fordham's ideas of a primary self, the two processes of deintegration and reintegration of the psyche, the development of ego, and the self-representations in dreams, play, and drawing can help create positive change for children. This researcher proposes the synthesis of Jungian developmental perspectives of the unconscious with educational psychology, and she suggests innovative integration of the Jungian psychological view of the functions of the unconscious into the curriculum in teacher training programmes. Through re-analysing and focusing on the potential for improving pedagogical ideology with a shift towards understanding the inner world of the child,⁸⁷ there is the potential for more discourse on improving children's wellbeing within the educational system.

Fordham's idea of the full circle of development is akin to the more abstract but symbolic use of the Uroborus (see Figure 1), utilised by Neumann as a creative metaphor of the self in infancy through to adulthood (1954, 1988). Neumann presented two key concepts in his studies of the unconscious in childhood: distress ego and primary guilt feelings. Both were based around primal relationships and childhood neuroses (Meier-Seethaler, 1982).⁸⁸

⁸⁷ The Acorn Theory, presented by Hillman in *The Soul's Code*, has similarities to the idea of Fordham proposing we are born ensouled and ready to unfold our own identity and purpose in the world through image. He used the image of the acorn holding a blueprint for the mighty tree it can become (Hillman, 1997).

⁸⁸ Both Fordham and Neumann were influenced by the work of Klein and are considered equivalent in importance towards understanding the inner experiences in childhood psychology (Urban, 2018).

3.4.2 Neumann on the Unconscious of the Child

Neumann's (1988) post-Jungian work on the structure and dynamics of the nascent personality of the child explored how the collective unconscious is recapitulated in the ontogenetic life phases and history of the individual, beginning with the earliest stage of development and the primal relationship with the mother. The core aspect of Neumann's theory of the development of the child's consciousness can be critiqued, similarly to Bowlby's early work in the 1940s, as monotrophic. However, the core idea of the ego-self-development or Ego-Self Axis theory (Neumann, 1988: 47) is worthy of discussion and debate, including reflection on how contemporary external influences on the young child, particularly educational expectations and relationships, affect this fragile and crucial stage of personality development. Like Jung (1933) and Fordham (1944, 1969), Neumann was concerned with fathoming problems within humanity and the modern man. Neumann gave a new view of the origin of consciousness, aimed at helping the psychologist understand the individual in the collective. His approach was more ethnographic, focusing on perceptions of the individual child within the collective of the educational system (Neumann, 1954, 1990).

Neumann (1954: 9) presented the psychological idea of the breaking away from the mother fixation or 'participation mystique'⁸⁹ phase, as originally discussed by Jung

⁸⁹ As discussed in Chapter Two, participation mystique is the abstract theory of the evolving process of humans towards a realisation of the self, when the self as conscious ego is developed. The term participation mystique was originated by anthropologist Levy-Bruhl to describe a type of relationship in which the boundaries between a person and an object (thing) are blurred. An important theory for current educators to re-consider is the spiritual aspect of children's consciousness. Nye (2009: 6, 114) refers to a theory of relational consciousness in children's spirituality.

and Levy-Bruhl and Clare (1926: viii) as a ‘centro-version phase 1’ (Neumann, 1954: 9, 68). It is the primal stage of the development of consciousness. The ego formation or ego-centring is the phase up to adolescence or end of puberty and contextualised to the outer influences educationally. At this developmental stage, the young psyche is devoted to adoption and adaptation of the external collective values and relationship to the world they are being raised in. The process of differentiating out the individual’s personality and Jung’s psychological typology is a definite aspect that is neglected when introducing children to the world of school. There is in every child an innate aspect of how they approach the experiences of learning. Introverts and extroverts⁹⁰ approach life very differently. In addition to Fordham’s (1944: 63) analytical typological view, Neumann (1954: 399) highlighted how introverts and extroverts will approach the world with innate and different attitudes, especially when separating from their attachments to attend school. Neumann stated that education provides an important goal of child development:

The utilization of the individual in the sense of making him a useful member of the community. This usefulness, achieved through differentiation of the separate components and functions of personality, is necessarily bought at the cost of wholeness. The need to renounce the unconscious wholeness of the personality is one of the most formidable developmental difficulties for the child, and particularly the introverted child. (1954: 399)

It could be perceived that Neumann was suggesting the relationship of the self to ego creates inner psychic friction or conflict in the first phases of development. As

⁹⁰ Jung’s (1971) theory of personality typology, with a focus on introversion and extroversion, is utilised in the analysis of the data in Chapters Six, Seven, and Eight.

mentioned in Chapter Two, his expression of psychic transformation was transpersonal and was metaphorically aligned with the mythical allegory of the monomythical hero having to fight with dragons, as the child's inner drive of the self into consciousness is a process of differentiation from wholeness. In this evolving and necessary developmental stage of the child, the psyche struggles to move away from being primitive, creative, or innocent.

For example, envisioning Neumann's perspective of ontogenetic development of humans in childhood in relationship to environmental influences could give renewed perspectives on the introverted personality compared to the extroverted within inclusive education. It is worth reviewing, in the light of Jungian psychology, the way individual children may or may not cope with what school demands in the processes of initiation. The tension of transforming into consciousness is a highly original ideology that could be examined empirically through dream themes. This researcher proposes to link Neumann's ego-self process to dark dreams or nightmares, as symbolic of this inner conflict between ego and self. Similar to Fordham's (1944: 70) dream findings, is it possible that the prevalence of monsters, fighting, and dismemberment in dreams in this research project with modern children aged 6 to 7 could be seen empirically as a symbol of this inner transformation and awakening of the Ego-Self Axis? In addition to Fordham (1944), who aimed at challenging the socio-cultural view of childhood as fragile, innocent, and weak, Neumann's developmental perspective of consciousness in childhood could be easily woven into arguments alive today. However, the articulation of Neumann's views were reformed

in his avocation and mission towards exposing the shadow, as expressed later in his work *Depth Psychology and a New Ethic* (1990).

This research project proposes further considerations and research into how children experience sharing their dream content within a school setting where currently the unconscious is not considered relevant or a goal to be honoured in the teacher's remit of curriculum delivery. The dreamtime analysis findings could be considered, with further research, a counter balanced approach, providing a more sensitive transition into life's adversities for children in what Neumann (1990) referred to as the hero's journey or *Paradise Lost* (Milton, 1667/1926). Furthermore, in following the synthesis of the Jungian view of development is the contemporary work of Main (2008). As discussed earlier, she brought resuscitation to Neumann (1990) and Jung's (1933) argument of the inner workings of consciousness in a modern world. Like Main (2008), Neumann presented an argument from ontogenetic theory in relationship to the development of personalisation of the child. Neumann explained that the child's fears can derive from 'night space' (1954: 402), where the ego steps forward and the world becomes a different place, less secure, where the manifestation of dreams can come from shifting into conscious worlds, splitting from the felt sense of an Uroborus temenos.

This researcher suggests that sharing dreams in a group of peers with less adult prohibition would ease anxiety in what is an inevitable developmental process for children in Western schools. The building up of a conscious superego too soon in schools, rather than maintaining the imaginal dream world and allowing imaginative

expression, was considered in the analysis of the participants responses to this dream project.

Fordham (1944: 65) suggested that fear had a place within the early educational system, as it had in 'primitives' peoples' rituals of initiation into the collective. He concluded that fear experienced through inner and outer tensions is inevitable and necessary for growth, separation, and individuation. If this theoretical idea is seen in a contemporary context, it is an aspect worthy of reflexivity. Teachers can be more psychologically aware of the influence of current educational initiations such as the testing and assessing of children in the current educational system. Fordham (1944) referred to the demonstration of this primitive fear of the unconscious contextually in education through exams. Neumann further posed his point of view when he said that the implementation of the process in which the 'primordial, unconscious world...fades...before the reality of the external world' is demonstrated in the transition from playing to learning (1954: 402). Neumann viewed that 'School...is the architect whom the collective has commissioned to erect, systematically, a bastion between the deflated unconscious and a consciousness orientated towards collective adaptation' (ibid). Neumann's perception of the school experience in the 1950s, in which the collective has formed the intention of adaptation to the collective, could stand up in terms of contemporary research with children in the 21st century. This researcher suggests that exploring how children perceive the sharing of their inner worlds in an environment which is adult constructed would be worth analysis, particularly in regard to current concerns over mental health issues and social media.

Supporting the inflation of the unconscious rather than the ego in an educational context would suggest the value in honouring dreams, which would provide new knowledge and attitudes towards the inner world of the child and current aims of schooling. Yet, as highlighted in Punnett (2018), how realistic is it that educators of children have some training into specific analytical psychological views of the development of the unconscious integrated into their professional training?

For example, envisioning Neumann's perspective of ontogenetic development in childhood in relationship to environmental influences could give new perspectives on the introverted personality compared to the extrovert within inclusive education. It is worthy of amplification to review, in the light of Jungian psychology, the way that individual children may or may not cope with what school demands in the processes of initiation.

In summary, Fordham's and Neumann's extensive contributions to the study of the child from a Jungian analytical perspective takes extensive reading, however for the scope of this thesis it is briefly analysed. Jung's theories, although analytical and archetypal, deserve consideration in the light of education. His expansive work, though limited in studies directly with children, has greatly evolved over time due to the work of post-Jungian child analysts and Jungian holistic education debates.

3.5 CONCLUDING REMARKS ON THE LITERATURE REVIEW

From undertaking a review of the research literature in the area of children's dreams since Freud, it is evident that many disciplines have endeavoured to research dreams and dreaming from differing psychologies and methodologies. Researchers have aimed at finding some particular meaning or understanding of dream phenomenon within childhood. From the studies of children's dreams undertaken by anthropologists, sociologists, psychoanalysts, historians, and neurophysiologists, there is evidently a growing body of interest, methodologies, and findings. Several findings will be compared with this researcher's findings in Chapters Seven and Eight.

The majority of the works from the 1900s were analysed only within the Freudian psychoanalytical tradition. Methodologies and findings within the evolving dream research show the continuing influence of Freudian ideas in understanding children's dreams and the unconscious and reveal clear comparisons with Jung's ideas on the strata of consciousness in children's dreams, as discussed in Chapter Two. The research on children's dreams by classic researchers such as Coriat (1920), Hill (1926), Kimmins (1920/2012), Jersild and Markey (1933), Piaget (1962, 1969, 1989), Foulkes (1982, 2002), Hall (1983), Van de Castle (1994), Despert (1947), and Domhoff (1990, 2001, 2003, 2013, 2017) evidences the sequence of psychological interest and the evolution of methodologies. The findings illustrate the paradigm shifts from philosophical theorising towards more systematic analysis of content, structure, impact, and function of dreams in childhood, as well as a focus on the use of dreams educationally in depth learning. The early studies of children's dreams orientated

around the new psychology of Freud, with some, such as Hill (1926), Kimmins (1920/2012), and Jersild and Markey (1933), undertaken within a school or educational context. The trend of exploring the link between dream sharing and the increased learning potential for children appears to have grown in pace and intensity from Freudian researchers in the early 1920s to research in the 1980s and 1990s. The resurgence of Freudian theory and analysis in children's dream research appears to have waned in popularity in the 1990s, with Jungian philosophy dominating contemporary dream research. This is evidenced in the recent work of Gambini (2003, 2012); Adams, Hyde, and Woolley (2008); Adams and Hyde (2008); Adams (2016); Beaudet (1990, 2008); Bulkeley (2012); and King and Welt (2011), to name a few.

Following Freud's contributions to child psychology and dream research, Jung's theories of the unconscious and individuation presented deeper insight into the objective and personal psyche. Jung offered the interested dreamer with two approaches: the objective symbolic or archetypal view of the dream or the subjective personal link to waking experiences. As stated, although Jung did not work extensively on the childhood phases of development, his theories of the child archetype, the infantile stages of consciousness, stages of puberty were extended and evolved into developmental models of the relationship to the 'de-integration and re-integration' of conscious and unconscious processes as individuation by the two key pioneers Fordham and Neumann (Punnett, 2018: 14).

All the theoretical research approaches reviewed in the literature review offered reflexive guidance for this researcher in the planning, implementation, and analysis of this project.

Having explored the great pioneers' understanding into the notions of child development, the unconscious, spirituality, and the phenomenon of children's dreams, this researcher explored how other studies have explored the human phenomenon of dreaming. It is still debated today by phenomenologists whether all humans dream and, if they do not remember these experiences, whether dreams are manifesting in consciousness but not retrieved on waking. The desire to find scientific and empirical evidence of children's dream experiences started in the 1970s. This research approach was enhanced by highly technical laboratory research into dream phenomena, with the most well-known and commonly cited work on laboratory research into children's dreams being by Foulkes (1982). Studies conducted in the 1970s into children's dreams suggested that dreams could be realised as an important intellectual aspect in child developmental and educational psychology (Foulkes, 1982, 2002).

Foulkes' pioneering scientific approach to dreams in the laboratory opened a huge differentiation between how a child's dream realities could be perceived or even studied. Foulkes defined two potential perspectives of dreams. Dream A is 'the involuntary conscious experience of mentation during sleep and some other states, most often in the form of momentary, and, if sequential, narrative imagery...' (ibid., 2002: 46). These experiences are reported and recorded immediately following arousal from rapid eye movement (REM) sleep. Dream B is a 'person's everyday account of

an experience, described with greater or lesser accuracy... [perceived] as having occurred during sleep' (ibid.: 48). These definitions of Dream A and B presented by Foulkes have been famously cited when researching the development of dream research findings historically. However, the research and views of other analytical and developmental theorists, such as Fordham (1969), Neumann (1954), and Piaget (1962), and the humanistic perspectives which have evolved out of analytical and Jungian theory, such as those of Rogers (2011) and Sanders and Wilkins (2010), have all helped to explore whether establishing sleep dream sharing within a child's early educational experience could be validated and to inform how to research children's dreams most effectively. This historical review led to the analysis of educational dream research.

The contemporary action research already undertaken into children's dreams within an educational context had a substantial influence on this thesis' development. The benefits found by Beudet (2008), Bulkeley and Bulkley (2006), Gambini (2003, 2012), Hoffman and Lewis (2014), Johnson and Campbell (2106), King (2011), Lawrence (2007, 2010), Mallon (2002), and Siegel and Bukleley (1998) in their school dream studies suggested the research should be widened to other countries. It has been this researcher's intention to review aspects of Gambini's and others' research methods, to review dream research within education in the British context, and to fill the gap in this body of research. As Gambini stated, "Providing an increased experience of sharing the personal dream experiences in school environments provided a significantly positive finding in enhancing children's language and

confidence socially” (Gambini, 2012: 218). He added these thoughts on sharing dreams within education:

How can you educate children if you are afraid of their inner world? That is an incomplete education. After all, what were those frightening images? Sharks, dinosaurs, super-heroes, whales, witches, holes, bats, robbers, mother is dying, father disappears, brother is born as an animal, grandmother is no longer there to be seen, darkness, blood, knives, spiders. I told them, did you not know that children live in the mythological world. (Gambini, 2003: 110)

Researching the child’s voice and worldview is in line with contemporary arguments around improving children's wellbeing in the UK (Layard et al., 2009). House (2011) added to the current debate within Early Years education by asking the question, Is it economics or the psyche that comes first in the construction of the 21st century child? These debates surrounding education and the developmental significance of the child’s imaginal worlds highlight the need for further discussion and research into the benefits of integrating a more conscious, planned, but creative, approach to children’s sleep dream sharing experiences.

In relation to mental health research, statistics on depression from two British tests undertaken in a child’s first term of nursery school focused on language skills (Locke, Ginsberg, & Peers, 2002). The results highlighted that more than half of the children were found to be language-delayed, although it was found that girls' receptive language abilities were substantially better than those of boys. These findings highlighted a clear gender divide and have furthered the debate on existing methods

of assessing children from different developmental perspectives. It was suggested that the participants' language skills were also largely depressed in comparison with their cognitive abilities (Locke et al., 2002). It can be suggested from this research that children could benefit developmentally from subjective dialogue opportunities, especially boys. The Dream Time work can, as Gambini (2012) advocated, stimulate and contribute to language skills development, as well as emotional aspects of development, as an integrated curriculum approach.⁹¹

As outlined above, this thesis aimed to explore the children's perceptions, thoughts, and feelings about the experience of dreaming and their perceptions about sharing dreams in a school context. It sits within current discourses for and against developing, enhancing, and supporting the child's voice and phenomenological inner world view. The context of the action research undertaken sits within the field of psychosocial and psychoanalytical research and philosophy. The arguments discussed are in line with contemporary, although progressive, perspectives on improving children's wellbeing in the England. Additionally, there is a therapeutic connection to the research and the Social Dream Time Matrix (Lawrence, 2005) approach that lies within the continuing drive for research into therapeutic education aimed at informing teacher training curriculums in the UK (Ecclestone & Hayes, 2009; Crow, 2008; Jones et al., 2008).

This researcher has argued from her own experiences and biases as an infant teacher, senior lecturer on degree programmes in childcare and education, and counsellor that teaching and learning about the unconscious within child development studies is a

⁹¹ The gender variables of the children in the research project was a ratio of 15 boys to seven girls. See Chapters Four, Six, and Seven and Appendix 5.1.

largely side-lined or underutilised aspect of the English teacher's pedagogical curriculum, despite the fact that the EYFS curriculum has advocated support for the unique, whole child. The 2014 statutory document refers to seven areas of development that the curriculum covers in Early Years: 'communication and language; physical development; personal, social and emotional development; literacy; mathematics; understanding the world; and expressive arts and design' (2014d: 7). Since the birth of the definition of a curriculum for Early Years in the Childcare Act of 2006, the curriculum for children under 5 years of age has been revised numerous times, causing controversy among child development specialists, as detailed in the Cambridge Primary Review (2010). The unusual focus on achieving academic and developmental targets are at the centre of this debate. The National Curriculum (NC), started in 1988 and revised in 2014 (Department for Education, 2014b), had as its central aim providing a knowledge-based curriculum with equality of opportunity at its heart, but it was also aimed at supporting the statutory duties of schools to offer a curriculum that is balanced and broadly based, promoting the spiritual, moral, cultural, mental, and physical development of pupils at the school and in society, while preparing pupils at the school for the opportunities, responsibilities, and experiences of later life, as set out in the Education Act 2002 (Department for Education, 2014b: 5).

It could be arguably negligent to leave the developmental domain of the inner emotional world of humans to the therapist when a child shares unconscious thoughts and experiences outwardly. In reality, teachers are responsible for the education and

wellbeing of children in their care. This research into the child's and teacher's perspectives of a therapeutically educational project is small in scale, however, it does add to the existing body of research discussed in this chapter. The utilisation of Lawrence's (2005, 2010) social dreaming matrix method (Fivush, 2003; Lawrence, 2005, 2010) does provide a new perspective to the existing ideology of sharing dreams in school and training teachers in the application of psychoanalytical theory.⁹² An additional facet of the project was to re-generate discussions on the increasingly dismissed child-focused methods in pedagogy, even though studies of playful approaches are empirically proven as conducive to identifying early interventions for children with emotional and behavioural difficulties in school settings (Bruce, 1991, 2012; Siraj-Blatchford et al., 2002; Walsh, McMillan, & McGuinness, 2017).

Having reviewed the diverse literature surrounding dream research and the development of the child's conscious and having situated these within the context of educational debates, the following chapter details the methodology and methods used in this Dream Time research project.

⁹² This researcher includes a blueprint of a module outline for teacher training students to introduce psychosocial concepts and implementation of social dream matrices to Circle Time in schools. The research is proposed in the future to be expanded upon through the development of student teachers as researchers at HE level and to extend research. See Chapter Eight and Appendix 16.

CHAPTER FOUR: METHODOLOGY

4.1 AN EVALUATION OF RESEARCH PARADIGMS AND THE CHOSEN METHODS FOR THE DREAM TIME PROJECT

This chapter evaluates distinct types of research methodologies with reference to the aim of this study and researching with children in an educational setting. The empirical project in this study is within the paradigm of qualitative research methodology and psychosocial studies. The chosen methodologies and methods will be described and discussed. In this context, the data collection and analysis process of the selected methods, the Social Dream Matrix method (Lawrence, 2005), Interpretative Phenomenological Analysis (IPA) of children's interviews (Smith, Flowers, & Larkin, 2009: 15), and the epistemological background to methods of the heuristic reflexivity, will be clarified. An evaluation of their efficacy as research tools with children in a school context is continued in Chapter Eight. In addition, the other creative activities implemented and data collected from the Dream Project are contextualised. The challenges of ethical considerations when undertaking quality qualitative action research with children in schools are analysed, including the complexities of adhering to ethical procedures when working with this specific population (Kellet, 2010).

Firstly, research is generically known as the systematic investigation into and the study of materials and sources in order to establish facts and new conclusions or knowledge. Stenhouse (1981, as cited in Safford, Stacey, & Hancock, 2011: 8) defined research as a 'systematic enquiry, made public', therefore this process involves the researcher in a disciplined, structured, and analytical approach to the final choice of research

methodology or methods. Within research approaches, there are two main research methodologies from which to select a 'best fit' for a research question or inquiry: quantitative or qualitative. Both methodological approaches are underpinned by theoretical assumptions which influence the research approach, methods, and analysis of the findings. As stated above and discussed extensively in Chapter Three, the preferred method for the proposed action aspect of the research project included the implementation of a social dream matrix adapted from the work of Lawrence and other more contemporary researchers (Lawrence, 2005, 2007, 2010), which is underpinned by psychosocial and psychoanalytical theory. As discussed above and in the literature review, this method was evaluated as the most appropriate and ethical participatory method for researching the phenomenon of dreams with a group of children within a school setting.

For a succinct introduction to the data collected and methods used, the study involved one pilot study to inform the researcher of the spontaneous reactions of young children to dream sharing and a teacher's initial response to the practice of asking children about their dreams (see Chapter Five). This study as well as the literature reviews encouraged the researcher to progress with planning a three-phased action dream project. The project provided opportunities for the collection of various data using video, drawings, and audio interviews, as illustrated in Figure 2. The first and second phases involved hosting six whole class matrices followed by five small group matrices. These were videoed, transcribed, analysed using Jungian theory, and cross referenced to other research. These matrices provided findings on the children's verbal recollections of dreams, dream symbols and themes, spontaneity to the matrix activity,

and the feasibility of holding a matrix within the school context. These matrices then informed the choice of the interview questions and method. The interviews aimed to collect data on every child's perspective of the matrices, dreaming, and the creative activities implemented in the project. Eight of the twenty-two interviews were analysed using IPA to gain insight into their perspective of dreaming, their feelings about sharing dreams in school with peers, and their thoughts about the other activities such as dream catchers, a Dream Time interest table, and dream journals. The use of stories and drawing activities were utilised to build a rapport with the children, prompt discussion within the interviews, and inform reflexivity on the children's reactions to the project. The interpretative analysis of the phenomenological lived experience of the participant children came from the one-to-one interviews and matrices, all implemented by the researcher.⁹³ The planning and implementation processes of the research project also involved a method of ongoing reflexivity into reviewing child centred approaches to interviews, conducting a pre-research pilot, and analysing the unique quality of the individual voices within a pre-school context. The pilot study teacher and class teachers' perceptions and reflections informed the researcher of the arguments for and limitations of merging Dream Time into the school context. The final method of analysing data on the children's responses and dream content involved NVivo. This gave some statistical objective findings around dream content and the children's perceptions. Section 4.2 and following sections in this chapter give a detailed theoretical and contextual insight into the action research method of a social dream matrix (Lawrence, 2005),

⁹³ See Chapter Five and Appendix 15 for analysis of all six classroom social dream matrices.

4.2. THE SOCIAL DREAM MATRIX METHOD: THE DIFFERENCES OF CONSCIOUSNESS IN RELATIONSHIP TO THE UNCONSCIOUS AND THE CONTINUITY HYPOTHESIS OF DREAMING

The rationale for using a social dream matrix (Lawrence, 2005) as a research method for this project evolved out of the review of the literature surrounding dream data collection, educational curriculum, and the reflexive methodology process. The Latin word *matrix* translates as ‘uterus’ in English. Lawrence (2007: 80) suggested that the nature of the matrix provides ‘a place out of which something grows’. The Latin root of the word, *mater*, means ‘mother’. The word has other connotations relating to rock mass and to a blank sheet of metal on which lettering can be embossed. The word holds much Jungian symbolism for the potential that can be born from the psychology of social groups and dreaming (Tatham, 2002: 67). Indeed, Jung states that ‘the unconscious is the matrix out of which all consciousness grows; for consciousness does not enter the world as a finished product, but is the end result of small beginnings’(CW 17, 1991, par. 102). The theory underpinning Lawrence’s approach to exploring dreams and the connection to Jung’s idea of the collective unconscious (Jung, 1968) deemed suitable for ethically exploring the phenomenological inner world of a child within a school setting.

Having explored existing research on children’s dreams from different historical, research, psychological, and physiological perspectives, a clear thematic focus emerged. In the literature, it was surmised that the early research into dreams

incorporated the interpretation of the symbolism of the dream content. Through this method of therapeutic interpretation, a dominant thematic focus arose: Dreams were analysed from the individual psyche rather than a focus on the dream content itself or the effects of sharing the dream with other or others. This project aimed to focus on the latter aspects of working with the children's perspectives of dreaming and the dynamic of sharing dreams in a group.

As Lawrence stated, the intention of exploring the significance of dreams within a cultural context is more conducive to studies than interpretation or analysis of the individual dreamer. Therefore, the method of social dream matrices followed by the interview and analysis of the participants' lived experiences phenomenologically proved the best fit for the aim of this research project. The social dream matrix is epistemologically underpinned by three key theories or methods: free association (Freud), amplification (Jung), and systemic thinking (Lawrence, 2005). These combined methods coagulate and transform modes of thinking to bring new thinking and thoughts. Taking a systemic approach, which is defined as a simple thinking technique for gaining systemic (situation-wide) insights into complex situations and problems, puts the benefits of the systems thinking revolution within reach of everyone. It includes a combination of analytical thinking and synthetical thinking. The synthetical thinking is related to fractal phenomenon (repeating patterns) across a situation or system and is more closely related to unconscious thinking (Bartlett, 2001, as cited in Cartwright, Agargun, Kirkby, & Friedman, 2006). Lawrence suggested that within the group and social aspect there is the potential of finding the patterns that connect the dream: 'Dreams are related systemically, just as thinking is. Each dream

is a fractal of the other, for dreaming is revealed in repeating patterns: one dream is a part of a whole sequence of dreams in a matrix' (2005: 15). Therefore, a method that is applicable to educational settings rather than therapeutic.

Essentially, the 'four modes of thinking' that Lawrence (2005: 20) referred to are (a) 'thinking as being', which involves thinking about our human state and condition and is closely attached to what we call 'white noise', and (b) 'thinking as becoming' (ibid.). These are both are in the realm of consciousness and within awareness. The modes of (c) 'thinking as dreaming' and (d) 'thinking as the unthought known' (ibid.: 73) are on a different level of the unconscious, and Lawrence related these two modes to the 'shadow-land of unconsciousness, or the infinite' (ibid.: 21). Unknown thoughts lie hidden in the inner world of the human although can be affected by the first two modes of thinking, that is, experienced while awake. So, Lawrence perceived the modes as interactive with each other but fluid. The attitude towards the differing thinking modes, especially in education, can be seen to be more focused on the first two modes which are more 'finite' or concrete. Lawrence proposed that the authority of the mind includes the capacity for reverie and is linked to imaginative daydreaming, which children 'possess in abundance, and it forms the basis of autobiographical memory' (Schachtel, 2001, as cited in Lawrence, 2005: 23).

Therefore, the social dream matrix method suggests that affirmation of dreaming creates a depth or expansion of thinking within a school curriculum and would be conducive to developing an 'authority of the mind' for children, which can be carried

on into adult hood rather than suppressed (Lawrence, 2005: 23-26).⁹⁴ Lawrence's hypothesis of thinking, dreaming, and consciousness has been part of the research into the 'continuum of thinking' (2005: 31). This thesis' research into dreams contributes to discussions surrounding the extent to which the unconscious evolves and carries on through time and humankind and, therefore, to its relevance within contemporary educational discourse (Main, 2008). Lawrence claimed we become educated and evolve 'through man's consciousness and self-awareness... as the brain is the physical hardware that operates the processing of the mind' (2005: 31-32). The early 20th century empirical research evidence showed visible physical differences in brain function when humans are in different sleep rhythms.

Domhoff (2003) discussed a neurological finding suggesting that the 'neural nets' in the brain fuse or bind together when we are learning. The tighter the neural nets are bound the more focused our thinking can become. As stated earlier, dream researchers discovered that during sleep there are two brain activities: REM and non-REM. REM occurs when humans dream and are in a more unconscious realm (Foulkes, 2002). It is in this unconscious dream state, Lawrence pointed out, that the neural nets in the mind can change because they can become 'loose and broader' (2005: 32). It is well established in more contemporary neuroscience research, especially around attachment relationships, that the brain is known to be flexible and has neuroplasticity (Schoore, 2012, 2015).

⁹⁴ The social dreaming matrix experience has been included in analytical psychology conferences globally since 1995 (Lawrence, 2005: 102). This researcher has participated in social dream matrices in a Jungian context when taking part in the Chapernowne Trust conferences since 2006 and provided considered execution of the method for this thesis' project.

Two reflections should be considered regarding this entwined physio-psychological view. Firstly, if a therapeutic relationship which involves conscious and unconscious neuron patterns, as perceived from the transpersonal view, can change thinking and feeling from a disorganised attachment style towards a secure style, and such change can be gained through dream work, then this researcher suggests that there is potential for enhancing learning capacity through an educational relationship. Secondly, if the existing knowledge base of joined-up thinking about consciousnesses could influence pedagogical attitudes towards the unconscious and brain adaptation, children would benefit from a more relational approach to teaching. The relationship of host to participant in the social dream matrix allows for letting go of control, projections, and judgement.

Lawrence's and others' theories and research around the 'continuum of consciousness' (2005: 32) have stated that the mind can be perceived as a functioning whole with what has at times been divided into two parts: the conscious and unconscious. The suggested theory of continuum thinking and the biological knowledge of learning, as discussed above and in the literature review, provision an integration theory rather than separation of the two levels of consciousness in pedagogy. Research by Hartmann (2000: 67) suggested the idea that a shift in perception towards valuing the unconscious could enhance a more holistic approach to dreaming and be considered a valuable resource to build on in learning theory.⁹⁵ Hartmann's theory of the wake-to-dreaming continuum as a way of removing the

⁹⁵ See Hoss (2015: 53) for examples by Ullman, Stickgold, Coutts, and Hartmann on adaptive learning and dreams.

boundaries between conscious waking life and unconscious dream life is feasible, which results in tapping into and honouring the creative aspects of thinking, that is, the free-flowing stream of consciousness. However, other research into the consciousness continuum and cognition have been critiqued as not empirically convincing, especially considering the unconscious is such an abstract subject to study. However, the suggestion of affect and the two aspects of consciousness affecting each other is worth further study in an educational context as it would broaden dismissive or negative assumptions surrounding dream function.

If the continuum research could clearly prove that the union of the conscious and unconscious influences how humans learn, and dreaming is a natural conduit to more awareness, this could open up the discussion of the possibility of balancing the heavily weighted subject based curriculum in the UK, as debated unrelentingly (House & Loewenthal, 2009; Ecclestone & Hayes, 2009; House, 2011, 2018). For example, Gambini (2012), a Jungian analyst and author, undertook dream research within Brazilian schools. He reported that children's wellbeing and academic writing skills were enhanced by sharing dreams in schools. However, there is contrasting debate around the barriers to accepting therapeutic attitudes in the relationship between teachers and pupils in British schools (Ecclestone & Hayes, 2009; Mallon, 2002). The main issue is the capacity for schools to firstly accept and then to develop feasible ways of containing a child's unconscious world as a resource to enhance learning (Douglas, 2007).

Despite the barriers noted in the literature in Chapter Three, there are positive arguments for the integration of a therapeutic ideology in education (House & Loewenthal, 2009). In previous action research on children's dreams using a social dream matrix in schools in Italy, it was argued that the therapeutic exploration into the unconscious of children's dreams in an educational context should be synthesised (Selvaggi, 2010; Agresta and Planera, 2010). The most contemporary literature and research that advocates dreams being used in all stages of education from early years to higher education and provides practical ideas for teaching and reflective research issues is Hoffmann and Lewis (2014). Adams discusses her experiences of dream research with children and the 'potential place of dreams in the foundations of the compulsory school system' (Adams, 2014: 17). The proposition that harnessing creativity and imagination with a social dream matrix approach that involves the exploration of the self can give reading and writing more subjective meaning for those children who fall through the cracks, also aptly known as slipping through the educational net.

In relationship to this current study, as clarified earlier, there is a more direct focus on the child's perception of the experience of sharing dreams in a group rather than analysing dreams as an individual experience or as a subject for interpretation. This focuses on the contemporary research of social dream matrix theory and the interpretive phenomenological analysis of the interviews on the lived experiences or dream phenomena. In the reflexive research, the focus of the analysis was aimed at building upon how children experienced working with dreams in a group, which is considered a more compatible and ethically robust method for educational research.

The study or understanding of the unconscious has not evidently been fully integrated in teacher and childcare practitioner training. Understandably, as the unconscious is not easily assessed, it is therefore not overtly encouraged as an area of developmental psychology in curricula training programmes. This researcher suggests that this small-scale research into the integration of dream sharing within the PSHE aspect of the curriculum could motivate the possibility to synthesise the increased capacity for teachers to ‘contain’ the child’s emotional inner world. In the context of Bion’s theory of ‘containment’ and Bowlby’s attachment theory, this idea of nurturing the dream world would occur not just in a clinical context, but educationally (Douglas, 2007). An increasing amount of research on group work, social dreaming groups, and matrices, as pioneered by the work of Lawrence’s (2005)⁹⁶ social dreaming, has been conducted globally since its introduction (Chesner & Hahn, 2002).

To reiterate, there are specific characteristics and discrete applications to hosting a social dream matrix, and this researcher investigated the extent to which this method had been used as a research tool in schools. As discussed, a social dream matrix offers the opportunity for people to share their dreams with others in a matrix. The focus is on the dream, not the dreamer. Using amplification (Jung) and free association (Freud), the dream can unfold meanings that exist among the individuals of a group of people sharing an environment. It is not therapeutic in its aim, like other dream research, but ‘creates a re-thinking of the nature of dreaming’ (Lawrence, 2005: 95). Hosting a social dream matrix as part of a research project involves ethical stages such

⁹⁶ The concept of social dreaming was originally researched and discovered at the Tavistock Institute London in 1982.

as inviting and providing information to participants before beginning. This was done with parents, children, head teachers, and the class teacher through the ethical review process. It must not be underestimated how detailed, regulated, and lengthy this process can be. Once the ethical and approval stages were completed, necessary meetings were set with the teacher. The class environment was discussed, and it was decided that an adapted matrix pattern similar to Circle Time with the children facing inwards was most familiar to the children. Traditionally, SDM individuals have been seated in a snowflake pattern and divided into groups of four (Lawrence, 2005: 100). Further research using the social dream matrix method in Italy indicated that this pattern can be used creatively (Agregta & Planera, 2010). For working with a group of 22⁹⁷ school children aged between 6 and 7 years, this researcher needed to think reflexively and include a discursive approach, which helped to maintain consistency with the teacher expectations and management, whilst maintaining the essence of the matrix method as Lawrence (2007) outlined. Notably, to undertake this research project in an English school bridged a gap in the existing research.

Allowing the unconscious to be shared in a school context has been considered by some educationalists as unusual, but researchers such as Agregta and Planera (2010) have undertaken the research of the unconscious through dream work successfully through a social dream matrix in an Italian school. The findings relate to wellbeing and social bonding, such as ‘developing interpersonal dynamics, fantasies and feelings which students live everyday with their classmates’ (Agregta & Planera, 2010: 51).

⁹⁷ For the research project there were 22 children in the class; the cohort ratio of children included 15 boys and 7 girls. Twenty-two children in total were interviewed one-to-one, and eight of these interviews were analysed using Interpretative Phenomenological Analysis (IPA). The ratio of gender analysed using IPA was 5 girls and 5 boys.

Their research illustrated how the setting out of the environment was important, as it was different from a classic group setting. Agresta and Planera (2010) used a more formal row-by-row set up. Selvaggi (2010: 54) also undertook a social dream matrix experiment with children aged 6 to 10 years in Italy, focusing on early years and holistic education, arguing how they perceived Italian education can violate children's rights. Selvaggi used an open arrangement with freedom for the children to choose a space, using cushions, chairs, or the floor, to encourage freedom and to move away from the Italian conventional, formal school approach. The introduction was a playful 'guided game' approach. Selvaggi ensured that the teachers were present for stability and the session was held for one hour, with a 15-minute reflection about the dreams. In total, data on 81 dreams were collected, and they revealed positive findings such as the children's capacity to be autonomous surrounding the social interactions and hosting when sharing inner worlds.

The ethical issues surrounding the theory, implementation, and role of the teachers regarding research using a social dream matrix in a school context is illustrated in *The Infinite Possibilities of Social Dreaming* (Lawrence, 2007). Selvaggi's research suggested that a social dream matrix is an informative tool, informing researchers about how the media culture influences young children and how to help them cope or integrate the messages they absorb. The use of social dreaming as a 'pedagogic instrument' can build social containers and develop imagination (Selvaggi, 2010: 63). The challenge of this thesis' research was making the decision to holding a dream matrix in the pedagogical context of the English education system. This researcher proposed the efficacy of integrating this as a research method in which to explore the

child's view of sharing dreams creatively integrated into the practice of PSHE Circle Time. The method fits within the current PSHE curriculum as well as in literacy and language. The idea of being more informal in Circle Time was the most challenging aspect, as the aim of the matrix was to not have an authoritarian or expert but a host who facilitates an ethos of playing with dreams and 'not knowing', leading to autonomy and independent thinking skills (Lawrence, 2005; Rogers, 1969). Contacting Julian Manley, the lead researcher for the Gordon Lawrence Foundation, was an initial step in truthful hosting. Manley suggested the key focus of the host is to note the narratives and threading links and to make connections with the aim of understanding the child's perception of the developmental aspects of the emotional and social elements of the experience (personal communication, September, 27, 2015).

As stated earlier, the methodological explanation of Lawrence's (2005, 2010) social dreaming matrix proposed working with dreams from a specific theoretical perspective, such as systemic group theory, which is well known in the Tavistock method and involves complex psychodynamic concepts and ideas. It has appeared in existing research using creative group approaches and dreams, and it can effectively be educationally integrated. Social dream matrices appear to be applicable to any organisation or professional institution, highlighting the crucial point that it is the dream that is explored in the matrix of the group dynamic. The focus thus shifts to

the dream, not the dreamer. The dreamer recounts his/her dream to the others in the matrix, but the dream is not a personal possession, for it captures the

social, political, institutional and spiritual aspects of the dreamer's social environment. (Lawrence, 2005, p. ix)

Literature on children's dreams, as well as the therapeutic perspective, however, has suggested that the dream is a personal possession and, therefore, an ethical variable to be reflected upon. Contrastingly, empirical meta-analysis dream research undertaken by the Central Institute of Mental Health in Germany (Bachner, Raffetseder, Walz, & Schredl, 2012) suggested that dreams are personal and that children share their dreams mainly with their parents/carers. However, this major ethical variable of the person with whom the child shares dream recall depends upon the 'quality of relationship and the attitude or encouragement of the person they shared it with' (ibid.: 104). Adams (2014: 20-21) argued that 'not all children will have a parent at home with whom they can their share dreams or dream -related worries' and discussed the potential for informed schools to be a safe haven for dreams to be shared.

Lawrence's (2005: 31) hypothesis of thinking, dreaming, and consciousness also links to Mather's work on how we make meaning and purpose of our lived experiences through psychoanalytical psychology (2004). The discussion above surrounding the continuum of thinking could be brought back to the work of Jung, which explored the realm of the collective unconscious as a theory of a deeper level of the unconscious that man has always known. Jung suggested that the 'continuum' of unconscious mind is always free flowing and that the 'unconscious evolves and carries on through time' and 'mankind' has always attempted to bridge the unconscious into consciousness

(2014: 251-253). A core question posed within contemporary educational discourse is How is meaning of the universe or phenomenon revealed? To which Lawrence claims:

As humans we can give meaning to the cosmos because we possess consciousness, or self-awareness...put simply, the brain is the physical hardware that operates to produce the mind and its functioning that operates the processing of the mind. (Lawrence, 2005: 3-32)

In contrast to the qualitative approach to dream research and the relevance to cognition and learning, as explored in the literature review, there are examples of laboratory research with children in which the brain patterns and rhythms were observed. The empirical evidence has shown visible physical differences in brain function when humans are in different sleep rhythms (Nir & Tononi, 2010).⁹⁸ The scientific neurological model of cognitive learning and dreaming suggested by Domhoff presented the view that dreams express ideas, concepts, and personal concerns of the dreamer. The content analysis in his studies indicated these patterns of dreaming can be consistent over years and decades and many aspects of dream content could not be related to the waking consciousness or the personal (Domhoff, 2003, 2013). In concluding remarks regarding the above, it is suggested, as Domhoff claimed, that cognitive learning has been proven to be closely linked to dreaming and has naturally been culturally shared for centuries. It is bemusing but worthy of reflection as to why sharing or utilising the experience of dreams has become so submerged or side-lined in the social intercourse of Western culture today (Domhoff, 1990).⁹⁹

⁹⁸ A timeline of milestones in the modern history of dream and REM research can be found in diagrammatic form in Appendix 11.

⁹⁹ The current discourses of British childhood in the 21st century indicate acute concern over child mental health issues and the negative and positive influences of technology and social media on socialisation and education (Houston, 2010). This project hopes to contribute constructive arguments for supporting children's welfare through reconsideration of dreams as a social and emotional resource in educational contexts.

The findings regarding this biological factor in relation to learning is relevant because it suggests the possibility that the hard wiring or tightly knit neurons created within the brain through conscious (waking) activity are affected during dreaming. There could be positives and negatives to the possibility of this idea, but when considered in relationship to emotional development and deeply rooted negative self-beliefs, emotional thinking could be positively adapted through sharing dream experiences, narratives, or feeling states. This has been well established in other contemporary neuroscience research such as Schore (2012, 2015), Siegel and Buckeley (1998), and Solomon and Siegel (2003, 2017).

The factual evidence of brain research shows that the brain has neuroplasticity (Schore, 2015; Solomon & Siegel, 2017). Therefore, as argued earlier, if a therapeutic relationship can change thinking and feeling, then this researcher suggests that learning potential could be increased through social dream work, as pioneered by Lawrence (2005). Lawrence's ideology of change through revivifying social dream time research gives rise to the potential debate for learning capacity to be enhanced, especially if the existing knowledge base of joined-up thinking about consciousnesses could influence pedagogical attitudes of all educators towards acknowledging the unconscious and brain adaptation. Lawrence (2005: 32) arguably stated that the mind is perceived as a functioning whole, though through psychological theory is divided into two parts: the conscious and unconscious. The suggested attitude discussed above proposes the integration rather than separation of the two levels of consciousness in pedagogy. Further research can influence a shift in perception and enhance a more

holistic approach to dreaming or be considered as a valuable resource to build on in learning. Lawrence referred to Hartmann's 'wake-dreaming continuum' as a way of seeing the 'boundaries between conscious waking life and unconscious dream life being broken down' (2005: 33), which in consequence refers to the creative aspects of thinking. An example of this is the free flowing stream of consciousness, to which Freud also related to Hartmann's law of association and named a method of free association (Freud, 1997: 371). Both renowned theorists recognised the role of the unconscious as human phenomenon that must be honoured. The qualitative research into the consciousness continuum theory and cognition have been critiqued as needing to be more scientific.

In conclusion, Lawrence's (2005) theoretical perspective of the understanding of the weaving of the creative flow within the unconscious and conscious thinking was highly influential in the reasoning for using his social dream matrix as a main method in this action research project. Consider for a moment, as suggested by others' research, a feasible argument towards more holistic education being merged with formal learning through a social dream matrix within PSHE could actually be perceived as a human tool to deeper leaning. As highlighted by other researchers' experiences, research requires thorough assessment of its rigour and reliability, and it is stressed that qualitative research requires transparency, reflexivity, and transferability (O'Reilly, Dogra, & Ronzoni, 2013). The aim of this project was to make a unique contribution to the field of dream research with children through the interpretation and analysis of the lived experiences of young children on dreaming and sharing sleep dreams in a social dream matrix within an English school.

These discussion points highlight that when undertaking a specific approach to an inquiry, such as the psychosocial research process in this project, the space between the researcher knowing and not knowing must be acknowledged. The psychosocial researcher uses subjective tools and intuition to facilitate new knowledge, using perceptual faculties to navigate this liminal space. Bion (1962) and Bergson (2001) both describe this space of not knowing as dreamlike or as a tension between the states of consciousness of knowing and not knowing, advocating this way of being as a foundation for learning and researching (as cited in Crociani-Windland, 2003). Next, the thesis' theoretical framework is discussed through the distinct context of psychosocial and psychoanalytical research.

4.3 PSYCHOSOCIAL AND PSYCHOANALYTICAL RESEARCH

Since the 1990s, psychosocial research has become an established field of academic inquiry and empirical theoretical research in the UK. Studies in this field cover a wide range of subjects including subjectivity, mental health and wellbeing, social movements, art, social policy, education, and learning. These studies have been closely linked to practices such as psychotherapy and counselling, social work, group relations, and organisational consultancy. In 2013, the Association for Psychosocial Studies was formed with the distinct aim of advancing psychosocial research across different educational disciplines and sectors and publishing these results, thereby promoting psychosocial studies as an academic discipline with the goal of contributing to the advancement of public mental health and wellbeing (Association for Psychosocial Studies, 2013).

The field of psychosocial studies has developed and informed social science methodologies with the application of traditional psychoanalytic methods, such as free association, infant observations, and ethnography. Freud introduced free association as a psychoanalytic method in 1896 in order to access unconscious material. This has been an established contemporary core tool in psychosocial research, including group research, as the free association method allows the researcher to explore the possibilities or potential to emerge through intersubjective relationships within action research. The use of free association has been considered valid in this research project, particularly when implementing and facilitating the dream matrix groups and reflective interviews. The dream matrix method utilises both free association and Jung's method of amplification (Lawrence, 2005).

The psychosocial approach to research is distinct in that it takes account of unconscious forces and strives to understand the dynamics of the mind interacting with the external social world of individuals and groups. This research project focused on analysing the reactions, perceptions, and processes of children in relation to what is described as the 'unuttered dream world' in a social group in school. Importantly, and contentiously argued by Ricoeur and Lacan (Simms, 2007), the concept of the unconscious is considered a critical research tool for psychosocial inquiry. The critiques of psychoanalytical and psychosocial approaches, especially from the positivist paradigm based on the ideas of observation and reason originally presented by Comte (1797-1857), argue that the unconscious in empirical research cannot be considered scientific due to the intangibility of the unconscious (Bischof, 2017). Considering this thesis has undertaken research into the unconscious and specifically

dreaming, the unconscious is perceived as a given concept which has historically and philosophically had a huge influence on psychological and cultural attitudes, as argued by Ffytche (2012). Conversely though, inadequate influence on contemporary educational culture to date.

When considering time and culture, this research project involved the child in the context of a contemporary educational setting in a Westernised society. The child's reality was analysed by what their level of consciousness was at that point in time from the perspective of the researcher's consciousness and knowledge. This research project explored the perceptions of children and their teacher on dreaming and sharing dreams and involved a balance between structured methods, systematic literature reviews, intuition, and trust in the reality of the unconscious, as discussed in Chapters Two and Three. Arguably, qualitative methodology using subjective and unconscious techniques is often considered too abstract and not empirical, objective, or reliable from a quantitative paradigm perspective. However, within a contemporary qualitative psychosocial research design, subjectivity is now acknowledged as an essential element of discovering new knowledge. The Cartesian divide between subject and object was captured and challenged in Heidegger's view of what he called 'Dasein', that of being there and therefore empirical (Crociani-Windland, 2003; Jung, 1979; Merleau-Ponty, 2002; Moran, 2002).

This contemporary research project advocating the study of the unconscious was conducted in an English infant and primary setting. As outlined by Furlong of the British Educational Research Association (BERA) in 2011, there are characteristic

differences between the small scale and ‘big science’ research models used within an educational context. For example, this project is considered a combination of a small-scale enquiry and big science research: It was local in context but includes the possibility of small but important advancement in current pedagogical thinking and, with more research, has the potential of a wider, longer-term impact on educational policy. The study was conducted in a workplace, such as a classroom. Although the researcher is a trained, experienced teacher in early years, she did not have a direct relationship with this school. It involved curiosity into something observed within the setting and into a phenomenon for which the researcher had conducted an extensive review of literature and gained professional insight. The intention was to locate a gap in the research in order to contribute new knowledge to the inner world of children’s experiences of dreaming. The gap was the phenomenological research being undertaken in an English school with an innovative Dream Time project aimed at collecting data with the children and analysing their perceptions.

In addition, as mentioned above, a qualitative psychosocial theoretical approach including social dream matrices and interviews was used to gather the main data for analysis (Lawrence, 2005; Smith et al., 2009). The findings are applicable for informing personal and professional understanding about how children perceive their inner world of dreaming and their perceptions of sharing this in Dream Time at school. (Brian, 1998). The approach has been defined as action research and included collecting data on the children, the teacher, and this researcher’s learning. Furthermore, the interplay amongst these participants was collected and explored by integrating the Dream Time project within Circle Time (Safford et al., 2013). Adams

(2014) discussed the feasible but often challenging potential for integrating the sharing of dream time into the British formal curriculum areas. This researcher, using her professional experience, perceived Circle Time to be a suitable situation, as discussed in Chapter 1.1.

Qualitative and quantitative research includes two possible research activities, both of which are considered empirical, reliable, and valid. According to Greig, Taylor, and Mackay (2012), most research involving children combines deduction and induction. Deduction, a 'top down' activity, uses theory to create outcomes from other researcher's ideas and explanations. Induction emphasises the 'bottom up' or grounded theory approach. The data is created from observations, interviews, or reports, from which new theory emerges. Induction is more 'consistent with the assumption that the child is subjective in nature and that knowledge and meanings are generated in interaction with others in a given context' (Greig et al., 2012: 43). This researcher was involved with the children, adopting a participant role and introducing the complexities of an inter-subjective relationship. This created the need to be reflexively aware of power relations, institutional contexts, and the theoretical philosophy of the researcher. Creative activities, such as making dream catchers, storytelling and setting up an interest table, were used for developing rapport with the children, gathering some dream content detail, and creating talking points for the interviews, not phenomenological analysis. These activities are easily replicable for teachers. According to Henwood and Pidgeon (1995, as cited in Grieg et al., 1999: 44), the proposed study represents a qualitative 'constructivist version of inductive theory'. Based on the assumption that the child is subjective and that childhood is

constructed in a relational system, the subjective views of children were to be studied in their natural school context, a holistic perspective was sought, and data was described and interpreted from a phenomenological perspective. In addition, the children were active participants, encouraged to construct the social dream matrix in which questions and ideas were open-ended.

In conclusion, exploring sleep dreams constitutes researching a natural human phenomenon. Although a group was being studied, individual voices and perspectives were also sought. Analysis was reflexive and inductive, and the findings aimed to reveal new knowledge about the perspectives of children living in the 21st century. The design and approach intends to be replicable, valid, and reliable so that it might be used by other researchers or teachers¹⁰⁰ (Hatch, 1995). The next section explains the theoretical context of this project within psychosocial and psychoanalytical research. The epistemological assumption of psychosocial research is that thoughts, feelings, and behaviours co-occur in unconscious and conscious minds, based on psychodynamic and psychoanalytic theories of the mind (Beedell, 2009). This approach to research presents advantages and disadvantages for the researcher, such as ethical questions regarding the ‘defended researcher’ or ‘participant’ (ibid.: 107) or the depth of reflexivity needed to ensure validity. Beedell (2009) discussed approaches to psychosocial research, outlining the attributes of various modes of experience that constitute valid research data. Imagery, including dreams, has been considered an important and robust data source by Beradt (1968), Miller (as cited in Pick & Roper,

¹⁰⁰ This researcher proposed to include the extension of the research methods and data analysis in her teaching role with training teachers and early years practitioners in 2020 as discussed in Hoffmann and Lewis (2018).

2004), Nicholls (2009), Manley (2009), and Lawrence, (2005, 2010). The next section discusses the thesis' core theoretical framework of Jungian theory in the context of phenomenologists and qualitative research methodology.

4.4 PLACING JUNG WITHIN THE EPISTEMOLOGICAL PERSPECTIVES OF RESEARCH

In the pursuit of new knowledge, the aim is to situate questions or inquiry within an epistemological as well as a methodological context. As established earlier, psychosocial methodology is underpinned by the philosophy of psychoanalytic theory as developed by Freud. This includes the theory of the unconscious, the method of free association, and psychic processes such as transference and defence mechanisms. Later, the epistemological stance of Jung and post-Jungian theorists on the unconscious as psychic processes differed. Their theories extended the epistemological theory of the unconscious. Jungians proposed the concept of the collective unconscious, the method of amplification rather than free association, and psychic growth through a process of individuation (Samuels et al., 1986).

The psychosocial approach includes philosophical phenomenological thinking derived from Husserl (1859-1938) and Heidegger (1889-1976). Moran (2002) clearly explained the complex theme of phenomenology as a movement founded by Husserl. His philosophy was most influential during the early 20th century alongside other philosophies, such as Kantianism, Idealism, Logicism, and Hermeneutics. The etymology of Hermeneutics relates to the work of the Greek messenger god Hermes.

The work of the hermeneutic process is similar to the myth of a message sent from the gods via Hermes to the mortal recipient. This message, as it is passed on, could end up having a multiplicity of meanings and perceptions. The task of Hermes was to interpret the message from the gods for the mortals to understand, and this consisted of a system of interpretation of language. (Mueller-Vollmer, 1988).

The work of Ricoeur, the French philosopher and reflective researcher of phenomenological interpretation, informed this project's methodology. Ricoeur (2005, 2016) developed and crystallised the historical work of phenomenological hermeneutics. He based his ideas on analysis of the works of Husserl, Heidegger, Jaspers, and Marcel. His work moved away from existential phenomenology towards a reflective philosophy. Ricoeur worked towards a systematic method within hermeneutic philosophy and a new theory of language stating that 'language is an object that can be investigated scientifically', believing that the tradition of phenomenology needed a new methodological approach and that 'hermeneutics is the route to philosophical reflection' (2016: 4).

Through developing his philosophy of 'will' amongst other themes of 'guilt and symbolism', he arrived at a deeper understanding of studying human existence and phenomena for contemporary social studies research (ibid.: 4-8). Ricoeur integrated and argued with two disciplines, namely psychoanalysis and structuralism. Firstly, in 1969, he wrote critically on Freud's theory of interpretation in *The Conflict of Interpretation* (Ricoeur, 2005). In his analysis of Freud's meaning of dreams, symptoms, and society, it seems he concluded that Freud's discourses on hermeneutics

were ‘animated by suspicion, by a scepticism towards the given, and is characterised by a distrust of the symbol as a dissimulation of the real’ (ibid.: 6). Ricoeur may have been suggesting that Freud’s view of consciousness had a ‘falsity’ and the process of psychoanalysis was underpinned by a method of ‘reductive interpretation and critique’ of the content of consciousness (ibid.). Ricoeur’s study, arising from his argument of Freud, focused on the importance of symbolism and could arguably be perceived to be more akin to Jung’s approach to symbolic thought and language.

Jung’s theory and discipline involved amplification of symbols in dreams, in contrast to Freud’s primordial instinct theory of desire or wish fulfilment. Jung worked from the personal unconscious and the collective, which created an expansion of the unknown message of the symbol from which the meaning of the unconscious can be discovered (see Chapters Two and Three). Ricoeur suggested that the symbol contains the key to the resolution of the conflict of interpretations and that ‘all discourse has meaning’, further proposing that in the ‘semantics of discourse’ sits the condition of creativity’. The link to contemporary qualitative research methodology that Ricoeur’s philosophy provided is the suggestion that language from any discourse is an object that can be investigated scientifically (Ricoeur, 2016: 8-9). Traditionally, phenomenology was considered a ‘new way of doing philosophy’; Husserl spoke of ‘the phenomenology of the experience of thinking and knowing’ (Husserl, 1913, as cited in Moran, 2000: 1) According to Husserl,

This phenomenology, like the more inclusive pure phenomenology of experience in general, has as its exclusive concern, experiences intuitively

sizable and analysable in the pure generality of their essence, not experiences empirically perceived and treated as real fact....This phenomenology must bring to pure expression, must describe in terms of their essential concepts and their governing formulae of essence, the essences which directly make themselves known to intuition...each statement of essence is an *a priori* statement in the highest sense of the word. (ibid.)

Husserl's (1913 as cited in Moran, 2000) philosophy of how humans perceive the experiences of life still influences contemporary counselling, educational research, and practice. Husserl suggested that human experiences be accepted or viewed as valid by psychology and science. He stated that, whatever one's description, this may be described as 'essence' and 'intuition', both of which can be articulated before they become conceptual or factual. For example, a human being may experience an 'intuition' as a bodily, felt experience (Merleau-Ponty, 2002: 47, 460). The essence of what might be in the stomach or legs, a quiver of a feeling, this early (*priori*) sensation is contextualised by the person experiencing the sensation. These phenomena may be expressed as love, fear, nervousness, or even as metaphor: feeling like butterflies inside me. Husserl's (1913, as cited in Moran, 2000) term 'essence' was therefore conceptualised as a sensory perception. As Brentano (1889, as cited in Moran, 2000) discussed, Husserl's earlier work on inner perception was described as reflective, more about levels of awareness of sensing, and that this essence is individually as well as collectively experienced. This ideology referred to in *Jungian psychology and infant research* means that each client has an individual, unique truth about their experience of a phenomenon (love, fear, bereavement, or exclusion) and thus requires affect attunement (Jacoby, 2003). This method of researching human experience is consistent with qualitative research methodology using reflexivity as a research tool.

Quantitative research, by contrast, is considered by humanists or phenomenologists as reductionist (Braud & Anderson, 1998).

Braud and Anderson explained that

The conventional positivist approach to research describes, explains, predicts and controls. The heuristic approach describes, understands and appreciates. The feminist approach tells, listens, emancipates and empowers. The transpersonal approach expands, enlarges, enriches, opens, interconnects, (within and without), integrates, awakens, transcends, transforms and (ultimately and hopefully) enlightens. (1998: 26)

Therefore, Braud and Anderson (ibid.) proposed that transpersonal approach to methods are more inclusive and intensive than the conventionally established research methods of which there are two, quantitative and qualitative, and within these there are varying paradigms of thinking.

It was Jung who initially brought the critique of religion into the domain of psychology and research and the transpersonal approach (Young-Eisendrath & Dawson, 1997), proposing a spiritual view of soul as a part of the human psyche. This developed into the transpersonal concept and was furthered by contemporary pioneers post Jung and by phenomenological philosophers. A third force of qualitative research approach known as transpersonal psychology evolved in the 1960s with humanistic psychologists Maslow and Sutich (Braud & Anderson, 1998: xxiv), and Rogers (1966). The humanists were convinced that the mainstream research in psychology, at

that time being behaviourist, was too limiting, and an expanding definition of 'empirical' was 'clarified in relation to mystical and transcendent experiences' (Braud & Anderson, 1998: xxiv). Braud and Anderson (1998) clearly advocate that the scientific approach to human experiences is 'constricting, narrow, deprived of meaning and value', and that a complementary wholeness approach to science is necessary, with a view towards research that can 'apprehend the complexity, breadth and depth of our world of humanity'. They presented arguments from differing researchers whose views offer 'complementary conceptualisations' to the prevailing scientific paradigm (ibid.: 6). To further contextualise the transpersonal methodological research argument, according to Braud and Anderson, the commonly understood meaning of research is to 'investigate thoroughly' (ibid.: 25). The word suggests searching 'again, anew, back...going around again; and circling around again....By moving around a topic, examining it carefully from many perspectives, we eventually gain a more complete understanding of what we are examining' (ibid.). The image of a circle suggests wholeness, regularity, order, and, indeed, disciplined inquiry itself.

These contrasting research concepts were presented by Braud and Anderson in the form of tables and case studies of research undertaken. One table devised from the symposium on science, technology, and the environment outlined that the prevailing and alternative scientific positivist paradigms have equal value in research and that an extended approach is necessary. According to Braud and Anderson, an existential philosophy of 'being' is a method to researching experiences. It is essentially related to a branch of phenomenological methods and placed within the 'third force

psychology of humanistic psychology' (ibid.: 96). From a psychoanalytical perspective, Braud and Anderson argued that 'analytic psychology is grounded in an uncritically accepted linear temporal perspective that seeks to explain human nature via the identification of prior causes and subsequent effects' (ibid.: 97-98).

It is within the context of Freud's and Jung's theories of the unconscious that the person and the world 'co-constitute one another' (ibid.: 97). Therefore, experience is recognised as an important part of being human and essential in understanding the development of personality. The human being is seen as an 'active agent rather than passive, who can make choices within a given external situation' (ibid.: 98). One crucial concept that is interwoven within phenomenological research methodology is the 'prereflective' level of awareness. Children have this naturally as it is defined as the 'Reflective, conceptual experience...prelanguaged, foundational, bodily knowing that exists "as lived"' (ibid.). This concept of lived experience prior to conceptualisation or language could be perceived as relevant to the experience of dreaming. Dreaming as a 'felt sense' was described by Merleau-Ponty (2002) and Gendlin (1986, 1997, 2010). Therefore, when children share the dreaming experience in drawing or feelings there is a conduit in self-expression and movement towards concretisation of the unconscious into consciousness. This research review process has argued that the knowing of dreaming as an experience can become something that has empirical meaning and is worthy of phenomenological research. In this way, exploring the experience of dreaming can become the robust focus of a phenomenological research project question: What do children perceive about dreams and sharing them in a school context?

In addition, Valle (as cited in Braud & Anderson, 1989) offered six qualities or characteristics of transpersonal/transcendent awareness. Braud and Anderson expanded these to eight qualities. Accepting and developing an understanding of the way the unconscious works gets easier once you have knowledge and belief and embrace it ritually. As Johnson adds:

The unconscious has two natural pathways for bridging the gap and speaking to the conscious mind; one is by dreams and the other through imagination. There are highly refined channels of communication that the psyche has developed so that the unconscious and conscious levels may speak to one another and work together. (Johnson, 2009: 4)

This dream research project has given the researcher an insight into how transpersonal research methods seem to interweave. This researcher could not take only one method or approach and stay rigidly with it. The methods obviously move in and out, correlate, and synthesise with each other. The study of the terminology and concepts of research methods was a big learning curve which was at times frustrating. This researcher found that it interfered with the 'immersion' (Moustakas, 1990) into the process-orientated research aspect of her project. The additional work of reflecting, understanding, and categorising the process into technical language and concepts of paradigms was challenging and difficult. However, it is acknowledged that it is a necessary process to ensure sound ethical facets are scrutinised, the result being the design of a robust research approach.

In his *Introduction to Phenomenology*, Moran (2000: 2) clarified that Husserl disregarded the traditional conception of the 'objectivity' of human experience in favour of the importance of subjectivity. Subjectivity has been perceived as a way of looking inwards and honouring the individual felt experience as empirically valid. This divide between objective and subjective experience in research has been widely debated and concluded to be indistinct (Moran, 2000; Braud & Anderson, 1998). Subjectivity has been considered important when dealing with human emotions or phenomena. However, subjectivity, as highlighted throughout this chapter, has been much criticised for its lack of reliability (Etherington, 2004). An influence on this researcher's choice of methods was previous training in transpersonal autoethnography to master's degree level. Having used a branch of phenomenological research, she wished to develop new qualitative phenomenological research skills.

In practice, Husserl (as cited in Moran, 2000) set the task of shifting worldviews by introducing 'bracketing' or 'suspension' of viewpoints (ibid.: 2). Rogers (1983), a pioneer of humanistic psychology, later termed this concept 'epoche', related to reduction and essence (Ehrich, 2003: 50). Following Husserl, phenomenology evolved through the work of various European philosophers including, notably, Merleau-Ponty, who developed a phenomenology of perception and the body which is utilised in reflexive research today in regard to intentionality and consciousness. Merleau-Ponty stated that 'individuals are always conscious of something', even if it is a bodily sense (1962, as cited in Ehrich, 2003: 47). Even dreams have a somatic sense, and this was one of the types of dreams that Jung (2008) categorised.

In conclusion, socio-cultural influences are not considered contaminating experiences or perception; they are somewhat raw and immediate. Untainted by prejudice, the aim of the phenomenologist was to bring philosophy to 'the life of the human being' (ibid.: 5). Phenomenology and the evolution of research underpinned by this philosophical view seeks an honest description of 'things or experiences as they appear to consciousness into consideration' (ibid.: 6). The work of these pioneers became known as 'descriptive psychology', described as 'inner perception rather than outer' (Brentano, as cited in Moran, 2000: 8). The common cry of the phenomenologist has been let us get 'back to the things themselves' (ibid.: 9). Intuition is a key concept in phenomenological research. Bergson (as cited in Moran, 2000: 11) elucidated this idea: 'By *intuition* is meant the kind of intellectual sympathy by which one places oneself within the object in order to coincide with that which is unique in it and consequently inexpressible' (ibid.: 10). Many intuitive experiences inform our judgements and reasoning processes. Husserl denoted the individual experience by the term 'givenness', which meant 'all experiences by everybody is experience according to the manner of their experience' (ibid.: 11). Moran (2000: 11) asserts that, in phenomenological research, only the phenomena in the manner of their being given to us, in their modes of givenness, should be considered. Husserl examined the concept of 'life world perception', experience before it is formulated into judgement. If all experiences are perceived differently, valuing individual perception at all stages of experience can be considered valid research. It also underpins and shapes critical analysis.

Phenomenology, with its focus on consciousness, intuition, essence, perception, sense in the body, pre-conception, pre-reflexivity (Braud & Anderson, 2004) and givenness, produces a holistic approach to the relationship between objective consciousness and the body's role in social research, methodology, and therapeutic practices. This also includes working with the unconscious and consciousness in the present and valuing the individual as unique (Rogers, 1961, 1969; Clarkson, 1995).

Merleau-Ponty influenced phenomenological research and philosophy with his work on how humans directly experience or perceive through the body. In his view regarding the body, mind, and soul he stated: 'I am the absolute source' (Merleau-Ponty, as cited in Moran, 2005: 14). In essence, he argued that what each person experiences is a truth and that many so-called numinous or spiritual experiences have been emphasised or shared through phenomenological research. The work of phenomenological research concerns knowing the self. However, phenomenology has been widely criticised by both internal and external schools of thought, such as structuralism and deconstructionism, as 'introspection, mysticism or irrational intuition' (ibid.: 14). All positions merit criticism. However, arguably, raw human experience is a competing position; it is a fascinating, necessary, complex construct. If explored and recorded systematically, it can represent a rich source of data on the internal world, for example, the inner world of dreaming. However, with young children the sense of self still lie deeply in the collective unconscious if perceived from a Jungian view. Therefore, this phenomenological research with the actual child's inner worlds is a unique contribution to psychosocial research.

In summary, there has been a long and arduous historical division between objectivity and subjectivity in research: ‘Researcher subjectivity, emotional and participatory involvement in the world of the researched, was seen as a hindrance to scientific study’ (Hunt, as cited in Clark & Hoggett, 2009: 3). Subjectivity and self-understanding are, however, critical to psychosocial research in every sector in which research may be undertaken. Psychoanalytic tools of interpretation contribute to understanding sociological data. Unconscious forces influence the interplay between researcher and respondent through transference and counter transference. The subjective can directly affect the validity of findings if not considered with reflexivity (Joffe, 1998, as cited in Hollway & Jefferson, 2012). These epistemological ideologies were analysed and assimilated by this researcher in order to apply reflective thematic analysis to the data collected from the research process, as well as to contribute new knowledge of the experience and understanding of dreams and group dynamics from the child’s phenomenological worldview.

The phenomenological approaches involved in the research project were therefore influenced by perceptions formed by the researcher’s subjectivity from previous research and professional knowledge, which necessitated filtered application and ongoing practice of reflexivity as a research method. These reflective inter-subjective insights form part of the choice and critique of the findings of the project as a whole and are expanded upon next.

4.5 REFLEXIVITY AS A QUALITATIVE RESEARCH METHOD

To capture the 'affective undercurrent' of the social group, maximum reflexivity is necessary for the researcher. The autobiography of the researcher may contain beliefs, philosophies, values, prejudice, and elements 'integral to the process of inquiry' (Clarke & Hoggett, 2009: 16). Hollway and Jefferson (2012) argued that this depth of seeking is present during the interpretation and analysis of qualitative data. The aim of reflexivity is to be able to notice and analyse 'blind spots', such as transference and counter transference, inherent within the personality of the researcher which may contaminate the truth. Reflexivity can be achieved through discourse with colleagues and peers, supervision, reflections, and dream journaling. In addition, the reflexive approach is aided through a researcher's own therapeutic experiences undertaken during professional training, personal therapy, and, in the case of this researcher's role, training counsellors professionally to be reflexive. Immersion in reflexivity includes a complex multiplicity of consciousness and, as Crociani-Windland explains, is 'one of the most challenging and abstract notions to define' (2009: 69). The method of reflexivity that was used within this research is revisited later in this chapter in the design of the empirical project, but as Moustakas (1994: 18) exemplified in his heuristic approach, it is from 'immersion' into a reflexive state with data that themes and links emerge. Jacobs and D'Cruz (2016) discussed the varying definitions of reflexivity from the perspective of research and social studies for social workers working with children. It has been concluded that there are three variations of the concept of reflexivity: Firstly, Roseneil and Seymour's idea was that it is 'regarded as an individual's considered response to an immediate context' (1999, as cited in Jacob

& D’Cruz, 2016: 74); secondly, it was defined by White and Stancombe (2003: 145) as ‘a social worker’s self-critical approach’ that questions how knowledge about clients is generated and how relations to power operate in processes; and thirdly, reflexivity is concerned with the part that emotion plays in all sectors of child care and education.

In Tsekeris’ (2010) paper, he critically reflected upon the conception of sociological reflexivity as a theory and method. Similar to Jacobs and D’Cruz (2016), he concluded that reflexivity has varying definitions. It should be highlighted that the term was defined historically by Mead (1934, as cited in Tsekeris, 2010: 1) as ‘the turning back of the experience of the individual upon him/her-self’. In the context of methodology, reflexivity is seen as:

a systematic means to deeper and better understand the complex knowledge-making enterprise, including a consideration of the subjective, institutional, social, and political processes whereby research is conducted and knowledge is produced. (Alvesson, 2007, as cited in Tsekeris, 2010 :1)

The notion of reflexivity leads into the first essential responsibility of the researcher, that of the reflexive ethical process. The researcher of this project undertook considerable accountability of processes covering all these aspects as part of the research in action process which is outlined next.

4.5.1 Reflexive ethics in psychosocial research

As stated above, ethical responsibility involves reflexivity throughout the entire research process. The central aim is care of the subject (Hollway, 2006: 94). A psychosocial approach derives from exploring aspects of self that might be ‘defended’ against. Considering that researching the unconscious can raise aspects of shadow anxieties, as defined and discussed in Chapter Two (Jung, 1960) and which are often buried in necessary defence mechanisms or the collective unconscious, exposing these could be deemed risky or unethical, for adults and children. The researcher had to consider keeping herself safe, as well as consider the impact the research might have on her psyche and those of her young participants and the teacher. Researching with young children is justifiably a complex issue and especially within the context of a school. These complexities may include the issues of power dynamics between adults and children, established busy curricula demands or conflicting expectations within the school system affecting their responses, the children’s capacity to comprehend what research means, and the children’s role in the project including confusion about the researcher’s role. The first step in this project involved developing a vigorous university ethical review form (Appendix 1). Once completed, this was presented to a committee for scrutiny and, once approved, the methodology was planned with ongoing reflexivity (Clarke & Hoggett, 2009). The analysis of the facets above were reflected as a cyclical process of triangulation and culminated in the final analysis in Chapter Eight.

Initially the literature review of the subject of children's dreams and researching with children in an educational context threw up a few ethical aspects for the researcher to consider before the project could begin. This included consideration of previous concerns and questions around possible barriers and opposition from parents, teachers, and children to the proposal of researching dreams in the classroom. In spite of potential barriers and ethical considerations, there was a strong argument for the project based on other dream sharing projects in schools which have been successful, providing positive research findings from the children. (Gambini, 2003; Agresta & Planera, 2010; King, Bulkeley, & Welt, 2011; Hoffmann & Lewis, 2018). For example, in Gambini's (2003) research into sharing dreams in schools, it was noted in his interviews with the teachers that he discovered a fear in some teachers of hearing scary thoughts or dreams, such as nightmares. They were afraid of stirring what is suppressed or raising child protection and safeguarding issues. This understandable sceptical attitude of educators towards the expression of natural human feelings did raise a caveat and a contradiction to Jung's (2008) concept that dreams have a positive role of balancing out lived experiences and regulating psychic energies in childhood, as discussed in Chapter Two. The reflexive method and cycle this researcher used over the whole project are illustrated in detail in Figures 3 and 4 and synthesised in the explanation of the IPA method used to analyse the interviews. This IPA method was used for analysing perceptions from 8 of the 22 children's interview transcripts, which were collected in Phase Two of the research project, to reveal new insight into the perceptions of the children around dreaming and sharing their dreams.

4.6 INTERPRETATIVE PHENOMENOLOGICAL ANALYSIS

The chosen IPA method represents a contemporary approach towards qualitative phenomenological research inquiry in social science. Its theoretical foundations include psychology, phenomenological philosophy, hermeneutics, and idiography, and it examines how people make sense of their lived experiences, as discussed above (Smith et al., 2009). Dilthey's term 'comprehensive unit' referred to the breaking down or slowing down of the 'parts' of an experience; the parts may be separate but 'linked with a common meaning' (1976, as cited in Smith et al, 2009: 2). IPA facilitates reflecting on the parts of something happening in the lived world (ibid). In this current research project, the children's experiences of sharing their dream worlds with a peer group in a school setting was explored and analysed using this specific research method. It was deemed the most appropriate method for meeting the thesis' aims of analysing and understanding the child's world view.

In this research project, the case of the individual was thus explored within the group study. Reflective semi-structured one-to-one interviews with the children of the dream sharing experience were collected, and eight of the 22 interviews were interpreted and analysed to help the researcher make sense of the experiences of dreaming and sharing dreams from a child's perspective. This interpretive aspect of the research is influenced by hermeneutics and idiography, aiming to understand what dreams and sharing dreams with a peer group is like for this child. What sense does this child make of what is happening to him or her during these project experiences? This is consistent with Heidegger's concept outlined above of Dasein experiences being in relation to a

phenomenon (Moran, 2002). The dream is not considered the property of the individual, but the individual child can offer a unique personal perspective on the relationship or involvement with the sharing of dreams. The nomothetic idiographic approach proposed by Allport (1937, as cited in Carducci, 2009) offered a critique of this approach. When used in psychology, sociology, or anthropology, these terms can be complex and different. The generalisation and individual nature of variables used to explore a phenomenon can be considered nomothetic when analysing individuals in a group. However, findings must not be reduced to quantitative evidence when working with individuals (Lamiell, 1987, as cited in Smith et al, 2009). The nomothetic aspect of the current study involved analysing the group, but also included the idiographic approach of analysing independent, individual variables that could be influential to the variations in children's responses to the experience of dream sharing, for example, Why do I dream? and What did I feel?

If the implementation and analysis of the data from the matrices and interviews are explored from the particular to the general, this is closer to the hermeneutic circle. Exploring the lived experience of the individual child in a group offers more generalisable findings (Smith et al., 2009). It was essential as an IPA researcher to be open to the aspect of not knowing in this case study exploration, and to keep a phenomenologically reflexive eye at all times towards ethics, myself, the children, the teacher, the setting, the process, and the data. It was essential to return to the core of the lived experience, to the subjective, and to the context and not lose sight of this aspect through analysis or the desire to collect objective data to prove a theory.

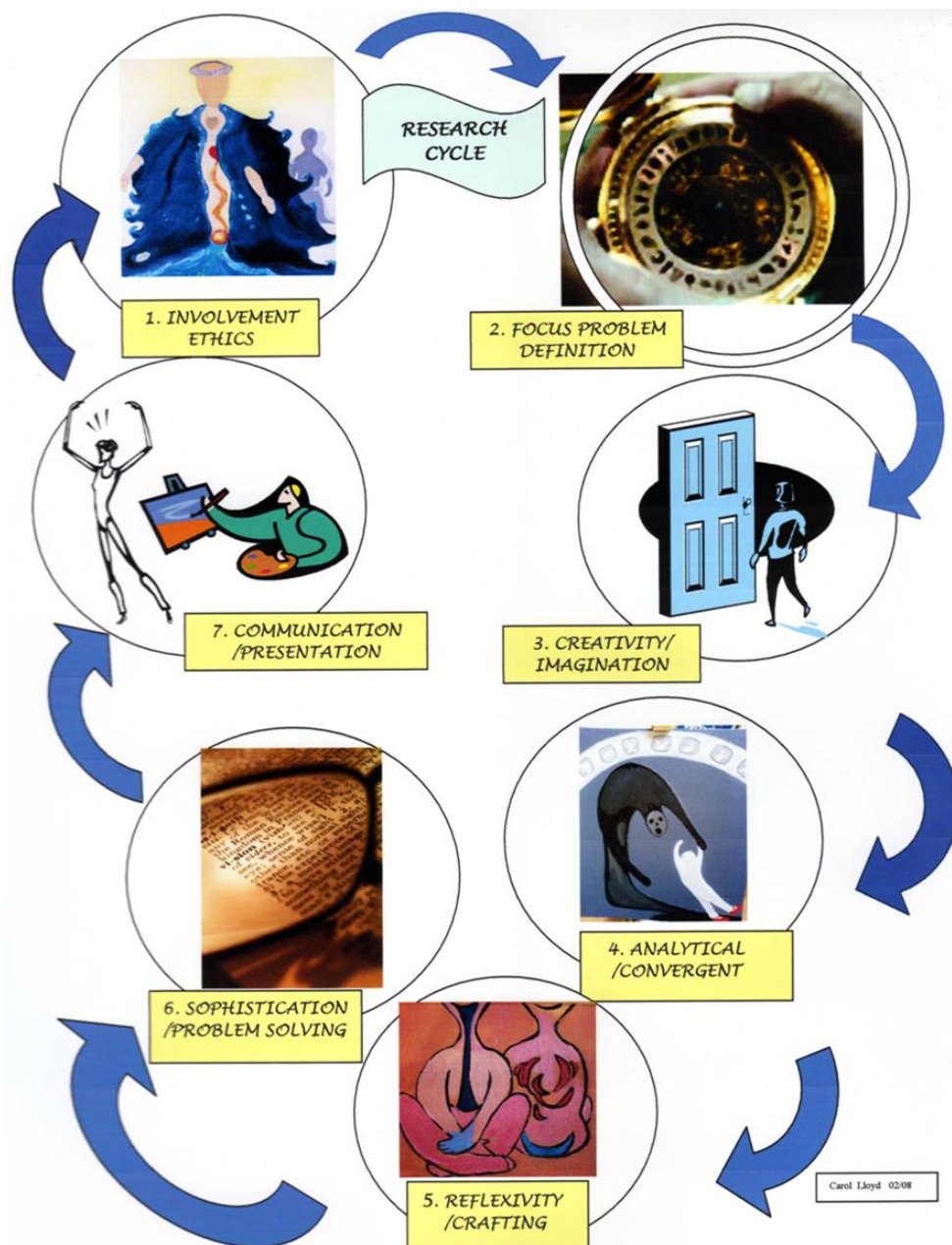
The challenge of IPA research is that the subjective experience is difficult to truly access or articulate. The aim of the study was to gather verbatim narratives of individual children during and after the experience of the social dream time group experiences, which might make it more difficult to make sense of the experiences of the children. The meanings expressed are hoped to illuminate what is not known. Ontologically, the views of phenomenologists such as Heidegger, Sartre, Husserl, Merleau-Ponty, and Ricoeur, have been used to analyse meanings and provide different perspectives from which to explore the sense of meaning of sharing dreams. Phenomenology is not a single perspective, and these pioneers have developed varying perspectives on lived experiences from which to analyse data (Moran, 2002).

As Larkin, Watts, and Clifton (2006) concluded, the IPA researcher can only come to know something about the participant's inner world through discourses and subjective engagement with that world, and therefore with careful and sympathetic attention, the researcher can come to find out how the participants care for various things, that is, dreams, sharing dreams, and social experiences in school; how they are concerned or distressed by their dreams; and, finally, how they are 'tied up and involved with some particular event or aspect of their life' (ibid.:10). The conclusion is that the only way to find out about any inner experience is through the subject as a 'person in context' (ibid.: 13). The 'giving voice' to the claims of the subject has to undergo a detailed interpretation involving much more than just description. Larkin et al. suggested that IPA researchers need to balance their finding against interpretation and contextualisation. As Smith (1996, as cited in Larkin et al., 2006: 16) stated, IPA researchers can make 'cautious inferences about discursive, affective and cognitive

phenomena'. The features of the interpretative range as outlined by Larkin et al. (2006), such as attempts to interpret a dream matrix experience, insight into the child's lifeworld of school and dreams, or the unique interactions between peers, teachers, and researcher as a social event, all lead the researcher into a reflexive or hermeneutic cycle. This cycle of evaluation is a tool that can bring forth what is happening during the research process and, as Tappan (1997: 651, as cited in Larkin et al., 2006: 16) explained, appreciates the interrelations between 'the knower and known', where the researcher's interpretations and biases or blind spots can be reflected upon.

This researcher used a reflexive psychological research cycle (see 3 and Figure 4 to illustrate the cyclic and reflexive research process undertaken for this project. It consists of seven core research and psychological skills. These skills have been outlined as categories and relate to enquiry through various forms of 'active imagination' (Jung, 1968: 190, 319), defined as 'spontaneous, visual images of fantasy' and a unique method devised by Jung of 'introspection for observing the stream of interior images....it is the inhibition exerted by the conscious mind on the unconscious.' With increasing application, the skills develop into a hermeneutic cycle. This is an organic process similar to Moustakas' heuristic approach (1990). The cycle is spiralling in nature and brings the researcher to a place of clearer consciousness and awareness in their inquiry. A research journal was essential capturing and processing reflexive effectively.

Figure 3: The phenomenological, hermeneutic reflexive research cycle illustrated by the researcher (as cited in Lloyd, 2009), unpublished MASAP thesis. Paintings by Lloyd, C.



1. INVOLVEMENT**Ethics**

Sufficient awareness, ethically aware, active participation, accountability, individual responsibility, questioning

2. FOCUS PROBLEM DEFINITION

Framing questions in the right language. Self direction, debate, orientations, initiating

3. CREATIVITY /IMAGINATION

Research strategies & materials, creative thinking, intuitions, entering new territory.

4. ANALYTICAL/CONVERGENT

Entering the frame, working in depth, details, discipline & persistence

5. REFLEXIVITY/CRAFTING

Reflections, re - reflection, crafting, self monitoring, others, contributing to the group, appreciation of feedback

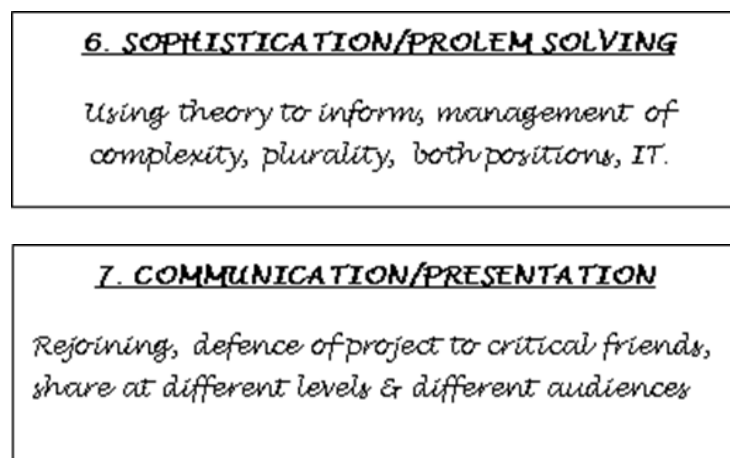


Figure 4: The phenomenological, hermeneutic reflexive cycle in detail.

Although not a definitive of a hermeneutic cycle, this adapted tool was systematic and structured sufficiently to allow for deep reflexivity at each stage of the project. As stated in section 4.5.1, the research began with ethical considerations. This was the beginning of the planning of the research in action. Prior to implementing the research tools in action, an ethically-sound inquiry was crafted. This project involved an analysis of Jung's seminars on children's dreams (2008) and a separate critical literature review of previous international research on children and their dreams which involved research with children within a school context followed by analysis of the ethical and controversial complexities of bringing dream research to an educational context. The final reflexive process is the writing up of the thesis as a whole which took over a year.

This methodology chapter is part of the ethical reflexivity by which this researcher determined the appropriate approach to explore the phenomenon. Psychosocial methodology was epistemologically underpinned by philosophy, psychology, and sociology. The choice of qualitative IPA and a social dream matrix as key analytical tools became obviously the most applicable to meet research inquiry aim. This involved orientation towards and a reflection on the best fit for the phenomenological inquiry with children in a particular context. This researcher's exploration of dreams with children was considered distinct from previous research and literature. Although much of the research had been conducted from a therapeutic perspective (Punnett, 2018) in which the individual and their dream content was analysed, there was also sufficient robust research of dreams being shared in educational settings and with groups.

The design and phases of implementation of the research project are now detailed in order with reflexive findings synthesised. (see Figure 2 for a flow diagram of the phases).

4.7 EMPIRICAL DESIGN OF THE RESEARCH PROJECT: THE SETTING-UP PROCESS FOR THE SOCIAL DREAM PROJECT IN AN INFANT /PRIMARY SCHOOL

4.7.1 A Semi-Structured Pilot Study

This section of the methodology chapter outlines the design process of the research project, which involved a pilot study and three action research phases. Once the university ethical approval application had been accepted and validated for the action

research project, this researcher contacted the head teachers of a local infant and primary school via email to inquire about a pilot study. This was followed by a meeting. The process was successful, however there were eight weeks before the children returned to the school in September. Therefore, a pilot study was undertaken before the three-phase action research project was undertaken in the school setting. The pilot study was undertaken in a nursery school in an affluent area within the same county as the research project. The researcher had a link to the nursery through work as a lecturer at a local university. Piloting a research method or study in research is advisable. Research authors such as Cargan (2007: 24) advocate undertaking an unstructured or semi-structured pilot study as part of a thorough research process. A pilot study is worth undertaking to give the researcher some reflexive insight into the research design, as ‘no research is ever so complete that it cannot be improved by a prior exploratory study’ (ibid).

To gain some pre-study reflection on how children and a teacher may respond to sharing dreams in an educational setting and to ensure ethical rigour for this proposed research methodology, the researcher set up a morning visit to a group of eight pre-school children aged 4 years and their teacher. This involved a discussion with the teacher about the activity, followed by the researcher observing her during a story Circle Time revolving around the story *Did You ever Dream...* (Schulte, 2015). This was followed by the teacher talking with the children about their sleep dreams. Ethical approval was sought from the parents of this children’s group before undertaking the observation. The Early Years teacher had been given the story book to share and four

prompt questions to ask the children after the story. This researcher observed and audio-recorded the story time session. The researcher was introduced as a visitor who was interested in finding out what the children knew about dreams. As research has suggested, when inviting children to share inner worlds such as dreams, a trusted adult should open the discussion (Mallon, 2002; Bachner, Raffetseder, Walz, & Schredl, 2012). The responses were reflected upon to inform the researcher about the planning of the main Dream Time project to be undertaken in the infant and primary school in September.

The nursery children listened with amusement as the story and illustrations were shared with them. After the story, the teacher asked the four pre-prepared questions: (a) Have you had a sleep dream and can you share it with us? (b) What different types of dreams are there? (c) Who do you tell your sleep dreams too? and (d) What did it feel like sharing dreams in the group today? The aim was to reflect upon appropriate questions, whether they are child-centred and relative to the proposed phenomenological qualitative research objective, and to gauge young children's responses. Also, this enabled a more robust judgement regarding the feasibility of the dream discussion with young children and provided a control experience to compare against the main project. As discussed by O'Reilly (O'Reilly et al., 2013), the pilot study process could highlight any potential blind spots that the researcher might not have been able to anticipate except through direct contact with the children and allow reflection on the recording and analysing of data for this specific qualitative research. It was not necessary to undertake a test regarding the hosting or implementation of the methodology of a social dream matrix, as ethical approval was needed for this aspect.

In addition, it was deemed an intervention which would require a longer time. The findings from this short pilot study were then collated and presented as follows.

4.7.2 Findings from the pilot study

The findings concluded that this group of eight young children were notably spontaneous and uninhibited in sharing their sleep dreams, or what will also be referred to as 'imaginative day dreams'. As discussed by Johnson and Campbell, 'many young people have low dream recall because they have never been encouraged to write down or pay attention to their dreams' (2016: 45). However, the invitation to share their dreams in this situation stimulated a social interaction which gave them voice, and all offerings were acknowledged with warmth and without judgement.

One girl shared what she called 'a naughty dream' in which she and a friend were in a thunder storm and her mummy came to get them. The naughty aspect referred to the dream giving her the feeling of being scared. Seven children volunteered a personal experience of dreaming when asked the four pre-prepared questions. The exception was one boy who listened but shook his head to indicate no when asked if he had a dream to share. The others shared an experience of having dreamt at night; these are the responses to the four questions.

Question 1: Have you had a sleep dream? Can you share it?
The responses were:

“I had a naughty dream, me and (?) were in the dark and there was thunder, but mummy came to pick me up”.

“I had a dream about a princess”.

“I had a good dream about playing in the garden”.

“I had a good dream a fairy came and picked my tooth”.

Question 2: Who do you tell your dreams to?

“My mummy, I told my mummy my naughty dream, I don’t remember what she said”.

“My cousin”.

“My baby sister”.

Question 3: What different types of dreams are there?

“Naughty”.

“Bad dreams, when they come I cry, sometimes I dream someone takes all my toys”.

“Going places dreams like London”.

“Thunderstorms where someone came to help you”.

Question 4: What did it feel like sharing dreams in the group today? The teacher was referring to both sharing the dream book and their own dreams. The responses were:

“Nice” and “good”.

These responses indicated young children can recall their dreams, name them according to feelings, and include familiar places, family, friends, and toys.

After the story time the teacher shared a recurring dream from her own childhood, one she had at 3 years of age. She could place the dream to an event in childhood; she explained that she had felt very confused about where her parents were going to sleep in a holiday caravan. She said she could not work out the place where they would fit and feared they would leave her there alone. After further discussion, the teacher commented that she did not have any concerns about the children sharing their dream experiences in her work environment; she was open to the idea and had a keen interest

in the research project and sharing dreams as a way of getting to know their individual personalities. The teacher emailed the researcher later that evening. She wanted to share the spontaneous response of the group of children to dream story time. The children had gone out to the garden for a 'free flow' (Bruce, 1991) play session after the researcher left. Upon returning to the classroom, the children took it upon themselves to draw pictures of their dreams. Some drawings were of the dreams shared in the group, others were new ones. The innate desire to record their dreams was an encouraging response to the Circle Time event (See Figures 5 to 13). The children's drawings and play further indicated a spontaneous innate drive for children to externalise their inner worlds. The teacher's and children's responses were all positive.

This pre-school story/dream time was audio-taped using a new piece of audio equipment. The placing of the recorder and getting to know its performance qualities to ensure the capture of all the voices was clearly a useful learning point in collecting data in a noisy school environment. From this brief pilot study, this researcher concluded, in correlation with other research, that very young children will freely offer their dream experiences with a trusted adult (Johnson & Campbell, 2016; Mallon, 2002; Bachner, Raffetseder, Walz, & Schredl, 2012). The sharing of dreams in a group in an educational setting involved a unique opportunity to share feelings and develop emotional intelligence. At the age of 4, all the children present in this instance appeared to be listening to each other's dreams without interruption, took turns, and were intrinsically motivated later in the day to draw their dream memories. This informed the researcher to plan creative activities to develop trust and rapport within the Dream Time project.

This response of the children showed their developmental capacity for the age-appropriate social skills of empathy and waiting. However, the children within this pilot study were more capable of and socially skilled in taking turns compared to the children in the ultimate action research. Demographics and economic influence may be a factor in this finding, as well as the bigger number of children in the latter group. The demographic area in which the school is situated was considered to be a socially and economically deprived area in the South of England. This demographic view was evaluated through a review of the indices of deprivation, which is publicly available on the local council website. This finding influenced the implementation and hosting of the matrices as Circle Time.

The differentiation that the nursery children indicated by means of the question ‘What are dreams?’ could be analysed through the different feelings expressed, for example, naming the dreams by feeling states: bad and naughty dreams versus good or nice dreams. The reference to fears or scary dreams in young children by Muris, Merckelbach, Gadet, and Moulart (2000) indicated that scary dreams are common in children aged 4 to 6 years and more prominent between 7 to 9 years, decreasing between the ages of 10 to 12 years (75.8%, 67.4%, and 80.5%, respectively). Muris’ studies of children’s worries, fears, and dream content found that children’s fear of tests increased with age (Muris et al., 2000).

In this research pilot study, one child had the fear of losing toys and another of being left alone in a thunder storm and not being found. Both dreams were shared by girls. The dream motifs collected from the pilot study pre-school group varied: losing toys, fairies, playing in the garden, princesses, family members, weather, and not being found then being found (girls), and travelling to London on a steam or electric train (boys). When the children returned to draw their dreams, new motifs and dream content appeared. These were shared with the teacher, who noted the children's voices; this spontaneous dream activity was another opportunity for extending their social, emotional, and linguistic literacy.

These were the new dream motifs from the drawing activity: forests, the beach, a film *Frozen*, (Del Vecho, Buck, & Lee, 2013), parents, animals, water, snakes, and going to the moon. The feelings around these dreams were named as 'good' or 'happy'. The boys' dream content involved trains and being in places of nature, the girls' involved fairies and family members, and after having been shared in the morning, these were now given a tangible, expressive form. The children's process appeared to undertake an innate intuitive journey towards concretising the dream world experiences.

There are some correlations with this pilot study and the findings by Honig and Nealis in 2012, who found that children 3 to 5 years of age in pre-school settings could share short dreams with a trusted, familiar adult. From 94 children and 266 dreams, over 80% of the pre-schoolers' dreams included specific actions, and over a third of the dreams included three or more actions. More than 36% of the dreamers encountered

and struggled with a 'monster' protagonist. Family members, human strangers, TV/movie characters, and friends were prevalent in the dreams of young children. Scenarios differed by gender. Girls dreamed more frequently of family members. Boys reported more fighting and chasing. Dream themes of boys, compared with girls, were twice as likely to include monsters, wild animals, pets, and curiosity. Power themes were four times more prevalent in boys' dreams. Girls were twice as likely as boys to report joyful dreams (Honig & Nealis, 2012). Honig's findings appeared to corroborate with the main research project's findings of children aged 6 to 7 years, as set out in the following chapters, however there are common themes such as family members, animals, and short actions in the pre-school pilot study. Figures 5 to 13) are the photographs of the pilot study pre-schoolers' spontaneous dream drawings.



Figure 5: The collated dream drawings from the group.

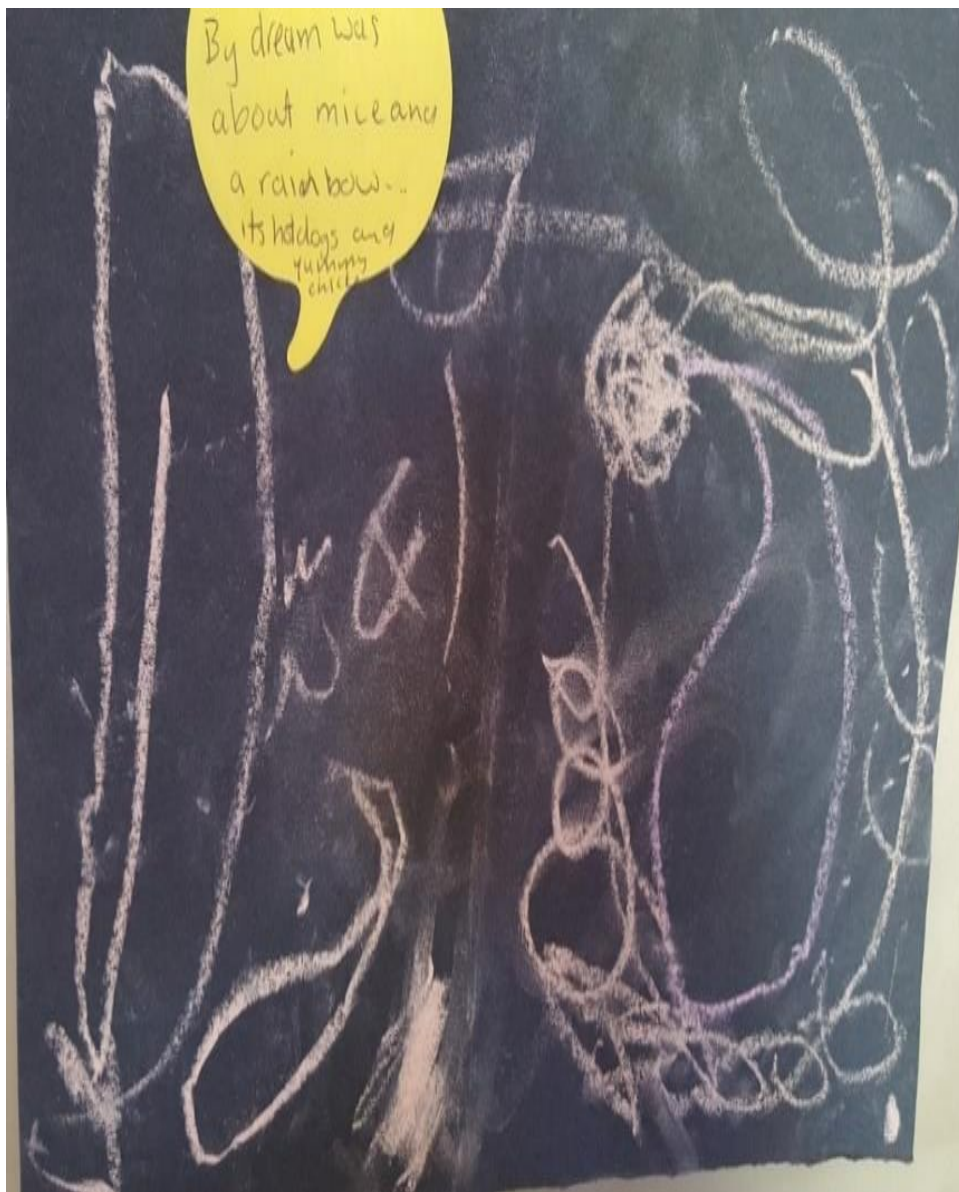


Figure 6: Child's drawing: 'My dream was about mice and a rainbow. It is hot dogs and yummy chips?'



Figure 7: Child's drawing: 'My dream is about going to the moon...it was happy.'



Figure 8: Child's dream: 'My dream was about a forest... it was happy.'

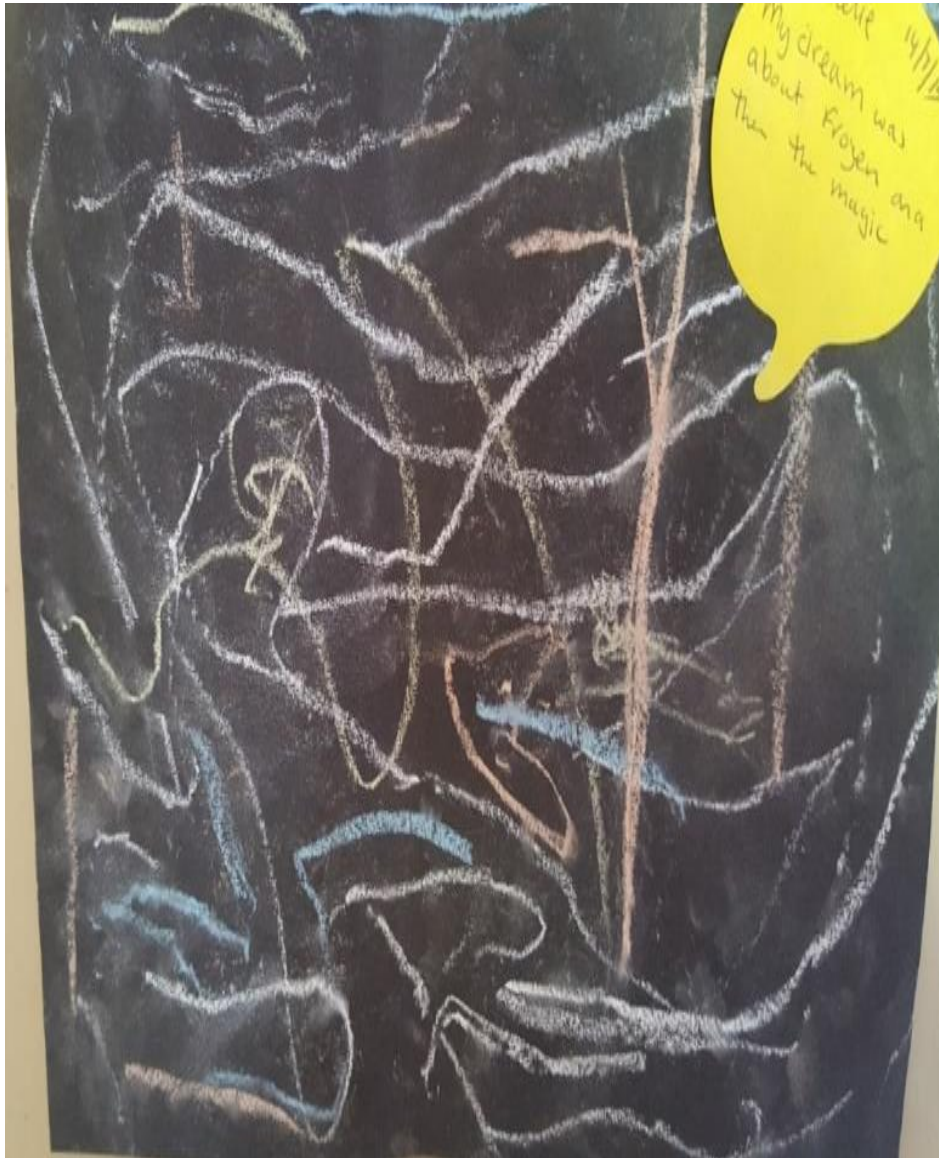


Figure 9: Child's dream: 'My Dream was about Frozen' (Del Vecho et al., 2013).

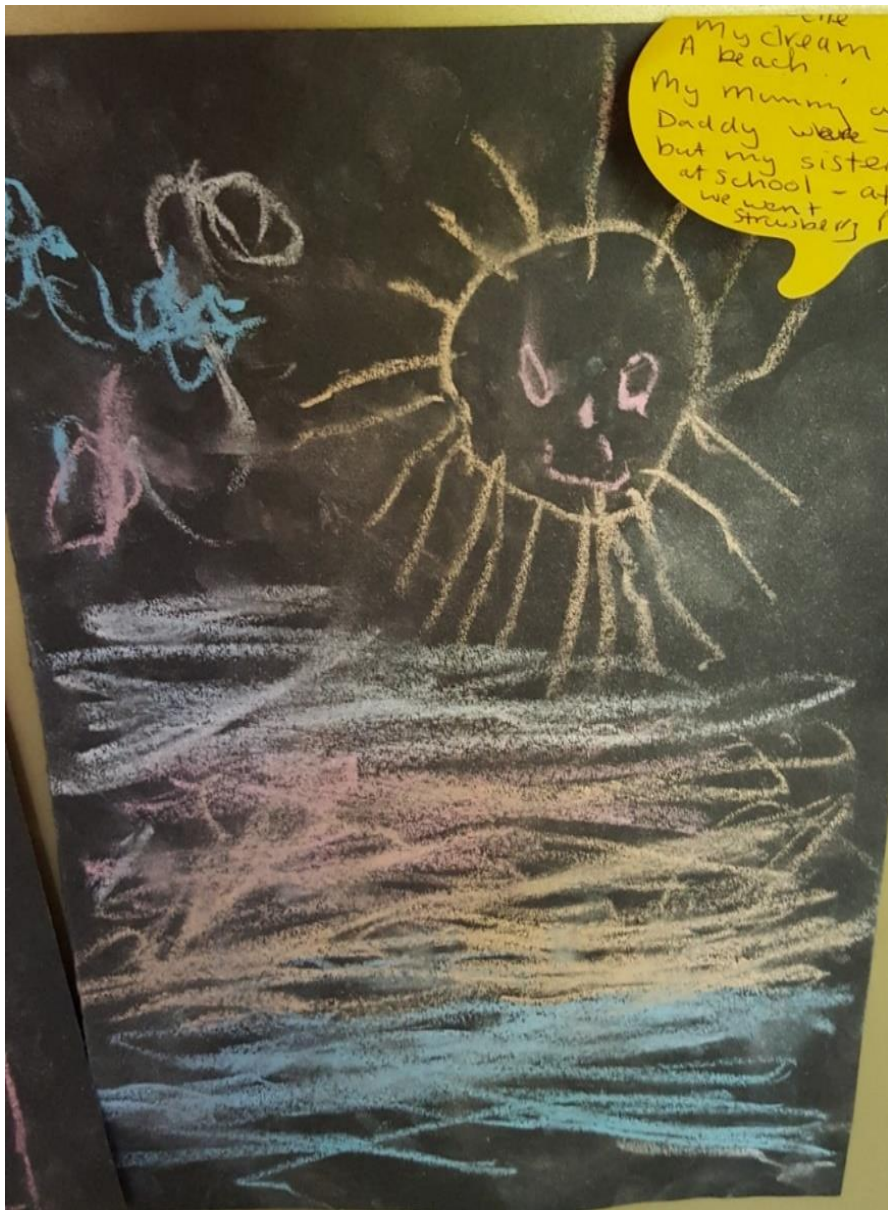


Figure 10: Child's dream: "My dream was about a beach, my mummy and daddy were there but my sister was at school, after we went strawberry picking".

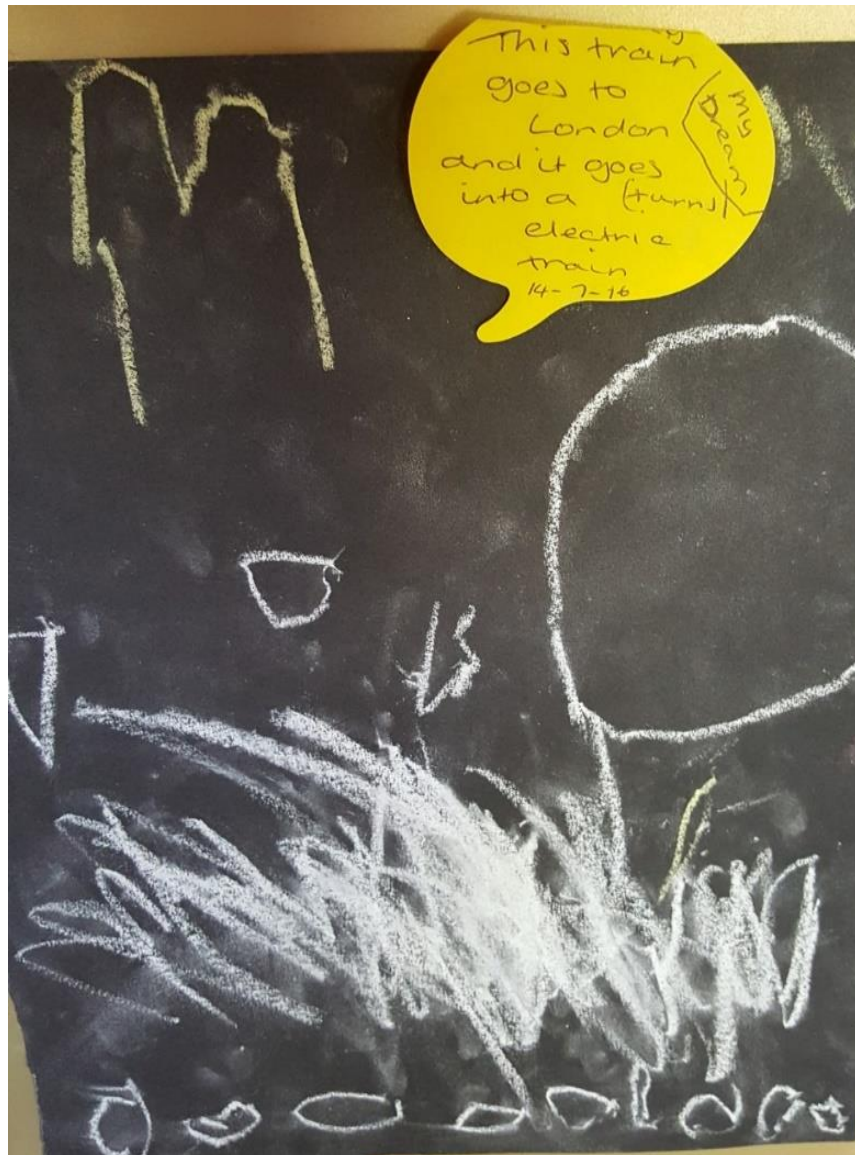


Figure 11: “My dream: this train goes to London and it goes (turns) into an electric train”

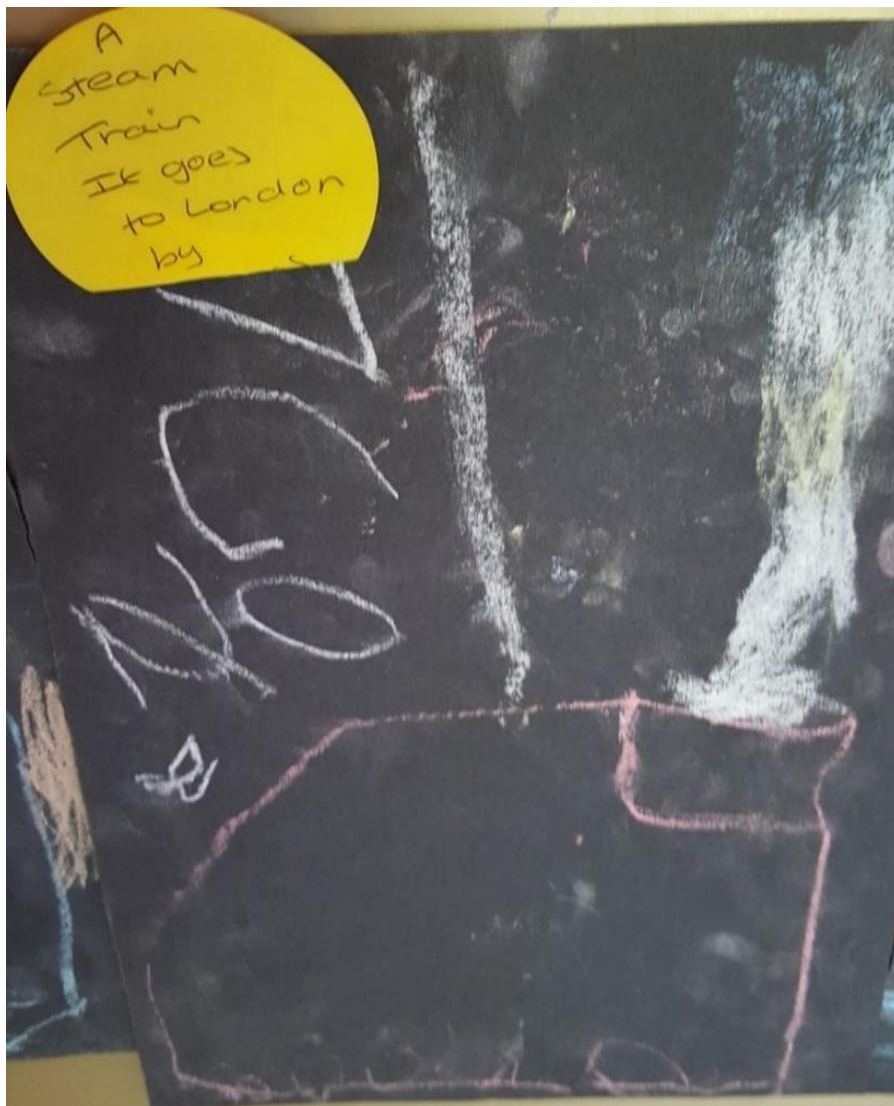


Figure 12: Child's dream of "a steam train. It goes to London".

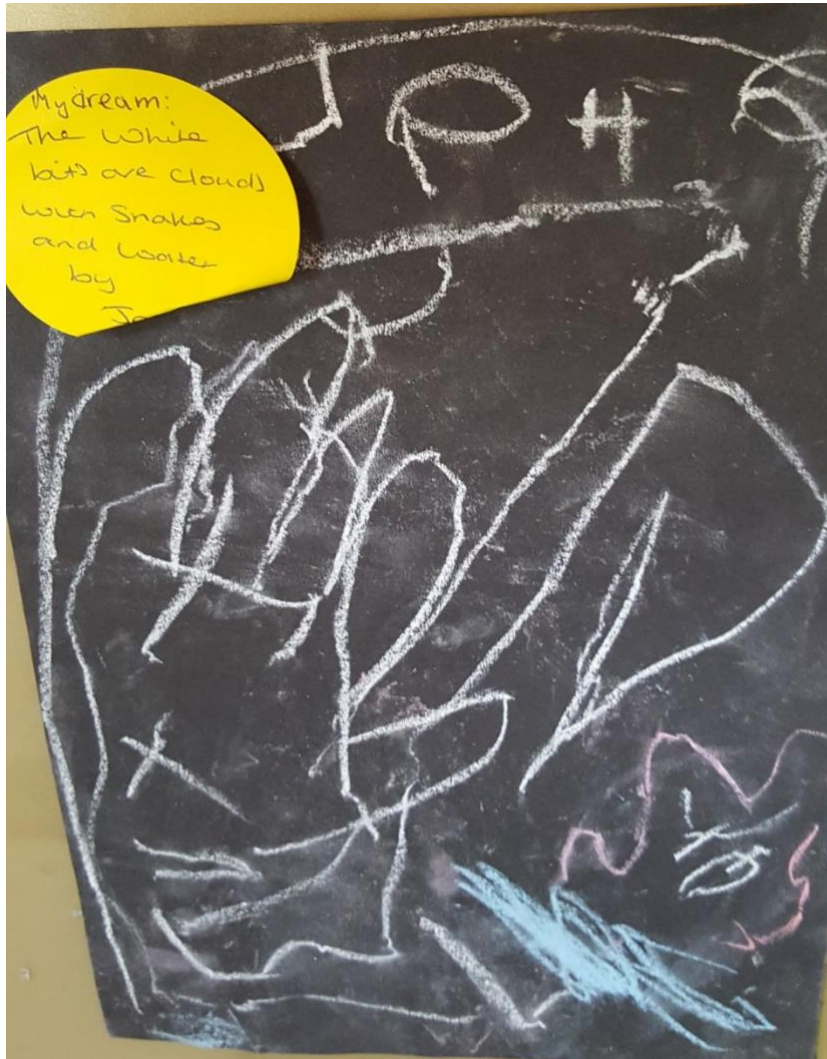


Figure 13: Child's dream: 'My dream: the white bits are clouds with snakes and water.'

From the pilot study findings, this researcher reflected that the young children and the teacher were interested and happy to share their dreams in the educational setting and the dream themes and responses were similar in content to other researchers' findings (Gambini, 2003; Lawrence, 2007). These findings influenced the Dream Time project design in the choices of hosting the matrices as a Circle Time event, using rapport building exercises to build trust, incorporating story time, recording using methods that focused on the children's feelings and dream content, and collecting data on the attitude of the teacher towards sharing dreams. The next sections explain how the action research project evolved in its design and planning, followed by the implementation of the three action research phases.

4.7.3 The School Social Dream Matrix Research Project Planning Process Analysed

This action research project was started in September 2016 in a Year 2 class in a state-run school in a socio-economically deprivation area in the south of England. After the initial meeting and the pilot study phase, the next step was to meet and discuss the final planning of the proposed project with the gatekeepers. These consisted of two head teachers and a class teacher who had offered to be involved in the project. The intentional outcomes of this meeting were to negotiate how best to implement the planned project, to determine the most appropriate time to host the social dream matrix sessions within the existing curriculum planning, to plan how not to disrupt the children's and teacher's routine, to explore and contextualise the variables of the

children in the class, to gather background information on the children and teacher, to explore the teacher's initial questions, and to allow time to raise concerns around the project.

Issues or caveats that arose in the preparation of the empirical research project were again reflected on, such as (a) disseminating the consent forms and anticipating how parents, children, or other participants might understand the questions and language used in these consent forms; (b) building appropriate research rapport with all participants, including the process of how to seek information on the children's individual needs without breaching child protection confidentiality, then considering how this information might affect my rapport or communication; and (c) considering issues with using technology and capturing data, including what needed to be considered in order to ensure the most effective but unobtrusive method of capturing data. Most of these preparatory issues were decided in discussion with the school head teachers and class teacher.

Regarding parental consent, it was suggested that a letter explaining the research project together with a consent form be given to every parent in the class. A thorough scrutiny of the consent and information letter was undertaken by this researcher and the class teacher, and re-consideration of the clarity of the project's aim and the language used in the information letter was the core of this reflective process (see Appendix 1.1).

The issues of recording data via technology involved the following considerations: (a) using the most appropriate equipment for recording in a classroom environment with a large group and individual situations; (b) ensuring the equipment was small and unobtrusive; and (c) getting the required consent for data collection from the children and parents. Also considered was the aspect of the children taking part agreeing to the recording and whether some children might feel threatened by or play to the recorder. Every child and parent were to be asked if the artefacts could be copied or used in the final writing up of the research. In the matrices and IPA interview analysis, the children were assigned numbers rather than names to maintain confidentiality. The pilot study experience had given the researcher confidence and clear direction on how to present her ideas and research project.

4.8 INTRODUCTION TO THE IMPLEMENTED PHASES OF THE ACTION RESEARCH

4.8.1 Phase One Process: Method: Setting up the Social Dream Matrices

The first action phase of this project included hosting six once-weekly whole class social dream matrices in a Year 2 class in the participating infant and primary school (Lawrence, 2005, 2007, 2010). The matrices were hosted in the first term of the year by the researcher. They involved creating and hosting a space in which children's sleep dreams are shared in a group. The Dream Time project was introduced in the first matrix using the main character and themes from Roald Dahl's story, *The BFG* (Dahl & Blake, 2010): The Big Friendly Giant (BFG) is the main character who collected dreams in 'Dream Land'. The BFG's work is to collect and deliver sleep dreams. It

was explained to the children that like the BFG, this researcher was interested in collecting sleep dreams that they were willing to share with the class. The story of *The BFG* was utilised to introduce the project, as it had recently been released in the cinemas internationally. As explained, the research group was comprised of a class of 22 6-year-old children, 7 females and 15 males,¹⁰¹ in a state school in the South of England, UK. The social dream matrix phase was to be integrated within the normal routine of PSHE Circle Time planning. The outcome of discussions with the class teacher was that the dream matrices would take place on Wednesday mornings and be regarded as notional curriculum Circle Time, introduced as Dream Time to the children.

The school is located in an area of social-economic deprivation. The children's responses to the interviews and their dream material may be influenced by the demographic variable. In comparison, the pilot study was undertaken in a nursery setting within an area of affluence in the same county. A researcher was explained as someone who worked at collecting and recording things of interest like the BFG. Within the initial phase in which the whole class matrices were hosted, the concept of dreaming was explored with the children. This helped to differentiate different types of dreaming and clarify that the purpose of the matrix was for sharing sleep dreams. However, other dream-like experiences could also be shared, and these were received, but differentiated from sleep dream experiences as being imaginative day dreams.

¹⁰¹ Of the 23 children who made up the class, one child did not take part in the Dream Time matrices due to the parent not giving consent. This was contained and managed sensitively by the teacher and teaching assistants. No reason was given for the parent's response on the form.

Each matrix was planned to last approximately 45 minutes, and the children whose parents had given consent would be taking part (see Appendix 1.1). It took two weeks for all the consent forms to be returned. As mentioned at the outset of this section, out of the class of 23 only one parent requested that their child not be included in the project dream matrices. It was reflected how this might affect the child as the only one to be excluded from a whole class experience. However, the teacher reassured the researcher that the children were familiar with being asked to participate in activities separate from the whole group, and there were three teaching assistants assigned to the class, due to a high percentage of individual learning needs. The ethical aspect was handled with sensitivity.

This raised further discussion around special educational needs. Two children were already assessed as being on the autistic spectrum, one child with ADHD, one child with hearing impairment who used hearing aids, one with speech and language needs, three with behavioural plans, and four with high ability assessments. The number of auxiliary assistants for these individual needs meant the class was already familiar with being split into small groups and with different teachers or support staff. It was not possible to formally interview one child due to his complex SEN assessment, although he was present at some of the matrices and story times. His responses are included in particular events that arose in the class matrices and are analysed in Chapters Five and Six and in appendices. The class environment was spacious and included one outreach room adjacent to the main classroom and another work space close by.

During the first phase which took place over six weeks, following the Dream Time sessions and at a later time on the same day, the children were invited to join the researcher in groups of three or four. This small group creative activity offered an opportunity to build rapport with the children, make dream catchers, and, thereby, extend any reflections or thoughts on dreams or nightmares and encourage a home-school link. A photograph of how to make a dream catcher is included in Appendix 4. It was essential that the children felt it was safe to share their sleep dreams within their class peer group and with the teacher and researcher present. The children's safety was held and encouraged by group rules in line with the International Association for the Study of Dreams (IASD) ethics (IASD, 1997), which included the dreams not being interpreted or interrupted and the child being able to share dreams through talking, sand tray and small world toys, or drama of their own choice. The final 10 minutes of each whole class social dream matrix (the reflective plenary) allowed the children to reflect upon each other's dreams, to refer to patterns of symbols (animals, objects, TV characters), and to share their own thoughts, questions, or experiences about the dreams, resources, or artefacts. The space, timing, and boundaries of each matrix were set consistently each week and hosted by the researcher while the class teacher observed.

There are various story books about dreams for children, and a selection were used to stimulate or build rapport with the children around the matrix experience. Three stories were used at the beginning of three dream matrices. These stories and books were used to capture the children's interest and help them focus on the aspect of sleep dreams.

The stories used for the introduction of the first three dream matrices were *Grandmother's Dreamcatcher* (McCain & Schuett, 1998), *The Berenstain Bears and the Bad Dream* (Berenstain & Berenstain, 1998), and an adapted version of *Owl Babies* (Waddell & Benson, 1994). These books were selected from a range of books that the researcher perceived suitable for the age group. It was discovered that the choice of books about children's dreams is not extensive and the themes mainly revolve around nightmares and how to deal with these bad experiences. Therefore, the researcher adapted the story *Owl Babies* (ibid) to suit the class, with the theme that the owls wanted to share their dreams all at the same time, but had to take turns. *The Berenstain Bears and the Bad Dream* (Berenstain & Berenstain, 1998) offers a good explanation of the type of residue dream we might experience from our day time experiences. *Grandmother's Dreamcatcher* (McCain & Schuett, 1998) was used to open a discussion around dream catchers and transitions, as the main character is moving home and the class were experiencing a transition into a new year group. The researcher reflected this was relevant to how they may connect their feelings or dreams about this aspect of change in their lives. Mallon (1989), in her book *Children Dreaming*, offered some guidance on helpful books for children on dreaming and sleeping. These are categorised by age. This researcher concluded that there is room for the children's literature to be more deeply analysed and reviewed in the future. Also, these books may be a variable that could influence the perceptions the children make about dreams. Each week the implemented matrix underwent a review through the researcher watching and transcribing the video, and modifications were made in order to adapt to the class dynamics and individual needs.

In addition, the researcher set up an interest table in the classroom where the children could freely access paper for drawing with a printed image of The Big Friendly Giant from *The BFG* (Dahl & Blake, 2010), a journal to put their pictures or writing of dreams, dream catcher resources, published stories with the theme of sleep dreams and nightmares, as well as objects of interest such as ‘dream jars’ (Dahl & Blake, 2010). Two dream journals were completed over the three phases, containing over 80 pictures and dreams.

The aim was to host social dream matrices which would encourage creative and playful expressions of dream experiences (Johnson & Campbell, 2016; Mallon, 2002). The matrix time resources included a small wooden sand tray and small world figures and objects, including animals, archetypal figures, and film characters. A BFG and Sophie doll were also provided for the children to talk to or hold when sharing dreams. All these resources were things to project onto and captured the children’s imagination, and, on reflection, are essential to any future Dream Time project.

In conclusion, the introduction and the first matrix need to be carefully thought out with consideration given to how the children may respond to a stranger. The concepts of dreams and research from the children’s perspective were clarified in the first matrix. Weekly reflexivity on each matrix by the researcher was essential to gauge the children’s responses and sense of safety.

All the data collected over the first phase were uploaded and archived onto NVivo and used to enhance objective analysis throughout the project. The use of this programme helped the researcher store a large amount of data in one place so as to be easily accessible. NVivo software was used later to generate code themes, responses, and numerical data from the 22 children for an objective perspective of the findings of the whole group. However, there is a need for specific training in the programme to utilise it effectively and learn its complexities.

4.8.2 Phase Two: The Small Social Dream Groups and Planning the Semi-Structured Interview

The second action research phase of the research project was undertaken during the second term. This included hosting five smaller social dream groups of three to five children in which they could share their dreams by talking, playing with small world toys in a sand tray, or drawing. This was to remind the children of the social dream matrix after the holiday break and to prepare them for the one-to-one interviews. Following this sharing activity, each child in the small group was invited by the researcher to a one-to-one semi-structured interview. No child declined an interview and every interview was audio taped. Out of the 22 interviews collected and transcribed, eight were analysed using IPA which aimed to elicit the children's thoughts and feelings about dreams and sharing dreams in a school context (Smith et al., 2009). A visual picture board with 12 prepared questions was used to stimulate the children's interest and discussion. This was created by the researcher in advance with

each picture connected to a question and 12 natural pebbles used as sensory indicators to place on the pictures once the questions were answered (see Appendix 5).

There are advantages to using semi-structured qualitative interviews, as these are flexible for data collection. Discussions can flow with the child's responses, and the researcher can change the wording according to the individual interviewee. The basis of the question stays the same, but delivery can vary in the here and now to suit the child, allowing the interviewer/researcher to engage with the child and follow his or her ideas and perceptions (McCrum & Hughes, 2003; Wilson & Powell, 2012; Zwiers & Morrissette, 2013). Prior to the second phase of one-to-one interviews, the researcher had gained some rapport with and knowledge and insight about the individuality of the children and their engagement with the subject of dreams. It is advisable to practice the interview and make it conversational, non-directive, but still aiming to meet the needs of data collection.

This researcher was able to build a rapport with the children before the individual interviews through the whole class matrices, the dream catcher activity, story time, and small group Dream Time. This helped the children feel more relaxed and open with her (O'Donoghue & Punch, 2003). The use of prompts such as the visual question board, the child's drawings, dream catchers, story books, and the class dream journals, as well as disciplined reflexivity of the data and of each aspect of the project, went a long way towards facilitating this rapport (see Figure 2 & Appendix 5).

It was important to consider when, where, and how the interview was to be held. In a busy school, private space is rare; it needed to be not too informal or formal with consideration given to the balance of context and not cause anxiety in any way. The interview allowed for collection of data regarding each child's experience from the social dream matrix groups hosted in the school setting. In addition, the interview presented a time for any personal or sensitive issues to be supported if the child so wished but had not felt able or willing to express the need in the group situations. Out of 22 children, two did share some emotional content related to family bereavements in the one-to-one interviews.¹⁰² This information was later shared with the teacher, in line with educational ethics in sharing sensitive information with appropriate professionals. The sharing of difficult emotions with the researcher indicated their trust, and, possibly, the context of Dream Time was understood as a safe and acceptable opportunity to talk about their inner worlds, indicating sharing dreams can be naturally regulating for a child.

Gill, Stewart, Treasure, and Chadwick (2008) argued that in research there can be limitations to using interviews with children; it may not be the child's preferred choice, and some children may find it difficult to respond to the one-to-one questions. Two children did find this one-to-one approach of questions challenging, they were easily distracted from maintaining dialogue for longer than 5 minutes, and again the response and effect of this for each child was discussed with the teacher. This researcher did

¹⁰² See Chapter Seven for Child 19 and Child 13.

endeavour to make the interview as child-centred and as age appropriate as possible, considering variables such as specific communication needs (autistic children).¹⁰³

In conclusion, the implementation of this second phase of small group matrices and individual interviews involved different group dynamics and intimacy with the researcher. The children were still very spontaneous and naturally more practiced in listening and taking turns. The change in routine to small groups and the interviews was discussed with the children prior to the holiday break so they were prepared for the changes in the project routine. At the end of this term all the children had been interviewed and the researcher gave each child a certificate for being involved in the Dream Time Project. The next phase was planned reflexively with the consideration of sensitive endings.

4.8.3 Phase Three : Story Time and Dream Time

The third and final action research phase involved the researcher reading from *The BFG* (Dahl & Blake, 2010) to the whole class once a week at the end of the day at story time. This was followed by a 10 to 15 minute plenary where the children could share a dream with the class group if they chose. This phase was aimed at bringing the research to a close for the children. It was ethically reflexive to have a sensitive ending for the children, as strong trusting relationships had been formed and to abruptly leave would have been unethical and confusing. The decision to read a story and share

¹⁰³ Sand trays and the journals were used as well as an unstructured one-to-one time spent together.

dreams at the end of the day provided the teacher a different way to explore dream sharing other than the matrix approach. This ending phase was not analysed, but reflexively evaluated as a necessary emotional consideration when researching with children. During this phase the children continued to draw or write their dreams and put them in the journals. The story time allowed them to be shared each week. The children had gained more familiarity and confidence in sharing their inner worlds by this phase, and it gave the teacher time to observe and assess their speaking, listening, and social skills.

In summary, the whole project was spread over the three-term school year and was implemented once a week whenever possible. The data collected and analysed in this thesis included audio and video of six whole class matrices, eight one-to-one interviews, and two teacher interviews. Other data collected included over 80 pictures of dreams placed in the class's dream journals and 22 drawings of dream trees. An interest table was set up in the classroom at which children could draw and write about their dreams during the week and make dream jars. Story books were also freely available for the children to read and dream catchers were made to take home. These were all utilised in the interviews as conversational prompts (Figure 2).

Epilogue: A year after the project the researcher organised a post project interview with the class teacher and ask ten participant children four questions about the Dream Time project. This was to appraise their memories of the lived experience of sharing

dreams. These were the children who were present in school on the arranged day. The children discussed and wrote their responses and memories of Dream Time. These are analysed in Chapters Seven and Eight (see Appendix 10).

4.8.4 The Class Teacher's Concerns about the Dream Research Project. Interview 1

The initial questions and concerns raised by the teacher in an interview about this research project included queries concerning psychological holding rather than the logistics of implementing the project. She was worried that the children might cry or become upset, that child protection issues might be raised, and that sharing dreams could affect the individual child or other children. The teacher also disclosed that she did not remember her dreams. The researcher reflected on these concerns, noting that the teacher may have felt unprepared or lacked confidence in her personal capacity to hold the emotional depths of the child's inner world, particularly if the children were to be given an opportunity for more open sharing in school. Or maybe she already felt overwhelmed by the work load or responsibility associated with the complications of the diverse group and individual SEN needs. These concerns were valid, and the researcher had expected these cautious responses, as in Gambini's (2003) research where similar concerns were raised by the teachers prior to his dream project in schools (see Chapter Three.). This teacher reacted differently to the nursery school teacher as she had more concerns. This may have been due to the nature of the setting expectations and teacher roles. The remit of the role of the teachers supporting the emotional development varied greatly from the individual teachers and the early years to infant stage.

In addition, the concerns as a researcher were (a) What if the parents and children were not interested or not wanting to share dreams? (b) What was the researcher's responsibility for supporting children's night terrors? and (c) How would the researcher keep up with organising and recording the data and sustaining her focus of the research aims? However, after working reflexively with these dilemmas through journaling and reading other researchers' pre-research worries about the subject of children's dreams, this researcher found that similar initial worries had been managed and resolved as the projects evolved. This researcher could not find any negative or detrimental findings from any research that had been undertaken in a school setting, although similar ones were initially raised (Gambini, 2003). Most of these concerns had already been expected and reflected upon through the ethics review process. However, the practical implementation and underpinning psychological perspective around sharing dreams in schools are still a long-term challenge therefore further research needs to be undertaken.

The six matrices were successfully implemented. The main difficulty was in taking turns to share their dreams as the groups prosocial skills were undeveloped compared to the pilot study experience. Due to the thesis constricted word count, the introductory Matrix One is analysed and the findings are included in Chapter Five, and the analysis of Matrices Two to Six are and presented in Appendix 15.

What follows next are the concluding process reflections from the phases detailed above, starting with the pilot study.¹⁰⁴

4.9 CONCLUDING REMARKS OF THE RESEARCH DESIGN AND PLANNING PROCESS

The initial process of implementing a pilot study in a nursery school with a group of 4-year-olds indicated a positive reception from both children and teacher and an ethically sound preparation before continuing the project. Undertaking a pilot study is advised by this researcher as it gave a wealth of reflexive opportunity. For example, it helped the researcher refine her questions for the interviews and reassure her that young children were able and willing to articulate their lived experience of sleep dreams. The spontaneous reaction of these pre-school children to draw their dreams stimulated the setting up of the interest table which provided more dream data in the project that followed (see Figures 5-13).

When planning an action research project, it is essential to be flexible and allow time to discuss how to proceed with all gatekeepers (McNiff, 2013). A full discussion about aspects such as the most effective ways to record the interviews, create fun and open ways of collecting drawings and artefacts of dream experiences, gain parental permission, and collect individual variables or concerns needs rigorous attention. The school gatekeepers were all enthusiastic, supportive, and accommodating throughout

¹⁰⁴ The children are numbered, and any particular individual educational needs are included. (Appendix 5.1).

the project. There was an obvious desire in both settings to improve the children's experiences around emotional and social development. This made the project appealing for all participants.

Finding a willing school was surprisingly easy, and the action research was exciting and 'illuminating' (Moustakas, 1990: 30). It was rewarding to be back in the classroom with young children, however being in a researcher's role rather than a teacher needed reflexivity with consideration of ethics, routines, and perceptions of the researcher by the children and teacher. It proved to be a very informative learning curve in action research with children. One important consideration was the fact that currently teachers have a heavy curricula responsibility. For example, I was responsible for one project and related with the children as a co-teacher/researcher, therefore I was able to take more time with the individual child to explore feelings. Due to this researcher having one focus rather than a full curriculum to deliver, there was time to exercise deep reflexivity in and on action (Schon, 2017). This reflexivity as a researcher was needed to maintain the boundaries of the project.¹⁰⁵

Boundaries are highly important in research, especially in research with children; they help to focus the activities and allow for researcher creativity but within defined academic zones of focus. The boundary variables include subjects and disciplines. The boundaries that this research was designed within included ethical approval to work

¹⁰⁵ This researcher has had several years' experience as an infant and primary teacher within a state school and is particularly experienced in this age group. She is aware of the curricula and educational demands. It is with reflexivity that she desires to innovatively integrate the unconscious and inner world of the child to the existing pedagogical system of teacher training.

with children within an educational context (see Appendix 1). Children as research participants within research ethics are perceived as vulnerable participants; therefore planning and designing the research method and application consisted of tight reflexivity and extensive preparation to ensure the children were not adversely affected and their education not disrupted. The essential boundary of not interpreting the dreams with the children was an ensured focus of the research approach and inquiry. The contact with a supportive and guiding PhD supervisor was essential during this phase of action and implementation. At this point, the researcher dropped one day from her full-time lecturing post in order to maintain a consistent one day a week commitment to the project and school.

Working full time and managing the processes was challenging and proved that the passion for the subject is an essential driver for sustaining the demands of a PhD level of study. This researcher's passion for the study of the child's inner world and dreams, as well as desire to bring new insight, was innate and true to her philosophical beliefs and made the journey illuminating and worthwhile. The following chapters present new and contemporary insights from the children involved in the project. Having developed as a researcher, it is desired that these skills and insights will be transferable in her role as a lecturer in higher education as well as in ongoing research in this area.

The next chapter analyses the introduction social dream matrix. This chapter offers insight for practitioners into valuable data on the content of the dreams and the social

life of the introductory matrix. The analysis¹⁰⁶ of one matrix in the body of this thesis is condensed due to the thesis word limitations; the other five matrices have been analysed and placed in Appendix 15.

¹⁰⁶ The six class dream time matrices were videoed, audio recorded, and transcribed; the data was stored on NVivo.

CHAPTER FIVE: ANALYSIS OF THE SOCIAL DREAM MATRICES

5.1 MATRIX 1: INTRODUCTION OF A DREAM PROJECT. DATE: 05.10.2016

The overarching aim of this research project was to analyse children's perceptions in relationship to the lived experience of sharing dreams within the school context. However, within this chapter and Appendix 15 the researcher outlines and analyses the method of the six hosted Dream Time matrices. Through the analysis of the matrices, the reader can gain an insight into the relevant psychosocial and psychoanalytical processes and have the opportunity to consider the transferability of the social dream matrix to their professional context. This chapter details the first meeting with the participatory children and their unique responses to the project. As explained, for confidentiality and research purposes each child was given a number and, as seen in Appendix 5.1, note was made of individual needs.

As clarified in Chapter Four, each whole class matrix in phase one of this research project usually included 22 children. Phase two consisted of a series of small dream matrices of three to five children, followed by 22 children interviewed on a one-to-one basis. Eight of the 22 interviewed were individually analysed using the IPA method (see Chapters Six and Seven).

Firstly, this researcher decided it was important to introduce herself to the children as a teacher and researcher, then to ask the children what they perceived 'research' to be, thus establishing an opportunity to gauge if they would like to do a research project in Circle Time about dreams. This approach was aimed at setting up ethical consent with the children; this was essential to do in the first social dream matrix. The children were enthusiastic and interested in searching for dreams, though one girl, Child 6, voiced surprise that we might be talking about nightmares. The researcher perceived by their overall positive and interested responses that they grasped that the focus of the project was about sleep dreams, not conscious dreams of wanting to do something or be someone. They could differentiate between sleep dreams and a dream of a conscious or awake nature. Following this, the researcher explained what the 'Circle Dream Time' would involve and the necessary expectations, which included established PSHE routines and prosocial skills: happening at a regular time and place, using small toys in a sandtray, sharing dreams, acting out dreams, and listening to each other, not interrupting. The BFG and Sophie dolls were introduced as the speaking objects, some story books about dreams were given to the class, and dream catchers would be made by the children. The final interview to reflect about their thoughts and feelings about sharing dreams in school was presented as something optional at the end of the project.

On reflection, it was important to explain the ground rules and expectations early; however, it was without a doubt a lot of information for 6-year-olds to remember. Each aspect or rule needed reaffirming as the project evolved. This approach to the social dream matrix was no different to how any social Circle Time in an infant school would be implemented (Mosley, 1996).

This group of 22 children found it very hard not to interrupt or talk over each other; the teacher firmly endeavoured to instil this rule, but in the initial stages it was a struggle to integrate this expectation. This group's prosocial skills were, as discussed earlier, underdeveloped in contrast to the capacity of the younger children in the pilot study, who were able to wait, listen, and share with more maturity. Indeed, they were a bigger group than the pilot study. This was the first prosocial need that the class group had to practice in order to benefit from a social dream matrix ethos. Some children, although older than the pre-schoolers in the pilot study who could wait and take turns, were not yet socially mature enough to listen to others. The capacity to listen to others involves 'decentering' or empathic waiting (Piaget, 1969), and, as discussed in Chapter Three of this thesis, children below 6 years of age are more egocentric than empathic (Piaget, 1969). Other contributing variables were a higher number of boys to girls, 17 to 5, higher percentage of SEN needs, autism, ADHD, and economic deprivation in the area where the school was situated.

The use of stickers was an established positive reinforcement, a behavioural approach underpinned by the theory of Skinner to encourage conditioning of the necessary social skillset of speaking and listening in a group in school (Wheldall, 2012). This researcher had prepared some Dream Time stickers for this purpose. Although stickers and rewards are a common self-esteem inducer and behavioural management approach used in schools, it can be argued that this approach does come with some disadvantages due to being an extrinsic motivator rather than intrinsic.

It was clear from the earlier discussions of the unique individual group needs that it would not be possible to use a traditional social matrix snowflake seating arrangement as proposed by the literature on social dream matrices (Lawrence, 2005: 100). This particular group was still in the process of getting used to sitting in a group circle, and the snowflake matrix pattern suggested by Lawrence (ibid.) would be too complex, distracting, and confusing. Many of the group were not yet able to work socially in this group dynamic expectation. The class dynamic illustrated the researcher's essential need to be flexible and reflexive to the unique situation when researching with children.

The researcher later prepared laminated mats, each with a child's name. These were placed on the carpet in a circle to help them know where to sit each week and to help the researcher learn their names. The Matrix 1 lesson plan (see Appendix 3) outlines how the Dream Time matrix can be implemented and presented to a group of children aged 6 years. The prominent finding of the introduction to a Social Dream Time clarified that the concept of sleep dreams for the children was quite easy. When asked if they could recall some dreams, the replies were immediate and contained subjects such as Halloween dreams, bad dreams, nightmares, zombie dreams, Christmas dreams, my nanny's tortoise dream, dinosaur and stegosaurus dreams, skeletons, pirates, monsters, Ninjas, my toys and I think they are alive, imagination dreams, Danger Mouse dreams, a video game dream, and a dream about people turning into anything. Overall the children were excited, and a spontaneous chatty response started especially when *The BFG* film (Spielberg et al., 2016) was mentioned. Several

children had seen the film in the holidays and wanted to share their experience. The reaction to making dream catchers as part of the project was varied. One child replied:

“I have one and it is amazing”. Adding that ‘it works some days and it is used to catch bad dreams, I have good dreams at my daddy’s.’”

(Child 3): “I have a dream catcher. I made it and it actually works.”

(Child 6): “I have a dream catcher but it doesn’t work.”

Grandmother’s Dreamcatcher (McCain & Schuett, 1998) mentioned in Chapter Four, a story of a child’s bad dreams and of making a dream catcher to help her in her transition to a new home, was shared with the children. Following this story, some dreams were shared within the group.

Child 3 (girl age 6): I have twin cousins; every time we play rough. In the dream, we went into the fairy garden and played with the fairies. (She uses the finger puppets.) Where’s E and L gone? E, asked my mummy where the cousins had gone and she said NO, then E and L came out of the fairy garden and saw us.

In this response, the child was playful, using the finger puppets, and the class did listen without interrupting and clapped when she finished. The next dream was from a boy who chose a small toy skeleton and a centipede.

Child 22 (boy age 6): This little centipede was crawling along into a spooky house and the skeleton lived there. Centipede knocked on the door and asked to come in, and then they had lunch to [*with*] each other and it was poisonous food. Centipede ate the poisonous broccoli and skeleton took him to jail, this was a fresh dream last night.

Child 24 (SEN: boy with autism age 6): I dreamt about a Batman, Superman superhero, Batman is best because he rescues people. Superman comes to play, comes to fight bad guys, bad guys kick Superman, Batman hits like this. (He uses the small toy figures of superhero to kick at each other.)

Child 4 (girl age 6) using toys: “My doggy comes out in my room when I am sleeping and my room and toys come alive and kick me out. It is a real doggy, Jaffa, he’s two, it scared me.”

After these dream offerings, the researcher asked them how it felt during the dream and upon waking. The children began to state how they felt about the dream without being encouraged.

Child 17 (boy age 6), using toys: A giant aeroplane came and shot [shot] it, then in came a flying parachute and dropped dinosaur to the ground, then tried to...(In the background a child called out, “I liked that dream”).

The children gave each other affirmations, therefore developing an opportunity to support each other’s self-esteem and friendships. However, this could influence the children to make up dream stories to gain peer kudos. The researcher noted the themes in the first matrix were flying, fighting, and death and that the group were not inhibited in raising darker aspects of life. The analysis of these specific themes related to Jungian theory are further expanded upon in Chapters Six and Seven and Appendices 15 and 17.

Child 10 (boy age 6, ADHD) using the toy figures in an animated drama as he dialogues: Power ranger and bad guy, power ranger tries to battle him and he (with toy figures bashes them together) fighting it, comes through volcano to get all bad guys, and jump on him and eat him, into ocean then to get hands off, spooky house to make plans, ghost go out digging and hole, power ranger goes higher.

A child in the background said, ‘It’s a good one, like a film last night.’

The boy Child 10, telling this dream, became excited and physically animated in his play with the toys, as already discussed above. A lot of the play action took place up in the air around his head; flying involving fighting, and rescuing between the

characters was an ongoing theme. However, there was a subtle difference in his recall and retelling. Although it appeared to be a spontaneous dream adventure and complex hero story in the here and now, it was difficult to tell if it was a sleep dream. This researcher's intuition and knowledge base from other research regarding dream recall, in particular the work of Cicogna (1991, as cited in Colace, 2010) and Selvaggi (2010: 59), indicated that children will tell stories which are made up rather than actual sleep dream content, and the way the recall is 'told with a faltering voice or too many details' can indicate the extent to which it is or is not from the dream unconscious. However, one aspect of a social dream matrix is to observe and draw out patterns of unconscious themes from the participants within the institution in which the group is working (Lawrence, 2005). A counter argument offered is that made up dream stories can also arise from the unconscious and stimulate imaginative storytelling.

In relation to Child 10, with ADHD, his repeated negative dream content and flying actions compare to a study by Schredl and Sartorius (2010) of 103 children with ADHD and 100 controls who had completed a dream questionnaire eliciting dream recall frequency. Schredl indicated that the dreams of children with ADHD were more negatively toned and included more misfortunes/threats, negative endings, and physical aggression towards the dreamer, of which flying dreams are typical. Schredl proposed further studies with children who are on medication such as Ritalin. Child 10 was not on medication, however, his dream themes and expression of them are analogous to Schredl's findings. This researcher noted that as he was retelling his story, Child 10 was clocking in to see who was watching him and was adapting the aggression as he went on, extending the time to play. He was smiling and appeared

pleased that his peers were listening. It may have started as a sleep dream, but he took it into impulsive imaginative play and, possibly, a way to make friends. This was an opportunity for positive ego development, a way into his unconscious world of dream narrative and active imagination.

It was clear that when the children chose small world toys to share dreams, they did create a more detailed or extensive imaginative story with a different vocal animated tone compared to how other sleep dream memories were being told. In this introductory matrix, the boys in the group were complimentary to each other if adventure and fighting occurred. Both boys Child 10 and Child 17, when retelling their dreams, demonstrated by holding the characters high in the air as well as having them do lots of flying and falling to the ground. To align this gender and aerial finding with Jung's view in *Children's Dreams Seminar Three* (2008: 132-134), he discussed the dream of a boy in which the boy ascended to heaven and was instructed by St Peter to go back to the Earth, but the boy did not want to, and St Peter turned him into a rabbit. There was an analysis of this dream by Jung and the participants in which Jung stated that 'the performance [of the boy] at school gets poorer because the child distances himself too much from the earth', and in the dream 'the unconscious tries to stop this process' (ibid.: 132). Later the boy dreamt of climbing to the North Pole, and the boy's performance at school improved. Jung associated the Pole with the world axis: 'it is the center of the world' (ibid.: 133). When the child dreamt of going to the North Pole, it was perceived as an archetypal symbol from the unconscious and one of the 'a preordained modes of functioning' (ibid.). In Pullman's trilogy entitled *His Dark Materials* (2007), he creatively orientated the story between the idea of parallel

worlds, and the North Pole was a crucial place, where transcendent transpersonal change happens to the children Lyra and Will. It is in this symbolic place that the precious dust, the gold, can be found.

In further discussing the boy's dream in Seminar Three, Jung (2008) explained that this dream illustrated that 'something is happening innately to the child', and discussed the effect of schooling upon the unconscious. 'We have to be careful that the school does not destroy the natural functioning of the psyche' (ibid.: 133). Here Jung proposed that 'the first school years bring about a couple of adjustment difficulties for the child'; the development of the unconscious includes the danger of 'splitting...between consciousness and [fantasy]...This manifests itself in children's being "in the air," unable to pay attention. They are really devoured by their intuitions' (ibid.: 134). Jung concluded that in the boy's dream, 'flying upward, and floating in the air, are a danger. That is why the unconscious intervenes and tries to stop the process' (ibid.). Jung was objectively giving his perspective of normalising the child's transition into society and how the unconscious presents the child's experiences felt sense symbolically in the dream as the infant moves into consciousness. The participant boys' movements when retelling their dreams were a balance between flying high in the air and coming back to the ground. It could be argued this represented the playing out of the Ego-Self Axis theory (Neumann, 1988: 47). With regard to Jung's model of the psyche, he stated that 'The ego is ... a clown acting as if it were the leading actor' (Jung, 2008: 134). But in fact, 'the center of a human being lies in the unconscious....We want to see ourselves as natural super powers....[but we] underestimate the unconscious' (ibid.). The children in the first matrix were

possibly clowning and laughing to develop ego strength and friends, but something from the network of the collective unconscious seemed to be playing itself out too.¹⁰⁷

In contrast to Jung's analysis, contemporary research by Garfield (2016) indicated that children as young as 4 have recalled dreams of flying and that it is a preferred and happy dream experience. The prevalent motifs of 21st century children's dreams from recent research indicates that monsters and TV characters appear in dreams and are more common in boys (Honig & Nealis, 2012; Johnson & Campbell, 2016; Schredl & Hofmann, 2003; Schredl & Sartorius, 2010). The results from this social dream research project discovered similar findings, as the following illustrates. Child 13 (boy, age 6), using small toys: Scooby Doo dog, a TV cartoon character: "A robot came and knocked on the door, Scooby opened the door and Scooby came alive and had a fight, then friends, then had dinner. I felt happy."

The group clearly demonstrated a theme of fighting, re-enacting adventures of adversity with TV cartoon or film characters. This child was repeating another main dream theme, that of knocking on the door and a fictional film character coming alive. However, the girls took a different approach to adversity.

Child 21 (girl, age 6), used a toy owl and Woody from *Toy Story* (the toy of Woody had only one leg): "An owl came and helped Woody, I felt happy."

¹⁰⁷ Lawrence's (2005) modes of thinking and systems theory surrounding the unconscious and networks discussed in Chapter Three is applicable to this particular observation. Cousineau Brutsche (2010 :45), writing from a Jungian and systematic perspective on the network of the collective unconscious on the processes of psychic transformation, is suggested as further reading.

Child 13 (boy, age 6), used small toys, and shared another type of flying dream:

I was on a skate board, I went up to the trees and got electrocuted, I fell on the ground, dad came with electric hands and I came back to life. Daddy rescued me, it was a long time ago, I didn't tell my daddy because I don't want him to be scared....It was fun telling my friends.

Child 9 (girl age 6), used small toys in a sand tray box to tell this dream which, she explained, is from a film she had seen:

Once I had a dream that a girl was locked up in a tower, and a witch disguised as her granny, and with her dog called Rusty, and the wicked witch wasn't very nice and she wanted her special slippers. So, an angel came and rescued her on the second day, she nearly took her magic slippers off, and then she was really horrid about her mummy and then the mummy came, and the angel came back with her daddy and little son, and looked after her. That next day dad came, and dressed up as a pirate and scared her away, at the same time quick as a flash, stopped them knocking it over like that...and she came in, her dad kicked her in the face and swiped the sword in her hand and she was dead...oh, and then they all went home happily, had a day out when they got lost, daddy put a sand timer on how many minutes to stay in their rooms, and not play with toys.

Researcher: "How did you feel about that dream?"

Child 9: "Really happy, it was a nice dream, I have seen a film of it, like others had a dream of it."

It was clear that the small world toys and the subject of dreams had engaged the children and inspired some imaginative sharing. This group of 6-year-olds who usually found it hard to listen in a large group surprised the teacher when they managed to stay involved for 40 minutes. The spontaneous responses of sharing sleep dreams or imaginative dream story content was a variable that this researcher concluded encouraged pupil engagement to a greater degree than other Circle Time

activities, which are more directed towards knowledge than feelings or inner world dialogue.

In the introduction matrix, the collective themes apart from the theme of flying involved dark content: killing, fighting, death, and resurrection, such as being rescued or brought back to life by parents, but also lighter themes of family members, pets, TV characters, and superheroes. These collective shadowy themes are in line with other researchers' findings of dream content and themes for this developmental age (Beaudet, 1990, 2008; King, Bulkeley, & Welt, 2011, Bulkeley, 2012; Schredl & Hofmann, 2003; Schredl & Sartorius, 2010; Siegel & Buckeley, 1998; Szmigielska, 2010; Woolley, 1995). It is proposed that the school environment was affecting the dream content specifically if linked to Jung and Neumann's theory of the splitting of the psyche as discussed above. These children's dreams presented symbolically that something within was being killed off, and this was coming through in the dream compensation.

In one of the earliest studies of children's dreams, undertaken by Kimmins (1920/2012) in 1918 in London schools, the same pattern of the theme of fighting appeared in young children's dreams, especially boys, but this was contextualised in relationship to the First World War. The analysis of children from this millennium, and the earlier themes of children and experiences of war and conflict, were raised by Mallon in her research of children living in Northern Ireland in 1989 during a time of great conflict and unrest (2002). Mallon researched and interviewed children about their dreams in a film made by Inside Story: *Voyage through the Extraordinary World*

of Children's Dreams. It was shown 13 September 1989 on BBC1. These children had witnessed extreme conflict and death, and their dreams helped them to process their lived experiences. The researcher was able to consider the analysis of this project's dark themes with Mallon in 2017 in a private interview. These research findings by Kimmins and Mallon demonstrate that external influences can affect dream content. The repetition of archetypal dark dream motifs and conflict support Jung's theory of dreams having a natural compensating or purposeful function in regulating internal and external processes of the psyche.

Due to thesis length the analysis of the five class matrices that followed this introduction are presented in Appendix 15. It is proposed that the discussion and findings of these will be utilised in the future.

5.2 CONCLUDING REMARKS

The social dream matrix analysis involved transcribing all six matrices; this took a lot of time but was beneficial as a preparation for the interview analysis and for the researcher to get an insight into the children's individual responses to the group dynamics. The matrix analysis was undertaken to inform future researchers by offering an insight into the life and skills of hosting a social dream matrix and a discussion of themes and the children's reactions to sharing in a group. The analysis of the matrices enabled this researcher to be reflexive about how to host a social dream matrix with young children, especially a large group with diverse individual needs,

and offered reflection on how this can be adapted to help train practitioners in the future. The observed responses showed that desire for peer acknowledgement and acceptance from each child was an essential aspect of the Dream Time social dynamic. The analysis of the matrices illuminated how the children developed an autonomy in questioning each other about their dreams. They questioned how they felt, the time of the dream, and details about dream characters and were decisive, even judgemental, about the differences between a day dream and a night dream. The analysis of all six matrices raised specific findings regarding individual ego development processes, unique personality traits, and the capacity of individuals to conform to group social expectations. The few dreams recalled that were set in school or involved a peer or teacher indicated the possible effects of school on the children's emotions, and gender different themes were apparent, with boys dreaming of fighting, flying, and rescue situations, while girls dreamt more about animals, insects, and Disney characters. Matrix 1 presented findings surrounding Child 10 with ADHD and his recurring dream theme of flying; the fear of bad dreams was a common experience in other's research findings of children with ADHD (Schredl & Sartorius, 2010).

The matrices analysis revealed that sharing with peers was exciting for the children even if bad dreams arose. The skill of waiting to have a turn clearly improved over the weeks, however it did need intuitive and skilled hosting on the part of the researcher. Lawrence's (2005) social dream approach advocated free spontaneity from the participants, but this was not initially possible with this group of 6-year-olds. The key to hosting the children's social interactions and maintaining the essence of the

method's aims was due to prepared resources: the dream journal entries, toys, stories, and name pegs randomly pulled out for turn taking. The essential hosting skills, such as the timing and weaving and presenting the group's collective dream themes at the end, are illustrated in the matrices. In conclusion, the greatest developments were the children's improved natural spontaneity in questioning and their sustained interest in dreams, therefore indicating the matrices experience improved listening, empathy, and prosocial skills. The integration by the researcher of creative tools such as sand trays, small toys, and acting out were unique to this dream matrix group and encouraged the children's development of listening and the amplification of the children's dreams. The individual choices of props or delivery indicated the child's personality typology of introvert or extrovert. Examples are exemplified throughout Matrices 1 to 6 and interview analyses.

The issues of developing emotional empathy and keeping to the aim of sharing unconscious material was highlighted in the analysis of Matrix 6 by a specific example of what the researcher perceived as a child's intervention which appeared to be protecting another child feeling upset. This incident indicated that one child in the group was confident enough to articulate a moral stance in relation to sharing real or fake dreams and the social purpose of the Dream Time (see p.506 / 576). The interactions indicated how emotionally charged a dream matrix can become for a child. These observations open up the potential for some trainee researchers and teachers to discuss children's unconscious and conscious prosocial behaviours and attitudes towards validating emotional containment in school environments. As

Cullingford (1991: 175) suggested in *The Inner World of the School*, 'many of the attitudes children derive from their school experiences are a result of wide-ranging discussions with their peer groups....Many of the moral issues that concern children appear to be left to the children to talk about with each other.' The prosocial skills practised or observed in a social dream matrix can be developed through subjective issues more than objective thoughts. These perceptions and the value of peer group sharing would contribute to the discourses of other protagonists who promote developing a move towards merging existing educational psychology and holistic education, which supports a child's inner world as an important resource within an educational context (Neville, 2005; Jones et al., 2008; King, Bulkeley, & Welt, 2011; Semetsky, 2012; Adams, 2014).

The findings from the matrices evidence from the children's unprompted reactions that sharing dreams is an exciting and stimulating social exercise even if bad dreams are shared. The themes and dream content across the matrices, which showed numerous archetypal images of animals, monsters, and mythical creatures, correlates with Jung's (2008) theories of the symbolism of the collective unconscious and concurs with other researchers who found archetypal dream images and examples of Jung's dream story schema (Kimmins, 1920/2012, Johnson & Campbell, 2016).

There are substantial dream examples analysed from the matrices, interviews, and NVivo verifying that the children's dream figures and events were affected by TV and

technological experiences. Based on the analysis of the matrices, the researcher has surmised that school life can also influence a child's dream content and felt sense in positive and stimulating ways. This summation was obtained from the children's sustained eagerness to share dreams in school and the expressed feelings of confidence during the dream matrices analysis. In addition, it has been concluded that Circle Time was the most advantageous activity in which to integrate Dream Time into the existing curriculum, although there are other opportunities, as discussed by Adams (2014). The challenges for establishing social dream matrices in schools are clearly huge but not unsurmountable.

The analysis of a sample of eight of the 22 children's one-to-one interviews aimed to explore in detail how the children made sense of their personal dreams and the social world of Dream Time. The following two chapters and Appendix 17 analyse in total eight one-to-one interviews using the qualitative method IPA. Chapter Six gives a detailed examination of two children, Chapter Seven gives a brief examination of four other children, and Appendix 17 details two further children. The selection process for these participants is outlined in Chapter Six.

CHAPTER SIX: INTERVIEWS FOR ANALYSIS USING IPA

6.1. SELECTION OF THE CASE INTERVIEWS FOR ANALYSIS.

As established, all the action research project phases were undertaken on a regular once weekly time slot over one academic year (Figure 2). All the children included in the research were in a British state funded school and aged 6 to 7 years in Year 2 key stage one.¹⁰⁸ All 22 interviews were undertaken in phase two after the children had taken part in the six whole class social dream matrix experiences and one small group matrix, as adapted from Lawrence's work (2005). Each whole class social dream matrix lasted approximately 40–50 minutes. The analysis of the six class matrices can be found in Chapter Five and Appendix 15.

The researcher concluded that it would not be possible, due to time constraints and the size of the sample, to do an in-depth analysis of all eight children selected, although the passion and desire were there. With supervision, it was decided to analyse Child 10 and Child 6¹⁰⁹ in more depth, which included analytical interpretation, discussion of theory, heuristic processes, and making links to pedagogy. The decision to analyse six further children's themes and experiences from the 22 interviews and dream matrices was made to gain more conclusive findings from the data collected. The final

¹⁰⁸ Key stage one is a term used in the English school system. It includes children aged 5-7 years and is a particular section of the National Curriculum (Department for Education, 2014b).

¹⁰⁹ As stated earlier, these two children were chosen because Child 10, a boy, had a diagnosis of ADHD and struggled with prosocial skills, and Child 6, in contrast, was a female with no particular learning needs but who had worries and dark dreams. The researcher was intrigued to discover what they had to say about the Dream Time experience.

analysis involved NVivo and was aimed at exploring collective patterns across all 22 children's unique phenomenological views and making a cross analysis of themes.

The systematic stages of the analytical process are aimed at ensuring robustness to the objectivity of the sample, although intersubjectivity is an acknowledged facet in qualitative interpretation. The cross analysis of all eight interviews were compiled into tables of key emergent themes. All eight from the analysis can be found in Appendix 9. Appendix 9.1 states the themes that arose from undertaking the systematic Steps 4 to 10 (see Figure 14) of the analysis of the first interview with Child 10. Chapters Six and Seven and Appendix 17 have presented the interpretative phenomenological findings from the analysis of eight out of 22 individual one-to-one interviews held within the school setting. The process of selection involved analysing as much as possible a balanced number of male and female children. This was challenging as the class was outweighed by boys compared to girls. The eight interviews were selected in order to consider gender variables and included some children with particular learning needs, to ensure inclusion as advocated in mainstream education. Other variables worth noting, as they could affect interpretation of the child's responses, are included in each child's cameo in Appendix 5.1 and are cross referenced in each analysis below. These variables included children who have been diagnosed with specific individual learning needs by the school. The individual learning needs were found to be relevant variables in relationship to analysing how each child experienced and articulated the dream sharing project. The scrutiny of researcher bias relating to interview selections that might confirm a theory or findings influenced by the researcher's philosophy was done through triangulation with an experienced

researcher and university colleague skilled in qualitative research to doctoral level and in supervision. In addition, this involved objective discourses on the diligence of ensuring an academic approach to analysing emergent themes from the interviews. (Smith et al., 2009).

Interpretative Phenomenological Analysis (IPA) is usually an idiographic (Allport, 1957, as cited in Carducci, 2009) process, which means only an individual or a few cases across a chosen population are to be analysed, therefore this researcher began with analysing all the emerging themes from two interviews using IPA. These two cases were not chosen randomly. This researcher's process included choosing one boy and one girl, one child which the researcher perceived as taking an overly keen interest in the dream project and one who had a more sceptical reaction to the project. These two children were chosen because Child 10, a boy, had a diagnosis of ADHD and struggled with prosocial skills and Child 6, in contrast, was a female with no particular learning needs, but was a child who presented worries and dark dreams. This researcher was intrigued to discover from a reflexive interpretation and insightful and unbiased perspective what they had to say about the dream time experience. Transcripts of the IPA interview analyses of Child 10 and Child 6 have been included in Appendices 6 and 7.

Following the IPA process of analysis of these two children, this researcher was motivated to analyse wider across the cohort interviews. Therefore, a further six

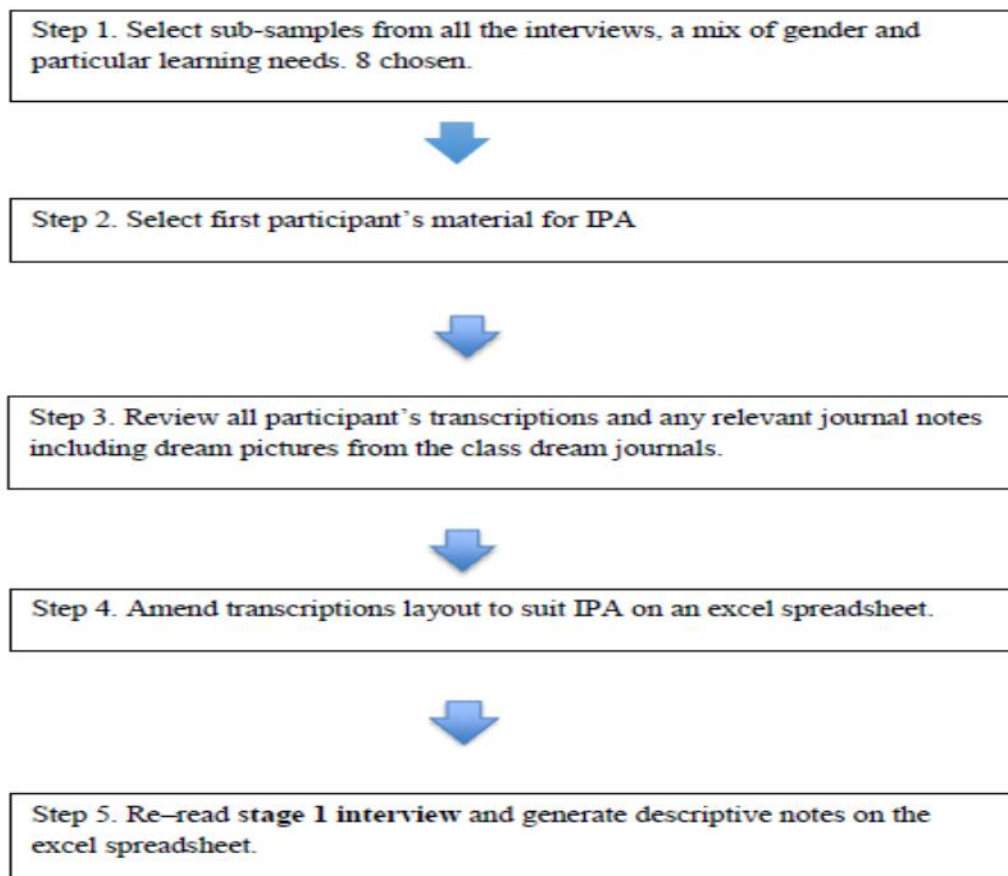
interviews were chosen for IPA study. These children were chosen as randomly as possible, with no other researcher bias in the selection except for presenting an equal number in gender. The final process of analysing the 22 transcribed interviews involved all transcripts being coded and run through the qualitative computer programme tool NVivo (Figure 15). As stated, NVivo is a research tool which works to help 'the researcher keep a perspective on the data' (Bazeley & Richards, 2000: 1), ensuring the challenge of researcher bias and generate reflexivity on the researcher's skill of bringing sufficient objectivity to the voice of the children (ibid). The analytical process has addressed any reflexivity to ensure that the findings have not been falsifiable. However, as acknowledged within phenomenological qualitative research, the researcher analyses their project from a subjective and objective stance (Holstein & Gubrium, 1995). This aspect of possible subjective bias, as Smith and Osborn clarified, involves a 'dynamic process with an active role for the researcher in the process. One is trying to get close to the participant's personal world....Access depends on, and is complicated by, the researcher's own conceptions; indeed, these are required in order to make sense of that other personal world through a process of interpretative activity' (2008: 53). A 'double hermeneutic process' (ibid.) is especially complex when interpreting what children have said, done, or experienced in a school situation.

6.2 ANALYSING STAGES

This section has outlined the core IPA analysis method used in this research project (Smith, et al., 2009). The eight interviews selected for IPA analysis were systematically transcribed, coded and analysed using an adapted process as suggested by Smith et.al., (2009).

Presented in 14 and Figure 15 are the diagrammatic flow charts of the analytical steps undertaken with the transcripts of Child 10 and Child 6 (Appendices 6 and 7). In Figure 14, Steps 1 to 7 have outlined the IPA coding, Step 5 has denoted descriptive analysis written in normal text, Step 6 has included descriptive notes written in italics, and Step 7 has included cognitive or conceptual notes written in normal text and underlined. These have been followed by Step 8, in which the researcher generated a chronological list of emergent themes for each child. Then a table of emergent themes was prepared and used for the in-depth analysis of Child 10 and Child 6 to make sense of their understanding of dreaming and feelings about dream sharing at school (Appendices 9.1 and 9.2).

Figure 14

IPA Adapted Analysing Stages.

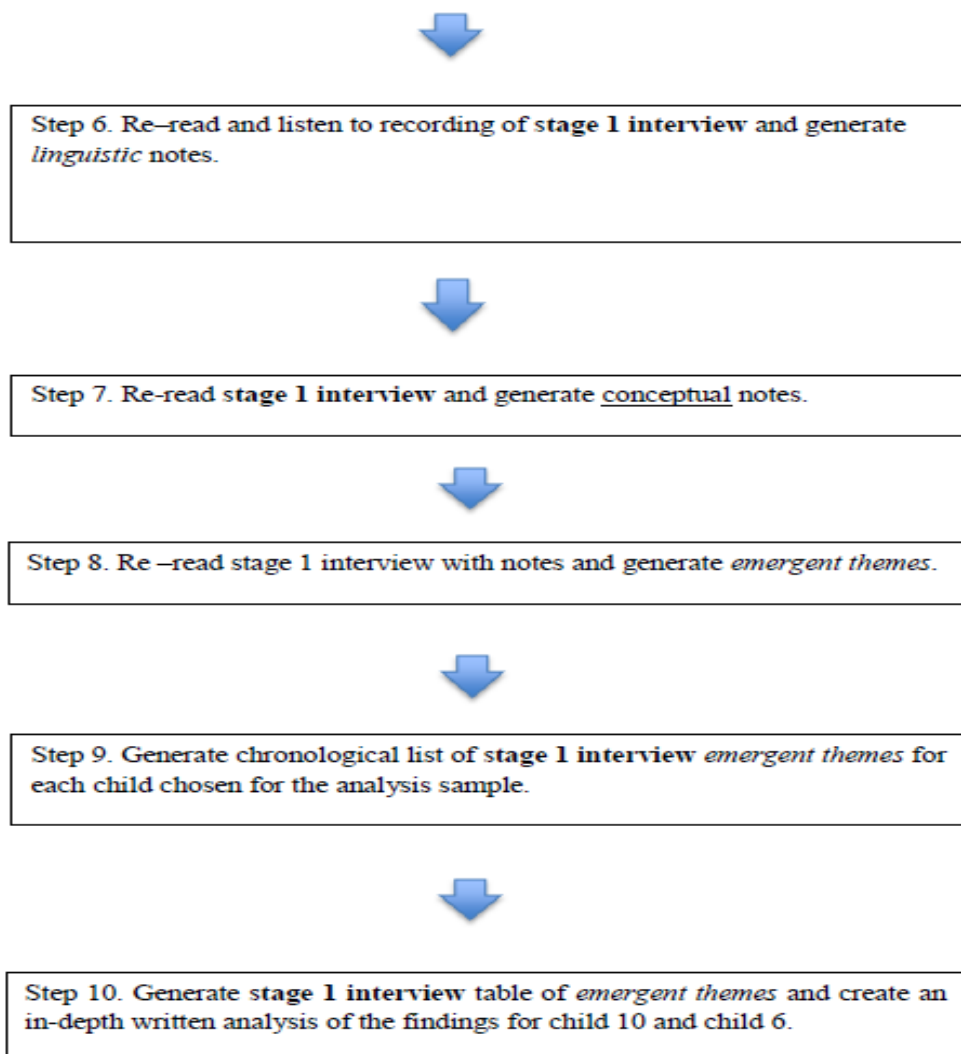


Figure 14: Diagrammatic flow chart of the IPA analytical process

6.3 COMPARING ACROSS THE INTERVIEWS

As outlined above, once the IPA analysis was undertaken for a total of eight children, all 22 interviews were analysed to find codes and themes to enter into NVivo. This action was taken to strengthen the thematic analysis of the interview question responses and dream content, ensuring a more objective or robust way to analyse the interview data. Figure 15 is a flow chart illustrating the next systematic steps undertaken by this researcher. Section 6.4 reflexively analyses the whole IPA process in detail.

6.3 comparing across the interviews.

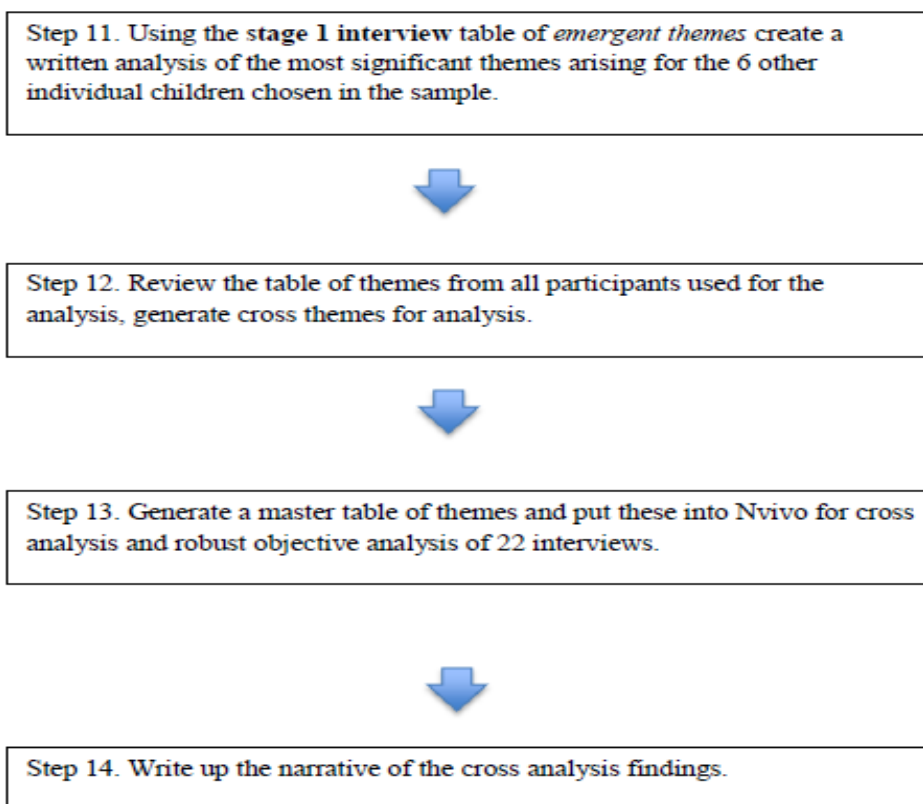


Figure 15: Flow chart of the systematic IPA process undertaken when comparing across 22 interviews

6.4 INTERVIEW OF CHILD 10: REFLEXIVITY AND THE PROCESS OF IPA IN-DEPTH ANALYSIS OF THE INTERVIEWS

The first interview from the first two children chosen to be analysed was Child 10, a boy 6-years-old and diagnosed with ADHD. He was on a school behavioural plan, which was monitored by the class teacher and the Special Needs Co-ordinator. He lived with both parents and a younger sister. The initial analytic process in IPA involved Steps 6 to 8, a line-by-line analysis noting emerging themes and exploratory

ideas, as illustrated in Figure 14. The core focus was aimed at interpreting a unique insight into and understanding of each child's perceptions of dreaming and the experience of sharing dreams in the six class Dream Time matrices with this researcher as facilitator or 'host' (Lawrence, 2005). This aim was designed to bring new knowledge to the field of researching the child's phenomenological view of dreaming.

A visual question board including 12 questions (Appendix 5) was designed and utilised by this researcher during each interview to prompt particular aspects of dreaming as a phenomenon, sharing dreams with others, and other activities within the project. The use of the question board was designed to enable the children to be playful, visually stimulated, and focused on the interview subject. It is acknowledged that the questions posed a semi-structured approach towards themes rather than allowing pure emergent themes. This approach can influence the data of the study, with bias towards children answering to the researcher's agenda, as it deviates from some more orthodox free flow interviews. This aspect is part of the researcher's analysis for further research development. As explained in the methodology chapter, reflexivity is an essential skill and process tool. The noting of what is happening as the research is undertaken helps the researcher come to a more objective truth of the dialogue being analysed. This researcher recorded in journaling the challenging aspects experienced within the first step of the IPA analysis. The process aim was to interpret each interview with an ideographic approach; this means each interview was analysed as a single and discreet piece of research, with no cross-analysis at this first stage of interpretation. This process was more complex than the researcher had anticipated. The step-by-step analysis of each line of the interview was time

consuming, requiring constant reflection and questioning of personal perceptions. This aspect took the researcher into a constant stream of consciousness (James, 2013: 181), even when the researcher was not working on the interview. It was found that the children's worlds were live streaming in her mind, computing multiple perspectives and theory all the time, even in dreams.

On reflection of this research phase of immersion (Moustakas, 1990: 43), it is necessary for the data to percolate. This involved an intellectual challenge of switching focus from study mode to lecturer, to therapeutic practitioner, and back to being a researcher. This researcher used general mindfulness practices to keep the pace, to refresh, and to restore the levels of consciousness needed in order to work efficiently. Stepping away from the analysis for a month and then revisiting with full immersion for a month allowed for assimilation, fresh objectivity, and an inductive overview to conclude findings. Once the emergent themes evolved, which were at times exciting and surprising, collating the themes was equally time consuming. The iterative¹¹⁰ and inductive processes of repeating the rigorous process of analysing the text closely and moving towards a more general reasoning led to a dance of feelings. This researcher was at times noticing a loss of focus of the aim of the analysis. The practice of ensuring that the core focus of the child's meaning making was central was a noticeably disciplined part of the reflexive Heuristic process (Moustakas, 1990).

¹¹⁰ Iterative meaning a systematic, repetitive process in qualitative research data analysis, a sequence of tasks carried out repetitively. Inductive is an approach aimed at finding out new theory from the data being analysed (Hollway & Jefferson, 2012).

The in-depth analysis of the emergent themes and findings that follow in this chapter include synthesis with the most prominent themes drawn from the literature reviews. These include, for example, Jungian theory and key principles, research findings, holistic pedagogy, child development, and the Heuristic Hermeneutic research process.

6.5 IN-DEPTH IPA ANALYSIS FINDINGS: CHILD 10

In the quotes used in the narrative below, **I** indicates the researcher is speaking and **C** indicates the child is speaking (see Appendix 6).

Child 10, a 6-year-old boy, had been diagnosed with ADHD and was not taking any medication, such as Ritalin, for this condition. He was energetic, emotionally charged, warm, and friendly. He was extroverted¹¹¹ in behaviour, loved to talk to adults, and enjoyed sharing his ideas. Socially, within a large group, he appeared to struggle with sharing adult attention and conforming to the class rule of waiting his turn. Unlike the other children, his response was to cry if reprimanded. He struggled to self-regulate his emotional outbursts in class, and, consistent with the above, he took an instant attraction to the researcher and the dream project.

¹¹¹ This is based on Jung's definition of extroversion and introversion.

6.5.1 Theme 1 : *The Experience of Sharing Dreams in School*

Child 10 earnestly stated that the experience of sharing dreams in school was a positive experience. He used strong emotive words to express his feelings of having taken part in the Dream Time matrices:

C3: “Fantastic, fun (C85), fantastic and good” (C91).

As the interview unfolded it became clear why he was keen to share dreams at school (I: 72-C: 98):

I72: “Okay, so what was it like sharing your scary dreams at school?”

C: “Fantastic and good.”

I: “Do you think it helped you in some way?”

C: “Yes.”

I: “How did it help you?”

C: “When I dream about a monster some people come and rescue me from a parachute and parachute back up, because they've got a parachute that can open and go up and down.”

I: “Is it nice to have someone at school that you can share these dreams with?”

C: “Yes.”

I: “Do you think it helps you in some way?”

C: “Yes.”

I: “What part of you might it help?”

C: “Me, sleep with no bad dream.”

I: “Okay, well that's very special, isn't it?”

C: “Yes.”

I: “Do you think...”

C98: “I like you coming?”

The immediate reference he made to a rescue dream¹¹² indicated he may feel a need for some personal help, maybe his scary feelings. He was unconsciously ‘reaching for strength, achievement, importance and self-reliance’ (Garfield, 2016: 6). Or the symbolic movement upwards could indicate a psychic movement towards ego strength. The desire for being acknowledged and supported emotionally became an evident theme in his dream world. When discussing sharing his dreams with his family, as discussed below as another discrete emergent theme, it became evident that he had decided not to share his dreams with his parents. This revolved around a belief that his fears or difficult feelings experienced in ‘bad dreams’ would affect his family members. The theme of rescuing and self-preservation from bad feelings had extended to sublimation.¹¹³ He was keen to get some support with dream experiences that were imaginative, highly charged, or confusing. This decision not to share his bad dreams with his parents could be viewed through the lens of the first stage of the psychological theory of projective identification,¹¹⁴ as discussed by Klein, (1997), Ogden (1992), and Connolly (2010: 213-222). It is feasible to propose that Child 10 was holding some aspect of projected feeling from his parents and school relationships. There are two specific instances discussed in the analysis below in which the psychosocial theory of projective identification can be observed and which provide relevant data to

¹¹² A rescue dream is a name given by this researcher to indicate that the dream content involved the dreamer being rescued or they that were in need of being rescued. The type of rescue dream from Jung’s six types varied across the sample, some were type 1, 2, or 4 (see Chapter Two and Appendix 8).

¹¹³ Sublimation in psychology refers to a mature defense mechanism where behaviours which are socially unacceptable are converted to acceptable ones, and the impulse is adapted. Socialisation involves this adaptation within system boundaries to gain a sense of belonging.

¹¹⁴ Projective identification is a clinical-level conceptualization with three phenomenological references, all of which lie entirely within the realm of observable psychological and interpersonal experience: (a) the projector’s unconscious fantasies, observable through their derivatives, such as associations, dreams, parapraxes, and so forth; (b) forms of interpersonal pressure that are often subtle but verifiable; and (c) countertransference experience, a real, yet underutilized source of analysable data (Ogden, 1992: 2). Also see Klein (1997) and Connolly (2010: 213-222) on analysing projections, fantasies, and defences, which includes looking at dreams and projective identification.

help practitioners understand how Child 10 was developing his sense of self through his behaviours, expression of thought, and feelings. As Ogden stated,

In association with this unconscious projective fantasy there is an interpersonal interaction by means of which the recipient is pressured to think, feel, and behave in a manner congruent with the ejected feelings and the self-and object-representations embodied in the projective fantasy. In other words, the recipient is pressured to engage in an identification with a specific, disowned aspect of the projector. (Ogden, 1992: 2)

Child 10 was overtly determined to sit beside this researcher during all six class matrices, and he was the child who produced the greatest number of dream pictures for the class journal. He displayed an enthusiasm in sharing his darker dreams, which was evident from day one in the project implementation and was affirmed by his disclosure “I like you coming.” He was clearly searching for some resolution to the feeling experience of bad dreams.

It is important to reiterate that this researcher’s epistemological stance in the following analysis aligned with Jung’s dream types and key principles of dreams, as discussed in Chapter Two. Jung maintained that dreams may be perceived as biological phenomena and that, therefore, dreams have an innately purposive nature if the dreams are unintentional or unconscious; there is an ‘unconscious goal orientation of the dream process’ which must always be kept in mind (Jung, 2008: 4). Therefore, it is possible to reason from the analysis of Child 10’s dreams that projections of the experiences of school can be observed in the dream content and the dream categories.

For example, the darker dreams the researcher refers to are the dreams in which the child reported having feelings or content that were more difficult to experience or share, such as fear, violence, death, or rejection.¹¹⁵ Using Jung's dream types, these dreams can be categorised as big dreams, depending on the individual's subjective reaction to the experience. The interview analysis process expanded this researcher's understanding of the social preferences of Child 10 and unravelled the hidden reasons for his desire for a place to process his feelings and the involvement of an interested person. From a social perspective, Child 10 stated that he preferred being with his peer group in class when sitting in a circle; he liked sitting in a circle:

C130: "the best".

This circle was in preference to sitting in rows on the carpet, which is the normal class practice in key stage one, but not in the Early Years Foundation Stage pedagogy (Department for Education, 2017). His spontaneous feedback to the researcher about his social meeting with his peers in a circle indicated that he had appreciated and felt something positive about this opportunity to engage with his peers face-to-face. He expressed that he benefited from being seen and heard and holding his peers' attention, both in a playful and imaginative way.

¹¹⁵ See Chapters Two and Three for discussions of darker dreams or nightmares and the six types of dream presented by Jung (2008). The fourth dream meaning and type, and Jung's most well-known, is the concept of the big or great dream, in which the dream has no relation to a conscious situation. Such dreams may appear odd, bizarre, or shocking. The dream may be confusing or may overwhelm the dreamer. The spontaneous unconscious material and the whole meaning are weighted in the unconscious

The dynamic of facilitating the dream matrix meeting as a group in this circular pedagogical way emerged as affirmative and worthy of note for this child. The circle as an archetypal symbol of individual and collective unity is very Jungian at heart, a symbol of the self (*CW* 9 i, 1968, par. 603) and a theme of social unity which was very much desired by this child.

Conversely, to the positives Child 10 was expressing, we explored and processed a negative emotional reaction to an interaction within one of the class matrices' experiences (Appendix 15.3: Matrix Six). He perceived that a peer has included him in a dream narrative which was 'not real'. He had felt hurt by what he felt was another child joking around with him in the group matrix (C81-C85). This highlighted his sense of insecurity, sensitivity to his relationships, his need for acceptance within the peer group, and how precious the group was to him. The interview provided an additional place for the conflict interaction in Matrix Six to be contained and processed. He was hesitant to share his feelings of being hurt, but when reaffirmed by the researcher, he became more at ease and was able to stay with talking about his feelings. It is worth noting that Child 9 in the group, a girl, had acted protectively towards him when he cried when the incident occurred, and this highlighted that she also had empathy and did not believe the dream to be 'real' or socially acceptable that Child 10 was being upset.

The capacity for the group at this young age to express and work through a social injustice and be supportive of Child 10 was of value to observe. He experienced empathy, containment, and reciprocity (Douglas, 2007) from a peer and the researcher

which would in the long term provide him with a more mature capacity to self-regulate and a specific goal for him to develop. The vignette above is an illustration of how projective identification can be theorised to understand how Child 10 perceived, behaved, and felt about the other child's interaction towards him as negative. Child 24 who told the dream in Matrix Six, which included Child 10 getting "pie in his face", was diagnosed as autistic, and this researcher's reflexive perception of his sharing the dream in the group matrix was different than Child 10's. Child 24 had listened to many of Child 10's dreams in the previous matrices in which Child 10 would be extroverted, jokey, and fantastical. It seemed to this researcher that Child 24 was possibly making a sociable attempt to connect with Child 10 in quite an attuned, reciprocal, and jokey approach. More importantly, it was the way that Child 10 reacted in an internalised way that supported his developing projective identification and sensitivity of being laughed at rather than with. The emotional experiences and social interactions of this child with ADHD were markedly more difficult and sensitive than other children of this age, but his peer, Child 9, was attuned competently to notice and support him in the moment.

This researcher's subjective analysis was that Child 10 experienced a transference of being personally attacked rather than appreciated, indicating a weak or vulnerable ego self. It could be argued that some feelings surrounding social experiences were becoming a negative collective experience for him and he needed sensitive support to be able to understand and reframe the internalised projection of other's unbearable feelings of rejection (Ogden, 1992). Friendship and acceptance were overtly essential to this child's evolving social and emotional development. It is apparent that a similar

moral conflict surrounding sharing embellished dreams occurred in the social dream matrix research undertaken by Selvaggi (2010) and discussed in Chapter Three. The two themes of emotional regulation and social identity presented as common and challenging themes for Child 10 in adapting to school life and the system's expectations. This finding indicates the need for the introspection of children's emotional and social containment within group dynamics in pedagogical contexts.

6.5.2 Theme 2: Friendship and Socialisation

There were numerous instances in the interview in which Child 10 referred to the process of peer socialisation within the whole class group. His volume of work and references indicated that acceptance and friendship were of high importance to him. He seemed desperate and unconsciously driven towards building upon his sense of self-worth and belonging within the class. These aspects were evident when reviewing the class dream journal:

C5: "Where's the first one?" (This referred to his dream pictures in the class dream journal.)

I6: "Find the first one."

C6: "C's, that's K's. This one is T's, I'm right next to T. and there's me."

I7: "There's you again."

C7: "[unintelligible] and that's E. That's mine again, and er that's mine one again. That one is mine, that's one is mine, that one's mine, that's one's mine."

I 8: "Oh wow."

C8: "That one's mine, that one's mine and...."

I9: "Here we got one here as well, one there...remember doing that one?"

C9: "Um yup."

I10: "Let's have a look to see if there are others."

He was quite excited and happily immersed in reviewing his dream work amongst the peer group's drawings. He was very aware of each child's dream pictures in his class, naming them as he flicked through. This again highlighted to this researcher his sensitivity regarding feeling a sense of belonging or peer acceptance. The experience of having felt hurt was acknowledged in the interview as well as in the here and now of Matrix Six. Although it had been difficult at the time, he stated he still found sharing with the class fun:

I64: "Was that more feeling, you got upset, didn't you? When J was making up a story. Was that because it wasn't a real dream?"

C83: "Yes."

I65: "Did that upset you?"

C84: "Yes."

I66: "What was it like sharing with your class?"

C85: "Fun."

It appeared that he wanted to ensure the project did not end, as it was meeting some resolution or meaning in his struggles both emotionally and socially. In contrast to his fear of sharing difficult feelings and dreams with his parents, he had decided that this project in school offered a safer place to let them out. He perceived the researcher as someone who could accept feelings, and he did not need to protect the researcher. His responses in the interview were upbeat in order to ensure the dream matrices would continue. As the interview came to an end, he explained clearly how important and serious he was about the dream matrix experience. Building positive friendships, a sense of belonging in his peer group, and a safe place to share feelings was an obvious yearning for this child:

C148: "I like it when people don't make it up. And I like the night dream ones, not day dream ones or making up ones."

I131: "Why is that? Why did you make that decision? It's a good decision, but what are you thinking about that, feeling about that?"

C149: "Because it's so not nice to make stories up. It makes people upset. I don't like that."

I132: "Would you say for having this time to share the dreams in the class when you have bad dreams has been quite special for you...has been helpful? And if people do not do the time properly, and they use it for different things, that upsets you, because you found it quite useful."

C150: "Yes."

As a reflexive researcher, the response made in I132 above is worthy of critique. The researcher acknowledges that she presented multiple questions. It was not possible for Child 10 to process the dense response or expand upon the researcher's response. It is also suggestive and biased towards the research aims. There are several instances in the interview analysis process that this researcher noted having asked closed and leading questions, which could also be critiqued as limiting the validity of the analysis. The issue of critical research analysis is analysed further in Chapter Eight. Despite the critique of interview skills with the children, this researcher still concluded that Child 10's ego strength seemed to be challenged but reinforced by the process of sharing dreams in class through his contributions to the class dream journal of dream drawings and the one-to-one interview with the researcher. The conclusions made from Child 10 concurs with Jung's (2008: 87) theoretical stance for 'drawing dreams to concretise fantasies' and contributes to Bulkeley and Bulkeley's (2016: 32) view that sharing big or bad dreams offers 'an opportunity to expand one's awareness of self, family, community and the world at large.'

As noted above, Child 10 did share optimistic responses towards Dream Time in the interview, but he also shared one challenging emotional interaction. The emotive and moral experience had been acknowledged and processed within Matrix Six and within the interview with the support of this researcher. It is suggested that for emotional intelligence (Goleman, 2009:36) and regulation of negative or highly charged feelings, they must be acknowledged, not suppressed or left buried in the unconscious, which becomes the shadow self and projected within dream material (Jung, *CW 9 ii*, 1979, par. 13-19). Throughout the social dream matrix interactions, it was perceived that Child 10 was developing some emotional resilience, as his hurt feelings were 'contained' (Douglas, 2007; Neven, 2010: 94) by the researcher and the other children in the group. Child 10's example of a child communicating emotional interactions on a personal level in group activities relates to the concern that many teachers may not feel completely trained or that it is outside their remit to sensitively process emotional interactions with children as part of their pedagogical role. From an educational perspective, the dream world or being a dreamer is not historically fitting. Bulkeley, in his online lecture *Big Dreams and the Science of Dreaming and the Origins of Religion*, referred to the exclusion of sharing inner or dream worlds as a pattern within hierarchal settings or societies. It has been usurped by the main ethos of instruction (Bulkeley, 2017). The implication of his argument for the projects presents a challenge within the school context which is historically underpinned by the aim of being for instruction and hierarchical in structure. However, from this child's perspective, he wanted Dream Time to be included at school and indicated a need for emotional and social guidance. The argument would have to be viewed from a reverse hierarchy of the child upwards from this project's findings.

From a therapeutic and developmental perspective, sharing darker aspects of dreams and shining attention on them is far more conducive to emotional integration and intelligence than pushing them into the shadow (Jung, *CW 9 ii*, 1979, par. 13-19) of the subconscious. How adults project their approval or disapproval of dream content or feelings is a challenging discussion and a debate worth describing from the child's view, as Child 10 felt it was an exciting and valid activity. However, understandably not all parents, children, or teachers may agree on this stance.

The interview raised several opportunities to assess how Child 10 perceived himself and his desired status within the group dynamic. His experiences of self-esteem and feelings were shared and analysed in the interview. The aspect of his developing self-awareness and his sense of belonging in the group dynamic was indicated by the numerous verbal references he made to his own dream pictures and his peers' dream pictures in the journals. As noted above, when looking through the dream journals for his dreams, he remembered and acknowledged every child's dream pictures by name. He took time to show a genuine interest in their dream content and stories. He identified in particular with a simple Type 1¹¹⁶ peer dream discussed below, as aligned to Jung's theory, in which a female sibling is scratched.

¹¹⁶ Type 1 dreams are an unconscious reaction to a conscious situation. A conscious situation is followed by a reaction of the unconscious in the form of a dream. To Jung, the dream is formed out of a lived experience and can be 'complementary or compensatory', depending on the individual's subjective reaction to the experience (Jung, 2008: 5).

6.5.3 Theme 3: Family Systems and Sharing Dreams

C147: “That was really funny when the dog scratched her sister. I liked that one.”

This researcher interpreted why he particularly remembered and commented on this dream about a sister being scratched and why he found it funny. Although his vulnerable level of ego strength and self-confidence were indicated in the immersed sharing of the dream journal experiences, here he was picking out a peer’s female sibling in a dream who was hurt by a dog. Child 10 also had a younger sister, and he related to the misfortune of another’s sibling as humorous. Hypothetically, his relationships with his family members could be a variable affecting his current sense of self-esteem (Bronfenbrenner, 2005).

The reasoning Child 10 offered about why he would not share dreams with his family, that is, empathy and protecting them from feelings, became an emerging thread worth exploring, as the interconnectedness of school and home systems is highly influential in the formation of personality and identity for young children (Bronfenbrenner, 2005: 245). Another view could be that he was identifying with his own hurt feelings, having being laughed at by Child 25. The peer’s Type 1 dream explored in the journal could be seen as ‘complementary or compensatory’ in function (Jung, 2008: 5). Evidently this finding is an example of how concretising dreams in drawings can be personally and collectively healing.

6.5.4 The Class Dream Journal

The innovation and implementation of the class dream journal was an important extension to the Dream Time matrices and was used during the interviews for further discussion and reviewing of dreams and subjective experiences. The dream journal, adapted from the researcher's own experience of dream journaling and pedagogical experience of teaching this age group, was reported by Child 10 to be a confirmed time to share dream experiences together in school. The journaling helped him to express his inner world and tensions but also to gain some acceptance socially with his peers, as they often commented with admiration in the matrices on how many entries he had put in the journals.

Child 10, as discussed above, made reference to the peer's younger sister in the dream; then he shared his feelings towards his own sister inadvertently, which could be perceived as indicative of working with some sibling rivalry. In one dream he shared he stated:

C17: "I was dragging my sister along."

To avoid close repetition of the words noted above, Child 10 made two further references to really liking the dream in which the peer's sister was scratched. It is suggested that sharing these family feelings with a teacher through the dreams helped him to come to terms in a compensatory way with a natural and common feeling of rivalry with his sibling and the family home dynamics. It could also help the teacher

understand how he may relate to females within the class dynamic. To date, the knowledge base of teachers around the unconscious dynamics within family systems is not considered a high theoretical priority in the teacher training programmes in the U.K. (www.gov.uk, 2019). The theory is obviously applicable to the dynamics within a class group, as the research indicated they were watching each other very closely and were unconsciously emotionally interconnected. Bronfenbrenner (2005) advocated that home and school are the first two most influential systems for young children to come to terms with developmentally. The dream project matrices proved to be a popular and accepted activity from the child's perspective, and it was, therefore, an approach for the teacher to gain some clearer psychological understanding about what was going on at home and the possible inner emotional conflicts the children may be processing. The misfortunes of the sister in both dreams being spoken about could be examples of a projection within his dream, which indicates an internal tussle with his behaviour at home and being seen as good in his parent's eyes, in addition to his peers' and teacher's eyes, within the school system.

The interview consistently threw up some salient findings in relationship to the theme of family life and sharing dreams. In the discussion that developed around who he shared his dreams with, he explained why he had chosen not to share dreams with his parents or other family members. The interview revealed the types and content of Child 10's dreams and his current feelings about his family life. Child 10 acknowledged to the researcher in a whisper that he understood that his behaviour at home had not been good at Christmas:

C55: “This one, was um when about Christmas, I wasn’t very good at Christmas ok; (Santa) came this Christmas [he] came to deliver the presents he gone. And the bad Santa took it off the good one.”

In this brief Type 2¹¹⁷ exchange of a dream event, he was sharing that he was aware he was behaving at home in a way that was judged not acceptable by his parents. Like most English children, he had been told the popular behavioural modification myth that if he was good he would get presents at Christmas from Santa. As suggested by Johnson (2012: 240), the dream discussion turned the present inner conflict and challenges of expected behaviour into a tool to help process his growth and development. In the dream, he had two Santa Claus characters. The bad Santa took the presents from the good Santa; an inner conflict or tension was evident around a ‘wish fulfilment’ of presents or rewards (Colace, 2010: 181) and his ‘developing self’ (Ogden, 1992: 2). The sharing of his behaviour to the researcher as a whisper indicated he wanted to keep his behaviour at home quiet, like all children sensitive to being judged, but he was willing to acknowledge and share this information with me. He was further processing the uncomfortable feeling of doing things wrong or a sense of morality and external judging.

In contrast to seeing his response from the concept of family projection on behaviour, the bad Santa who steals Christmas presents is also a collective archetypal figure that is being projected (CW 9 i, 1968, par. 293). The mythical Krampus evolved from the

¹¹⁷ Type 2 dreams, in opposition to the Type 1, may depict a situation originating in a conflict between the conscious and the unconscious. The unconscious adds another situation, which creates a conflict with the waking situation (Jung, 2008: 5).

German word *krampen*, meaning claw, but is a part of centuries of European Christmas traditions aimed at scaring children into being nice not naughty (Ridenour & Tejaratchi, 2016). It was during the research period in school that the children were involved in a class project of fairy tales and all things *Grimm* (Grimm, Grimm, Hunt, Stern, & Scharl, 1972). Von Franz (1996) and Jung (2008) both developed analytical works around the archetypal symbolism in fairy stories, and their interpretations would greatly enrich any teacher's standpoint of the positive unconscious collective effects of studying these in the curriculum and allowing the dreams to be a part of that expression.

This researcher's findings discussed above indicated that family life had influenced Child 10's developing perception of what dreams are and how they are manifested. It highlighted how central family was to his sense of emotional security and regulation at this young age. These findings came from the sharing of Type 3¹¹⁸ dreams, which included the action of being rescued, his sister, father and his dream symbols, which included imaginative inventions for escaping scary dream scenarios. Evolving from the dialogue and analysing the dream content from a Jungian perspective of archetypes, he kills off the father figure, posing a symbolic separation or splitting from some aspects of his psyche:

¹¹⁸ Type 3 dreams create a change in conscious attitude. These are transformative dreams, as Jung proposed, in that the unconscious attitude is stronger than the conscious one. Through this experience, the dreamer can be completely altered in a conscious way (Jung, 2008: 6).

C34: “Yes, because I don't have it anymore. One day, a man kill-[killed]another man- in a home in the ground. He died. I accidentally killed my daddy, by accident.”

This was followed by:

C37: “One night, a monster ate my daddy. Ha-ha. You can't catch me now. You don't have a daddy." "Oh no." And I done my sad face there. This is what I said.”

In the interview, Child 10 shared with me how he had developed a strategy at bedtime to keep himself safe from possibly having bad dreams in the future:

C102: “When I go to sleep every night, I go up to my bedroom, check my closet and everything, and there's nothing there. When I go to bed, I get up and check it again. Just to make sure there's nothing in there.”

The closet in this child's dream could be seen as symbolic of something that contains, hides, or stores things, and the inside may be the unknown, the representational of the unconscious. This view clarified that he did not yet have a perception of the unconscious phenomenon. The dream world he experienced came from outside of himself rather than within. It was scary for him that dreams could be absorbed or infect him from the external. He had constructed a sense of reality in which something he was subjectively experiencing was out of awareness and out of control. He was also appealing for rescue from certain difficult feelings or imaginary situations. It came later to this researcher's notice that there is a children's book entitled *There's a Nightmare in My Closet* (Mayer, 1968), complete with a teacher's guide which is now

out of print (Troy as cited in Dyer, Shatz, & Wellman, 2000). It was not a book used in this project, however maybe Child 10 knew of this book, as closet is not a familiar English word for what is more colloquially called a wardrobe or chest of drawers. This child perceived that dreams and their characteristics were externally created and real, and his dreams presented fantastical ways to keep safe.

6.5.5 Post Jungian perspective of Dream Processes and Individuation

The meaning Child 10 made of his dream experiences, inner world, and dreaming images can be analysed from the perspective of Edinger's (2017: 5) Jungian theory of the Ego-Self Axis. The Jungian concept of the child in the individuation process and phases were also explored in depth by Neumann (1954: 261) and Fordham (1969).¹¹⁹ These Jungian pioneers extended Jung and Pauli's model of archetype and synchronicity known as the 'unus mundus' (Aziz, 1990: iv), which theorised that everything that emerges returns to reintegrate and becomes one again. Jung's psychological alchemical process was adapted from his studies of the philosopher and alchemist Gerhard Dorn, and this became Jung's most famous work of the psychological process of personality and individuation (CW 14, 1970, par. 760). The point this researcher raised here is that development of the aspects of the psyche or one's personality has to be revisited time and time again in a cyclical process, especially in the phase of early childhood. Here Child 10 was obviously working out a confusing aspect of a lived experience and needed to repeat it towards integration

¹¹⁹ See Chapter Three.

and growth. Arguably, pedagogy does not focus on this specific psychological process of integration of the unconscious to the extent that the therapeutic processes aim, but it could be beneficial to teachers to know of the inner processes the child is experiencing and the effect of their teaching upon the children. Edinger's (2017: 5) famous diagram of the Ego-Self Axis illustrates an adapted Jungian cyclical and phased evolution of the Self¹²⁰ in the process of individuation and the development of personality (see Figure 16).

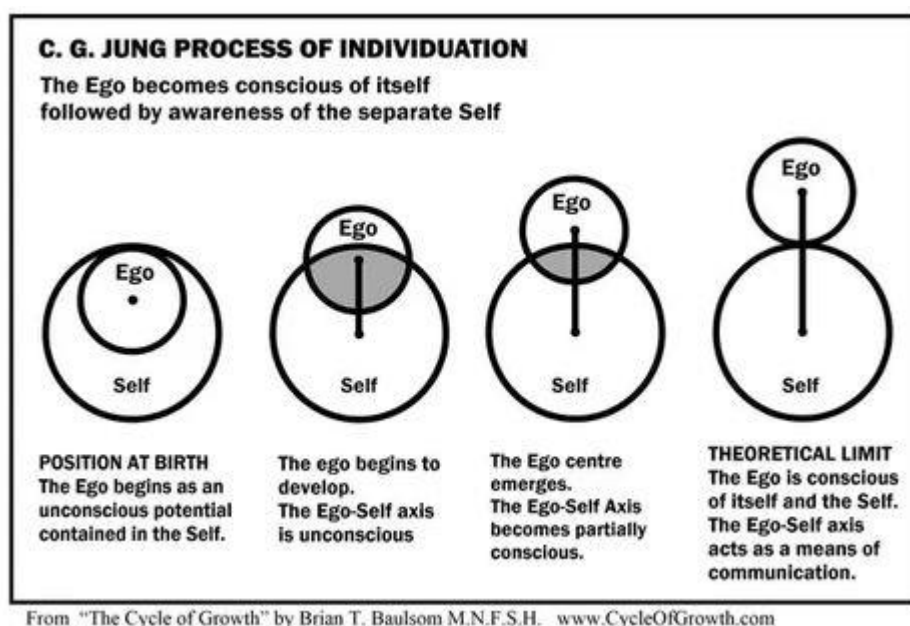


Figure 16: Jung and Edinger's Ego-Self Axis

Figure 16 indicates the separation of the conscious from the unconscious, depicting

¹²⁰ Self with capital S relates to Jung's theory of the soul self, the centre of the Psyche; and Uroborus, the classical symbol of the snake that eats itself, is used psychologically as a metaphor for the cyclical motion towards individuation (CW 6, 1971).

the relationship between Ego and Self in developmental phases. However, Edinger, like Jung, strongly suggested this is not linear but more cyclical in evolution. Edinger focused more than Jung on the role of the Self in the early years of life. Furthermore, Neumann related the development of Self and Ego symbolically as the Uroborus and the primordial Self, as illustrated in Figure 1. Fordham (1969: 68) concurred that the 'primary self' is presented as a whole in the psyche before the development of the Ego which, later in life, synthesises back into a relationship to the Self with new wisdom and wholeness. From the discussion of psychic development of self and personality above and in Chapter Three, it is feasible to suggest that it is in the early part of life where movement in the psyche towards consciousness is conceived as spiral. The psychological process at childhood brings the birth of the Ego development, a consciousness of which there is a separation from the Self. This inner development is inevitably processed in childhood either smoothly or painfully, depending on the external influences experienced. Papadopoulos (1992) clearly outlined Jung's descriptions of the early psychological mechanism, the concept of splitting, and a special primitive identity 'participation mystique'. This term and phase of development was originally coined by the anthropologist Lévy-Bruhl (Lévy-Bruhl & Clare, 1926) and refers to a form of relationship with an object or meaning 'thing' from which the subject cannot distinguish himself (Papadopoulos, 1992: 107-109). Papadopoulos explained how Jung used the concept of participation mystique:

From 1912 Jung used the term to refer to relations between people in which the subject, or part of him, attains an influence over the other or vice versa, so the two become momentarily indistinguishable to the subject's ego. (Papadopoulos, 1992: 108)

Papadopoulos (1992) suggested that Jung was describing the modern psychoanalytical concept of projective identification as discussed earlier in relationship to Child 10's behaviours and feeling states. This researcher suggests this psychic change, participation mystique (Jung, 2008: 59), is symbolically represented in the child's dark and archetypal dream motifs and content. His dream content may suggest, as Jung did, that

The child's soul has already made the step away from the security and comfort in the mother and s/he is no longer and home is no longer in that *participation mystique*...so the question remains: Are we dealing with the child's own problem or with a general human difficulty? (Jung, 2008: 59)

In addition, the nonlinear Jungian developmental process view, as presented in Main (2008: 30-34) and discussed in Chapter Three, supports this researcher's findings that this child's dream experiences illustrated psychological tensions. The correlation is to the child's consciousness and the influences of family and school relationships on the development of personality and self-concept. This researcher concluded that the common understanding of Child 10 and others in the research that dreams were external to them represents and supports the Jungian theory of the developmental aspect of Ego and Self in the early phase of separation.

The analysis adds to the findings that young children do not yet have a personal conceptualised relationship with the unconscious or archetypal unconscious as an aspect of their own body or mind. The phase of movement in the Ego-Self Axis is projected through the dream, indicating the child's conscious relationship to the

phenomenon of the unconscious. The unconscious is for the young child out there or in the closet. A more scientific empirical and neurological perspective of Jung's view of a psychic phase of early individuation correlates with the contemporary Jungian researchers Hartmann, Kahn, and Ross (2012) and Kuhn and Hacking (2012) presented in Chapter Three. The research on brain scans during adults' sleep highlighting different brain parts functioning, the tangible concept of a default brain,¹²¹ and Jung's abstract ideas of psychic change are entwined but articulated theoretically and differently. The hard science of scanning brains is impressive, and it is this type of research that is more often conceived of as empirical as opposed to a qualitative phenomenological approach when influencing educational policy. However, the scans can prove energies in movement during dreams, but the theoretical views of Jung and post-Jungians give more philosophical understanding of the phenomenon of psychic movement and relevance to how life experiences, dreaming, and learning influence human psychological growth. The mystical view of Neumann (1954: 272-276) is explained by his idea of a cyclical psychic process of projection and dreaming:

It is in dreams that we most readily regress to the Uroboric stage of the psyche...when we plunge back into the world of dreams our ego consciousness, being late products of human development are broken down again...for all the figures in the dream are the images, symbols and projections of interior processes. (Neumann, 1954: 276)

¹²¹ Default brain is the part of the brain where we may day dream or function without actively thinking, like driving to work or riding a bike once engrained or embodied as a habit.

The motifs of the hero, monsters, and dismemberment by knives or weapons are perceived theoretically as symbolic of unconscious tensions of the separation into consciousness. They have meaning to the children that experience them, and Neumann gave a mystical or unconfined rather than empirical clarity to their appearance in dreams. He explained the function of consciousness in phases of ego development as an archetypal mythical view of human development:

There is always an active element of defence against the unconscious and against the danger of being overpowered by it. This negative attitude is apparent when wherever we meet the symbolism of knives, swords, weapons etc. in numerous world creation myths, the cutting of the dragon precedes the building of the new world from its dismembered parts. (Neumann, 1954: 315)

Additionally, the archetypal motifs and Jungian Type 4 dreams,¹²² observed with Child 10 around dismemberment, weapons, hero adventures of rescue, and overcoming adversity, were also found in Kimmins' research into children's dreams almost a century ago¹²³ where monsters and adventure were noted in the dreams of 6-year-old children (Kimmins, 1920/2012: 64). The timeless reoccurrence of archetypal symbolism is found in contemporary research into children's dreams undertaken by numerous research projects across the world (Johnson & Campbell, 2016). The increased findings surrounding dream themes of monsters, superheroes, war, weapons, wild animals, and the concept of understanding the outward effects of projections versus the innate archetypal occurrence in dream content accrues a feasible argument for being included in the 21st century teacher's professional training. It is inevitable

¹²² Big dreams

¹²³ The work of Kimmins was published in 1937

that within a British school a teacher will at some point be responsible for the care and education of children who have experienced trauma from war, genocide, and exodus (Mallon, 2016). The future challenge is engaging teachers with this project's findings from a more esoteric ideology.

This researcher suggests that perceiving the development of consciousness and personality from the Jungian and analytical perspective through the child's perceptions have shone a new perspective and challenged the established Piagetian cognitive theories of young children. Piaget's theories have been heavily depended upon in British educational curricula and pedagogy (Piaget, 1969). The devaluation of the unconscious in pedagogy or training programmes could, as Neumann proposed, lead to 'latent development of the three stages of the system of individuation' (Neumann, 1954: 275).

This researcher contends that contemporary educational thinking needs to honour the perspective of analytical psychology. This includes honouring the unconscious in the early stages of human development in order to holistically understand the intersubjectivity of body, mind, and soul of a child within society (Semetsky, 2013). Studying the child's view of dreams, sharing the dreams, and then transposing Jung's principles of meaning or type give observable insight into the child's psychological development. Therefore, training teachers in psychosocial knowledge and skills, as exemplified in this thesis, to contain and support a child's emotional and social development without requiring them to be therapists would hypothetically enhance children's development and sense of well-being and avoid depression.

As Child 10 talked further in the interview, he spoke more about his sister, who had a cold, and he shared that he believed that dreams can be caught from family members like a cold can be passed on:

C103: “They [dreams] could spread from your mummy, and to your daddy, your little sister, and then to me.”

This declaration was followed by an imaginative belief:

C104: “We got special walls that dreams can go through.”

Walls that can be passed through is something that is often presented in children’s cartoons about the movement of ghosts and ghouls, as well as the train station wall in *Harry Potter* stories which the children pass through at platform 9 and $\frac{3}{4}$ (Rowling, 1997). Child 10 appeared to be using his imagination and knowledge from films and literature to work out the complex phenomenon of experiencing dreams. This fantastical belief illustrated his process of problem solving using different aspects of consciousness. Similar findings surrounding fantasy and media within young children’s dreams concurs with the dreams analysed in the work of Morgan (2016) and Gackenbach, Boyes, Sinyard, Flockhart, and Snyder (2016). In conclusion, it is feasible to add a contemporary idea that Jung’s Type 4 archetypal big dreams are influenced by media and technology.

Child 10 stated that he knew that his sister and daddy do dream, so it is reasonable to suggest that some dream experiences within the family must have been shared at some point at home:

I69: “Do you think everyone dreams? Do you think your sister dreams, your mummy dreams?”

C88: “Yes, and my daddy.”

There was obvious confusion and frustration for him as to his understanding of the manifestation of sleep dreams. As the interview evolved the researcher questioned him as to where in the body do the dreams come when they do arrive.

He replied:

C105: “Into my brain.”

He was aware of the sensory bodily connection to dreams and mind, but he was not sure of the personal innate aspect of how his dreams may occur. His response is in-fitting with the many ideas surrounding brain processes or functions, as he described the dreams as if there was a separate theatre, similar to the controversial theory of consciousness described by Dennett in his theory of the mythical ‘Cartesian Theater’ (Dennett, 1993: 5).¹²⁴ But he was still confused and eager to understand the

¹²⁴ Dennett (1993) discussed the idea of the Cartesian theater in the subject of the theory of mind in which inside the head is an ‘inner theatre’. He used this to challenge the mind-brain dualism of Descartes and Cartesian materialism, which is the idea that in some parts or places in the brain a clear representation of what we are experiencing in the moment is found and observed.

phenomenon. However, there is also the possible influence of the children's film *Inside Out* (Rivera & Docter, 2015) in which the dream of the central character was created in the brain and presented as a film set. It was clear that Child 10 was interested in his exploring his subjective experience of dreaming and keen to find a resolution to his bad dream experiences. However, he did not feel safe enough to share his dreams with his family:

C89/90: "No, I don't tell them it because all of them are scary... because maybe they might scare my mummy or daddy."

He appeared concerned and certain that his own feelings of being scared could be passed on to his parents. This child's reasoning of transference (Freud, 2014) indicated an early capacity for empathy, which includes decentring (Piaget, 1960). Child 10 believed that dreams could be shared through talking and that dreams could be caught mystically. If dreams are caught like viruses or a cold through the air, then did he also believe that his parents knew what his dreams and inner world or feelings consist of? This would be an example of counter transference and learnt introjections from parents and tensions within his developing psyche (Klein, 1997: 143; & Miller, 1995). The discussion clarified why he had developed his own strategy of protecting himself from dreams or at least scary dream characters before going to bed. This child's sense of 'self-endangerment' was discussed by Goodyear-Brown (2009) as 'not an uncommon sense of children who have been overwhelmed or even traumatised' (ibid.: 15). Goodyear-Brown explained that some children do not want to off-load feelings to parents, as it can be perceived by the child that the feelings may leave the parents overwhelmed or less secure. Child 10 was uncertain as to whether it was safe to share his bad/scary feelings about his dreams with family members. However, as stated

previously, he expressed earnestly that he hoped the opportunity of sharing these dream experiences in school would help him to resolve these bad dreams and feelings in the future:

I75: “Is it nice to have someone at school that you can share these dreams with?”

C94: “Yes.”

I76: “Do you think it helps you in some way?”

C95: “Yes.”

I77: “What part of you might it help?”

C96: “Me, sleep with no bad dream.”

The declaration of emotive hope indicated that he was developing some trust in sharing his inner world of dreams in a school situation which would result in helping him not experience bad dreams, wherever they came from. He was convinced, seeming desperate at times, that his difficult feelings around the lived experience of dreams would be supported and understood. The communication of bad dreams and the theory of their natural regulatory function would help any teacher understand and meet this child’s need to share his inner worlds.

6.5.6 Theme 4: Common Dream Themes for Child 10

The common themes from somatic or stimuli types of dreams¹²⁵ that occurred in Child 10’s dreams were active movements such as jumping or flying with a parachute,

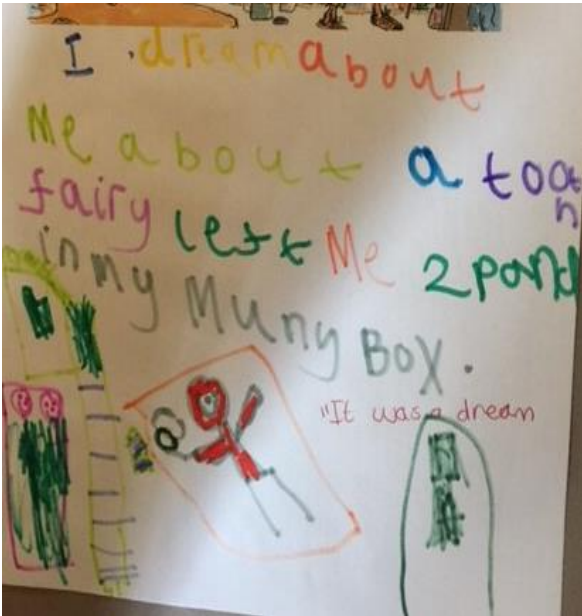
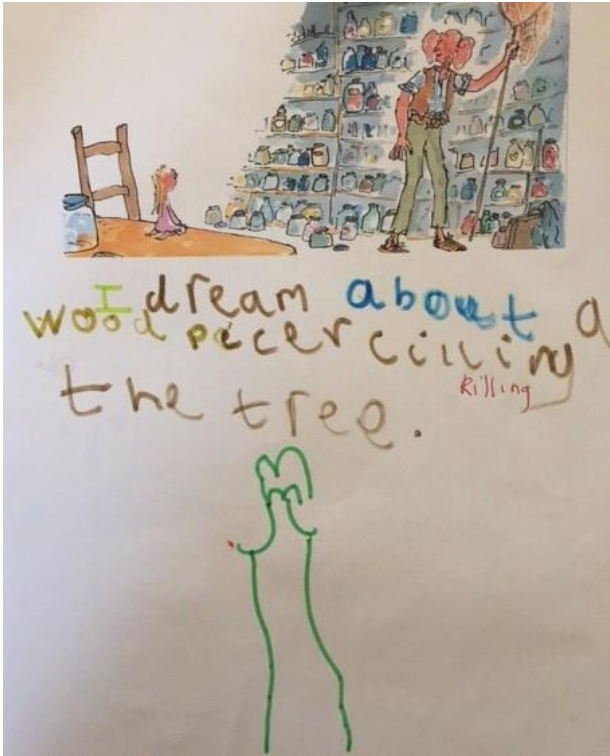
¹²⁵ Somatic sources include thirst and eating too much and therefore are physical needs being processed into consciousness. Other physical stimuli from the environment include sounds, light, etc. The extent to which these somatic or physical dreams are presented is a variable which was taken into consideration when reviewing the children’s dream content. According to Jung’s dream types, this dream would classify as a Category 2 dream where

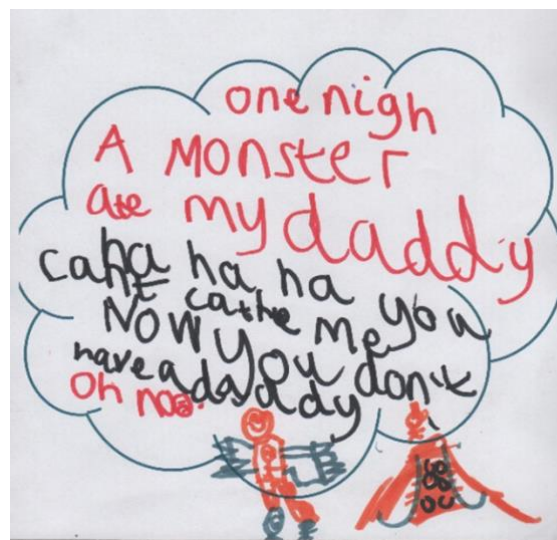
animals, birds, invention of toys or imaginative props to protect him or help him escape, monsters, father, sister, superheroes, killing, death, and disembodiment. The places in which the dreams took place were either home, wild forests, or rugged landscapes with lava and volcanoes. These themes are common across other modern researchers' findings for this age except for one noted in the early work by Kimmins (1937) in which he proposed that flying does not occur until age 9. However, this research project and the work by Schredl and Sartorius with children with ADHD (2010) contradict Kimmins' view, as Child 10 and other children recalled flying in their dreams at the age of 6. If flying is aligned with Jung's theory of an archetypal symbol or of the infantile's unconscious stage, it would be objectively collective rather than subjectively relevant in a big dream.

When unravelling Child 10's dream structures in relation to Jung's schema (Jung, 2008) and Kimmins' (1937) thematic findings, Child 10's structures complied. In the matrices and his drawings, he embellished his dreams: laughing and animating the scenes with the toys; creating stories with a beginning, archetypal places, and characters; and problem solving with active and adventurous content which often resulted in him or someone being rescued. Additionally, it was observed that all the children presented their dreams in colourful ways as indicated by examples of Child 10's drawings (see Figures, 24, 25, 26, and 30).¹²⁶

the dream depicted a situation originating in a conflict between the conscious and the unconscious. The unconscious adds another situation, which creates a conflict with the waking situation.

¹²⁶ See Hoss's (2010) findings of interest from the research: content analysis on the significance of colour in dreams.





Child 10's drawings taken from the class dream journals. (Figures 24, 25, 26, & 30).

During the interview, this researcher processed a pedagogical reflection regarding Child 10's reading skills and self-esteem using his pictures in the journal and his reading of what he had written. At times this researcher interjected with the word that he stumbled upon in reading. On reflexing on these interactions, this researcher realised that her pedagogical training around reading with young children was influencing the responses, as this is a process advocated in the strategy of reading out the word on which a child stumbles in order to maintain comprehension and flow of the text and to develop word sight recognition. Any activity that encourages children to read and develop a personal insight is a valued and positive school experience. Boys' difficulties with reading is continually a concern in some educational debates around literacy and gender attainment gaps (Holden, 2009). This boy was eager to read in the context of dreams and excited with taboo classroom subjects such as zombies and death. When using his own dream stories, re-reading appeared to increase Child 10's motivation and concretise the unconscious into consciousness. Jungian researchers Hartmann, Kahn, Krippner, and Hoss's (2012)¹²⁷ neuroscience evidence from PET scans on the default and executive networks of the brain and dreams, as mentioned above, indicated sharing dreams improved emotional regulation and mental health in adults. In addition to the discussion of themes and the feeling of fear, a contemporary research study into children's fears was undertaken with 54 children 5 to 8 years old in a school in America (Bauer, 1976). These children's fears were represented through drawings and individual interviews. The focus was to analyse developmental changes in the structure of fears by age. The analysis results indicated

¹²⁷ Also see Hoss, Chapter 3, in *Dreams and Spirituality* for a deeper insight into dreams, REM, neuroscience, and psychological growth (Adams, et al., 2015) and www.dreamscience.org.

that fears of monsters, bedtime fears, and frightening dreams decreased with age, whereas there was an increase in realistic fears such as personal bodily injury and dangers. The context of the research was the child's perception of reality, socialisation, and conceptions of death (Bauer, 1976).

This research project further supports a theoretical argument of the evolutionary idea of the Ego-Self Axis being processed at particular phases as discussed above. The child's natural fears are integrated and more embodied after the concretisation of the feelings through dialogue and drawing, suggesting dreams are the key to emotional literacy.

6.5.7 Theme 5: Animals in Dreams

Research shows that the most common theme in young children's dreams involve animals and pets. Child 10 shared his animal dreams with the researcher:

C19: "I dreamed about a woodpecker killing the tree."

I19: "So you had a dream about a tree that, and your drawing here."

C20: "Yes, that's the woodpecker. He went up...down the head...it's like and -- it was on there."

C24: "Yes. This is me trying to kill the dinosaur because he's been so naughty. I killed him with purple laser, and I got bouncy boots to jump up and grab him"

C58: "I think, that one's my favourite one. That one was about a hoover sucking up a mouse, a real one."

I40: "A real mouse?"

C59: "Yes. This one, is when I control it to this. This is to stop eating that apple, or you know that was a mice [mouse]."

C65: "Yes. I had a magic, I had a book, and the boy was doing his homework. And then the alligator tried to take it away."

Animals appearing in children's dreams was discussed in depth in the literature review in particular from Jung's objective view in his seminars on children's dreams (2008). One of Jung's interpretations of the symbolism of animals in children's dreams was that it represents the instinctual side of the psyche. As children are more developmentally close to the animal instinctual way of being in the world, due to less lived experience and as the early Ego-Self Axis model illustrated, the child is still merged with the unconscious archetypal Self (Jung, 2008: 51, 211). The instinctual or primordial aspect of individuation as a process was a discourse undertaken by Edinger (2017: 103) and Neumann (1954: 35) in the context of the early stages of childhood and evolution of consciousness. Jung also related animals in dreams as persecutory. The persecutory image is often an archetypally strong animal: a bull, lion, or wolf that pursues the dreamer. He suggested that the splitting off from an experience in which the dream will manifest an image or experience heightens anxiety in the dreamer. The symbolism of Child 10's dream content suggested a desire to be in control and seemed to express his recent struggles to control or be at ease with his emotions in school and at home.¹²⁸ The actions of hoovering up his conflicting emotions (the mouse) and of killing the emotional instinctual self (woodpecker) could be related to these particular dreams. The aspect of animalistic or primitive consciousness is discussed further in the analysis of animals in the samples of children's interview taken from the research project.

¹²⁸ The symbolic bouncy boots of Child 10 are worth discussion post-research as related to Hoss (2015) where 'the dream...contains any obvious actions aimed at resolving the issue (the occurrence of surprise, a guiding event, a reversal). If the dream ends positively, we look for the action that brought it about and relate that to actions the dreamer might take in waking life to help with what they are struggling with (2015: 56).

6.5.8 Concluding Remarks on Child 10 interview

The thesis' research question enquired into how the children perceived dreams and sharing them in a group. The analysis of the interview with Child 10 in relation to the research enquiry revealed a desired and innate need for some guidance in processing his feelings, dreams, home relationships, and peer interactions. The struggles he was experiencing with containing his emotions, his bad or big dreams, and his insecure sense of social belonging were openly stated in his responses to the researcher in 6.5.1. It is clear from this child's interview that he perceived that dreams were influenced externally and he sensed he could not control the dreams. For example, he would check his closet before bed. He expressed his worries about bad dreams, believing and hoping that the project, which involved sharing the dreams with his peers and the researcher, would stop the bad dreams. Through the researcher's simple application of acknowledgement and acceptance of his feeling states surrounding his dreams, he indicated an improvement in his regulation and stated he could and would trust the researcher and peers with sharing difficult and confusing emotional feelings or dream experiences without having to suppress them. Child 10 found his feelings in bad dreams difficult to contain and conceived that these feelings may overwhelm his parents. Therefore, his capacity to self sooth was not being sufficiently supported externally, evidenced by explaining why he concealed his worries or dream feelings. The analysis of Child 10's shared dreams using Jung's dream types illustrates an effective approach for teachers to develop reflexivity and new psychological insight on containing the child's emotional and inner world without overtly stating analytical interpretation with a child.

Further conclusive findings from the phenomenological and pedagogical perspectives are stated in Chapter Eight and Appendix 15. What follows is the IPA analysis of Child 6, a 6-year-old girl.

6.6 IPA ANALYSIS FINDINGS: CHILD 6

The themes tabulated from Child 6's interview are in Appendix 9.2. It should be noted that the themes do change from child to child as they originated from the 12 interview questions.

Child 6, a 6-year-old girl who had younger twin siblings, was initially introverted in her responses but quickly became a keen participant of all activities within the dream matrix project. Although at first surprised that she would be able to share nightmares as part of the dream project, she showed her enthusiasm in week two when she prepared named stickers for every class member for the dream matrix. She explained she had done this so that this researcher would be able to learn the children's names. In this thoughtful and managerial gesture, it was clear she wanted to be noticed by the visiting researcher, and she indicated her visible readiness to engage and share her feelings in the dream project. Child 6 had been teacher assessed from her curriculum work as a high achieving child and described as a worrier.

6.6.1 Media and Story

Over the time of the action research project, the researcher noticed unique aspects of her personality. In the interview, she disclosed that she read a lot and listened to story tapes before bedtime as well as watching young children's cartoons. These stories

appear to have influenced her understanding of sleep dream manifestations. Her dreams were indicative of Jung's Type 1 and 2. The influences of television, book characters, and places from varying media and fiction were indicated as a common theme across her dreams. Child 6 endeavoured to do things properly, presenting as a child who conformed to the class rules, such as waiting her turn, putting her hand up, and listening carefully. In contrast to these perceptions taken from the dream matrix observations, she commented in the interview that she disliked having to wait her turn:

I70: "That's right, that one goes on question number three. Is there anything you didn't like? You don't have to have a dislike, but it's worth asking."

C71: "Waiting."

I71 "Waiting. Tell me about what it is like to wait?"

C72: "It's hard because I normally have to wait for my turn to speak in my house."

I72: "In your house?"

C73: "Yes, because I've got two little sisters and they normally...and one of them, the [P], she always interrupts me. I'm talking and then she interrupts and then I get sad and I forget what I'm saying."

I73: "That's the problem with waiting, isn't it?"

C74: "Yes."

I74: "Holding your thoughts."

C75: "Yes."

I75: "I think it's quite amazing actually, you remembered all those things and you managed to remember your dreams, but sometimes dreams can be difficult to remember, but it's the waiting that makes it hard sometimes to help--to forget what you want to say. What about..."

C76: "Like J. When she's got an idea, she puts her hand up and then when Ms. H. comes to her, she's like, 'I forgot.'"

I77: "I totally understand that. That's a really good answer. I really understand now. Thank you for that one. Let's go back to our idea of sleep dreams. Can you explain to me what you think sleep dreams are?"

(See Appendix 7.)

Child 6 explained that she felt sad about having to wait to speak and her desire to say more, expressing that waiting was hard because she would forget what she wanted to say, but she had adapted her needs in a socially acceptable code both at home and in school. She demonstrated empathy with a peer who also found that having to wait was a problem when aligned with not remembering. The issue of struggling or disliking waiting was a challenge for some children and for the teacher and researcher in terms of successful classroom management. It was obvious more time and reflective strategising was needed to help this particular group of children learn to socialise collectively.

6.6.2 Self-Perception in the group context

Child 6 shared that she believed that she did not listen or remember things very well, which was in direct contrast to this researcher's observations of how she presented in class.

C50: "forest... I think those are the ones I remember and I am not good at remembering."

I51: "that is a lot."

C51: "and I am not good at remembering."

I52: "You must have been doing some good listening."

C52: "Yeah."

I53: "Well done."

C53: "I always do."

Her self-perception was different to the researcher's perception of her capacity to remember.¹²⁹ For example, throughout the interview she was very clear in recalling her dreams, gave lengthy detailed holiday memories, recalled peers' dreams, and referenced dream time matrix experiences (Appendices 7 and 9.2). This observation of Child 6's psyche conforms to a criticism proposed by Fordham as early as 1944 of the Westernised educational system not dealing with the whole child, but rather pushing the child to display an outer persona conforming to what educationalists perceive is required (Fordham, 1969: 57). The dream time matrices and interview offered a new opportunity for her to express her inner world concerns and worries. She presented as a child who when encouraged wanted to articulate her worries outwardly and was serious in tone when answering questions about dreams, reporting that her dream catcher did not work, and expressing concerns that her cat would be stolen because she had truly dreamt it would be stolen.

6.6.3 Sharing dark or nightmare dreams

Her dreams were often Type 1 and 2 dark dreams with the theme of monsters in the school library and references to a fear of loss:

C2: "Yeah, today I was in the library having a story with all my friends and then the story came to life and all the monsters were all around us."

I4: "How did you feel with monsters coming out of a book?"

C3: "I was a little bit excited but scared."

¹²⁹ The contrast noted above by the researcher indicates how by the age of 6 a child's perception of self can be in opposition to the external projection of her persona to the world, indicating an adaptation to external influences: 'I do not remember' versus the researcher noting she recalled very effectively and the teacher assessing her as high achieving academically. The external influence of school and parents can obviously influence learning behaviour. In this case, a negative self-belief was integrated into her identity through projections.

C39: “Um some of them were scary like the cat one.”

I49: “the cat that was stolen.”

C40: “Yeah.”

I40: “you used the word robbed, didn't you?”

C41: “Yeah.”

I41: “that was scary?”

C42: “Yeah.”

I42: “I remember you sharing that one because that was one of your worries”

C43: “Yeah.”

I43: “but your cat hasn't been stolen, but you do worry you must love your cat.”

(See Figure 21 for the robbed cat dream.)

C61: “because at my friend's house I couldn't wait to tell my Halloween dream when my friend's dog at my friend's house stole all my treats.”

It was noted that the monster was situated in the school library and that her interview inferred she was heavily reliant on reading for gaining self-esteem. Her dreams, both day and night dreams, were fully structured, including all aspects of Jung's (2008) dream schema structure as outlined in Chapter Two. Even though she presented as serious, confident, and articulate in many instances, the researcher perceived from the dream themes and her shared feelings an underlying indication of psychic conflicts of emotional insecurity, which is normative for this developmental stage (Edinger, 2017: 5). As Jung proposed and as discussed in Chapter Two,¹³⁰ gaining an insight into her unconscious dream themes raised for this researcher an argument for teachers in their contemporary roles facilitating the creative expression of dreams, resulting in

¹³⁰ Jung expanded at length on how to work scientifically with the 'causal point of view' of dreams. As stated earlier, Jung clarified that dreams are natural¹³⁰ phenomena and that they therefore contain causal connections which have a goal or a function. He proposed that the dream process represents the purposive and meaningful nature of the psyche. When Jung referred to 'meaningful causal connections' (2008: 23), this implied that there is a natural tendency in the dream towards homeostasis or equilibrium in the energy of the human psyche.

integration of the unconscious and therefore supporting personality development. A post-Jungian and neurological view expressed by Hartmann et al. (2012) concurred that the regulation of emotions can be positively affected through sharing dreams.

As stated earlier, in the first dream matrix Child 6 expressed a sceptical surprise to the idea of sharing difficult emotions at all, let alone in school. Her behaviour indicated that she had already learnt to suppress her fears and worries and adapted to school being about work. She was not used to processing her understanding of dark dream world experiences in the school setting. However, in the interview she was relaxed and openly shared difficult and good feelings, inferring the whole dream project experience had been a valued one in school. Jung's view of the function of school or education is weaved throughout his seminars on children's dreams, and he makes reference to education and monsters in a child's dream content (2008: 123). Fordham later raised the question of the educational perspective of the function of school in his chapter on the relevance of school and the individual and the collective:

Should we try to make the child conscious of his individuality, that is to say his uniqueness; should we make him a collective and social being; or should we direct him along the path of individuation which aims at combining the two? (Fordham, 1969: 57)

In contrast to this child's level of consciousness and her understanding of her unconscious, Child 6 stated that the experience of night dreaming was externally influenced. She was adamant, as in clearly conscious, that dreams were delivered by the BFG (Dahl & Blake, 2010) or anything associated with the BFG, such as her

Sophie pyjamas (C77-C84). She concluded that her difficult scary dream feelings manifested from the events that were not within her control, as dreams were blown through the window by BFG (ibid) or were in the wardrobe. This belief was similar to that of Child 10 who also looked externally in the closet for dream characters that were scary. Her magical understanding of her unconsciousness could explain her worries about nightmare experiences, her reliance on the dream catcher to stop bad dreams, and a developing interest in the dream project possibly helping her resolve these worries.

In the interview, the delivery of her answers at times changed. She read her dreams out loud in a drill like staccato approach. She had a serious, adult tone and manner in some of her dialogic situations. She projected a persona of a directive didactic teacher when engaging in the project activities and school tasks. This projection, as discussed above, could also be perceived as an embodied introject (Fordham, 1969: 66) from her school experiences and natural influence of one parent's senior role within the educational system:

C34: "yeah daddy is a head teacher and he is very strict."

If perceived through Piaget's (1969: 2) cognitive psychology, Child 6 was moving towards a 'formal operations stage' where she was beginning to differentiate between fact and fiction: Her ability to think both abstractly and concretely with complex concepts and phenomenon was developing. For example, in the interview she was on

several occasions confidently and spontaneously able to articulate the differences between her day dream and night dream experiences, and even in the group she stated she could sometimes tell the difference (C163). She perceived that night dreams were scary (C162) and they were delivered by the more fantastical fictional idea of the BFG or Sophie characters. Despite her earlier surprise at being offered the time to share scary night dreams, by the end of the project in the interview she made numerous comments around sharing dreams in school as good and tempting and expressed feelings of being excited. She asserted that she had enjoyed sharing both day dreams and night dreams.

6.6.4 Family life

Child 6 talked about why she did not often share dreams at home and said that only the scary cat dream had been shared. Although it was evident that there were some references to dreams being shared with mum, dad had been too busy because he was ill, she explains later in the interview:

C113: "I normally keep it from my Mum till the end of the day, so I normally tell it to you first."

I115: "Brilliant. Then you wait until when you can have a turn because it's a busy family. What does your mummy tell in the family?"

C115: "Yes. If daddy wasn't at a meeting. Because he has to be at meetings because he's the head."

I116: "Because he's very busy, isn't he?"

C117: "Yes."

I117: "Is it nice to have someone to share it with?"

C118: "Yes. But once when Daddy was poorly. It's lucky that they have a very, very good deputy head. Because the deputy head has all the things Daddy needs to do when he's poorly."

I121: “That’s good. I’m glad your Daddy is better. So, you would tell Mummy, does she listen to your dream and say anything about your dreams?”

C122: “When I tell her she just says, ‘Well it’s just a dream. So, go back to bed.’”

She rationalised that she did not get many opportunities to share dreams due to her parents’ busy workloads and having younger siblings to care for. This could be taken as another example of her having to learn and adjust to the hierarchical code, that she had to wait her turn in regard to her younger siblings’ needs coming before hers. Sharing positive and negative feelings experienced in her dreams with the researcher in a containing (Bion as cited in Douglas, 2007) social context in school positively compensated for the lack of time to share her inner world and worries at home. It was deduced by this researcher that if she was not able to process her conflicting and difficult feelings at home due to the understandably busy family system, then she perceived that sharing them at school was also not expected. An inner conflict with expression of feelings naturally would leave her struggling to gain optimal emotional intelligence or regulation. Therefore, this proposes another valuable reason for Dream Time to be taken up in schools.

The processing of the themes gathered from the interview with Child 6, as summarised in Appendix 9.2, indicated a sense of self which was intrinsically insecure, adapted, and obviously affected by external influences. Home and school were clearly important reflectors in forming her personality, emotional intelligence, and relationship with her unconscious phenomenon of dreaming. School did come into her dream content, and although initially surprised about sharing dreams in school, she

was very active in the opportunities to do so. Her initial perception of the activity was that school was not about such things but more about work. There was a sense of feeling lonely and resigned in her tone and description of her adapted behaviours at home and school. Life seemed serious, but she was looking for some fun.

6.7 CONCLUDING REMARKS FROM THE ANALYSIS OF CHILD 10 AND CHILD 6

The process of IPA analysis of the two interviews raised several issues around the influence that sharing one's dream world can have on intra-psychic processes. Both children perceived their unconscious phenomenon of dreaming as externally influenced; this seems a common thought for children this age. Within the varied themes these two children dreamt about there were both positively and negatively felt sense experiences. They expressed dreams as confusing, scary, funny, worrying, and exciting. These expressions were used by Jung to describe big dreams (Jung, 2008: 7). From the interview analysis and discussions with the children about their dreams and the dream project, it was possible to illustrate the opposites of negative and positive inner world views, examples of emotional introjects, and self-belief perceptions.

Both children expressed that sharing their dreams with their peers in school was a good experience and they wished to continue to do this if given the opportunity. Each

had different reasons: Child 10 wanted help to get rid of bad dreams and make friends, and Child 6 enjoyed it for fun and interest. Through her interview it was clear her self-perception was different to how she presented in the group. She had developed a persona but was expressing in her tone and dialogue sadness, confusion, and loneliness. Her memory was actually very good: In the interview she spontaneously and easily recalled details of her family, memories, and dream life. She had predicted that she would “have too much work in Year 3” (C173) so unlikely to have the chance to share dreams next year at school. It was concluded that both children perceived dreams as externally controlled or influenced, and how they were manifested or absorbed was rationalised using media and imagination. The dream project brought new opportunities for insight and connection to their inner world experiences. The findings of this small project indicate, from interpreting the children’s interviews, a desired need to process their social or emotional worlds with an interested adult and peer group. The dream project enabled this process to indirectly contain their unconscious and conscious yearnings. Other researchers such as Barrett and McNamara (2007, as cited in Gackenbach & Kuruville, 2008) have undertaken scientific research in the last half century which has established that ‘dreams are important for memory consolidation, emotional regulation, and general information processing as well as having various evolutionary advantages’. Gackenbach and Kuruville (ibid.: 169-186) put forward the perspective that ‘Western cultures’ shunning of dreams as an unimportant element in the life of the mind,’ is incredulous; they reinstate that the human phenomenon of dreaming is something to be reconsidered in the areas of education. This small-scale research project’s findings from the child’s perspective, which confirms that children find emotional and social value

in sharing dreams in the classroom, adds evidence supporting this researcher's hypothesis of advancing Dream Time in school curriculum.

To establish more insight into this group's perceptions of the Dream Time experience, four more children's interviews were analysed briefly, and the findings are detailed in Chapter 7: Child 19, Child 9, Child 21, and Child 13. Another two interview analyses are presented in Appendix 17: Child 5 and Child 17. Due to thesis length constraints these emergent themes were analysed in less depth. The sample analysed included three girls and three boys all aged 6 years. The emergent themes in table form are included in Appendix 9.1-9.8.

CHAPTER SEVEN: THE ANALYSIS OF CORE THEMES FROM CHILD 19, CHILD 9, CHILD 21, AND CHILD 13

7.1 INTRODUCTION

As stated above, in this chapter the core themes of four children are analysed to further explore through the research inquiry how the individual children had perceived the school dream project experience and their thoughts and feelings about dreaming.

7.2 ANALYSIS OF FINDINGS FOR CHILD 19: CORE THEMES

The unique emergent themes for Child 19 are in Appendix 9.3.

Child 19, a six-year-old boy who lived with his parents and one younger sister, presented a disposition of introverted (Jung, 1971, *CW* 6, par. 395) and spiritual. This perception of his disposition was influenced by the research of Adams et al. which defined the theory of a spiritual intelligence in childhood (2008: 88; Nye, 2009: 6)¹³¹ Child 19 spoke of a family loss during his interview, and this researcher was moved by the ease but fragile way he spoke of the death of a sibling. He exposed a peaceful essence, he was thoughtful, and his vocabulary was mostly sensory and sensitive. His dreams were more elemental¹³² than most of his male peer group and included fire,

¹³¹In summary, Adams, Hyde, and Woolley's (2008: 88-102) research suggested a spiritual child can be viewed from many perspectives. Nye's (2009: 6) findings on relational consciousness referred to a child who is very connected to feelings, uses sensory language and is often judged for being either withdrawn, dreamy, or in other cases non-conforming.

¹³²Elemental: the natural elements are water, fire, air, and earth.

water, and ice. The dreams seemed to fit within Jung's dream Types 2, 3, and 4 (Jung, 2008: 7).

7.2.1 Self-perception

Child 19 appeared shy at the beginning of the dream project. He was more inclined to listen and watch before offering his dream experiences. When he told his first dream in Matrix Three, he seemed a bit bemused about its content and meaning. He claimed he had felt quite nervous in the dream. Characteristically for an introvert, he would wait until he had thought through his responses before speaking. The researcher respected his retained pace, giving him time to just be. This observation fits with Lawrence's (2005) rationale of not expecting anyone to share dreams unless they wish, and he did gain confidence to do so after a relatively short time.

In the interview he stated that he was happy (C16, C22) sharing in the dream group but at first was worried that his peers would laugh at him and his dreams. However, he seemed to have overcome an earlier lack of confidence, and by the time of the interview he was able to reflect that he had felt nervous initially. He clarified that it had not been as difficult as he expected, and his peers had not responded in the way he feared, but he did not want to act the dreams out (C78).

The dream matrices had provided a metaphorical story telling opportunity for him to express difficult feelings with his peers and an acknowledging adult. As Johnson and

Campbell (2016) advocated in their Lucid Story Telling Technique, ‘sometimes a child simply needs his bad feelings to be recognized and accepted by an adult’ (2016: 39). Child 19 had come to feel confident about both his scary and fun dreams. He stated that he liked to play some dreams out in the playground with his friends and that it had helped him to develop friendships (C39). This response indicated some integration of conflicting emotions being processed from the creative approaches and provided an autonomy to play with his dreams and encourage social bonding.

7.2.2 Cognitive and Emotional Aspects

Child 19 had a perception of dreams similar to Child 10 and Child 6; he too believed that dreams were externally influenced. However, Child 19 embodied his theory of what influenced dreams into the mind, stating that the mind could steal dreams from others (C17, C19). The mind had control of the dreams, the dreams were separate from him, dreaming was confusing to him, and he stated that

C89: “...they swirl around in your mind and come out in the night...Dreams are formed to give you feelings.”

He was beginning to connect mind and body, and being a feeling type, he articulated his sensing of dreams. His expression of feelings made the dreams fit within Jung’s Type 2 somatic and stimuli dreams. Yet, he was still confused about what created dreams in relationship to his lived experiences. The relationship to the inner world of consciousness and the Self is split (Jung CW17, 1991). Within the process of the

interview, he felt safe enough to share an emotional wound and express his feelings of grief, disclosing memories about a new-born baby in the family that had died. He perceived that dreaming was about feeling and it was alright to talk about these in school in the Dream Time matrices. He had learnt that it felt safe and he would not be laughed at; he knew he had taken a risk, though, as indicated by his comment on feeling nervous.

When asked about his dream tree, he referred to the sibling that died. It is the tiny owl drawn on the branch on the left. Child 19 is the larger one on the branch to the right (see Figure 17).



Figure 17: Child 19, boy age 6: my dream tree.

Child 19 had included his sister and parents in his family tree and projected feelings of how he still contained the loss in his thoughts, although he had never shared this information with a teacher. It was apparent after discussion with his teacher that he had to date not acknowledged his grief in school. The project had opened up an opportunity for him to share his inner world and family rituals and process his feelings of grief without judgment. Research undertaken by Bachner, Raffetseder, Walz, and Schredl (2012), as discussed in Chapter Three, proposed that children up to the age of 8 who had shared their dreams with a safe adult, parents, or teachers had an improved and closer relationship with their unconscious self as adults. Schredl found that the integration of the unconscious self significantly contrasted to those candidates who had not shared their dreams in their early years, therefore, from a Jungian perspective as discussed in Chapter Two, reducing the splitting away from their shadow or unconscious self.

Child 19 was a child who needed to reflect upon his dream world and the confusion of his unconscious experiences. His shared dreams contained the themes of death, killings, and adventure, and symbolically he was often the rescuer. This researcher concluded that this child wanted to talk about his feelings of grief but did not know how or when that was appropriate, but once the researcher had clarified it was okay and safe, he was not so shy. It was clear school had previously been perceived as a place to hide the inner world to keep safe from embarrassment.

7.2.3 *Dream Themes and Schema*

The interview with Child 19 highlighted the extent to which he struggled to learn when to articulate his feelings. The dream presented below using Jung's four-part schema (see Chapter Two) exemplifies how children experiencing difficult feelings can struggle or become confused, and opportunities to express them to others in school can be missed or not encouraged. Similar to Child 10's sense of personal self-endangerment (Goodyear-Brown, 2006), he was afraid of letting others feel what he perceived was 'horrible'. (C44). Child 19, as stated above, had disclosed that he did not like how he felt about himself and feared others would laugh at him. This exchange in the interview highlighted him becoming more empowered to know when to express his inner dream world and feelings:

C42: "Yeah, I won't tell you the end bit as I don't like it."

I42: "You don't want to share that bit because it will scare you."

C43: "Yeah because I don't like it...no just because it's horrible and I don't like it."

I43: "You don't like sharing horrible things."

C44: "It's horrible."

I44: "You share what you want that is what it [Dream Time] is about."

This researcher analysed the continuing dialogue through Jung's dream schema lens and typology and, as a result, related this dream to Jung's idea of a big dream due to the bizarre sense felt by the child (see Chapter Two):

C45-52: **Locale:** “um hum...ur... there was like when I went to this place, this place it has got a swimming centre.”

Exposition: “and then there is like people on top of here and then you have to like, you had to throw these [animals] down into the water, then you have to jump, turn and jump and get it.”

Peripeteia: “that is me at the top once you got it you climb out the ladder there...this is for the starters and that is the second one my one and...”

Lysis: “when you go in here you get a dummy to throw into the pool...I hated the end bit it wasn't scary just I didn't like it...it wasn't like me it really made [me] hateful...it was like a portal you had to get scanned and after that it is horrible.”

C53: “It doesn't worry me because it is not scary, it is just I don't want to share it because they might laugh so I won't.”

I53: “That is fine it is your dream right, it is your dream, always remember that [child's name] it is your dream, if you don't want to share it...is yours ok.”

See Figure 18 for the drawing of the dream he shared:



Figure 18: Child 19: The swimming pool dream

Although this researcher's core ethical stance was not to analyse the child's perception of dreams and dream sharing with the child, the tension held by the researcher opens up the critical discussion on the feasibility of educating teachers in therapeutic and psychological perspectives. When considering the value of the unconscious elements of a child's development, the analysis of the interview with Child 19 is perceived by the researcher as a clear example of explicating how a child's dream story can be transposed using Jung's dream schema approach. It could be safely, objectively, and symbolically amplified as pedagogically useful with openminded and interested teachers (Jung, 2008). The consideration of Jung's schema and theory of the

unconscious could inform them of the depths of the personal lived experiences of the child. This would entail further research as a possibility.

Child 19's dream could be interpreted in a similar way to Jung's process of amplification, as illustrated in his seminars and related to the key concepts in Chapters Two and Three of this thesis (2008). This symbolic interpretation below could be used to stimulate discussion with training teachers in the proposed academic module content¹³³ (see Appendix 16). Child 19's dream was set in a community swimming pool. This could be connected to the collective unconscious. The water is classically associated with the unconscious. In the collective world an energetic game pursues, a game of throwing things (animals) into the unconscious. The movement was up and down. Jung referred to the animals in children's dreams as instincts. The most symbolic image in the dream was a dummy (baby), which was the reward. In Figure 17 there is a slide, and Child 19 takes a descent into the unconscious. The feeling was awkward, and he expressed a sense of shame and self-hatred, not something he liked or wanted to identify with. He had to go through a portal and was scanned, and then he was changed into someone he did not want to be. There was a transition which he was resisting feeling, maybe this was about growing up and could be linked to the theory of participation mystique argued in this thesis (Jung, 2008: 59).

¹³³ In addition, this particular case could also be used to help teachers discuss their role in containing and supporting children experiencing grief in an educational context. Loss, death, and grief are human phenomenon that teachers are essentially expected to understand (Mallon, 2018).

If the symbolism of the dream is looked at from a situation of being in school, which is a collective place, he was undergoing some test or challenge. However, the dream would indicate that he was not ready to enter into the whole process, as it would change him. Perhaps Dream Time was presenting this conflict of suppression or exposure of feelings. The researcher reflected that it was possible that the dream matrix group had an influence, possibly a stirring of the transcendent function.¹³⁴ However, due to not knowing when he had the dream, this was merely conjecture.

The symbols of the objects, the baby dummy and sea animal creatures, suggested that the animals were instinctual, being discarded and retrieved in an energetic process within the collective arena. The Lysis indicated that the collective game was challenging for him, however the reward, the dummy, was baby-like. Revealing something baby-like or associated with the baby that had died could be why he was reticent to share this dream with his peer group. The lived transitions from the unconscious baby-state to consciousness in growing up is the normative tension a 6-year-old has to go through. Another interpretation could be he was still processing his deep grief of the family loss that he referred to earlier in the interview. These are not mutually exclusive, and either way the dream stories provided a rich potential for a deeper compassionate understanding of this child's emotional world and needs.

¹³⁴ The transcendent function, Carl Jung's theory of psychological growth and central to his idea of the process of human individuation, is the process by which one is unconsciously directed in a teleological way toward the person one is meant to be (Jung, *CW* 8, 1960). This is a theory worth knowing for teachers to understand the unconscious depths of a child's developmental journey.

This researcher's analysis of Child 19's dreams reveal emotional experiences related to waking life events, in particular, a family bereavement. The dream story shared in the interview exemplifies how the grief process can be creatively and sensitively contained in a school setting. The sharing of dreams is to the researcher, like other dream researchers (Adams et al., 2008; Beaudet, 2008; Bulkeley & Bulkley, 2006; Bulkeley, 2012: 46; King, Bulkeley, & Welt, 2011; Mallon, 2002, 2018; Punamäki, 1999; Siegel & Buckeley, 1998), perceived as precious 'gifts' to be valued.¹³⁵ Meaning dreams are precious phenomenon when taken notice of and perceived from Jung's view as natural regulating phenomenon, synonymous to inner guides to human's self-awareness and inner truths. However, it is the teacher's attitude to receiving and empathising with the proposed concepts of containment and the idea that dreams are of value developmentally and educationally that is challenging, not the child's desire to avoid bad feelings.

7.2.4 Concluding Remarks:

Child 19 was referred to by this researcher as a spiritual¹³⁶ and introverted child. These specific personality aspects of sensory expressions are linked to the research and

¹³⁵ This researcher discloses a subjective experience towards dreams and grief. It was after experiencing and witnessing a tragic personal loss at 28 years of age that she really began to take notice and journal her dreams. In between insomnia and small slots of sleep, vivid dream images appeared; these were painted and recorded with an inquisitive calling. Two decades later these dream journals were used as part of her data for her transpersonal qualitative MA in Somatic and Expressive Arts, *Dancing with the Souls of the Past* (Lloyd, 2009). This researcher acknowledges her bias is the notion that dreams were perceived as insightful personal gifts, which to a large degree guided her to this current thesis and continues to work as a reflexive *Wounded Researcher*, as advocated by Romanyshyn (2007).

¹³⁶ See Hay and Nye (2006) and Nye (2009).

theories of Adams (2005, 2010), Adams et al. (2008), Nye (2009), and Jung (*CW* 8, 1960) and considered essential aspects for practitioners to understand in an educational context. The dreams discussed indicated his need and hesitancy to process grief within a safe place and illustrated how to apply a dream schema to a dream as proposed by Jung (2008). The drawing of a dream tree and discussion in the interview showed how this child spontaneously projected his inner world outwardly to something concrete, and the sharing of loss was not overwhelming for him, indicating a safe way to process buried feelings when the theory of the transcendent function is applied (Jung, *CW* 8, 1960).

7.3 ANALYSIS OF FINDINGS FOR CHILD 9: CORE THEMES

The themes analysed from the interview with Child 9 are collated in Appendix 9.6.

Child 9 was a 6-year-old girl with five siblings, due to her parents remarrying. She lived with step siblings and her father (see Appendix 5.1 for more details). She was assessed as a high achieving child by her teacher. Child 9 was a chatty child, to say the least, fun and engaging to talk to. She appeared confident and articulate, although her sentences were often muddled and confusing. In terms of Jung's typology, she was an extrovert (*CW* 6, 1971, par. 342). She often spoke out of turn in the dream matrices, although she knew the class rules, and was one amongst quite a few in the class that did not like to wait and would spontaneously call out of turn. She appeared happy and

engaged with her peers' dreams. She was the child who raised the issue of Child 10 being upset in Matrix Six, as discussed in the analysis of Child 10 above; Child 25 was accused by Child 9 of making up a dream. She had been quick in the group to accuse Child 25 of making his dream up, showing her conceptualisation of dreaming states had not been fully consolidated or her sense of empathy and morals were challenged by the reaction of Child 10 crying. Child 25 had been diagnosed as on the autistic spectrum and could arguably be perceived as trying to be sociable and include Child 10 in the activity, as he had been so enthusiastic about sharing his dreams each week. It seemed she had enough confidence to open up an opportunity for a moral dilemma to be processed by the group and was therefore empathic (see Appendix 15).

Child 9 seemed confused about day dreaming and also found it hard at times to differentiate between day and night dreams within the interview process, as indicated in the quote below:

C80: "because I...just sometimes look out of the curtain before I go to bed and see if it's there and when I go to sleep I have a dream and then remember if it is a night dream or day dream, loads of my dreams are night dreams."

The next subjective response indicated some self-awareness. She spoke of her understanding about sleep and day dreams which were, for her, differentiated by her expression of playing or being active when she was awake:

C81: "I never have day dreams...I am wide awake like playing on my kindle and play station and things like that".

The contemporary neuroscience research by Domhoff (2013) and Hartmann et al. (2012) discussed the reality of a default and executive brain theory in which differentiating networks of brain activity occur when day dreaming sleeping or awake. Child 9 was an extrovert who loved to act out her dreams to the class and made good use of the small world figures which were often included with the sandtrays.

C42: “Yeah...I liked sharing my dreams out and acting them.”

From the interview it became clear that behind the confidence she outwardly displayed in the class matrices, Child 9, like other children, felt insecure about her peers laughing *at* her although it was all right for them to laugh *with* her. Feelings and empathy were a moral issue for her. She expressed her inner ego state:

C45: “I don’t like it when people laugh at me with my dreams.”

This statement was followed by asking her what she would do if they did. Her response was to seek reassurance from the teacher, even though she had been assertive and challenged Child 25 on a feeling aspect in Matrix Six herself. She expressed that she did not share her dreams at home but did enjoy doing it at school even if the dreams were scary.

C44: “I like hearing all other people’s dreams like when the man keeps on flipping round and round and falling.”

She identified with a peer's dream similar to her hamster dream (Appendix 15) which was full of movement. It was evident the children found the misfortunate satire in dreams amusing and funny but only when it did not involve them as a subject of the misfortune in the dreams of another child's dream. Her black or white moral sensitivity of do not hurt and her protective empathy towards others is typical of this age group. This researcher's finding simultaneously indicated that the encouragement of creative amplification within the dream matrix approach is suitable for, in Jungian terms, enhancing ego development, self-esteem, both conscious and unconscious emotional conflicts, and social experiences for 6-year old children. This concurs with the findings of Ablon and Mack (1980) and Hirschberg (1966) who advocated that verbalizing, drawing, or dream sharing is reconsidered a phenomenon for helping psychologists and teachers understand children's experiences through their developmental struggles in emotional and creative contexts.

A core theme that emerged in Child 9's interview was the influence of technology and media on her understanding of dreams and waking life. She stated that dreams came from outside her, from looking at her curtains, which to her symbolised material entities which could be caught in her dream catcher.

C52: "eer I think they will come near the window not near the actual door, because I have a dream catcher behind me."

From watching Spielberg's (Spielberg et al., 2016) film *The BFG*, she also claimed that dreams come externally but do enter her internally:

C50: “[Dreams] are things that come in the night...little like whizzing things because I thought of it because I have the film *BFG*, yeah the one that looks real...The dreams come into the body when I breathe I thinks...(laughs) and into my (points to her head).”

She continued to describe another film by Rivera and Docter, (2015), *Inside Out*, which had influenced her dream knowledge:

C54: “Usually like in *Inside Out*. There is [are] little balls for memory things, I think that’s where it goes and then you dream of it.”

Regarding technology, she played a computer game called Sims 2 (Maxis, 2004). It is a game where life situations are played out and the player has to keep people healthy. She explained in detail and in length how she had lived in the adult world with two jobs, got fired, and had to pay bills. An engaging conversation developed about all her app games, and we imagined making a dream app. She explained realistically that

C97: “I don’t think I will do it, learn by the time I am 12, I want to do it today.”

This response, another illustration of her muddled syntax, may link to her knowledge that most apps are only available to 12- year-olds and older. Media was evidently an influence on her cognitive understanding of dreaming experiences and language to express their manifestation.

Her personal life experiences, such as her father and her many hamsters that ran around ‘like crazy’(C2), did come into her dreams. Child 9’s energetic narrative and dialogue implied an underlying stress or over-stimulation. This conclusion was drawn

from her active dream story content and the energetic dramatisation of her dreams within the group matrices. It was as though life was frantic, confusing, and she, like her hamsters, was bashing against life's challenges, trying to get out or free. The acting out had been cathartic and fun.

Child 9 disclosed that dreams were there in the night to keep her entertained and busy, as she explained, that dreams came to her

C62: "Because otherwise we would be a bit bored in the middle of the night."

Again, her view indicated that she was on the go all the time and did have a conscious drive for being busy or entertained. In addition, she suggested that play or behaviours could influence dreams, similar to Jung's Type 1 dream meaning.

C63: "Because I do scary things with my teddies, like a couple of days ago I pretended dragony, my dragon teddy was the daddy dragony, then I pretended he was a bad guy so that is what how I got my scary dream...if my play involves bad behaviours they will come in my dream."

Overall, Child 9 had come up with both imaginative and logical answers to the phenomenon of dreaming, but she stated it is (C100) "hard to explain." It was concluded that her way of being in the world was created through projections, and the way of having to keep busy was becoming an introject (Klein, 1997). The developing attitude of being on-the-go could be formed from her Sims 2 video game, parents, and school. On reflection of this interview, being creative and creating a dream app with children could help them move forward towards understanding or expressing the

phenomenon of dreaming. There are currently apps which record and analyse dreams, but nothing exists which is child centred where the dream world can be built creatively. The idea of a child of the 21st century learning about complex aspects of life through apps, technology, and media is expanding and is aligned with the ideas presented by Houston (2010) on nurturing and educating children through technology.¹³⁷

7.3.1 Concluding Remarks:

The dream discussion with Child 9 revealed evidence of her unique personality and her views of how her dream and waking worlds are constructed. The influences of media, technology, family, and school were evident in her dreams. Her muddled syntax, moral justice, empathy, and views of dreaming were indicators of some maturational milestones, articulated with imaginative, abstract, and concrete ideas through her confident extroverted ego in the group.

7.4 ANALYSIS OF FINDINGS FOR CHILD 21: CORE THEMES

The summary of the themes that Child 21 presented in the interview are collated in Appendix 9.5.

¹³⁷ In March 2020 every child in Great Britain had to be schooled at home and via internet lessons for months due to the lock in to protect people from the Coronavirus pandemic.

Child 21 was an introverted 6-year-old girl and was perceived by this researcher as a spiritual child, in the same way as Child 19. Her sensory language and sensitive disposition were clearly part of her introverted personality. Her stature was small compared to her peer group; she was quiet and mouse-like in group situations, listening patiently but not putting herself forward unless asked or encouraged. She had an extended family and step siblings due to her parents remarrying. Friendships were a core interest for her, and she talked about her peers' dreams and relationships in the interview. The interview was rich in data, however due to thesis constraints, this researcher presents the key aspects taken from the table of themes in Appendix 9.5. These aspects were the archetypal themes of Child 21's dreams which arose from the interview and illustrated her subjective experiences of dream time. Child 21 presented some varied types of dreams during the time that the project was undertaken. These included somatic type dreams, compensation dreams, and big dream types (Jung, 2008: 7). She did share these dreams in the whole class dream matrices and referred to sharing one or two with a specific peer in the group, Child 17, a boy. She did not share dreams at home, but she expressed that sharing them at school was fun although at first, like many of the other children, she felt (C110) "nervous" but then felt "happy" once she had had a turn sharing in the group matrix.

An evolving worry for her, akin to the other children, was her peers laughing at her. However, she expressed that she felt more confident once she had shared a dream and found that her peers had not laughed at her dream stories. The findings around this worry of being judged indicated that a sense of embarrassment was something that many young children wanted to avoid. Their ego strength at this age is fragile and

supports Jung (2008), Hirschberg (1966), and Catalano's (1990) argument for the positive development of ego strength through creative expression of dreams.

The first dream Child 21 talked about in the interview was symbolically elemental, like Child 19 above. It contained a lot of water but was obviously influenced by the film *Frozen* (Del Vecho et al., 2013). The princess in the dream was frozen in the water, and the clouds was shooting lightening. She found this dream funny as the cat in the dream was "big" (C2). In her dreams, references to the size of animals was a common occurrence (see Figure 27). It was noted that she used sensory language to describe aspects of her dream images, such as the massive fish and the long legs and long tail on the cat. Her dream tree was big (C125) which indicated strength to her. Jung (2008) referred to the size of dream objects or characters in his seminars. In one aspect a child dreamt of two giants, and Jung explained the relationship to the child by assuming 'the giants could be an anticipation of being an adult' (ibid.: 137). The use of adjectives on size can also indicate her compensatory sense of ego strength.

Child 21 drew colourful and detailed dream pictures. They were symbolic, presenting archetypal motifs, insects, animals, princesses, kings, and a couple of monsters. Altogether she completed eight pictures for the dream project journals. She did discuss the idea of sharing dreams with her family in the future (C101). She believed that her siblings did dream but was not sure if babies dreamt. However, she claimed her dogs did dream because she could hear them dreaming when they shake their ears (C105). Child 21 had quite scary elements to her dreams. Her recurring archetypal symbol was the black spider, as seen in Figure 19. It appeared in three of her drawings; one spider

got caught in the dream catcher and the other two were drawn in the corner of her animal dreams.



Figure 19: Child 21, girl age 6: spider dreams

When asked how she felt about spiders she stated,

C17: “uhh scary when there is [are] little ones it is not scary, but when's there's big daddy long legs it is...is or big tarantula ones...Once my friend's daddy he put one in my daddy's head.”

She shared other scary dreams; one was about a pirate killing a person and another was about a monster. But the spider was core to her fears in the dreams, as they had claws and got mixed up in ‘black magic’:

C33: “It's biting the black magic and then this one is a big...it's a big creature with claws too.”

For Child 21, talking about her feelings of being scared (C18) and vulnerable through the projection of her dreams helped her to build friendships and explore other children's fears and magical worlds. Sharing through dream stories, like other expressive art modalities,¹³⁸ makes it a safe way to acknowledge unconscious and conscious fears. Below is an expression of the archetypal theme of dismemberment (Jung, 1970) which occurred in Child 21's spider dream. The spider's legs were bitten off. However, the fear was dissolved into a magical perspective when shared with a peer:

C34: "this one's a person...that one ate its leg and that bits [bites] his claw on the floor...that bits black magic and that part of it too this bits its...can breathe fire there's more black magic."

She explains how the black magic dream felt:

C36: "It felt like...fun and scary because I never felt a dream of black magic...that it's black, but made it different colours and its magic C (Child 17) told me about it."

A dream that was recorded later in the project involved a slithering snake breaking down a house (see Figure 20). Her articulation was again sensory in nature. A house appearing in dreams from a Jungian perspective is universally symbolic of the soul and Self (Jung, 1977). In her dream her snake breaks the top of the house, and she hears it on the branches:

C40: "Yeah uhh it was making loads of noise kept slithering twigs and it kept breaking snapping it was red with some black...black and white dots and it was a rattle snake."

¹³⁸ Established play therapy modalities include sandtrays, painting, drawing, puppets, story small world play, poems, drama, and music. See Oaklander (1988) and Axline (2012).

Child 21's dream illustrated to this researcher a fragile inner world. Her instinctual unconscious psyche was clearly showing some fear and a need for safety and security in the world. It could be hypothesised that this was contingent upon her processing the upheaval of the family system or the inner tensions of breaking into ego consciousness. Other examples of scary events, rescuing, and archetypal symbols were found in Child 21's dreams and are recorded in the interview transcript.¹³⁹ In addition to the noted sensory language used to express her dream experiences, her unconscious archetypal motifs, and her ego dismemberment, the findings add data in support of the proposed link to Edinger's early Ego-Self Axis phase theory. Hypothetically, Child 21's Ego was separating out from the Self, and she felt the tensions of this psychic process through the house and snake imagery. Through drawing and discussing her dreams, the transcendent function (Jung, 1957) process of the symbols act as a conduit for coming into consciousness. This process of becoming more conscious is more tacitly felt and symbolically visible within the study of children's dream content. Child 21's psyche, if symbolised by the relationship of the house and the snake, was in some instinctual way indicating some tension, as seen in Figure 20.

¹³⁹ Not all transcripts have been made available in the thesis but are available upon request.

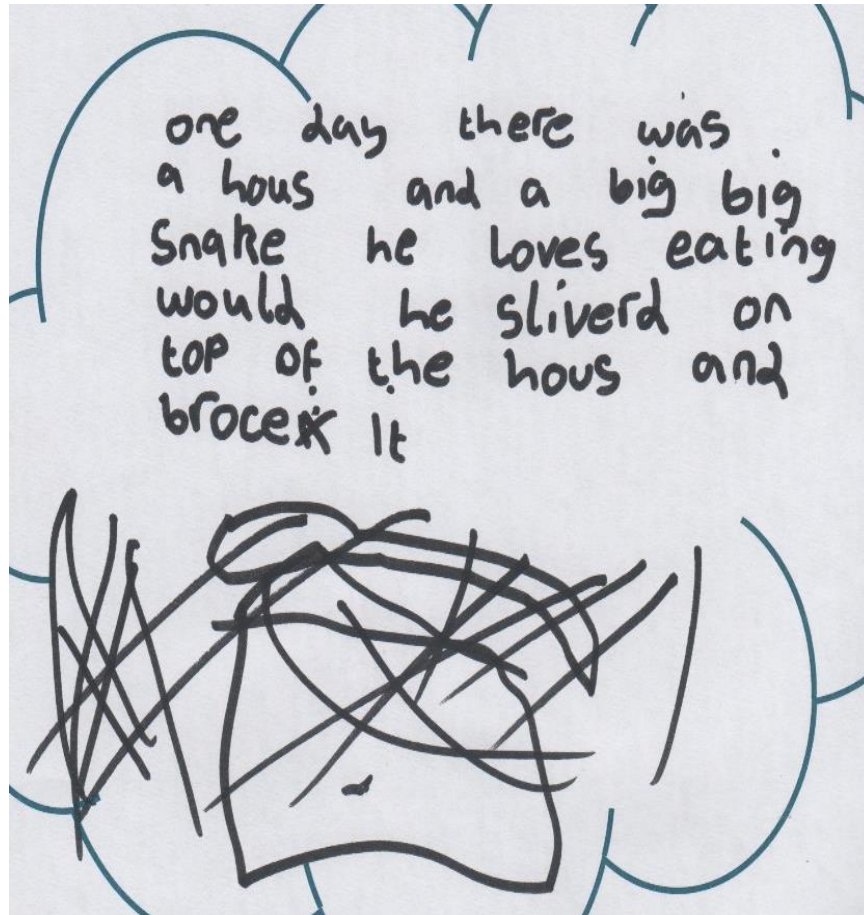


Figure 20: Child 21, girl age 6: house and snake dream.

7.4.1 Concluding Remarks:

The analysis of Child 21 presents insight into a fragile ego and the imaginative world that is necessary to help the child through life's challenges and expectations. This child was shy but had enjoyed sharing her dreams with her peers, which helped her develop some confidence in sharing her inner world in a group. The archetypal, elemental, and symbolism of the dreams and the narrative of the child invited an opening to link the spiritual developmental domain of the child in an educational context as discussed in Chapter One. The researcher has aligned the phenomenological findings of tone, disposition, sensory language, and personality from the analysis of Child 21 with the work of Adams (2005), Adams et al. (2008), Adams and Maynes (2016) and Nye (2009) regarding the definition and discourses of spirituality in childhood and dreams.¹⁴⁰ Child 21's dreams were perceived as externally absorbed into the mouth and then the head (C92), and analogous to the other children, she was making sense of dreaming through films (C87).

7.5 ANALYSIS OF FINDINGS FOR CHILD 13: CORE THEMES

The summary of the key themes from the interview with Child 13 can be seen in Appendix 9.6.

¹⁴⁰ The researcher has, through discussions with hundreds of child practitioners in her capacity as lecturer in childhood studies, established that these practitioners are not confident in theoretical knowledge or articulation of the spiritual developmental domain of childhood.

Child 13, a 6-year-old boy and only child, was on a behavioural programme to help develop his social skills. He would often talk out of turn, and in the social dream matrices, he found it challenging to keep to the class expectation of turn taking within a group activity. He would often call out spontaneously. However, his spontaneity and dialogue were insightfully attuned with the lived experience of dreaming. He was very engaged with the different aspects of the project and offered thoughts and ideas about his dreams as well as his peers' dream offerings. The social challenges of a whole class dream matrix experience, such as turn taking, listening to others, fairness in having to wait to speak about his dreams, and reflections, were discussed in the interview (C174-176). One key theme that arose from the interview with Child 13 was his expressions of emotional closeness to his family members. He spoke about his mum and nan affectionately, and he seemed to have gained most of his knowledge about dreaming from these relationships, although he came to a realistic conclusion that

C170: "dreams just happen or that "a day dream is one that you think of and you make up, but a night dream is one that actually happens but, in your head."

His mum and nan gave him some suggestions regarding the reason for dreaming:

C129: "She [Mum] says to you to think about the things that you've done."

C131: “She [Nan] told me to think about what we do at Beavers and I did, then I didn’t have a dream. I think I should do what I...I think I should think about what I’m going to do and then go to sleep so I don’t get scared or anything.”

Here he took the advice of his nan and mum to think about his day and this would stop the experience of bad dreams. He was aware that he could possibly control the dream content. During the interview, Child 13 had the opportunity to share his feelings of grief about his other nan who passed away, “my nanny died a long time ago” (C96), and he stated that he did not talk about her because it made him cry and he missed her. This was the second child in the interviews to share grief with the researcher who had not been overwhelmed. Child 13 talked about his mum and his dad but claimed he was not sure if his dad dreamt. In one of his dreams, his dad was a hero and saved him from being electrocuted (C165). He had close filial attachments, but his struggles with the transition to some social expectations of school were evident. Similar to Child 9 and Child 21, he dialogued with his toys. He would hold onto a soft toy, which he often brought to school, when participating in the class matrices and found the researcher’s BFG doll a helpful prop to develop his ability to take turns. These transitional objects (Winnicott, 2012: 131-132) also appeared in one of his dreams alongside his class teacher. In the interview, his inner feeling of being scared was acknowledged:

C106: “I’m not so sure dad really dreams. I had a really scary dream. My scariest one for me. I don’t know why, but it was the one that Miss G. were in, that I told her about the other one, the one where my toy dog, he’s lying down, on my bed, because I used to take lots of care for him. I even put clothes on him. My old clothes.”

Child 13 did not state why he was scared, but one might conclude that he was afraid of his teacher's reprimands when talking out of turn or of the transition struggles of school demands, although he was confident enough to share it with this teacher spontaneously.

The other dream themes included his father, his auntie having a baby, skateboards, a purple zombie with claws, heads falling off which may have been influenced by television or gaming, a tooth¹⁴¹ and water, an ant-man superhero, an experience of shrinking, being electrocuted, his teddy coming alive, biting, other television characters, and a crocodile that eats him, highlighting his bizarre and often confusing themes. The content of his big dreams (Jung, 2008:7) reflected his emotional struggles and immaturity in being able to regulate within the school's social expectations. In the follow-up meeting a year later (see Appendix 9), he expressed that Dream Time as an activity in school was "very interesting and a good time to express your dreams and feelings."

For this child, Dream Time was perceived as a place to talk about feelings; though he was nervous at first, he is becoming more confident to do so. Appearing immature in group prosocial behaviours, he was a sensitive and wise child in one-to-one situations.

¹⁴¹ Dreaming of teeth is recorded in all age groups, however the Steiner (2016: 186) perspective of teeth falling out at the age of 6 years is developmentally interesting when discussing dreams.

7.5.1 Concluding Remarks:

Child 13 presented bizarre dream content, and many dreams were family orientated. He was evidently struggling with some inner and outer aspects of transition into school and the expectations of socialisation. He was articulate, emotionally intelligent, sensory, spiritual, and increasingly keen to share his feelings about his dreams. He was extrovert in personality and wanted to continue to articulate his thoughts and feelings openly in the Dream Time matrices in the future (C176).

Located in Appendix 17 are the analyses of Child 5 (17.1) and Child 17 (17.2). Child 5's expressed thoughts on dream manifestation, sharing dreams, and the influence of technology on dreams. The researcher's interpretation of Child 17's interview explores his personal struggles through his dream story and motifs of reptiles. His case discusses the application and relevance of the theory of projection and the development of ego states within schooling expectations.

7.6 CONCLUSIONS AND FINDINGS

Conjecturing from the child interview analyses and the context of a teacher implementing Dream Time in a busy curriculum with a large percentage of children needing emotional acknowledgement, the cases raise rich and valuable debates for how Dream Time can be feasibly introduced to teachers or teachers in training in the future. The challenges and implications from the teacher's interview are critiqued in

Chapter Eight. However, the aim of this thesis was to explore through interviews how children perceived the experiences of dreaming and sharing their dreams within a school context using a social dream matrix approach. As conclusively shown from the IPA in Chapters Six and Seven and Appendix 17, sharing dreams was initially perceived as a nervous exercise then perceived as good, fun, and interesting even if the dream or feelings were scary, confusing, or bad. The lived experience of a social Dream Time was overall expressed as a positive activity by the children, and all eight children whose responses were analysed wished to continue the activity of Dream Time in school in the future. The findings from the children's perspective suggest that sharing dreams in class helped them feel more confident about sharing their inner worlds and that there was confusion about where their dreams came from, with perceptions that they were created externally and somehow entered their bodies or were magical or abstractly conceived from films such as *The BFG* (Spielberg et al., 2016). They were making sense of the phenomenon of dreams from books, films, or sharing each other's ideas. They all expressed their feelings about their own and peers' dreams and could articulate those feelings with varying degrees of growing confidence.

The children shared more difficult emotions than good feelings in the interviews as compared to the group time, suggesting that sharing with a safe adult is preferred to the peer group. In contrast, the teacher's perspective indicated more concern or questions about whether sharing feelings within the emotional and social curriculum fit within her teaching role. These conflicting views, the children's positivity and their

teacher's concern about emotional support, presents the need to reflexively critique the research process and the future of Dream Time in school settings.

CHAPTER EIGHT: REFLEXIVITY, CONCLUSIONS AND FUTURE IMPLICATIONS

8.1 INTRODUCTION OF CHAPTER: THE INTENTIONS OF THE THESIS PROJECT AND CHAPTER CONTENT

8.1.1 Retelling of the research aim, methods, and processes

The core intention of this research undertaken from a qualitative methodology was aimed at analysing eight one-to-one interviews collected from 22 children aged 6 years using an IPA method. These interviews presented the children's perceptions of dreaming and sharing dreams after experiencing activities from a unique Dream Time project within an English state school. The Dream Time project was designed and implemented by the researcher in order to contribute new psychosocial research findings into children's dreams and fresh discourse to pedagogically progressive education within the British PSHE National Curriculum and PSED Foundation Stage Curriculum.¹⁴² The action research method of a social dream matrix was central to achieving the project's aim. Six class dream matrices were analysed against the conceptual framework examined within Chapters Two and Three. The project included other dream orientated creative activities which were utilised in the twelve questions posed in the 22 participants' individual interviews. The extraction of the findings and conclusions from the interview data involved an inductive process of a

¹⁴² PSHE, Personal Social Health and Education within the National curriculum, has existed in various forms and levels of statutory or non-statutory teaching historically. The name, content, delivery, and policy has changed since 1989. Within the Foundation Stage Early Years Curriculum PSED, Personal, Social and Emotional Development, (2008) has remained more static and statutory (Goddard, Smith, & Boycott, 2013). PSHE is due to be statutory in 2020.

sample of eight out of 22 transcripts. The IPA analysis of these eight interview transcripts involved the application of 14 systematic analytical steps adapted from Smith, Flowers, and Larkin's IPA methods (2009), as shown in Figures 14 and 15. The analysis included a complex reflexive examination of the children's feelings, cognitive thoughts, and linguistics surrounding dreaming and sharing dreams in a group in school. From the analysis of these three levels, emergent themes arose from each child's world view. Each child's emergent themes were then compared and contrasted against the conceptual frameworks of the thesis and cross analysed against the chosen sample. Due to thesis constraints, two children were chosen for in-depth analysis of all the emergent themes; it is not unusual to have a small sample in IPA research. However, the researcher decided to do a cross analysis of a total of eight, to elucidate deeper and broader analysis of themes from the 22 participants. Therefore, a further six interviews were chosen for analysis of key consistent themes, for example analysis of their dreams, feelings, and thoughts on dreaming. Having completed eight in total, the researcher found this was challenging on time demands and thesis length. In future it is surmised that a smaller sample would allow deeper reflexivity of the IPA and broader scope for analysis when comparing findings against conceptual frameworks. The perceptions and reflections of sharing dreams in a school context taken from brief interviews and discussion with the pilot study and class teachers are evaluated in this chapter. Finally, NVivo was used to uncover some thematic findings from the 22 children's narratives on dreaming and the project, for example, the number of times animals appeared across the cohort's dreams and their feelings about and understanding of dreaming. Additionally, these nodes or themes were compared to others' research findings as discussed in Chapters Two and Three. The NVivo

programme was an excellent research tool for storing and accessing large amounts of data but was found to be limited as a tool for synthesis of theory in the IPA approach.

The findings evolving out of this or any qualitative IPA research has, to a large extent, subjective bias from the researcher's professional knowledge and philosophy and, therefore, needs ongoing reflexive scrutiny. These reflexive aspects of bias and blind spots are addressed throughout the chapters using a hermeneutic method of analysis based on inter-subjective processing (Smith et al., 2009). The thesis' findings add new discussions on and fill a gap in understanding how contemporary children perceive their dreams and dream sharing within a group in an English school. In addition, the findings contribute fresh arguments into the feasibility and value of psychosocial and psychoanalytical concepts underpinning educational theory. A module blueprint is offered in Appendix 15, advocating how this could be integrated into a module for infant and primary teacher training within Britain.

8.1.2 The thesis chapters reviewed

Chapter One presented a contextual introduction to the thesis on the study of children's dreams and sharing these within a school context from a psychosocial and psychoanalytical perspective. It presented the researcher's argument for a Dream Time project inquiry, and the thesis' aims and contextual influences for undertaking a study into the unconscious and dream worlds with young children in a school were clarified. Specific child development domains of emotional, social, and spiritual development

and links to mental health concerns were discussed. Chapter Two analysed and set out the epistemological stance on children's dreams through analysing Jung's discrete seminars held between 1936 and 1940 (Jung, 2008). Jung's theory of a typology of dreams, dream drama schema, and theories on the development of consciousness in childhood were elucidated and synthesised in the analysis of the dream matrices and eight interviews. Chapter Three presented an expansive review of literature around children's dreams by eminent researchers over the last century and drew out the changing approaches and theories towards researching children's dreams. Chapter Four included a review of the methodology, methods, and pilot study findings and detailed the dream research project design. Chapter Five analysed the introductory Dream Time matrix experience; the analysis incorporated the review of social matrix dream sharing, Jung's dream schema, typology, and theoretical positions on childhood and the collective unconscious. Other post-Jungian research findings were synthesised and cross findings were presented (the analyses of Matrices 2 to 5 are included in Appendix 15). Chapter Six analysed two interview transcripts in-depth: Child 10, a boy, and Child 6, a girl. Through the inductive process of IPA, the Dream Time project presented new findings on children's perceptions and experiences of dreaming, sharing dreams, and insights into how to appreciate their inner worlds and personalities from a psychoanalytical lens. These findings were interpreted from the one-to-one semi-structured interviews and then synthesised with the thesis' conceptual framework. Chapter Seven and Appendix 17 included a further analysis of six children using IPA and a discussion of some key emergent themes expressed through their experiences of sharing dreams and dreaming, compared and contrasted with others' research findings. This chapter presents through the process of Heuristic and

hermeneutic reflexivity (Moustakas, 1990) the main findings, conclusion, and recommendations regarding the research aims. The research process has been reflected upon, and the strengths and limitations of this thesis have been considered. The findings are summarised and the conclusions are based on the findings of the research project data. This chapter concludes with future research ideas and suggestions for the audience of teachers, therapists, and student dream workers.

8.2 REFLECTIONS ON THE HEURISTIC RESEARCH PROCESS

It was imperative to conclude the whole research process by looking through the method of reflexivity, as set out by Moustakas (1990). There is much to be learnt by going back over the whole research journey with the intention of gaining awareness for future work and to inform others of the doctoral process.

This thesis project was a phenomenological exploration, and as Moustakas (1990) discussed in his six-phased heuristic research approach, in the ‘initial stage of engagement’ the research process involved a discovery of the passion or ‘intense interest’ of this researcher which holds important social and personal meaning (ibid.: 28). This researcher experienced this phase as organic, complex, and long. Finding a core focus or aim to the thesis was hard, and many rabbit holes were explored before reaching clarity. However, as Romanyshyn (2007) advocated, the researcher’s subjectivity and wounds are the best place to seek out the richest qualitative research

content and motivation. In keeping with the researcher's soul journey as a transpersonal therapist and educationalist, the decision to research children's dreams crystalized. The inspiration for a phenomenological study evolved from this researcher's Master of Somatic Expressive Arts Psychotherapy (MASAP) (Lloyd, 2009). This researcher's subjective bias and previous phenomenological methodology did influence the research analysis; the way the project was implemented also involved a researcher who had extensive experience as a teacher and therapist. Having been trained in therapeutic educational philosophy and practice, the expectation of new or existing teachers wanting to engage in or develop therapeutic education perspectives into their teaching roles was a bold and controversial idea. However, this was not a completely unknown area of research and did not deter her enthusiasm for embarking on the challenges ahead. On reflection, many ideas on researching therapeutic education were considered. It was two years before the gap in the research in sharing children's dreams within schools became evident and the aim clearly formed with the intent of contributing new findings.

The next phase of the research project, as described by Moustakas (1990: 29), was 'immersion'. This researcher was inspired by reading Jung's seminars on children's dreams (2008) in a reading group led by a Jungian analyst, Brenda Crowther, and by participation in experiential transpersonal dream groups led by Nicole Reilly over several years. This was intertwined with researching previous successful school dream projects undertaken across schools in Brazil (Gambini, 2003), Italy (Selvaggi as cited in Lawrence, 2007), and the United States of America (Beaudet, 1990). This process

highlighted the possibility of adding to this field and that the gap in the research into the field of children's dreams within schools was within British schools. The literature review informed this researcher's development of the conceptual framework and lead to the design of a qualitative psychosocial Dream Time project which could ethically and feasibly be integrated into the British school curriculum and meet the core aim of interpreting the children's perspectives on dreams and dream sharing.

The methodology was influenced by psychosocial and psychoanalytical theory, with a focused interest in Jung's theoretical models and principles of the psyche in relation to childhood dreams. The development of the research project, which would involve children within a school, become complex as the consideration of ethics and methods evolved. However, many assumed safeguarding or risk assessment concerns were unfounded or sensitively handled due to the rigour of the ethical reflexivity, and no children were harmed in this research process. This signposted the essential need to deeply consider the children's and the teacher's reactions to sharing inner worlds and posing psychoanalytical techniques into the classroom routine. Cultural and diverse needs can influence positive or negative attitudes towards dreaming and sharing them collectively. The positive potential of this thesis' aim of influencing the practise of Dream Time matrices in the long-term future within schools is small in scale, but the researcher is confident in its findings from the analysis of the child's perspective.

The method of social dream matrices used in the action research design was adapted from Lawrence's approach (2005). It proved to be a research tool that would not be

disruptive to the educational routine, is age appropriate due to its adaptability, can be synthesised into an existing curriculum, and, crucially, did not involve analysis of dreams with the children. Using social matrices as an approach evolved from the feedback of Professor Robert Hinshelwood when this researcher presented the project in the early research stage at an Essex University research conference. The complete Dream Time matrices, creative project activities, and one-to-one interviews were implemented with the children once a week over an academic year. Additional creative activities included a Dream Time interest table with a class journal for putting dream writings or pictures, a small group activity making dream catchers, and story times with selected children's books on dreams and dreaming themes, all implemented by the researcher. These activities were heavily influenced by the researcher's experiences as an infant teacher and art therapist and aimed at collecting child-centred interview prompts, building rapport with the children, encouraging discussions, allowing free drawing, and building home-school links. These would not be unfamiliar activities within an infant or primary school environment, but perceiving them from an analytical discipline would not be common.

The action research phase included time to 'incubate' the research aim and step away from the literature, thereby putting the mental immersion on the back burner, and then implementing the project to gain new insight and creative integration (Moustakas, 1990: 29). Journaling as well as presenting the research to and having discussions with university peers helped to illuminate the researcher's blind spots. For example, when considering the relational dynamics the researcher was expecting from a social dream

matrix compared to that of the teacher, it was important that the children not be confused by changes in routine or expectations. Additionally, it was apparent that sharing feelings in school was a new expectation. Also, there was the concern of how the children would understand the ethical aspects of being involved in research, in particular collecting data on their private or emotional worlds. Being a trained therapist and confident in containing nightmares or overwhelming feelings, the researcher did not deem this a risky situation though it may have seemed risky to the teacher or even the children. It was concluded that research relationships need to be carefully monitored during the period of implementation, recording, and reflexive interpretation. Six whole class matrices, five small group matrices, and 22 interviews were all uploaded and transcribed onto NVivo for easy access, this programme is an invaluable way to store, manage, and work with a large amount of varied data. The enormity of undertaking an action research approach study needed intense discipline and energy as the process involved many recording skills, time-consuming transcribing of data and cognitive processing.

Although the action research with the children was ‘illuminating’ (ibid.), it was not until the application of the IPA process that this researcher realised the power and exciting results of the chosen phenomenological method. This is aligned with the heuristic phase of ‘explication’ (ibid.: 31) and necessitated ‘focusing and indwelling’, as researching with the children was so engaging and their receptivity so positive. Their desire to share their inner worlds was compelling for this researcher. It was important to fully elucidate and illuminate the phenomenon being researched without

the contamination of subjective bias and enthusiasm; this was undertaken in the researcher's adapted hermeneutic reflexive cycle (see Figures 3 and 4). The cycle included sharing the research process at conferences and with academic colleagues from both educational and psychological disciplines; this developed an opportunity to defend the research project and be open to challenges of the idea of therapeutic education through dream sharing within British schools. These experiences helped to process, critique, deepen, and consolidate the ongoing work.

The final phase of writing up the research involved a surprisingly satisfying process of 'creative synthesis' (ibid.: 31), which involved analysing the data, making innovative connections, and weaving these findings into the existing work of other researchers. This aspect of the academic work required excessive time, constant reviewing, and a lot of mental energy in developing new skills and reviewing multiple levels of interpretation of the children's opinions.

In conclusion, the researcher found the systematic and intersubjective research processes of the phenomenological approach to be conducive to the aim of adding new qualitative findings regarding children's perceptions of dreams and sharing these in a school setting. The researcher's professional background, teaching experience, and therapeutic practices were influential; however, the process of reflexivity exemplified a balanced argument regarding biases and discourses surrounding teacher training in psychosocial theories. This Dream Time research project was unique in design and contributed new findings compared to existing research in social dream matrix studies

in schools: the study of 21st century 6-year-olds' perceptions of their dream worlds, the discourse on Jung's seminal work on children's dreams, and the development of the unconscious in relationship to British pedagogy .

Having covered the thesis' content, reflexive bias, ethical and safeguarding issues, and research process's strengths and limitations, the next section presents the process of drawing out the findings in relation to the research aim, starting with the children's perceptions followed by the pilot study and class teachers' views.

8.3 FINDINGS WITH REGARD TO THE CHILDREN'S VOICES AND PERCEPTIONS. WHAT DID THEY THINK AND FEEL ABOUT DREAM TIME IN SCHOOL TIME?

This researcher found that the hosting of social dream matrices and the implementation of the project's activities fitted efficiently within the existing British curricula subject of PSHE, specifically as an extension of existing Circle Time activities (Mosley, 1996). Even though the challenge of turn taking with the school group arose, the children were genuinely enthusiastic and increasingly intrigued about sharing their experiences of dreaming. Three children, as observed in the analysis of Child 6, Child 9, and Child 21, stated they were initially nervous about sharing their dreams in the group. Two said this was due to a concern about being judged or laughed at by peers and one because dream sharing was considered a new idea in her experiences of school life. This initial nervousness of sharing dreams or feelings was due to not having been encouraged to do this before in school. Once they had shared a dream, these children

commented that they felt more confident about sharing their feelings or strange dreams and that their peers had enjoyed listening to them. It was concluded from across all the interviewees who commented on this aspect that the 'felt sense' (Gendlin, 2014) of nervousness towards being laughed at was a common theme for 6-year-olds (Hoffmann & Lewis, 2014). However, not one child declared that the experience fulfilled this perceived concern around self-exposure. Even Child 10, who had been upset, still wanted to share his dreams, indicating some developing emotional resilience from group sharing. The felt acceptance and interest of the collective peer group transferred into an increased sense of confidence and motivation to share or write about their dreams. This resulted in the children's spontaneity in utilising the other creative approaches provided.

Across the sample group analysed, the activities provided different types of dream meanings. All eight participants presented dreams which were interpreted as Jung's compensation dreams Type 1 or 2. In addition, Child 21 and Child 19 presented bizarre or big dream as proposed by Jung (2008: 5-7) and discussed fully in Chapter Two and in the analysis chapters. The findings show these children's dreams contained archetypal themes and motifs, and the interviews revealed that some dreams manifested from their lived experiences, supporting Jung's theory of a collective unconscious and arguing against Freud's view of the simplicity of children's dreams. The findings from the qualitative analysis of all 22 participant children show they all wanted to share their dreams and listen to other's dreams in the form of a weekly group activity. The children quickly learnt that it was acceptable and safe to share good, bad,

or scary feelings in the context of Dream Time. It is important to highlight that reflection on relational skills and possible projections when hosting the dream matrix is crucial in making it safe to share in a group dynamic. When implementing a successful Dream Time matrix, the essential aspect to reflect upon is ensuring the humanistic core condition of unconditional positive regard (Rogers, 1961). The host, the researcher in this case, had to maintain non-interpretative boundaries within the group process, as discussed in Chapter Three; there is a limitation in expecting future teachers to do this unless they are trained with this depth of knowledge or in Humanistic practices. The main difficulty analysed was that some children in this cohort found it hard to take turns sharing. As shown in the interviews with Child 6, Child 9, and Child 21, these outbursts were because they were worried, bored, or concerned they would forget what to say rather than not knowing the rules of turn taking. This social challenge for the individual and the collective was specific to this diverse cohort's needs and highlights the complex. This researcher's implementation and analysis of Dream Time matrices support designing a new or progressive pedagogical training for teachers. Smaller groups would be suggested to begin with, building up to a whole class as it becomes manageable; however, this would diminish the understanding of the collective unconscious network of a class dynamic and value of a social dream matrix aims. The challenge ahead is ascertaining if teachers are willing to be engaged and trained in the psychosocial theoretical framework of Dream Time and embark on the skills of hosting Dream Time.

Although the children had not had an opportunity to share dreams in this school before, the findings evaluated that it was a desired activity in which to find out about dreaming and dream feelings and to make friendships. However, Child 6 predicted that she thought this would not happen as an ongoing activity: “Yes, I want to do it in year three, but I’ll say, we’ll have too much work to do. We won’t have time to do dreams anymore in year three” (C173 transcript in Appendices 7 and 9.2). As analysed in Chapter Six, she presented as an archetypal teacher in persona. The disposition she presented was serious but lonely. She may have been influenced by the fact one parent was a head teacher. She was a child that easily conformed to the school codes but was very enthused by the project allowing her to share her inner world. The conjecture supports the theory of projections and introjects (Klein, 1997) affecting a child’s personality and belief system (Wickes, 1963). She implied that school was not perceived as a place for her inner world to be exposed. However, she was clearly eager for continuing the matrices as were all the other children though for varying reasons. The small but extensive data finding collected from 10 children a year after the project finished concluded that they still perceived Dream Time had been very positive emotionally and socially and a desirable school activity, (see Appendix 10), revealing that the project had remained as a long-term impression of their year 2 school life.

The data from the eight interviews showed that the children preferred a class activity in which they sat in a circle and listened to each other’s experience. This contrasted with sitting in a cluster at tables or rows on the carpet during group time. There was an expressed enjoyment from Child 10 about being in a group circle, and Child 6 had

independently prepared named stickers for each participant in Matrix 2, again acting in a role of teacher. However, specific children's capacity or empathy to take turns was limited and affected the flow of spontaneous sharing in the larger group dynamics. These five children were on a behavioural management stage in line with the Special Educational Needs Code of Practice (Department for Education, 2014c). The social and behavioural aspect of not taking turns and calling out seemed to correlate with the fact that these children on a behavioural programme presented as extroverts. This researcher considered the analysis of extroverted or introverted personality, as perceived through the lens of Jung's personality typology (1971), when analysing each child's data. This new finding surrounding perceiving classroom group behaviour expectations through the Jungian idea of the typology of personality offers a more considerate approach towards the development of the individual within the collective, in contrast to existing behavioural models; therefore, this presents another perspective on the capacity of some children to wait and others not due to their personality traits. They were still in an egocentric, preoperational cognitive stage of development (Piaget, 2008). The fact that the children wanted to share does indicate that dreamwork inspired the children to talk more than during other types of Circle Time. The projected response from the teacher towards this taking turn behaviour was behaviourist conditioning in style and often resulted in consequential reprimands, resulting in two children in particular, Child 10 and Child 17, crying. Therefore, this researcher's assessment of Child 10's, Child 14's, and Child 17's social skills from the interviews concluded that it was hard to wait to speak or share, as they openly expressed their dislike for waiting in a big group. However, Child 6, Child 9, and Child 21 could wait but worried they may forget what they wanted to say. The differing personalities and

traits displayed by the children in group situations were understandably different than when being interviewed. The variable of individual personality types, as theorised by Jung (1971), and the capacity to wait to speak was an emerging theme. For example, introverts could wait and extroverts just did not. This finding supports a strength in the social dream matrix method as an activity to develop group dynamics.

The researcher exemplified and proposed from the analysis that it is possible to assess social, emotional, and cognitive development domains through a Jungian lens. The Jungian idea of symbolism and interpretation through amplification presents depth and a refreshing quality of understanding to the context of the unconscious inner worlds of children in the inner world of the school (Cullingford, 1991). It was clear that sharing dreams through creative activities such as drawing, class journals, drama, and sandtrays is conducive to helping both extraverts and introverts speak from a personal place. It was the introverts who were shy about being laughed at or expressing deeper and sadder feelings with the group, such as grief by Child 19 and Child 14 and worries of loss by Child 6. They chose to express through drawings, talking, or using one small toy. The extraverts, such as Child 10, used drama, numerous small toys, and drawing to share. Therefore, the insight of teachers using Jung's personality traits theory when observing a child's behaviour could offer creative approaches that would widen perceptions, understanding, and reactions to the innately emotional behaviour, possibly advancing emotional regulation through Dream Time. Teachers, however, may find training, resourcing Dream Time, and the theory of personality traits and the unconscious challenging to translate into the existing behavioural models taught.

8.4 THE DRAWING OF DREAMS AND THE DREAM JOURNAL

All 22 of the children included one or more dream drawing in the class dream journals, as outlined in Chapter Five, indicating this was the most popular approach for this group. Three journals were completed and a total of over 80 dream drawings were archived into NVivo. The journals proved to be advantageous to stimulate personal discussion in the one-to-one interviews. The journals and dream interest table were determined to be an innately motivational place for the children to express their dreams, feelings, or thoughts, as the children could freely spend time drawing, writing, and adding to the journal during the week when the researcher was not present. From the number of responses to these free activities, they all found time to contribute without instruction and extended sharing of dreams at home or in the playground as commented by Child 19. The journals contributed new thematic data on dream motifs (Appendix 13) for this age group and indicated the children's genuine interest in sharing or concretising their dreams. The journals also helped the running of the matrices and created a potential tactic that their dreams would be shared, either in the matrices or the interviews. There is prospective for this archived data of drawings to be further researched from a Jungian lens as proposed in the discussion below around further research.

The analyses of the children's inner worlds as expressed through dreams exposed a normal emotional vulnerability for their developmental age. However, as concluded

from the IPA interpretations, Child 10, Child 6, Child 19, Child 21, and Child 13 were struggling to come to terms with specific feelings surrounding home, family, and friendships. Symbolically, their dreams indicated a natural human desire for nurturing or containment (Bion as cited in Douglas, 2007), and it was concluded from filtering their discussions that a deeper understanding of the children's 'felt sense' (Gendlin, 2006) of peer dynamics in the school and home environments or in dealing with grief could be improved through sharing dreams within a peer group facilitated by a trained adult within schools.¹⁴³ The argument for developing a therapeutic educational approach can be easily synthesised and are analogous to the existing established Sustained Shared Thinking or Emotional Well-Being strategies (SSTEWE) for Early years settings, as discussed in Chapters One and Three (Siraj- Blatchford, Kingston, Melhuish, & Sylva, 2015). The researcher suggests that current early years pedagogy would benefit from amplification and expansion through the Dream Time project findings in supporting emotional health across all curriculum stages.

The interviews and journals provided a collection of bizarre, scary, extraordinary, funny, and even happy dream scenes. The expression of all types of feelings created a normalisation of inner worlds being allowed to be shown in school. The sharing of a mixture of feelings about their dreams in a variety of activities created stronger bonds of friendship and developed empathy. There were numerous instances of empathy, decentring, and references to the Dream Time helping them make friends, mostly indicated in the analysis of Matrix 6 when Child 10's emotions and feelings were

¹⁴³ This concurs with the work of Hartmann, Kahn, Krippner, and Hoss (2012) who proposed that dreaming and the sharing of dreams improve emotional regulation.

supported by other children. Specific empathic or decentring examples were noticed within the interviews: Child 10 protected his parents from his fearful feelings, Child 17 and Child 2 playfully discussed their dreams about dark magic together, Child 5 and Child 9 related deeply with characters in technology, and Child 13 and 9 projected their feelings onto their soft toys.

NVivo coding results illuminated the theme of the importance of friendships and expression of interest in sharing feelings and peer dreams. Several conclusions can be made, for example, when feelings that were unconscious or suppressed were outwardly processed in safe holding activities alongside sensitive containment from the researcher, this constellation helped the integration of conflicting psychic energies. This researcher forces the point that there were examples of negative introjects identifiable from the dream content, highlighting the concern that if the dreams had not been processed through the dream sharing experience, the personality of the children could have been adversely affected, as discussed in Chapters Six and Seven. The two psychological concepts that have been deemed applicable to the understanding of Jung's (2008) compensational view of dream content are projection and transference as analysed throughout this thesis. Particularly noted with Child 17, Child 10, and Child 6, the dream content and discussions indicated external and internal conflict. Although, if seen through Fordham's Ego-Self Axis view, this is a normal expectation at this stage of ego consciousness; the researcher noted that the teacher often projected that crying was not easily tolerated. The consideration of these psychosocial concepts helped this researcher interpret why the children desired

consciously, unconsciously, and sometimes earnestly to share and process their dream feelings in school. The sharing of dreams having a regulatory function, as Jung proposed in his seminars, they integrate a natural function for humans, and the findings indicate they do not need to be perceived as disruptive to classroom life (2008). However, it is appreciated that for teachers to integrate change into their pedagogical perceptions is a challenge for many reasons (Crow, 2008; Cefai, Ferrario, Cavioni, Cartner, & Grech, 2014). Teachers are busy, and policy expectations do not historically allow for the development of therapeutic education and subjective reflexivity through a supervisor. The researcher's recommendation would be to expand and progress the research project by integrating the project as a module within the teacher training stage, followed by gathering further research on the implementation of Dream Time with other school children and trainee teachers as co-researchers. This researcher has the potential and passion to begin this work in 2020 within her existing work as a university lecturer.

The findings from the analyses of the matrices and interviews of the children, class teacher, and pilot class teach revealed that similar to other research exploring dreams in school, it was the curious and mystical phenomenon of dreams that increased the engagement and involvement of the children in Circle Time. All the children were motivated to share, research, and explore the lived experiences of dreams, suggesting that dreams as a topic to share provided a more inclusive child-centred approach to group time. Two interviewees, Child 10 and Child 19, disclosed that if they talked about their dreams with the researcher or with their peers, it would make their bad

dreams go away. The children desired to have a place to articulate their feelings or a person with whom to articulate them. The normalisation of their inner worlds was a necessary emotional need, but some feelings and content, such as fighting, death, or zombies, were already perceived as taboo subjects in school, suggesting sublimation of feelings into the unconscious rather than integration. Child 10 and Child 19 had been hiding their feelings and bad dreams from their parents because they feared their feelings or dreams would be passed on. The children's imaginative reasonings raised an important insight into the idea of children's 'self-endangerment', as discussed by Goodyear-Brown (2009) in Chapters Two and Six. It is not hard to see how the shadow self develops when feelings and dream worlds are side-lined as insignificant phenomenon in school life.

8.5 GENDER FINDINGS AND TECHNOLOGY INFLUENCES

Both girls and boys, for example Child 21 girl and Child 13 boy, projected their feelings and dreams onto their toys which then came into their dreams. These findings indicated that when alone with difficult and confusing aspects of their self-concepts toys were used for expressing feelings. From the transcripts and the use of NVivo, it was found more boys than girls dreamt about toy robots, flying, video game characters, super heroes, rescue, violence, disembodiment, rugged landscapes, and adventure. In contrast, girls dreamt mostly about animals, family, and magic. However, this finding needs more cross analysis. The boys were also the children who took the opportunity to share their feelings and struggles with sadness or grief and an unearthed expectation.

(See Appendices 12 -15). The differences of gender dream content were not concluded to be the influence of technology, as the girls did also declare they played with video games and watched films, especially Child 21. However, it was clear from the responses of Child 9, Child 10, and Child 13 that technology or films influenced their dreams, linking to Jung's dream Type 1, a residue dream from lived experience and contributes to contemporary dream research findings. The findings showed clear examples of dream types, as proposed by Jung and discussed in Chapters Two, Six, and Seven, the highest number presented being Types 1 and 2 then big dreams from Jung's typology (2008: 5-7). The highest number of dream images recorded across all genders were animals, insects, and mythical and magical animals (see Appendices 12 and 13 for numerical findings). Archetypal characters such as fathers, mothers, siblings, monsters, or family members were common in the dream stories, showing the closest human systems influencing the unconscious. Hypothetically, this researcher suggests that when a child fails to express feelings related to dream images from the collective unconscious or internalised introjects, which form from projections, depression could develop in the long term.

It was reassuring that some children stated that they openly shared their dreams with parents and that their parents were happy to hear about their dreams, but Child 6 sensed that her parents were often too busy in the morning. Two children stated that if they had bad dreams their parents may take them into their bed or say, "turn your pillow over and go back to sleep." This parental strategy was new to this researcher. Arguably, the pace of life for families in the 21st century could explain why dreams

are not discussed or shared, but the findings of this thesis, as presented through the views of the child, has indicated the value of reconsidering the connection to the unconscious before we add to an even more dissociated society, as discoursed by Jung (1933, 2008) and Schore (2015).

8.6 CHILDREN'S VIEWS OF DREAM MANIFESTATION AND FUNCTION

Overall, the children in the research group were intrigued to discuss or wonder about what a sleep dream was because they had all had one. The recall and willingness to share their dreams in a group varied as discussed. However, once the project matrices were introduced, the peer acceptance of dreams were shared, and the receptivity of feelings were encouraged, the children began to record, think, and talk more about their understanding of dreaming.

From the analyses of interviews in Chapters Six and Seven, Appendix 17, and the matrices in Chapter Five and Appendix 15, at first the children understandably found it hard to articulate the difference between the manifestations of a sleep dream and a day dream, but the majority had a good go at trying. These 6-years-olds either said they did not know or they created some imaginative explanation from films, books, or family members of what dream states essentially were or how they came to experience them. This opportunity to ponder, discuss feeling states, creatively express, or wonder must improve self-awareness, as time is given to consider and process the unconscious, raising it to consciousness. Jung (1957) coined this reflective process as

the transcendent function, essential to healthy growth towards the whole personality.¹⁴⁴ Children at the age of 6, although unaware of the workings of the dream world and the complex concept of the unconscious, viewed dreams as magical feelings externally absorbed into the body and an indescribable intangible ‘thing’ which they have no control over. Hence, some children were afraid of bad dream experiences but had developed coping strategies, such as Child 10 (see Chapter Six) who actively searched for something visible before going to sleep. Other children, such as Child 19 and Child 13 (see Chapter Seven), believed their dreams came through the body and affected the heart or head and that this infusion process could affect how they felt.

From the analysis of all 22 interviews, it was identified that this age group generally perceived that dreaming came from different external influences such as books and films. The influences varied mostly from imaginative ideas with only Child 13 having a more realistic cognitive view due to talking to his Nan. For example, Child 6 said they are caught like a cold and Child 17 said you breathe them in through your mouth into your heart where the heart then sends it to your brain. Other ideas were connected to playing video games or watching cartoons. The over-all consensus of the manifestation of dreams from the eight interviews analysed was they saw dreams in their brain, head, or eyes (see Appendix 13). The discussions with the children gave insights into their cognitive stages of development and into the value of imaginative thinking as a buffer against difficult feelings or dreams. Child 21 added that she

¹⁴⁴ The work of Adams (2005) and Nye (2009) focused on the child’s expression of divine dreams being sent by God. These texts are suggested for further research and discussion within the subject of children’s spirituality and education.

believed that all humans and some animals dream. In some cases, the children's concrete thinking showed an intelligence of and growing relationship to their self. Child 13's conjecture that dreams were part of the brain and came from lived experiences is in line with Freud's early thoughts on wish fulfilment (Freud, 1997). The function of dreams as expressed by the children varied: some had no idea, others referred to dreams as helping them with their feelings (Child 10, Child 13, Child 17, and Child 6), and Child 21 (C62) stated that they were entertainment, to stop you getting "bored in the middle of the night."

It can be concluded from analysis of the matrix data that at times the children did make up dream stories when in the collective situation, and these were not from the unconscious oneiric realm. As discussed in the literature review, the analysis of Matrix 6 and the interviews raised the point that the children were re-instating the rules and expectations of the matrices. It became important to the children to state if the dream was a 'made up day dream story' or a sleep dream. The children sorted this issue out independently with some researcher intervention, indicating that time spent as a group is important in developing skills for dealing with moral conflicts, empathy, and autonomy in group dynamics. For the children the Dream Time activity time was valued, not to be spoilt, and it was emotionally safer if the shared dreams were real rather than made up.

The findings suggest that Dream Time as a Circle Time activity, due to the high number of boys in the class, can increase the motivation of boys or reluctant learners

to write and read. The sharing of dreams was inclusive and the hosting approach enhanced social skills and empathy, as the boys with specific educational needs had equal opportunity to articulate their dreams and feelings, for example, Child 10 with ADHD, Child 25 diagnosed with autism, and Child 5 with hearing impairment. The project illustrated that young children are indeed excellent researchers and active agents. The cohort in the project advocated dream sharing in school. They all wanted to find out, ask questions, and explore their dreams, and they were interested in sharing their inner worlds and listening to their peers' dream worlds, proving the activity motivated thinking and listening skills, in line with Lawrence's work on transforming thinking as social skills (2005).

Child 21 shared from her experience that a dream could change from insignificant or bad to good. Child 13 indicated dreams came from daily experiences, Child 6 said they came from her BFG Sophie pyjamas, Child 9 said they came from technology, and Child 10 said they came from other people like catching a cold. These varied sensory or cognitive perceptions contribute new findings for educationalists to consider regarding holistic development. All the children expressed sharing dreams was fun and in particular enjoyed the story of *The BFG* (Dahl & Blake, 2010) which motivated them to discuss or articulate the complex manifestations and functions of dreams. The imaginative story world presented a guiding source in which to motivate children's interest in their unconscious worlds. Making room for sharing dreams and wonderings of their meaning from childhood as argued in this thesis is an essential element of human consciousness worth sustaining within education.

8.7 FINDINGS FROM DISCUSSIONS WITH THE PILOT STUDY AND CLASS TEACHERS

These findings are evaluated from three short interviews conducted by this researcher with the pilot study teacher and dream project class teacher: one at the end of the pilot study, one with the class teacher during the planning phase, and one post-project. The teacher in the pilot study expressed a keen interest in her own memories of a childhood dream. She openly expressed an interest in dreaming with no concerns about the children sharing their dreams in the nursery. This could be because PSED is a mandatory expectation in the Foundation Stage curriculum and focuses on emotional expression and insight for children in settings. The pilot study 4-year-olds openly shared sleep dreams after a story time and went on to spontaneously draw their dreams and talk about them with their teacher. These dreams were simple in structure and about family events, and they indicated Types 1 and 2 Jungian dream types (2008). The practitioner was inspired by this group of children's undirected desire to draw their dreams after the Dream Story Time activity (see Chapter Four).

Both the teachers were intrigued by the children's dreams, but in contrast to the pilot study teacher, the class teacher commented that she did not remember her dreams. She expressed she felt sad that there was little time for sharing children's feelings in her role as an infant teacher. This was stated as something the curriculum and school

system did not expect from her. She said that if children were upset, they were mostly supported by the teaching assistant (TA). The teacher's initial concern about sharing dreams was that it could expose overwhelming feelings for the child or that a case of child protection would arise. She was glad that neither of these instances transpired. These comments may have resulted from the teacher feeling overburdened with curriculum delivery or not feeling confidently trained in containing other's difficult feelings within her role. The conclusions from the teacher interviews and the general response to observing the whole project was constructive, but the understanding of any psychoanalytical concepts was understandably new. The teacher was apologetic for the children's lack of prosocial skills and more pedagogically aware of developing these through behaviourist or social cultural constructivist theories. It was concluded that psychosocial and theoretical frameworks underpinning therapeutic education would be beneficial to the teacher training curriculum and benefit children's holistic development but would need more extensive research. The zeitgeist of this dream research seems timely, as PSHE is proposed to become mandatory in 2020.

In addition to the research findings, a year after the project was completed 10 children out of the 22, who by then were in Year 3, were invited by this researcher and the Year 2 teacher to a de-brief meeting. The children were asked four questions about their memories of sharing dreams in the Year 2 class (see Appendix 10). The sample of 10 children were those children who were present in school that particular day and were free from class commitments. The children expressed fond, clear memories of the researcher and the project and were happy to recall a recent dream. Child 13 had

retained the core message and expressed it had been a good activity for exploring his feelings. This follow-up confirmed a closer relationship to their unconscious and feeling states had been sustained.

8.8 SUMMARY OF ANALYSIS FINDINGS AND FUTURE RECOMMENDATIONS

8.8.1 Summary of the findings: The children:

- i) All 22 participant children expressed the project was a positive and fun activity to do in school and wanted to continue, concluding that sharing and listening to each other's dreams in school was emotionally and socially acceptable from their view even if there were bizarre events or bad feelings in the dreams.
- ii) Three children voiced concern about some feelings or events from bad dreams, mostly feeling scared or worried. Sharing these feelings or dreams in school was perceived as supportive, and they articulated that sharing the dreams and feelings would help them overcome bad dreams in the future. Two children believed the feelings would scare their parents so did not share these dream feelings to protect them. This is known as self-endangerment (Goodyear-Brown, 2006). In conclusion, the children needed to externalise emotional feelings and feel contained.
- iii) Empathy and group sharing social skills were observably enhanced from taking part in the Dream Time activities, concluding that the unconscious in group dynamic theories within a class are worthy of future pedagogical study.
- iv) The most frequently occurring dream motifs were animals and insects (80 references), mythical or magical creatures, family, and characters from TV

and technology. Both boys and girls dreamt about these, but the dream stories were more aggressive and adventurous from the boys, which both boys and girls found exciting, adding new findings to Jung's view of the archetypal in children's dreams.

- v) The most natural and best way to support children with dreams without involving analysis is to let them share them, draw them, and express feelings about them. Every child freely shared one dream or more in the group matrices or the dream journals, where 80 drawings and writing of dreams were collected, indicating an innate drive to share their dream experiences externally. This supports the conceptual process of Jung's transcendent function and Fordham's theory of Ego-Self Axis as developmentally valid and symbolically evident in children's dream content.
- vi) The children's perceptions of how dreams manifested varied, but overall the consensus was they came from external influences and entered the body either into the mouth, heart, or brain, indicating they were wanting to make some sense of their dream experiences. The books shared influenced their beliefs and how to work out the phenomenon.

8.8.2 The method of a social dream matrix:

- vii) The Dream Time Matrix is concluded to be an activity that fits smoothly into the existing curriculum of Circle Time; it stimulated interest, prosocial skills, literacy skills, and friendships.

- viii) The teachers were positive about children sharing dreams in Circle Time, but the ethical, safeguarding, and theoretical underpinnings of implementing social dream matrices are challenging and complex for teachers to undertake within their existing roles. Although the findings present a pro-argument, the empirical evidence is small, and further research and dissemination is recommended to influence changes to current pedagogy.
- ix) The project findings and teacher training module blueprint offer new contributions and revisioning to holistic pedagogical discourses.

The module blueprint proposed to guide future teacher training programmes and research is presented in Appendix 16. There is potential for extending this research project across the curriculum stages to gather more empirical evidence. The module content aimed to ensure knowledge, understanding, and transferable skills of specific psychosocial and psychoanalytical principles as analysed in the thesis. These would distinctively include Jungian principles of dream typology, dream schema, personality typology, individuation theory, archetypes and the collective unconscious. The findings from this project and arguments surrounding its value in debating the positive functions of containing dreams to regulate the conflicts in a child's inner and outer world experiences are core aims. The module would include research skills and an opportunity for co-researching within the study group.¹⁴⁵ The understanding of conceptual constructs such as Bion and Douglas's (2007) work on containment and

¹⁴⁵ The ethics would be specific to the IASD dream ethics and research ethics, as outlined in Chapter Four.

reciprocity and in-depth relevance of attachment theory is highly recommended. The theoretical development of the unconscious and concepts of projection and counter transference is important to amplify a teacher's reflection of the inter- and intra-relational effects of teaching.

The implementation of the matrices from Lawrence's (2005) theoretical stance and the cases studies presented would ensure new theoretical perspectives for teachers to consider regarding children's development and their roles. The skill of communicating with the children about their feelings and containing inner worlds with the more humanistic stance to learning would, as stated earlier, adds to the established skill of questioning children as discussed in the pedagogical tool of sustained shared thinking (Siraj-Blatchford et al., 2015). However, the limitations of some teachers concern and worries around the processes of safeguarding and risk assessment of particular children may impose challenges. The need for enthusiasm and feasible change of perspective to current educational dichotomies have to be realistically considered.

8.9 FINDING WITH REGARDS TO RESEARCHERS AND EDUCATIONAL POLICY

Through the researcher's adaptation of the Dream Time project and the findings from the interpretation of the children's experiences, sharing children's dreams as a pedagogical tool has clear validity as well as challenges.

The research findings raised two wider socio-political issues surrounding this project: Firstly, this researcher proposed, in reference to British children and sharing dreams with teachers, that in Britain children spend increasingly more time with a significant other carer, be it a childminder or Early Years teacher, than with their parents. This is due to the change in work patterns in the UK. The economic and political pressure for both parents to work and the increased pace of life for many families has transformed family life over the last two decades. In the last decade in the UK, the private childcare sector has grown exponentially as a result of consumer demand (Nurse, 2007). Other European countries have similar needs but have governments that subsidise Early Years education to a greater degree. Norway and Sweden are examples of this egalitarian political support system. Secondly, consistent with Britain's growth in childcare provision, empirical research highlights the change in expectations regarding the professional skills of key persons, carers, and educators. Increased awareness of the importance of developing secure attachments, assessing developmental needs, tightening regulation, and supporting the emotional wellbeing of young children have all become core aspects of training and practice (Kingston, 2014; Siraj-Blatchford, 2002).

Future research would be aimed at re-evaluating the research process and the Dream Time project in another class, expanding empirical findings to compare against, or training co-researchers within the researcher's higher education role. There would be an added advantage in including development of research skills and methods in teachers' in post graduate training. This would improve reflexivity and intersubjective

awareness which is needed when managing unprocessed projections and transference emerging from children's developing emotional worlds. Keeping in mind presenting at conferences and writing for journals on holistic education in the UK, especially contributing to the current debate regarding the overwhelming support for statutory PSHE, and the emotional and social development aspects of schooling (Educational Journal, 2018). This research from the children's view adds value to the current discourses on therapeutic education concerns and for the mental health of children in the UK.

Furthermore, there is the challenge in making changes within educational policy, however research is often an influence in change. The limitation of this project is due to its small size and that its qualitative and theoretical framework may not be considered empirically convincing by policy makers. Although mindfulness is making a footprint into schools, the established historical expectation of the role of educators in schools and specifically within the National Curriculum is hard to influence without further research.

APPENDICES

Appendix 1: Ethical approval evidence



University of Essex

Application for Ethical Approval of Research Involving Human Participants

This application form must be completed for any research involving human participants conducted in or by the University. 'Human participants' are defined as including living human beings, human beings who have recently died (cadavers, human remains and body parts), embryos and fetuses, human tissue and bodily fluids, and human data and records (such as, but not restricted to medical, genetic, financial, personnel, criminal or administrative records and test results including scholastic achievements). Research must not commence until written approval has been received (from Departmental Research Director/Ethics Officer, Faculty Ethics Sub-Committee (ESC) or the University's Ethics Committee). This should be borne in mind when setting a start date for the project. Ethical approval cannot be granted retrospectively and failure to obtain ethical approval prior to data collection will mean that these data cannot be used.

Applications must be made on this form, and submitted electronically, to your Departmental Research Director/Ethics Officer. A signed copy of the form should also be submitted. Applications will be assessed by the Research Director/Ethics Officer in the first instance, and may then be passed to the ESC, and then to the University's Ethics Committee. A copy of your research proposal and any necessary supporting documentation (e.g. consent form, recruiting materials, etc.) should also be attached to this form.

A full copy of the signed application will be retained by the department/school for 6 years following completion of the project. The signed application form cover sheet (two pages) will be sent to the Research Governance and Planning Manager in the REO as Secretary of the University's Ethics Committee.

1. Title of project:
Exploring children's dream (oneiric) experiences in a social dream matrix in within a British state school.
2. The title of your project will be published in the minutes of the University Ethics Committee. If you object, then a reference number will be used in place of the title.
Do you object to the title of your project being published? No
3. This Project is: Staff Research Project x Student Project
4. Principal investigator(s) (students should also include the name of their supervisor):

Name:	Department:
Miss Carol Ann Lloyd	Centre of Psychoanalytical Studies
5. Proposed start date: 2016
6. Probable duration: 3 months
7. Will this project be externally funded? Yes
If Yes,



8. What is the source of the funding?
50 % personal funding 50 % from employer University of Chichester

9. If external approval for this research has been given, then only this cover sheet needs to be submitted
External ethics approval obtained (attach evidence of approval) No

Declaration of Principal Investigator:

The information contained in this application, including any accompanying information, is, to the best of my knowledge, complete and correct. I/we have read the University's *Guidelines for Ethical Approval of Research Involving Human Participants* and accept responsibility for the conduct of the procedures set out in this application in accordance with the guidelines, the University's *Statement on Safeguarding Good Scientific Practice* and any other conditions laid down by the University's Ethics Committee. I/we have attempted to identify all risks related to the research that may arise in conducting this research and acknowledge my/our obligations and the rights of the participants.

Signature(s): Carol Lloyd

Name(s) in block capitals: CAROL LLOYD

Date: 17th February 2016

Supervisor's recommendation (Student Projects only):

I have read and approved both the research proposal and this application.

Supervisor's signature: Erin Nicholson

Outcome:

The Departmental Director of Research (DoR) / Ethics Officer (EO) has reviewed this project and considers the methodological/technical aspects of the proposal to be appropriate to the tasks proposed. The DoR / EO considers that the investigator(s) has/have the necessary qualifications, experience and facilities to conduct the research set out in this application, and to deal with any emergencies and contingencies that may arise.

This application falls under Annex B and is approved on behalf of the ESC

This application is referred to the ESC because it does not fall under Annex B

This application is referred to the ESC because it requires independent scrutiny

Signature(s): Albin

Name(s) in block capitals: JOHEM WILLEMSEN

Department: CENTRE FOR PSYCHOANALYTIC STUDIES

Date: 25 FEBRUARY 2016

The application has been approved by the ESC

The application has not been approved by the ESC

The application is referred to the University Ethics Committee

Signature(s):

Name(s) in block capitals:

Faculty:

Date:

Details of the Project

1. **Brief outline of project** (This should include the purpose or objectives of the research, brief justification, and a summary of methods. It should be approx. 150 words in everyday language that is free from jargon).

Purpose: to set up, implement, facilitate and research a social dream matrix with a class of children aged 6-7 years within a British state school over a set period of time. The time proposed is a weekly 45 minutes group time, currently known as 'Circle Time' in one school term. The aim is to use qualitative research methods: Interpretative Phenomenological Analysis to capture the child's view or reflections of this experience during and after the experiences in relationship to sharing dreams in a school setting. The method is known as a social dream matrix and defined by Gordon Lawrence (2005). The children will be offered various creative ways to share the dreams in the matrix, for example drawing, sand trays, drama or narrative.

The justification for undertaking this research with children is to explore the effect of sharing unconscious dream experiences in a group. These experiences will be held within an educational context, the aims are to capture the child's voice and add to the research knowledge base of the phenomenon of oneiric dreams in a particular context. Similar and significant research has been undertaken in other countries and has been analysed in the literature review. The findings of other's research indicate it is a beneficial experience to the children's social and emotional well-being. The research proposed has not been undertaken in Britain and therefore provides a gap in the existing research base.

Participant Details

2. Will the research involve human participants? (Indicate as appropriate)

Yes
3. Who are they and how will they be recruited? (If any recruiting materials are to be used, e.g. advertisement or letter of invitation, please provide copies).

A class of primary age School children and their class teacher. The researcher has contact links with several schools due to the nature of her work as a lecturer in Childhood studies at a University.

The head teacher, parents will be required to give consent for children to be participants in the research project. The focus participants are the children who will be invited to share their personal experiences in the way that is already established in a Circle Time activity.

The parents will be informed by letter and a briefing meeting to understand the context, raise questions and give or decline consent on behalf of their children.

The class teacher and supporting staff will be given written information on the project and verbally asked to join in with the matrix.

Informed Consent

5. Will the participant's consent be obtained for involvement in the research orally or in writing?¹
(If in writing, please attach an example of written consent for approval):

Yes

How will consent be obtained and recorded? Who will be giving consent? If consent is not possible, explain why.

From the school head teacher and parents/carers written consent forms and verbally briefed.
(included in appendix)

Oral consent from the children and teacher

Please attach a participant information sheet where appropriate. (included)

Confidentiality / Anonymity

6. If the research generates personal data, describe the arrangements for maintaining anonymity and confidentiality or the reasons for not doing so.

The dream content and creative works of the children will remain anonymous through the names being changed to pseudonyms.

The school will not be named.

The teachers will not be named and remain confidential.

All data stored on Nvivo software will be protected through encryption and stored as a stand-alone project on the researchers personal computer not shared.

¹ If the participant is not capable of giving informed consent on their own behalf or is below the age of consent, then consent must be obtained from a carer, parent or guardian. However, in the case of incompetent adults, the law in the United Kingdom does not recognize proxy consent by a relative. In addition, the University Ethics Committee is not able to provide ethical approval for such research. It needs to be approved by a Health Research Authority National Research Ethics Service Research Ethics Committee.

Will participants be paid or reimbursed?

No

4. Could participants be considered:

(a) to be vulnerable (e.g. children, mentally-ill)? Yes the children

(b) to feel obliged to take part in the research? Yes as part of the existing curriculum

If the answer to either of these is yes, please explain how the participants could be considered vulnerable and why vulnerable participants are necessary for the research.

The considered vulnerability considered could be drawn from the perspective that this experience will be presented as part of the school curriculum with children as participants. Sharing the inner world or private world of oneiric dreams may be perceived by some professionals/researchers as creating emotional vulnerability. The researcher is challenging this view as a negative perception or construction of childhood or the purpose of education. The project focus is on the social sharing of oneiric dream experiences. The focus is to share the content not interpret or analyse the individual dreamer. The intention is to draw upon ethical reflexivity when recording the child's perception of sharing with peers. It is aimed that the use of qualitative software will be used to analyse and create unbiased themes (NVivo).

The head teacher, class teacher and the children's parents will be briefed and informed of the project and consent from children and their parent/carer is to be gained before starting the matrix. Invitation and research information letters will be included. (copies included with this submission)

Within any class group of young school children it is given that developmentally there will be individuals who may be emotionally or socially immature or vulnerable. The children may be under SEN provision or support and the researcher would undertake preparatory reflexivity with the teacher around this aspect.

The themes and unconscious links within the group dynamic are to be considered as post doctorate research ideas and would not involve the children /participants directly. Consent for any such use of data will be sought.

The evidence from existing research does not show any evidence of the sharing of dreams with children caused emotional upheaval or distress.

Data Access, Storage and Security

7. Describe the arrangements for storing and maintaining the security of any personal data collected as part of the project. Please provide details of those who will have access to the data.

All the data will be stored on a private computer using Nvivo, which is only accessible by the researcher any sensitive material will be encrypted.

The use of Pictures or photographs of any creative works recording dream content must have consent from the child and parents if to be presented in the completed thesis.

Any sensitive findings or disclosures will be the property of the school in the normal way that children's disclosures are handled under the child protection procedures.

It is a requirement of the Data Protection Act 1998 to ensure individuals are aware of how information about them will be managed. Please tick the box to confirm that participants will be informed of the data access, storage and security arrangements described above. If relevant, it is appropriate for this to be done via the participant information sheet yes

Further guidance about the collection of personal data for research purposes and compliance with the Data Protection Act can be accessed at the following web link. Please tick the box to confirm that you have read this guidance (http://www.essex.ac.uk/records_management/policies/data_protection_and_research.aspx) yes

Risk and Risk Management²

8. Are there any potential risks (e.g. physical, psychological, social, legal or economic) to participants or subjects associated with the proposed research?

No

² Advice on risk assessment is available from the University's Health and Safety Advisers (email safety@essex.ac.uk; tel 2944) and on the University's website at www.essex.ac.uk/ohsas/risk_assessment.

If Yes,

Please provide full details of the potential risks and explain what risk management procedures will be put in place to minimise the risks:

The research project does not raise concerns for potential risk of harm; the aim is to support children's social and emotional development in supporting the way that a teacher or school has responsibility for this domain of development. However within education the risk of children disclosing emotional or personal information in a group or in interview may be considered risky by some teachers. This may need to be addressed through debriefing and allowing them to withdraw. In the research undertaken by Gambini the teachers did have some initial anxieties, however after four years of the dream sharing experiments none of these anxieties have not come to fruition as: 'not a single child in a group of four hundred became psychotic, out of control or mixed fantasy with reality', a few children were supported on the basis of disturbing dreams (Gambini, 2003:110).

The usual process of child protection will be adhered to if this should arise. The researcher will undertake a reflexive approach to the methods used to ensure nothing is out of the ordinary in the way the children engage in the established Circle Time experience. I have undertaken some informal pilot discussions with practitioners in the Early Years sector and found that children do spontaneously share dream content, views on dreams and sleep with teachers and peers. The research does focus on this being shared in Circle Time. Therefore the dream experiences in this project on dreams is being more directed than spontaneously awaiting recall, and is implemented in a more sustained and structured way than normal.

It will be investigated to check if a school counsellor will also be available for staff and children if it is considered necessary for extra intervention at any point (some schools do now have assigned counsellors)

9. Are there any potential risks to researchers as a consequence of undertaking this proposal that are greater than those encountered in normal day-to-day life?

No

If Yes,

Please provide full details and explain what risk management procedures will be put in place to minimise the risks:

Risk management plans to see if the involvement of a school counsellor is feasible.

Everything will be as 'normal' in the school day to day life and implementation of the curriculum.

The researcher is an accredited therapist, qualified and experienced Early Years teacher, HE lecturer in Early Years and counselling and has sufficient support systems in place should any risk arise.

10. Will the research involve individuals below the age of 18 or individuals of 18 years and over with a limited capacity to give informed consent?

Yes

if Yes, a Disclosure and Barring Service disclosure (DBS check) may be required.³

The researcher has an enhanced DBS check and is clear, evidence of this has been confirmed by email from my current employer the DBS number is 1300635157E DATED 2 November 2010. A new check can be requested if deemed necessary.

I include a 2007 enhanced DBS for voluntary work undertaken at a Hospice for my MA research project. Number 001175982586

Evidence of email attached a new one can be arranged if the ethics review panel requests this.

11. Are there any other ethical issues that have not been addressed which you would wish to bring to the attention of the Faculty Ethics Sub-Committee and/or University Ethics Committee.

NO

N.B. The researcher is a highly qualified and experienced teacher in Early Years. Accredited creative arts psychotherapist. She trains counsellors and Early Years practitioners at H.E. level and supervises research students to undergraduate level in both professions.

³ Advice on the Disclosure and Barring Service and requirement for checks is available: (1) for staff from the University's Recruitment Manager (email jgoodwin@essex.ac.uk; tel 2944) and on the University's website at www.essex.ac.uk/ohsas/risk_assessment; (2) for students from the University's Academic Section.

Appendix 1.1: information sheet and consent forms



Date Information Sheet Produced

Project Title: Exploring children’s dream (oneiric) experiences in a social dream matrix in British schools.

An Invitation

Your child is invited to take part in a research project into sleep dream experiences, known as oneiric dream experiences. Your child’s participation in this project is entirely voluntary (you and your child’s choice). You can choose to withdraw at any time and with absolutely no consequences.

What is the purpose of this research?

The purpose of this qualitative research project is to gain a deeper understanding of how creatively sharing dreams in a peer group within a school context is experienced through the voice of the child. The rationale is to support children’s social and emotional development through creative expression of dream experiences in a school setting.

What happens to the information I provide?

The information or creative artefacts obtained from the results of this study will be part of a research project which will use your child’s comments to help illustrate what was being experienced and to look at how that might help us understand what would facilitate children’s social and emotional well-being. The report of the findings will be written up as part of a thesis for a PhD. It is also hoped that the results of the study will be published in relevant educational and psychological journals. Your child or the setting will not be identified in the study or in any of the reports. **Your child’s name will never be used.**

What will happen in this research?

As part of the school's established 'circle time' your child will be invited to share their sleep dreams in a 'dream time' activity each week for approximately 40 minutes, this dream sharing may be expressed verbally or creatively such as drawing, puppets, sand tray and small world toys etc. If you choose to allow your child to take part, you will be asked to sign a consent form to allow use of data generated during the 'dream time' or in a 1-1 interview with the researcher regarding your child's views about the experience of sharing dreams in the school setting.

What are the potential discomforts and risks?

None that we are aware of your child will always have a choice whether you answer a question and/or leave the study. You will have contact details of the researcher and the research supervisor to ask questions to at any stage.

How will these discomforts and risks be alleviated?

You can of course, withdraw your child from the study at any time. A school counsellor will be also be available if deemed necessary for extra support.

What are the benefits?

Your child will be contributing to the every day to day curriculum experiences known as 'circle time'. The only change is a more sustained focus on sharing dreams in a creative way. Findings from similar dream group research projects have suggested that the children develop stronger social bonds and a sense of confidence through sharing their inner world experiences from the unconscious. An aim of this project is to provide in future a deeper understanding of interventions for social and emotional well-being in school settings.

How will my privacy be protected?

Interview transcripts with your child will only be available to the researcher. No information identifying your child as a participant in this project will be included in

any of the project reports or publications. Your child will be allocated a number. All information will be kept in encrypted files.

What opportunity do I have to consider this invitation?

You are invited to a question and answer meeting and will be asked to indicate if you would like your child to take part in the research by emailing back to me **within two weeks** of receiving this information.

How do I agree to participate in this research?

You will need to complete a consent form for your child to take part in this research. The children will be asked orally if they wish to share dreams or not. The consent form will can be completed on-line or if you prefer posted to you with a stamped addressed envelope for its return.

Will I receive feedback on the results of this research?

You can choose to receive a summary of the findings of this research. Once these are available, you can choose to have them sent to you at the email address you provide.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the class teacher, head teacher and /or the Project Supervisor, my supervisor's name and contact –Dr. Chris Nicholson – **see below**.

Concerns regarding the conduct of the research should be notified to the Essex University Ethics Committee.

Whom do I contact for further information about this research?

Researcher Contact Details: Carol Lloyd: c.lloyda@essex.ac.uk or c.lloyd@chi.ac.uk

PhD Supervisor Contact Details: Dr. Chris Nicholson email: cnich@essex.ac.uk

Approval by the Essex University Ethics Committee yet to be granted

Reference: number to be advised.

Consent Form



Project title: Exploring children’s dream (oneiric) experiences in a social dream matrix in British schools.

PhD Supervisor: Dr. Chris Nicholson

Researcher: Miss Carol Lloyd

- I have read and understood the information provided about this research project in the Information Sheet dated :
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes were/will be taken during the interviews and that they will also be used anonymously in the study.
- I understand that I may withdraw my child’s involvement or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.

	Y10es	No
I agree to my child taking part in this research		
I wish to receive a summary of the findings from the research		

Participant’s Name :

.....

Participant’s parent /carer signature :

.....

Contact details (if appropriate) :

Date : Note : *Please retain a copy of this form.*

Approval yet to be granted by the Essex University Ethics Committee.

Reference

number *to be advised*

Appendix 2: Notes on Setting up a ‘Dream Time’ project process checklist

Meeting with the class teacher to discuss design and implementation clarify what a dream matrix is and how it is designed /presented.

1. Meeting and/or permission setting up with parents.
2. Permission and presentation of project to children
3. Begin implementation/co-ordinating with class teacher. To consider:
 - How many dream matrices to plan, the physical setting up of the chairs e.g. room set up in a snowflake (Lawrence, 2005: 100) clarification of why this formation.
 - Timing of each dream matrix (see lesson plan in appendix 3)
 - Resources for creative expression to be set up and provided by researcher
 - Individual learning needs of the children and ethical consideration of individual children’s needs in the context of the activity. Working with TA and SA staff.
 - Variables; class, gender, age, ethnicity and NC level indicators for Literacy, PSHE
 - Teacher indicators: first initial thoughts, concerns, etc. experience / training etc.

Research to be collected

- Initial concerns, positives and negatives of the idea of the project from all perspectives: parents/ carers/ teacher and children.
- Recording of voice and artefacts from each social dream matrix experience and the post matrix interviews. The interviews are to be used as the core data to be analysed.
- Setting up of an interest table , journals, books etc.

- NVivo software will be used for coding

Appendix 3: Social Dream Matrix Lesson Plans.

<p>Introduction session. 5th October 2016</p> <p>Year 2 class</p>	<p>Variables: see Appendix 3 for codes and child's individual learning needs.</p> <p>Whole class 7 girls & 17 boys all aged 6 years. Some particular individual needs are: SEN; behavioural problems; listening, speech, and language difficulties; ADHD; hearing impairment; and autism.</p>
<p>Who I am</p>	<p>Miss Lloyd a teacher, but I have another job which is searching for something!! I am a teacher and an explorer, someone who searches for new knowledge and this job is called a researcher and I really hope you will be willing to help me with this searching in a project.</p> <p>We will do it together.</p>

<p>Why I am here</p>	<p>So, I am here to do a project with you, if that is all right with you? In the search /project I am looking for something with you – that is something that the</p> <p>BFG did for his job</p> <p>Collecting dreams from sleep time – we will find ways of catching them – so I will bring my camera and recorder to we can catch them together – is that okay with you</p> <p>Are there other types of dreams that we may find on the way?</p> <p>So, I will bring things to help you retell and share your dreams and I will come at this time each week and we will have dream time together and see what we discover.</p>
<p>The project</p>	<p>So, the project is about sharing our sleep dreams using toys or creative things if we wish. There will probably be 6 dream times at this time each week so you can listen to each other and share your thoughts on dreams as well as share</p>
	<p>What you dream so if you do not think you dream let's see what other dream stories others bring and see if yours come to you as we go along. Some dreams may be scary so bring those too any type of sleep dream is welcome</p>

<p>What will happen</p>	<p>When we do, the dream time</p> <p>We will sit in a special way. it is called sitting like a snowflake – show seating plan /cards</p> <p>Then we will take turns to listen to what dreams you are willing to share. – if you listen to each other carefully you can have a sticker –</p> <p>So here is an idea -</p> <p>You might tell your parents when you wake up the dream and they can help you to write it or draw it – I have a dream journal by my bed – as they can be tricky to catch they disappear sometimes quite quickly - show journal If you saw the film BFG she finds it hard to catch the dream as they are very quick sometimes and might be just a picture, best toy, animal or person or a whole story!! You can choose how to retell your dream when you come to dream time at school – show things</p> <p>We will collect pictures, photographs and keep them in a scrap book We will read stories, we will make stories with your dreams and we can make a dream catcher to take home to help catch them in the night.</p>

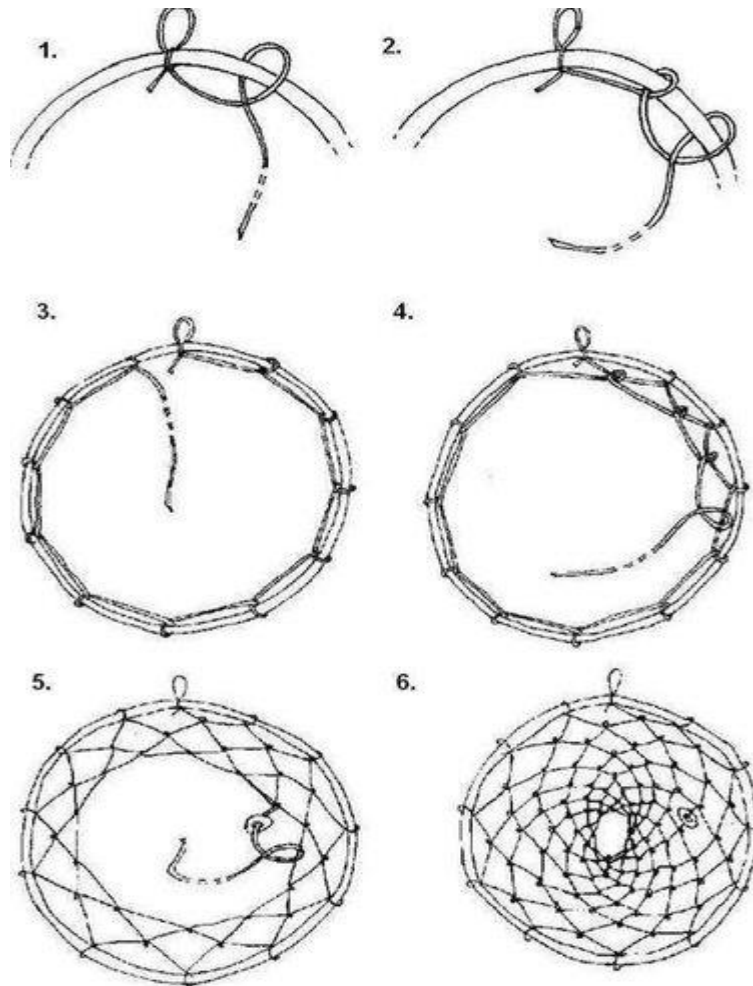
Questions	Any questions or worries?
Story if time with dream catcher	Dream catcher story

Dream matrix 2 Date:	Number children/ present Comments/ notes during the matrix
Record in pencil a sketch of the physical arrangement of the seating	Circle on classroom floor
<p>Introduce to the children what a dream matrix is: a space to/ time to share our experience of sleep dreams / use of creative media and the boundaries of time, listening, sharing not to comment at the time of sharing on individual dreams but to reflect at the plenary time. To notice any patterns /similarities etc. of each other dreams to share in the last ten minutes of reflection (plenary</p> <p>Explain this is linked to circle time and PSHE lessons.</p> <p>Space for children's questions</p>	
Begin the dream matrix with some books in which sleep dreams are a theme; BFG ask if any children had seen the film and their thoughts on dreams or the film /book,(see book list)	
Read a short book to introduce sleep dream to stimulate the matrix.	

<p>Begin the first matrix facilitate by noticing if boundaries are kept to establish the expectation of listening, reflecting not interpreting, judging.</p> <p>Let the matrix run for a fixed time no more than 20 minutes on first occasion then allow plenary reflection time of 10 minutes</p>	
<p>Congratulate and thank the children ask the children if they can suggest ways of recording their dreams between this matrix and next weeks?</p> <p>Show children dream journal (<i>BFG</i>)</p>	


* After 2 dream matrixes being hosted as whole class groups, the researcher proposes to spend time with small groups of 3 to 4 children to make dream catchers with willow, wool, beads etc. the children can take these home and discuss with their parents the matrix and dream experiences. Further reflections may be captured during this creative activity.

Appendix 4: Visual instructions on making a dream catcher



(Google images accessed 9/4/2019) <https://www.instructables.com/id/How-to-Make-a-Dreamcatcher-3/>)

Appendix 5: Interview Board with 12 Questions

<p>Did you share any dreams in the dream time? How did / do you feel about sharing your dreams in school?</p> 	<p>Which dream here in the dream journal do you Remember?</p> 	<p>What patterns did you notice as we had the dream time? For example lots of animals, scary dreams.</p> 	<p>What does dream time mean to you?</p> 
<p>Please share with me what you liked or disliked about the dream time?</p> 	<p>Can you explain to me what you believe sleep dreams are? Do you believe every one dreams?</p> 	<p>Why do you think people do dream? Do dreams have a purpose?</p> 	<p>When you have a dream who is the first person you might tell it too?</p> 
 <p>Can you tell me about your dream tree?</p>	 <p>Do you have a favourite story / novel book which is about dreams?</p>	 <p>How can you tell if it is a day dream or a night dream?</p>	 <p>Are there any other questions or things you would like to do or say about the dreams and the dream group experience?</p>

1. Did you share any dreams in the Dream Time?
How did / do you feel about sharing your dreams in school?
2. Which dream here in the dream journal do you remember?
3. What patterns did you notice as we had the Dream Time? For example, lots of animals, scary dreams.
4. What does Dream Time mean to you?
5. Please share with me what you liked or disliked about the Dream Time?

6. Can you explain to me what you believe sleep dreams are? Do you believe everyone dreams?
7. Why do you think people dream? Do dreams have a purpose?
8. When you have a dream, who is the first person you might tell it too?
9. Can you tell me about your dream tree?
10. Do you have a favourite story book which is about dreams?
11. How can you tell if it is a day dream or a night dream?
12. Are there any other questions or things you would like to do or say about the dreams and the dream group experience?

Appendix 5.1 Cameo of children involved in the thesis project

Twenty-two children were interviewed, one child did not take part in the project and one child was not formally interviewed but was involved in the project activities

CHILD NUMBER	CAMEO INFORMATION
CHILD 1	Girl 6-years old. Having support for language and speech. Introvert 1 sibling.
CHILD 2	Boy 6-year-old had twin sister in the same classroom introvert Health problems
CHILD 3	Girl 6-years old. 1 younger sibling emotionally vulnerable often cried around social friendships Extrovert
CHILD 4	Girl 6-years old introvert no siblings
CHILD 5	Child 5 is a 6-year-old boy. On a class behavioural programme. One younger sister. He lived at home with both parents. He presented as an introverted personality type and a serious child in character. He was easily distracted by his peers and often physically fidgety in class
CHILD 6	Girl 6-years old high ability teacher assessed, worries a lot, has younger twin sisters and introvert.
CHILD 7	Boy 6-year old high ability teacher assessed introverted.
CHILD 8	Not included
CHILD 9	Girl 6-year-old high ability assessed, with five siblings due to her parents remarrying. She lived with step siblings and her father She was assessed as high achieving child by her teacher. A chatty child, fun and engaging to talk to. She appeared confident and articulate although her sentences were often muddled and confusing. Extrovert liked video games.
CHILD 10	Boy 6-year-old ADHD A six-year-old boy. s diagnosed with ADHD was not taking any medication for this condition. Energetic, emotionally charged child, warm and friendly.

	Extroverted in behaviour, loved to talk to adults and share his ideas. Socially within a large group he appeared to struggle with sharing adult attention and conforming to class rules of waiting his turn. Cried if reprimanded. He struggled to self-regulate
CHILD 11	Girl 6-year-old
CHILD 12	Boy 6-year-old 1 sibling
CHILD 13	Boy 6-year old a boy an only child, he was on a behavioural programme to help develop his social skills. He often talked out of turn and in the social dream matrices he did find it challenging to keep to the class expectations of turn taking within a group activity. However, his spontaneity and dialogue were very insightfully attuned with the lived experience of dreaming. Emotionally aware.
CHILD 14	Boy 6-year-old 1 sibling
CHILD 15	Boy 6-year-old behavioural SEN difficulties not included in analysis, but did attend.
CHILD 16	Boy 6-year-old 1 sister in classroom introvert
CHILD 17	Boy 6-year-old no siblings, an extrovert. He had been given class teacher support for behaviour management, His main challenge in the classroom was with taking turns to speak in a group. He would speak out of turn spontaneously and was reprimanded for not conforming to the class expectations or rules, in class he struggled to accept the social expectations of the large group. He was articulate with a wide vocabulary and physically small in stature, compared to class peers
CHILD 19	Boy 6-year-old one younger sister, introverted and is described by the researcher as a spiritual child (Nye and Adams) . Emotionally aware.
CHILD 20	Boy 6-year-old 1 sibling, introverted low self-esteem. Enjoyed drawing and talking to adults.
CHILD 21	Girl 6-year-old She has an extended family due to her parents remarrying and step siblings an introvert and was perceived by the researcher as a spiritual child. Her stature was

	small compared to her peer group, quiet and mouse like in group situations, listening but not putting herself forward unless asked or encouraged. liked animals
CHILD 22	Boy 6-year-old hearing impaired/family concerns Resilient child only child extrovert.
CHILD 23	Boy 6-year-old 1 sibling quiet child 1 sibling introvert.
CHILD 24	Boy 6-year-old diagnosed with autism extrovert. Has 1 to 1 support. Not always present in matrices.
CHILD 25	Boy 6-year-old low ability teacher assessed, family concerns often late to school and tired extrovert very interested in video games.

Appendix 6: Child 10 Interview Transcript

Child 10 interview 1				
Emerging Themes	speaker	original transcript	Exploratory Comments (coding below)	reflections
	C1	He's so funny and he's down the hall, follow that bit.		
		Wow. So ready for the first question?		
		Yes.	Affirmative response to the question one word.	
	I1	First question to you is, did you share dreams in dream time?	Question about his experience of sharing dreams in school.	
	C2	Yes.	Affirmative positive answer one word.	
	I2	You did. Didn't we love sharing dreams? How did you feel about sharing your dreams in the dream time?	Positive response about sharing question about his feelings about the experience.	
sharing dreams is a powerfully felt experience	C3	Fantastic.	Describes a positive feeling one-word answer. <i>A positive tonal emphasis when expressing his feeling word. Indicating a strong preference for the activity.</i>	very positive
	I4	Fantastic. Do you want to put a stone on this? But we've answered the first question, so you just choose a stone and we know that one's done. Okay. Now, you know we did the dream journals.	Refers to the activity board and dream journals in which he has stuck his dream pictures. <i>Repeats the word and directs the child towards his work in the journals. Cognitively tracking the conversation</i>	
	C4	Yes.	Agrees with one positive word	child tracking conversation and memory of the resource of the dream journal
	I5	Now I know you did. Did a lot, didn't you? You put some dreams in the dream journal. Shall we have a look at them? Shall we go back and have a look at your dream journals? Please. You look at one. I'll find some her, because I know you have got some here. You'll find all the dreams you've shared and put in your dream journal.	Directs the interview encouraging an exploration and sharing of the dreams he has put in the journal. <i>Encouraging through questioning. Reviewing of child's efforts in the activity and project.</i>	
	C5	Where's the first one?	Looks for his picture asking for help and <i>speaking out loud. Logical thinking the first dream presented.</i>	Jung claims in children's dream analysis the first dream is always the

				most significant
	I6	Find the first one.	directing and encouraging	
Friendships and group dynamic. Ego awareness	C6	C's, that's K's. This one is T's, I'm right next to T. And there's me.	Searches for his dream picture in the journal. Recognises other children's written names and calls them out loud. <i>Searching for his work sorting out his position. Indicates he knows the other children and is interested in their dream pictures and the position of his work in the journal.</i> <u>Friendships and ego.</u>	He is seeing himself in the peer group context, acknowledges the other children's names, and seems socially clued in. Ego self
	I7	There's you again.	acknowledges his picture	
friendships	C7	[unintelligible] And that's E. That's mine again, and er that's mine one again. That one is mine, that's one is mine, that one's mine, that's one's mine.	Looks at the other children's names <i>repeats 'that's mine again 'tone indicates he is enjoying revisiting his work. Reinforcing his ego and presence.</i>	socially happy to review his inner work with an adult self-esteem being acknowledged
	I8	Oh wow.	Affirms with one word	
Reinforces ego strength. Self-esteem.	C8	That one's mine, that one's mine and	Acknowledges his repeated pictures. <i>Same tone as before enjoying stating that is mine. affirms ego</i>	Ego self-repeated
	I9	Here we got one here as well, one there. Remember doing that one?	asks a question	memory
use of language and building self esteem	C9	Um yup.	Affirmative using slang <i>relaxing into a different expression of yes. Feeling good that he has made these pictures and been recognised and acknowledged positive reinforcement of his contribution and self-esteem.</i>	
	I10	Let's have a look to see if there are others	encouraging him to continue and explore his pictures	
Reading and sustained attention owning the personal story reflection.	C10	Some of it -- so this is and this.	Speaking out loud while he searches for his dream pictures in the other journals (3) <u>Maintains attention for an extended period showing a keen interest in his experience.</u>	

Aware of his peer group and dynamics. Sense of belonging	C11	[Unintelligible] might be where E, the beginning I think.	Speaks out loud as he searches. <i>Relates to his peer group. Knows his peers' group well and again refers to position within the group-friendships and acceptance.</i>	problem solving
	I11	Now the beginning? Shall we have a look at the beginning?	question encouraging him to share his pictures	
	C12	Yes.	affirms and agrees one word	
	I12	Go right to the beginning.	directs the child	logical working with the book
	C13	That's when someone L.	Recognises and reads out loud a child's name on a picture. <i>Peer work is important to acknowledge.</i>	interested in other's work and remembers the dream
	I13	That's C.	states another child's name	
Rapport and self-confident empowered in the relationship. Themes about the interview process arising, is the interview helpful as well as the dream sharing experience? (containment)	C14	Yes. No, K, I think.	Corrects the interviewer with another child's name. <i>Confidence in putting his thinking forward. Confident to correct the adult in the relationship and acknowledging his peer group's contributions, being right.</i>	Retains experiences shared with the other children.
	I14	S. That's H, E, and there's yours. And this is one you did this week.	identifies other children's pictures and focuses him on his picture	He knows everyone in the class. Group dynamic is important, so I repeat for him I acknowledge the children's contributions.
Enjoys reading his dreams. Theme of monsters and power in relationships appear.	C15	Yes. (reads out loud from his picture) One night a monster ate my scooter. He burped, he wanted banging.	Reads from his dream picture entry describes his dream about a monster. <i>Reads with emphasis indicating fun. Ability to read and write from his imagination and dream experience. Confidence to share his inner world.</i>	monsters /scooter
	I15	That's one you had this week?	questioning	
	C16	Yes.	affirms positive one word	
	I16	What have you put here?	questioning	

Sibling and family members are central to dream experiences - sociocultural influences.	C17	That's my sister's, that's mine. I'm dragging my sister along.	Describes what he has drawn and what he is doing in the picture. <i>Confident in speaking out loud. Relates to his family member a sibling and possibly relating to his relationship with his sibling he is 'dragging her along'. Power of responsibility could be an issue.</i>	sister /sibling - relationships and power
	I17	You're dragging your sister along? What's your sister's name?	clarifies	
	C18	S, she's--	names his sister	
	I18	Let's have a look at some of your other dreams first. We get back and start at the beginning. This has been really fun project, isn't it? Let's find your first one. Here, tell me that one.	Directing him to other pictures he has put in the journal. Affirms his feelings of enjoyment about the project.	
Themes of death and killing power and instincts in the inner world. Feeling states	C19	I dreamed about a woodpecker killing the tree.	Describes his dream about a woodpecker. <i>Speaking with confidence. Reference to killing the animal is killing the tree. Possible reference to power and feelings of dis-empowerment being pecked at eroded away.</i>	wood pecker /death /killing
	I19	So you had a dream about a tree that, and your drawing here.	focuses on his picture	
Energies and feelings movement in dreams and retelling them in school.	C20	Yes, that's the woodpecker. He went up, down the head it's like and -- it was on there.	Describes the actions of his dream animal. (Woodpecker) <i>tone and speech is faster seems excited. Theme of up in the air and movement</i>	up and down movement
	I20	Wow. Let's find another one. That's other one there. Can you tell me that one? Lots of different colours in your writing.	positive affirmation then about his dream and asks a question	
Development- physical experiences. and dreaming	C21	I dreamed about me. About a tooth fairy -- left me £2 in my money box.	Describes his dream about the tooth fairy. <i>Monotone. Relates to lived experience coming in a dream. His teeth are coming out and he is worried about them, but there is a reward or value in losing something so personal.</i>	tooth fairy - worry and money self-worth
	I21	So, you've had a tooth dream?	paraphrases	

Power/empowerment	C22	Yes. That was in my first tooth dream.	Affirms with positive one word and restates it is his first tooth dream. <i>Sounds proud.</i> Indicates developmental stage of child and physical sensations being in dream content.	lived experience of losing body parts /loss
	I22	Your first tooth dream.	paraphrases	
	C23	That's mine.	confirms it is his picture	
	I23	What was this one? Remember this one?	question	
Self-awareness of self and inner conflicts. Behaviour and power. Imaginative tool to help him. Overcoming tensions of adversity in lived experiences and groups.	C24	Yes. This is me trying to kill the dinosaur because he's been so naughty. I killed him with purple laser, and I got bouncy boots to jump up and grab him.	Describes the action of his dream animal- a dinosaur in detail. <i>Tells the dream with ease and excited spontaneous flow. Content refers to killing again, he is killing the large dinosaur because it is naughty and he has a particular boots in which he has the power to kill the bigger beast. Reference to his behaviour in the world and wishing to overcome it, he is often being reprimanded in class.</i>	Dinosaur /killing /behaviour. Being high up child's idea of imaginative bouncy boots./laser guns /protection
	I24	Lovely	affirms one word	
	C25	It's mine.	confirms it is his	
	I25	This one?	question	
Monsters, what is it like to share about scary things with other's in school especially the peer group? Belonging.	C26	Last night, there were monsters eating My. I-	Describes his dream about monsters reading out loud. <i>Reads in a staccato fashion and with attention then falters. He is revisiting his own work and using his reading skills cognitively engaged.</i>	monster
	I26	Chopped?	reads the word out loud	
Disembodied from the head. Sharing a shadow or dark aspect of dreaming with peers.	C27	Chopped their heads off. And the big one, was their daddy one. But he l.i.i.f. ate me my--	Reads out loud his dream from the picture. <i>Same tone as before more fluent then falters on a word again. Cognitively engaged the content is again about death and killing the disembodiment makes a reference to family hierarchy the daddy is the larger monster (archetypal)</i>	dismemberment

	I27	Lifted me or lit me with?	question	
Reference to being lifted up again can sharing the desire to be rescued help within the group.	C28	Lifted me with his claws.	Clarifies the sentence. Refers to being lifted upwards and rescued. Father figures present as hero rescuer.	claws
	I28	Oh yes, claws.	confirms	
	C29	End of story.	States end of story.	
	I29	Story. Wow.	affirms with positive response	
	C30	There's mine.	confirms it is his dream	
	C31	That one?	confirms	
reference to theme of flying see research on ADHD and flying dreams	C32	At bed time, I was the guy's -- was flying, but he could not fly. He could walk, when I got -- go to bed. There is a--	Describes his dream reads it out loud from the picture. Reads with staccato but more ease than before concentrates on each word, then falters on a word. The content of his dream refers to flying, the upwards higher plane and the lower his bed where we sleep.	flying
	I30	Switch?	interviewer reads the word out loud	
colour in dreams finding out if others have the same experiences	C33	Switch on it. There, is lots of colour on it.	Describes the switch colours. Seems proud of his work inviting me to look. Colour seems important to him.	
Sharing his problem-solving capacity.	I31	I remember the switch dream.	Affirms remembering his dream	
Daddy. Archetypal.	C34	Yes, because I don't have it anymore. One day, a man kills -- another man -- in a home in the ground. He died. I accidentally killed my daddy, by accident.	Describes his dream content reading out loud from his picture. Want me to know this dream has not repeated then carries on reading the content from the picture. The theme of death repeats in this dream and also the daddy. He acknowledges the daddy is killed by him in the dream, but he adds a conscious aspect that it was by accident. research indicates sharing dreams can change them, he does not have this scary dream anymore now he has shared it in the dream journal.	killing daddy /accident

Is sharing how he feels about his father as a story helpful to his inner worries?	I32	In your dream?	question	
conceptual - time	C35	Yes. Oh, here. That's a long one.	Confirms and explains its length. <i>Noticing an aspect of his dreaming. Paying attention to the dreams he is experiencing and adding detail to his relationship to the lived experience of this dream.</i>	
	I33	That's a what one?	questions to check out	
	C36	A long one.	reconfirms a long one	
	I34	Can we read that one?	asks child to read a specific dream picture	
Protection, father archetype, power overcoming adversity.	C37	One night, a monster ate my daddy. "Haha. You can't catch me now. You don't have a daddy." "Oh no." And I done my sad face there. This is what I said, "	Describes dream content and reads out loud. Includes feeling and action/monster/daddy. <i>Reads this dream with confidence no faltering and emphasis on sharing the story to a witness, adds a feeling in this dream. The theme of power continues in this dream seems to link to the previous dream acknowledging the loss of a daddy figure or protector by something even more powerful, and he has to stand up to the devouring beast. The beginning of ego strength or archetypal figure being integrated into him.</i>	daddy eaten /loss of father figure
Empowered, speaking out in an assertive voice with others helps the process of social identity.	C38	Leave us alone."	Reads out loud from his picture. <i>Reads with emphasis and strength Having an opportunity to reinforce his power in the waking world.</i>	assertive /powerful
	I35	Who was in that dream?	questions to check out	
	C39	Me, my sister, my mummy, and my daddy.	Names the people in the dream. <i>Reference to his family members in his dreams.</i>	family

Inner landscapes can he describe the place he feels inwardly.	C40	Lava and rocks, rocks. And this is all the lava gone everywhere.	Describes the drawing's landscape. <u>A rocky and dangerous landscape in his dreams he is in his family in a rocky landscape.</u>	landscape is treacherous
	I36	Ah That's the volcano?	acknowledges	
	C41	Yes.	confirms affirmative one-word answer	
	I37	And here?	questions to check out	
dream resolution or overwhelming symbolic content	C42	That's my, I don't know. I don't know if I've drawn that, I don't know what - that was not me.	Explains he does not remember drawing something he is looking at in his picture. <i>Speaks with hesitation and thoughtfulness, intent. Maybe the content is not relevant anymore something is resolved</i>	
he seems to want to solve the acknowledgement of the dream to his world	I38	Okay. Not to worry since--	reassures	
Reference to death sharing this aspect with someone can it help him to integrate his fears is the interview containing him as much as the matrix experience?	C43	I think it was someone -- that's was dead.	Returns to the picture and states what it could be says "someone dead" <i>hesitation, still thinking. Assumes it was something dark such as death it is familiar to him, he wants to know</i>	assumption on theme of death
	C44	I got some here.	directs the interviewer	
He is able to share a negative experience with someone does this indicate his developing self-perception which if not shared becomes embedded?	C55	This one, was um when about Christmas, I wasn't very good at Christmas ok came this Christmas came to deliver the presents he gone. And the bad Santa took it off the good one.	Explains when the dream was experienced, describes his behaviour and character in the dream. <i>He adds that he was very well behaved at Christmas under his breath and quickly, seems to feel safe acknowledging this behaviour with me. The Santa characters are in conflict god and bad behaviours something about only being good will bring presents but he acknowledges he was not well behaved in reality.</i>	behaviour self-esteem/ negative
	I39	And then here? That's a word book, isn't it? You got so many drawings.	noticing the number of dreams, he has put in the journals	

Externalising his inner belief of himself.	C56	Yes, that one's just rubbish.	Negative judgement towards his work. <i>Sharp and dismissive in tone</i> He is <u>dismissing something about this dream, _____ being judgemental, I am not sure on what level though?</u>	negative
	C57	Okay.	acknowledges his response	
Projection or symbolic in a small instinctual animal is hoovered up. Control and containment. The time of small and powerless does this help him come to terms with ow he is feeling at school sometimes?	C58	I think, that one's my favourite one. That one was about a hoover sucking up a mouse, yeah, a real one.	States his favourite dream about a hoover and mouse and its authenticity. <i>Happier in tone and wants to stay with this dream and share it inviting in his delivery.</i> He <u>indicates a preference for this dream about a hoover sucking up a mouse. It is about control and holding the animal a small instinct is caught and contained. Is this a positive feeling he is experiencing? Why a hoover, this is a domestic tool before he had playful bouncing boots, an object to do the job with or an aid which is an object or tool to be on top again.</u>	hoover, domestic tool /mouse
	I40	A real mouse?	clarifying	
Child is in control of the food	C59	Yes. This one, is when I control it to this. This is to stop eating that apple, or you know that was a mice.	Describes dream content and reads out loud. Including action. He <u>is indicating he has a way of protecting the food from being eaten up by the mouse.</u>	apple repeated theme
Containing and supporting witnessing his inner felt sense.	I41	So, there's another apple? You had a dream about apples before, didn't you, on the tree? Okay, so that's that book. You did a lovely contribution to my book for the class. Well then, let's look at this one.	Acknowledges dream content and repeated dream symbol of an apple.	
self-esteem establishing self	C60	Think there's another one of mine.	Acknowledges his dream picture. <i>Keeping the dialogue and interview going.</i> <u>Keen to keep looking at his experience with me</u>	
	I42	Let's have a look. Let's do this one.	directing	
What does sharing this dream help him with?	C61	I dreamed about a horse running away when I was sleeping. The toy on the	Describes his next dream, animal, place and action.	forest /apple

		apple in the forest, but he could not find any apples.		
	I43	So, there's another apple dream?	acknowledges the apple reappearing	
The animal is fed the tree grows fruit all ends well - a story frame in the dream	C62	In the forest – with ...was empty all day, but then it grew some more, so he found one then.	Continues to read out loud his dream from the picture. <i>Reads with flow and confidence. The tree grows and becomes stronger a projection of how he is feeling about himself possibly. The mouse does get his food in the end.</i>	
	I44	This is the one that you did this week, you need to stick that in.	directs	
	C63	Yeah, I don't know where to stick that one. That one has a new page.	questions where to stick the picture in the journal	
	I45	Yes, I got to do some sticking. You've been so busy. So, you did do really well. You did amazing, I think you put most dreams in the dream journal, yes? So, let's put a stone on there.	Acknowledging and positive reinforcement of the child's contributions.	
empowered	C64	I'm going to choose this one.	States he wants to read another dream. <i>Keeps the interview going enjoying looking back and sharing his dreams empowering and directing the interview now.</i>	
	I46	Yes. Okay. When we looked to the dreams, did you notice any patterns in your dreams?	questions child about patterns in his dreams	
Another animal takes something away, but magic is there to help the child. Rescuing he tells me in this dram again the outcome of needing to be helped.	C65	Yes. I had a magic. I had a book, and the boy was doing his homework. And then the alligator tried to take it away.	States and labels his dream symbols. <i>He seems to have misheard or misunderstands the question lists his content and tells the dream story. Again, a large animal removes something from the child, there is magic in this dream which has power over the alligator, wallowing in his dream world</i>	magic/animal reptile/ loss
	I47	That's right. What about all the other dreams, did you notice any other patterns with other people's dreams and your dreams?	Acknowledges pursues the question on dream symbol and themes.	
Cognitive development concepts of order and memory can be assessed in the sharing interview.	C66	Yes, because the book came third, and the skateboard came once.	States the sequential order in which his dream symbols came to him. <i>Conceptually he understands patterns as sequencing and in the</i>	cognitive capacity

			repeating of a symbol a number of times.	
	I48	That's right, skateboard.	affirms one symbol	
Conceptual number.	C67	And house came twice.	States the number of times the house appeared. <i>Brisk delivery.</i> <u>Conceptually refers to themes as number of times it occurred</u>	cognitively understands themes
	I49	Yes, so people have dreams about animals or -- just looking into the books there, did you notice any themes there in your dreams?	questions about themes from another children's dream	
conceptual occurrence	C68	Yes. I used the -- person two times.	Affirms one word and refers back to his dream people. <u>Able to think conceptually about number and quantity of his dream theme, but does not refer to feelings or actions such as death, killing or monsters. Omission of the scary dream content as a theme.</u>	
	I50	Which person?	questions	
Toys, sharing with toys is a worthwhile approach to dream sharing as well as therapeutic work.	C69	The girl one and the play mobile ones.	States a character in the dream and type. <u>Gives detail of the girl is a particular toy.</u>	toys
	I51	I noticed the apple. Didn't I that was a pattern a theme?	states the pattern from the child's dreams	
	C70	Yes.	affirms positive one word	
	I52	Any other patterns you can remember from any other dreams?	questions	
Decentring and instinctual relationship to sibling's shadow feelings in the unconscious or repressed. The opportunity to say something about his sister and how he feels without being mean.	C71	Yes. T's dream, she done it in separate parts. I liked the bit where she was talking about the doggy bit, the second one where the dog scratched her sister like that one.	Affirms and retells another child's dream from memory. <i>Laughing when recalling this other child's dream</i> <u>He is able to decentre and recall another child's dream which he found enjoyable, it is about a dog (instinctual-archetypal) scratching a sister, does this link to his inner feelings about his sibling and he is relating to the collective experience of sharing inner worlds here?</u>	scratching of sibling

	I53	Well done, do you want to put a stone on that question?	directs and affirms	
	C72	Which one is it?	asks a question	
	I54	This one, with the dream group.	redirects	
	C73	I can...it .	speaks out loud	
	I55	Yes. Like they're sitting in a circle, wasn't it? Imagine the BFG asking you this question.	describes the picture on the question board refers to the BFG	
understanding of dreams and bad dreams being guided he focuses on the bad dreams and the sharing helps him to deal with the bad thoughts and feelings. The process is therapeutic and cathartic	C74	"What does dream time mean to you?" You take the bad dream and you collect them.	Reads the question out loud and answers the question referring to bad dreams being collected. <i>Reads from the board with confidence, body language is positive and he is leading the interview with more confidence, certainty in his tone. He has clearly decided that dream time for him is about collecting the bad dream experiences, emphasis is on 'taking the bad dreams' implying dream time will provide a way of getting his bad dreams sorted.</i>	Wish to not have bad dreams / confused about the phenomenon of dreams especially bad ones.
	I56	And how does that feel?	question on feeling	
Difficulty with scary feelings and experiences-dissociation/suppression and expressing them in this creative process helps him to feel at ease with the difficult feelings and also to verbalise them.	C75	Happy because then, we have a good dream.	States a positive feeling about dreams. <i>Spontaneous response higher toned pitch. Dream time will result in having good dreams and stop bad ones. A sense of hopefulness and purpose in sharing his dream world.</i>	enjoys good dreams
	I57	Is there anything about sharing with the group that means something to you? Something about doing it in the class, in school?	question about sharing dreams in school /class	
	C76	Yes.	affirmative positive one-word answer	
	I58	What do you like about that?	re-questions for detail	
Circle as symbolic and social preference sharing where you can see your peers is helpful and more important to the child.	C77	When you always come, we all sit in a circle to listen. We don't just sit in a line, we normally sit in circle.	Explains what he likes about the dream time states he likes sitting in a circle. <i>He is reflective about the felt experience of his body in position to the other children, being in a circle feels good regarding friends/peers.</i>	preference for sitting in a circle

	I59	So, you like the circle?	checking the key meaning of the response	
Friendships and group dynamic. Ego awareness, the interview allows him to express his preference in learning situations.	C78	Yes, best.	Affirms positive with emphasis. <u>Strong emphasis, brisk assertive. Positive that he likes being in a circle when we do dream time.</u>	circle is good for social development
	I60	Let's think about them, we've got things we like and things we don't like. What are all the things you liked about doing dream time?	question about likes and dislikes	
Toys are the best medium for sharing with peers into his experience.	C79	When the toys are out.	Affirms his preference. <u>Asserts his preference for using small world toys to share his dreams with his friends.</u>	toys help children express their experiences
	I61	Anything else?	leading the question deeper	
	C80	No.	one-word negative response ends the question	
	I62	What did you not like about dream time, you didn't like?	question on dislikes	
Feelings processing negative experiences in friendships /peer groups. The interview further helps him to process the difficult feelings within the social dynamic of the group.	C81	When G was making up a story.	Refers to a child and experience from the dream time. <u>Sad tone spontaneous reply and emphasis on believing it was a made-up dream. He is able to acknowledge he does not like the children making up dream stories and, in this case, it was because he was in it and he experienced it as the child was making fun of him or teasing him. It was a negative experience.</u>	friendships
	I63	That was last week, tell me about that.	acknowledges being a witness and the event	
Suppressing feelings. He is possibly inexperienced in containing his difficult feelings, this opportunity guides home to be able to acknowledge his difficult feelings.	C82	I forgot it now.	States not remembering. Brisk, under his breathe, powerless. <u>He seems to find it hard to talk about how he felt at the time, dismissive of his feeling state, put it away.</u>	difficult to share feelings when they are hurt

Processing feelings, having someone who saw the experience and help his feelings acknowledged is containing. It is important to allow this time for children to share difficult experiences with peers.	I64	Was that more feeling, you got upset, didn't you? When G's making up a story. Was that because it wasn't a real dream?	Suggests the feeling is negative and asks the child for confirmation. <i>Give him emotional language and reassurance with a gentle tone and pace of delivery, give him a feeling word. I want to contain and encourage him to explore the situation and his feelings with confidence.</i>	upset by peers
	C83	Yes.	confirms with positive one word	
	I65	Did that upset you?	Checking out question. <i>Intention of acknowledging it is all right to say when you are upset.</i>	
	C84	Yes.	affirms he was upset with one word	
	I66	What was it like sharing with your class?	Redirects question to sharing with the class. <i>Open up the opportunity to explore the experience further receptive approach.</i>	
Resilience, he acknowledges that the sharing of his dreams was a fun as well as bad time.	C85	Fun.	States a positive feeling. <i>Short but happier emphasis, fun is used childlike response associated with happiness and play. Moving the interview onto good experiences of the dream time. Showing a resilience to difficult feelings and experiences.</i>	positive sharing experiences
	I67	Okay, good. Can you explain to me what you believe sleep dreams are? What are they? What are sleep dreams?	Questions on what are sleep dreams. <i>Asking about the child's understanding conceptually on dreams</i>	

Dreams come from other people you catch them - link to BFG and catching dreams. He relates to his family shows the family is a microsystem to help him make sense of the world.	C86	You can in the night, you might get them from your mummy, or daddy, or your baby sister. My sister goes, "cough, cough" in the night, because she's got like a fever. But my mummy's got a cold.	Response to the question with his own ideas about when and where they may come from. <i>Spontaneous and certain in his response, does a cough sound for his sister. Conceptually dreams are something you experience and materialise in the night. He indicates a developing idea that you get them from your family members. He refers to how his sister is at night she makes a noise and relates her cough to his mother having cold both indicate if you get a cold form someone you can get a dream too. He seems to have empathy for his sister.</i>	you catch dreams form others like cold or virus
	I68	That's might be a cough in the night.	refers to the content of the response	
catch something from others that can be bad	C87	Yes, it's a cough in the night.	Confirms. <i>He is thinking the same thing as me.</i>	
	I69	Do you think everyone dreams? Do you think your sister dreams, your mummy dreams?	question on who dreams	
family	C88	Yes, and my daddy.	Affirms a positive response and states a family member. <i>He is making sure all his family members are mentioned.</i>	family members do dream
	I70	Do they tell you their dreams?	question on telling dreams	
protecting family from feelings containment	C89	No, I don't tell them it because all of them are scary.	Refers to not sharing because of the feeling of being scared. <i>Intention in his response and spontaneous. He had decided not to share because of his feelings, and decided not to pass them on. Seems to relate to the previous dialogue conceptually, a bit like a cold, you can catch them, pass them on to one person to another. He is protective of his family members, he does not want to share his negative</i>	sharing his dreams may scare his parents / insecure

			feelings. He keeps them to himself. He is the rescuer...is this what he yearns for?	
	I71	Why would you not want to share a scary dream with your mummy?	question deeper	
protective empathic	C90	Because maybe they might scare my mummy or daddy.	States his dreams may scare others. Protective and containing mature response in choice.	protective of parents
	I72	Okay, so what was it like sharing your scary dreams at school?	questions about sharing at school	
	C91	Fantastic and good.	feeling response two positive words	school can help and it is ok to share dreams
	I73	Do you think it helped you in some way?	question	
	C92	Yes.	affirmative positive one word	
	I74	How did it help you?	question deeper	
movement up and down monsters	C93	When I dream about monsters some people come and rescue me from a parachute and parachute back up, because they've got a parachute that can open and go up and down.	Explains how dreams can help him, refers to being rescued. Use of imaginative language reference to movement up and down. He refers to being rescued people rescue him from the scary monsters, he often refers to levels up and down.	rescuing wants to be helped / saved / apparatus to help him
	I75	Is it nice to have someone at school that you can share these dreams with?	question on feeling state around sharing dreams in school	
	C94	Yes.	affirms it is positive one word	school is supportive place
	I76	Do you think it helps you in some way?	question	
	C95	Yes.	one-word response positive	
	I77	What part of you might it help?	question deeper	
bad dreams	C96	Me sleep with no bad dreams.	Short phrase given around sleep and bad dreams structure of sentence is immature gives information on what he hopes for, conceptually he is	bad dreams are not good / wants help

			hoping for guidance with the bad dreams.	
	I78	Okay, well that's very special, isn't it?	affirms	
	C97	Yes.	positive one word	
	I79	Do you think --	question	
friendship social skills	C98	I like you coming?	Interjects the interviewer affirming it is the interviewer he likes coming. <i>Says this quickly and softly, interjects.</i> He makes a personal reference to me and making friendship affirming he likes me. Social interaction which is spontaneous	relationship reciprocal
	I80	Oh good, yes, isn't it? Why do you think people dream?	acknowledges the response of the child then a question on why people dream	
conceptual idea of dreams	C99	Because we don't just sleep with our dream. We have dreams every Wednesday. I like the dreams.	Answers with a particular perspective on dream time and dreams. <i>A explains his thinking.</i> He clarifies that dreams come when we are asleep but also, they can come when we have a specific dream time event. He indicates this experience is something he likes. <i>Could he be referring to day dreaming or sleep dreaming?</i>	sharing dreams is positive
	I81	Do you think dreams have a purpose, there's a reason for having dreams?	question on dreams and their purpose	
	C100	No.	Negative one word answers <i>quick answer.</i> <i>He has not conceptually understood that dreams are within him and may be a part of his mind, something separate.</i>	does not know the purpose of dreams, or the concept of a purpose
	I82	Because you have scary dreams, do you think they might be telling you something?	questions deeper	
dreams as messages	C101	Yes.	Positive one-word answer. <i>In contrast to the previous answer dreams do have a message for people.</i>	dreams have a message
	I83	What do you think they might be telling you? Like a message.	question deeper	

survival self-care protecting self	C102	When I go to sleep every night, I go up to my bedroom, check my closet and everything, and there's nothing there. When I go to bed, I get up and check it again. Just to make sure there's nothing in there.	Describes his bed time routine in response to the question. <i>Detailed in his actions around his behaviour and self-care.</i> He is indicating that something outside of himself can influence his dreams at night he is searching for monsters these are real to him and he has a strategy of checking for them before resting - self-care being alone with his thoughts.	Dreams come from external influences.
	I84	Where do dreams get made? Where do dreams come from?	question on dreams and their origin	
scary world issues of power and fear	C103	They could spread from your mummy, and to your daddy, your little sister, and then to me.	Describes his view on where dreams 'spread' from refers to family. <i>Complex but clear response.</i> He has understood that dreams can spread from external people and can be passed on like the cold can be spread. The people that they come from are family members.	dreams are spread from others
	I85	They get passed through? Passed on. How do they get to you?	clarifies	
powerless need to be on guard the world is magical and out of control	C104	We got special walls that dreams can go through.	Explains his idea. <i>Imaginative response and language.</i> Believes that dreams can pass through ways an imaginative idea rather than realistic or understanding internal dream influences.	ethereal effect of dreams
	I86	Wow. And where do they go in your body?	question	
the brain and dreams physical body awareness- conceptual	C105	Into my brain.	Names a part of the body, <i>specific language.</i> Has knowledge that dreams are part of thinking and can locate them to the brain, again with reference to going inwards from outside.	go into the brain
	I87	In to your brain. Wow. That's really interesting talking to you about that. Let's put another stone on there because that was a really good question. You did some good thinking there.	Affirms with positive reinforcement.	

conceptual	C106	Yes, I was just thinking about what my sentence was. [unintelligible]	states he was thinking about his words <u>acknowledges he was thinking about his ideas</u>	brain and thought ideas are formed
	I88	Well done. I think we might have answered this question, but let's answer it again. When you have a dream, who's the first person you might tell it to?	affirms and then questions	sharing dreams
containment	C107	You.	One-word answer directive towards interviewer. <u>Clarifies that he only tells me his dreams. Feels it is safe with me and I will not be scared.</u>	researcher is safe
	I89	Yes, that's the answer. That's an easy one.	affirms answer	
	C108	I think I'll leave it on that one [unintelligible]	States out loud his action. <u>Thinking out loud about his actions</u>	
	I90	Now here we've got, which one's yours? This is yours. Do you remember we had this story? Remember the story?	Asks the child if he remembers a story. <i>Encouraging the flow of the interview to a new question. Checking cognitively capacity to remember experiences from previous sessions.</i>	
	C109	Yes.	Affirmative positive one-word answer. <i>Rapport acknowledgement. He does remember the event from a few weeks ago</i>	
	I91	What was that story called?	Question. <i>Checking depth of memory</i>	
Memory.	C110	Owl Babies.	States the story title. <u>Affirms he has capacity cognitively to remember in detail</u>	
	I92	Owl Babies Do Dream, and then I asked you to dream yourself as a dream tree. Do you remember that?	Question. <i>Asking a personal question relating to the experience.</i>	
able to hold and sustain a two-way conversation	C111	Yes.	Affirmative positive one word. <u>Acknowledge he remembers the drawing experience post the story.</u>	
	I93	I know you just loved the writing. "The dream tree is a--"	Reads the writing on the child's picture. <u>Reading the writing but I miss the unique detail of his tree.</u>	interviewer misses the detail from the child
rapport confidence in asserting his idea	C112	No, "The tree is a beam tree."	Child corrects the interviewer and states and tree is a beam tree. <u>He feels confident enough to correct me and clarify his imaginative tree is</u>	beam tree technical and a tool the tree has special powers

			a beam tree not a dream tree. Shows confidence and ego strength.	
	I94	Dream tree. Tell me about your dream tree, you as a dream tree. This is you as a dream tree, tell me about this?	Questions further. I don't pick up on this important correction by the child be reflective on the researcher's agenda.	
family / insecure lacks support / resilience	C113	Yes. Daddy, baby, these are Sarah and Percy... I couldn't fit mummy and daddy on though. But I've drawn daddy and mummy just all the way down there. That's the support beam to hold it up.	Describes dream tree and refers to characters and reinstates the word 'beam' <i>specific and detailed language expressed spontaneously.</i> He includes the names of the birds in the story and includes the parents. He makes a reference to the beam being for support. Possibly a projection of wanting support in the world and feel strong or strongly supported.	the beam is a support
	I95	Like the roots?	question clarifying	
paradoxical thinking as above as below relevant to this child and his ADHD	C114	Yes, like up on the roots.	affirms stating positive	roots are holding symbolically
	I96	And here?	directing question to expand	
	C115	They are the windows.	Describes the picture.	
	I97	Ah, the windows.	confirms out loud repeats	
Safety and support. Projection of a desire to feel safe. The beam and nuthole are details he created imaginatively to keep safe. His imagination is important to him and there is value to him to share it with other's in school.	C116	That's the nut hole to get through.	Explains the hole and its function. <i>Imaginative and descriptive functional language.</i> He has placed in his beam tree a place of safety a way to get in.	a small entry in
	I98	Yes. So, if you're a dream tree, what are you like? What sort of dream tree are you?	Question. I again say dream tree instead of noticing the beam a missed opportunity	
A way in to a safe place and home.	C117	A nut hole one for owls to fly in.	Describes himself as a tree. <i>Detailed using an adjective with a specific function it is an entry for the owls to come home.</i> He again is possibly relating to safety and home a way into the	home and safety

			nest in the tree where the family live. Indicating a specific place of safety.	
	I99	So, would they come in your mouth? And when they come in and they have dreams, what would they dream about?	Question. <i>I focus the question on dreams using a projective question.</i> Encouraging projection of dream content onto an imaginative image.	
He wants to be supportive and be liked. Seen as a good place to be	C118	Me.	One-word response 'Me'. Ego and self-esteem. His response is egocentric he imagines the owls dream about him establishing he is central to the owls are family or friends.	self /ego
	I100	That's a nice answer, well done. Let's put one on the dream tree. We've got one, two, three.	Affirmation and direction. <i>Positive reinforcement of the answer valuing the ego</i>	
	I101	Yes, we're nearly there. I seemed to - - missed one, but never mind. I'll have to find another stone when I get home.	Responds to child. <i>Reassuring him it is noticed. Problem solving and containing.</i>	
rapport confidence in asserting his idea	C119	And put it on that one.	States his action. <i>Directional language. Working together rapport evident between child and interviewer.</i>	
	I102	Yes. This one says, "Do you have a favourite story or book which is about dreams?"	Reads out the next question on the board. <i>Leading a question and thought about literature and dreams a preference. Enquiring about his preference and memory of stories we have shared in school.</i>	
	C120	No.	Negative one-word response. <i>Negative and clearly said. He is able to make a choice and state his thinking clearly and spontaneously shows rapport.</i>	

	I103	No? Can you remember some of the stories we shared? We did the owl one, do you remember this one?	Checks the response refers to the owl book. <i>I offer a stimulus of the books visibly guiding him to the books. Guiding and facilitating him to remember the stories with visual book props.</i>	
self-expression	C121	Yes, I like that one.	Child points to a different book. Makes a <i>spontaneous and positive toned response. Making choices around his likes and dislikes, knows his own mind - ego strength.</i>	books /choice
	I104	That's the Berenstain Bears Dreams, wasn't it?	States the book title. <i>Affirmation and clarification.</i>	
	C122	Yes, I like that one.	Affirms his positive feeling towards the story using a sentence. <i>Response is said with certainty. Able to differentiate a preference.</i>	
	I105	You had the one where they went to the cinema, didn't they?	Refers to book content. <i>Focuses on a particular part of the story book. Focusing the content towards a question.</i>	
inner world and self /identity development	C123	Yes, I like that masher one, and I don't like mashers.	States his preferences, feeling and character. <i>Making reference to superheroes from the story, the small toys he likes the toys and remembers them clearly.</i>	remembers the characters especially the superheroes
	I106	What did you like about that dream?	Question about the dreams in the book. <i>Asking an evaluative question. Personal preference acknowledging I value his thoughts.</i>	
cognitively can categorise and show his capacity to retain what is important to him	C124	About mashers, just like Iron Man, Captain America, Batman, and all the superheroes. Not the girl ones because -- like Wonder woman and--	Detail of characters and preferences. Good memory and in-depth knowledge of superheroes. <i>His response is relayed with detail and conceptual; understanding of different characters in the imaginative world of superheroes. He is gender biased in relation to the theme of</i>	can categorise and name the heroes good memory identifies with these characters

			superheroes, they are important to him.	
	I107	You like superheroes, don't you?	Affirms preference of superheroes. <i>Acknowledging and positive in tone. Containing and safe response I hear and see you.</i>	
	C125	Yes.	Agrees one-word response. <i>Building rapport</i>	
what does the child do in his spare time	I108	Do you watch television with superheroes?	Question. <i>Facilitating the interview focus onto his actions around superheroes and what media he has experienced these from. Assumption it is TV but checking.</i>	media influences
	C126	Yes.	Positive one word. <i>Affirms yes, it is TV.</i>	
	I109	What's your favourite TV programme?	Question. <i>Question on his preference of TV programmes. Social skill development.</i>	
Gender / technology and dreams. Debate on the effect of technology on dream content?	C127	It's on Netflix, I watch DC Comics, The Batman, and Marvel, then Lego, then Marvels.	Describes TV programmes. <i>Detailed knowledge of the genre reported back clearly and confidently. Watches a variety of TV programmes and they are relevant to his interests/ age and gender. Is specific about where he can see them i.e. Netflix.</i>	media Netflix /cartoons categories and genre named
	I110	You like that?	Question <i>Affirmation question checking out. Flow of the interview.</i>	
	C128	Yes.	Affirms one-word answer. <i>Positive flow of the interview dialogue</i>	
	I111	Are they your favourite?	Deeper question on preferences, but a closed question.	
	C129	Yes.	affirms	
	I112	Which ones? You've got one favourite?	Question repeated as the previous open was closed. <i>Aware posing questions that are closed are not</i>	

			useful _____ data collection.	
archetypes superheroes / identity / power	C130	Two, DC Comics and Marvels.	Specific programmes stated. <i>Very specific</i> and _____ offered spontaneously. <u>Sharing his interests and _____ preferences superheroes dominate his world of TV viewing.</u>	favourites
	I113	Wow. And did you go and see the <i>BFG</i> in the cinema, you were saying?	Question about cinema and <i>BFG</i> . <i>Inquiring tone.</i> <u>The film has recently been released and the theme of BFG was used in the class dream time matrices.</u>	
	C131	Yes.	Affirms one word answer. Positive flow of the interview dialogue	
	I114	When did you -- see that with?	Question open <u>locating it in the time of the project.</u>	
Family are centre to the child's world at this stage of development.	C132	My mummy and Nanny J.	States who he was with. <u>New member of family spoken about nanny. Does not state when but with who. relationships are of more _____ importance time concept difficult or not of importance.</u>	cinema <i>BFG</i> /family
	I115	What did you think of that film?	Question open. <u>Inquiring about what he remembers and identifies with.</u>	
suppression / toilet psycho- sexual / conforming	C133	It was so funny. I liked it when the dogs went, "Excuse me, I need to poo".	Describes a feeling positive refers to a particular scene in the <i>BFG</i> film. <u>Laughs and finds poo talk funny. Making an immature toilet talk reference is risky in school with adults, he is letting go and taking a risk with me sharing his humour. Relaxed in friendship boundaries with the interview.</u>	toilet humour
	I116	They farted, that was so funny. I loved that. And the queens. Was it [unintelligible] flew up? Did you laugh?	Repeats the scene asks a question. <u>Acknowledge it is okay to refer to the taboo subject which adults may suppress.</u>	

psycho-sexual /conforming	C134	Yes, I liked the dog saying, "Excuse me, I need to poo-poo."	Repeats with affirmative and specific scene again. <i>Tone is happy fun, laughs</i> . Repeats the words that are possibly taboo in a normal school dialogue with an adult.	
Does not share his inner world with nan again does he believe it will scare or upset the family members and his security as a result?	I117	And did you talk to your nanny about your dreamtime at school?	Question open to who are sharing these experiences with. <i>Softly spoken</i> Inquiring if he had shared his school experiences with family.	
	C135	No, not yet.	Negative. <i>Short phrase and thoughtful.</i> indicating intention and possibility of sharing	
	I118	Not yet. You did like the <i>BFG</i> story then?	question closed and regarding likes and dislikes in relationship to the book rather than the film	
	C136	Yes.	Affirmative one word answer.	
	I119	This is a lovely book, isn't it? Okay, well done.	Affirmative sentence <i>interviewer showing positivity towards the book version.</i> Affirmative bonding both liking something and social	
Inner world and self /identity development and interests in reading, boys do want to read.	C137	I don't have the Roald Dahl <i>BFG</i> book. I've only got one of it, Charlie and The Chocolate Factory, though. I've only got that one.	States what book he does not own then states what he does own. <i>Sentence syntax immature, but thoughtful expansion of his interests</i> He is able to share his reading interests	discusses Roald Dahl
	I120	Would you like to have one of these to read?	question closed and regarding likes and dislikes in relationship to the book rather than the film	
	C138	Yes.	affirms one word positive	
	I121	It would be nice to get one for Christmas, wouldn't it?	Question. <i>Inquiring tone</i> Entering into a time when we may ask or receive things we would like and specific event or time in a life experience.	
	C139	Yes.	Affirms one word positive. <i>Thoughtful.</i> Affirmation of understanding	

	I122	You're good at reading, aren't you? Would you be able to read this book? Can you read a sentence, see how good your reading is?	Acknowledges with affirmation and question on reading. <i>Directional but warmly delivered</i> Relational <u>bonding</u> intended <u>sharing something we like</u> and <u>cognitively extending his reading skills</u> .	reading from the book
Encourages reading through sharing dreams, the subjective and inner world encourage the skill.	C140	"Sophie couldn't sleep, a brilliant moon beam was-	Reads out loud from the book. <i>Reads carefully and slowly when he stumbles on the word and is offered the word, he stumbles on by the interviewer he continues to read.</i> Good reading level for his age.	
	I123	Slanting.	Offers the word slanting <i>gently given</i> interviewer <u>is a trained teacher and experienced</u> in <u>guided reading skills to maintain flow for the child with the text intention</u>	
	C141	- slanting through a drape of the curtains.	Reads from the book with confidence and concentration. <i>No emphasis given on reading tone. Early stages of reading evident cognitively</i>	
Containing and supporting witnessing his efforts.	I124	Wow. You are a good reader. You could read that, couldn't you? Well let's hope your father -- Christmas brings you something like that. You can put it at the school library or you can borrow it and take it home.	Affirms with positive reinforcement. Relates to the library and book. <i>Encouraging tone offering a way to access more reading of the text.</i>	
	C142	No, they don't have it in there.	Negative response. <i>Giving information to the interviewee, sad tone. Able to direct the dialogue to get help or needs met showing he has tried to find the book, independence and autonomy.</i>	
	I125	They don't have it?	Confirms response in question <i>with surprise.</i> <i>Acknowledging his efforts and desires.</i>	

voices a sense of helplessness I cannot find what I want	C143	No. Every time I look for it, they don't.	Explains his actions. <i>Indicates he has persevered and assertive in tone.</i> <u>Sharing that he has looked for the book, but not asked for help from his teacher or asked at home for the book.</u>	
	I126	I'll have to get one for the class. I'll get one that you can take home.	Reassures using a sentence. <i>Gentle tone indicating I hear his desire to read the book and he has looked and may need help.</i>	
	C144	Yes, maybe we could take in turns to take it home.	suggests and idea	
I sense his desire to be seen	I127	Would you like to be the first?	question <i>sentence directed at him personally giving affirmation I value his interest</i>	
	C145	Yes.	affirms one word positive	
The interview shares a value in his efforts to find what he wants. Supportive.	I128	Okay, I'll bring that next week. I'll make it a small one because this is my special one. I love books. Well done. We've done that one. That's a dream book, wasn't it? Hold on to that for this question. How can you tell if a dream is a day dream or a night dream?	Clarify I like books <i>Positive in tone, gentle in holding the conversation, but let us move on.</i> <u>Extending and focusing the interview onto the question board to a question on day and night dreams.</u>	
Dreams come from other people you catch them - link to BFG and catching dreams. He is exploring the differentiation but is confused.	C146	I don't have any day- dreams. I have just night dreams.	States only has night dreams. <i>Spontaneous and certain in tone and delivery.</i> <u>He has a conceptual idea that the dreams can be different but what if he believes night dreams are passed on from others and his family is his thinking effecting this response?</u>	day /night dreams differentiated
	I129	When you were in the group, and people were sharing, and last week--	Question on time of event. <i>Leading.</i> <u>Extending the question child interrupts.</u>	
Siblings again he refers to the shadow sharing what he may feel about this sister and allowed to express this inadvertently.	C147	That was really funny when the dog scratched her sister. I liked that one.	Interjects and refers to another child's dream which he liked. His second reference to this dream and the sister being hurt by a dog. Showing positive reaction to a sister being adversely affected is this	sister / sibling rivalry

			projection towards his sister on a feeling level, ego self - shadow. His inner world is shared.	
	I130	How do you know when someone in the group is telling a night dream, a sleep dream, or they are making one up as a day- dream?	Question on opinion of truth. <i>Leading question.</i> <i>Moral conceptual question difficult conceptual question for the age.</i>	
This is interesting as many of his stories did elaborate as he got the peers attention. He prefers to say the night dreams and values the experience.	C148	I like it when people don't make it up. And I like the night dream ones, not day dream ones or making up ones.	Explains his preferences in detail. <i>Very specific in preference and clear in delivery, slight sadness in tone fainter in delivery.</i> Here he gives an insight to day dreams he refers to a child who told a dream where he named him and said there was pie in his face. Another child interrupted the boy and said he was making it up and was protective and empathic towards child 10. Day dreams are therefore understood as being made up in the moment - research discusses this dynamic.	sensitive to peer's acceptance of himself
	I131	Why is that? Why you make that decision? It's a good decision, but what are you thinking about that, feeling about that?	Question goes deeper. <i>Soft delivery, warm.</i> An affirmation indicating, I am interested and want him to share his inner thoughts and feelings.	
Morally aware that it is not good to make up stories about his peers and acknowledging his sensitive nature when referred to by a peer. The child may not have meant it to be mean but inclusive he perceived it as hi inner construct has formed a negative view. Hits a complex, can complexes be formed this early and not worked through?	C149	Because it's so not nice to make stories up. It makes people upset. I don't like that.	Explains a feeling affect. <i>Moral and feeling language making a judgement.</i> Able to share his feeling and he contained by the interviewer. Referring to friendships and moral decisions of behaviour socially. Relates to felt sense.	moral codes of empathetic social behaviour

	I132	Would you say for you, -, having this time to share the dreams in the class when you have bad dreams has been quite special for you, has been helpful? And if people don't do the time properly, and they use it for different things, that upsets you, because you found it quite useful.	Questions deeper about feelings. <i>Clarification inquiring</i> Long question relating to how he values the experience when it can upset him. Containing his feelings.	sharing feelings is important
	C150	Yes.	Affirms one word positive. <i>Thoughtful.</i> Affirmation of understanding	
	I133	Okay. I understand. Thank you. This one says, "Are there any other questions, or things you would like to say or do about dreams and the dream group project?"	Question closed and regarding likes and dislikes in relationship to the lived experience.	
	C151	No.	Negative one word. Not inquisitive to ask me any other questions	
Does the child find the experience one to continue?	I134	No? What would you say if someone said you could do the dream project all again?	Checks the response to the previous question. <i>Said with slight surprise.</i> Answer does not seem congruent with previous dialogue responses, checking out	still in the feeling of the experience we talked about
It is hard for children to move out of some feeling states.	C152	Sad.	Negative response feeling one word. Does not meet expectation from his previous communication maybe still thinking about the discussion before on being upset or misheard.	
	I135	You're sad that--?	Expands question paraphrasing the response. Double checking.	
	C153	Happy.	Positive feeling one-word answer. <i>Quickly changes the response once he hears my checking out the answer.</i> Was he still in his feeling state of when he felt the other child was making up a dream? Note the power of feelings and shifting back into cognition for the age.	comes into awareness positive response
	I136	Happy? I got a bit confused there. Would you be saying, "I don't want to do it again" or "I do want to do it again"?	Checking out response and saying I was confused. <i>Clarifying the question clearly and simply yes or no</i>	

			<i>question. No emphasis towards bias. Need to check out.</i>	
Confirms that he does want to carry on the dream sharing opportunity.	C154	Do. Do. Do.	Positive action one word repeated. <i>Uses an action word repeats for emphasis</i>	
	I137	Do. Do. Do. Okay, so there's nothing else you want to share. What I've got here for you is a sticker for today.	Repeats the child's word offers a positive acknowledgement with a sticker. <u>Positive reinforcement for sharing his thoughts with me and taking part in the project an incentive</u>	
	C155	I've got a free one. Got free.	States a free one. <i>Muddled syntax. Referring to stickers</i>	
The interview is containing and helpful to the child. Does positive reinforcement of stickers encourage all aspects of sharing in school?	I138	You have really given me a lot of interesting things. When you go home today, you'll go home with a dream catcher. You get all your work done, you can do dream catcher this afternoon. Okay? And also, I'm going to let you go home with a certificate, special certificate. Can you read what the certificate says?	Affirmation and positive acknowledgement. <i>Positive in tone and reassuring</i> <u>Explaining what will happen next and encouraging reading and his participation is valued. Holding and containing in intention.</u>	
The interview empowers and helps the child feel accepted having shared their views and inner world.	C156	Certificate for talking--	Reads from the certificate out loud. <i>Monotone. Keen to share his skills and be in relationship</i>	
	I139	Taking.	Supports by reading the word out loud. <i>Softly. As before with reading intention is to facilitate and keep the flow of reading in partnership</i>	
	C157	Taking part in dream time.	Reads out loud. <i>Monotone</i>	
	C157	Yes.	Affirmative one word positive. <i>Assertive in tone. Self-affirming</i>	
	C59	[00:23:22] [END OF INTERVIEW]		

Codes for IPA exploratory comments:

Normal text =descriptive notes

Italics =linguistic notes

Normal underlined = conceptual

Also see figure 33 in thesis

C = child dialogue

I = researcher dialogue

Appendix 7: Child 6 Interview Transcript

Emerging themes	Speaker	original transcript	Exploratory comments (coding below)	Reflections
	I1	Did you share any dreams in the dream time?	Key question.	
	C1	yeah	one word positive	
	I2	Can you remember any?	Prompting question to original question <i>amplification</i> .	
	I3	can you tell me some of them briefly	Prompting question. <i>Amplification</i>	
Dreams revolve around stories she has read and includes friends. Concept of a story frame applied	C2	Yeah, today's -I was in the library having a story with all my friends and then the story came to life and all the monsters were all around us	Tells the content of the dream <i>staccato matter of fact tone</i> . <u>Structure of story evident the place characters and problem</u>	Quick recall and willing to share a recent dream Monsters in school library is significant
monsters as a theme	I4	How did you feel with monsters coming out of a book?	Feeling question.	
mixed feelings and depth of feeling	C3	I was a little bit excited but scared	Replies with two feelings positive and negative. <i>Uses adjective strength of feeling. Emotionally intelligent</i>	Mixed feelings acknowledged
	I5	And when you woke up what did you do?	Question about who the child tells dreams to.	
secrets/ not sharing dreams	C6	I just kept it a secret. And I was eating an apple in the library.	Replies with added detail and intention. <i>Rules Imaginative and coded behaviour.</i>	Kept the dream a secret maybe because of eating an apple where it would not be allowed. Getting things right and keeping secrets
symbol of an apple	I6	Yes, and eating an apple in the library what does that mean for you?	Prompting question around the symbol of the apple.	
Magic the child's imaginative world is important to them.	C7	It normally keeps us safe ...when ...the thunder goes, my because apples are magic.	Responds with reason and imagination. <i>Matter of fact Self and things that scare her ways of being regulated when things are difficult magic and imagination are ways to resilience</i>	Thunder is scary Apples are magic

	I7	Wow that is really interesting. What do you feel about sharing your dream in school today?	Acknowledges response and prompts further about sharing dreams in school.	
excited about sharing in school	C7	umm excited	One word feeling and positive. <i>Energetic feeling and positive.</i>	Sharing dream in school is exciting
	I8	Excited okay so I think we have done question one, do you want to choose something to put on there?	Question directional. <u>Giving autonomy of choice</u>	
	I9	do you remember our dream journals let's look through them and see if you have any in the books, it is nice to go back and look , you look through that one and I will look in this one. Stop when you find one	Prompting towards question about the class dream journal. <i>Positive and encouraging in tone directing reciprocal sharing and helping role. Child to lead.</i>	
ego being acknowledged	C8	oh (says her name)	Responds to seeing her picture. <i>Ego self.</i>	Retrieves her dream picture in the journal with oh
	I10	Do you want to read that one?	Question. <i>Encouraging confidence.</i>	
Reading level theme of something dear being taken away/ family. Rules about slippers	C9	My cat was robbed, I love her so much I was very sad, I woke up and woke mummy up and told her my dream and put my slippers on.	Reads out loud the words she has written by her dream picture. <i>Speaks out loud very robot like in pace and tone. Can read her own words no feeling or intonation - drill like no emphasis of feeling. Skills. Of decoding.</i>	Robotic reading no intonation very noticeable
	I11	Do you remember that dream?	Question on memory.	
Recall of dreams is good, including detail of her behaviour.	C10	yeah	One-word positive response. <u>Can remember and recall the dream</u>	Recall is good over time lapse
	I12	It was in October wasn't it, what is underneath here?	Question prompt about the picture. <i>Sure, in my delivery certain</i> <u>Indicating I have acknowledged the time and the dream</u>	
reading without emphasis	C11	and that is my picture cat and robber, my cat was robbed (reads out loud)	Reads out loud the words she has written by her dream picture. <i>Speaks out loud very robot like in pace and tone. Again, drill like, skills of decoding no emphasis.</i>	Animal in dream and loss of cat

Real or dream cat. Can differentiate between realities	I13	And the cat that was robbed is it a real cat?	Question to check if the cat was real or dream cat.	
real cats/ pets in the dream	C14	S (says cats name) , but I do have a boy one , that's K's one, adventurer's one	Confirms the cat is real and names it. <i>Gives detail of pets and their personality. Socially giving information to build relationship.</i>	Dream of her pet
	I14	ahh	affirmation one sound	
Dates and friends work, showing she is observant.	C15	H's, C they are all on the 16th right now	Reads out other children's names, calls out his date. <i>Detail and knows her peers work, / validation. Relationships are established picking up on common thoughts.</i>	Knows her peer group looks for detail and organisation
	I15	I know I put them all in order	Explain what I did. <i>A positive tone Showing respect and interest in the child's world.</i>	
Reads the dream them is in a mountain / knows the facts showing me her knowledge- ways of making relationships.	C16	E's.... Says her name...I was tobogganing down mount Everest, the north mountain it is also the tallest mountain in the world	Says her name and reads out the next dream. <i>Reads with more flow less staccato. Wants me to know she is knowledgeable establishing herself in relationship to me as a teacher/ role.</i>	Informs researcher of knowledge little professor (Berne's TA) Influenced by TV
	I16	How did you feel about that?	Prompt question around feeling. <i>Empathic</i>	
Mixed feelings again.	C17	I felt scared but excited	States two feelings, <i>opposite feelings. Accepts we can feel mixed feeling at once. different aspects of self and emotionally aware.</i>	Mixed feeling scared and excited show resilience
	I17	Was it fast?	Question to engage conversation. <i>Feeling sense encouraged</i>	
Can recall sensing in the dream.	C18	yeah	Positive one-word answer.	
detail of feeling of dream	C19	and there were a lot of bumps	Gives detail about he felt sense and landscape. <i>Indicating experience of the world and feeling states.</i>	Sensory recall of the dream
	I18	How do you know about Mount Everest?	Question about her knowledge. <i>A bit surprised but showing I am impressed Encouraging active listening paraphrasing the essence of the conversation</i>	

Relates to a cartoon story and sibling relationships. A tone of resentment about having to comply.	C20	It's in Ben and Holly I have to watch it all the time	Explains where she learnt about mountains. <i>Hints at unfair sibling hierarchy. Indicating she has to do what her siblings want and can feel her needs are secondary.</i>	TV programme Ben and Holly
siblings	I19	What is Ben and Holly?	Question to amplify my understanding and child's interests or feelings.	
Imaginal creatures or beings she does like these imaginative beings too but for her younger siblings she is slightly disdainful	C21	my sisters watch it it is a cartoon with fairies and elves & dwarfs in it ...	Explains the context of the programme in detail. <i>Tone of parental impatience. The characters are imaginative which she usually enjoys.</i>	Watches imaginative cartoons
	I20	And Mount Everest?	Question about mountains real places in the world.	
Detailed recall of story from a cartoon relates to her dream and lived experience of relationships.	C22	Yes, cos it is in the fox clubs one nanny Plum was told to magic then to them to the mountain the mountain Mr Ralph said that because they wanted to go on an adventure. But then when they landed on the mountain, they just decided to look which mountain they were on. Mr Ralph asked nanny Plum what mountain she had magic ked them to, but she said I magicked us to a mountain, you just said a mountain.	Reports in detail the content of the cartoon she saw and how she learnt about mount Everest. <i>Uses a recall of a story frame with links to a film/cartoon. Relates to magical worlds/imagination, the tone in delivery of the last bit feels empathic to her own experience of needing to get things right. The character corrects the other character I did what you told me to do, don't blame me.</i>	Detailed recall of one cartoon episode. Influence of magic and imagination, more relaxed and fluid when recalling than when reading.
TV viewing	I22	Do you watch a lot of television?	Question about watching TV. <i>Dreams and TV influences being explored</i>	
TV viewing- Note I have to watch it instructed not choice?	C23	Yeah, I have to watch it at lunch as well ...at the weekend	Replies with detail of when. <i>Specific times Has to do what she is told rules apply.</i>	States she has to watch the TV
	I23	What is your favourite programme?	Prompt question about preference. <i>Empathy what do you like</i>	
Male TV characters preferred/Animus.	C24	Sponge Bob and Horrid Henry	States two programmes. <i>Children's cartoons. Appropriate for her age but notice they are male characters- Animus</i>	Sponge Bob and Horrid Henry cartoons
	I24	okay I think there is one more here , this one let's turn the page	Prompts to turn the page.	

Book character- worst witch a female children's story and on TV appears in a day dream	C25	That is my worst witch dream	States the dream title. <i>States title it is a book and film character. Owns it as her own dream creative.</i>	Worst witch influences dreams
	I25	oh let's read that one	Encourages her to read.	
Dream content related to the Worst Witch character. Relationships and communication a tone of subordination in the narrative, as in the previous discussion about not being right or being listened too.	C26	This is a toward (?) dream...I had a worst which dream and her name was Mildred and her friend was Maud, in her first week in witch school she crashed into the bins and broke her broom in half, what happened next ...then Mil said Maud who had been telling Mildred about herself Mil broke into her thoughts. You haven't been listening to a word, have you? Yes, I have, then what did I say, you got a pet bat for your birthday, the end. but she didn't that was ten minutes ago	Gives lengthy detail of the dream gives dialogue and structure to the dream. <i>More emphasis and flow in her recall. The character is reprimanding and sarcastic in communication to subordinate similar to previous discussion of dreams and to characters. Identification evident.</i>	Begins to expose some inner conflicts – “you have not been listening” interesting projection from adults in her world influencing her story telling
day dream	I26	So that is a dream about a book isn't it? Is that a day dream or a sleep dream?	Question if a day dream or oneiric.	
Day dreams are a way of off-loading your feelings and cathartic, expressing underlying difficult feelings which may sound to adults as negative.	C27	A day dream....	States it is a day dream from <i>her waking imagination and story experience. Can differentiate day and night dream in this question</i>	Can differentiate a day dream form night dream but still put it in the journal.
	I27	Ahh like a story you have written...let's see if there are any in here, (pause) keep going a lot of dreams that people have shared	Confirming question to last response.	
Quantity something is complete. Influence of school finishing completing is a positive.	C28	I think this one is filled up (meaning journal is full of pictures)	States the book is full. <i>Informing me social</i>	
	I28	I think you are right, I might have to get another book, we are on our third dream book...ah there is one C well spotted.	Responds to books and calls her name. <i>Looking for her work. Ego wants to share her world and self</i>	

Relates dream to owl character, detailed again a day dream. Look I am clever projection.	C29	We were having dream time and I was telling my dream my dream, and a then owl flew in and instead of saying twit two it said my name's Mr clever feather and held out one of his inventions and said this helps me find the pickle littles.	Reads out her dream out loud. <i>Retells the dream more flow and imaginative about finding something and an owl. Projection onto self the owl is clever she is possibly wanting me to know she is clever, herself seems to be softening with me in relationship & showing she can be funny and worthy of my attention.</i>	Her toys at home are in her dreams links to transitional object (Donald Winnicot) And projection (Sue Jennings)
	I29	Was that a sleep dream or day dream?	Question if sleep or day dream. <i>It is something she can do consciously. More day dreams than sleep dreams being shared in this place of the interview.</i>	
Day dreams, projection I get muddled up too, I make mistakes.	C30	That was a day dream too and he meant little pickles not pickle littles, he gets his words muddled up	States it was a day dream, she projects she can get muddled so not always getting things right. <i>The theme is evident and a thread is appearing about her self-perception and interjects.</i>	Another day dream
Containment the interview process helps the feelings be expressed without judgement.	I30	that can happen sometimes	Affirmation that we can get muddled sometimes. <i>Soothing tone forgiving I sense she wants to be accepted for making mistakes using containing therapeutic response.</i>	
Relates to experience at school war project, she did not finish this one due to time restrictions.	C31	Oh, here's me It was the night before World War Two Day and I was having a dream about that I am twirling around the playground in my dress I didn't get time to finish my rainbow hair bow	Recognises her next dream and explains when it happened and the content. <i>States she did not finish it. It is important to finish a piece of work, work ethic evident in this response, need to keep going and complete work.</i>	WW11 was the school day that term where everyone dressed up in period outfits. She notes she did not complete her picture.
checking out type of dream experience	I31	A day dream or night dream?	question day or sleep dream	
night dream,	C32	a night dream	States an oneiric/ night dream <i>.clear and certain response. Can differentiate between dream experiences by time and type.</i>	A night dream about a lived event with some focus on her hair bow and dancing in the playground.
	I32	Maybe she likes twirling her ... Round, she still does it now, we are almost to the end	Imaginative response acknowledging her previous response, <i>non-judging, prompting to move on and state we are near the end of the journal.</i>	

Time related, peer work shared.	C33	yes, these ones came last week there's T's	States they are recent and calls a child's name out loud. <i>Time concerned and showing her memory skills. She seems to need to show she can remember.</i>	
peer acknowledgement	I33	and C and A	Reads out two names. <u>Knows her peers names showing interest in other's work /dreams.</u>	
	I34	Lots of writing on these ones, let's go to these books, I found one here, that was in October is that a dream?	Out loud state there is a lot of writing on some pictures, directs her to her next dream.	
Family / relates to her father and his job. Archetypal father and figure of authority.	C34	yeah daddy is a head teacher and he is very strict	One word positive and states <i>her father's job and his character. He has a particular job. She seems to want me to know this fact and relates to her relationship with her parents. systems theory: indicating boundaries and codes.</i>	Family system influences on her persona. Relates to her learning of waiting and expression of feelings.
	I34	is he that in the dream or is he that really	Question regarding father's role dream role or real. <i>Checking out the information.</i>	She feels important through her dad's position of head teacher
real job of father is a head teacher - telling me a lot about her family in dialogue	C35	he is he is actually a head teacher	Confirms her father is a head teacher. <i>Tone is assertive. Real he is a head teacher use of 'actually' assertive language. Is she indicating self-worth importance?</i>	
	I35	Did that come in a dream?	Question if her father is a head teacher in the dream as well.	
one word positive	C36	yeah	Affirmation one word positive.	
family codes and system, empathy	I36	What about the other people in your dream	Question about dream characters. <i>Prompting</i>	
Siblings in her dream unfolding the family system. The detail of 1 minute is very specific, hierarchy is important in family system.	C37	That is my little sister and that is her little sister, they are twins but one month...minute older	States family member's siblings are twins <i>gives detail of their birth times. Facts are important even the date and time of her sister's birth very adult, hierarchical position is important.</i>	Family system very factual about her siblings' birth -facts and hierarchal.
story in dream	I37	Is there a story to that dream?	Question about the dream story.	
	C38	no	one-word negative <u>facts no story</u>	

Dreams can be snapshots.	I38	just that	phrase response <u>just facts</u>	
	I39	Is that it then wow, what do you think of the dreams you have shared and drawn?	Repeated phrase and confirmation that her dreams are appreciated and question on how she felt sharing them. <i>Appreciative and positive in tone.</i>	
Sharing feelings negative expresses, her worries with the interviewer and her peers.	C39	Um some of them were scary like the cat one.	States a feeling in response to one dream in particular the negative feeling state. <i>Specific feeling scary. Relates other experiences of feeling scared making links cognitively</i>	
Fear of loss, out of control fear being shared in school.	I40	The cat that was stolen.	Confirms the dream she is referring to.	
	C40	yeah	one word positive	
	I41	You used the word robbed, didn't you?	states her language used <i>tenses not formed</i>	
	C41	yeah	one word positive	
Scary feeling of having something taken away.	I42	That was scary.	State the feeling that was negative and vulnerable. <i>Emotionally aware.</i>	
	C42	yeah	one word positive	
Containing and acknowledging her personality.	I43	I remember you sharing that one because that was one of your worries.	Affirm I remember this dream being shared in class. Acknowledge she does worry.	
	C43	yeah	Affirms one word in reference to worry. <i>She does worry about things, the teacher stated tis acknowledging her but labelling her as anxious and serious.</i>	
Worries being contained, her feeling state acknowledged.	I44	But your cat hasn't been stolen, but you do worry you must love your cat.	Containing her worry and acknowledge she loves her cat. Amplifying differentiated realities.	
Information about her behaviour at home and relationship with pets. Sensory and attached.	C44	She comes on my bed and when smothers one of my pillows, I take one she hasn't smothered and put it under that one so she can sleep above my head.	Responds with detail about her relationship with her cat. <i>Building rapport and safety in sharing her inner world.</i>	
	I45	So, she is like a sleep dream guide	Explains her cat could be a guide to dreams as she sleeps with her cat. Supportive <i>tone.</i> <u>Containment</u>	

	C45	yeah	One-word response positive.	
link to dream catcher	I46	Guide on your dream catcher, ok do you want to put a stone on that one, well done that are your memories of your dreams. Okay this is a picture like in the classroom when we sat in a circle when we did the dream groups all together	Move the conversation to the next question guiding.	
Telling me her favourite colour /self-awareness purple	C46	I say that one is me as I like purple (points to purple shape on the circle)	responds to the picture on the question board projects (self)	
	I47	That is you there, when we shared them as a group did you notice any patterns for example, lots of animals, scary dreams.	Question about patterns in dreams. <u>Checking out concepts of patterns or themes.</u>	
Daddy dreams, themes are understood/ archetypal animus.	C47	daddy dreams	Very quickly presented one theme. <u>Understands the concept of repeated patterns in dreams as themes.</u>	
	I48	right yes daddy dreams	affirmation	
Superhero dream theme / archetypal. Picking up on her peer group preferences especially the boys.	C48	super hero dreams	States another theme.	
	I49	super hero dreams	repeats the theme out loud	
Monster dream theme.	C49	monster dreams	States another theme.	
	I50	Lots of those today weren't there?	Affirms yes that were this theme was presented today.	
forest dream theme	C50	Forest... I think those are the ones I remember and I am not good at remembering	States another theme. <u>States she is not good at remembering (introject).</u>	
	I51	that is a lot	State she said a lot of themes. Affirmation	
Memory and self-perception can be evaluated in this dialogue. Useful for assessing child's emotional and social development.	C51	and I am not good at remembering	<u>Negative to self is this an introject as she has remembered many aspects of peers dreams and themes?</u>	
Affirmation my view is different her view off self is negative.	I52	You must have been doing some good listening	affirms that she is good at remembering positive towards her listening skills	

	C52	Yeah	One word positive. <u>Receives the affirmation</u>	
	I53	Well done	Affirmation towards her listening and remembering.	
self-affirmation/ reframing	C53	I always do	States she does listen. <u>Taking in a more positive aspect of self.</u>	
	I54	okay let's look at the next question, what does dream time, so sharing in the group mean for you what does it mean to you ?	Question on sharing and 'meaning' of sharing for her in context of school.	
Confused able to ask for clarification.	C54	Umm ...I don't know what that means.	states she does not understand the question or word meaning (importance or relevance) <u>able to assert and say she does not know</u>	
Interview reflection on language used.	I55	Okay when we say means it is how do we understand it what it is for?	<u>Explains question further using different language. On reflection could be more child centered i.e. is it important for you if so in what ways?</u>	
Relates to themes; she tells me more about herself and behaviours at home. Personal diary / Dory the forgetful fish , a strategy to remember and she shares this with me.	C55	It is so I can understand different themes and dreams and sometimes on Wednesdays I have go up to my room and write in my secret diary, if I can find it. My Dory one yeah, I don't need to write the date I just need to circle the numbers it and have it for a certain amount of years.	Explains that dreams help people understand themes and on a particular day. <u>Speaks about her diary. The name of her diary is Dory. Detail about the diary. Possible introject Dory was the forgetful fish in Nemo film.</u>	
	I56	Oh, I remember having one of those they are useful because they last a long time.	Acknowledge I understand how her diary works.	
	C56	yeah	one word positive	
	I57	So, something to do with something you can do for your ...	paraphrase her understanding	
more about family life, I sense a loneliness and desire for more attention but knows the routines, Food is affection,	C57	Yes, to keep me busy while I am waiting for my tea to cook, I might go upstairs to day and see if I can find it whilst mummy is making my pasta pesto and bacon!	Positive word interrupts me then gives detail about seeking out her diary while her mother cooks tea. <i>Interesting reporting voice, ends with desire and emphasis</i> <u>Expanding on how her family system operates and routines. Mum cooks in this household.</u>	

	I68	So, dream time means for you something to do about	paraphrase her understanding	
3 perceptions of the dream time purpose are remembered in the interview capacity to dialogue and retain information.	C58	About understanding themes and dreams and when they come	She interrupts and finishes my sentence. <u>She is staying with the previous concept of the learning outcome is about themes, patterns and when they arrive.</u>	
	I59	ah yes do you think you have understood those things	Check out her understanding.	
	C59	yeah	Affirms one word positive. <u>She comprehends these aspects</u>	
	I60	So, you could answer those questions? We can go back to the question what they mean. So here thumbs up thumbs down here tell me what you liked about the dream times.	Move the conversation to the next question. <u>The use of symbols when interviewing children</u>	
likes sharing in school a positive experience	C60	sharing my dreams	Positive in response. <u>She likes sharing dreams.</u>	
	I61	Can you tell me anything else?	prompt on the same question	
Excited about sharing Halloween dream in school. It was about loss, an event and animals.	C61	because at my friend's house I couldn't wait to tell my Halloween dream when my friend's dog at my friend's house stole all my treats	Explain she was keen to share a dream about her Halloween dream experience. <u>Self-esteem sharing her inner world is exciting</u>	
	I62	oh yes, I remember that dream, you shared that one quite early in the dream time	Acknowledge I remember her sharing this dream in the matrix.	
	C62	yeah	One word positive.	
	I63	dream group 1 or 2 I think it was	states which matrix	
	C63	yeah	Confirms one word positive.	
Informing me of her likes-puppies not big dogs. Thinks and relates to animals - instinctual	C64	I really like puppies not big dogs	States she like puppies and small dogs. <u>More relaxed in tone Goes off on a tangent to share her likes in life generally and personally.</u>	
	I64	Where'd that come from? That's what you like?	Question about why she shared this about dogs in the here and now.	

	C65	Yes.	Affirms she likes dogs, relates to the question likes dislikes.	
theme of loss /theft	I65	Going back to your dream about Halloween and your treats being stolen. There's a theme, because you had a dream about your...?	prompt on the same question and the Halloween dream	
Pets are loved and she fears their loss. Insecure.	C66	Cat being stolen	States the common theme (stolen) pets.	
	I66	I remember that now. I remember coming back and saying to you--	affirmation	
	I67	That's another theme, feeling	states another theme and feeling	
	C67	That's another theme. Yes.	confirms it is a theme	
fighting and superhero themes of other peers' dreams	C68	Fighting theme and the superhero themes.	States other themes. <u>Actions in dreams and archetypal characters that the boys shared.</u>	
gender	I68	Yes, that's right. Lots of patterns come up in dreams, don't they? Isn't it interesting?	Confirms there are many themes and it is of interest.	
	C70	Now, I really understand this one	confirms she has understood more fully	
	I70	That's right, that one goes on question number three. Is there anything you didn't like? You don't have to have a dislike, but it's worth asking.	question on dislikes of sharing dreams	
Negative does not like waiting - ego and superego, school and home she has to wait.	C71	Waiting.	One word response of dislike, an action verb. <u>Social training in school.</u>	
	I71	Waiting. Tell me about what it is like to wait?	Prompt on the verb response.	
relates to her family and waiting as well as school	C72	It's hard because I normally have to wait for my turn to speak in my house.	Explains about home situation and waiting. <u>She has learnt to wait at home and school.</u>	
	I72	In your house?	checking the place	

Shares feelings about sibling's inner perspective of home life/system theory. feeling sad and less important to her siblings. Lost or the loss insecure maybe.	C73	Yes, because I've got two little sisters and they normally-- and one of them, the R, she always interrupts me. I'm talking and then she interrupts and then I get sad and I forget what I'm saying.	Explains the family system and codes of talking and how it affects her memory and feeling state, <u>feels sad when she is not acknowledged the world is unfair.</u>	
containment	I73	That's the problem with waiting, isn't it?	Restate I understand her feeling and the consequence.	
	C74	Yes.	One word positive.	
memory and self-perception	I74	Holding your thoughts.	Paraphrase her understanding of the challenges of waiting.	
	C75	Yes.	One-word response positive.	
Acknowledging that my perception is she does remember and acknowledge her feelings and concerns.	I75	I think it's quite amazing actually, you remembered all those things and you managed to remember your dreams, but sometimes dreams can be difficult to remember, but it's the waiting that makes it hard sometimes to help--to forget what you want to say. What about--	Containing and affirming her felt sense around remembering. <i>Affirming in response.</i>	
empathy with peer in the class	C76	Like S. When she's got an idea, she puts her hand up and then when Ms. H. comes to her, she's like, "I forgot."	Interrupts and states a peer situation about class and waiting codes of behaviour. <u>She observes how others are experiencing this challenge in school, has empathy.</u>	
	I76	I totally understand that. That's a really good answer. I really understand now. Thank you for that one. Let's go back to our idea of sleep dreams. Can you explain to me what you think sleep dreams are?	Acknowledge and affirming. Next question on what are sleep dreams?	
Dreams and knowledge of the phenomenon comes from literature <i>The BFG</i> . Imaginative belief not rational.	C77	Things that the <i>BFG</i> blows.	States dreams are from the BFG a story character and he brings the dreams through the window <u>so externally delivered. Imaginative and believing</u>	

	I77	Things that the <i>BFG</i> blows. Okay, anything else you can tell me? What about your dreams? What do you believe your sleep dreams are? Those ones about the cat and the Halloween and ones you had that were sleep dreams and your dress. All right, what do you think?	Acknowledging and prompting the question further making it relate to her dreams.	
tells me about her personal objects and beliefs about dreams where they originate - magical and highly imaginative ideas shared with me	C78	When I have my Sophie nightie or night overall for my birthday last year. I use that as my pyjamas now. I've always thought the BFG always puts dreams on those nighties, before they get bought and now sometimes, I think that they come out of my wardrobe where my toys are.	Explain in detail how she came to think about where dreams came from . They come externally from her BFG nightie or toys. Inanimate objects have life imaginative.	
imaginative places in the child's bedroom	I78	To the wardrobe?	clarifying the wardrobe is where the dreams came from	
	C79	Yes.	one word positive	
	I79	From the <i>BFG</i> ?	prompt about the BFG	
	C80	Yes.	one word positive	
	I80	This is where they come from?	clarifying the BFG is where the dreams came from	
	C81	Yes.	one word positive	
	I81	The <i>BFG</i> is real?	question if BFG is real or phantasy	
BFG is real /age and stage development of imagination	C82	Yes.	Confirms he exists. Reality is imaginative.	
	I82	He can blow dreams in the night, like in the film, into your bedroom, or they can go on your pyjamas, and that's when they come.	Check out if it is BFG or the pyjamas that the dream manifest or a film.	
tells me about her personal objects and beliefs about dreams where they originate - magical stories are reality to the young child.	C83	Yes, because I believe in the <i>BFG</i> . I've listened to it a million times. I've heard the story about it and then I've got a phone that I can listen	States she believes he is real and she knows the book very well. Informative and factual world. Stories are important to her lived experience a close	

		to my stories and I downloaded the BFG.	<u>relationship with story and characters.</u>	
	I83	Wow.	one word affirmative	
ego I am a good reader	C84	And lots of other Roald Dahl stories. I've read all of them.	Extends she knows other books by the author. <u>School is encouraging this interest in this author.</u>	
	I83	You're a good reader aren't you, C?	Affirms she is a good reader.	
ego I am a good reader	C84	Yes.	affirms she is one word positive	
	I84	Yes, they--	begin speaking	
Ego I am a good reader and earnest with it.	C85	Sometimes once when I was reading the BFG and my mummy was putting my little sisters to bed, I was storming through.	Interrupts and states she was reading at home. <i>Use of adjective storming through quite adult. Achievement</i>	
	I85	Do you think your little sisters' dream?	Question about whether her siblings dream.	
everyone dreams positive	C86	Yes.	positive one word	
	I86	Do you think everyone dreams?	Question does everyone dream?	
family /relates to home experience of sharing	C87	Yes, I've had -- One morning, my mummy came and woke me up and said, "Milly woke me up last night." She was having a dream and said, "No, I don't want to touch the snail," because she was having a snail dream.	Positive, retells about her mother sharing her sister's dream and its content. <u>It is okay to share dreams at home, part of family expectation.</u>	
	I87	A snail? How old is she?	Question about the sibling and her dream.	
3 year old dream/ sisters have dreams and call out.	C88	She is only three.	states her sister is 3	
	I88	She is only three.	Paraphrase with statement.	
Family events/ places are important to her.	C89	They only turned three on October once we had got back from our holiday.	Gives detail about her sister's birthday. <u>Extends the conversation in time and events.</u>	
	I89	Do you think everyone dreams as soon as	question about her opinion of when we begin dreaming	

		you're born or what do you think?		
1 years of age dreams come	C90	As soon as they've turned one.	States age 1. <i>Language is precise.</i> <u>Relays lived experience in family context.</u>	
	I90	As soon as they've turned one, okay.	paraphrase	
Tells me about family experience in detail about dreams and dream objects. She is looking for reassurance in the world around dream experiences. External belief rather than internal.	C91	When I have bad dreams at the isle of Wight, I can get them away, because I forgot my dream catcher, but once last year, in year one, when I went to the Isle of Wight, I bought a dream stone and then I lost that. So now I've now I have got a dream catcher that helps me instead of the dream stone.	Responds with detail about dreaming on holiday. <i>Detailed description, logical.</i> <u>She engages me in her lived experience in relationship to dreams with detail and imagination as well as reality.</u>	
	I91	That's really good then.	Positive affirmation short phrase.	
detail lives experience with family - magical	C92	When I came back this year, I still looked in my cottage that I had last year, because I was in the same cottage. But now, I found another stone that's at the beach It wasn't a shell, yes, it was a rainbow shell.	Continues to explain her experience on holiday and her dream shell in detail. <i>Colours and descriptive naming the rainbow.</i> <u>Magical and imaginative objects.</u>	
	I92	What makes it a dream shell?	question about the shell	
Dreams come from shells she enjoys telling me this imaginative aspect of shells.	C93	It's like curved in the middle and sometimes I put it over my ear and the dreams pull out of my ear into the dream.	Gives detailed description with verbs and adjectives of its function. <u>Imaginative we hear things from the shell archetypal story telling being passed on.</u>	
	I93	It's really interesting C. I didn't know that. I have to try that, because we live near the beach, so you've--	Affirmation and dialogue about living near the beach.	

correcting the interviewer as to the facts and giving me detailed information of an event - ego self	C94	I didn't live near the beach, but I lived in a cottage near a lake. Then we drove to the beach. Last time, me and my mummy try to get to the beach, we got home from our other activity at Black Gang Chine and then we came back, we tried to get ready. We got ready for the beach, then daddy tried to start the engine, but it just brummed and then when he tried to get out of our parking space, the car didn't move, so we had to go inside and do some drawing whilst the car was getting fixed.	Clarifies in detail the location and continues to tell me about her holiday and a lived experience with her family. <i>Assertive in tone reporting in detail about the experience and place. The family routine and codes of behaviour, retelling an experience but again little animation</i>	
	I94	You have got a good memory actually, you can remember all those things. Very good.	Acknowledge she has a good memory for experiences. <i>Positive tone. Positive reinforcement opportunity.</i>	
	C95	That's only because I have a memory of it, because my daddy's car battery was flat.	Explains why she thinks she remembered this experience,	
	I95	You remember that?	Question prompt.	
	C96	Yes.	one word positive	
	I96	Was there a feeling with that?	Question about felt sense of the experience.	
Relates to an experience, a very sensory reply in detail. Overwhelmed	C97	Yes, because I have a memory because of the shell and when I went to the beach, when we finally got there, I was in my leopard dress and then I ended up going in the sea to get my wet sand for the sand castle. Then a wave splashed all the way over me. They do have big waves at that beach.	Gives detail about a sensory experience in detail. <i>The delivery is detailed and sensory experience, use of language structure adjectives and enjoying telling me about her experience.</i> Enjoys the opportunity to retell and share stories of lived experiences with other people.	
	I97	They do, on the Isle of Wight	acknowledgement paraphrased	
	C98	Yes.	One word positive holding the dialogue taking turns.	

	I98	All right, good. Don't you want to put the stone on that one, we've done that. I think we did this one but we'll go through it again. Why do you think people do dream? Do you think they have a purpose or a reason? Do you think people --	Question prompting moving on. Key word is purpose. <u>Asking if they have a function and are personal.</u>	
BFG is responsible, external phenomenon	C99	Maybe it's because the BFG blows into their room.	Gives her understanding of BFG and his actions. <i>She sounds certain of her understanding at this point.</i> <u>They are imaginative not real and given to us by an imaginary character.</u>	
	I99	That's why you think they might dream. Do you think they have a purpose? There's a use for dreams, why they might come.	prompts the question in more detail	
Negative dream and purpose is not acknowledged theory are just there to scare her.	C100	No.	One word negative. <i>Assertive and certain.</i> <u>dreams do not have a purpose of function</u>	
	I100	Do the ones that you've had, have they helped you at all?	question but I make it subjective	
differentiating reflecting about dreams as something positive	C101	Sometimes.	One word neutral. <i>Sceptical and wondering.</i> <u>Maybe her dreams do have something more relevant to herself, reflective.</u>	
	I101	Can you think about how they might have helped you?	prompt subjective	
confused	C102	No.	One word negative. <u>Dreams do not help her in her experience.</u>	
	I102	No?	one-word question repeated her response checking	
	C103	It's really hard to think about how they could have helped me though.	States she struggles with a thought about the use of dreams. <i>Is reflective about how she is struggling to think.</i> <u>She seems still detached from dreams as part of her lived experience intrinsically.</u>	

Confused by the possibility of dreams being helpful to her.	I103	Interesting question, isn't it? But it's a hard question	Restate it is hard to answer this question, acknowledge it is okay to not know.	
	C104	Yes.	one word positive	
	I104	Well that's all right that's why he's looking a bit hmm. It's an interesting question. I wonder why we have dreams. Do you think the BFG chooses why we have dreams then? Do you think it's up to the BFG?	question about BFG and if he is responsible for dreams	
BFG responsible for dreams, she cannot influence them and they are not part of her someone passes them over to her an imaginative figure.	C105	Yes.	One word positive. <i>Definitive.</i> <u>Conceptually dreams are chosen by a fictitious character outside of us.</u>	
	I105	What did you learn from your reading about why the BFG gave children dreams?	question where she got her understanding	
BFG can control good and bad dreams	C106	So, if they had a bad dream the BFG would blow another dream into their room. It would see if they were having a bad dream. If it wasn't, they would come out and look around the house and see if anyone else was having a bad dream.	Gives her explanation about dreams. <i>Expresses again only about bad dreams.</i> <u>Conceptually understood and believes in the truth of the character in the story by Roald Dahl.</u>	
	I106	Something to do with bad dreams?	question about bad dreams	
	C107	Yes.	One word positive.	
	I107	What are bad dreams?	question on bad dreams	
	C108	They're like --	starts to explain and stops	
	I108	How would you know a bad dream or recognize one?	prompts the question in more detail	
Bad dreams can be part of a dream which starts good. Night time can be scary.	C109	Because one time when I had a bad dream, I thought it was a good dream because it started good and then when it was midnight, I think, it started getting bad.	Gives detail about a lived experience of a bad dream. <i>Matter of fact.</i> <u>Midnight is a time when bad dreams come in the story Sophie refers to a time at night when it is bad.</u> <u>She expresses something about her experience of night time as dark and bad.</u>	

	I109	How would you explain to someone a bad dream?	prompt for more detail	
confused	C110	Don't know.	Phrase response negative. <u>Cannot explain a bad dream.</u>	
Encouraging her to articulate her thoughts.	I110	Someone once said to me that dreams were naughty. I thought that was interesting, you said bad, yes. We can have bad dreams and we can have good dreams. It's difficult to know the difference.	Give another child's response to bad dreams using naughty. Confirm it is difficult to differentiate	
	C111	Yes.	one word positive	
	I111	Okay. That's a good answer.	affirmation	
Question to interviewer. Leading her interests in the interview.	C112	Why have you brought the bear book in again?	Question to interviewer about the books. <u>Diverting the focus to her interests of books.</u>	
	I112	Because one of the questions is about that when we get to that question. We've done that one, yes? When you have a dream good or bad who's the first person you might tell it to?	Explain reason for books relating to the question. <i>Directing her to who she might share a dream with.</i>	
Reports dreams to mum and researcher, but has to wait sometimes.	C113	I normally keep it from my Mum till the end of the day, so I normally tell it to you first.	Explains she tells her dreams to me then her mum. <i>Has a conscious answer to who and when. <u>Maybe mum is too busy for her?</u></i>	
	I113	Okay, you talk to the dream lady at school?	confirms	
can report dreams in writing	C114	Yes. Or the dream book.	Positive and states she does put them in the dream journal if no one is there to tell it to. <u>Has a strategy to share and wants to do this and can do this independently.</u>	
	I114	Or the dream book. The journal?	confirms	
	C115	Yes.	One word positive.	
waiting is acknowledged and the feeling	I115	Brilliant. Then you wait until when you can have a turn because it's a busy family. What does your mummy tell in the family?	Clarification and prompting question.	

daddy is busy , family system	C116	Yes. If daddy wasn't at a meeting. Because he has to be at meetings because he's the head.	Explains her father is busy. <u>Would like to share but has to wait.</u>	
	I116	Because he's very busy, isn't he?	acknowledgement	
	C117	Yes.	one word positive	
	I117	Is it nice to have someone to share it with?	Question about sharing.	
Empathy and practical world means she has to wait to be heard. Adults are busy.	C118	Yes. But once when Daddy was poorly. It's lucky that they have a very, very good deputy head. Because the deputy head has all the things Daddy needs to do when he's poorly.	Talks about her father and his work gives an example of when daddy was not well and needed help. <i>Adult in response decentered.</i> <u>Daddy has support, but does she?</u>	
	I118	It's like a support?	paraphrase on support someone is a positive	
	C119	Yes.	one word positive	
support is important	I119	Someone who can protect the school when Daddy's not well. That's good.	Clarification of the context. <i>Paraphrased Acknowledging the need for protection.</i>	
Reporting on family members to interviewer aware of the parent's whereabouts- security.	C120	But Daddy's back at school now.	States father is back at work. <u>Knows the end of the event everything is all right and no worries any more.</u>	
	I120	He's better, now is he? He's got someone holding the school for him?	paraphrase	
	C121	Yes.	one word positive	
	I121	That's good. I'm glad your Daddy is better. So, you would tell Mummy, does she listen to your dream and say anything about your dreams?	Question about sharing dreams with her mother.	
Mums advice on dreams' just a dream' family do listen but dismissive rather than containing her dreams, can be shared at school a benefit maybe?	C122	When I tell her she just says, "Well it's just a dream. So, go back to bed."	Repeats her mother's response to her dreams. <i>Uses intonation as if mother was speaking.</i> <u>Accepts dreams are not important or significant to mother and expectation is she will be told go back to bed. Family life is safety and important to her but dreams are not significant events.</u>	

	I122	Right, do you?	question of her response to her mother	
	C123	Yes.	One word positive. <i>She conforms no fuss.</i>	
	I123	Does that help?	Question as to the effect for her. <i>Containing her experience of being told to go back to bed.</i>	
Independence, resilience and practical soothing. Rules/killing	C124	Yes, but I always have to put my stories on to help me get back to sleep. They normally help me not have another bad dream. See once I've had a fighting dream, A counted all the steps that they would fight on. Then he came down and said, "There are 24." But you are supposed to put your hand up. Then, they tried to kill A.	Gives lengthy detailed response and example of another dream. <i>Detailed and a dark dream shared that has not previously been shared. She has a strategy for getting back to bed, independent and lonely and the dream is dark and scary, involving a class peer (boy), Again the subject is about rules putting your hand up and adults are powerful and killers.</i>	
	I124	A. that was here from your class?	Question about a character in the dream. <i>clarification</i>	
	C125	Yes	one word positive	
	I125	I wonder why 24. That's interesting, isn't it?	question about the number in the dream	
	C126	Because there are 24 pairs.	Clarification <i>quick and certain response. She knows the answer.</i>	
numbers concept in dreams	I126	24 pairs of?	question prompt about the response	
	C127	Of the fighters. But they were all grownups.	Clarification <i>Pairs and fighters but adults, numbers?</i>	
	I127	That's a dream we haven't shared together. That's another one.	Response clarifying this is a new dream to be shared. <i>Sharing spontaneously is part of sharing dreams.</i>	
fighting theme	C128	Yes, it's another fighting bit of the dream.	Positive response with <i>acknowledgement that it has a theme. Feels safe to share a bad dream of fighting</i>	
	I128	It is, isn't it? Yes. Wow thank you for that. Shall we put a stone on the dream to catcher there? Let's have a look at the next one. This one is about your dream tree. This is your picture.	question about feelings	

		How do you feel looking at your picture?		
positive feeling	C129	Happy.	One word feeling and positive. <u>Projection of self-positive.</u>	
	I129	Can you tell me about your dream tree?	Question about her dream tree picture.	
dream tree detailed and colours - matching concept	C130	This is Bill. He's at the top because there are little branches there. This is daddy. He sits next to this one because it's a giant branch. This is mummy. She's sitting next to the medium branches. Percy is sitting next to blue branches. I've given all of them the same colour of nose as their branches. Blue branches, blue nose. Purple branches, purple nose.	Detailed description of the dream tree and the owls. <i>Adult in her way of speaking motherly and parental.</i> <u>Conceptually detailed colour matching logical and her favourite colours. They all have a place to live.</u>	
	I130	I hadn't noticed that.	confirm the description	
	C131	Bill, Daddy, Mummy, Percy, Sarah.	States the characters names and roles. <u>They are the characters from the original story, good memory for detail assessed.</u>	
matching noses to colours of branch	I131	Matching noses to the branches. You've named them. So, if you're the dream tree. Can you tell me about you as a dream tree?	acknowledge the matching of colours in the tree, followed by question (projection)	
	C132	I would be this one. This would be Hand this would be [unintelligible 00:26:45] This would be S.	States she would be a baby owl and the names them as members of her real family. <u>Projection I would like to have some mothering nurturing/ be a baby.</u>	
	I132	What's it like being a dream tree?	projective question	
projection - rigid also evident in dialogue	C133	A bit straight.	adjective two words. Sensory <i>explanation</i> <u>Projection feels stiff, straight, this matches her way of reading and keeping to expectations a tension, adult and upright sounds formal</u>	
	I133	A bit straight.	repeat the words	

tired holding self	C134	My arms get a bit achy.	Gives a felt sense. <u>It is hard work keeping all these things going and supporting others and myself. I am finding life hard.</u>	
	I134	A bit achy? Why would your arms get achy?	prompt question	
Disembodiment wanting to let go? and death	C135	Because they would be the branches held out all the time until they got chopped off by an axe. That would hurt, but the <i>BFG</i> can hear flowers getting chopped, and when a tree gets chopped, it sounds like a moaning of an old man when he's dying, and a flower just screams.	Describes the weight of holding arms out as if they were branches. <i>Continues with imaginative description and relates to the felt sense of plants from the BFG. Mixture of imagination and self-compassion.</i>	
BFG	I135	Is that what BFG says?	clarification	
stories help you regulate emotions	C136	Yes, in the story.	Affirmation positive. <u>Trees and plants have feelings.</u>	
	I136	That's right. Well remembered. See, books help you remember things.	Affirm her memory in a positive.	
story tapes - bed time	C137	Yes, because I'm listening to the story right now when I go to sleep.	Reinstates her actions to help her listening. <i>Specific to what she does at bed time. Bedtime is story tape time and they help her be less lonely with these characters at night time.</i>	
	I137	That's interesting C. because when I go to sleep that's what I do, listen to stories. Helps me go to sleep. Then, if I wake in the night, I've had a dream, I write it down, or I put my story back on. We've got the same idea to help us sleep. It works, doesn't it?	Building rapport with my similar subjective experience. <u>Building rapport and supportive of the experience at bed time.</u>	
	C138	Yes.	one word positive	
	I138	I find it works. That's lovely. That's you as a dream tree. That was when we did this story, wasn't it?	Question. <i>Directing gently relating back to the story we shared in class.</i>	

	C139	We've only got one more story left and there are three more.	refers to books in number and quantity	
	I139	Do you remember the story that went with the dream tree?	question on memory	
	C140	Yes.	one word positive	
	I140	When then mummy and daddy came back and they had been asleep. I see the picture of them asleep, that lovely picture. They all had dreams.	Relates to the story content. Detailed memory	
nurturing and care family	C141	I know this one is Bill because Percy and Sarah need to look after Bill.	States the book character's names. <i>Excited</i> . The nurturing aspect remembered.	
	I141	How do you know their names?	question	
reader has this book at home	C142	Because I've got the story at home.	Explains why she knows the names. <i>Animated</i> . Family and home life comparing experiences making links and familiarity.	
	I142	This one was slightly different, wasn't it? I changed it, which is quite good fun changing stories, isn't it? When they woke up --	Explain this one is slightly different. <i>Relating it to our experience with dream time at school</i> . <i>Acknowledging the story can be changed and it is okay to play</i> .	
Does she refer to you can burst into other' stories?	C143	You could burst in.	interrupts with phrase <i>I am not sure what she means</i>	
	I143	Let's have a look at that one then. We did have a lot of stories.	directing	
seems to refer to Bursting meaning to change something	C144	Bursting bears, you're changing it from the three bears in <i>Goldilocks</i> .	Reinstates her previous reference to changing stories a phrase. <i>Creative and imaginative. playful</i> . Makes a link to other stories with the theme of bears.	
	I144	That's right.	affirmation	
notes I have changed the story - order and creativity	C145	<i>Goldilocks and the Three Bears</i> but you changed most of it to different names and Goldilocks wasn't there and their last name.	clarifies what she has noticed is different	

	I145	That's right. It's quite fun changing stories, isn't it?	Affirmation reference to feeling and being playful and creative.	
	C146	Yes.	One word positive. <u>Affirms it is okay to be playful</u>	
	I146	Do you remember this one?	Question on memory.	
	C147	Yes. We had it last time.	Affirmation phrase.	
	I147	We had all the pictures on. It was about the bear. The little girl goes into Mummy's room. Mummy tries to explain to her about dream, doesn't she?	Outlines story content.	
	C148	Yes	One word positive.	
	I148	A bit about this question.	phrase	
memory and recall	C149	Then the boy bear, he comes in, has a dream, then the girl bear tells the boy bear--	Continues to tell the story content from memory. <u>She remembers the part when the bears come into the parent's bedroom.</u>	
	I149	Can you remember what Mummy in the dream explained what dreams were?	Question prompt on what she remembers about what dream are.	
Dreams are not real the story was slightly different she puts her understanding here.	C150	Dreams aren't real and they just come at night and sometimes in the day, but they're not real.	Gives an answer when they come but not real. <u>Affirmative and certain. This response relates to her belief and the experience of her mother to dreams. They are not real.</u>	
	I150	Right, let's have a little read of what she said to them.	directing	
reading level dreams come from	C151	"I'm sure it was," said Mummy Bear, "but it is also interesting. You see, when you go to sleep your mind keeps thinking but it does it in a different way. Maybe all the things you were thinking about, worried about and that sticks into a new puzzling story."	Reads out loud from the book. <u>With ease some emphasis and some hesitation. The story explains dreams come from our lived experiences.</u>	
New perceptions being offered.	I151	What do you think about what her idea is about the dreams? What	Question on the text meaning. <u>It is a new idea about dreams</u>	

		do you think of her idea?	compared _____ to _____ her understanding.	
Empathy for childhood/ ego. She separates herself from child / adult her sisters are very young so children are younger.	C152	I think that idea is good because, it's a simple example. A simple way to tell children.	Indicates a positive reaction, but relates to it as appropriate for children. <u>Does she feel very adult? Mixed and confusing conceptualised understanding of the phenomenon intrinsic, personal or extrinsic imaginative.</u>	
	I152	Which idea do you think is most likely to be the truth?	Question on her opinion.	
indecisive	C153	I think both of our ideas	Relates to both no preference. <u>Taking on new ideas</u>	
	I153	Very good. Because you can have more than one idea, can't you?	Positive response.	
	C154	Yes.	one word positive	
	I154	Okay. What was your favourite dream story out of all the stories we had? We had Berenstain Bears, and owls, there's BFG. Maybe you know some others. What's your favourite story?	Question on preference for a story.	
indecisive	C155	I don't know.	Not able to give opinion/ negative.	
	I155	Would you say BFG?	prompt	
inclusive open minded	C156	I would say all of them.	no preference	
	I156	All of them. You like all dream stories?	clarification	
	C157	Yes.	One word positive. <u>All the stories are favoured but not one in particular.</u>	
	I157	I've got lots of dream stories I haven't shared yet. Maybe you'd like to see them after Christmas if I brought them in, see if you like them. Running out of stones, let's see if I can find two other things. It will I have your apple and a rock. They can go for the next two. This question-- You're doing	Check the child is okay, ensure rapport and care for her to continue with the project questions.	

		really well. Are you okay?		
	C158	Yes.	Affirmative one word.	
	I158	How can you tell if it is a day dream or a night dream? Can you tell the difference?	Question on differentiating night /day dreams.	
Defining day and night dreams. Relates to listening attention. Trust in the interviewer	C159	Because in a day dream I'm just staring up like this, and pretending. I look like I'm listening to a grown up because they're standing up way up there. It looks like I'm listening but I'm not. Mrs. H. told us a story, but she did tell us we should never tell us to anyone but I will.	Answers with detail and an experience or example. <i>Secretly and with humour, enjoying being a little naughty, breaking a moral rule. Willing to share a secret with the interviewer it does relate to the question</i>	
secrets and moral codes are important to her check she is feeling okay	I159	If you promised to keep it a secret maybe you should keep your promise. Is it about day dreaming?	Check out if sharing is okay with her.	
	C160	No, but she was supposed to be listening to what she was supposed to be doing. Then when she came out of the staff room, she wasn't listening, but she did look like it, but she was actually thinking about what she should get for dinner.	Shares her experience of day dreaming which a teacher had told her, <i>anecdotal and amusing. Even teachers are human, but not listening is not a good thing so day dreaming means you are not concentrating</i>	
Memory anecdotal example. Day dreaming means not concentrating	I160	So, that's a day dream? I see that's a really good example. You remember her saying that and you matched it?	Affirm it clarifies her understanding. <i>Understands day dreaming but it is not a good thing to be doing</i>	
	C161	Yes.	One word positive.	
	I161	What would a night dream be like? That's a really good example of day dream.	Question on night dreams.	

night dreams /scary	C162	A night dream might be scary.	Associates a feeling state to night dreams. / negative feeling. <i>Matter of fact. Night time dreams are not a good experience</i>	
	I162	But,..it wouldn't be something you'd be doing in a day that comes at night.	clarifying question	
	C163	Yes.	Affirms one word.	
differentiating	I163	When people are sharing dreams in a group can you tell the difference between a day dream and a night dream?	Reference to dream matrix experience.	
vague	C164	Sometimes.	Neutral response one word.	
	I164	What's your clue? How would you spot it?	Prompt her opinion.	
getting information - communication. Literal and trusting of an adult's opinion and telling the truth of peer group.	C165	Because, if someone asked the person that was telling a dream, "What sort of dream is it?" Like you do. I could tell because they could say day dream or night dream.	Gives reference to my actions in the matrix, <i>slow dialogue, distracted. A literal and rational answer teacher is the clue not her own opinion.</i>	
	I165	Very good. They would tell us, wouldn't you? That's the best way to do it. It's quite a good question, isn't it? To ask that.	Affirmation to response.	
	C166	yes	One word positive.	
	I166	Which one do you want to put on there?	question about the object	
cognitive	C167	There's the apple I had in my dream.	Relates to her apple dream. <i>Cognitive.</i>	
	I167	It's your apple in your dream. This one is really over to you. Are there any other questions or things you'd like to say about dreams and your dream group experience?	Question about dream experience.	
indecisive	C168	Don't know!	Negative to self. <i>Emphasised nothing to add</i>	

	I167	Sure, no questions? Nothing else you want to share about it?	prompt	
Wish fulfilment about the opportunity - desire / toys. Expresses a positive towards sharing dreams in school	C169	Umm I want to share that I've always wanted to do this dream group, because I could use the toys. But I wasn't sure about doing a picture or a toy, but I wanted to do both.	Shares her reason for liking dream time in schools. <i>Detailed and reflective. Does express she had wanted to do dream sharing in school and the method of sharing creatively is expressed the toys and drawing.</i>	
the creative ways of sharing are liked.	I168	So, the things that we use to --	clarification	
social sharing is enjoyed	C170	So, I let the people draw as I acted out.	Relates to her peers actions and her intention. <i>Empathic.</i>	
empathy	I169	Yes, that was nice doing that, wasn't it? That would have been hard to do in the big group.	Acknowledges her actions in context.	
	C171	Yes.	One word positive.	
	I170	But it worked today, in the little group, didn't it?	Reference to the group earlier that day.	
empathy /friendship	C172	Yes, because I did hear O. saying he wanted to draw it. I said, "I'll act it out. You can draw it as I act it out."	Explains the situation and her peer interaction earlier. <i>Detailed Creative social skills are advanced taking in other's preferences and likes</i>	
	I171	It's quite nice to have a choice. Yes, so overall do you think the dream project or the dream time you had in your year two class was something that you would like to do again?	Reference to her making choices.	
	C173	Yes.	One word positive.	
	I172	Yes? Would you like it to keep going?	prompt	
School and work ethic work over own choice reality school work gets harder as you progress /realistic.	C173	Yes, I want to do it in year three, but I'll say, we'll have too much work to do. We won't have time to do dreams anymore in year three.	Positive affirmation but predictive to her future experience in school not positive. <i>Monotone bit down and hopeless, matter of fact adult like. School work gets harder as you get older, less time for self and inner worlds being shared.</i>	
	I173	But if you could have a voice and choose,	Prompt her preference if given a voice.	

		would you say yes to dream group?		
desire/ wish	C174	Yes.	Positive one word. <u>Would like to carry on sharing dreams in school</u>	
	I174	Okay Well, dreams come true, maybe?	Affirmation.	
fairy tale character story	C175	Like in Cinderella?	Relates to a fairy story, <u>spontaneous imaginative.</u>	
	I175	yes	Acknowledges one word positive.	
	C176	She wanted to go to the ball, but she did.	Relates to the fairy story. <u>Spontaneous. Dreams in stories come true. Imaginative.</u>	
films and dreams	I176	That's right. Sometimes it's in films, isn't it? Have you seen any films about dreams? I'm trying to think of one.	Question about films. <u>Interested. Extend her response to the story media forms related to dreams.</u>	
BFG and Sophie	C177	Sophie wanted to capture the giants, but the BFG said, "No," but then they found a way to, so they did.	Refers to <i>BFG</i> character Sophie. <u>Thoughtful moment</u> Only reference at the present moment is <i>BFG</i> story. <u>In the here and now</u>	
	I177	That's right. There's a film I saw last year. It was a cartoon, <i>Inside Out</i> ?	reference to a film with dreams in.	
Inside out film	C178	Yes. <i>Inside Out</i> . I've got the DVD.	Affirms she has this film and familiar. <u>Engaged. Memory</u>	
	I178	Do you remember that there was something about dreams in that? Can you remember? There was something, but they had to wake somebody up, so they made dreams.	Question on the dream aspect of the story.	
Memory and linking the theme of dreams in children's films. She remembers names of the characters. Cognitive.	C179	They had to wake Riley the girl up.	Follows the dialogue, giving her memory, which is very good. <u>Engaged. She is able to go straight to the reference of the character in the film and the dream scene.</u>	
	I179	Yes because-- Can't remember why now.	Question prompt.	
films and dreams	C180	Because they wanted to mend the dream thing, I	Outlines her thoughts. <u>Clarifies. Her understanding</u>	

		think. I've not watched it for a long time.	and that she cannot remember the detail.	
	I180	Maybe you could go back and have a look and see-- Because there's a bit about dreams in that. Because it's about what's inside people.	Encouraging further exploration.	
	C181	Yes, because they're controlling her.	Explains her insight to the story and feelings. People are controlled from inside.	
	I181	That's right. I'll have to go back and look at that. Sometimes dreams come up as themes in books like <i>BFG</i> , <i>Inside Out</i> .	Refer to looking for something when we do not know.	
family codes and system , empathy	C182	I'll see after school once the twins have had their programme if I can watch <i>Inside Out</i> .	Explains what she will do. <i>Monotone but more animated.</i> She has to wait in line for her needs to be met in the family younger siblings come first.	
	I182	Okay, and I'll have a look. We'll see each other next week. Maybe have a couple of minutes to share about that.	Acknowledge it would be good to continue to discuss.	
strategies for remembering	C183	I'll write it down in my book and I'll bring it back in.	Explains her intent. <i>Reciprocal Developed strategies of remembering writing it down. Quite adult.</i>	
	I183	Is that everything you want to say about it?	question	
	C184	Yes.	one word positive	
	I184	Shall we stop it?	question to stop	
	C185	Yes.	Affirmative one word.	
	I185	Put the stone on.	Directional.	

Codes for IPA exploratory comments:

Normal text =descriptive notes

Italics =linguistic notes

Normal underlined = conceptual

Also see Figure 14 and 15 in thesis

C = child dialogue

I = researcher dialogue

Appendix 8: Jung's dream typology in groups adapted from his seminars (2008).

Jung's dream groups or manifestation theories adapted into groups from his seminars on children's dreams (Jung, 2008).

Group 1 are an unconscious reaction to a conscious situation. A conscious situation is followed by a reaction of the unconscious in the form of a dream. To Jung, the dream is formed out of a lived experience and can be 'complementary or compensatory', depending on the individual's subjective reaction to the experience.

Group 2 In opposition to the first meaning, the dream may depict a situation originating in a conflict between the conscious and the unconscious. The unconscious adds another situation, which creates a conflict with the waking situation.

Group 3 The dream creates a change in conscious attitude. These are transformative dreams, as Jung proposes that the unconscious attitude is stronger than the conscious one. Through this experience, the dreamer can be completely altered, in a conscious way.

Group 4 The fourth dream meaning, and Jung's most well-known, is the concept of the '*big*' or '*great dream*', in which the dream has no relation to a conscious situation. Such dreams may appear odd, bizarre, or shocking. The dream may be confusing or may overwhelm the dreamer. The spontaneous unconscious material and the whole meaning are weighted in the unconscious.

Group 5 Somatic sources, thirst, eating too much and therefore physical needs being processed into consciousness.

Group 6 Other physical stimuli, from the environment, such as sounds, light, etc.

Group 7 include dreams that have been connected to consciousness, but which have long lost this connection. These images in dreams may have been from childhood experiences

Group 8 Premonition dreams: dreams which anticipate future psychical aspects of the personality', 'future events, and not [those] recognizable in the present

Appendix 9: Summarised themes collated from the children analysed in Chapter six and seven.

9.1 Child 10 themes

1.	The experience of sharing dreams in school.
2.	Friendships and Socialisation.
3.	Family systems and sharing dreams.
4.	Dream Themes for the individual child: Jungian perspectives
5.	Cognitive and developmental aspects of sharing dreams.
6.	The containing process of the dream matrices and the interview.

9.2 Child 6 themes

<p>Child 6 themes from interview. White female 6 years, high ability. British. 2 younger sisters siblings who are twins</p>
<p>Sharing dreams in school are positive. It is exciting but she does not like waiting for her turn. Can differentiate between a day dream and night dream.</p>
<p>Media and Stories: Dreams are external sent to her by the fictional character <i>BFG</i> or other external influences. She watches many TV programmes, cartoons and listens to story tapes.</p>
<p>Self-Perception Her self-perception is shared through her day dream storytelling, she sees herself quite negatively in some aspects such as: "I do not remember or listen" She presents to the researcher as remembering her peer group dream quite spontaneously and her themes are shared.</p>
<p>Sharing dark or nightmare dreams: Dream themes are dark or bad dreams such as things being stolen, monsters or events from the previous day.</p>
<p>Family life: Sharing dreams with family and the influence of family members on the dreams being shared. Reading is important to her and helps her to sleep.</p>

9.3 Child 19 themes

Child 19 themes from interview White male 6 years old and has a step sibling
<u>Sharing dreams</u> in the dream group was a positive it made him feel happy, both in the big and small group.
<u>Self-perception</u> . He was lacking in confidence, had worried about peers laughing at him, this worry of being laughed at arose over the swimming pool dream and he was initially shy about sharing some feelings. He seemed to be a bit nervous of his peers acceptance or rejection. A sensitive feeling spiritual (Adams, Hyde & Woolley, 2008) child. He projected onto the dream tree a need for family protection, sharing feelings of grief.
<u>Cognitive</u> : He believed that dreams can be influenced by the peer group dreams as they are part of the mind which steals dreams. The mind has control of what it chooses from other's dreams. Dreams are perceived as confusing but separate from him, "they swirl around in your mind and come at night". He did not know clearly what day dreams are. However, he believed dreams are formed to give you feelings.
The <u>dreams themes</u> are: elemental, fire and ice, skeletons, killing, monsters, water animals, rescuing, water, things that come alive, fantastical, imaginative saving devices or clothes, magical, transformation, power and adventurous. He shared only oneiric dreams rather than day dreams. His dreams are detailed and have a Jungian schema: locale- beginning, exposition- middle, Peripeteia- and lysis- end, they, often present as a challenging event. He is often the hero and links to the monomythic theory by Joseph Campbell (1990). <u>Theme of Death</u> . He noticed a peer's dream on death and resurrection and then talked about a family loss and his grief is contained and processed <u>Dreams are scary</u> , but still can be positive. He plays dreams out in the playground with one or two peers and this is fun. He liked all the creative approaches of sharing dreams and said he had no preference.
<u>Family</u> : when sharing dreams at home with parents his parental reactions varied when they are scary or good. He is told to go back to bed but sometimes allowed to get into bed with parents if they are sad dreams. He projected his family onto the tree activity and a family child that died is included. The family dream tree is symbolic of desired protection.

9.4 Child 9 themes

<p>Child 9 white British female 6-year old, has step siblings, assessed as high ability. She lived with father as main caregiver.</p>
<p><u>Sharing dreams</u>: Child 9 had a positive response to sharing dreams, but sharing dreams threw up some concerns for her about peer acceptance of sharing her inner world of dreams. Although she had a positive experience once she did share them. Her preferred expression was through acting out her dream of her hamsters to the whole class. She feared being laughed at but laughing alongside her was okay. She had not shared dreams at home, she lived with her father. She did enjoy using small world toys.</p>
<p><u>Family influences</u>; she showed traditional gender roles in her dream tree projection. She had a caring aspect towards others and she was influenced by her use of technology such as SIM 2.</p>
<p><u>Significant dream</u>: An active child; her dream of ‘crazy’ is about hamsters moving quickly and being ‘weird’ she was referring to her hamsters bashing against their cage. She related to a peer’s dream which also involved a lot of movement. The hamsters were moving around manically, she related to a peer’s dream with much active movement and sleep. This could relate to stimulation and stress? Being awake for this child involved movement and being busy. She was considered as an extrovert type personality.</p>
<p><u>Cognitive understanding of dreams</u>: She stated that dreams come from outside of her, by looking at her curtains or <i>The BFG</i> film (Spielberg et al, 2016). Story film and digital technology were a big influence on her understanding of sleep dreams and the life expectations of an adult. She found it hard at times to differentiate between realities of day and night dreams. She believed that dreams had a function which was to keep us from being bored at night. The idea of being active is influential for this child?</p>
<p><u>Social and peer relationships</u>. She enjoyed listening to her peers’ dreams even if they were scary. She was aware of her peer group names, personalities and protective of feelings of other’s in the group as observed in matrix 6.</p>
<p><u>Play</u> influenced her dream making. She projected her personal experiences such as bad behaviours onto her toys and stated that the toys will come in her dreams. Some shadow (Jung) feelings of herself are expressed. She said that a dream catcher has the power to catch bad dreams.</p>

9.5 Child 21 themes

<p>Child 21 a white British female, 6-year old. She had an extended family with four siblings. An empathic quiet child. Her reality and cognitive associations alongside her imaginative ideas link to Piaget's pre-cognitive phase (1961). She used a lot of sensory language and her descriptive reporting style was detailed as are her dream pictures. She recalled senses within her dreams such as: being bitten, sinking, house breaking, legs breaking off, which all include aspects of power, forces and change.</p>
<p><u>Sharing Dreams</u>: She stated she had positive feelings about sharing dreams with her peers in school, even though her dreams can be scary. She used the word funny. She shared her scary dreams in the dream matrix and said this felt good. She was nervous about sharing but felt happy after sharing and drawing the dreams. Metacommunicative dialogue and projection of a bad self is used similar to child 9 above when she tells her dreams to her teddy and inanimate objects.</p>
<p><u>Friendships</u>: were very important to her, she was very aware of peer relationships and behaviours. She can at times be reserved and observe. An introverted type personality. Imaginative: She was influenced by a peer about the idea of black magic, together they made sense of dreaming through the idea of magic.</p>
<p><u>Dream content and themes are bizarre</u>. She dreamt of a cat, spider, water, daddy rescuing, a pirate killing someone, claws and swimming in water in her bed.</p>
<p><u>Dream pictures</u>: She created colourful symbolic and archetypal images such as: animals, princess, kings and monsters. She completed 8 pictures in the project and transferred some from home to the school journal. She referred to her dream catcher and was thoughtful about the idea of sharing with her family. Spiritual sensing the world with an elemental aspect to some dreams, spider, water, freezing, webs and she evidently was being caught in the dream catcher. Her dream content was influenced by films; <i>Frozen</i>, <i>Inside Out</i>, <i>Fantastic Beasts and Where to Find Them</i>, and <i>The BFG</i>. She enjoyed the books on dreams that were available in the classroom. She can hear sounds in her dreams and colours twigs</p>

cracking and rattle snakes. The size of symbols in her dreams were evident long legs on the spider or massive fish long legs on the cat all indicated feelings and a sensing side of her personality.

Dream tree activity on projection –she drew her family, safety, feeding and strength, clear knowledge of gender roles and she was fearful of being left alone – empathic. Her siblings do dream but she is not sure if babies dream. Dogs do dream as she can hear them when they shake their ears. She does not always share dream with other members of her family but will share with a best friend, she liked to draw and write her dreams for the school project. Stated that she shared in school not with her dad. She lived with her dad. Dream time at school was about listening. She does not like waiting to share her dreams, but is controlled enough to wait until asked

Her dreams were perceived as coming from external influences and then they came into humans the *BFG* (Dahl) is an excellent source of this idea. She had transitional objects (Winnicott). A large sibling family and her pets did appear in her dreams. She stated that dreams are in your eyes when it is a day dream and she can differentiate between day and night dreams and give vignettes. The physical sensation of the lived experience was indicated in this way. She was vague about the function of dreams they do not have any use. Her reality was imaginative and she was sure that *The BFG* (Dahl) really existed.

Dream feelings were mostly of being scared, worried or angry. However, she noted that dreams can begin scary and end nicely.

9.6 Child 13 themes

Child 13: white British male, 6 years. He had a specific behaviour problem which was recorded as ‘continuously calling out rather than waiting his turn’.

Sharing Dreams: His expressed responses about dreams being shared in school were positive even if bad dreams happen. He referred to his bad dreams as ‘night terrors’. He was very keen to offer the researcher how to organise the groups so it is fair so that he does not miss out being included each week. He could articulate that the ‘Dream Time’ was about sharing good and bad dream experiences and about feelings. He enjoyed the big group but was nervous about the possibility of the peer group laughing at him or that they may believe his dream is not true, although this laughing or judgement did not happen. He liked to tell his dreams using small world toys.

Family: He talked about a loss and his grief of a family member. He expressed sadness about his great Nan who died a long time ago. He was emotionally intelligent and regulated when he shared this in the interview. Like child 10 he wanted to sit near the researcher in the dream matrices. He was happy to share dreams with his mum and peers’ dreams at school. Stated that his mum says he can choose what to do when he wakes up from a dream and he usually went back to bed. He is told ‘do what you want to do’ when staying at his nans. Family was obviously important to him. The dream projection from the dream tree activity was about the family and eating. He indicated he was knowledgeable about nature.

Dream Themes: He identified with nature and superheroes. He can recall and name his peer’s dreams and their themes, he dreamt of one peer and willingly told the peer the dream this was a positive social experience for both children. TV and film influenced some of his scary dreams such as Honey G the rapper from *Britain’s Got Talent*. His memory recall was good with a quick memory recount for his dreams which tended to have detailed and complete dream schemas. These included: his father, his auntie having a baby, skateboards, a purple

zombie with claws, dismemberment of heads falling off and a chopped body, TV characters, a tooth and water, ant-man, shrinking, being electrocuted, his teddy coming alive, biting, a crocodile that eats him and one of his teachers

Cognitive: He stated that people can make choices and influence their day dreams but night dreams just happen. He can differentiate rationally between day and night dreams. He stated that dreams come in your brain, you see it as a film in your head while asleep, and they are associated with feelings. He showed awareness of the concept of time. Development of increased resilience was evidently needed and his dependency for his transitional objects at home and school indicated emotional insecurity. He stated his dream catcher does not always work, thus indicating he perceived that dreams come from outside of him. Gender -he stated that poodles are dogs for girls

9.7 Child 5 themes

Child 5. Male 6 years old has a sister. A child who found it difficult at times to sit still and easily distracted.

Sharing dreams: Initially he was scared about sharing dreams but it turned into a very happy and positive response to sharing his dreams in class. He preferred to wait and go last in turn. His linguistic response in the interviews were happy and jokey with quick responses and ideas. His preference was towards sharing the scary dreams was by talking. His dreams are detailed in his drawings. He was resilient about the scary aspects of his dreams. Shared his dreams with his parents or other adults before the dream group. The project had improved his confidence to share with his peers. He stated that the purpose of dream time is to help with [*alleviate*] worries about dreams.

Dream Themes: Game Boy-Mario influenced his dreams this one included dark elements. Technology influenced his dreams and excited him. He had dark and adventurous dreams. Repeated symbols included: guns, a knife, and Mario snake claws (Figure 41) He stated that he dreamt of the same aspects or creatures experiences he had with his *Minecraft game* and *Minecraft* has many scary places and killing happens. Another imaginative and complex dream with animals, power and this one included love. He identified that he is in the dream and his sister is the piranha.

Cognitive what are dreams: A night dream is dark, they come in the night, are scary and dark in the brain. A day dream is not scary and light in the brain and associated with good feelings. A detailed and evaluative answer, good vocabulary and sensory language. On waking he can recall his dreams in his 'mind's eye'. He was articulate about his lived experience of dreaming upon waking and re-running the story in his mind with eyes open, he expressed this as his sleep dream re-run while awake. External experiences influenced his dreams. The head is where they are made. Heavily influenced by the external world when talking about why he dreamt. Dreams are related to watching the games and breathing in the air. He confirmed the dreams he had were due to watching films. Stated that dreams come from

your heart, although the head and heart are referred to as influencing the dreams. The heart creates the dream and then they go up to the brain. A system of how dreams are made in the body

Social He used sensory language/ adjectives to describe himself as a dream tree such as big and heavy. He can remember and talk about the repeated parts of his dreams and understands the idea of themes. He remembered the deathly aspects of his peers' dreams dark dreams such as strangling. Dream time in school was experienced as a time to be brave and happy. The brave was in relationship to sharing his inner dream experiences with his peers. He did not like dreams in which he experienced being controlled or dared to do things by a wolf. Aspects of power or peer pressure were evident in the content. Wolves and magical ideas of how he is changed into a wolf indicated a desire to be stronger in ego.

9.8 Child 17 themes

Child 17: 6-year-old male. On an early stage Behaviour management intervention his main difficulty was with taking turns to speak, He spoke out of turn spontaneously and was constantly reprimanded for not conforming to the class expectations or rules. In class he struggled to accept the social expectations of the larger group activities. He was articulate with a wide vocabulary, he was small in stature compared to class peers. He was however resilient, as he became upset when told off but would answer back and regulate quite quickly. In the interview his tone of voice initially was babyish, sometimes he was longwinded in his responses, but expressed himself with a lot of emphasis; laughing, jokey and a happy tone, he was confident about expressing himself in the group and with the researcher in the interview. He used different voice pitches. Quite egocentric but he could be empathic with peers.

Dream themes: He had many dreams about his favourite subject which were animals; especially reptiles, lizards, crocodiles and snakes. He was very factual but also imaginative and he had adventurous dreams which he retold with emphasis and delight. He obviously enjoyed the class dream journal and

reviewing his pictures. He showed delight in sharing the detail of his drawing and characters. He presented as a confident and articulate, quite the '*Little Professor*' (Berne, 1964). He was proud of knowing facts and informing anyone willing to listen of his knowledge. He used knowledge and information for social bonding rather than an emotional language or sensory language. He believed that 'dreams are made in your head from what you see in the day and they are real'. He showed good cognitive retention of biological facts, a more rational and complex scientific answer about how eyes work. Superficial understanding of levels of consciousness. Something to do with memory.

Sharing dreams: He stated a positive feeling about sharing his dreams with the class and in the school context. He was happy to share. He happily recalls his dreams to the researcher at school. He reiterates a positive response to the idea of including dream time in school. He liked the lived experience, especially sharing with his peers. He believed dreams are made in your head from what you see in the day and they are real. Good cognitive retention of biological facts a rational and complex scientific answer about how eyes work. Superficial understanding of levels of consciousness. Something to do with memory. He can clearly differentiate day and night dreams length of the dream is commented upon, but then showed he was confused in his understanding. Stated he preferred drawing to writing, although he did write on his dreams, and liked the small world toys. He was socially engaging and the dreamt about two boy peers, in which there was an adventure and conflict. He was open to evaluating his work and his peers work, verbalizing what is good. Often, he was kept behind in class from some play activities if he did not finish his school work.

Good cognitive retention of biological facts a rational and complex scientific answer about how eyes work. Superficial understanding of levels of consciousness seemed to think they are something to do with memory. He can clearly differentiate day and night dreams, He talked about the length of the dream but then showed he was confused in his understanding. Skilled in reading reference books very observant. He had some mature and advanced cognitive insight; he understood the value of money and the reality that you need money to get things you desire. Concepts around size, shape sequencing showed a rational mind, He was looking for logic and showed he does know all about reptiles and

dinosaurs. Knowing was an established pattern of his personality. He balanced out the logical beliefs with some mystical imagination about black magic, he said this idea was not from a film. He related to black magic in his dream world with a scorpion, spider and superheroes. Some characters in his dream world can transform. His monster has 1,000 eyes. He conceptually was able to think abstractly.

Projection: instinctual aspects due to the link with the symbolic aspect of his interest in reptiles. In the Dream Tree projection activity, he revealed a lot about size and power and how he was processing being told off in school. He identified with the vulture, tree and the smaller birds [owls]. The struggle with an issue of personal power is analysed below. He also projected onto being a lizard who is caged in a pet shop. He is a spider in another dream. The reoccurring theme was that smaller animals [*he*] has no voice or power. His dream rattle snake had spikes growing out of his head, the whale had sharp teeth a theme of being devoured. The eagle had large legs. A reoccurring pattern of power and animals attacking each other illustrates a possible inner tension with the external world or school pressures.

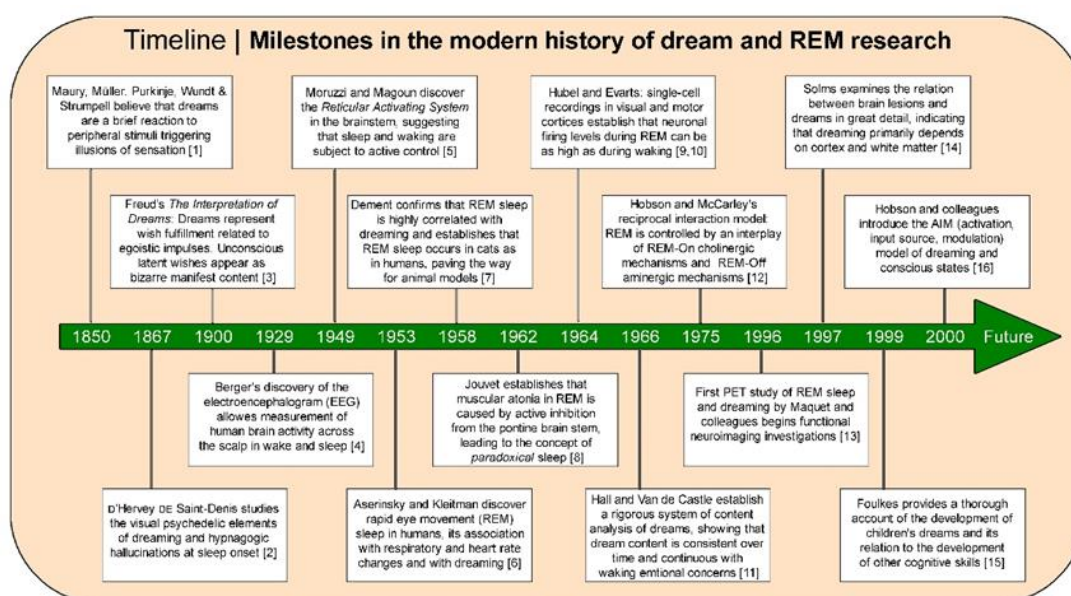
Little is said about his family; he mentioned that he watched a nature films with his Nan and has soft toys at home. He gathered his information about dreams from his mummy. He used a metaphor for how he knows so much “I learn it by heart”.

Dissociation. This child was often in trouble for his behaviours in class. He was resistant and defiant with the teacher when asked to be quiet or out of turn using a Jungian perspective of symbolism it can be perceived that his ego was the vulture in his dream tree. Socially he was aware of the other peer’s work and interests. Easily recognised his work and names other’s work. He had to fight to be assertive to find his place and his ego development was built by his assertion that he is an expert and knows things, possibly giving him a sense of control and acceptance.

CHILD	QUESTION 1 What do you remember about dream time?	QUESTION 2 tell me your most recent dream	QUESTION 3 Who did you share this dream with?	QUESTION 4 What do you think about dream time as a school activity?
Child 19	Watching BFG drawing	Troll hunters from TV (drew picture of a troll)	J (school friend)	Amazing because I liked drawing dreams
Child 4	Making a dream catcher	I don't want to write it because it is so horrible	I do not know mum and dad	Very interesting
Child 13	We had a time where we discussed our dreams with toys	I went to the beach and I forgot my stuff, so I went back and there was a dog with snake teeth and it killed me.	Aunty , mum and dad	Very interesting and a good time to express your dreams and feelings
Child 16	<i>The BFG</i> and dream catcher	Slender man from TV (drew A picture)	C (a school friend)	Really fun!!(smiley face)
Child 21	Learning about the BFG	Going to the fair (drew A picture)	Mum and dad	Very very very fun
Child 5	Watching BFG & making a dream catcher	Slender man (drew Picture)	Nobody	Amazing and interesting
Child 10	The BFG story	I am at lego land running around and I felt amazing	No one	One of the best things ever
Child 3	Sharing dreams	My dream of Italy , I got lots of presents , I loved that dream	I shared it with myself	It was one of the best clubs I liked sharing my dream
Child 9	Sharing dreams, reading <i>The BFG</i>	When my dad turned into the most beastly skeleton ever and kills me I felt a little frightened	Dad , myself , step mum and teacher	Like half of art and chatty time.

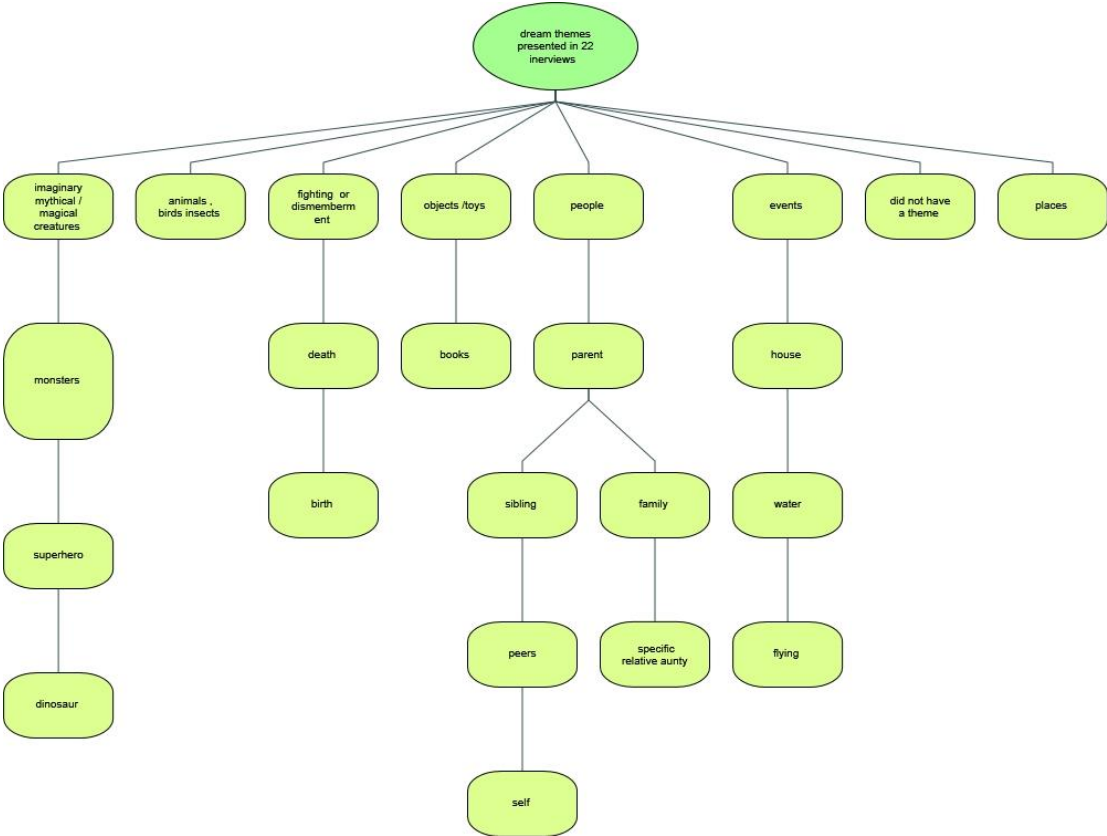
Appendix 10: Post Research 4 reflective questions and answers from 10 children

Appendix 11: Timeline of milestones in modern history of dream and REM research



<https://www.cell.com/cms/10.1016/j.tics.2009.12.001/attachment/236eefc2-f5cf-4312-921f-1e254648a761/mmc1.doc>

Appendix 12: Dream themes within the 22 interviews diagram using NVivo



Appendix 13: Dream theme numerical references across 22 interviews using NVivo

Animals, birds or insects	60
Imaginary, mythical or magical creatures	34
Fighting or dismemberment	25
Objects /toys	19
Monsters	18
Death	16
People	13
superhero	13
flying	12
places	11
parent	10
events	9
water	9
house	8
books	4
sibling	4
peers	4
dinosaur	2
birth	1
family	1
self	1
Other specific relative (aunty)	1
Did not have any	1

Appendix 14: NVivo screenshots of how to import and create nodes

Survey Import Wizard - Step 2

Check your data format

How many rows are used for your question headers?

What order are your dates in?

The Excel file you have selected contains multiple worksheets. Select the one you would like to import.

child 10	child 6	child 19	child 9	child 13	child 3	child 21	child 17	child 5	child 4	child 22
Column A	Column B	Child 10 interview 1.	date	231117	Column D	Column E				
	C4	Yes.			Agrees with one p	child track				
	I5	Now I know you did. Did a lot, didn't you? You			directs the intervi					
	C5	Where's the first one?			Looks for his pictu	Jung claim				
	I6	Find the first one.			directing and enc					
friendships and gr	C6	C's, that's K's. This one is T's. I'm right next to			searches for his d	he is seeing				
	I7	There's you again.			acknowledges his					
friendships	C7	[unintelligible] And that's E. That's mine again.			looks at the other	socially ha				
	I8	Oh wow.			Affirms with one					
reinforces ego str	C8	That one's mine, that one's mine and			Acknowledges hi	Ego self reg				
	I9	Here we got one here as well, one there. Rem			asks a question	memory				
use of language a	C9	Um yep.			affirmative using a					
	I10	Let's have a look to see if there are others			encouraging him t					
reading and susta	C10	Some of it -- so this is and this.			speaking out loud					
aware of his peer	C11	[Unintelligible] might be where E, the beginni			speaks out loud a	problem so				
	I11	Now the beginning? Shall we have a look at th			question encoura					
	C12	Yes.			affirms and agree					

Press Next to continue

Cancel Back Next

14.1 step 1

14.2 step 2

Codebook - children's dreams - 06-07-2018.docx - Word

File Home Insert Design Layout References Mailings Review View Tell me what you want to do... Carol Lloyd Share

Clipboard Font Paragraph Styles Editing

children's dreams

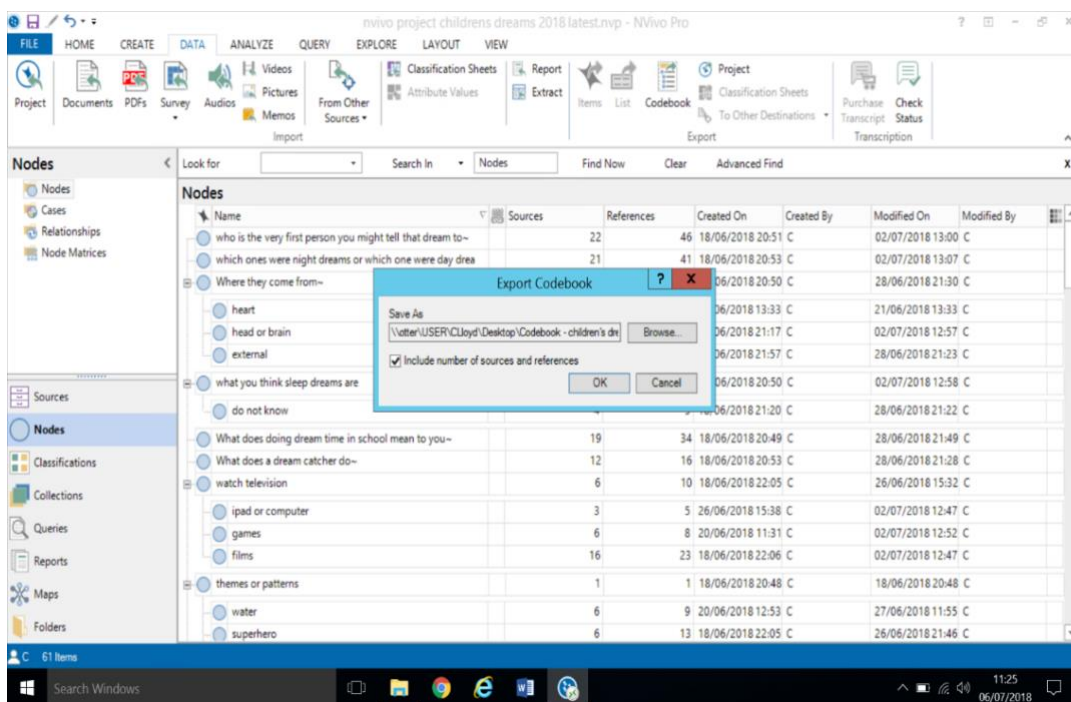
Nodes

Name	Description	Sources	References
you liked about dream time.		19	40
And how did you feel about that dream		3	6
funny		1	3
happy		10	12
sad		3	3
scared		13	17
worried		1	1
birth		1	1
creative approach preferred		3	3

Page 1 of 5 318 words 100%

Search Windows 11:27 06/07/2018

14.3 step 3

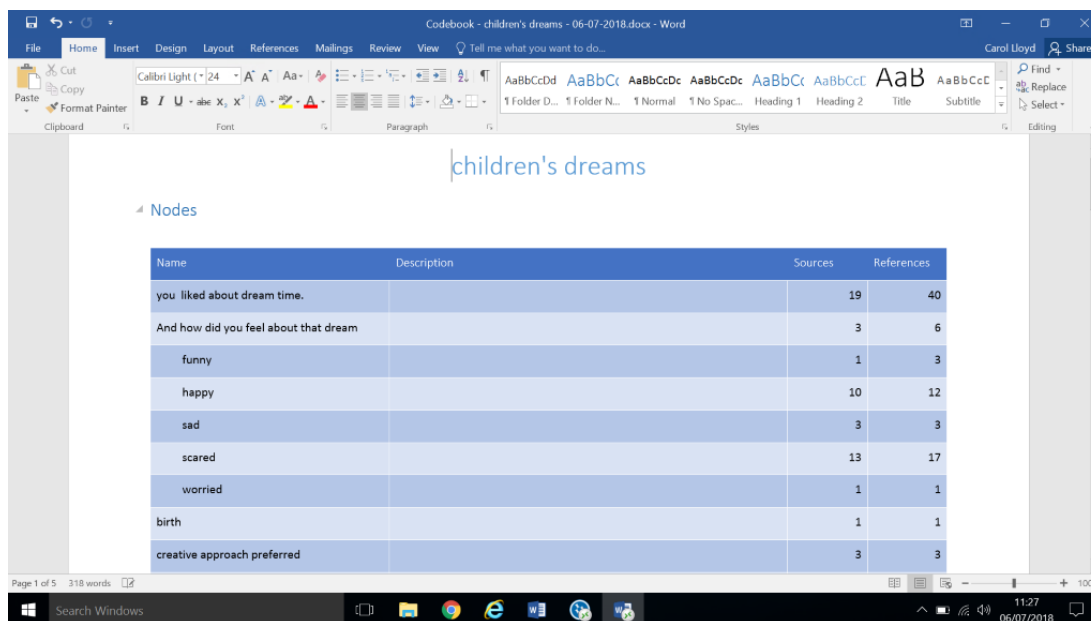


The screenshot shows the NVivo Pro interface with the 'Export Codebook' dialog box open. The dialog box has a title bar with a question mark and a close button. It contains a 'Save As' field with the path `\\letter\USER\CLloyd\Desktop\Codebook - children's dr` and a 'Browse...' button. Below the path is a checked checkbox labeled 'Include number of sources and references'. At the bottom of the dialog are 'OK' and 'Cancel' buttons.

The background shows a table of nodes with the following columns: Name, Sources, References, Created On, Created By, Modified On, and Modified By. The table contains 18 rows of data.

Name	Sources	References	Created On	Created By	Modified On	Modified By
who is the very first person you might tell that dream to~	22	46	18/06/2018 20:51	C	02/07/2018 13:00	C
which ones were night dreams or which one were day dream	21	41	18/06/2018 20:53	C	02/07/2018 13:07	C
Where they come from~			06/2018 20:50	C	28/06/2018 21:30	C
heart			06/2018 13:33	C	21/06/2018 13:33	C
head or brain			06/2018 21:17	C	02/07/2018 12:57	C
external			06/2018 21:57	C	28/06/2018 21:23	C
what you think sleep dreams are			06/2018 20:50	C	02/07/2018 12:58	C
do not know			06/2018 21:20	C	28/06/2018 21:22	C
What does doing dream time in school mean to you~	19	34	18/06/2018 20:49	C	28/06/2018 21:49	C
What does a dream catcher do~	12	16	18/06/2018 20:53	C	28/06/2018 21:28	C
watch television	6	10	18/06/2018 22:05	C	26/06/2018 15:32	C
ipad or computer	3	5	26/06/2018 15:38	C	02/07/2018 12:47	C
games	6	8	20/06/2018 11:31	C	02/07/2018 12:52	C
films	16	23	18/06/2018 22:06	C	02/07/2018 12:47	C
themes or patterns	1	1	18/06/2018 20:48	C	18/06/2018 20:48	C
water	6	9	20/06/2018 12:53	C	27/06/2018 11:55	C
superhero	6	13	18/06/2018 22:05	C	26/06/2018 21:46	C

14.4 step 4



Codebook - children's dreams - 06-07-2018.docx - Word

children's dreams

Nodes

Name	Description	Sources	References
you liked about dream time.		19	40
And how did you feel about that dream		3	6
funny		1	3
happy		10	12
sad		3	3
scared		13	17
worried		1	1
birth		1	1
creative approach preferred		3	3

Page 1 of 5 318 words

11:27 06/07/2018

14.5 step 5

Survey Import Wizard - Step 2

Check your data format

How many rows are used for your question headers?

What order are your dates in?

The Excel file you have selected contains multiple worksheets. Select the one you would like to import.

child 10	child 6	child 19	child 9	child 13	child 3	child 21	child 17	child 5	child 4	child 22
Column A	Column B	Child 10	interview 1.	date	231117	Column D	Column E			
C4			Yes.			Agrees with one p	child tracki			
I5			Now I know you did. Did a lot, didn't you? You			directs the intervi				
C5			Where's the first one?			Looks for his pictu	Jung claim			
I6			Find the first one.			directing and enc				
friendships and gr	C6		C's, that's K's. This one is T's, I'm right next to			searches for his d	he is seeing			
I7			There's you again.			acknowledges his				
friendships	C7		[unintelligible] And that's E. That's mine again.			looks at the other	socially haj			
I8			Oh wow.			Affirms with one				
reinforces ego str	C8		That one's mine, that one's mine and			Acknowledges hi	Ego self req			
I9			Here we got one here as well, one there. Rem			asks a question	memory			
use of language a	C9		Um yep.			affirmative using s				
I10			Let's have a look to see if there are others			encouraging him t				
reading and suita	C10		Some of it -- so this is and this.			speaking out loud				
aware of his peer	C11		[Unintelligible] might be where E, the beginni			speaks out loud a	problem so			
I11			Now the beginning? Shall we have a look at th			question encoura				
C12			Yes.			affirms and agree				

Press Next to continue

Cancel Back Next

14.6 step 6

The screenshot displays the NVivo Pro software interface. The main window shows a search for the text "what does the child do in his spare time" within a node named "all interviews on excel analysis(3)". The search results are displayed in a table with columns for Name, Sources, and References. The selected text snippet is shown in the right sidebar, along with its coverage percentage (0.26%).

Name	Sources	References
toys, sharing with toys is a worth while appro	1	3
toys are the best medium for sharing with pee	1	3
understanding of dreams and bad dreams bei	1	3
use of language and building self esteem	1	2
voices a sense of helplessness i can not find w	1	2
what does sharing this dream help him with ~	1	3
what does the child do in his spare time	1	3

Search results for "what does the child do in his spare time" (0.26% Coverage):

- Reference 1 - 0.09% Coverage: "What does dream time mean to you?" You take the bad dream and you collect them.
- Reference 2 - 0.09% Coverage: reads the question out loud and answers the question referring to bad dreams being collected. Reads from the board with confidence, body language is positive and he is leading the interview with more confidence, certainty in his tone. He has clearly decided that dream time for him is about collecting the bad dream experiences, emphasis is on taking the bad dreams implying dream time will provide a way of getting his bad dreams sorted.
- Reference 3 - 0.09% Coverage: wish to not have bad dreams / confused about the phenomenon of dreams especially bad ones.

14.7 step 7

The screenshot shows the NVivo Pro software interface. The main window displays a search query for "all interviews on excel analysis(3)". The search results are shown in a table with columns for Name, Sources, and References. The right-hand pane shows the selected text from the search results, including three references with their respective coverage percentages (0.09% each).

Name	Sources	Referen
toys, sharing with toys is a worth while appro	1	3
toys are the best medium for sharing with pee	1	3
understanding of dreams and bad dreams bei	1	3
use of language and building self esteem	1	2
voices a sense of helplessness I can not find w	1	2
what does sharing this dream help him with ~	1	3
what does the child do in his spare time	1	3

The right-hand pane shows the selected text from the search results, including three references with their respective coverage percentages (0.09% each):

- Reference 1 - 0.09% Coverage: "What does dream time mean to you?" You take the bad dream and you collect them.
- Reference 2 - 0.09% Coverage: reads the question out loud and answers the question referring to bad dreams being collected. Reads from the board with confidence. body language is positive and he is leading the interview with more confidence, certainty in his tone. He has clearly decided that dream time for him is about collecting the bad dream experiences, emphasis is on taking the bad dreams 'implying dream time will provide a way of getting his bad dreams sorted.
- Reference 3 - 0.09% Coverage: wish to not have bad dreams / confused about the phenomenon of dreams especially bad ones.

The bottom status bar indicates 105 items, 1 source, and 3 references.

Appendix 15: Analyses of Matrices 2, 3, 4, 5, and 6

15.1 Matrix 2. date 12.10.2016

This second social dream time matrix was slightly different to the introductory matrix. The children appeared excited this week and were keen to join in. The rules and expectations around Dream Time and how to take turns listening were reinforced. The soft toy from *The BFG* was introduced and used as the ‘talking object’. An object held by the child talking is a common practice in Circle Time to help children take turns through holding something tangible while speaking and then passing it on, listening and taking turns. However, this was still challenging for some children, others were good at listening and waiting. There seemed a desperation within the group to be heard or to have a voice, indicating each child’s level of confidence when speaking in a group. In the individual interviews undertaken post the group matrices, the findings were that some children felt nervous sharing in a group as they were worried peers might laugh at them.

This concern about being laughed at was the main early worry for some children, particularly the introverts. It illustrated to this researcher how these children’s ego development was possibly fragile, and if not reflected upon, these children would in future push their inner worlds and thoughts into their shadow self, creating a false self or persona. The analysis of this concern or felt sense (Gendlin, 2010) was raised in

some of the interviews. However, once they experienced sharing a dream within the group, their voices indicated improved development in their ego confidence and the concern dissipated quickly (see in Chapters Six and Seven Child 10, Child 19, and Child 25). For future researchers or teachers, the reflexivity around aspects of the psyche, consciousnesses, systems theory, and personality typology are invaluable knowledge bases to maintain healthy group dynamics.

As Child 25 said in this matrix ‘you haven’t got a Grinch’, he was indicating he wanted to share but was shy and withdrew. If there had been a Grinch toy he may have been encouraged to project onto the toy with more confidence. At the end of the session he boldly asked if he could share a dream; he took the small Santa finger puppet and the sand tray and quickly played out a short dream in a very quiet voice. This illustrates how the matrix approach allows the child to find their own autonomy and pace when to share dreams without duress. It was this child who noticed and stated at the end of the matrix that there was a lot of dying in the dreams shared. He became more confident and engaged in class group time.

The boys told superhero stories, again the themes of adventure, action, fighting, flying, dying, or heads being chopped off were prolific.

“I had two power ranger dreams that went bash bash”

“Scooby doo and a power ranger were fighting and his head came off”

“Bat man and a pirate were fighting and his moustache was cut off, his head came off, I am not sure how I felt”

Two of the boys took the toy caterpillar, and I wondered if this could be a friendship social signal between them.

“A centipede, dog and power ranger fight they cooked the centipede in a barbeque... the dog bit the centipede, this was a sleep dream I told no one I was inside it I was the hero the power ranger it was powerful” (Child 22, Boy hearing impaired).

“Plane crashed, bat man saved it, a pirate came and batman saved the day, a superhero dream last night”.

“The dog came to get the pig, took him home, went shopping on a skate board to rescue the pirate, this was a day dream”.

One boy, Child 24 (autism), took up the tractor and a helicopter and told a flying action dream:

“The tractor and helicopter were at the airport, tractor there flew back because he biffed him, this is a dream about Harold it is a sleep night dream I shared it with everyone today”.

Child 10 (ADHD) used the sand tray and small figures, and the group all appeared to be listening intently. He was animated, as observed in Matrix 1, and again he delivered his dream with an excited energy and quick pace, although staccato in narrative:

“Helicopter, army man, skate board slammed it on his face, upside down, an ambulance came they thought it was a police car. Then went in the skate board park, (flying action with the toys) then landed on a roof, no fuel, Harold (the toy TV helicopter) went stuck on the roof, not finished yet, Harold dropped him he was dying”.

This researcher reflected if these play acts of disembodiment could be related to compensation theory surrounding an unconscious need to have control or to have some power within the group or school system or an archetypal animus projection. The

theme discussed in Matrix 1, linked to Jung's view of the adjustment of the conscious to the unconscious aspect of the lived school experience, seemed evident. Goss (2006) also discussed the idea that man strives against psychic fragmentation in relationship to mothering.

This researcher perceived the dream content and themes manifesting from the boys as craving and asserting some power within what is experienced as a conforming experience in the school system. Following these dreams there was a tussle of opinions within the group. Two boys and a girl argued openly about breaking the rules of taking turns and about the truth of a dream. Within the group two aspects appeared. They were taking control of the assertion of keeping boundaries and rules with each other: firstly, demanding fairness in taking turns, and secondly, insisting on keeping to sleep dreams and not "fake ones".

In contrast, the girls' dreams started to be presented. Child 6' dream involved a theme of losing personal objects. In this dream it was her Halloween sweets, in a later matrix she presented a dream in which her cat was stolen:

"I am at my friend's house, I lost my Halloween sweets".

Two other girls presented themes of aggression between animals:

“A dog and Nemo [DVD] went into the sea the dog bit nemo and he went to sleep I felt oh!” (Child 1 using the sand tray).

“This is a sleep dream, yesterday night a penguin landed on top of the house, wolf bit piggy, dog was buried in the sand, penguin was kicking the dog. Piggy got buried, wolf and dog all got buried. I felt happy’ (Child 21).

Some dreams seemed to be made up in the moment, followed by ‘it was last night’.

This researcher responded to these by suggesting, so that there was no social discord, that they be called day time daydreams, as there had been a dispute in the group as to what was a real dream and what was not. The children later referred to these day dreams as ‘fake’, implying a moral attitude to the function of the matrices. Even if it was a hero fight dream with dying, the boys said it made them feel ‘good.’ Evidently, the social dynamics were developing as their inner worlds were shared. Already there seemed to be developing themes which were gender specific. As suggested above, it could be interpreted that the dream sharing presented an opportunity for ego strength to be developed and expression of their individual voices and needs through unconscious material. This added a new discourse on the social dynamics of the class group.

Upon asking if they shared dreams with their parents or family members, it was revealed that they did not often share dreams with family or parents. So, the children were reminded about the interest table made available for them to record their dreams, which they may have drawn pictures of at home. This researcher showed a dream jar that she had prepared; this intentionally made a link to the fictional character the BFG

(Dahl, 2010), who collected dreams and nightmares in jars, therefore hoping to stimulate further creative ways to share our dreams.

It is natural for children to want to spontaneously play out with a small object, with or without sand trays. On reflection, a transparent tray would make it easier for the whole group to see the story unfolding. Use of the sand tray was underpinned by the theory of Winnicott, with the tray representing the psyche and a transitional space for healing inner emotions (Winnicott, 2012).

In this second matrix, the researcher started to reflect upon any personal bias, questioning if she was giving different body language or responses to the children when they offered day dreams or night dreams. She had to consciously monitor that she was being consistent in her responses which might affect what was happening naturally. As a researcher, it is vital to pull back in order to not influence data that they might predict and in order to keep true to what the children's world is, not contaminate or influence, but to observe what they take from this opportunity.

In the second matrix, the video did not work and the voice recorder did not pick up the detailed dialogue of the dreams, so this researcher learnt a difficult lesson on how to make faithful recollections and ensure that recording is more reliable. In this matrix she made hand written notes as well as writing up a best attempt transcript from the audio tape.

As stated, the playful and creative approach proposed in this dream research project was epistemologically perceived as working towards bridging the unconscious into consciousness. The philosophy was underpinned by Jung's view (2002; 2008) that the dream is a positive phenomenon that is a natural source with the purpose to guide and heal the psyche. Jungians work with dream language known as symbolic, the symbols within dreams are disguised and can be metaphoric and decoded on a personal and collective level of consciousness. The contemporary research undertaken by Gordon, Vendros, and Taylor (as cited in Johnson & Campbell, 2016) illustrated their findings. It was suggested that the function of decoding and sharing the symbolic or metaphoric dream content can resolve waking life conflicts, resulting in improved self-awareness, behaviour, and emotional regulation of young children and adolescents. The sharing of dreams within a community has been practiced globally for hundreds of years, and can develop improved social bonds and support. The Jungian view of the communal dream sharing perspective has underpinned past and contemporary research (Petchkovsky et al., 2003).

For this thesis, the researched group in which the ritual of communal sharing was being implemented were aged 6.4 years on average. Developmentally, several children found it difficult to listen to each other. The learning needs and variables within this group were diverse, the ratio of boys to girls was two-thirds more boys than girls. The

research offered findings that the communal ritual of sharing was not rehearsed and established socially in this modern group of children.

After two dream matrix experiences as a group, some of the findings were as follows. The boys were dominating the sharing time; the ratio was 17 boys to 7 girls, so this was not surprising. The most common theme was death and characters were mainly from TV, films, or video/Nintendo games. The fighting between TV characters such as ninjas and heroes resulted in their heads being chopped off. The boys repeated Matrix One actions of flying, and the toy centipede made a second appearance but was barbequed. Girls were presenting animals which were biting each other, and they were resolving this conflict by burying the small toys in the sand. One girl, Child 3 shared a dream about her family members, another girl dreamt about her friends. The theme of destruction was shared between boys and girls just in different intensities, and, as Child 25 concluded at the end, “there is a lot of dying”. This researcher has reflected on what this theme could be presenting in the context of the school life of these children. What aspect in their psyche is being killed off or separated or in conflict?

From this matrix it was decided it would be a good time for this researcher to build in time to make dream catchers with small groups. This action aimed to find more informal time to discuss dream experiences, build rapport, and offer a way of supporting the children with what they called ‘bad dreams’. Activities aimed at

helping children with nightmares or bad dreams have been advocated by several dream researchers (Garfield, 1984, 2009; Mallon, 2002: 93; Siegal, 1998).

The potential of playing or using the toys was evidently a popular stimulus. After reflection and discussion with the class teacher, it was concluded that the large number of small toys may, however, be a distraction to the catching of sleep dreams, and we decided we would try a different approach with the toys in the next matrix.

15.2 Matrix 3: date: 19.10.2016

On arrival for the third dream matrix, the children were keen to show the researcher the class dream journal scrapbook and the dreams that they had written or drawn during the week. One girl, Child 3, had made a dream jar at home. She had responded with enthusiasm to the dream jar that had previously been shown to the class when introducing the story of *The BFG* (Dahl, 2010). Another girl, Child 6, had made name stickers for each child in the class. She explained that she had done this to help this researcher learn their names. The girl's motivation to create resources for the project indicated some empathy for the researcher and a connection to the subject as important to them. As mentioned, name cards had already been made for them to sit on and Child 6 had also participated in a facilitation role. This action from the child did reflect a group dynamic aspect, that maybe the girls had unconsciously found a way to

readdress the gender dominance of sharing. As in the previous week's dream matrix, the boys shared more than the girls.

For this matrix, the researcher intentionally chose to bring only a small number of small world toys, those that are considered collectively symbolic to this age group, such as selected archetypal figures, doll family members, animals, and superheroes.

The matrix started with sharing the dream journal pictures and artefacts shown in Figure 20.



Figure 21: Child 3 (girl, age 6): “My dream was about Disneyland and I met Isabella, she became my best friend. I actually met her once”

This dream was about a Disney character from more than one film. She was the second princess of Avalor and has featured in cartoons and feature films. Isabella was an archetypal character with the qualities of a precocious princess, but very creative and sporty. Visitors to Disneyland can meet her as one of the costumed characters, and in this instance the child has drawn her standing next to Isabella, both alike and with rainbow hair. She reassured the class that this character was a real friend because she had met her in real life and she had come into her dream. There was the element of Freud's wish fulfillment coming through in this dream (1997). The class teacher could use this spontaneous piece of writing to assess the child's writing skills.

Following this, Child 6, the girl who had made the class name badges, shared what she called her "bit of a nightmare"

"My cat was robbed, I love her so much. I was very sad. I woke my mummy up and told her my dream and put my stories on"

"My mummy said that it will go away somehow tomorrow".

"My cat sleeps on my bed every morning when I wake up"

See Figure 21 by Child 6 which was entered into the class dream journal.

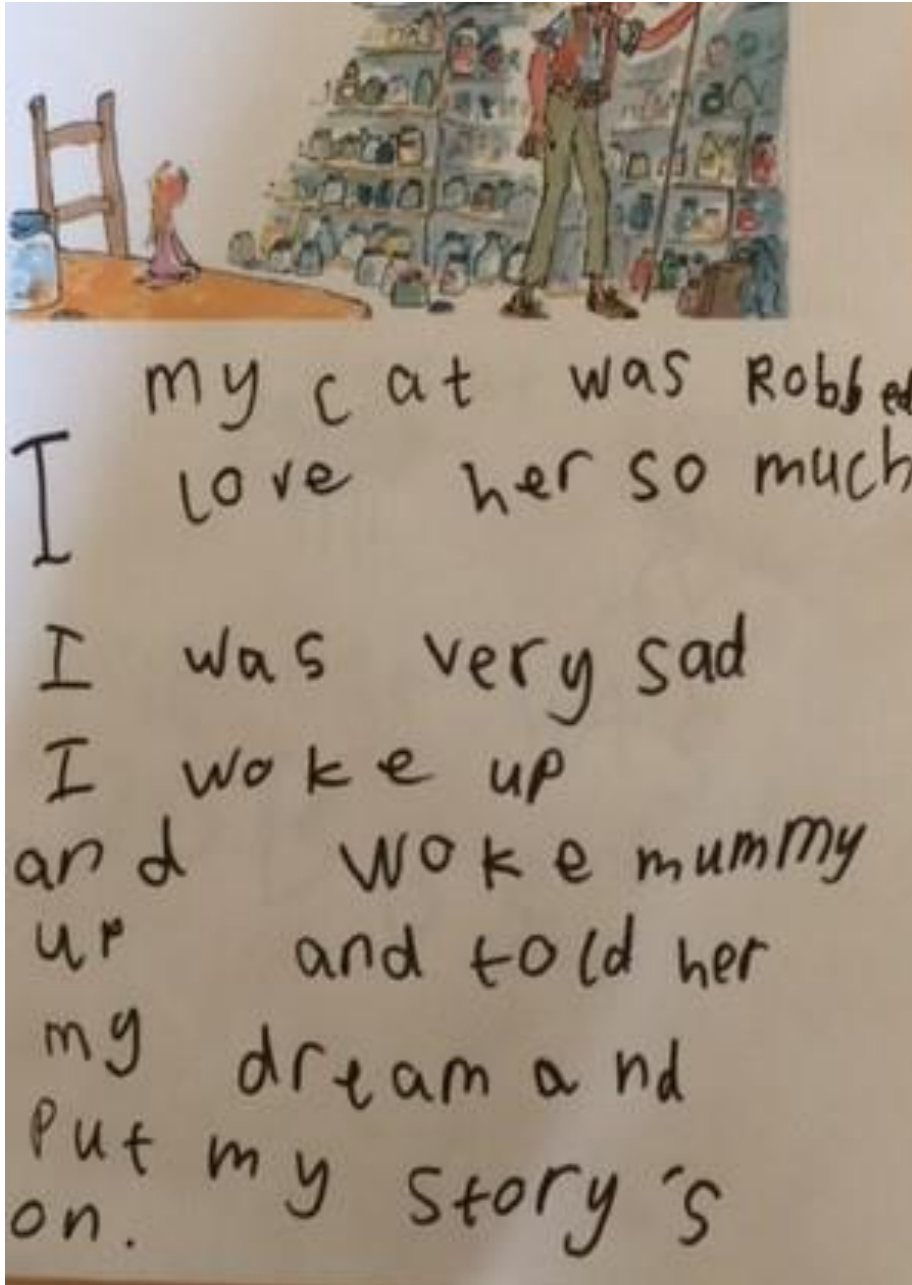


Figure 22: Child 6: "My cat was robbed"

The class teacher later informed this researcher that this child is ‘a natural worrier’, and her dreams indicated this disposition, referring to dream one in Matrix 2 in which her Halloween sweets were stolen and to losing her cat in this dream. When I asked her if she wanted to share anything else about the dream, she said, ‘that he (her cat) might be cut in half.’

It was noted that she listened to stories on an audio device before going to sleep. Child 6 shared another dream later in this matrix with the same theme of being robbed of her transitional object, a toy owl:

“Once I had a dream about an owl, my toy that has a button in its tummy and it hoots when I push in its tummy, I had a dream and it was robbed just like my cat was robbed’.

This child and the researcher had a discussion in the group regarding dream catchers. She wanted to bring the dream catcher from home that does not work and make one with the researcher in school. She has had upsetting dreams before the onset of this project, and had tried strategies to alleviate these feelings in her dreams. This researcher allowed her time in the group to share her worries of losing important attachment figures. This dream indicated that in her waking life she was already anxious about loss, as if there was a sense of insecurity in the world. They were quite dark dreams and she was a child who was immersed in stories before going to bed. Many stories, particularly fairy stories, can project the difficulties of dealing with loss

or separation and often hard for teacher's to contain. The children had been studying fairy stories as a class literacy project during the time the dream project was implemented.

Child 11 (girl, age 6) recalled a dream about animals:

“I dreamed about a pony also having a ride and the pony was running over the road, and he just run back home into the field, then the farmer came to see what was happening. And there was [were] some ponies, which were just new, which had come [come] from across the road, and then the ponies were just very tired and they wanted to be carried and then the mummy horse was running around the home, around everywhere and he didn't want to stop”.

The symbol of ponies and horses were dominant in this dream. In this child's dream the scenario was one of the ponies and horses being out of their habitat, a field, out of the boundaries, as if out of place or emotional containment (Douglas, 2007) and the mummy horse is wild. Notice the ponies are smaller and the mother figure is a horse and larger. The keeper of the horses is a farmer, but we do not know the gender. But there is a hint of a place for the expected order of things in life.

The tired ponies wanted to be carried by the mother. In Jung's seminars on children's dreams (Jung, 2008) there were numerous dreams or references in which a horse or animals appears, some were mythical and the colour was noted. We do not know what colour the horses were in this dream, but one participant in Jung's seminar refers to white animals, in particular a white horse in a text by Kubin that 'runs wild in the vaults of the underground' (ibid.: 214). The dream seminar participant offered the

relationship between the unconscious and development; 'white animals are those animals that don't live in the daylight, they are always underground. This clearly points to the unconscious' (ibid.: 214).

Jung (2008) suggested that animals in dreams are archetypal and can represent the relationship to the instinctual side of the psyche. He explored the instinctual development in detail in his seminars and in relation to various animals:

Our development begins in the unconscious, if we do not realize this, we forget we are descended from the animal world. Then we will imagine that we live in a two-dimensional world without depth, the newspaper world for instance or the paper world. The body is an animal, our body soul an animal soul. (Jung, 2008: 51- 52)

Jung's theory could be interpreted as a necessary insight into young children's psychological development. Children are more unconscious, and as discussed earlier, the transition of the unconscious to the conscious world can be confusing, as illustrated in this child's dream. Teachers could be wiser, through Dream Time, to the effect of too much conscious school curriculum imposed upon the child's soul and body before they are developmentally ready. It is worth noting that this child, as a pony, was tired and wished for some reprieve and emotional holding. It was indicating physical stress and possibly emotional tension within this child and was helped the researcher perceive her current mental health.

The dreams of animals that had been presented by the children in the dream matrices that were hosted in this project included: cats, penguins, insects, dog, and birds. A theme of animals was always present and evolving within this group's dream material.

A more contemporary researcher, Kelly (2011, as cited in Bulkeley, 2102: 41) undertook an online research survey which included 1,199 American children, demographically diverse and ranging in age from 8 to 18 years. The children were asked to 'describe an especially memorable dream'. In comparison to adult dreams, the children's dreams 'had more references to family, animals, fantastic beings, happiness, sadness, and flying'

The children's dreams in this researcher's project presented a correlation to both Jung's theory of the collective unconscious, big dream content, and Kelly's 2011 survey findings on children's dream symbols. Children's dreams in the 21st century from across the Western world seem to present themes of animals, family, specific feelings, and flying, and these themes are more common than with adults.¹⁴⁶

Child 20 (boy, age 6), added a new animal dream to the matrix:

"On Tuesday I had a dream about a wolf and at night the owl came smashing through my window, and then I kicked it out to kill the wolf and then the owl got him on the

¹⁴⁶ This project ran the themes presented through NVivo and the highest number of motifs were animals and insects, correlating with Jung's theory of the child being closer to the unconscious and their instinctual nature (see Chapter Eight).

tail and then kicked him out of the window, and then the wolf was dead and the owl was on my team”.

The themes continued with animals having different powers and strengths, in which there were winners and losers. Child 13 (boy, age 6) followed this theme of nightmares when has shared this dream with his teacher and she has scribed the dream onto the picture in the class dream journal (see Figure 22).



Figure 23: Child 13 (boy, age 6): “A zombie sucks people’s blood and kills them. It’s a night terror, I have them. I once had a terror about my teddy saying hello...it freaked me out”

This boy was a sensitive child and had school intervention for support to help him express his negative feelings about himself. He indicated through his use of language having low self-confidence. Notice in his drawing the human has been cut in half, disembodied. The dream time matrix enabled a time for this child to talk about his feelings and bad dream experiences. The class journal seemed to be a good resource as it allowed an opportunity for creative processing. It seemed important to this child, and he grasped the time to ask me for help as he explained to the group that he sketched himself “somehow, I shrunked”. In the left bottom corner of his picture is a tiny stick person, a prehistoric artist’s representation, which is himself. He clarified to the group that the zombie looked like an alien. When asked if he watched programmes about zombies, he replied “yes *Goosebumps!*” The researcher answered, “I wouldn’t know what a zombie is”.

There followed a spontaneous discussion by a few of the children. Child 13 suggested that if you watch TV it “goes into your brain and comes to us in the night” ... “like Scooby Doo came into my dream last week” (Child 15). The group were beginning to make sense of the dream world experience and could locate it within their bodies

as something to do with waking experience and the mind. The children had not had the story of *The Berenstain Bears and the Bad Dream* (Berenstain & Berenstain, 2012) read to them yet. The story explains that the children bears dream about the films they saw at the cinema.

Dream by Child 11 is shared next (girl, age 6):

“I dreamed about a princess having a fight about a prince”.

“It was on Thursday night, it was a surprise dream and it kind of woke me up a bit”.

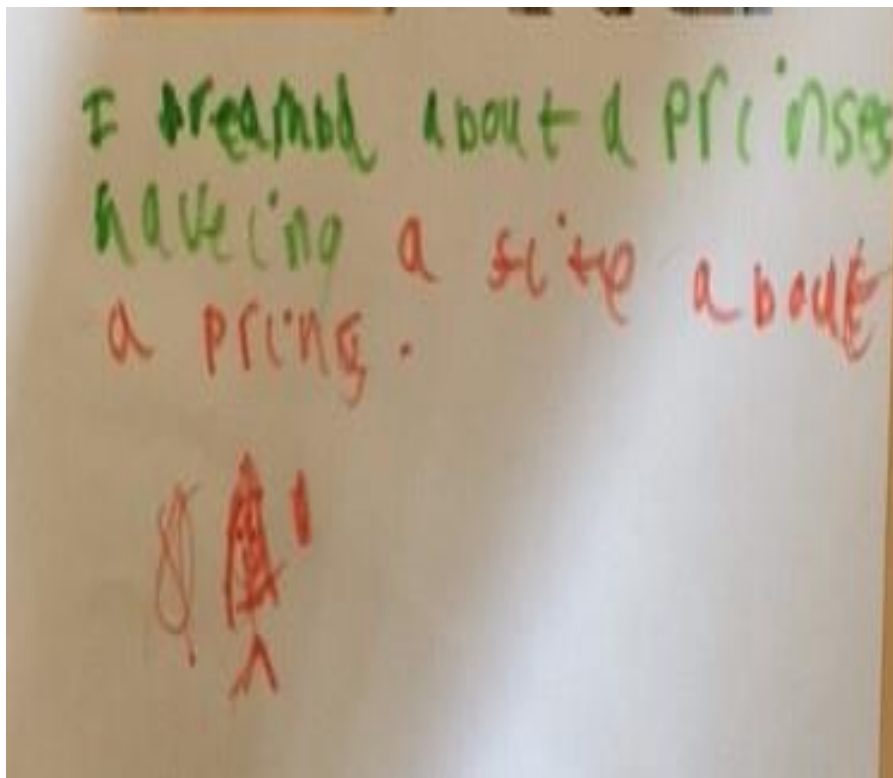


Figure 24: Child 11 (girl, age 6): Dream of a princess having a fight with a prince

The theme of the reality of having arguments in waking life between friends or family was linked to this dream by the researcher.

Child 10 (boy, aged 6, ADHD), who had presented dreams in the previous two matrices and had a theme of ‘flying combat dreams’, presented something different, more personal, and instinctual this week. Maybe this shift in dream content indicated the collective effects of sharing dreams as discussed by Lawrence (2005). It was noted that this child recorded the most dreams in the whole dream research project:

“I dreamed about a woodpecker killing a tree. A woodpecker called a bad woodpecker, and a good woodpecker trying to get it away, but it killed the good one, so it was trying to get on the right bank, but it is a good one so the woodpecker went up and smashed it”

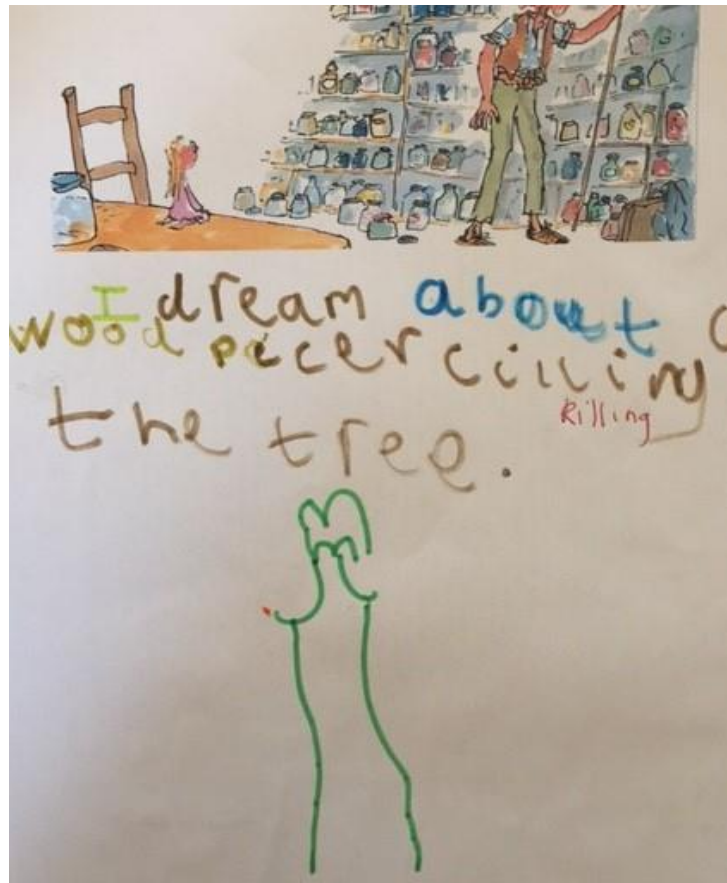


Figure 25: Child 10 (boy, age 6): A woodpecker killing the tree

The theme of the woodpecker being 'high up' is evidently repeated again in this child's dream and the 'baddy kills the goody'. Both these are reoccurring themes. However, in this dream the instinctual world is possibly being expressed as different from the superheroes. This is a dream he had reported to his teacher without using the small toys.

The next dream by Child 10 follows:

“I dreamed about me about a tooth fairy, left me 2 pounds in my money box, it was a dream”.

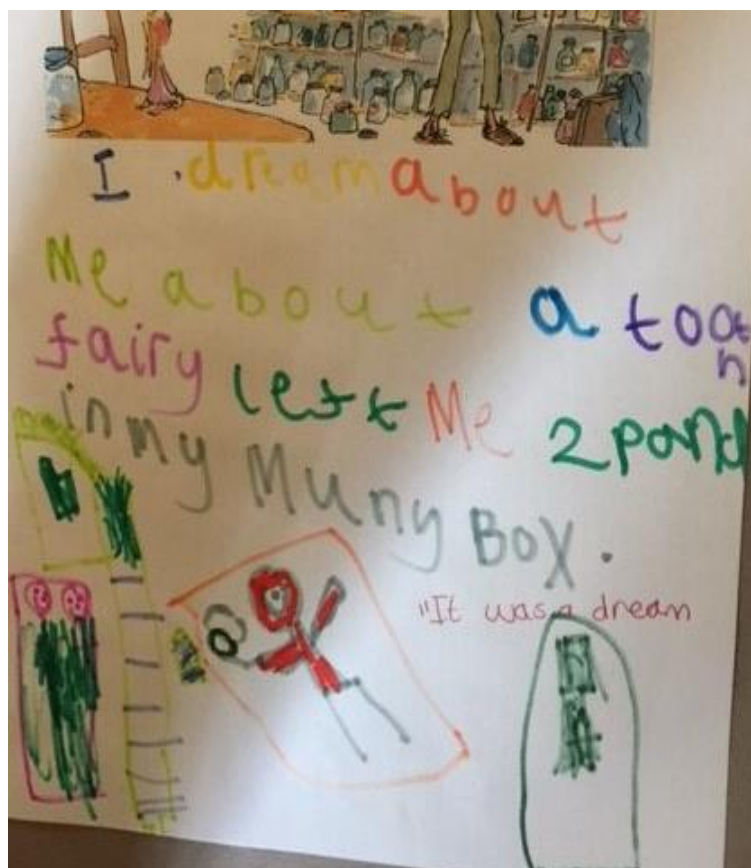


Figure 26: Child 10 (boy, age 6): Dream of a tooth fairy

This dream could be related to the physical developmental stage for this age group where their teeth fall out and adult teeth appear. Rudolph Steiner (1861-1925) noted this was a maturational developmental indicator for the time in which children are more capable of being introduced to more formal learning (Steiner, 2016). Child 10 had been quite distressed about losing his wobbly tooth and could be seen anxiously

wiggling it in the video of the matrices. He struggled to comply with class rules and often cried if he crossed some expectations of the class teacher.

Steiner wrote;

With the change of teeth, when the etheric body lays aside its outer etheric layer, the time begins when the etheric body can be worked on by external education (Steiner, 2016: 186).

Steiner based his educational philosophy on an Anthroposophical view.¹⁴⁷ His views could be considered in tune with Jung's view of the 'subtle body' and the spiritual aspects of human development (1989: 394-417). This researcher makes the point here with reference to the argument that there are two great writers about consciousness of children developmentally. Both Jung and Steiner referred to the ideology of humans as ethereal beings, and both argued as early as the 1930's that formal education, which focuses on bringing children into consciousness too soon, could be re-visioned. There is potential to raise teachers' awareness of the unconscious as a valuable source of the child's personality during the first developmental stage, up to 7 years.

As illustrated in Figure 26, Child 10's (boy, age 6, ADHD) next dream was of super powers, flying, and killing the zombie; yet again we have the flying theme in his dream and the action of winning over baddies who can harm him. The dream was set in the

¹⁴⁷ Anthroposophy is a 19th Century philosophy founded by Rudolph Steiner. He hypothesised an existence of an objective, intellectual, and understandable spiritual world. Steiner developed an educational, therapeutic, and creative system, seeking to use mainly natural means to optimise physical and mental health and wellbeing (Steiner, 2016).

unconscious in the sea, and there lurks a power which can kill the instinctual animal. However, he has an ascension into the archetypal symbol of a tree, in which he finds the symbolic gun with which to kill and defeat the zombie monster.¹⁴⁸

“I dreamed about a monster trying to kill some of the sea like a crocodile [*in the unconscious an instinctual animal lives*]. He is the main character called a zombie He’s got a purple tongue and that’s me bouncy boots, when I bounce onto the tree it makes me fly. I got powers from the tree ... that’s me, I got a gun that’s the pointing in his face to kill him, that’s blood and he’s falling down the tree’”.

¹⁴⁸ A Zombie is a half dead person. Commonly known as the undead often seen in the children’s cartoon Scooby Doo. It is also an archetypal ghost or legend figure researched by many such as Pulliam and Fonseca (2016) and traced back to Mesopotamia.



Figure 27: Child 10 (boy, age 6): Killing the zombie

In Child 10's dream picture of killing the zombie, it shows the Zombie connected to the crocodile by a purple line; is this the tongue or a link between his ego and instinctual self?

There is potential to discuss deeper into this individual child's archetypal dreams from the perspective of the educational context. However, this needs to be returned to in further research papers post this thesis.

Within the next dream, Child 22 (boy, hearing impaired, no illustration for this dream) gave another example of the collective theme within this specific matrix of destruction:

"I had a nightmare yesterday... when I had to go to bed in the dream, we had Oreos [*biscuit*] and then there was a little sweet bun. You have to get some icing on their faces every time I saw one, they kept destroying me [*the Oreo biscuits*]" "It was scary".

This reminded the researcher of the character of the giant ginger bread biscuit in *Shrek* (Adamson & Jenson, 2001), in which the giant biscuit destroys the village. Child 22 informed me that it was a "ginormous gingerbread man in the film *Shrek*".

Child 21 (girl, 6 years): she had forgotten the dream, but when shown her picture (see Figure 27) in the journal she recalled it with prompting.

“Forgot it”.

“A princess from the film Frozen...It’s a stone man, it’s a red thundercloud and it’s a bat” It’s a four-legged cat, the cat was frozen, yes the cat froze the snowman”.



Figure 28: Child 21 (girl, age 6): The princess, stone man, bat cat, and snowman dream

The researcher later analysed using the NVivo programme that 10 children in this research project claimed to have had dreams about thunder. This included one child from the nursery school pilot study. In his seminars Jung made one reference to thunder in a dream from an adult and analysed a 3-year-old's dream about Jack Frost. Firstly, Jung made a reference to God. "God had created a world with lightning and thunder" (Jung, 2008: 240). In a dream, the man had dreamt of holding a globe, trying to divide it into two halves. Preceding this dream, the dreamer had dreamt of a creation dream, and from this series of dreams Jung concluded: 'a process of growing consciousness had occurred in the dreamer, that he had started to think consciously and autonomously' (Jung, 2008: 240).

Secondly, the dream of the 3-year-old included a frightening frosty character from Viking folklore who comes in freezing weather (Jung, 2008: 338). Using Jung's dream schema,¹⁴⁹ Bulkeley and Bulkeley (2012) analysed a 9-year-old's dream in which the child dreamt in the Peripeteia of a storm coming 'then it started raining with thunder and lightning' (2012: 66). Bulkeley and Bulkeley explained that 'weather often appears in dreams as a symbolic aspect of outer nature (the environment, the elements) and also inner natures (emotions, the collective unconscious)' (2012: 67). The association Bulkeley made to the sudden change to darker weather in dreams for this child could indicate that:

A consequence of children getting old enough to set out on the road by themselves is that they become more vulnerable to such abrupt and dangerous shifts in the weather...the primal forces of thunder and lightning, and rain have

¹⁴⁹ See Chapter Two for detail of Jung's dream schema and Jung's method of objective dream interpretation in children's dream seminars (2008:30) and Chapter Seven for the researcher's approach to analysing Child 19's dream using Jung's schema.

various symbolic shades of meaning and significance, not all of them negative. (Bulkeley & Bulkeley, 2012 :68).

This researcher suggests that there is a possibility the dream symbol of thunder being so prolific was related to changes in the psyche due to developmental adaptation to the environment of school. The locale of Child 21 was not known, but the animal was a cat, and again we have familiar film characters appearing in the child's dream, the princess and the snowman from *Frozen* (Del Vecho et al., 2013).

Continuing in the theme of characters from films and technology, Child 5 (boy, age 6, with behavioural problems) described in detail the drawing of his dream character. He had gone to great lengths to write in detail all the features of the dream Snake Mario in his drawing (see Figure 28).

“It's a creepy dream it's a nightmare last night I dreamed; it is snake *Mario*, he has orange hair and sharp teeth and black eyes and a red mouth like that and he is holding my hand and he has black legs, yellow arms and blue claws”



Figure 29: Child 5 (boy, age 6): Snake Mario dream

Then, he explained the exposition to the group:

“I was bullying Mario because he has got a big head and then got even madder, he went downstairs he chased me, he tricks me, and the more he tricks me the more his head grows, then he caught me and I am about to die”

On asking what he meant by bullying he replied:

“Hurting, he first started off with his fist, he punched me right in my face, I got bigger and bigger, actually I got massive”.

It is noted that he identified with himself as Mario when he said, “I got bigger.” Child 5 shared a full dream story, as related to Jung’s dream schema explained in Chapter Two of this thesis and in Jung’s seminars. In the lysis of the dream, the dreamer did get bigger before it ended, but in the picture, we see him small in Snake Mario’s hand. This could indicate symbolically the child’s sense of power tensions within and vulnerability externally.

Child 13 (boy 6-year-old, behaviour problems):

“I saw a ghost one day and it was in my dream and then the ghost have [had] razors outwards of his mouth and keep on opening them. I got bigger and bigger and then I could destroy him, but he destroyed me and then cut my head off”

Child 17 (boy, age 6 behaviour problems):

“I had the same almost, but the monster was different well there was an eye monster with fifteen eyes, and he launched eyeballs out of his mouth that blow up, and eventually, what happened is I turned into lots of holograms, so he didn’t know which one and he mixed up each other , until he found me ... and then, what happened is N (names a child in the circle) came and he launched him a fifteen bulleted gun, but he didn’t die and then we both fell into an earthquake, and then the earthquake shut, but we went in an underground house, and a volcano exploded, completely exploded above, and it killed him”

This dream was an adventure story, and Child 17 asked his friend across the circle if he wanted to play this story (meaning at play time). He used the dream story and character to reaffirm his friendship.

Child 24 (boy, autism):

“When my brother was old, he had a birthday cake, when they were fighting, S. pushed R. in the chase and put his face in the cake and he umm he umm he just ate all the food”.

Child 19 (boy, age 6):

“In my dream, which was this night, I was going to a swimming centre and there was a very big-big ramp, he had six, five there [sticks in the water] we had to go down to them from the big ramp, and the end was very-very deep, and I floated to the very-very deep end and it was really hard to get ...we had to sit on top of the big ramp and then we float down we have to slide down to try and get it...so if you have to go down and try not to stop, you had to try and not stop... I felt a bit nervous”

This is a night dream in which he entered the water; in Jung’s seminars (2008: 269) he associated water with the ‘place for transformation. In his dream’, Child 19 struggled to get out of this deep place, but the task was to retrieve some sticks from the pool and in the dream, he is driven to not stop going into the place of the unconscious (2008: 330).¹⁵⁰

¹⁵⁰ Child 19 and this dream in particular are further analysed in the IPA analysis of the one-to-one interview in Chapter Seven.

The elements and water also came into Child 16's dream where the water was sensed as powerful:

"I had a dream we were at the beach and then a giant Tsunami came over and the Tsunami screwed [sic] up everything, a giant water thing comes out and it spills on everything"

"I was scared".

This matrix closed with the researcher reading the story *Grandmother's Dreamcatcher* (McCain & Schuett, 2014) which was followed by a free drawing time.

The matrix had presented varied dream symbols and schemas (Jung, 2008) including nightmares and feelings that were difficult; aspects of bullying were shared and explored. Themes of animals, water, adventure with monsters, and losing important attachment figures were collected in this 45-minute matrix.

15.3 Matrix 4: date 2.11.2016

For this dream matrix, the children sat in a circle; they seemed to be quite excited today as it took a few minutes for them to settle. I ascertained that yesterday was a Halloween celebration, and in addition the children had been away from school for a week. I perceived from the expression of the teacher that the energy of the children within the class was high and she was using a lot of energy to keep the children still enough to concentrate.

When this researcher initially arrived in the classroom, three children, Child 10, Child 6, and Child 4, were seated at a table drawing pictures and reciting their dreams to each other. They were writing what they called daydreams. The other children were sitting down on the carpet in a circle.

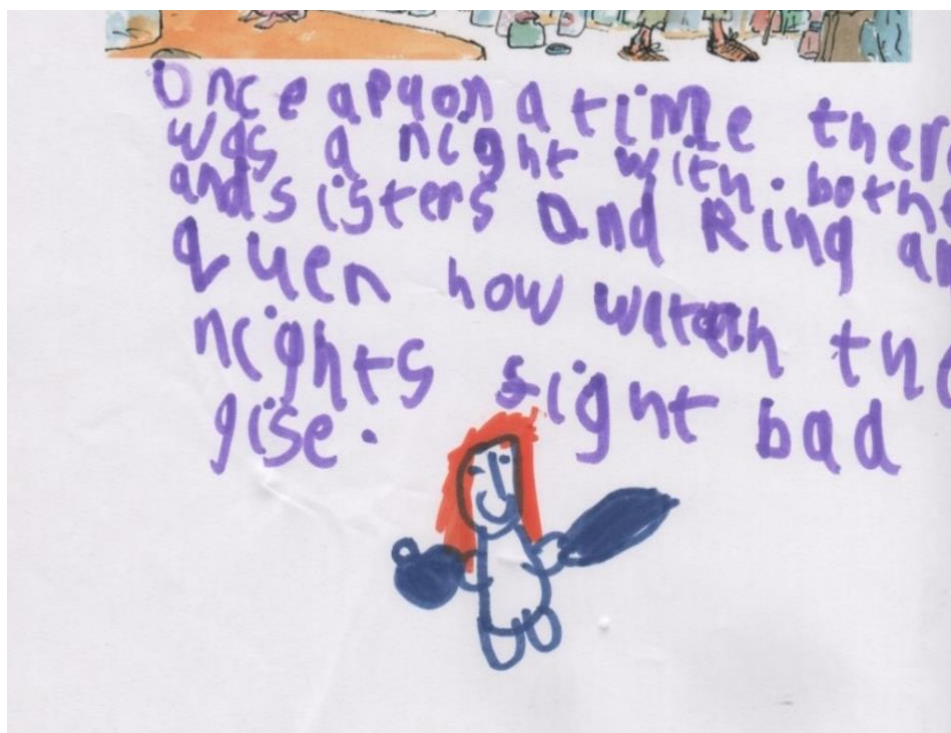
This researcher sat in a different place today to be able to show the flexibility of the matrix seating. However, this change of place unsettled Child 10 who was very keen to sit and talk to me; he ensured this by following and directing me so that he was able to sit next to me. He was silently assertive about getting his position next to me. The matrix began with the typical host question, “Does anyone have a sleep dream to share?”

The emerging common themes of the dreams in this matrix were animals and dads. Firstly Child 17, a boy, presented a dream of a lizard in a cage in pet shop that nobody wanted to buy. Child 17 asked if he could act it out in front of the children

“My finger will have to be the main character, because the main character was a lizard...and he was in the shop in a big cage with one desert place with lots of big heaters, one forest place and one bit full of water”.

Child 17 was very keen on animals, particularly reptiles. I noticed how he includes all the habitat needs for this lizard’s survival.

Next is Child 11 (girl):



“It was Monday when I lost my tooth. Once upon a time there was a knight with brothers and sisters and king and queen who watched their knights fight bad guys” (the class applause and she showed the class her picture”. (See Figure 30)

Figure 30: Child 11 (girl, age 6): The King, Queen, and Knights fight dream

Child 24 (boy, with autism) shared his dream while holding the BFG doll:

“My dream was about something that was coming in the night, a fox. It was eating my bunnies ... and he ated [ate] them but he was eating them ... I forgot”.

The child carried on into an imaginative narrative of the story after being asked how he felt about the rabbits being eaten. This extension of relating to me as the researcher asking questions showed his emerging capacity to be in a group and communicate effectively with peers about his inner world. He said, “well, when he was eating them,

my mum said go away, go away fox.” It is often a parent in a dream that comes to the rescue, however he carried on saying “the bunnies are all eaten, he was full up”. The researcher noticed that he scanned the children in the circle to see who was looking at him. Most of his dreams included food or eating, which relates to an early sensory aspect of learning and security.

This researcher encouraged the children to choose who would share next by looking to see who was waiting patiently with a hand up; this helps the children recognise social behaviours that are being instilled. Although the dream matrix was aimed at being a spontaneous sharing without direction, the age and stage of the children meant from the beginning facilitation was necessary. Over time spontaneous sharing would be encouraged.

Child 6 (a girl):

“I had a mount Everest dream when I was tobogganing down Mount Everest...I felt cold excited and so a Halloween face kept popping up at me”.

Child 3 (girl) had made a small dream jar at home. She was keen to show her class the contents; she took out a tiny shell, a feather, a piece of paper, and showed the glitter she had put inside the jar. The class were all focused and interested on the jar and the dream. It proved to be a good sharing resource. She had had a dream about a beach and then made the dream jar. She used descriptive and imaginative language, including a mystical creature, a Unicorn.

Child 9 (girl) shared her dream:

“I dreamed of when really I was at my mummy's house and I [*unintelligible*] that I had lots of pocket money. I had like 10 pounds each day I was good and really, I went to buy some Teddies and, in the way, I got stealed [stolen] by a man and my daddy came to rescue me because he always sees me in town when I was walking, when I still lived with my mummy when I was a big girl. When daddy was holding my hand, when we was [were] running away I tripped over and I nearly felled [fell] off a log and it really did hurt and my knee was bleeding. And I went back to my daddy's house safe and the next day I returned back to my mummy's, but got lost again, so daddy came to get me and took me to my mummy's and daddy kept on doing it until all the really big girl, like my mummy and he didn't even let go of me even if he had me really close by”.

This girl was known for always being concerned that she was feeling unwell or had some physical symptoms; there was an underlying nervousness that her teacher had reported to me. She was not shy in Dream Time and often wanted to share or tell her dreams, which were often detailed and used quite an extensive vocabulary. In this dream she revealed some aspect of tension around being found and being hurt. Her dream wish was that her parents keep her safe.

The next theme of dreams was about dads as heroes. This researcher spoke to the teacher later about this emerging theme around dads who came to the rescue, and she had found that within the class there were personal and emotionally challenging difficulties with some of the boys in their relationships with their dads. These children were being individually supported by the teacher and teaching assistants.

This researcher had adapted the book *Owl Babies* (Waddell & Benson, 1994) and used the pictures on a PowerPoint. The adapted version of the story told of the baby owls dreaming while their parents were out foraging for food, and on the parents return the baby owls were all desperate to share their dreams and were calling out me first, me first. The researcher did this adaptation because the class was named Owl Class, and when it came to sharing dreams they too could not wait in turn and all wanted to go first. Following the story with images, this researcher asked the children to settle and close their eyes, bow their heads, and invite some inner reflection before a drawing activity.

The teacher encouraged them to imagine they were a tree where a baby owl had come to rest, to imagine they were the tree. This took about five minutes, and then the children were invited to draw their imaginative dream tree. This projective activity was adapted from Oaklander's therapeutic approach in which she invited children to draw themselves as a rose bush (Oaklander, 1988). This activity has been an established Gestalt therapy activity which helps to measure self-esteem. A similar projective approach was used creatively with children by Jennings (1999). This researcher used the pictures later as part of the interviews with the individual children to explore their inner projections (see Chapters Six and Seven).¹⁵¹

¹⁵¹ Projection was a core concept or term used by Jung and has been understood to mean that we condemn in others what we refuse to see in ourselves, an unconscious dynamic that occurs in all relationships and seen as a shadow part of our psyche (Mayes, 2005: 26).

One child became very upset when they could not have their turn due to time limits. This researcher reflected on each individual child's capacity for innate emotional regulation. The urge for each child to be heard was felt strongly, and some of the children's need for attention meant they would spontaneously interrupt each other. This researcher felt it was an emotionally intense matrix experience for the children, and the frequent readdressing of boundaries meant time was spent on managing turn taking and social expectations.

This researcher was aware, from a brief discussion with the teacher, that the teacher was worried whether the research goals would be achieved due to the children's difficulty in waiting turns. This researcher reassured her that she was getting a lot of data and that it was necessary for the children to be natural and authentic in order to not influence the spontaneous sharing of dreams, further explaining that the need for developing social skills, which would evolve through this process of Dream Time, was an essential research aim. Theoretically, children aged 6 years are still in an egocentric stage of development, and learning social empathy and skills is a process which Dream Time was aiming to develop through their group understanding over time (Piaget,1960). Repeatedly instilling boundaries is necessary and part of the established educational pedagogical process in order to maintain socialisation and learning.

An additional consideration was the fact that in this class cohort there was an unusually high percentage of special educational needs compared to most Year2 state classes, based on this researcher's experience. The need for children to develop and practise how to listen to each other is a priority to ensure consolidation of learning experiences. This researcher wondered what was going on in the young psyches of these children as they grasped and grabbed for the attention of peers and teachers. The teacher's patience and resilience as the children primitively scrabbled to share their inner voices was admirable and worthy of inner reflection for future teachers in training.

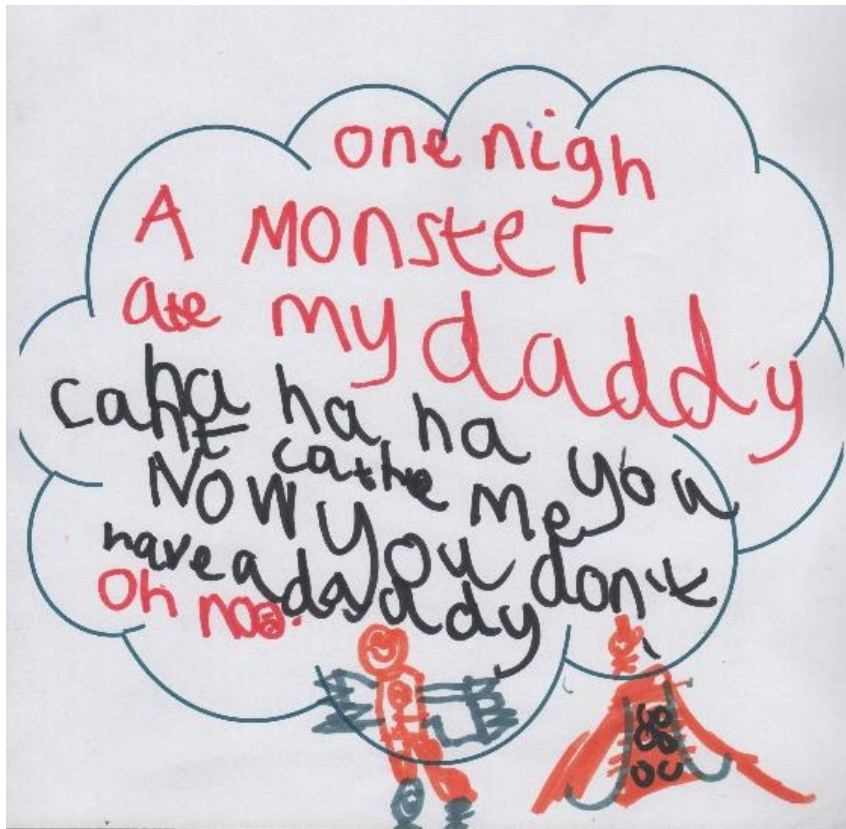
15.4 Matrix 5:date: 9.11.2016

Dream Time today started in a circle. This researcher included looking at the class dream journal. It took a while before the children were settled and listening. Child 10 was upset that he could not sit next to the researcher, and he took a few minutes to self-regulate and return to the circle. This researcher took time to reassert the rules of listening and sharing, and it took about five minutes before we were able to start sharing.

In this dream time, there was a shift in how the matrix was implemented, rather than free association of dreams and sharing with creative approaches, the dreams entered in the book were shared in turn. There was an opportunity for discussion and enquiry from the peers. The researcher highlighted to the group the process of developing friendships, questioning approaches by the children and themes that were evolving.

Using the dream journal ensured that their input was valued and those who may not have spoken before could have their dreams acknowledged.

Child 10:



“One night a monster ate my daddy, ha ha you can’t catch me eh daddy, Oh no.” (See Figure 31.)

Figure 31: Child 10 (boy, age 6): A monster ate my daddy

The theme of monsters was repeated and became the main theme of the dreams shared so far. The issue of power and parents was within the content. Child 10 did not read out loud the writing in Figure 30: “now you do not have a daddy.”



Figure 32: Child 17 (boy, age 6): A thorny devil lizard in a pet shop

Child 17 :

“a thorny devil, a thorny devil is a lizard. A thorny devil got bort [bought] in a pet shop and he liked it . The end”

This child was on what was called a behavioural plan and he found it difficult to not call out and respond in a stream of consciousness. He was engaged in the group and the dreams shared, and he liked to sit near to the researcher, but he would call out or speak aloud. The Dream Time experience appeared to have over time helped him to develop the capacity to wait and not call out, as he was able to share his personal interest of reptiles. The theme of his dreams was more about reptiles than anything else, and he had a fascination for the animal and reptilian world. In previous Dream Times he had shared his dream by acting out being a lizard and had he developed his writing skills through the drawing opportunity of the class dream journal. His drawings, for example Figure 31, were detailed and his spoken language was clear and confidently articulated. The children asked him questions about this dream:

Child 2:

“What was the name of the shop?”

Child 17:

“I don’t know? Maybe it was pets at home?”

Child 9:

“How did the lizard get in the pet shop?”

Child 17:

“Because they went out trying to catch animals for the pet shop and they had to go all the way to Egypt from this country to get it. Do you know how they even drink? They use those very big horns I might just show in a second. Those ... to drink all the water. They slug it up through and it goes through the scales into its mouth. Now, it sees a termite there, so it’s going to try lick it up of its eyelid”.

Child 2:

“Snakes don’t have eyelids”.

This discussion illustrated how Child 17 used the dream to engage his peers in his interests and share his knowledge. He received reciprocal attention and thoughtful questions. Next, Child 19 explained his picture:

“I went to sleep and I have a dream and...a picture is what the dream was. It’s a dragon, it’s like a robot fly. Those are his antlers”. (See Figure 33.)

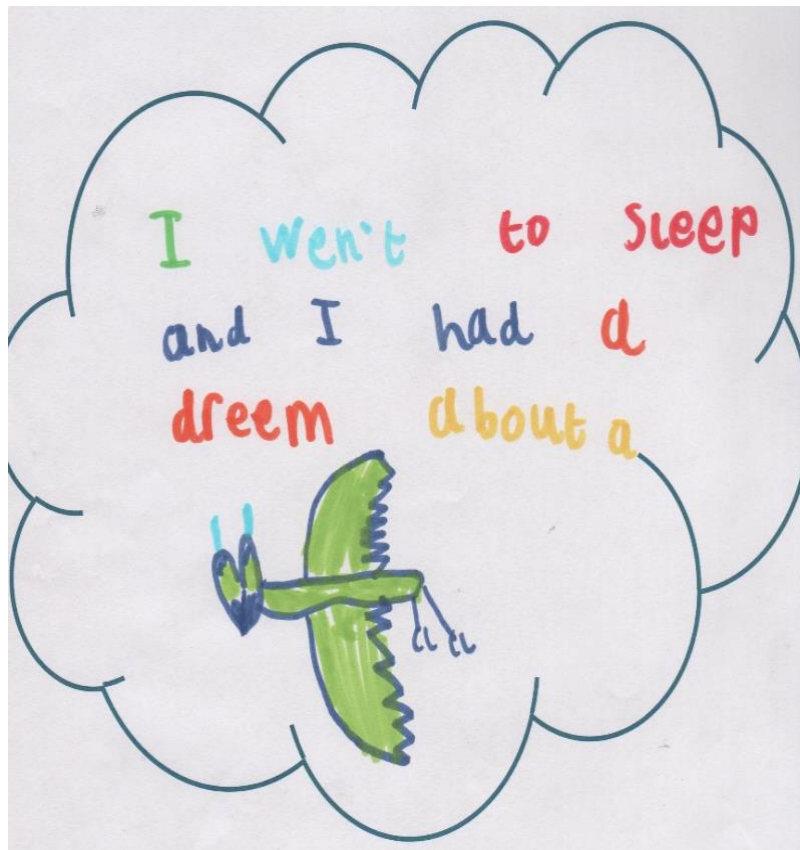


Figure 33: Child 19 (boy, age 6): A robot fly dragon

Child 19 explained that he had the dream on Monday. Child 9 asked him where was the robot flying? He responded,

“recently, he was flying with me, so we didn’t fly anywhere.

Child 17 referred to the picture

“the bits of the eyes looked a bit like a mouse”

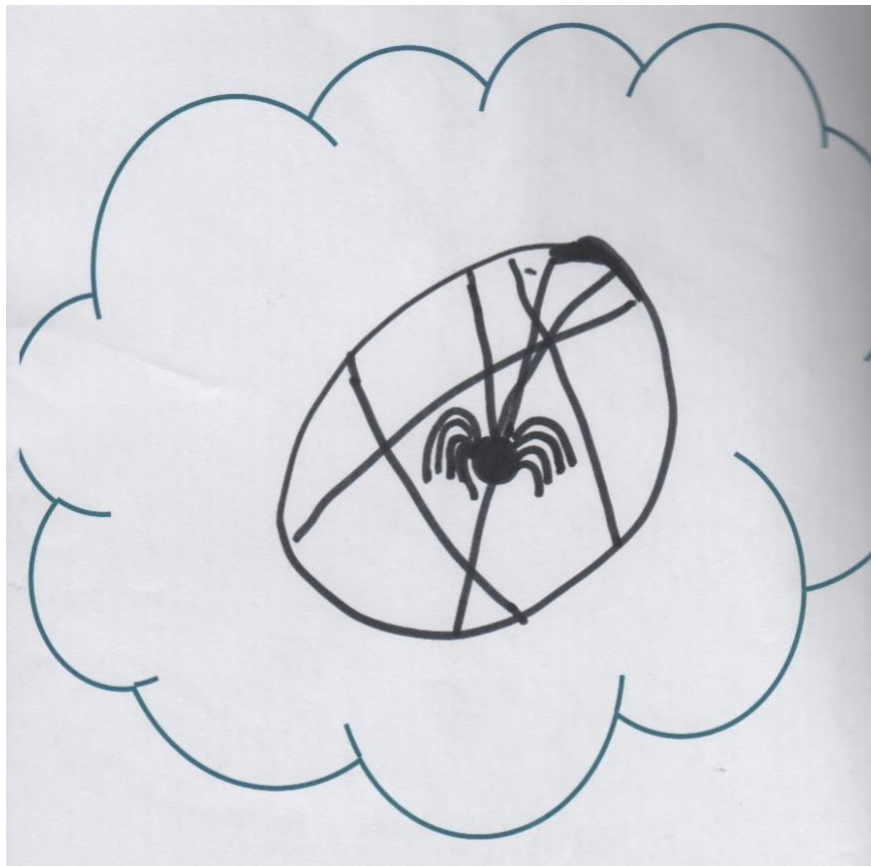


Figure 34: Child 21 (girl, age 6): Spider caught in a dream catcher

The researcher took the opportunity to bind the themes of the dreams together with the children, noticing both boys had dreams of creatures. In other Dream Time matices the common threaded themes were ‘daddies and water’.

Child 21 :

“there was a dream catcher hanging on a little girl’s bed and there’s a spider who was walking on the bed, and then he got caught in the dream catcher”.

The questions about this dream were: When did the dream come? How did he get caught in the dream catcher? How did it come in [the dream]? What was the little girl’s name?

The group were keen to show an interest in the dreams, and the questions indicated a desire to know more. There was, by this stage, a development in the cohesive skills of listening, waiting, questioning, and responding. The questions that were asked were specific questions wanting answers and were quite rational.

Child 13 (boy):

“It’s like it’s not a dream. I got a present from Sushi that turned into a flying robot and he has one tooth that is blue. He has a special dot in his tooth. That dot helped him squirt water out of his tooth”. (See Figure 34.)



Figure 35: Child 13 (boy, age 6): Flying robot dream

The question asked of this dream was: How did it fly?

Child 13 replied:

“Because it has a special fly alarm in it, if it sees someone, it goes crazy and it flies off and it blasts of its head”.

The theme of heads being cut off and aerial flying has already been discussed in the analyses of the preceding matrices and arose again in this dream in the motif of the flying robot.

Child 15 (boy) reported to Child 13 that he was thinking about dreams and where they might come from:

“I know how the dream kind of...it more is from someone else from your family and you got it. And when you were asleep and you don't know, that's why you don't know, because you're asleep.”

Another child responded by affirming “yes, I think...is actually quite right, that's why he doesn't remember the day it came.”

Followed by Child 13:

“Because he thought he might have come from my mum or dad, but I think it might have come from my brother, because my brother is like moving, it sometimes go bam.”

Child 13 was describing the movements of his baby brother, explaining that he moved like a robot when sleeping. The group were working towards finding an answer to where dreams may actually come from. This researcher, from later analysis of the video, noticed how the children were quickly attuned to their own language and the meaning of the dialogue; it took this researcher several observations of the discussion to work out what Child 13's theory was. The other children hooked into the meaning and ran with it until the satisfactory resolution was found.

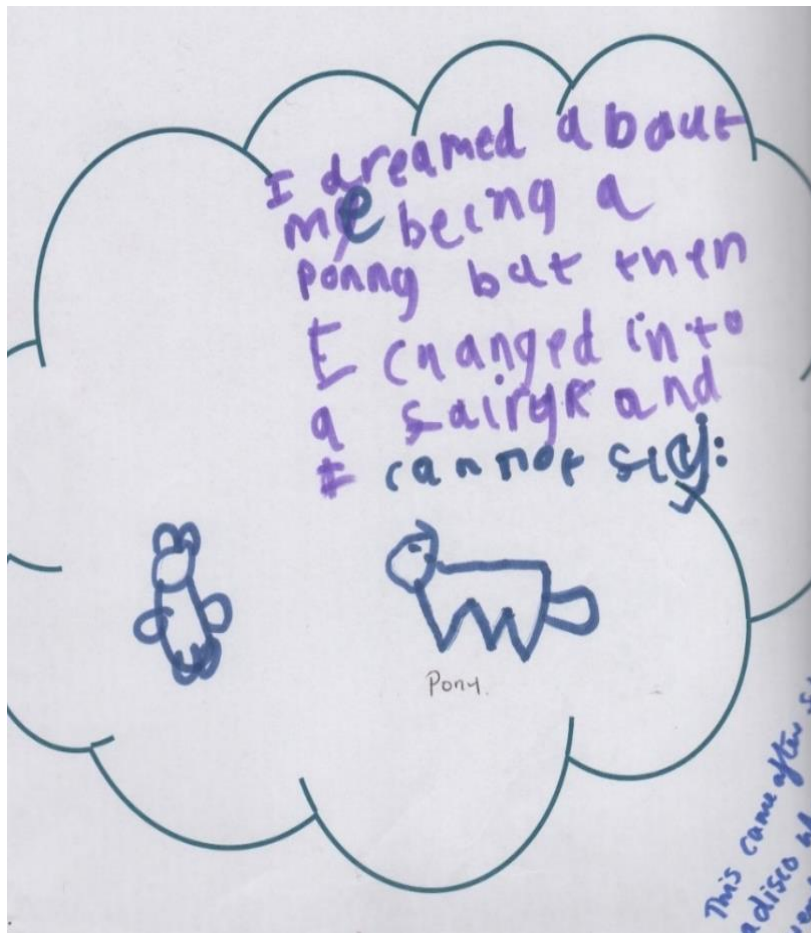


Figure 36: Child 11 (girl, age 6): My pony dream

This ownership of the dream matrix was exhibited in Selvaggia's research in Italy where the older children asked their teacher not to be present in their dream matrices and took autonomy of the process once introduced to the idea (as cited in Lawrence, 2010: 57).

Child 11 (girl):

"I dreamed about me being a pony, but then I changed into a fairy and I cannot fly".

A boy asked her why the fairy can't fly. she replied, "it's because I didn't have wings." She was identifying with the fairy; this projection on the dream symbol of the fairy and the earlier discussion of residue dream experiences was threaded together as the dream came to her after the school disco, she even gave a precise time of "7 'o'clock. When I went to sleep".

At this point in the matrix the girls dominated the questioning, and Child 6, who also dreamt of ponies, asked, "how did you turn into ponies and fairies?"

Child 11 replied:

"It's because a magical witch is coming on her broom stick and she brought her magical wand from a shop. Then she just turned me into a fairy. Then I went over as a pony. She came with her magical cup and that was holding her wand. Then she said "abracadabra".

Her response was imaginative. She used her experience of other story themes of magical worlds and objects, and spontaneously gave her peer a creative answer to the 'how' question.

The feeling sense that Child 11 described was; "I felt a bit sad when I turned into a fairy, because I liked being a pony to have people ride me".

Here she indicated the felt sense of the social importance or need for being connected to others or having a purpose in life for others. As a pony she gave a service and this brought a good feeling.

Child 5 (boy) he had written the story without an illustration (see Figure 36).

“It was dark in my forest and there was a dark volcano. There was a big cobra and there was a spy who had two pistols and a knife”

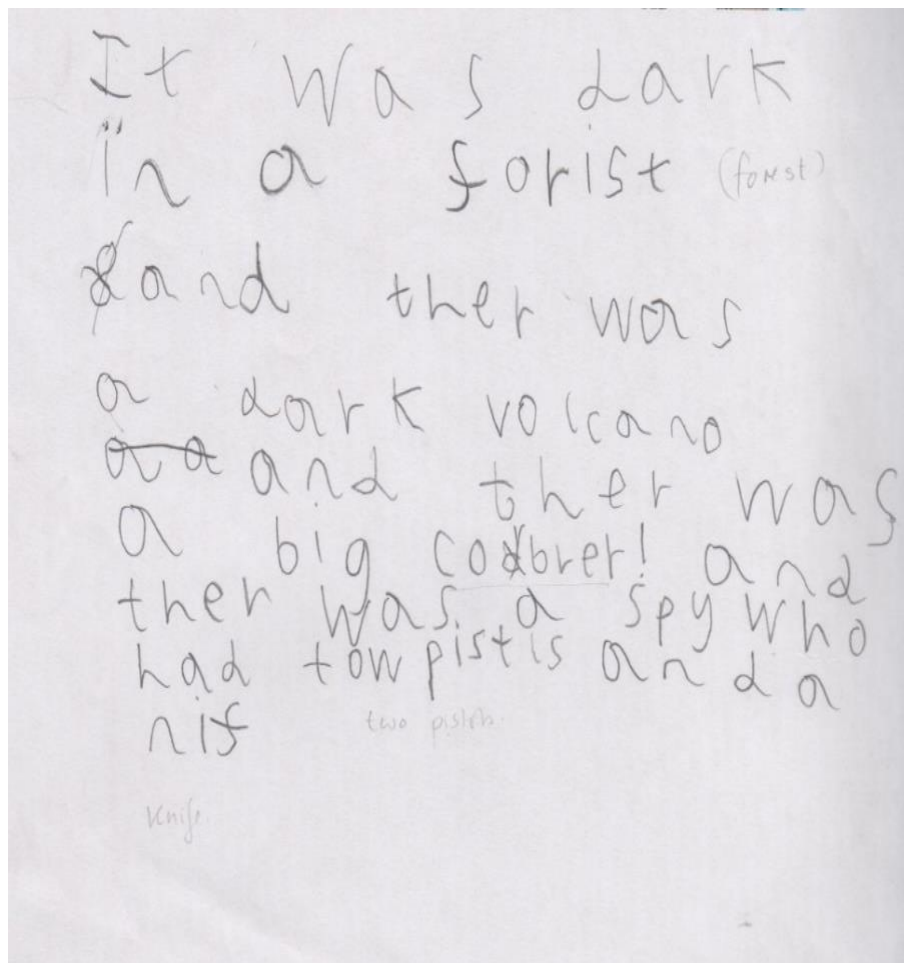


Figure 37: Child 5 (boy, age 6): Dark forest and volcano dream

What followed was amplification of the dream and was directed from the boys, who seemed to want to get some more detail:

“What did the pistols shoot?”

Child 5: “It had a bit like colour cards and when you put them in, it made it want to shoot whatever on the colour card”.

The next part of the Dream Time matrix returned to the free association method of sharing dreams. The children still found it hard to wait or take turns, so this researcher used the strategy the class teacher had used of picking out an individual lollipop stick from a tin with each child’s name on it.

Child 10 had another go and his dream was an action dream with monsters and involved power or authority, and he repeated the theme of being high up:

“I just saw this guy when I went to sleep and the monster. It’s like he ran away from the police, the monster police trying to throw him in a volcano. He hurt himself on the big rocks and then he fell down so the lava came and killed him”.

We did not discuss this dream, but moved on to the next child, staying true to the matrix aim of implementing the method of free association;

Child 14 (boy):

“When I woke up and I looked in the kitchen, when I looked behind me, the tiger was in there. The tiger ran and I went out, the tiger got killed (by the dreamer)”.

This dream reminded the researcher of the story *The Tiger Who Came To Tea* (Kerr, 2006), where the child is afraid the tiger will eat her. In this dream, the dreamer had the power to devour the frightening instincts.

Child 20 (boy):

“After the school disco and there was a monster outside waiting for me. Then my daddy came in my room with two pistols and then he talked to him and he killed the monster. Then lots of other monsters came along. Then daddy gave me some pistols to me, and we both had two pistols and we shoot them”.

The children had a short break and did some movement, then I shared the *Berenstain Bears and the Bad Dream* (Berenstain & Berenstain, 2012) with the class. This researcher chose this book because it offered the opportunity to open a discussion on nightmares and how the bear’s dreams were possibly influenced by the events of the day before, from going to the cinema to see films. Many of the dreams the children presented had characters and actions from current cartoons, TV, or video games. The bears in this book were offered an explanation of where the dreams come from by the mother bear. It is a book that has both genders but does challenge gender bias regarding superheroes and heroines.

The children listened attentively and were interested in how dreams are created. There was a mixed view on the consensus around the idea surrounding the question, are dreams real? The children’s comments varied: “it’s not even true. They don’t exist;” “the mother might have said just try to ignore it;” and “It would take all the things you’re thinking about to make it into a big story.”

Child 9 (girl) asked again if she could tell her dream, as she had been waiting and asked again if she could act it out. She spontaneously and confidently organised the group so that she had sufficient floor space, and the children were attentive to her.

“I want to tell it on the floor if everybody gets in the circle. Can we move around as well? Because it’s like where daddy and J got really loads of hamsters, when I’ve only got three”.

“When daddy and J bought some new hamsters and daddy said B and three other big hamsters were the queen and king are really..., um, er, we got two other dwarf hamsters one is called T more then. We’ve got hamsters and mum has gotten... me in T. We didn’t know the others’ names but they kept on chasing around and C, the... couldn’t sleep anywhere so... until I removed the hamsters out in the beds. C can turn to the other bed and then... as well. So, we tried to push out one of them. With his head, we just kept pushing until we couldn’t get it out. The others bashed that, bashed. They got really crazy that we had to get more and more cages so they’ll calm down a little. Then they fell fast asleep, but...they still don’t have enough room to run around because we let in more hamsters, so they bashed into their bits and bash, bash, bash, bash (*she moves on all fours quickly being a hamster*). I have 3 hamsters...they’re my hamsters. I love my hamsters so much and I wanted daddy to buy lots more and they kept bouncing like, they kept on being crazy.”

This could be perceived as a wish fulfilment dream, from a Freudian perspective (1997).

15.5 Matrix 6: date 23.11.2016

Matrix 6 with the whole class was the final one held as the whole group of children together. The decision to make this the final whole group matrix came from a discussion with the teacher and reflexive assessment of some of the children's incapacity to take turns and listen for the length of time and size of the group. The decision was to do small groups, no bigger than five children, in the future weeks and then undertake the individual interviews with each child in turn on the same day, after a small group experience. It was clear that although the children were keen to take part, the time to wait for a turn to speak or share their dream experiences was creating some frustration for some children. In order to familiarise the children with group dream sharing experiences, the interviews were preceded by a small group dream sharing matrix.

Another change in the sixth matrix compared to the previous dream matrices was the use of a smaller number of toys; and another discussion arose about what is a 'real dream' or not.

Dream Matrix 6 began with an explanation of the changes, clearly stating what would be happening in the future weeks. These adaptations and decisions were made with an understanding that some of the children had specific needs, and the expectation for waiting and decentring was unrealistic and disadvantageous to the individual and

group aims. This included readdressing the aspect of how it was difficult for the children to sometimes wait their turn and not interrupt the taking turns rule. The BFG and Sophie doll toys were a popular resource which was used to help the children understand that they talked only when holding the BFG or Sophie doll, but practice was still necessary for some individuals.

In addition to the dream matrix experiences during the project, the children had been making dream catchers with this researcher in the afternoon and reference to this was made in the one-to-one interviews.

Matrix 6 started with Child 6 (girl) explaining that her dream catcher had come back for repairs she explained that it had fallen in her bed and become entangled while she was asleep. Meanwhile, Child 10 had been sitting in the circle and had become tearful; he was wiggling his front tooth and reported that he wanted to sit next to the researcher. He found it hard in this instance to regulate his emotions, particularly when he was told by the teacher that he would have to wait and sit where he was sitting. He had sat next to this researcher during one or two other matrices, and Dream Time had become a valuable time for him to be able to make friendships. The teacher asked him to go out of the classroom because he was crying and to come back when he was feeling better. This request from the teacher was done gently and not as a reprimand, and it was a common strategy used with him to help him to calm down and make choices,

but does not for this age of child help the physiological polyvagal system regulate as effectively (Porges, 2011).

This settling down for the group, involving questions and checking in, took about ten minutes.

The first dream (see Figure 37) was shared by Child 17 (boy):

“There was a bad superman and he was doing some black magic against the wizard and the giant scorpion is doing purple a magic against the spider the spider is using pink magic and green magic against both of them at the same time the spider is me” (laughs).



Figure 38: Child 17 (boy, age 6): The black magic dream

This researcher facilitated some questions about the dream. It was noted that the teacher had been working with the children about asking and answering questions within the literacy lessons as part of the listening and speaking aspect of the literacy curriculum. Child 17 was an articulate child for his age, however he was also on a behavioural plan for calling out, so it was an ongoing challenge for him to learn and display the skills of listening, waiting, responding, and empathy.

The children's questions indicated they had been listening and that they would like to know details about the dream content. They were engaged by the imaginative aspects of dream material and when it occurred.

For example:

“How did the spider get powers?”

Child 17 responded: “because basically it was born in magic land”

“How did you draw it?”

Child 17: “no...fight all these guys all at once because he used 2 magic at the same time”.

“What is superman doing?” (Boy 24, autism)

Child 17 responded: “because he was a bad superman, he was trying to destroy things from magic land and use black magic and his fire hands that is his mark and pet scorpion...scorpion tail it's from his cape.

“When did it come”.

Child 17: “he just got the cape he was born in magic land... oh what day did dream come oh just last night”.

This boy had a theme in his dreams which related to his waking fascination for the world of insects and reptiles. Here his dream was merged with fantastical magical powers. Later in the interviews the researcher asked him about the magic and how he knew about dark magic. He replied that he had seen it in the film *Fantastic Beasts and Where to Find Them* (Heyman, Rowling, Kloves, & Wigram, 2016).

In his picture, he is the spider and the superman had a pet scorpion and had the powers which change colours. The dialogue and conversation that arose was notable in the way he enjoyed the dialogue and expanded the imaginative aspects in the here and now. The children seemed naturally interested in the details and gaining more understanding into how things happen even in unconscious fantasy worlds.

Next Child 21 (girl) shared her picture (see Figure 38) and dream with the class.

“There was a massive fish... there was a storm then they were all swirling around”
(repeats the sentence louder).



Figure 39: Child 21 (girl, age 6): The massive fish in a storm

The children asked her questions:

“What the fish’s name?”

Child 21: “I don’t know”.

“Yester night?”

“What type of fish is it?”

Child 21: “a green poisonous fish”

“What colour was it?”

Child 21: “green”

Child 17, who had just shared his dream, joined in by calling out “that looks like a turtle in the corner.” In the right-hand corner of her drawing (see Figure 38) was a black legged creature. It was a spider and a symbol that had re-occurred in other pictures from this child. The child had told the researcher that she had a fear of spiders. Child 17 continued speaking, “that fish has one eye you told me earlier.” He had been in conversation with Child 21 earlier, indicating an established bond between them, where they had been were discussing their dream pictures together. The repeated theme of a spider was observed in these dreams and the following dream from Child 11(girl):

“Once upon a time there was a bunny and there was a... rainbow coming all around there... (She reads out loud the labels) moon, sun, rainbow, bunny, bunny, spider *BFG* is just there.”

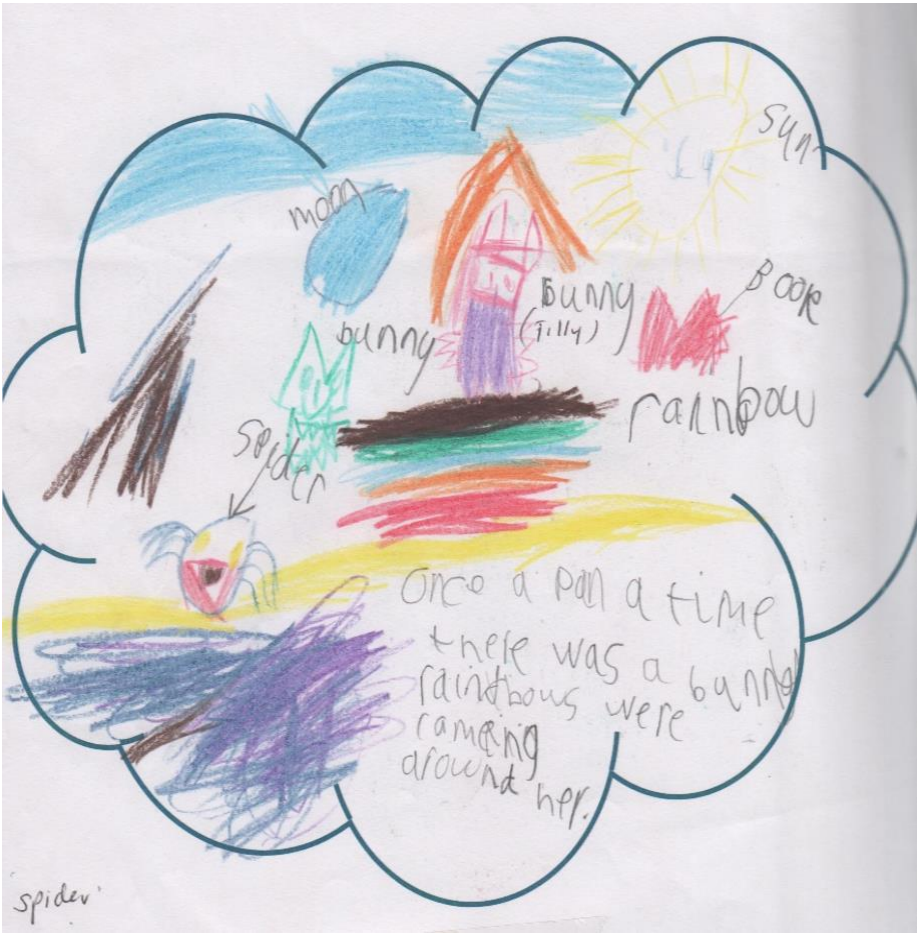


Figure 40: Child 11 (girl, age 6): The bunny dream

She had spent a lot of time and attention in labelling the different symbols in the dream and writing the content in her drawing. The group began their questions:

“What colour was the bunny?”

Child 11 replied: “which one that one, or that one (points) green one or purple one?”
“When did the dream come?”

Child 11: “last night when A. and my mummy and daddy ... (unintelligible)”
“Did it make you smile?”

Child 11: “not really because one of the bunny’s got shot, ahh sad”.

Researcher: “some things are sad in dreams”

Child 1: “I was sleeping and I was right under my duvet with my dressing gown, and I fell asleep and I was looking at my stars which were on my duvet cover”.
“How many colours did it have, the rainbow?”

Child 11: “brown...five and then the last one was yellow”.

The questions were again used to gain detail, but also there were more emotionally charged enquiries than previously noted. Questions from the group about how did she feel contained her feelings of sadness and showed empathy towards the feeling of death or loss. The theme of spiders appeared, and this researcher reflected upon the collective phenomenon within the group. This researcher openly wondered if the class had been studying mini beasts as a class project, but this was not the case, indicating Jung’s theory of instinctual childhood dream motifs was possibly valid.

Using the matrix theory of the themes of archetypal images arising from the collective unconscious as suggested by Jung, this researcher surmised that the spider may have been arising as an emotional symbol for this group of children. Both boys and girls were presenting spiders in their dreams and projecting themselves onto this instinctual symbol. It was noted by this researcher to explore the association of spiders with the children in their individual interviews in the next phase of the project.

The dream sharing continued in the same pattern of sharing and listening, without questioning; this was in line with the orthodox matrix dream sharing method and developed in this group by using the resource of lollipop sticks with the children's names and pulling them out randomly.

Child 14 (boy): "um when I was asleep, I had the tooth fairy dream um and I was a tooth fairy a horse came and he was trying to learn (?) Me there was robbers but I had magic fairy powers" (no picture for this dream free association).

Child 22 (boy, hearing impaired): "I feel like um it was when I was in my house and I went to bed, but I um...um my brother was he was? Sweets then my lungs came out so I couldn't breathe, but I got my ...it was pretty scary um, it's um it was because my brother was really um he knew his..."

Child 15: "my dream was about well I was a scorpion and something came after me, I didn't even know what it was it was brown a dog and some robbers and the dog was 'woof woof' and then I kick the dog and then the dog ...".

Child 24: "of course... can I get toys out? My dream was about danger mouse saved the city and...and... he went to K. (Child 10 in the group) and he splattered pie on him..."

In this dream, the child referred to another boy in the group. A girl, Child 9, interrupted the flow of the sharing with a statement:

“no, I think [Child 24] is making that up and I think it is going to make [Child 10] sad, he is making it up and now he is getting upset he is upset”.

The quick empathic and protective response was assertive as she was so emotionally attuned to how Child 10 struggled to regulate his feelings. Child 10 was the child who had at the start of the matrix been crying about his tooth and who often became emotionally upset in any class session. The child sharing this dream had autism and the child who was referred to in the dream had ADHD. But the main issue for Child 9 seemed to be the ‘affect’ of the dynamic on each other and whether this dream message was intentionally upsetting or not. Child 9 intuitively rescued or protected child 10 by stating this dream “is not real”.

Research undertaken in dream matrixes within a primary school in Italy by Selvaggi (as cited in Lawrence, 2010) found that the discussion of ‘false’ dreams arose within the group. The aspect of dreams that are actual oneiric experiences or imaginative stories arose in Selvaggi’s group around one boy who presented a dream of ‘a fantastic yarn’ (2010: 59). The children in this Italian project responded by stating it was ‘an invented dream’. A lively debate, similar to the one experienced in this researcher’s project, occurred for Selvaggi’s research matrix in which the girls accused the dreamer of having invented the dream. The child who shared the dream defended himself by saying he was ‘the only one that knows whether this dream is true or not’. In Selvaggi’s group the children lay down the rules as to ascertain whether the dream was true:

It is false because the story meets the dreamer's wishes (his friend is safe, while those he dislikes are killed); it is too consistent; he told it with a faltering voice as he was inventing offhand; he was able to provide too many details. (as cited in Lawrence, 2010: 59)

Selvaggi concluded that the reactions and discussion about invented dreams indicated that young children could 'have great powers of observation' (ibid.:59). Further to this aspect of competence, it indicated the children's capacity to differentiate the emotional impact of levels of dreaming and fantasy, reality, and imagination.

A similar occurrence of challenging if the dream was invented or not by Child 9 in this project indicated the emotional attunement of the girl to a member of the group. The child she defended would often present what was described by Selvaggi as 'a fantastic yarn' dream with great detail and death of bad guys, all of which would be in line with what the children decided as rules for true or fake dreams in Selvaggi's research.

The conversation that continued in Matrix Six was facilitated by the researcher:

"it may be real we need to talk about it". If you said that you thought K's dream did not come in the night you have to have a reason why you think it, it is okay to think it but you need to explain why you think it"

It gave the children an opportunity to address the moral issues of bullying, fairness or the rules of Dream Time. Child 9 seemed to have a theory around the two boys' relationship:

“Because normally [K] is getting [H] and [K], so I think he is going to get payback. I think he is...he just [H] didn't like it becos [because] it is making him really upset and he is a bit of a bad guy in it and he didn't like it”.

Another child offered another perspective:

“Maybe he is trying to make [H] laugh?”

At this point this researcher felt an ethical responsibility to facilitate the discussion, as it was an opportunity to contain emotional interaction and process what has not often been given space or time in school situations.

“You are thinking for [Child 24], what are you thinking? It is your dream and time”.

Child 24: “I was thinking ... then when our guys can take some”?

Researcher to Child 24: “can we ask was this a day dream like a story made up?”

Child 24: “it was a night dream he destroyed the city”.

Child 10, meanwhile, was upset but allowed the discussion to continue, Child 24 did say sorry to Child 10, but insisted his dream was a night dream. The vignette was of interest because there was obviously some level of relationship between the two boys being brought into consciousness and facilitated by the girl. The two boys had specific particular needs, for both social skills were known to be a developmental struggle. This opportunity engaged them in a conversation in which to recognise each other in the group. Selvaggi's (as cited in Lawrence, 2010) research raised other parallel findings and conclusions around themes that young children's dreams presented. In particular the desire for detail, death, falling, animals, fantasy animals, and TV or cartoon characters.

The discussion concluded once both boys had regulated. This researcher was struck by how the whole group listened intently and allowed this issue to run and be processed. It appeared that the emotional attunement was being felt by each child in the group and that they all could identify with the moral issue arising and display empathic behaviours.

We moved on to Child 6:

“I was having a dream about when I was at school when we were doing dreams and an owl flew in and settled me and said, the owl didn't go twit twoo he said my name is Mr. C C and then he said he had new adventures and said he would find...find something feathery but.... he gets his words muddled up and he gets (unintelligible)”.

Child 2 (boy, very shy):

“When I was...sleeping I had a... *Ben Ten* dream...when I was going... (Unintelligible) it got stuck on my wrist then the aliens... (Unintelligible) someone came over and I punched me in the face that is the end”.

Child 19 (boy):

“Space, the moon was and then I...Saturn and I got off and I was so freezing and then the snowman threw huge snow bombs”.

Child 3 (girl):

“Um it was about that troll and bracelet and in 2 minutes it kept on saying...it really made me laugh the bracelet is from Tesco”.

Child 9 (girl, who defended the dream truth earlier):

“I had a dream when I was a beetle and scuttling all about when a person found me and jumped me and I didn't and I nearly got squashed, until I found a place to hide in

a little hole in the house and I kept on rolling and before I got squashed again and I nearly dies and one nearly stepped on me and I nearly dies, and I kept on moving until I found a little hole and I found one it was a tiny weeny one and I remember where my last home was but it was ages away when I was in W(*name of town she lives*), but in Australia”.

She used the language ‘scuttled’ again, an energetic word similar to the movement and symbolic insecurities discussed in her crazy active hamster dream above.

The matrix concluded and the children were allowed some time to free draw or share some dream poems in a book on the carpet. This researcher, as discussed above, aimed from this point forward to interview the children individually as an opportunity to analyse the child’s voice about these group dream matrix experiences within the school context.

Appendix 16 Blueprint of a social dream matrix module for training teachers.

Module title: Hosting a Social Dream Matrix within PSHE: A Psychosocial Perspective

Department: Education, Psychology.

Aims and module descriptor:

The module will give students the opportunity to explore the psycho-social concepts surrounding the implementation of social dream matrices as part of the PSHE curriculum in schools. Including a discussion on aspects of children’s emotional, social and spiritual development.

The module covers the in-depth learning beyond consciousness into the unconscious dream worlds of children. The aim of the module is to allow students the opportunity to immerse themselves in the hosting and facilitation of social dream matrices and the

theoretical underpinning of the approach. The module requires openness on the behalf of the students as they will be encouraged to reflect in depth, on their developing understanding of their own sense of themselves as a congruent empathic and teacher. The students will undertake a group social dream matrix and analyse on the ways that this approach to Circle Time activities may, or may not, fit with their developing way of teaching in their future role. The module, which draws on Jungian theory, Lawrence's theory and psycho-social concepts aims to help the student develop specialist knowledge in supporting children's emotional, spiritual and social wellbeing in mainstream educational settings. The perspective of becoming a reflective therapeutic educator is central to the learning outcomes. The module content offers a mixture of theory, skills and experiential learning that will deepen the student's understanding of this model, both personally and professionally. It will incorporate lectures; practical skills work and experiential/reflective exercises.

Learning Outcomes

At the end of the module, successful students will be able to:

- LO1. Critique the theoretical foundation, contextual and research base of the social dream matrix approach. Focus on specific psychosocial concepts and ideas surrounding the unconscious and oneiric dreams.
- LO2. Reflect and analyse the process of engaging with a social dream matrix through the practice sessions in the module.
- LO3. Evaluate the module experiential and theoretical exercises to illustrate their developing philosophy of using a social dream matrix within a PSHE curriculum and child development.
- LO4. Develop the skills of planning, implementing and evaluating a dream from the Social dream matrix model. Evaluate how the social dream matrix approach will cohere within the student's developing personal and professional orientation and philosophy.

Key Transferable Skills:

At the end of the module, students should be able to demonstrate:

- Research skills and use of critical analysis to define and discriminate between research sources.
- Advanced written communication – refined ability to write critically and analytically in conventional academic style
- Management of multiple resources/data and ability to cross reference them
- Reflective skills and ability to evaluate their own pedagogical process
- Critical Evaluation of own professional practice at a teacher within PSHE and children's wellbeing
- Employment of appropriate communication patterns with the needs of diverse

groups of children's needs

Indicative Curriculum Content:

Students will be introduced to the ways that the social dream matrix is implemented and develop the skills of hosting and evaluating the dream content to enhance their pedagogical skills and understanding of the developmental aspects of the unconscious inner worlds of children in an educational context.

Students will gain insight into:

- The nature and development of the unconscious.
- The work Of Carl Jung and dreams.
- Psycho-social concepts of; individuation, collective unconscious, symbolism, psyche, archetypes, transference, projection and projective identification and containment.
- The work and theory of Gordon Lawrence and the social Dream Matrix model
- The benefits of sharing dreams in school towards improving mental health and wellbeing within the context of PSHE.

The key attitudes of the social dream model will be critically evaluated and the range of creative interventions that are available within the model will be explored through experiential exercises. Students will be required to reflect on the potential strengths and limitations of the social dream model in their work with children.

Where the social dream matrix approach can be studied in this module falls within a broader school that might embrace other modalities the teaching will focus on the specifically application to PSHE and Circle Time/ Dream Time aspects of the school curriculum.

Learning Strategy:

Learning will take place in a mixture of lectures, workshops and experiential exercises, which will allow students to engage with these ideas at depth.

Mode of Assessment:

Formative Assessment:

Group activity of participation in a social dream matrix and hosting. Student progress will be monitored at the mid-point of the module.

Summative Assessment: 3,500-word assignment:

Analysis of the module social dream matrix experience and reflective discussion of one dream matrix.

Assessment Criteria

1. Critique the theoretical foundation and research base of the social dream matrix approach LO1
2. Students will reflect on their learning from their experience of a group social dream matrix and discuss how they may incorporate the course learnings within their practice and pedagogical philosophy (LO2 & LO4).
3. Evaluate the efficacy of the social dream matrix model within the contemporary context of PSHE and educational wellbeing (LO3)
4. Present a coherent discussion, structured logically using Harvard style referencing

Indicative Reading list:

Weaving Dreams into the classroom

Dreaming in the Classroom

Jung and educational Theory

And others chosen from the thesis bibliography

Appendix 17 Analyses of Child 5 and Child 17 linked to Chapter Seven

17.1 ANALYSIS OF FINDINGS FOR CHILD 5: CORE THEMES

Summary of key themes from the interview with Child 5 (see Appendix 9.7)

Child 5 was a 6-year-old boy. At the time of the research project he was on a class behavioural programme. He had one younger sibling, a sister. He lived at home with both parents. He presented as an introverted personality type and a serious child in character. He was easily distracted by his peers and was often physically fidgety in class, and after reading the interview and listening to his dream content it was noted that this externalized visible energy matched his inner dream world content. Although he found it hard to sit still for any expected length of time in other group activities, he was able to sustain attention for up to 40 minutes in some of the Dream Time matrices. This concentration and engagement indicated his personal interest in the subject of dreams and the social interactions.

Child 5 indicated that at first, he had been 'scared' (C3) of sharing his dreams in class, but once he had shared a dream in a matrix, he felt more positive in his attitude to the experience of sharing in a large group. He could not remember why he was scared, but indicated he preferred sharing in a smaller group. The fear he spoke of was similar to other children who expressed they were initially afraid of the peer

group laughing at them. The sense of possibly feeling embarrassment amongst the social dynamic of the group was a common factor arising in the interviews and was more evident in the introverted children. When Child 5 was asked why he thought it was a good thing to share dreams in school he replied:

C11: "So people don't have to worry about their dreams"

He had concluded that sharing dreams alleviated the worries that can come through the lived experience of dreaming. He expressed a relief in this response that sharing inner world problems can be a positive aspect in school life. Child 5 was more jokey and happier when he was in the interview than in the whole class situation. He appeared to enjoy the attention and was more relaxed and relational. In class he seemed to withdraw and therefore his attention wandered. See Figure 40.



Figure 41: Child 5: Snake Poisonous Mario Dream Picture

He preferred sharing his scary dreams, and he indicated that talking and drawing about his dreams was preferable to using the toys. Child 5 did share his dreams at home and his confidence about sharing with his peers increased as he went through the research project and experienced positive reactions from his peers. His response to the Type 1 dream he shared in the group indicated that the Nintendo Game Boy character Mario (Nintendo, 1981) influenced his dream. His dream Snake Mario has been illustrated in Figure 40:

Child 5 explained his dream in detail and it was noted how it was influenced by his video games:

C14: “That one is water claws, so the water goes inside the body and drains and kill all our blood and comes back out in the claws and it makes the arms more electric, and then the electric and then the electric transports the flyer body and the flyer body makes all the lava and the lava makes it all poisonous and the red snake that can just go straight up into the sky and then when it comes back and bounces onto *Mario*’s hat it springs off into the sky over the moon and comes down wherever you are”

Child 5 in Figure 40 has given invested time and care to draw a detailed image of his *Mario* (Nintendo, 1981) influenced dream character with labelling all the details and unique features. In the image, he is being held in the claws of the scary monster. His size in relation to the Mario character is similar in relation to the earlier reference made in Child 21’s analysis in Chapter Seven. Jung’s assumption could indicate that the child is unconsciously conflicted in ‘anticipation of being an adult’ (Jung, 2008: 137). Jung’s view of dreams having a compensatory function is feasible in the case of Child

5 and supports an argument that video games are not always detrimental. He names the character from the Nintendo game he likes to play, with emphasis on the poisonous destructive aspect:

C15: “*Snake Mario*, I mean poisonous snake *Mario*”

As the interview developed, he explored another dream connected to technology and the game of *Minecraft* (Persson & Bergensten, 2011). He stated that he dreams of the creatures and of the experiences he has with his *Minecraft* game. In his words, *Minecraft* has many scary places and killing happens. He read out loud the dream he had put in the dream journal:

C18: “It was dark in a forest and there was a dark volcano and a big cobra and there was a spy who had two pistols and a knife”

Then he explained the connection to the technology:

C19: “Yeah, I had lava because there’s *Minecraft Mario* and a thing called ‘*The Nether*’ [a portal] and a red portal that where loads of faces on, if you go through the portal you turn in and you go to ‘*The Nether*’ and lots of guards and boos and they shoot fire and skeletons and all googlies on bowser”

Child 5 explained why lava and volcanos occurred in his dream. He believed that it was related to his experience of playing *Minecraft* (C24). He faltered a little as he talked but then became excited in his tone. There were a few ‘ums’, but he was very happy to talk about these darker aspects of his inner world. He seemed resilient to the

emotional conflicts or powerful images he was experiencing, and, similar to other children, the imaginative world of portals (Child 19), lava landscapes (Child 10), fighting, and needing to be rescued (Child 13, Child 17, Child 21) were common, particularly for the boys, with the ratio of boys to girls being 17: 5. He explained that he accessed some games on his mother's phone:

C20: "I watch it...it can be...is a game from an Xbox, but I haven't got one. I watch it on the phone"

Child 5 concluded and perceived that the technological games influenced his dreams and, therefore, the manifestation of his struggle with his inner monsters. Kimmins' (2012) early research into children's dreams in 1937 and Jung's child dream seminars from 1936 to 1940 (2008: 112, 113, 117,118, 227) also included several references to monsters as dream themes at a time before children would have experienced video games. Jung referred to the monster as a mythical creature and symbolic of the destructive instinct. This raises the question: Are the monsters symbolic of something more psychic or archetypal in the collective unconscious? It would appear possible, according to research by Gakenbach et al., (2016) on the impact of digital technology on young children's dreams as Western society becomes more technically orientated. The findings from their review of American research into violence and technology found that:

There is a more complex relationship between children and technology. Some research suggests that children occasionally had nightmares based on television viewing or video game play, but that dreams also help to regulate

negative emotions...thus...the role of media use in a child's life. And its impact on subsequent dreams, it is important to realize that it is neither the only nor the primary influence. (Gakenbach as cited in Johnson & Campbell, 2016: 91)

The contemporary view of the dream function of regulating emotions has been in line with Jung's view of dreams having a compensatory function within the psyche (Jung, 2008: 127). Morgan (as cited in Johnson & Campbell, 2016: 69) suggested that the archetypal images from dreams are no different from the imaginative images that can come from the history of communities retelling myths and fairy stories. Life has always presented fearful imagery in dreams, and these can be part of the 'rites of passage', these dragon or angel dream experiences are of 'universal importance...can help improve children's lives by consciously recognizing developmental dream opportunities and guiding children' (ibid.: 71).

In line with the studies of other dream researchers and child development discourses, Child 5 indicated he was assimilating his dream experiences as part of him, a process of projective identification in action, but not completely. He was in a liminal place of understanding the influence of the inner and external worlds on him personally.

I36: "Why do you think you dream?"

C40: "Because I've watched all of them and one of them and if you breathe in the purple air from the pipe you turn into...and it got so creepy and came from the sky and I wanted to shut my mouth so I couldn't do it"

So, he was believing in a highly imaginative way and assimilating dreams through breathing inwardly.

I37: "Where do they come in your body?"

C41: "They come from my heart" ...

C42: "Because my heart creates them and then they go up to my brain"

Here he described an internal process of his bodily function and dreams as part of his mind:

C53: "Night dream you have in the night and it's scary and light in your brain...I mean dark in your brain and the night and the day dream is when it's not that so scary and light in your brain and its nice and happy" ...

C57: "Sometimes I can dream when I am not closing my eyes in the morning and I can see my brain telling the story out, but not speaking it out sharing it out".

He was cognitively working out the functioning of his inner mind and how he related to the experience of re-calling dreams. For Child 5 a night dream was dark and came in the night. It was more likely to be scary and be perceived as dark in the brain. A day dream was not scary, was light in the brain, and was associated with good feelings (C53). He gave a detailed and evaluative black and white answer with sensory language. Compared to other children interviewed he was more articulate and concretised in his understanding about his lived experience of dreaming.

This may indicate a more cognitive phase developmentally as he expressed that upon waking, he was re-running the story in his mind but with his eyes open. He seemed to have a close but still confusing relationship to his dreams upon waking, in which he remains with the experience and was intrigued enough to catch the story that his

brain is creating for him. It was understandable why he was happy to share the dreams in school as an extension to help him unravel the phenomenon.¹⁵²

Child 5 was able to explain that external experiences, such as his heart, head, breathe, watching films, and video games he played, influenced dreams. However, the dreams were created from the heart; this was an intelligent and rational answer, as he referred to two parts of the body working in unison. The heart was referred to as influencing the dreams in which ‘the body system’ then sends the dream to the head. Therefore, his theory was that the heart creates the dreams and then they go up to the brain (C42). He gave a unique, naive but logical childlike concept of a bodily system of how dreams are made in the body.¹⁵³ This child had been thinking more about dreams than this researcher could have imagined.

Concluding Remarks

Child 5’s inner world was obviously was very much in the video world, and there is an argument that the video characters and images were offering a compensatory function to regulate the struggles in the school or life generally.

It is proposed in line with the theories of other dream researchers discussed

¹⁵²¹⁵² Another stance for this child’s explanation of this dream experience, although not covered in this thesis, is the subject of lucid dreaming in childhood and the research can be found at <https://lucid-dream-research.com/about-lucid-dreaming-in-children/>.

¹⁵³ The link of the unconscious awareness to the child’s nervous system and the polyvagal theory is an aspect of interest in relationship to attachments in school and family systems (Porges, 2011).

above such as Barrett and McNamara (2007, as cited in Gackenbach, 2008), Hartmann & Hoss, 2012) that his social and concentration skills were improved through the Dream Time activities, suggesting that time spent on the self and personal interests of the child can affect motivation, attention span, and the academic skill of writing, as well as developing healthy self-awareness and emotional regulation.

17.2 ANALYSIS OF FINDINGS FOR CHILD 17: CORE THEMES

Summary of themes for Child 17 from the interview are collated in Appendix 9.8.

Child 17 was a 6-year-old boy with no siblings and an extrovert. He had been given class teacher support for behaviour management, indicating extraversion. His main challenge in the classroom, taking turns to speak in a group, was similar to the other children on behaviour management. He would speak out of turn spontaneously and was reprimanded for not conforming to the class expectations and rules, which were to raise your hand and be asked by the teacher to have a turn. In class he struggled to accept the social expectations of the large group. He was articulate, with a wide vocabulary, and physically small in stature compared to class peers. He was, however, quite resilient with a strong ego. He would be upset when told off by the teacher, but would also answer back and regulate his tears quite quickly. He was passionate about

facts and would talk like a 'Little Professor' (Berne, 1964) when given any opportunity to talk about his interests in reptiles.

His interests motivated him, but at times he was strongly resistant to complete some directed class tasks. He was a keen participant in all the dream matrices and through the activity over time demonstrated an improved capacity to take turns. He was interested to hear other children's dreams. The most complex and detailed explanation of how dreams are made in the body came from this child:

C144: "Because if you feel things, your brain is starting to make it. Your brain makes it then puts it into your eyes. It puts it in front of your eyes and you just seeing it when your eyelids are closed so you can't see what's at the other side of you"

Child 17 connected dreams with the facts he knew about the brain, eyes, and feelings. This was a logical and rational perspective of how dreams may occur. He understood that the dream was internally made in the brain, the brain then put the dream in front of the eyes, and it is seen when the eyes are closed during sleep. His theory was relayed with confidence and certainty with heavy intoned emphasis on the word brain.

This child compared to the other children in the research project had an advanced conceptual understanding of dreams. It was possible that he had been influenced by films such as *Inside Out* (Rivera & Docter, 2015), which portrayed the brain and dreams in this systematic and literal way. His superficial understanding of levels of

consciousness indicated he was working out the lived experience and that it had something to do with memory.

Child 17's understanding of the manifestation of the dream world can be aligned to Dennett's theory of a mythical theater of consciousness, the 'Cartesian Theater', in the brain (Dennett, 1993:5) and was similar to Child 10's and Child 5's responses. Child 17 seemed to be more viscerally connected to his experience, as if he had integrated or internalized the world of the unconscious as part of himself. He indicated he was interconnected to the experiences of the external world. However, the brain was still perceived as working in a childlike mechanical fashion as he tried to inform this researcher of the manifestations of dreams:

C111: "Once you see something in the day, it goes into a head and it starts making themes for it. It starts to make it real. That's what actually does happen".

He then articulated with a good cognitive retention of biological facts, offering a more rational and complex scientific answer about how eyes work and dreaming.

The core themes from Child 17 to be amplified were: (a) how the dream project can be viewed as helping this child's personality to be expressed and (b) the symbolism of animals in dreams. Child 17 was highly motivated, if not a bit obsessed, by animals such as reptiles both in dreams and in waking consciousness. This researcher found

his personality captivating. He appeared to want to be heard and to be acknowledged, like all the children, but he was overly persistent.

This researcher sensed by the way he spoke that he wanted to be accepted through knowing facts and wanted to teach or inform others of what he knew. His personality role of being a ‘Little Professor’ (Berne, 1964) appeared to be the key to motivate and engage him. He was more interested in sharing a factual book about animals than fictional stories about animals, although he was willing and able to play imaginatively with the mystical and imaginative side of stories involving animals from the film *Fantastic Beasts and Where to Find Them* (Heyman et al., 2016). He referred to ‘black magic’ which was something he could entertain as real. In one dream he identified himself as a ‘black magic scorpion’ as he looked at this picture:

I43: “Because then it's really nice to know. That's fire, and that's the scorpion's legs”

C45: “Yes, that's the scorpion”

I44: “That's...”

C46: “Me!”

I45: “That's [child's name], that's the bad, dark magic is it?”

C47: “Black magic”

I46: “Black magic”

C48: “Yes, they can actually turn into a bad animals”

I47: “Oh can they? Turn into a bad animals. Is that part of the claws of the...?”

C49: “No”

I48: “What's that bit?”

C50: “That's part of the black magic”

I49: “Okay”

C51: “They always makes things that are bad and they also use the magic power”

I51: “What do you know about magic?”

C53: “No. I don't really know anything”

Here Child 17 happily engaged in imaginative thinking, even magical and mystical animals, but when asked what he knew he replied as if being asked to give some rational facts, of which he readily admitted he did not know anything. If this researcher had asked about a horny devil lizard, he would have had an in-depth conversation backed up with factual knowledge.

This short vignette above helped this researcher assess his cognitive abilities, language acquisitions, and personal interests, as well as explore his personality. He could switch between the two styles of communication commonly referred to in the academic study of play, imaginative and directional, together known as metacommunication skills (Brock et al., 2009). The dance of imaginative to directional dialogue has often been observed in young children's imaginative role play. An example would be when a child is playing with their peers and becomes a lizard or animal, crawling on all fours and imitating the animal in role, but then spontaneously switches back to a more adult directive talk to orchestrate the play story. Considering Child 17's playing out with confidence and metacommunication skills, he was displaying extraverted behaviours. His spontaneous extraverted behaviours, as mentioned above, were perceived as disruptive to the smooth running of class life and were constantly being suppressed by the teacher's need to keep social order in the classroom.

This researcher's perception argued that this child's resistance and resilience towards maintaining a strong ego strength through the development of his school social training, which involved quite a lot of reprimands, was quite stoic. His sub-conscious alter ego of his authentic self (Freud, 2014; Rogers, 1961) was not so strongly developed or integrated in his personality, developing a persona¹⁵⁴ of a confident knowledgeable professor. In the interview, Child 17 was attentive and intrigued by the subject of dreams, and his specific content of animals gave him another chance to show me how much he knew. He seemed to have established and developed a social tool to keep relationships going.

His connection and fascination with the animal world, in particular reptiles, was not overly obsessive, but he was certainly hooked. Taking the symbolism of dream motifs from the Jungian perspective, as discussed in Jung's children's dream seminars (2008) and in Chapter Two, Jung referred to animals in dreams as the instinctual part of the psyche. As discussed in previous chapters, the animal world has been aligned to the primordial,¹⁵⁵ and children were perceived by Jung to be in this primitive stage of consciousness developmentally. Child 17's dream images were all symbolically connected to the earliest primordial image of reptilian life. These images offered

¹⁵⁴ Jung's idea of the persona is the archetypal mask, social face, or behaviours developed in order to protect or conceal the inner world or aspects of the self. It is vital in order to adapt to the outer social world and expectations of varying social systems (Jung, CW8, 1960).

¹⁵⁵ Jung (1968) referred to primordial images as archetypal. Anthropologists have referred to the 'primordial' first thoughts that have been expressed repeatedly over time of tribal and folk people. The archetypes are behaviours that can be observed again and again in humanity.

insight into some projection of his inner world and the unconscious in his dreams, for example, through the way in which he was so animated and identified with the animals in the dreams and the birds in the dream tree activity.

Firstly, to explore his dream of the lizard, see Figure 41.



Figure 41: Child 17: Lizard dream

This researcher perceived that Child 17 was on a feeling level, slowly becoming accustomed to the school's socialisation expectations, yet his inner psyche was in conflict. The reptilian image was another example of the Ego-Self Axis (see Chapter Three) tensions that occur within this challenging individuation phase (Edinger, 2017).

The first dream Child 17 presented in the class dream matrix was about a horny devil lizard that lived in a pet shop, and he [the lizard] liked it when he was bought. He inferred unconsciously that he was being caged in the pet shop habitat, which is not natural to lizards, and was happier once bought and released. In the class matrix, Child 17 spoke with confidence and delivered the dream with a playful emphasis, almost revelling in the attention from his peers and giving the dream some infectious acting. He happily acted out as the lizard.

When he was interviewed, he talked to me about this dream in a babyish voice. It was as if the felt sense of vulnerability and transition of the dream was coming through. He referred to lizards nine times in the interview and informed me he had a pet gecko lizard, but it was really a toy. There was a darker side to his dream. This was revealed in his projection and can be analysed from his drawing of the dream tree (see Figure 42). Like the other children's dream material discussed previously, there was a common thread of devouring dark dream material. The content of Child 17's inner

conflicts indicated his psyche responding to the tension of a conforming Ego-Self as he conflicted with the outer world of conforming in school (Neumann 1988, 1990).



Figure 42: Child 17: Dream tree

The idea of the Ego-Self tension was further analysed through a vignette from the interview about the dream tree drawn by Child 17 (see Figure 42). This researcher acknowledges that though it could be analysed from varying psychological schools of thought, a Jungian perspective and subjective experience of the project was utilized.

His explanation of his dream tree scenario seemed as if it was a healing metaphorical process aligned to his lived experience within school, and what he identified with from the school become introjects:

C121: "That is just a normal tree coming to life. That's me. I'm trying to be the owl"

I111: "What are you in the dream tree?"

C122: "The vulture. I'm trying to eat them"

I112: "You're going to eat them, should I write that one down? This is [child's name] and he's going to eat..."

C123: "Owls"

I113: "In the tree. What's coming out in your mouth there?"

C124: "That's just me talking. The tree is trying to eat me"

I113: "The tree is trying to eat you?"

C125: "Eat meat. Because the vultures eat meat"

I114: "Meat, of course, trying to eat you. What did the owl say?"

C126: "They're not saying anything!"

I115: "Were they feeling anything?"

C127: "Yes and scared but they don't actually know I'm coming. All they can hear is me. They can hear me but they can't see me"

I116: "They can hear you. If you were a dream tree, what would you describe yourself as? "

C128: "What I'm doing right now. Anyway, there are my headphones because I don't want to hear the vulture "

I117: "These are your headphones?"

C129: "These are headphones and I don't want...because the tree doesn't want to hear me. I'm a bit too loud"

I118: "Even a vulture?"

C130: "Even a vulture are [is]rather loud, don't they?"

Child 17 identified with the baby owls, the tree, and the vulture. In this dialogic externalization of his inner world onto the drawing, he explained that the tree was coming to life, just getting on with growing. He clarified that he was the vulture which wanted to eat the owls, and he used his understanding of the animal kingdom to explain the fact that they eat meat. Here he was suggesting he needed to grow and he needed feeding to grow, like the tree. The speech bubble on the picture says, 'eat meat'. The vulture is the most powerful bird and the owls are small and speechless. Akin to being in class, his power of speech was being suppressed. When asked how the owl feels he acknowledged the fear they have, but that they are also not yet aware of what is happening. It is an unpredictable devouring scenario where they can hear the vulture advancing, but not see it. They are victims to the predator.

When identifying with the tree, he had given it headphones to cut out the advancing noisy vulture. He did not want to hear it coming, but wanted to block it out. In the school and class next door that this child was attending, it was noted that some children diagnosed with severe autism walked around with headphones on to block out the noise of the busy classroom and to help them regulate. It may be that Child 17 subliminally used this knowledge to work out how to block out the reprimanding world of school that was regulating his voice. Similarly, Child 10 presented bouncy boots to defend himself in his dreams, as discussed in Chapter Six. It was illustrative

or symbolic of his resilience and defence mechanism (Freud, 1946) to protect his ego strength, which was small but held within the growing tree.

Analysing this child's picture and dialogue in this symbolic way used the theory of projection of the inner felt sense of the child's school experience and could help the teacher understand why he did not conform so regularly as the other children to the class rules. He was in a unique individual stage of individuation. His determination to survive the occasional but necessary vulture experiences of school were admirable, but with insight they could be handled more compassionately.

Concluding Remarks:

A very engaging likable child, Child 17's persona presented archetypally as a little professor or thinker, but his dreams highlighted his ego vulnerability and sensitivity to the school environment. His dreams indicated the possible unconscious conflicting ego states, the effects of the projection of school social expectations, and the need to conform. His personal interest in reptiles was symbolic of his instinctual feeling states and his innate defence mechanism behaviours.

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