

LILY'S DREAMS: An Examination of the Jungian Concept of the Self-Regulatory Function of the Psyche through the Use of Personal Documentation

by

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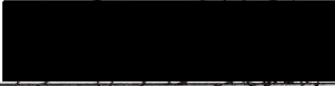
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ABSTRACT

This descriptive study is a report of the application of Allport's idiographic research method to describe and examine an individual's experience of a shift in her conscious attitude toward her unconscious processes and a comparison of that experience to predictions based on Jung's concept of the self-regulatory function of the psyche. A woman in her early thirties provided the data for this study which consisted of a audio-taped account of her experiences and a subsequent audio-taped interview. These data were combined to generate a narrative. An analysis of the narrative comparing the rendered experience therein to an eight-stage description of Jung's self-regulatory function revealed that Jung's model was exemplified by the subject's experience. Minor differences between the subject's perceptions of the relative importance of specific stages and the importance Jung assigns to these stages were noted and discussed.

Examiners:



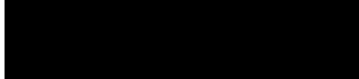
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DEDICATION

This thesis is dedicated with love and gratitude to
Larry Josh and Colin.

Introduction

Instead of growing impatient with the single case and hastening on to generalization, why should we not grow impatient with our generalizations, and hasten to the internal pattern? (G.W. Allport)

Personality theory is based upon the observation of individual subjects. Ideally, the therapist must strike a balance between the generalized theoretical assumptions that are based on these observations, on the one hand, and the unique experience of the individual on the other. Hopefully, there is a dynamic relationship between theory and practice in which the client (and the therapist) benefit from the breadth and flexibility of the theory, and in which the theory is enhanced through its application with individual clients. Unfortunately, however, it is often the case that a given theoretical structure becomes static and its application mechanical (Allport, 1965).

Impetus for the Study

This study arose out of my ongoing interest and curiosity regarding the nature of the inner world. Of particular interest to me is the dynamic relationship between the conscious and unconscious aspects of the mind and the value of integrating unconscious material into consciousness for the purposes of increasing self-awareness and of expediting the development of the personality.

My interest in this area stems primarily from a direct, personal experience. Precipitated by an intentional, imaginal encounter with an image from a recurring nightmare, this event changed entirely the way in which I viewed my life: I went from feeling depressed and unmotivated, and from being unable to access energy for action to feeling profoundly excited by possibilities in my life that had, until

then, simply not occurred to me. I had 'discovered' the reality of my own psyche and, in doing so, felt that I had recovered a sense of meaning in my life.

Jungian psychology was instrumental in helping me to understand this experience, specifically those aspects of the theory which dealt with the relationship between the conscious and the unconscious aspects of the psyche. Thus when I came across another person who had had an experience similar to my own, it occurred to me that it would be interesting to see if her experience, like mine, was well represented by Jungian theory.

At this point, I would like to address a question of terminology central to this study. Throughout the process of writing this thesis, I gave considerable thought as to whether or not to refer to the perspective-change experienced both by myself and by the subject as 'transformative.' My initial decision to refer to the subject's experience as such was based upon her descriptions of the event; she tended to speak of it in transformative terms. In my own case, I certainly felt fundamentally 'transformed' by my experience. However, upon more in-depth study of Jung's idea of the self-regulatory function and of its role in reforming or restoring the ego, and upon consultation with Dr. Russell Lockhart (personal communication, January 16, 1993), it seemed to me that, strictly speaking, this was not a transformation--a "change into another substance or form" (Webster's Dictionary)--but rather a reintroducing of material into a fragmented ego structure. Indeed, the term 'transformation,' in Jungian terminology, refers to a specific psychic dynamic, and is not simply synonymous with 'change.' Therefore, I decided to refer to the experience of change as a shift in consciousness, rather than as a transformation in consciousness.

Assumptions and Biases

The ideal would naturally be to have no assumptions at all. But this is impossible even if one exercises the most rigorous self-criticism, for one is oneself the biggest of all one's assumptions...the assumption that I myself am will determine my method: as I am, so will I proceed. (C.G. Jung)

As will be seen below, the subject's account of her experience was generated as the result of a suggestion that I gave to a woman who attended a lecture given by a colleague and myself. As that suggestion was partially motivated by my understanding of Jungian theory, and, furthermore, as I myself had experienced the kind of shift in consciousness that I hoped my suggestion might eventually engender in this woman, it was necessary for me to account for my attitudes and assumptions regarding the psyche and its processes. The following is a list of what I have come to believe regarding the subject of the psyche.

1. People who are dissociated from their unconscious will have nightmares.
2. Nightmares are natural communications from the unconscious to the conscious mind aimed at balancing the psyche. (However, the lack of a strong, containing ego may make this difficult, if not impossible, as in the case of psychosis).
3. Nightmares and unpleasant or recurring dreams can result from conflict between the conscious and unconscious aspects of the psyche.
4. People who are having nightmares will be disturbed by them.
5. Many of those people who are disturbed by nightmares will either not know how to deal with them or will choose not to deal with them by denying the validity of the dream, and perhaps even of their inner world.

6. Nightmares can be abated by facing the dream, dream image or nightmare and accepting its intent as positive, and through continual return to the process of integration between the dream and waking perspectives.

7. Images from the unconscious must be consciously attended to. In order to preserve the integrity of the psyche, the ego must take a stance which asserts its own attitude towards the material presented from the unconscious. Without the ego presence a one-sidedness will redevelop.

8. When, through conscious intervention, the nightmare is resolved, the dreamer's attitude towards the unconscious and its products (dreams, images, nightmares) will change.

9. Living a conscious relationship to the inner world requires commitment, work and the making of painful and difficult choices.

10. Finally, and more generally, although we are all members of the human race, each of us is unique, and our uniqueness is what gives meaning and value to our communally-lived lives.

Purpose

The purpose of this study was to examine Jung's concept of the self-regulatory function of the psyche in the context of the experiences of a single individual. The case history, rendered in narrative form, relates the story of an individual who has undergone a shift in attitude towards her inner world and has, subsequently, consciously applied herself to attempting to understand this aspect of her life. As the self-regulatory process is concerned entirely with the interplay between conscious and unconscious processes, this dynamic field served as a broad focus for the study. Particular attention was placed upon the attitude of

the conscious mind (ego) towards the products of the unconscious (dreams and nightmares).

Idiographic Research Methods

In recent years, there has been an increased recognition among the general public not only of the existence of the unconscious, but also of the role that the unconscious plays in maintaining psychic equilibrium. Perhaps not surprisingly, there has been a simultaneous increase of interest in Jung's Analytical Psychology (Samuels, Shorter & Plaut, 1986; Samuels, 1985). Within the academic realm, however, there has been a long-standing lack of recognition for Jung's work, due largely to the difficulties inherent in researching the complexities of the underlying structures of the unconscious; Jung's work has been stigmatized by a perceived lack of scientific rigorousness and validity (Mattoon, 1981).

This tendency to dismiss Jung's work has been tempered, however, by the increased recognition in recent years of the validity of idiographic research (and of the use of personal documents therein). Until recently, a psychological theory was given more credence if people's behavior obeyed, more or less, the laws of the theory. Jung's conception of the psyche, however, does not lend itself to this kind of abstraction and reduction into codified laws of behavior or response--it is far too complex and, furthermore, consists largely of elements that are, according to Jung, essentially unknowable. An idiographic approach, which allows for "the very real possibility that no two lives are alike in their motivational processes," (Allport, 1942, p. 57) is thus ideally suited to Jungian research; idiographic research methods make it possible to objectively study the "intricacy of internal structure in concrete lives" (Allport, 1962).

Research Questions

The following research questions, based upon those formulated by G.W. Allport (1962), served as the basis for the analysis of the research material:

1. Do Jung's generalizations about the self-regulatory function and the nature of the relationship between the conscious and unconscious correspond to the features derived from the analysis of the narrative account of an individual's experience?
2. In what ways does the narrative deviate from Jung's generalizations regarding the self-regulatory process and the relationship between the conscious and the unconscious?

CHAPTER 1

Review of Related Literature

The full unification of personality is never attained. Somewhat after the manner of Carl G. Jung, I assume that the nearest approach to unity consists in the never realized striving for unity. (G.W. Allport)

This study is a descriptive account of one individual's experience of a shift in consciousness. The method used in this study was based generally upon the empirical approach of C.G. Jung, and particularly upon that utilized by G.W. Allport in Letters from Jenny (1965).

G.W. Allport: Personal Documents and the Idiographic Approach to Psychological Research

G.W. Allport was a proponent of the use of personal documents in psychological science. Personal documents are defined by Allport as "introspective protocols, adapted especially to the study of the complexities of phenomenal consciousness" (1942, p. 37), and as "any self-revealing record that intentionally or unintentionally yields information regarding the structure, dynamics, and functioning of the author's mental life" (1942, p. xii). Allport made a distinction between third-person documents and documents which are "limited to first-person human documents (written or spoken self-revelations)" (1942, p. xii). While Allport used epistolary documents in his book, Letters from Jenny (1965), they are only one of the forms of personal documentation which he advocated; diaries, interviews, autobiographies, dream journals and questionnaires are among the other types of subjective material he considered useful for scientific purposes.

Allport saw personal documents as a challenge to established theories of personality in that the specificity of response and individuality that they describe often fall outside the generalized parameters laid down by theorists. Allport suggested that "psychologists are on safe ground so long as they talk in abstractions about personality-in-general. Their real test comes when they attempt to explain (or guide or therapeutically treat) a single concrete life" (Allport, 1965, p. x).

Thus, in contrast to the standard approach to psychological research, which moves from the observation of individuals to generalized theories, Allport advocated methods of research which moved from the abstract to the concrete--from theories about human beings in general to the lived experience of one individual. While advocating this idiographic approach, he did not dismiss the nomothetic approach:

Why should we not start with individual behavior as a source of hunches..., and then seek generalizations..., but finally come back to the individual--not for the mechanical application of laws..., but for fuller, supplementary, and more accurate assessment than we are now able to give? (1962, p. 407).

Allport's concern was that this final step is rarely taken in most research, and that the precarious theory is seldom confronted with the concrete person. According to him, practitioners and theoreticians tend to stop with what he calls the "wobbly laws" (1962) of the personality and generally fail to make the effort to confront the theories with the experience of the unique person.

C.G. Jung's Scientific Approach: Criticism and Defence

Jung's own approach to theory was similar to that of Allport; although trained as a physician and, for a time, a favored student of Sigmund Freud (Gay, 1988), Jung had great respect for the "uniqueness, unpredictability and

uninterpretability" of the individual psyche (Moacanin, 1986, p. 88), and, accordingly, "worked through 67,000 dreams with his patients and his helpers" (van der Post, 1975, p. 103) before attempting to formulate his own theories (Boa, 1990). Like Allport, Jung believed that a particular theory, once formulated, must then be brought into practical application where it can be either substantiated, altered or abandoned (Jung, 1974). Thus, for Jung, "the extent to which his work sheds light on the inner experience of others is the measure of its validity" (Cohen 1975, p. ix).

Jung's theory thus tends to give precedence to the unique inner experience of the individual over the historical or social context of that individual's lived experience (a tendency, incidentally, which reflects Jung's introverted personality type) (Staude, 1981; Stolorow, 1979). Consequently, his theory has come under attack for its lack of objectivity, a criticism which is noted even by some of his own adherents. Jungian analyst, Mario Jacobi, although not necessarily critical of the "personal equation" in Jung's work, addresses this concern when he suggests that "Jung's lifetime's work is, ultimately, the objectivation of his own experience of the individuation process" (1985, p. 92).

As a scientist, Jung was aware that subjectivity is more prevalent in the field of psychology than in other areas of research; he has noted that,

in psychology the means by which you study the psyche is the psyche itself....The observer is the observed. The psyche is not only the object, but also the subject of our science (1953, pp. 41-42).

This was the foundation of Jung's defence against criticisms of his work's lack of objectivity--that all psychologies are inherently subjective. Jung writes,

I know that what Freud said agrees with many people, and I assume that these people have exactly the kind of psychology that he describes. Adler, who has entirely different views, also has a large following, and...many people have an Adlerian psychology. I too have a following...and it consists presumably of people who have my

psychology. I consider my contribution to psychology to be my subjective confession. It is my personal psychology, my prejudice that I see psychological facts as I do....But I expect Freud and Adler to do the same and confess that their ideas are their subjective point of view. So far as we admit our personal prejudice, we are really contributing towards an objective psychology (1968a, p. 140).

It is this inherent subjectivity, as well as the uniqueness of the individual, that prompted Jung to claim that, "theories in psychology are the very devil" (1964b, p. 7). Jung goes on to say that, "It is true that we need certain points of view for their orienting and heuristic value, but they should always be regarded as mere auxiliary concepts that can be laid aside at any time" (1964b, p. 7).

While he warned against the indiscriminate and inflexible use of theory, Jung also attested to the necessity that a therapist "be in possession of avowable, credible, and defensible convictions which have proved their viability either by having resolved any neurotic dissociations of his own or by preventing them from arising" (1966, para 179). However, Jung was consistent in his advocacy of an empirical, subjective basis for the advancement of the understanding of the psyche. In 1960 (a year before his death) Jung wrote,

The older I grow the more impressed I am by the frailty and uncertainty of our understanding and all the more I take recourse to the simplicity of immediate experience so as not to lose contact with the essentials (quoted in Brooke, 1985, pp. 166-67).

For Jung, concrete, singular experience takes priority over adherence to a theory which is abstract and generalized.

An Overview of the Jungian Conception of the Structure of the Psyche

Before proceeding to an analysis of Lily's experience, it is necessary to offer some background material for the reader who may not be familiar with Jung. In the following pages, I have provided a brief overview of the way in

which Jung conceived of the psyche and its constituent parts, with particular attention paid to the self-regulatory function and related psychic phenomena. I would like to note here that, in compiling this overview, I have referred not only to the work of Jung himself, but also to the extensive work conducted by his adherents.

The Psyche

Jung's work is concerned entirely with the realm of the psyche, or that part of the human being which is not physical. According to Jung, the psyche is "the totality of all psychic processes, conscious as well as unconscious" (cited in Samuels, et al., 1991, p. 115). Furthermore, Jung maintained that,

the psyche is the only phenomenon that is given to us immediately and, therefore, is the *sine qua non* [author's emphasis] of all experience. The only things we experience immediately are the contents of consciousness (Jung, 1969, p. 139).

Thus the psyche is less a physical "thing" than a "site"--it is the place where experience is given depth and meaning beyond its status as simply a series of events (Brooke, 1991); the psyche is "a perspective on phenomena" (Samuels, 1991, p. 115). According to Jung, the primary characteristic of the human psyche is that it is "a structure made for movement, growth, change and transformation" (Samuels, 1991, p. 115). Incidentally, Jung used the terms "psyche" and "personality" interchangeably (Mattoon, 1981, p. 21).

The Unconscious

Jung divided the psyche into two opposing yet complementary 'halves': conscious and unconscious. The term 'unconscious' refers to that aspect of the psyche whose constituent parts are inaccessible, on a day to day basis, to the conscious mind. This inherent inaccessibility makes it difficult to define; as Jung put it, the existence of the unconscious is

a mere postulate and nothing whatever can be predicted as to its possible contents. The totality can only be experienced in its parts and then only insofar as these are contents of consciousness....(1968c, p. 182).

In the most general terms, the unconscious may best be conceived imaginably as a fluid state which exists autonomously outside the confines of time and space and beyond the boundaries imposed by logic and the laws of cause and effect.

Jung maintained that the conscious mind is miniscule in comparison with the unconscious. Furthermore, he felt that the unconscious is a creative force which serves the development of the individual and the species (Samuels, 1991). However, the conscious mind has difficulty accepting the validity of either of these claims: "What amounts to legerdemain of the mind is required to keep...mental footing among the confusing evidences of a natural order whose secrets have barely begun to be deciphered" (Mahoney, 1966, p. 41). As we shall see, psychic growth occurs when the conscious mind experiences and understands the larger role of the unconscious and begins to deal more directly with it.

The personal unconscious. Jung postulated that there were two levels of the unconscious: the personal and the collective. The personal is that aspect of the unconscious which contains memories, thoughts, desires, etc. which, though conscious at one time, have been forgotten or repressed either deliberately or unintentionally (Brooke, 1985).

Jung also used the term "shadow" in referring to this aspect of the psyche, a term which more succinctly connotes the role of the personal unconscious as a repository for those aspects of the personality rejected by consciousness.

Although the term "shadow" implies the existence of only dark, hidden, and potentially hostile psychic elements, Jung asserted that many repressed aspects

can also be positive potentialities which the ego does not want to live out due to its limited sense of identity (Edinger, 1968).

The collective unconscious. While the personal level of the unconscious is made up of subjective material, the collective unconscious is objective and universal--it is common to all humanity. The collective unconscious is the "part of the psyche which owes its existence exclusively to heredity" (Moacanin, 1986, p. 30), and is comprised of pre-existent forms called archetypes.

Archetypes. Archetypes can be compared to instincts; both are fundamental dynamic forces in the human make-up that pursue their inherent goals in the psychic and physiological realms respectively. As instincts account for recurrent behaviour patterns, so the archetypes are responsible for recurrent psychic patterns. Jung says of the archetypes,

There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first only as forms without content, representing merely the possibility of a certain type of perception and action. When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against reason and will....(1968b, p. 48).

While the archetypes are not directly accessible to the conscious mind, there are several ways in which they can manifest themselves, always in symbolic form, in the individual. One way is through the overwhelming of the ego by the unconscious in cases of psychotic delusions and fantasies. More commonly, the contents of the collective unconscious present themselves in dreams.

The archetype is like a skeleton; while its basic structure is the same from person to person, the way in which that skeleton is fleshed out is unique to each individual. In other words, the content of a given archetype as it is actualized in the individual, and thus the meaning ascribed to it by the individual, is

unpredictable, yet generally falls within a set of broad parameters that indicate a specific archetype.

The self. Jung's research led him to the discovery of a structuring and organizing principle within the psyche which, though itself an archetype, functions to unify the other, disparate archetypal contents. The self, as he called it, is the ordering and unifying center not only of the unconscious but also of the entire psyche; it represents the totality of all the conflicting polarities of the personality. Thus the self may be likened to the hub of a wheel, with the spokes describing the forces or tension of opposing personality characteristics (i.e., equanimity and anger, joyfulness and despair, love and hate, etc.) (Signell, 1990). To attain selfhood, to center the personality in the hub, is to have balanced the conflicting polarities. In short, the self is "an archetypal image of man's fullest potential and the unity of the personality as a whole" (Samuels, 1991, p.135).

While the term "self" may be used to discuss observable psychic phenomena, the fundamental nature of the psychic body it represents cannot be directly known; we can merely infer its existence from its manifestations in consciousness. Typically, images of the self may appear in dreams, myths and fairytales in the form of what Jung calls "supraordinate" personalities (such as kings, saviours, heroes, etc.) and as "totality" symbols (such as the circle, square, cross, etc.) (Jung, cited in Samuels, 1991, p. 120).

Consciousness

The term "consciousness" refers to the range of experience of which a person is aware at any moment. According to Jung, consciousness has its source in the unconscious:

It wells up from unknown depths. In childhood it awakens gradually, and all through life it wakes each morning out of the

depths of sleep from an unconscious condition. It is like a child that is born daily out of the primordial womb of the unconscious (1979, pp. 227-28).

Very little psychic material can be simultaneously contained in consciousness at any given moment (Mahoney, 1966). At best there is only a succession of conscious moments while the greater part of the psyche is unconscious.

Thus a major attribute of consciousness is that it is selective; everything that is irrelevant to the general focus of consciousness is excluded and relegated to unconsciousness. This will inevitably lead to a one-sidedness of the psyche, which, as shall be seen, creates intra-psychic conflict.

The ego. At the center of consciousness is the ego, which serves to focus the mind on external events and organize them within a space-time matrix, as well as to focus the mind on internal conditions and thereby make possible the understanding and integration into consciousness of material from the unconscious (Schwartz-Salant, 1990).

The ego is the psychic entity responsible for building and maintaining personal identity, and, as such, plays an important role in what becomes conscious and what does not--the ego will resist admitting into consciousness unconscious material which it deems unacceptable or threatening (i.e. the shadow). For example, children make choices to abandon aspects of themselves through repression to gain parental love, affection and acceptance (i.e., "If I am kind, helpful, clean, I will be loved; if I am angry, noisy, dirty, I will be abandoned"). Thus, while the potential response to a given situation or mood may be to be angry or boisterous, the ego may entirely repress these impulses in order to perpetuate a state of relative harmony in relation to the external and internal worlds.

The degree to which ego consciousness may potentially develop is dependent upon the degree of permeability of the ego to the archetypal experience (Wickes, 1963). Ideally, the ego acts as a strong yet permeable membrane between the conscious and the unconscious; it prevents the ego from being overwhelmed by unconscious material, yet allows this material to enter its realm of influence so that it may be contemplated. An ego which functions with this kind of flexibility is said to have taken an 'ethical' stance towards the unconscious. In other words, the ego allows itself to be exposed to unconscious content even though it maintains its own attitudes, beliefs, and feelings regarding this content.

The Persona. Jung used the term "persona" to refer to "the social mask adopted [by the individual] to face the world" (Samuels, 1985, p. 31). Just as the shadow (the personal unconscious) stands between the ego and the collective unconscious, the persona stands between the ego and the external world (Edinger, 1968); it is an adaptation to external reality, a compromise between the inner and outer worlds which develops when conflict arises between who we are and who we think we are expected to be. If this development did not occur, social adaptation would be impossible and the individual and society would be at the mercy of strong emotions and primitive impulses.

Individuation

Individuation is the process by which a person becomes "whole, indivisible and distinct from other people or collective psychology..." (Samuels, 1991, p.96). More specifically, individuation is the "development and extension of the sphere of consciousness" by way of acquainting the conscious mind with the unconscious (Moacanin, 1986, p. 73). Individuation occurs when the conscious and

unconscious are in such relationship to one another that the ego is being affected by archetypal content.

Jung makes a distinction between individuation and individualism by focussing upon the role that archetypal material plays in the former process. A person engaged in the process of individuation is indeed moving away from collective imperatives and establishing her or his own ideas and values, yet, according to Jung, this does not mean that such a person is antisocial or merely odd:

Since the individual is not only a single entity, but also, by his very existence, presupposes a collective relationship, the process of individuation does not lead to isolation, but to an intenser and more universal collective solidarity (Jung, 1953, p. 152).

The person who is consciously involved in the individuation process, and is thus attenuated to the universal archetypes rather than to egocentric pursuits, is closer to and more able to respond to humanity and the world around them than those who are trapped in a more limited and ego-bound perspective.

Ideally, individuation is the conscious attempt, on the part of the individual, to understand and develop the innate potentialities of his or her psyche through the integration of aspects of the unconscious into consciousness (Moacanin, 1986; Hall, 1983, p. 19). However, individuation is a natural and spontaneous impulse within the psyche, and occurs on an ongoing basis even if the individual is not consciously aware of it. When the process does remain unconscious, however, the individual may feel powerless and ineffective against the inner turmoil caused by the apparently random and meaningless influx of unconscious elements. Characteristically, this state is experienced by the individual as a feeling of being out of control of his or her life. By contrast, when the process is conscious, the individual experiences a willing surrender to

something which cannot be controlled, and, paradoxically, also experiences a feeling of being powerful in his or her own life (Moacanin, 1986; Mahoney, 1966). While he or she still suffers from the effects of psychic upheaval, the person who knows through experience the nature of the individuation process will be able to withstand the conflict knowing that meaning will be forthcoming. Jung stressed that individuation is not a goal or an achievement, but is rather an ongoing process.

Dreams and the individuation process. Dreams are not an end in themselves, rather, they serve the process of individuation through compensating for distortions of reality held by the ego. When an individual has an attitude or view which is too one-sided or exaggerated, the dream tends to show an exaggerated or one-sided stance in the opposite direction. Thus, while an extreme and firmly held conscious attitude will be compensated for by nightmares (dreams which are so intense and frightening that the dreamer awakens in a disturbed emotional state), a fairly accurate waking attitude (e.g. one that is characterized by a taking into account of both conscious and unconscious, external and internal contingencies) will be reflected in less disturbing dream images (Hall, 1983; Clift & Clift, 1986). The unconscious may be said to be like a mirror--it turns the face toward you that you turn toward it (Hillman, 1988). In other words, what you run away from during the day chases you in your sleep. From the perspective of the unconscious, what the ego considers negative dreams are perhaps merely "compensating punishment for murderous repression" (Hillman, 1988, p. 57).

Jung reassuringly states that it is seldom that a dream is so intense that the "shock is enough to throw the conscious mind out of the saddle" (1953, p. 110).

As a rule a single dream is too weak and difficult to understand to drastically influence consciousness. However, through contact with images from the unconscious, the ego is brought back "to face the movement of individuation, which involves both the development of a strong ego and the realization by the ego of its partial nature in comparison to the more complete wholeness represented by the Self" (Hall, 1983, p. 116). This dynamic will be covered more thoroughly in the following section.

Compensatory and Self-Regulatory Functions of the Psyche

Compensatory function. Jung maintained that,

Everything in the unconscious seeks outward manifestation and [that] the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole (1991).

He referred to that agent within the psyche which attempts to ensure the success of the above process as the compensatory function.

Like the body, the psyche is a natural system and, as such, it endeavors to keep itself in balance. The psyche is said to be in balance when 'adaptation' has been successful, or, in other words, when imperatives emanating from the unconscious are given the opportunity to actualize in consciousness, yet not in such a way that the ego stance is compromised (see Ego above). The compensatory function is activated when adaptation fails (e.g., when the ego blocks out imperatives from the self, and the psyche becomes overbalanced on the conscious side of the equation). The compensatory function is to the psyche what the homeostatic functions are to the body.

Self-regulatory function. At the 'front-line' of the movement toward a balanced psyche is the self-regulatory function. An aspect of the compensatory function, the self-regulatory function serves to rebuild and strengthen a

fragmented ego by bringing formerly repressed material from the *personal* unconscious into consciousness, primarily via dreams (Mattoon, 1978), thereby paving the way for potentially transformative communications from the *collective* unconscious.

The following is a step-by-step summary of the self-regulatory function (after Sharp, 1991, p. 121). I would like to say here that any representation of the self-regulatory function as though it proceeds from clear-cut stage to clear-cut stage in an orderly, linear fashion is strictly for convenience's sake. In actuality, the process is inherently indeterminate and non-linear, and the boundaries between stages are much less clear than the following will suggest. I would also like to acknowledge my indebtedness to Dr. Russell Lockhart, former Director of Training at the C.G. Jung Institute of Los Angeles, for his help in clarifying and elaborating the self-regulatory process (personal communication, January 16, 1993).

Stage I: Split between conscious and unconscious

In most people, as suggested above, the impulse towards self-realization is overridden in favor of conformity to external standards (e.g., parental conditioning, social roles, etc.) or is sidetracked for other reasons (e.g., due to life experience such as trauma, etc.). As a result, the conscious mind becomes alienated from the unconscious; communication from the unconscious is blocked by the ego and a state of entrenched psychic one-sidedness ensues in which the conscious attitude reigns supreme. When this occurs, adaptation to the requirements of self-realization is halted.

This 'split' within the psyche is not inherently pathological, indeed, it is an event which harbors the potential for growth. This statement will make more

sense if we consider the fact that Jung conceived of the psyche as being fundamentally characterized by opposition and conflict: just as physical energy requires two opposing forces, psychic energy is the result of opposition within the psyche at the hypothetical boundary between the conscious and the unconscious (Samuels, 1991, p.102). Jung writes,

A psychological theory, if it is to be more than a technical makeshift, must base itself on the principle of opposition; for without this it could only re-establish a neurotically unbalanced psyche. There is no balance, no system of self-regulation, without opposition. The psyche is just such a self-regulating system. (Jung, 1968a, p: 60)

Thus, for Jung, the opposition between the conscious and unconscious aspects of the psyche, and the conflict which it necessarily engenders, are intrinsic and necessary features of our psychic make-up. Indeed, without the tension created by conflict, the psychic atmosphere would become stagnant and congested (Sharp, 1991).

Stage 2: Self-regulatory function is activated; symptoms, suffering, neuroses ensue

The self-regulatory function is activated when the aforementioned imbalance or split occurs. (As there is always some degree of psychic disequilibrium in any given individual, as we have suggested above, the self-regulatory function is almost always in a state of activation). In an attempt to bring the alienated unconscious once again into contact with the ego, the unconscious will naturally and spontaneously deploy energy in opposition to the conscious attitude in an amount equal to that exerted by the conscious mind in repression.

When the unconscious mobilizes in this way, it comes into conflict with the resistant and entrenched ego. The resulting psychic tension, on top of the extant

tension which activated the self-regulatory function in the first place, serves to turn the attention of the ego inward. The thwarting of the ego's idealized goals may be experienced in the individual as depression and, due to the downward (backward) pull emanating from the unconscious, the ego may in fact regress rather than advance towards its own goals. The conflict, the ensuing tension and the "failure" of the ego to proceed are experienced as symptoms and suffering occurs.

Jung used the word "symptom" to refer to the above (or any other) psychic or physiological effects which occur as a result of an "obstruction of the normal flow of energy [at the hypothetical boundary between conscious and unconscious]" (Jacobi, 1942, p. 35). The symptom is a warning that something in the conscious attitude is preventing the natural flow of energy which would broaden consciousness in the service of the self. Neurosis, and its side effects such as "confusion, fear, anxiety, guilt, moods, extreme affect, etc." (Sharpe, 1991, p. 121), are all examples of symptoms.

The activation of the self-regulatory function, then is marked by an increase of suffering in the individual. In Jung's view, along with happiness and pleasure, suffering and pain are indispensable to life and to the individuation process. Jung believed that humankind must cope with suffering and that it cannot be suppressed by casting it off, denying it, or, for instance, by taking drugs. Suffering has to be overcome and the way to overcome it is to suffer it (Hall, 1983; Moacanin, 1986). Jung even goes so far as to say,

It is the suffering that transforms....Acute suffering has the extraordinary effect that suddenly the whole past does not matter in comparison with the pain....People who do not possess their center, who are somewhat outside of it need a great deal of suffering before they can feel themselves....Only through pain can they feel themselves, or become aware of certain things, and if they never become aware they never progress (Jung, 1976, p. 126).

Thus suffering has the potential of becoming a "psychic mover,' a prelude to the process of healing and individuation" (Hall, 1983; Moacanin, 1986, p. 86); through the pressure of suffering an individual is forced to look inward, to develop insight into his or her own nature.

In any discussion of suffering, it is important to distinguish between normal suffering and excessive, overwhelming suffering, which can occur in individuals whose inner constitution is weak and whose ego is particularly disconnected from the self. In such cases, the ego may be overwhelmed by the unconscious contents, an event which will result in pathology rather than individuation (Moacanin, 1986).

Stage 3: The individual will act out in the following ways: a) The ego will 'heroically' attempt to reduce psychic tension, symptoms and suffering through action in the external world and/or b) The individual will exhibit compulsive destructive or inappropriate behavior as a result of spontaneous eruptions from the unconscious

Characteristically, the ego will attempt to deal with psychic tension and suffering by 'fixing' things through action in the external environment. Thus, for example, the individual may seek to alleviate his or her suffering through the ingestion of drugs or alcohol, or through other inappropriate and/or ineffective action in the external world. Such "acting out" presupposes a conception on the part of the individual that their problems are not their own--that the cause of their problems, and therefore their solution exists 'out there.' While external action may reduce tension temporarily, the fact that it does not allow for genuine insight and, thus, does not affect a lasting change in the psychic attitude, ensures the eventual rebuilding of tension.

Some Jungians refer to the appropriate ego attitude, the alternative to acting out, in terms of containment. Containment is said to have occurred when the individual has made a conscious resolution to feel, acknowledge and stay with an unresolved conflict between the conscious and the unconscious without repression, denial or acting out. Containment is a necessary precondition to establishing a dialogue between the ego and the unconscious (Woodman, 1985; Wharton, 1985).

Another form of acting out occurs via spontaneous outbursts from the unconscious. This kind of acting out occurs when the pressure exerted by repressed material at the hypothetical boundary between the conscious and unconscious becomes so great that some of this material actually bursts forth into action not sanctioned by the ego. The more biased the attitude of the conscious mind, the more severe the backlash; the repressed, dissociated, and denied contents of the psyche which form a counterpole to the conscious attitude will, if they continue to be resisted, eventually interfere with consciousness in unpleasant and seemingly uncontrollable ways (such as nightmares, emotional outbursts, depression, compulsive and/or (self-) destructive behavior, etc.).

Stage 4: Compensatory function produces a balancing image(s) through dream; image penetrates ego

The tension in the psyche will continue to build if there has not been an adaptation on the part of the conscious mind to the unconscious point of view. At the point when tension becomes sufficiently strong, the unconscious will produce an image (symbol) that will penetrate consciousness, an image which represents the opposite position to that of the conscious mind.

Such an image will most likely be transmitted through a dream. Dreams present to consciousness the perspective of the unconscious; they are, broadly speaking, "a spontaneous self-portrayal, in symbolic form, of the actual situation in the unconscious" (Jung, 1969, p. 263). A symbol serves to make knowable and conveyable that which cannot be fully explained or analyzed logically, that which is tacitly and implicitly rather than explicitly known. Symbol, according to Jung, "should be understood as an intuitive idea that cannot yet be formulated in any other or better way" (1966a, p. 70).

Stage 5: Either a) insight will occur, or b) consciousness will be unaffected and the compensatory function will remain activated

Ego penetration by a given symbol does not guarantee insight or a resolution of tension; the occurrence of insight is dependent upon the *degree* to which the ego is affected by the image. When sufficiently affected, a change in the ego's attitude towards the unconscious can also be facilitated by circumstance--through therapeutic intervention, for instance, or through a transferential relationship occurring in a non-therapeutic context, or through the exhaustion of external possibilities (e.g. the ego cannot find any other way to reduce tension). The degree of change is also dependent on the *intensity* and/or frequency of the image itself.

Stage 6: The individual will take action based upon the insight

It is not enough to have merely an intellectual understanding of the symbol--it must be realized in the individual through action. Without action there is no personal meaning, only abstraction. This kind of action is distinguished from acting out in that, while the latter is based solely on the one-sided conscious

or one-sided unconscious perspective, action based on insight incorporates the two perspectives to produce an option which transcends both. Generally speaking, appropriate action will be in the service of the self and of the development of the greater potential of the personality. Usually the image in the dream will indicate what the action needs to be (though not usually in a literal sense) (Lockhart, personal communication, January 16, 1993).

Stage 7: The unconscious will produce a dream which is less compensatory or oppositional, and which reflects the newly 'balanced' psychic state.

The temporary balance within the psyche produces an image which provides a natural expression of a balanced position. At this point, according to Lockhart (personal communication, January 16, 1993), there is no compensation. These dreams are qualitatively different from compensatory dreams; they are affirming, supportive, and directive--not corrective. The combined effect of insight and action based upon the insight serves, at least in part, to alleviate pressure from material which was previously unconscious. Dreams during this stage will reflect the decrease in psychic tension and perhaps even the (usually temporary) harmony within the psyche.

Stage 8: The ego will be less fragmented, stronger, more capable of containing unconscious material, and the individual will be consciously engaged in the process of individuation

Having reintegrated material from the personal unconscious, the ego will be more complete and its perspective will be more comprehensive.

CHAPTER 2

Method

I cannot employ the language of science to trace...[the] process of growth in myself, for I cannot experience myself as a scientific problem....I can only make direct statements--only tell stories, whether or not the stories are true is not the problem. The only question is whether what I tell is my fable, my truth. (C.G. Jung)

The format of this study was based upon that utilized by G.W. Allport in his book Letters from Jenny (1965). In this book, Allport presented an abridged version of letters written by a woman named Jenny to a family friend over a period of twelve years. Allport then looked at Jenny's life experience contained therein through the lenses of three psychological approaches to see "whether psychological analysis can add to our understanding (and explanation) of the life depicted [in the letters]" (1965, p. 160).

After Allport, then, I first presented the subject and her experience. While Allport presented Jenny through her letters, however, I presented the subject through a narrative description of her experience. I then applied the Jungian theory of the self-regulatory function to Lily's experience with the intent of discovering the extent to which the Jungian model captured or misrepresented her experience.

Certain modifications were made to Allport's format in order to accommodate the particular nature and limitations of the material; in Letters from Jenny, Allport examined Jenny's experience using three different psychological approaches in order to "select and blend the truth that lies in all three" (p. 161). It was my intention, by focussing intensively upon one theory, to provide a more in-depth analysis than a more diffuse approach would allow. In

my opinion such an approach is necessary in order to do justice to the complexity and depth of Jung's theories. In addition, it seems appropriate here to concentrate on Jung since the suggestion which precipitated the subject's shift in consciousness was partially based upon a Jungian conception of the psyche.

Subject Selection

As Bogdan and Taylor (1975) suggest, "most subjects are not 'found', but rather emerge in the course of the researcher's everyday activities" (p. 103). This proved to be the case here; it was through my professional work and involvement in the therapeutic community that I was able to meet the woman who was to provide the basis for this study.

In 1983 Dr. Larry Dettweiler and I gave a lecture on dreams at a community centre in Victoria, B.C. I was approached after the talk by a woman in her early thirties who, I had noticed, had participated extensively in the discussion period. "Lily," as I shall call her, told me that she had always been bothered by frequent nightmares, and that they had recently become especially severe and even more frequent--as many as four nightmares a week. She seemed desperate, eager to be rid of the distress and genuine in her intention to seek help in dealing with something that was out of her control.

She asked me for my advice as to how to deal with her nightmares, and I suggested that she see a counsellor to deal with the internal conflicts which I assumed were causing the nightmares. Based upon her apparent sincerity, my own desire to be helpful, and my conception of the nature of the psyche, I also recommended a course of action she could take on her own. I suggested that she appeal to her unconscious, as the source of her dreams, by directly asking that

the message it was trying to get across through the nightmares be presented in a way that would allow her to hear the dream, remember it and attempt to understand it, rather than be frightened into terrified wakefulness. I advised her to repeat this request--and her commitment to hear the dream, to remember it, and to attempt to understand it--at least three times during the relaxed period prior to falling asleep.

A few months later I met her by accident and, with evident excitement, she described in detail a dream which she had had the night she tried the suggestion, and went on to tell me about the various changes that had occurred in her life since she had had this dream. As she was talking to me, I noticed that she had lost weight and looked more mature than when I last saw her. Her manner was animated and exuberant and she seemed happy. She had obviously experienced a change. I was delighted by the dramatic changes she described (and embodied) and was pleased to have been of help to her. Also pleasing was the fact that her description of her experience validated my own beliefs about the structure and dynamics of the psyche.

Data Collection

After hearing her account, I asked Lily if she would give me a spontaneous, audio-taped account of her experience. She agreed to do this and later recorded the tape herself (I was not present) and delivered it to me. At the time I asked for the tape I did not have any idea how I would use it.

In 1989, however, I had occasion to use the tape as the basis for a study of Analytical Psychology which was part of a graduate level directed study course. For the purposes of that study, I contacted her and obtained her consent to do

an additional two hour audio-taped interview. The raw data for this current research were comprised of the transcripts from these two audio-taped accounts of Lily's experience; no new data were collected. As will be seen below, the data were reduced and were presented in a narrative form. (See Appendixes A and C for verbatim transcripts of the audio-tapes.)

As mentioned above, the original data had been collected in 1983, prior to the decision to do the directed study assignment. In order to gain more information, clarification and expansion of the already collected data, I decided to interview Lily.

Interview Data Collection

The follow-up interview was audio-taped in 1989.

Interview questions. I generated the interview questions through reflection upon the transcript of Lily's original audio-tape. One of the things that occurred to me in the course of this process was that, in describing her shift in consciousness, Lily had structured her story roughly into three main sections: these were, a) her background, b) the experience of the dream itself, and c) what happened after the experience. As I had also utilized this three-stage narrative pattern in writing about my own experience, it occurred to me that it was perhaps not possible to discuss the shift in consciousness without juxtaposing the "before" against the "after"; what emerged in her description, and in my own, was that change took place in the context of a process and not as an isolated event. I therefore formulated the questions in such a way as to reflect this three-stage process.

Minimizing the subjective element required that I ask questions in a manner which allowed the subject to talk about her perceptions and concerns without forcing her to respond to my preconceptions, and that I listen to her story from her perspective with all its "interpretations, rationalizations, fabrications, prejudices and exaggerations" while suspending my own (Bogdan & Taylor, p. 9). With this in mind, I formulated the interview questions in such a way as to facilitate an understanding of what was significant and meaningful to Lily about each of the three phases of the process. In order to leave her free to wander in the direction of her own understanding of the questions and of her experience, and to minimize my own influence in this, I phrased the questions, as follows, in an open-ended and general way:

1. What happened prior to your shift in attitude towards the unconscious and its contents?
2. What was the event which precipitated the shift?
3. What happened as a result of the shift?
4. How do you account for what happened?

In addition to the above questions, which provided the general structure for the interview, I asked more specific questions in order to clarify or amplify what Lily had said on the original audio-tape and what she was describing during the interview. For instance, in order to clarify the dream material already on hand, I asked Lily to describe in more detail some of the dream content: e.g., to tell me more about the man in the dream, to ask what she meant by "he looked at me deeply," and what the term, "family roles," meant to her. I also sought more specific meanings of certain words or phrases, such as "blown away," "shocked," etc. In order to place the emphasis on capturing Lily's experience

rather than on interpreting it, these questions were aimed at clarifying her description of the dream rather than at finding meaning in the dream itself.

[During the course of the interview, however, Lily did spontaneously comment on what the dream meant to her.]

The methodology behind these clarifying and amplifying questions followed directly from Egan's (1986) approach to effective communication. For example, I sought answers in a "non-directive and unobtrusive manner" (Bogdan & Taylor, 1976, p. 57) by asking open-ended questions such as, "Can you say more about your experience?", "I'm still not clear on that, could you say more?", "Can you tell me what you mean by...", etc. In addition, I probed for clarification as to the specific meaning of a word she had just used (e.g., "problem?"), and also occasionally restated her narrative in my own words in order to be certain that I understood what she had said, and to give her an opportunity to add more.

Setting up the interview. The interview data were collected on 16 March, 1989 using procedures recommended by Bogdan and Taylor (1975).

Prior to the preparation of the questions, I contacted Lily by telephone, told her about my study and obtained her consent to be a participant. At that time I explained to her my motives for undertaking this project: that it was to fulfill a requirement for a graduate course, that it might be used as the basis of an M.A. thesis, and that it was to further my professional and personal knowledge of experiences like hers. In addition, I told her that I wished not only to use her "original" audio-tape, but also to conduct an additional audio-taped interview regarding her experience of applying the suggestion that she ask her unconscious for help.

After obtaining Lily's consent to participate in the study (see Appendix B), I set up a block of time (1.5 to 2 hours) in which to conduct the interview. I arranged to have her come to my office during this time so that we could be assured of privacy and comfort, and to ensure that we would not be interrupted.

Preparatory stage. Shortly after Lily arrived for the interview, I informed her of the procedure I was going to follow. I told her that I wished to hear what she presently recalled of her experiences surrounding the resolution of recurring nightmares and told her that I would ask questions in order to elicit more information. I emphasized that the focus of our work together would be to gather as much of her experience as possible. I then provided the information she would require in order to make a decision as to whether or not she would sign the consent form. After I went over the form with her, stressing the confidentiality factor mentioned therein, she signed without question.

Method of conduct during the interview. It was my intention, during the course of the interview, to develop a rapport with Lily and to promote an atmosphere of trust and openness and, in addition, to try to minimize the effect of my presence. To this end, I emphasized my role as a listener: I attempted to communicate, through body language, eye contact and through verbal and non-verbal responses, the interest that I felt regarding her experience. In addition, I used active listening skills (Egan, 1986) to convey to her that she was "all right" (Bogdan & Taylor, 1975). Through the use of empathic responses (Egan, 1986) such as, "um hum," "I see," "I understand," etc., I hoped to convey that I was with her, that I understood what she said, and that I was not judging her and wanted to hear more.

During the course of the interview, Lily was animated, energetic and proved herself to be an able communicator and an ideal subject. She was eager to cooperate and, in addition, was exceptionally able and willing "to verbalize her past and present experiences and feelings" (Bogdan & Taylor, 1975, p. 102). I would like to note here that the enthusiasm Lily demonstrated when I first met her continued throughout the interview process; she was consistently eager and willing to tell her story in spite of being clear that to do so was an emotionally taxing experience for her. Incidentally, in going over the transcripts for this study I noticed that Lily's speech was punctuated with laughter--particularly when she spoke about weighty or serious matters such as God or being raped, killed, stabbed etc., in her dreams. I assume that this was an indication, at least, of her discomfort in revealing intense material to me.

Though we agreed to stop the interview after approximately 1.5 hours had passed, Lily quickly returned to the topic and, after I obtained her permission to resume taping, we continued for approximately another half-hour.

Preparation of the Narrative for the Directed Study

Prior to transcribing the audio-tape of the interview, I listened to the entire tape in order to get an overall sense of the material. The transcript was then typed verbatim and set aside for a period of two weeks. At this time the subject read a copy of the transcript in my presence and made several additional statements regarding the text (which were later added to the transcript). At the time of the reading we made changes in names and places referred to in the transcript in order to ensure confidentiality. Following these changes, I then reread the transcripts and highlighted with a marking pen the statements which

were most succinctly descriptive or representative of the various facets of Lily's experience.

Two weeks later, I went through the transcripts again and transferred each unit of the highlighted material on to index cards, with each card containing a complete unit of meaning from the transcripts (e.g., a complete feeling, story or example of her experience). I then further reduced the data by removing cards which were redundant. Each of the remaining cards was then labelled thematically, i.e. a card centered around the statement, "I felt out of control" was labelled "control."

With respect to the final presentation of the data, I decided to use a narrative or 'story' form as I felt that it would best complement the aforementioned tripartite structure of Lily's experience (beginning, middle and end). In addition, as Dudley puts it, "it is a relatively complete way to present accounts, and is a way of rendering a person's experience understandable and believable" (1987, p. 61). Furthermore, the narrative format provided a means by which I could present the material in a way which clearly reflected Lily's story as she experienced it; it was important to me that the reader feel, as much as possible, the impact of Lily's narrative. I, myself, was fascinated and moved by her story, and felt that her encounter with the inner world, if clearly presented, might prove as interesting and helpful to others as it was to me.

Thus, based upon Lily's narration, the data were originally divided into three sections--Background, The Dream, and Post-Resolution Experience. However, upon further review of the subsequent "interview" material I noticed that, immediately preceding the shift in consciousness, there was a build up of intensity in several areas of Lily's life, an occurrence which I deemed significant

enough to isolate and bring into the foreground of the narrative. I therefore added a fourth category, entitled Pivotal Experience, between the Background and Dream sections.

Thus, except on the "original" transcript (see Appendix A), the term Pre-shift experience was used instead of Background, Shift was used rather than Dream and Post-shift experience was used instead of Post-resolution. The final breakdown, then, of Lily's experience is as follows:

1. Pre-shift experience
 - experience of living with the symptoms
 - etiology of nightmares
2. Pivotal experience
 - sequence of recognitions and events which brought her to the shift
3. Shift
 - the dream itself, amplification of its contents
4. Post-shift experience
 - specific, concrete changes
 - shifts in consciousness
 - how she accounted for what happened

The final preparation prior to the writing of the narrative account involved sorting the index cards into the above categories.

After sorting the cards into the four categories, I began the process of writing and rewriting the narrative. The first version and the subsequent revision seemed stiff and unanimated--unlike Lily's description of her experience. I then set the narrative-writing project aside for several weeks, during which time I

reread the transcripts and absorbed a sense of the flow of her process. Eventually, I abandoned the two previous endeavors and in one sitting, and in an almost continual flow of writing, I produced the final narrative account of Lily's experience.

Preparation of the Narrative for the Study

Minor editorial changes were made in the narrative for this study. A few statements were moved from one section to another and grammatical and syntactic changes were made in the text.

Controlling for Assumptions and Biases

Furthermore, in order to minimize the impact of my own biases in the preparation of the narrative, I approached three individuals and asked them to read the transcript and the narrative (as it appeared in the directed study), instructing them to look for discrepancies and significant omissions. A few modifications to the narrative were made based on their recommendations.

Data Analysis

The analysis consisted of a comparison of Lily's experience, as reported in the narrative, against an eight-stage model of the self-regulatory function (see pp. 25-33). Aspects of Lily's experience which corresponded to a specific stage of the self-regulatory function were arranged below headings representing the individual stages.

Footnote:

1. The suggestion came to me spontaneously and intuitively. It was probably based upon what I had learned in my study of theories of the nature of the psyche (i.e., C.G. Jung's Analytic Psychology, Psychoanalysis and kundalini yoga).

CHAPTER 3

Results

The Narrative

As I have mentioned earlier, I first met Lily in November of 1983. She had attended a talk, sponsored by a community organization, at which Larry Dettweiler and ⁺ had given a talk on dreams and dream theory. During the lecture, she sat in the front row and afterwards participated in the discussion period; she seemed very interested and involved in the topic. After the lecture, she approached me and asked some questions about nightmares and about private counselling. It would turn out that, in answering these questions, I would inadvertently help to precipitate a fundamental change in her psychic outlook. It is this experience of a psychic shift that is the basis of this study.

Pre-Shift Experience

Lily had "suffered nightmares" on a weekly basis since early childhood. In an average week she would have three or four dreams that were so disturbing that, upon waking from them, she could not return to sleep out of sheer terror. The very act of going to sleep became difficult because, as she put it, she "never knew what the night was going to bring." Every night she would go to sleep and wake up five or six times with her "heart racing" unable to get her breath and feeling panicked. She said that this tachycardic condition was a "conditioned response to a bad dream--that's how...[she woke] up." Frequently, she would wake herself up crying. In the morning she would wake up with a headache and

"feel off all day," and would "spend half the following day just trying to shake off that reality." Lily actually saw her life in two halves: she felt "mentally unwell" in the nighttime aspect of her life and yet "fairly competent" during her "normal life." She often wondered whether the sleeping or waking experience was more real.

The nightmares and the confusion about reality often left Lily with the fear that she might be going insane. She remembered watching the film, "I Never Promised You A Rose Garden," (which is set in a psychiatric ward) with a friend. At the end of the film Lily said, "Oh God, I hope that never happens to me." Her friend commented to the effect that this was a curious thing for her to say-- "Why would you ever think that?" She realized that she always thought she could "go insane."

While the specific content of the nightmares varied, the feeling of being out of control was common to all. In some dreams she was pursued, stabbed, raped, or killed, while in others, she was drowned and crushed by tidal waves or otherwise overwhelmed by water. She died many times. This feeling of a lack of control extended to her waking life as well--among other things, she was helpless to stop the nightmares themselves from occurring.

She likened the feeling of living with the nightmares to "[being like] a volcano sleeping." She felt trapped; there didn't seem to be "a way to break through" the grip she felt the nightmares had on her mind.

Lily could not understand the nightmares; they were just "really, really scary." She didn't know "why [they happened], what or if anything was behind them." During her late teen years and as an adult she had hoped for, and eventually sought, help from others in answering these questions. She tried what

she called "conventional" therapy--she began seeing a psychiatrist while attending university. "Inevitably from the sessions...[she] would feel worse." She never felt there was any movement except in a "downward spiral," and felt judged by the psychiatrist's references to her as "promiscuous" and by the psychiatric terminology he applied to her. She felt that what she needed from therapy was something more immediate.

Lily could not find any help from others, no matter how sympathetic or well-intentioned they were. Although Lily's husband would "hug her", for instance, and tell her, "it's okay" when she awakened after a nightmare, she knew that he could not do anything to make the nightmares go away.

Throughout her life, Lily had devoted a significant amount of thought as to why she was having these nightmares. At the time of the interview, she attributed them mainly to two highly disturbing experiences. Firstly, she told me that she was sexually abused by her older brother throughout her childhood. During the time in which the abuse occurred, and for many years after it ceased, Lily did not feel that she could tell her parents about it because of her Catholic background, and because of her loyalty to family roles. She said, "We all in our family had our own places. It was implicit, it wasn't even questioned...I just played the role to perfection." Lily felt that she had to support "this whole [family] system." Unable to tell anyone about the abuse, she lived in a "very schizophrenic world" in which she played the family role on the surface and kept her own pain and experience within herself. She knew that the nightmares came from this split.

The second significant cause of the nightmares, according to Lily, occurred while she was in her teens. By the time she was fourteen, Lily felt that she had to get "out of her family situation." Her solution was to get pregnant and not tell

her parents until it was "too late." She moved far away from her family, gave birth to the child and went through the process of giving up her baby for adoption. During the interview, Lily could not even articulate "what kind of an impact that had on [her] life--it's hell."

Lily had a sense that her grief over this issue in particular was "very maladaptive," and that she should somehow be able to do more for herself towards resolving it. She didn't have "people to go to" and "didn't know how to develop a language" to deal with it.

Pivotal Experience

Prior to the actual dramatic shift in consciousness, Lily had already begun to make changes in her attitude towards her nightmares and her inner world.

Throughout her life Lily had a sense that there must be a way to deal with her nightmares, but this feeling became an imperative in late 1983. At this time she realized that something must be done to alleviate the intensity of her problem. Her nightmares had been "getting worse" and she was physically and emotionally exhausted, largely from "sleep deprivation." She had come to a "breaking point" with herself--she either had to get a "grip on it and find out what [was] bothering [her]" or kill herself. Indeed, she knew that if she didn't "work with [her] unconscious mind...it would kill [her]."

As we have already said, Lily had a sense that there had to be a way to resolve her nightmares. She could not "be all that different" from other people, she thought, she was "innate" and "indigenous to this planet," so there must be something good in her. She had some ideas about how to deal with her dilemma which she had gleaned from "little conversations on a bus" or from "little articles."

"[She] had to somehow take that same power that was in the dream and that was killing [her] and turn it around and make it [her] ally...and empower [her] to the same degree that [she] was disempowered." It seemed to her that "the universe is made up of polarities" and that her "subconscious and unconscious was a coin...on one side there was...negativity, but, conversely, there had to be another side."

Just prior to the time at which she had attended the lecture at the community center, Lily had concluded that she needed assistance from someone who knew something about the nature of dreams. It all "came together at one point," although not in any "concrete" way, as a strong feeling that she had to "make friends with [her] dreams." She "really felt that was possible," but didn't "have any tools to do [it]." She needed to seek help.

Coincidentally, around the same time, she had a series of experiences which led her to the "turning point" that was to occur in November. One of these took place in a psychology class taught by Larry Dettweiler. One of the assignments in that class involved the making of a "shield" whose design was to reflect the various aspects of the personality of its maker. The shield would then be presented and explained in front of the entire class. Lily "was totally freaked about getting up and talking about [herself]," but did manage to do it "in front of all those people." To her astonishment, the class decided that her presentation was the "best."

The disparity between the class' evaluation of her presentation and her perception of herself as "fumbling" and "quite inarticulate" "shocked" her. She realized that "[she] had built such a veneer around [herself] that [she] could...get up and talk and act like [she] was...totally on top of it." The "masks" or "persona" she had built to "disguise" herself, and of which she was now aware, "totally

amazed [her]." She realized that she had been "leading a double life," and wanted "to integrate those two Lilys more." The shock she had experienced in this class seemed to have activated both her courage to face parts of herself she had not yet faced and her willingness to actively seek the acquisition of the tools and help that she needed to overcome the split she felt had occurred within her. She said that the psychology class had been a "pivotal point for [her] because...[the students] had to talk about their feelings and share."

Another situation which intensified her fear of coming to "the breaking point" was her failure to deal with her weight. She felt she was "quite overweight...and feeling badly about that." She saw her dieting and bingeing as a vicious circle and herself as "anorexic." She was split in her views on dieting: on the one hand, it felt good when she lost weight because of pressures from "society" to be slim, but on the other, she felt "panic stricken" and more vulnerable as she got lighter, and felt as if she might "float off". In addition, her sense of "personal power and protection" came from being big. By November of 1983, the emotional strain stemming from Lily's weight problem had intensified to the point where she had finally come to the conclusion that she needed not only "to get through" the weight issue, but to do it "consciously."

Around this time, she saw the poster advertising the talk on dreams at the community centre. Because she knew Dr. Dettweiler, and because of the positive experience she had had in his class, she decided to attend. While at the lecture she "dared to say something;" even though "people were saying wonderful things about what they dreamt," she decided that, while she did not have wonderful things to share, she would say "what she had dreamed."

Lily eventually stood up and told the group about a dream she had in which she was invaded by giant snakes who were aliens from another planet. In the dream she locked herself in her room because she was scared. She finally opened the door and a snake came in, went up her leg and entered her, impregnating her with a million snakes.

Even though she felt "everyone in the room was shocked" she thought, "well, this is what I came for." She had taken a further risk, like she had in Dr. Dettweiler's class, of expressing her inner life.

My response to the snake dream seemed to be important to her and to reassure her; she later told me that I "didn't even bat an eye" when I said to her, "Well, you know, there are a lot of meanings around the word, 'snakes.' "[It] can be a symbol of the medical profession." She said that, as I spoke, she had a sudden understanding both that a dream could have meaning and of what that particular dream meant: "I had just signed up for nursing school," she later told me, "and was terrified because as a lay-midwife...I was afraid that...I would become brainwashed, taken over, impregnated with their concepts and ideas that would be born out from...me at some later date." Lily felt that what I had said about the snake was "so dead on," and thought that I was "a very intuitive person."

After the lecture she approached me and asked for help. She said she didn't know what to do about the severity and persistence of her nightmares and was "afraid that [she'd] have a nervous breakdown." I suggested that she begin to engage in a dialogue with her inner self: "Why don't you just ask yourself: when you go to bed tonight say, 'Okay, I'm ready for it. I am ready for it and you

don't have to scare me any more. Just tell me what it is you want me to know and what's relevant in my life. I am ready to hear it."

Lily reacted positively to my suggestion. She later told me that, at the time, "[she] knew it was true and...knew that it would work for [her]." She also recognized that her openness to the suggestion was probably based on her own "belief as much as anything"--she was surprised that she had not thought about it herself and was so excited that she "skipped on the way" home. It seemed important to Lily both to be able to have help and to deal with the nightmares herself.

That night she "laid in bed and said, 'Okay, Lily, what is it? What is it that you need to know for your life right now?'" When she went to sleep, "as clear as anything [she] had this dream:

"I dreamt that I took my wellingtons--my boots--to a car wash to be cleaned and, while they were being washed, a man--the attendant--was writing up the bill. He turned and he said to me, "Lily, I see you've lost some weight."

And I said, "Yeah, I have."

And he said, "How do you feel about that?"

And I said, "I feel good about it."

And he said, "How do you think you'll feel about it when you get down to your goal?"

And I said, "I don't know, I guess I'll feel pretty happy about that."

Then suddenly he just turned and he looked at me so deeply, and he said, "How do you really feel about your sister Madeline?" which really startled me but at the same time all this stuff came out of me.

I said, "Well, I really resent her."

And then he looked at me and he said, "Do you want to talk about it?"

And, I said, "Yeah, I do. I said, "Well, I'm the baby of the family. I have four sisters and a brother and I was born last. But before me, I guess about fourteen months before me, my sister Madeline was born. Now Madeline was born prematurely and was small, very small, and they called her 'Twiggy'. "Even after I came along people still mistook her for the baby because she was smaller than myself. And I grew faster than her--it didn't take long for me to catch up and surpass her. And that was just the way of it all through our childhood. She was the little one. Then around adolescence, I guess, she caught up, and then I started putting on weight after that so I was still bigger than her."

So I told this guy in the garage, I said, "It wasn't my place in the family to be the little one or the same size even than Madeline-I was bigger than Madeline and when she caught up to me in adolescence I couldn't handle it. It wasn't my role in the family to be the same size or smaller than Madeline, so I made myself bigger than Madeline."

Well, even as I said it in my dream I was totally blown away by it.

And, he said to me, "So, you were fulfilling roles in that family, weren't you?"

And I said, "Yes."

And he said, "And you're not in that family any more are you?"

And I said, "No, I'm not."

And he said, "You don't have to fulfill those roles anymore if you don't want to, do you?"

And I said, "No, I don't, I really don't."

And he said, "Well, I really hope this is useful to you in your life and he handed me the bill which just cracked me up. I couldn't read it. I couldn't make out what the numbers were. I woke up laughing."

Shift

Lily's description of this dream was very different from her descriptions of the nightmares. This dream "was as clear as anything....It was as though [she] hadn't gone to sleep at all...it was all perfectly normal." There was no sense that "[she] was trapped inside the nightmare" or even that what she had experienced was a dream. In her nightmares, she always knows she is dreaming because she is so scared, and because her sleep is fractured and she has "bizarre dreams" without "continuity." In this dream, however, she felt that "it was happening to [her]," in other words, as though it were occurring in her waking life. Although it was a very profound dream, it was light-hearted in its tone.

When she awakened from the dream she knew she did not "have to be fat any more." She did not have to play out her family roles at all; it was not her place in the family to be fat. During the interview, I asked her how she knew this to be true, and how she knew when her understanding of dreams, in general, was "right." She responded that "[she] knew it was the truth as soon as it came

to [her]. [She] instantly felt better just being able to identify it. [She] woke up feeling light...alive...balanced." When "I wake up feeling light and happy," she added, "I know that I have resolved the issue." In summarizing her feeling about the dream, she said, "Okay, I can deal with that: if I can bring it [an unresolved issue] up to a conscious level I can deal with anything."

Her experience of an unresolved dream is quite different. "It runs me," she said, "on an unconscious level...My energy is being drained away....I have a tap on my energy and...I can't put a cork in it until...I know what 'it' is."

When I asked her to say more about the image of the garage\car wash attendant she said that she couldn't describe him physically, but that she had a sense of him. He was very patient, loving and had "[her] best interest at heart." There was "nothing to hide or fear" from him. As Lily put it, "He really loved me and just cared about me." She was surprised at this; because she was sexually abused by her brother, Lily does not readily trust men.

When I asked Lily about the attendant's "deep" look, she told me that the look in his eyes communicated to her that he already knew the answer to the question that he asked her and that there was nothing for her to hide as he seemed to know her intimately. She "knew him on a deep level and it was okay."

She said that she was "totally blown away" by what he said about her sister Madeline. When I asked her what she meant by "blown away," she said that she was shocked that, in the dream, she knew about the resentment she felt for her sister as she "hadn't even consciously accessed [this] thought." She was surprised that she was able to provide the answer to the attendant's question without even thinking about it--"it was like breathing in and breathing out," she said, "...I just did it." It was effortless, "like having somebody else talk with [her] voice." It

shocked her to realize that "[she] knew what [she] said was true" and that "there was a secret part of [her] that knows."

I asked her to amplify upon what she thought the man meant when he said "you're fulfilling family roles." She knew that he meant that she was behaving like "little Lily," the Lily who still lived with her parents and who was obligated to live out family roles. In the dream she finally "got a sense of life as...[an] autonomous adult, [who lived]...[far] away from [her] family, but still acted as though [she] was little Lily." She says of this realization, "it was like a thunderclap." She could see in the dream that "there was no need to do that [act as little Lily]." She wondered what investment she had in supporting a family situation "that's non-existent in [her] present reality."

The dream, and the process by which she came to have it, were "pivotal" for her. "It was this suggestion [that she ask her dream to give her the information she needed without scaring her] that was a seed for [her] in [her] whole healing process." When asked what "the seed" meant, she said it was the "whole notion that one can just turn to oneself for help. [She] had an idea of that already but...needed the validation and needed to know how [to do so]."

Post-Shift Experience

During the interview, Lily talked about what had happened in her life since the shift in consciousness. She spoke about the specific changes she had made regarding her sister, her family, her weight, her friends, and her relationship to her inner world.

The dream was "very cathartic." For instance, it "opened up a whole new area of understanding" between her and her sister, Madeline; the two were "able

to use the dream as a focus for exploring the roles that [they] played in [their] family." They each gained a "much better understanding" of each other and of themselves. Lily learned that Madeline had also had difficulties: "I was shocked," she told me, "to find out how hard [Madeline] had to work to keep herself looking as she did." Lily also found out that Madeline panicked when she put on weight; Madeline saw her role as "Twiggy" who was "not supposed to ever be big." They each realized how they had colluded to keep each other in their family roles.

Lily also visited her family for the first time since she left home at the age of fourteen. She and her four sisters "shared deeply about who [they] were to each other and how [they] kept each other way back there in grade school." They also shared who they were as adults, and agreed in small ways to support one another's growth. Lily said that it was "absolutely the healthiest time I probably have ever spent in my whole family."

During her visit, Lily told her parents about the sexual abuse she experienced at the hands of her older brother:

It's out in the open...we've talked it through and they have apologized for not being intuitive, and I have told them not to feel guilty....It was old times....I don't hold them responsible.

Her parents' acknowledgement of the abuse was very important to Lily; aside from the "pivotal" dream experience itself, she said that this talk with her parents was "probably the biggest reason [her] nightmares have subsided, especially in the last few years."

Lily wants "to be more aware." She sees how she used "reaction-formation" with her family. "[She] said nice things about Madeline when [she]

resented her...[and] was sickeningly nice to [her brother] when [she] really felt like axe-murdering him."

Lily seems committed to maintaining a vigilant attitude towards her tendency to split and hide from herself and others. Lily and her closest friends now have, as she puts it, a "mutual agreement that...if [they] see something, if it's coming from a place of love, that [they] will share it....[Lily knows] that [she] only sees a small part of [herself] and that other people see parts of [her] that [she] can't see....If those people love [her] and have [her] best interest at heart and if their intention is to do good, then [she] wants them to tell [her]."

Since her shift, Lily has experienced a long-lasting effect on a "purely physical" level. For instance, she seems to have gotten her ideas about weight into perspective: "I have kept my weight right down," she told me, "without even trying." When she does put on weight, she says to herself, "Big deal...over twelve months it all balances out....[She doesn't] feel obsessive about it at all."

Lily spoke about something else that was new: she now feels protective of herself, can nurture herself and "allow [herself] to feel more valuable." As a nurse, she gets "to nurture constantly...that's as healing for [her] as allowing [herself] to be nurtured too--it's a full circle/circuit."

As well as the specific changes which Lily experienced, she spoke about changes in her attitudes toward her life, her nightmares, and her unconscious. She now sees that developing a relationship with her unconscious is a "gradual," and "life-long" process:

I think that my unconscious mind protects me from certain things and that it allows just as much as I am capable of taking at any given time. As I am ready for it, it surfaces....I know that I do have the answer. And it will come clear to me in the fullness of time.

Furthermore, she described an experience in which she "made friends" with herself.

I was recently really...bummed out and I just didn't know what it was. I just felt...out of sorts with myself and I wasn't premenstrual. I went through all the things that it could be and I couldn't identify anything. So, she asked herself what was bothering her. She went to bed and "out of this absolutely electric cloud--it actually hurt my brain in my dream--...this voice came out of the sky and it said, "You are afraid of aging." When she woke up she realized that her birthday was the following week.

She recognized that she had "unconscious tension about getting older"--she was terrified of aging:

I go to the hospital every day. I see the old people. I see the respirators....I don't want to know about it. Yet I know about it.

She said she saw how originally she had used external, "environmental" factors such as being premenstrual to try to explain her "out of sorts" feelings. But "if it's not the one thing, it's the itch that doesn't get scratched....It's not the truth." Lily knew her fear of aging was the truth.

Lily is "grateful for having had the experience" and for her life-experience:

I have been directed in my life because of my experience--professionally and personally--and...I feel happy that I am in touch with me--with the same energy that I thought once would have killed me.

In answering the question of why she had so many nightmares, Lily said, "I think I had a lot of resistance to knowing what it was that was really bothering me. I had so much invested in keeping the family intact--that's why I never said anything about [my brother]." She had "a lot invested in keeping the status quo--so much so that [she] would rather have horrible, terrible, excruciating nightmares than just say, 'Look, this is what's happening.'...I have stripped myself of some of my own disguises and found out that the person underneath all those masks wasn't so bad after all. I didn't have to run away."

Lily doesn't doubt her sanity any more, or feel terrified about "not being able to have any control:"

Now I realize it's not even about control. I don't even think control is the issue. It's just loving myself and giving myself the space to acknowledge that what I went through was real and that's okay and I can talk about it.

In retrospect she sees the suffocating and overpowering water dreams as symbolizing her unconscious mind. She says of them, "the weight of my own unconscious content was more than I could bear."

The following is a synopsis of Lily's own description of what happened to her.

The penny drops. It's like water in the desert; everything blooms all of a sudden. I woke up feeling light. And actually I think that would be the best description. I wake up feeling light. I just feel alive. I just feel balanced. I can deal with that. If that's the fear I've got I can deal with that." If I bring it up to the conscious level I can deal with anything on a conscious level--that's where I run into...this big enervating--you know--God! [Before the shift in consciousness]...more of my energy [was] being drained away. I [had] a tap on my energy and I [couldn't] put a cork in it until I [knew] what 'it' [was]. And it's bizarre not to know what bugs you....Sometimes I can't just literally access what's bugging me....I might try to explain it away, but it's a good way for me to know what's bugging me. And it doesn't always work. But it does often enough that it keeps me coming back and trying it. And when I wake up feeling light and happy then I know that I have resolved the issue. I feel like there's a marriage between my unconscious and conscious mind. Like there's a little thin piece of ice and I poked a stick through it--something bubbles up--and I know I've gone ice fishing and I've caught something.

Lily still has nightmares, but they are less frequent now--once a week or every two weeks. She also says that the method I suggested at the lecture does not always work. However, since the shift in consciousness, Lily has been engaged in writing her dreams in a journal, in reflecting upon the meaning of her dreams, and in continuing to use the suggestion which triggered her dramatic dream experience.

To anybody reading this or hearing this, it would be just...a bunch of dried ink on a piece of old bark...but to me it was an incredible

awakening. Unless you've had the experience I don't think you can really understand what it is to communicate with the deepest, darkest part of you; make friends with it. It's life-changing. I don't ever think I'll be the same person again. I can't imagine that I would ever slide back into that space again--of questioning my sanity and wondering who and where I am going. I just feel that is behind me. The dark night of the soul--it's gone.

Analysis

Stage 1: Split between conscious and unconscious

Lily suffered at least one trauma as a child: in the interview she reported being sexually abused by an older brother. During the time in which the abuse occurred, and for several years after it ended, Lily was unable to tell her parents about it due to, as she put it, her Catholic background and loyalty to family roles.

Apparently, as a result of both the emotional trauma she suffered due to the abuse and her inability to effectively deal with this trauma by communicating it to others, Lily experienced a psychic split. She was unable to contain the highly charged conscious material (the painful experience of the abuse) yet could not discharge it through revealing its cause. Thus her only recourse was to dissociate it from consciousness through repression, a defensive maneuver which caused a 'split-level' psychic state to develop. Later, after she became aware of it, she described this split as a feeling that there were "two Lilys," one that was "dying inside" and one that had the capacity to appear to be "the most together woman that you would ever want to meet;" she "lived in this very schizophrenic world" in which she "repressed a lot [that was] going on on a conscious level." She had created, as she put it, a "persona," a "mask," and a "disguise."

Stage 2: Self-regulatory function is activated; symptoms, suffering, neuroses ensue

From the data at hand, I am unable to comment specifically upon any neuroses from which Lily may have suffered. However, it is clear that she

experienced a variety of symptoms as a result of her split, the most significant of which were, of course, her frequent severe nightmares. While we cannot conclude beyond a doubt that it was the psychic split which initially precipitated the nightmares, it is safe to say that environmental factors (i.e. sexual abuse, family situation and, later, pregnancy) at the very least contributed toward making matters worse. There is at least an implied connection in the original transcript, however, between the abuse and the nightmares which, as she said, began when she was a "young child." In any case, it seems likely, given the multitude of traumas which Lily experienced, that the nightmares did not arise spontaneously.

Whatever their ultimate cause, there can be no doubt of the disruptive effect the nightmares had on various aspects of Lily's life. Beyond simply being symptoms themselves, the nightmares generated their own symptoms. For instance, Lily consistently experienced tachycardia upon waking from the terrifying dreams and, due to the fact that she could not return to sleep after having a nightmare, often suffered from "sleep deprivation." The effect of the nightmares extended into Lily's daytime experience: she would "wake up with a headache and feel very off all day"--the tone of the nightmare permeated her daytime state of mind. This lack of definition between dream and reality was so marked that Lily often wondered "what was more real, waking or sleeping life, because [her] sleeping life poisons [her] day." Perhaps not surprisingly, Lily said that she "thought [she] could go insane." At times when her suffering was most intense Lily considered killing herself.

Incidentally, Lily's suffering eventually motivated her to ask for help in relieving her nightmares. During what I have called the Pivotal phase, when Lily's distress was especially severe, she began to focus constructively upon

change; she risked speaking about herself in Dr. Dettweiler's class, decided to attend the lecture where she could directly address her difficulty, and told her "shocking" dream.

Stage 3: The individual will act out in the following ways: a) The ego will 'heroically' attempt to reduce psychic tension, symptoms and suffering through action in the external world and/or b) The individual will exhibit compulsive destructive or inappropriate behavior as a result of spontaneous eruptions from the unconscious

Lily described a tendency in herself, prior to her experience of a shift in consciousness, to use external, "environmental" factors such as being premenstrual to try to explain her "out of sorts" feelings. Along similar lines, Lily felt that it was necessary to attempt to control her weight (in an "obsessive-compulsive" manner, as she put it) through undertaking "health fasts" from which she would rebound by bingeing. It seems that Lily's attempts at weight control represented an externalization of the conflict between her feelings of obligation to a specific family role and the reality of her size relative to her sister (see p. 48-49 in the Narrative).

Furthermore, at the age of fourteen, Lily "got [herself] pregnant and didn't tell [her] parents until it was too late." Although she did not consciously know it at the time, she now realizes that she used the pregnancy and the imminent birth of the child "to get out of [her] family situation" (i.e. as an excuse to move away from home). The attempted solution did not ease her inner conflict, however; the relinquishing of her baby had a 'hellish' effect upon her life.

Stage 4: Compensatory function produces a balancing image(s) through dream; image penetrates ego

It appears that Lily was having compensatory dreams--her nightmares--most of her life. While she was not specific about when they started, it is clear that she had been having them for years before the shift in her ego perspective occurred. She did report that the nightmare activity was getting worse during what I have called the Pivotal phase.

Lily's nightmares were, as Hillman puts it, a "compensating punishment for murderous repression" (1988, p. 57). In other words, the dreams represented a counterpole to Lily's conscious attitude. Consider the 'control' theme in Lily's dreams; while, in her waking life, Lily was obsessed with controlling her weight and with controlling how she was perceived by others (i.e. she maintained her family role, her masks and disguises), in her nightmares, she was completely out of control. That which she ran away from during the day, namely loss of control, chased her at night.

Consider also Lily's "shocking" dream about aliens in the form of giant snakes. In the dream, Lily attempted to keep the snakes away by locking herself in her room. When she eventually opened the door, one of the snakes crawled up her leg and entered her, impregnating her with a "million snakes." While Lily was obviously affected by her own interpretation of this dream (see p. 45 in the Narrative), according to Jung, on a more archetypal or universal level, snakes are symbolically associated with "the instinctive psyche, the unconscious" (Jung, 1968a, p. 166). Thus an alternative, though not more or less valid, way of looking at this dream is to see it as a representation of Lily's efforts at keeping the 'alien'

unconscious from 'penetrating' her (i.e. entering her conscious mind). When she did decide to let the snake (unconscious) in, she was penetrated (affected) and a union took place (she was impregnated). The dream contained the energy (nightmare quality) which compensates for her denial of the unconscious. In addition, it contained a representation of her resistance (the closed door) as well as the way to resolution--to open the door, let the unconscious in, and be penetrated by it (a symbolic union of unconscious and conscious). Out of the penetration came the potential for new psychic life (a "million snakes").

Lily had many dreams in which water figured prominently; she was drowned and crushed by tidal waves or otherwise overwhelmed by water. According to Jung, "Water is the commonest symbol for the unconscious" (1968a, p. 18), a statement with which Lily would presumably agree; she said that her disturbing water dreams "probably symbolized [her] unconscious mind." During the daytime Lily dammed up the flow of her unconscious and at night, in a compensatory fashion, it broke the floodgates of her resistance and "drowned" her.

Finally, Lily's dreams about being pursued by men with violent intent could be seen as a representation of a latent fear and mistrust of males due to her abuse by her brother and, from the data we have at hand, perhaps also because of her negative experience with the psychiatrist. The violent element to these dreams could also be seen as compensating for her "murderous repression" (Hillman, 1988, p. 57); note Lily's statement that she had been "sickeningly nice to [her brother] when [she] actually felt like axe-murdering him"--while, during the day she metaphorically murdered her instinctual response to her abuser, at night *it* chased and murdered *her*.

Stage 5: Either a) insight will occur, or b) consciousness will be unaffected and the compensatory function will remain activated

Prior to attending the lecture at the community centre, Lily's experience with her nightmares had apparently been entirely unproductive and reactive; their impact on her waking life was decidedly negative. During the lecture, however, she became aware of a new way of perceiving her nightmares:

She said that, as I spoke [apparently referring to my statement that snakes can be, among other things, symbols of the medical profession], she had a sudden understanding both that a dream could have meaning and of what that particular dream meant: "I had just signed up for nursing school," she later told me, "and was terrified because as a lay-midwife...I was afraid that...I would become brainwashed, taken over, impregnated with their concepts and ideas that would be born out from...me at some later date" (p. 112, Transcript, Appendix C)

It was this insight which prompted Lily to turn to her unconscious for help.

The question arises, then, 'Why was Lily affected in such a positive way by a dream at this particular point in her life, after so many years of nightmares?' Firstly, Lily was ready for a change in attitude towards her unconscious. As the narrative indicates, Lily had experienced an increase in tension around this time (the period I have named the Pivotal phase)--she thought she was going to have a nervous breakdown. Ultimately, it was this increase in tension to "a breaking point" which prepared Lily for a change in attitude toward her unconscious: as she put it, "either [she] had to get a grip on it and find out what's bothering [her] or...kill [herself]." Thus Lily was forced to take charge of relieving her psychic distress by, for instance, taking risks in expressing herself in Dr. Dettweiler's class, and in coming to the lecture at the community center and relating her dream.

The second contributing factor was a transference phenomenon.¹ While neither Dr. Dettweiler nor I were in an official therapist/client relationship with Lily, it seems clear that, to her, we represented figures of authority who were non-judgmental and knowledgeable and, therefore, worthy of her trust. In Dr. Dettweiler's case, I believe a positive transference occurred as a result of Lily's experience in his class; it was partly because he was a participant that she decided to come to the lecture at the community centre. In my case, it seems that the transference hinged on my response to her "shocking" dream about the snakes. She told me that what I had said about the symbology of the snake in her dream was "so dead on," and that she thought that I was a "very intuitive person." Significantly, she told me that, when she finally told her parents about the abuse, they apologized to her for "not being intuitive;" it would seem that she recognized in me a valued quality (intuitiveness) that her parents lacked. Furthermore, my non-judgmental response to her dream (she told me that "I didn't bat an eye") contrasted with her experience with the psychiatrist. Contact with someone who was a professional, who listened, was not shocked or judgmental, and who spoke the language of images must have been a factor in Lily's experiencing some meaning in the dream.

Finally, I would like to add that, due in part to her experience with the psychiatrist, Lily had become convinced that she would have to deal with her nightmares on her own. As she felt that she did not have the "tools" or the "language" to accomplish this, however, she was in the position of needing someone's help so that she could help herself. It was a fortunate coincidence that my suggestion fit her prerequisites perfectly: I had given her what she needed to help herself.

Stage 6: The individual will take action based upon the insight

Lily appeared to have had two insights stemming from the dream about the snakes: that it reflected her fear about being invaded by "alien" concepts in nursing school, and that dreams could have meaning. While Lily credited my suggestion as being "a seed for [her] in [her] own healing process," it is clear that Lily had already taken action, motivated by the dream about the snakes, towards ending her nightmares (while we cannot say for sure whether it was this specific dream which prompted her to come to the lecture, it *was* the dream she chose to risk revealing in order to obtain help). Once she had obtained the tools and language to proceed on the course she had already initiated, she immediately put them to use by following my recommendation. Thus, due at least in part to the snake dream, Lily initiated a course of action toward dealing with her nightmares.

Lily also took action based upon the dream which occurred the night of the lecture: she confronted her sister, Madeline, with the information she had been made aware of through her contact with the man in the dream. Lily also acted upon the man's suggestion that she did not have "to fulfill those [family] roles anymore." With this attitude firmly in place, she reestablished contact with her family as a whole after fourteen years of absence. She told her parents about her sexual abuse by her brother, and had a rewarding discussion with her siblings concerning the unproductive family roles which they had each colluded to sustain. The action Lily took based on her dream was decisive, effective and highly productive.

Stage 7: The unconscious will produce a dream which is less compensatory or oppositional, and which reflects the newly 'balanced' psychic state

When I first looked at the data, it appeared to me that it was the 'man in the garage' dream which precipitated Lily's shift in consciousness. However, upon reexamining the data, it seemed clear to me that it was, in fact, the snake dream which was actually the compensator, and that the garage dream was a reflection of the newfound equilibrium within Lily's psyche.

Many of the themes which Lily mentioned as being characteristic of her nightmares appeared in the garage dream, yet in an entirely different context. For instance, the water (which we have said is a common symbolic representative for the unconscious) which threatened to overwhelm her in her nightmares was, in this dream, contained and regulated in the form of the car wash. No longer an overwhelming, destructive force, water (the unconscious) appears in a form which can be useful and cleansing. Consider also that the men who chased and violated her in her nightmares were replaced in this dream by a man who Lily described as being someone from whom "[there was] nothing to hide or fear," and who worked in a garage/car wash, a site where repair and cleansing take place. Thus an aspect of Lily's psyche which had formerly been hostile to her now appeared as an "attendant" who had her "best interest at heart." Furthermore, there was no sense in the garage dream that Lily was out of control; "It was as though [she] hadn't gone to sleep at all...it was all perfectly normal."

Stage 8: The ego will be less fragmented, stronger, more capable of containing unconscious material, and the individual will be consciously engaged in the process of individuation

Prior to the shift in consciousness, Lily spoke about her mental state in fragmentary terms (see Stage 1, pp. 55). In referring to the Post-Shift phase, however, Lily's language changed significantly; she spoke about "just...[feeling] balanced," and that she felt like there was a "marriage between [her] unconscious and conscious mind." Furthermore, she exhibited an ability to contain and incorporate unconscious material which, in their previously highly repressed state, had precipitated the disturbing nightmares. For instance, she was able to incorporate the information transmitted to her by the "garage/car wash attendant," as well as that transmitted in the dream concerning her fear of aging. Thus a state of fragmentation and inflexibility had been supplanted by one characterized more by integration and acceptance.

Interestingly, this process is reflected in Lily's use of water imagery throughout the interview. Water, which Lily said "probably symbolized [her] unconscious mind," initially appeared as an overwhelming, frightening presence--she was often drowned in her nightmares. However, in the Shift and Post-Shift phases, water appears in a more contained and helpful manner in the "car wash" and in the "ice-fishing" metaphor ("there's a little thin piece of ice and I poked a stick through--something bubbles up--and I know I've caught something"), respectively. While we should not ascribe too much significance to this, as Lily had been exposed to Jungian theory prior to the interview (the lecture on dreams emphasized Jungian concepts), the parallels to the Jungian water-unconscious

metaphor are, at least, illustrative of Lily's shift. Consider, for instance, the following summary of the individuation process by R. Moacanin:

the dissolution of a dry, hard soil of ego-consciousness, through a confrontation with and fertilization by the fluid unconscious is a necessary prerequisite for transmutation of the personal ego to the transpersonal Self and the ongoing process of death and rebirth (1986, p. 84),

and Lily's statement that "[understanding a dream] is like water in the desert; everything blooms all of a sudden."

Lily demonstrated a balanced attitude towards her weight. Prior to the shift in consciousness, Lily was alternately controlling her weight and going out of control through bingeing--she swung from one pole of a continuum to another. On the other hand, in the Post-Shift period her weight simply ceased to be a problem: "I have kept my weight right down," she said, "without even trying."

Lily had consciously engaged in the individuation process--she "made friends with" herself. Lily realized that always looking outward for relief from conflict has limitations: "if you have a problem, you can explain it away by any number of environmental factors but if it's not the one thing it's the itch that doesn't get scratched....It's not the truth." While Lily expressed some ambivalence about confronting her unconscious, and says that the suggestion doesn't always work, she maintained a "friendship" with her inner world through continuing to use the suggestion, writing her dreams in a journal, and through seeking and accepting well-intentioned feedback, about her tendency to split and hide, from those she trusts. Perhaps the new development of seeking feedback from those "people who love her" is an extension of her relationship with the garage/car wash attendant in her dream whom she trusted because she felt he had her "best interest at heart."

Footnote

1. Transference is "a particular case of *projection*, (author's emphasis) used to describe the unconscious, emotional bond that arises in the analysand toward the analyst" (Sharp, 1991, p. 136). A transference can be positive or negative. If it is positive, the person upon whom the unconscious material is projected is seen as beneficial, supportive, etc. On the other hand, if it is negative, the recipient will be seen as bad, withholding, and generally unsatisfactory.

CHAPTER 5

Discussion

The purpose of this study was to describe and examine an individual's experience of a shift in her conscious attitude towards her inner world, and to compare that individual's experience, as described by her, to a model of the Jungian concept of the self-regulatory function. In this chapter, the research questions are addressed, along with questions regarding the limitations of the study, and implications for further research.

It is clear that there is a very close correspondence between Lily's unique experience and Jung's generalizations concerning the nature of the self-regulatory function. A trauma induced split between Lily's conscious and unconscious led to symptoms, suffering and an attempt to alleviate these through external action. Lily experienced dreams whose content appeared to represent a compensation for her conscious attitude, dreams which she experienced as terrifying and devoid of meaning. Lily eventually gained insight from an image in one of these dreams and took action based upon this insight, action which apparently caused her to have a dream which reflected a more balanced psychic state. Due to the insight gained both from the initial dream and from the 'balanced' dream, Lily experienced a shift in consciousness. As a result of this change in her attitude towards her inner world, she began to nurture her unconscious and to confront it on a regular basis. As such, she has demonstrated an ability to contain disturbing unconscious material in consciousness.

Lily's narrative account does not deviate significantly from the eight-stage summary. There does exist, however, a difference in *emphasis* between the two.

For instance, Jungian theory assigns more significance to the highly-charged compensatory dreams, and to the insight gleaned from one or more of the images from such a dream, than to dreams which are indicative of the balanced psychic state which arises as a *result* of the aforementioned insight. Lily, however, places a great deal more importance upon the garage/car wash dream than on the dream about the snakes. Indeed, on the original audio-tape Lily did not even mention the snake dream and mentioned it only in passing in the subsequent interview. Perhaps understandably, Lily was more impressed with that part of her experience in which she realized that she had *conscious* control over her nightmares (at least to some degree) and, thus over her life. Furthermore, while the insight Lily gained from the snake dream was assisted by myself, that which she gained from the garage/car wash dream took place strictly within her psyche--she did not have to rely on anyone's help.

This brings us to a minor deviation from the eight-step summary, namely that Lily gained insight from the dream which represents her balanced psyche (i.e., the garage/car wash dream). Once again it is a question of emphasis; although Jungians do not say that insight will *not* be gained in Stage 7 (balanced dream), the summary suggests that the most significant insight is that which occurs in Stage 5 (compensatory dream).

Finally, it should be noted that not all of Lily's attempts to alleviate her psychic distress prior to gaining insight from the snake dream fall under the category of "acting out;" that she saw a psychiatrist, attended Dr. Dettweiler's class, and came to the lecture at the community center all suggest an awareness on her part that the solution to her conflict was not 'out there,' but existed within her. However, a distinction must be made between action motivated by the ego

and that motivated by insight from the unconscious. While the above examples illustrate appropriate action on Lily's part, they all represent conscious choices made by Lily based upon her immediate desire to do something to alleviate her intense suffering. Far more productive in the sense that an actual shift in consciousness occurred, however, was the action Lily took based on information which had its source in the unconscious, namely following through on my suggestion and applying the information she had gleaned from the garage/car wash dream.

Limitations of the Present Study

It is unknown how much Jungian theory to which Lily was exposed to prior to the recording of the original audio-tape. However, this theory was discussed by Dr. Dettweiler and myself, in the context of other theoretical approaches to dream interpretation, at the lecture Lily attended at the community center. The knowledge she gained from this lecture, and any subsequent knowledge she may have gained independently prior to the recording of the first audio-tape may have influenced the way in which Lily perceived and structured her experience. Her use of terms such as "reaction formation," "conscious" and "unconscious" (which may or may not stem from her experience with the psychiatrist) does suggest a familiarity with broad analytic concepts.

As Jung suggests, the subjective perspective of the researcher is inherent in any empirical research aimed at describing and examining the intricacies of the psyche. Thus, the findings of this study are necessarily influenced by my own psyche as well as by the breadth (or lack thereof) of my understanding of Jungian theory. Furthermore, my presence in this study must be taken into consideration, as I not only conducted the interview and carried out the research myself, but

also provided the suggestion which generated much of the material upon which this study is based. Regardless of the fact that my more blatant assumptions and biases were brought into the foreground, it is difficult to assess the degree to which my presence in this study may have affected its outcome.

Reification, the tendency through use of language to concretize that which is unobservable, constantly changing, and entirely experiential is a limitation which must be noted. In this study concepts such as unconscious, self, ego, archetype, etc. are presented as established entities and concrete facts. They are, in fact, ideas about something which cannot be completely observed or understood.

Implications for Further Research

In Letters from Jenny G.W. Allport compared the predictions of three theories to the material contained in Jenny's letters. The transcripts collected for this study could be used in a similar manner in order to study the ability of a particular theory to explain the unique experience of an individual.

In order to broaden perspectives upon the self-regulatory function, it would be useful to replicate this study using more subjects. In particular, it would be useful examine how others account for their shift in consciousness and how closely it follows Jung's predictions.

Summary

Both Allport and Jung maintain that the true test of a given theory is the application of that theory to the lived experience of a single individual. The applicability of a theory may then be assessed according to the degree to which it captures or misrepresents the experiences of the individual. With respect to this study, it is clear that, with certain qualifications regarding emphasis, the Jungian

concept of the self-regulatory function accurately captures the subject's experience.

It is my hope that studies such as this will advance the cause of Jungian theory, the viability of which is supported by the above conclusion. Jung's reputation as a mystic and the widespread belief that his theories are muddled and complex often blinds people to the beauty and precision the theory can assume at the hands of those knowledgeable in Jungian theory and experienced in its practice. Jungian psychology is indeed complex and difficult but the richness of the experiences of individuals such as Lily and the therapeutic gains it has fostered in others argues well for its practicality. However, as Jung insisted, theory must never take precedence over lived experience.

Ultimately, as Stolorow and Atwood assert:

The validity of Jung's formulations is not easily assessed by any simple empirical method. Its overall validity can only be tentatively established, and it relies upon relatively subjective criteria pertaining to coherence of argument, comprehensiveness of explanation, and consistency with accepted psychological knowledge. For this reason most research psychologists have abandoned such analysis as a tool of inquiry in favor of the more "certain" results presumed to be available in the academic laboratory. This abandonment is in our view based on deplorably mistaken understanding of the purposes and rationale of the case study approach, the goal of which is not to arrive at final truths and controvertible general principles, but rather at significant theoretical ideas and promising lines of research. This approach is primarily a strategy of discovery--not a strategy of proof (1979, pp. 40-41).

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Appendix A

Transcript of the Initial Audio-Tape: November 1983

The Background to the Dream Experience

Here's the tape of my dream, as you asked. Before I give it to you, I guess maybe you would want me to say something about the background. I have been having nightmares for quite a long time, off and on, and before I went to your dream workshop they had been getting worse and I really wanted to get in touch with why and I really didn't know how to do that. I couldn't really get anything from the nightmares, they were just really, really scary. But I didn't know why, what or if anything was behind them. So when I went to your workshop and you said, "Simply ask yourself what is the message in there for me. Stop scaring me, I am willing to listen, just tell me what is it," I was so excited. I came home and I went to bed and I said that to myself and I fell asleep and-- Whoa!

The Dream

I dreamt that I took my wellingtons (my boots) to a car wash to be cleaned. And, while they were being washed, a man (the attendant) was writing up the bill. He turned and he said to me. "Lily, I see you've lost some weight."

And I said, "Yeah, I have."

And he said, "How do you feel about that?"

And I said, "I feel good about it."

And he said, "How do you think you'll feel about it when you get down to your goal?"

And I said, "I don't know, I guess I'll feel pretty happy about that."

Then suddenly he just turned and he looked at me so deeply, and he said, "How do you really feel about your sister Madeline?" which really startled me but at the same time all this stuff came out of me. I said, "Well, I really resent her."

And then he looked at me and he said, "Do you want to talk about it?"

And, I said, "Yeah, I do." I said, "Well, I'm the baby of the family. I have four sisters and a brother and I was born last. But before me, I guess about fourteen months before me, my sister Madeline was born. Now Madeline was born prematurely and was small, very small, and they called her "Twiggy." Even after I came along people still mistook her for the baby because she was smaller than myself. And, uh, I grew faster than her--it didn't take long for me to catch up and surpass her - and that was just the way of it all through our childhood. She was the little one. Then around adolescence, I guess, she caught up, and then I started putting on weight after that so I was still bigger than her.

So I told this guy in the garage, I said, "It wasn't my place in the family to be the little one or the same size even than Madeline--I was bigger than Madeline and when she caught up to me in adolescence I couldn't handle it. It wasn't my role in the family to be the same size or smaller than Madeline, so I made myself bigger than Madeline."

Well, even as I said it in my dream I was totally blown away by it. And uh, he said to me, "So, you were fulfilling roles in that family, weren't you?"

And I said, "Yes."

And he said, "And you're not in that family any more are you?"

And I said, "No, I'm not."

And he said, "You don't have to fulfill those roles anymore if you don't want to, do you?"

And I said, "No, I don't, I really don't."

And he said, "Well, I really hope this is useful to you in your life and he handed me the bill which just cracked me up. I couldn't read it; I couldn't make out what the numbers were.

Post-Resolution Experiences

And I woke up just laughing and I felt so light. And I turned and I said to Paul, my husband, and said, "I don't have to be fat any more; I don't have to play out those roles at all. It's not my place in this family to be fat, is it." And uh, it was a very powerful experience for me to see that I was living out old roles and that there was a lot of stuff inside me that I had no idea of before--never ever twigged into it.

So, I made a special trip to Vancouver to see my sister Madeline and it was wonderful. This dream was very cathartic for me and it opened up a whole new area of understanding between Madeline and I. We were able to discuss the dream, not like me attacking her saying, "You know, you keep me in this place or I keep me in this place. "We were just able to use the dream as a focus for exploring the roles that we played in our family. And, I gained a much better understanding of Madeline and Madeline of me and each of ourselves too, because she said, "That's really interesting, Lily, because when I put on weight I panic and I really know that's because I'm "Twiggy," and I'm really little and I'm not supposed to ever be big. And that really surprised me when she said that. Such simple things but it just really went to the core of me.

So, not that I was ever really fat, but now I know I'm within five pounds of where I want to be and it just feels very good. I don't feel panicky about food and I really like it very much and I am very grateful for having had the experience. And it has been really empowering for me to know--to have experienced getting in touch with myself, with a part of me that made a choice about something when I was a kid basically. And that I was living out a decision that I had made that was no longer serving me in my life.

Another little P.S. that I might put in this that later came up for me was that, um, whenever I would talk about my sister Madeline, whom I do think is an incredible person, marvelous, vivacious, gregarious, energetic woman, I would speak of her always in those positive tones and I wouldn't hear anything against her. And later on when I would discuss this dream with my friends a lot of them would say, "Oh, I knew you had something going with Madeline because you talked about her in a way that was almost unreal; it was like you were covering something," which really jolted me. And when I think about it I guess I must have been. I had a lot of resentment toward her and I wanted to cover that resentment and I did such a good job of it that I didn't even know it. So, I don't resent her and I still think she's wonderful, but I probably don't sound like I'm covering anything any more.

Appendix B
Consent Form: 1989

I, _____, consent to being a participant in this study about the experience of consciously facing a nightmare, or a frightening series of dreams, a single dream or dream image rather than avoiding the encounter.

I understand that I am participating in this study completely voluntarily and that I may decide freely to withdraw at any point in the research process.

I also understand that I will be allowed to listen to the original audio-tape, and the audio-taped interview, read the transcripts of the original tape and the subsequent interview and that I may modify or delete anything that I wish.

I further understand that my participation in this study will be kept confidential. Any names or identifying information will be changed in the transcript. A pseudonym of my choice will be used instead of my real name. Audio-tapes of the interview will be accessible only to me and the researcher. The tapes will be either returned to me or destroyed upon the completion of this study.

And, I understand that the researcher will be available for debriefing regarding any feelings that may have been aroused by this interviewing process.

Date _____

Signed _____

Appendix C

Transcript of Interview: March 16, 1989

S: I'd like to start by just asking you to tell me what you mean by the material that's written down here..

L: Okay...

S: In the transcript of the tape you gave me you mention that you had been having nightmares for "quite a long time, off and on."

L: That's true.

S: Can you tell me more about that?

L: Well, ever since I was a young child I've always suffered (laugh) nightmares. I usually had them at least three or four times a week and this went on through most of my life right up until my adult years. And in the last three or four years I have suffered less and less, but I still have maybe one a week or one every two weeks.

S: Um hm.

L: And, um, the etiology, you know, where I perceived they came from now?

S: Whatever it is that you want to say about them.

L: Um, boy, well, I just think that I.. at the time in my childhood there were extenuating circumstances. I felt very much out of control. I was in a situation with an abusive sibling and, um, because of our Catholic background didn't really feel that I could come forth with that with my parents. So lived in this very schizophrenic world.

S: Split in two.

L: Exactly, like I, you know, being Catholic and having this brother who was older than me sexually abusing me, it was a very difficult situation. And so I think that I repressed a lot and that came out in nightmares. And that has just over the years become the way that it has been with me. I, you know, I repress a lot that's going on an unconscious level and it comes out as nightmares.

S: So, that's how you see that nightmares work for you.

L: Yes, it's the way that I seemingly deal with it, albeit a very poor way, but you know (laughs) it's the volcano..sleeping.

S: Volcano?

L: For me, I think probably there were many times I could have worked things out in a healthier way, but didn't know how to develop a language; didn't feel that I was free. Didn't have the people to go to.

S: Uh huh.

L: So, finally, actually what happened was that I came to a breaking point with myself. I thought, either I have got to get a grip on it and find out what's bothering me or I am going to kill myself (laughs). [Talking faster.] I was so depressed and I couldn't sleep. I was terrified to go to sleep, cause I never knew what the night was going to bring.

S: Can I interrupt and just ask you when this was?

L: Well, this would have been in around November in 1983. (laughs)

S: So, this was just..this is what you referred to in the transcript (from original tape) when you say, you "have been having nightmares for quite a long time" and "they had been getting worse."

L: They had been getting worse, and do you want to know what precipitated this particular dream at this point?

S: I'd like to know anything that comes to mind about the experience before..

L: Okay, all right. What was happening for me was, I was quite overweight I would say--quite overweight, twenty pounds any ways--and I was feeling badly about that and I had some ideas about why I was overweight. I thought maybe I had lots of flesh on my hips because I was protecting my sexual organs and also I didn't want to be attractive because of my whole experience with my brother and

so I saw that as being real but I felt that I wanted to get through that consciously, that was what I wanted to do. So I started dieting and doing a lot of fasting and running and stuff like that

S: Um hm.

L: And the lighter I got the more panic stricken I was and...

S: Panic stricken?

L: Yeah, I felt like I was really vulnerable and I was going to float off and that I had come to associate my weight with personal power and protection....

S: Uh huh.

L: So I was scared. And at the same time I was thrilled, don't get me wrong. Like I, you know our culture, I was inculcated enough (laughs) that I was quite happy too. So it was quite split, and...but an interesting thing happened my sister, Madeline, came over from Vancouver, and she's always been the littler one, although she is older than me; she's always been "Twiggy." And she came over and she was shocked when she saw how slim I was. And I thought that she would be really happy and say, "Lily, you look great!" but she didn't and I really didn't put much on it at the time. She tried handing me things from her suitcase "try this on, try this on." And she took out this final pair of jeans and she said, "Oh, you'll never fit in these." And I put them on and I needed a belt for them. And she didn't look very happy about it but I didn't really get it. I mean, it wasn't until much later that I realized...

S: What was going on for you, when it was happening?

L: Well, I felt badly, I felt that she wasn't acknowledging how hard I'd worked to get down to that size, you know. And, I don't know, I honestly don't know why I didn't put it together sooner that, you know, that she was so uncomfortable that I was actually smaller than her. It wasn't right somehow in how it had evolved in our family....

S: Uh huh.

L: So, um, it was right at that time that I went to a dream workshop that you and Larry put on at the community centre. And I was having so many nightmares that I thought--I saw this advertisement--I thought well this is a start. Okay, I'm really going to do something about this (laughing) and so...

S: So you had made a conscious decision.

L: I made a decision that I had to work with my unconscious mind or it would kill me. Like, I really felt--I know it is hard for people to imagine what it would be like, but when every night you go to bed, and you know you wake up five or six times (sigh) with your heart racing, and you can't get your breath and your panicking and in a total state of, you know, anxiety.

S: Tell me more about that.

L: Well, let me see...

S: I'd like to understand more about it.

L: How that feels?

S: Uh huh.

L: Well, I would find myself in any number of situations where I would be being pursued and it, it was so scary. It was--I never had any control in my dreams and I would die many times. You know where when you hit the bottom you're supposed to die?

S: Yes. You just hit bottom?

L: I never died. I hit the bottom many times. I've been stabbed; I've been everything that you can imagine--raped, killed (laughs). You know, but, you know this was nightly or a few times a week, you know. And I was exhausted. I was physically and emotionally exhausted from this and, uh, I don't know what more to say about that.

S: How was it for you during the day after?

L: Well, I would wake up with a headache and I would feel very off all day because it really set the tone for my whole day. I would spend half the day just trying to shake off that reality and get to the point where you wonder which is more real, waking or sleeping life, because your sleeping life poisons your day.

And it's just as real as anything that's happening in your waking life. You know, it's almost as if that's happening to you really, you know (laughs).

S: It's hard to separate them.

L: Yeah, so...

S: So, how did it...For instance, when you woke up in the morning, how did you feel? How did your nightmare...

L: Pretty depressed and flat and feeling like that I was very mentally unwell and feeling like in my normal life I'm a fairly competent person, but that in my other half of my life--at nighttime--I had no control. Um, you know, what can I say.

S: Yeah.

L: Just really unable to stop it; no control at all. Completely panicky. And my poor husband didn't know what to do for me and I would wake up every night crying and he would hug me and say, "It's okay," and pat my face (laughs) and in a sleepened state, you know, but, but, he couldn't do anything about it either. So I thought, at different times, twice actually, I did try conventional therapy and without any success whatsoever. The first time I went to see a psychiatrist at a university and he told me that, um, well he asked me about my background. He asked me how many men I ever slept with and I said, "Well, I never really stopped to count," you know. And he said, "Oh, okay." From then on he referred to me as promiscuous. And then, he, you know, every time I would tell him a piece of information he would have a different--"You have an anxiety neurosis." (laughs) or something. So I would, I inevitably from the sessions would feel worse.

S: Um hm.

L: When I came out I never felt that there was any movement and in fact things did seem to go into a downward spiral, so conventional therapy just was not (laughs) working for me at all.

S: It didn't seem to be of help to you.

L: No, not at all talking about my mother and my sexual experiences as a teenager just didn't appear to be relevant anymore. I needed something more immediate than crisis intervention.

S: Did you have any sense what it was you needed?

L: I needed to find out what was bothering me and I just seemed to be unable--I had a lot of, like I thought "Okay, yes, for sure, Charley ." "You know, that was a major, a very bad thing that happened to my life."

S: Charley is your brother?

L: Charley is my brother. Um, a lot of things, you know, but to get out of my family situation at fourteen, I know this now (at the time I didn't know this). I know this now, I got myself pregnant and didn't tell my parents until it was too late. And so I did get out of my family I got to move to another province and then go through the process of having to relinquish a baby and what that--what kind of an impact that had on my life I couldn't even articulate for you. It's just, you know, it's hell, that's what it is.

S: Is that right?

L: So, you know, so much so that to this day I am a neonatal nurse and my focus is being with women in crisis and my specialty really is, you know, teenagers and dealing with [voice gets soft]

S: So this made a big change in your life.

L: It was a turning point even at fifteen years old. I mean it just, you know, my path was made for me. So, um, I had good reason to have nightmares, I knew that I just didn't know how to resolve my grief. I felt that my grief was very maladaptive, somehow I should be able to do more for myself. I felt very trapped in my own psyche, there didn't seem a way to break through [voice goes very soft and slow here in this paragraph to this point]. [Voice stronger, talking more rapidly]

A lot of dreams about water, water, tidal waves, being crushed under the wave, drowning, a lot of drowning dreams which later I felt the water probably

symbolized my unconscious mind and the weight of my own unconscious content was more than I could bear.

S: So, this is something you see in hindsight?

L: In hindsight. At the time I had no idea at all, so I was becoming--I decided that if I could to make friends with my dreams somehow. But I didn't have any tools to do that.

S: Um hm.

L: I was so scared all the time, but I knew that I had to somehow take that same power that was in the dream and that was killing me and turn it around and make it my ally. And empower me to the same degree that I was disempowered. I really felt that was possible, I just didn't know how to do it.

(Laughs)

S: Um hm! How did you come to that realization?

L: I think just, you know, how life goes. You hear little conversations on a bus, you see little articles. It all comes together at one point and it was, it just came to me that was what I had to do. I couldn't even say that it was anything concrete. It just seemed like--it seemed that my subconscious and unconscious was a coin and that on one side there was all this seemingly negativity, but conversely there had to be another side--there just had to be because the universe is made up of polarities (laughs). I thought, "I can't be all that different," you know, "I'm innate, I'm, I'm indigenous to this planet," (laughs) you know, "so therefore I must have--there must be something good in there for me."

S: You just had a sense of that from your experience.

L: Yeah, I don't even know where that came from, I just felt that somehow that I had to learn how to access that and, um, I needed help. I didn't need conventional therapy, that much I had already come to see years ago. I needed a way to access what these dreams could possibly be about and I haven't discovered, you know, even one-millionth of what they could possibly be about (laughs).

S: Um hm.

L: But that day back in November was a turning point. I would say it was a turning point in my inner life.

S: When you say "turning point" what does it mean?

L: Well, I went--it was so simple and you know I think maybe I am glad it had to be simple and that's, I think, the nature of truth and so--the truth whatever that is (laughs). If there is such a thing as objective truth. But, anyway, I did go to this workshop and while I was there I dared to say something. I remember standing up and saying well, you know, people were talking about their dreams and I went with another woman named Rae who said she had a dream of flying over these mountain ranges and how incredible it was. And I was so angry and jealous...

S: Um hm.

L: At all these people that stood up and said all these wonderful things about what they had dreamt and so I told, "Well, I am just going to say what I dreamed." And I stood up and said, "Well, last night I dreamt that we had aliens from another planet that were giant snakes and I locked myself in my room because I was so scared and finally I opened my door and this snake came right in and came right up my leg and entered me and impregnated me with a million snakes." And, everybody in the room looked at me. (laughs) They were so shocked and I thought, "Well, this is what I came for--to do real work."

S: Uh huh.

L: And you were so with it--I couldn't believe it--you didn't even bat an eye and you said, "Well, you know, there are a lot of meanings around the word 'snakes.' The snake can be a symbol of the medical profession." At that time I had been signed up for nursing school. I was terrified of going into nursing school because I was a lay midwife and I was really concerned that I would become brainwashed, taken over, impregnated with their concepts and ideas that would be born out from me at some later date, and suddenly I thought, "That's it!"

S: Uh huh.

L: That's it. That's exactly what it is for me. I mean, screw the Freudian snake as the phallic--I mean it wasn't anything like that at all.

S: That didn't feel right to you.

L: No it felt that what you said was so dead on that it shocked me and I thought, "This is a very intuitive person." So, later I went up to you and approached you on a private level. I don't know if you remember?

S: Yes, I do.

L: And I asked you. I said, "I have nightmares all the time and I am afraid that I am going to have a nervous breakdown and I don't know what to do." (laughs) And you said to me, "Why don't you just ask yourself." And I said, "What, what?" And you said, "When you go to bed tonight say, 'Okay, I am ready for it; I am ready for it and you don't have to scare me any more. Just tell me what it is that you want me to know and what's relevant in my life. (Throughout this quote her voice is soft and she sounds vulnerable.) And I am ready to hear it."

S: Um hm.

L: I went home and I just skipped on the way. I knew that it was true and I knew that it would work for me. It just--and maybe it was the process of my own belief as much as anything.

S: Sure.

L: But, it felt like such incredibly good advice and I was surprised that I had never thought of it before on my own.

S and L: Laugh together.

L: So, that night when I went to sleep I did that, I laid in bed and said, "Okay, Lily, what is it? What is it that you need to know for your life right now." And, uh, and, and in that period of my life I was struggling with my weight, and fasting and gaining weight. I felt like I was getting into a compulsive obsessive thing about my weight. Um.

S: When you say "compulsive obsessive"...

L: Well, I mean that I got into a thing where I had to--I started--I was health fasting. Well, now I realize I wasn't health fasting, I was basically anorexic (laughs).

S: Um hm.

L: Then I would come off that and I and put on weight (snaps fingers) right away, of course, because that's what happens with metabolism and I did get very heavy, then I would get depressed and then I would fast and then I would be up and down, up and down...

S: So it's, up and down.

L: Up and down, but I had stabilized for awhile but I was starting to struggle again. So that night when I went to bed I went to sleep and as clear as anything I had this dream.

S: When you say, "As clear as anything" what was it like?

L: It was as though I hadn't gone to sleep at all. It was as though I had taken my boots down to the store--the corner garage--and that it was all perfectly normal. You know...

S: Was it...How was that compared to your normal experience?

L: Normally, I have a very fractured sleep and very bizarre dreams in which throughout them I have a sense that I am dreaming because I am so scared. I wake up for a second and sometimes there is not much continuity. You know, I just felt in this dream that it was happening to me. There was no sense at all that it was a dream or that I was trapped inside the nightmare, you know--a conditioned response to a bad dream that I have that's how I wake up. I get very taccardic, you know, have problems breathing and then I wake up. It was none of that which I normally did experience at least once in the night. I don't know if that is clear.

S: Yes, I think I understand.

L: So, yeah, and it was very light-hearted, although it was a very profound dream, it made me laugh. I woke up laughing. That was amazing to me, so, um. You asked for specifics. Did you want...

S: Well, let me just take a look at what I have got here. I made a few notes about the dream itself that I wanted to ask you. You talked about a man in the dream. Could you tell me about him? If you can remember.

L: It's funny, I don't remember a whole lot about him. I would say that he was nondescript, in that I couldn't physically describe him. I remember more his energy which was very patient and loving and that I knew instantly that he had my best interest at heart and that there was nothing to hide or fear. I just thought that he really loved me and just cared about me. He wasn't there to judge me.

S: He was open to you?

L: He wasn't trying to kill me or hurt me or chase me (laughs).

S: Uh huh.

L: Or anything. He was just there to talk and that was fine, but I couldn't have described him physically.

S: It sounds like you trusted him.

L: Yeah, immediately, right away I recognized that he was someone that was safe.

S: Um hm.

L: It was interesting because my dreams up until that time I don't trust very readily, very readily at all. You know because of my experience.

S: Sure.

L: It wasn't always very positive.

S: Um hm.

L: I had a perception that they were out to hurt me based on my obvious problems. It was valid. (laughs)

S: I have a question. You spoke about, "suddenly he just turned and looked at me so deeply." I would like to know more about what you mean by "deeply" and how that affected you and what that meant to you in the dream.

L: I think what I must have meant when I wrote that was I felt that there was no...when he looked at me deeply it was as though he already knew the answer anyway. There was nothing to hide. Like he was looking at me in such a way that I knew that he knew me intimately. It was as though he already knew everything anyway so there was nothing to hold back. I guess that's what I meant by "deeply." I knew him on some deep level and it was all okay.

S: And there was nothing to hide.

L: Nothing, it would be impossible to hide anyway. So why bull shit, you know. (laughs)

S: Yeah. Is there anything in the dream that you would like to say more about?

L: Oh boy, um...

S: Or anything that you would like to expand in the transcript?

L: In the dream itself?

S: In the dream itself. (Pause as she reads the transcript)

L: Nothing that pops into my head.

S: I found something else I would like to ask you.

L: Okay.

S: In the dream you said about Madeline, your sister, "It wasn't my role in the family to be this size or the same size or smaller than Madeline, so I made myself bigger than Madeline." And then you said after that, "As soon as I said it in my dream I was totally blown away by it." Can you tell me what "blown away" meant to you at the time?

L: Yeah.

S: What that experience was.

L: As I said, I was shocked that I knew that but I hadn't even consciously accessed that thought, so it was so surprising to me that I had the answer to his

question already without even thinking about it. It was like breathing in and breathing out. I just did it.

S: Effortless?

L: Effortless, completely effortless and it was there. And, um, so it was like hearing somebody else talk with my voice, but I knew what they said was true. So it was a shock to me. It shocked me because I thought there was a secret part of me (laugh) that knows, that knows all of this and that really excited me. Really excited me.

S: The other thing I want to know about was, um, how you understood what he meant when he said that you were fulfilling family roles?

L: How did I understand that?

S: What did it mean to you?

L: Maybe I misunderstood (laughs)--I don't know.

L & S laugh

L: I should have asked him to clarify.

S: What does it mean to you as you read it?

L: What page is it?

S: Third page. How did you understand and what did it mean to you? Even as you read it now what does it mean to you?

L: Just very clearly I was Lily. I was little I was that person at that time in my life. We all in our family had or own places. It was implicit, it wasn't even questioned and it was--as it is at this time in my life - when I go home I just slide into that role as probably anybody in that family does. And I just play the role to perfection. And, uh, so in this dream I finally got a sense of life as being an autonomous adult living miles away from my family, but still acting as though I was little Lily and that there was really no need to do that. And it was like a thunder clap.

S: Um hm.

L: I went, yes, I am supporting this whole system that's non-existent in my present reality. Why, why am I doing that?

S: Um hm. So it was like you broke through into a new awareness?

L: Yeah, um hm, um hm. I felt, yeah, and I wondered what kind of investment I could possible have had in that--speaking instantly--you know it does sound so simplistic. I realized that I got there instantly--I don't need to be that person. Those people aren't in this house, I don't need to make them feel any particular way, fulfill any role for anybody. I am free to be whatever I want to be. I can recreate myself into the person I want to be and that means physical--that means physical too.

S: It sounds very exciting.

L: Yeah, it was. It was very really exciting. And I don't know if you want me to go into it--what you have labelled here as "post-resolution."

S: Yeah, sure.

L: Not only was it exciting for me, but it was for my sister because when I talked to her I confronted her. That sounds rather challenging. I shared with her my experience of when I was trying on her clothes and how that felt for me. I just kept it, you know, not "You did this," but like, "I felt very unsupported and was wondering what was happening for you at that time."

S: You told her your feelings and asked to hear hers.

L: Yeah, in a very sisterly loving kind of way and we just laid in bed for about a half a day and talked about our feelings about our bodies and how we were perceived in the family and Charles and everything that had happened. In a way it was a whole new perspective--it was really fascinating. I never thought about Madeline having feelings about being small. I just thought she was just lucky, she just naturally looks that way. She doesn't have to work at it. I was shocked to find out how hard she had to work to keep herself looking, you know, the way that she did. She ate minimally, she worked out and she felt very obsessive because she felt that if she put on five pounds that she wasn't allowed to do that. There was absolutely no freedom to do that at all and she felt that in my own

way, and not to place blame at all, that I also helped to keep her in that role--that we had unconsciously agreed to keep each other in that.

S: Bound in it together.

L: It was a collusion of sorts. And interestingly enough I was back home in May and it was the first time all of us were together. And all the women in my family of which there are five and really shared deeply about who we were to each other and how we kept each other way back there, you know, in grade school almost.

S: Um hm.

L: And who we really are now and how we want to be who we are from this moment on and not be looked at as, you know, as who we were. And I don't know if you can just say that and do that but we have made an agreement to be conscious about it and not to, you know, not at putting each other down in the small ways that we can so easily. You already have an idea of what the person is saying before they said it. Or just in small ways to support one another's growth which is absolutely the healthiest time I probably have ever spent in my whole family. It's out in the open, you know, about Charley. And my parents, we have talked it all through and they have apologized for not being intuitive, and I have told them not to feel guilty, that it was old times and I don't hold them responsible and, but just acknowledgement. I felt validated and acknowledged and so I think that's probably the biggest reason my nightmares have subsided, especially in the last few years. And pivotal for me had to be this dream and how I came to have this dream. So it was really this suggestion that really was a seed for me in my own healing process.

S: When you say a "seed"?

L: Just the whole notion that one can just turn to oneself for help. This is undoubtedly the single most important thing I have come to know. Like I had an idea of that already but I needed the validation and I needed to know how. I must have told one hundred and fifty people since then to do that--people that would say to me that they wonder what their dreams mean, particularly when they are bad and I have always encouraged people to go to themselves for their own meaning--that they are the only ones that actually have their--that they know the answer that they have the answer.

S: Um hm.

L: That they do hold the answer and that they can access that answer if they want to. It's just that simple. Maybe for other people it isn't that simple but I have a feeling it is.

S: That's how it seems to you. That was your experience--that it was that simple.

L: Yeah, but as I said, there are a lot of unresolved areas and that's a process. I am not saying it's a panacea.

S: You see it as a process?

L: I do, yeah, a gradual. I think that my unconscious mind protects me from certain things and that it allows just as much as I am capable of taking at any given time.

S: Um hm.

L: So as I am ready for it, it surfaces. You know, it's a life-long process.

S: So you see it as life-long.

L: Yeah, I do. I don't think that things like that I have experienced will go away in a few sessions. It has made me who I am and I am actually grateful--I am not here to complain! You know, I have been directed in my life because of my experiences professionally and personally and so I feel happy about that and I feel I do feel happy that I am more in touch with me--with that same energy that I thought once would have killed me. That it has transformed. At the time I felt much like a phoenix (laugh).

S: Reborn?

L: I did--up out of the ashes. I just don't know. I would imagine--I remember watching a movie with a friend--"I Never Promised You A Rose Garden." At the end of the film I said to this person--"Oh God, I hope that never happens to me."

And they said, "What a curious thought. Why would you ever think that?" But I realized that in my mind I always thought that could happen. I could go insane and be up in the EMI [psychiatric facility] with cold porridge in my ear, you know. I just don't know.

S: How is that for you now?

L: I don't doubt my sanity any more. Whereas I did for a long long time. I was so worried that I was going insane because I was, I am sure, sleep deprived for one thing, but just so crazy--not being able to have any control. And now I realize it's not even about control. I don't feel like it's control. I don't ever think control is the issue. It's just loving myself and giving myself the space to acknowledge that what I went through was real and that's okay and I can talk about it. And, um, (sigh) I know that I do have the answer, you know. And it will all come clear to me in the fullness of time (laughs). I don't know, it sounds so corny. So, is that all clear. I have been quite verbose.

S: Oh yes! It's great. Let me just see if... I think you have answered the questions.

L: Another thing I found so fascinating was that other people around me saw things that I didn't and that bugged me. Like reading this "P.S." here my family--people who are close to me--saw my--guess it would be called reaction formation, when you are angry with someone and instead of showing that anger you become incredibly nice and act in reverse to the way that you feel. And certainly I have always had previously done that with my brother, um, I always acted unbelievably, sickeningly nice to him when what I really felt like doing was axe-murdering him.

S: Um hm.

L: And almost certainly with Madeline. You know although I could objectively look at her she is a lovely valuable person, I did talk about her in terms that were unrealistic about how incredible she was and people around me who were close to me that were fairly astute felt that I was covering up something.

S: Uh hum

L: What it was, of course, was a jealousy of the way that she was and then later on an anger that she didn't acknowledge me in my work to become more like her (laughs). So I thought that was quite interesting that I was transparent--that other people even had answer that I don't. Though, I just hadn't accessed them.

S: How does that affect you now--that sense that you are transparent?

L: Um, well, it has affected me in a way that my friends that I am closest to now--we have a mutual agreement that no matter what if we see something, if it's coming from a place of love that we will share it. And so, part of that did come out of that time for me. I want to be more aware, you know, I know I only see a small part of myself and that other people see parts of me that I can't see and if those people love me and have my best interest at heart and if their intention is to do good then I want them to tell me. But it depends on their intention.

S: Right, their intention is what's important.

L: Yeah,

S: That it's coming from love and not something else.

L: Yeah, so I feel protective of myself in that way. I feel like I can nurture myself and that's new, that's something new for me. To be able to allow myself to feel more valuable. I think that's common, a common element of women in our society. I think part of my experience is just because I am a woman in this world. (laughs) I see that, I see that in the line of my work. Women have a very hard time allowing themselves to be nurtured. And it's healing for me in my work I get to nurture constantly and, uh, and I make women let themselves be nurtured (laughs), you know and so that's as healing for me as allowing myself to be nurtured too--it's a full circle/circuit. So I'm raving at this point.

S: Oh, let me just take a look at my notes here. Um, (pause) I think you have answered the questions that I have. One question I..

L: Oh, sorry, I just wanted to mention on a purely physical level along-lasting effect that this has had on me. I have consistently kept my weight right down without even trying. You know, like different times I have put on a few pounds

if I have been particularly indulgent but I don't feel obsessive about it at all. Like I don't say, "Oh God, oh God." I just say, "Big deal." If you look at it over twelve months it all balances out. I don't feel obsessive about it at all, where like I used to be up to 147 or 157 pounds, now I'm at about 135. So that's quite a-- you know, for a person my size that's just fine; that's just right.

S: And it's just right to you.

L: It does.

S: And effortless?

L: Effortless. Yeah, it is effortless. If I wanted to lose weight now it would be an effort, but to maintain, I have stabilized at this weight now for four years. It's good.

S: The question that I have is how do you account for what happened? And I really think that you've answered that, but is there anything else you might want to add?

L: Um, (pause) not really. It's hard for me to remember some things about the time sequence. Like I might have been in a psych class at that time. Yes I was. I had just started the class and so I had to do an autobiography on who I am, parts of myself. And I stood up in class and I was just totally freaked about getting up and talking about myself and but I did. I got up and spoke about myself in front of all these people.

S: Um hm.

L: And afterwards, um, it was discussed in the class about the different presentations and it was agreed upon that my presentation was the best. And I was so shocked and I realized that I had built such a veneer around myself that I could just get up and talk and act like I was, you know, just totally on top of it; that I had developed this whole persona and that amazed me to no end (laughs). You know,

S: Like you...Do I understand you to say that you just discovered that in the class?

L: Yes, I totally discovered that in the class. I had no idea that--I thought that I was fumbling along and quite inarticulate but it wasn't perceived like that and I thought, "Wow, I've done such a good job of fooling everyone about everything in my life." I felt like I was leading--then in that period of my life--I felt like I was leading kind of a double life. You know, and I wanted to integrate those two Lilys more. And that was right in the time that I read that you were having a dream workshop. Looking back on it, I think the psych class must have been a pivotal point for me too because we had to talk about our feelings and share, you know, there was something going on there. Yes, I had forgotten that little part.

S: Yeah.

L: Part of the--yeah, the class is how I came to connect with you.

S: Yeah. Anything else you want to add or embellish, or..

L: No I feel like I'm, like I'm--this is an advertisement for dreams(laughs).

Everyone should have them. Go! buy some.

S: (laughs) A testimonial.

L: A testimonial. I think that the dream on the right is cleaner than the dream on the left.

S: So do you think we can wrap it up or is there...

L: I think it's a wrap.

S: Okay, thank you very much.

(Lily read a typed transcript of the original audio-tape and made no corrections but added the following material which is transcribed from the interview audio-tape.)

L: Do you want me to say that again? (She started speaking before I started the tape recording so I asked her to repeat what she had said.)

S: What you just said, yeah.

L: Well, I was saying that I--to anybody reading this or hearing this it would be just be a bunch of dried ink on a piece of old bark, you know. But to me, you know, it was an incredible awakening. What can I say, you know. Unless you've had the experience I don't think you can really understand what it is to communicate with the deepest, darkest part of you; make friends with it. It's life-changing. I don't ever think I'll be the same person again. I can't imagine that I would ever slide back into that space again of questioning my sanity and wondering who and where I am going. I just feel that that is behind me. The dark night of the soul--it's gone, you know. So...

S: Can you say why?

L: You know, I've thought of that so many times. I've thought, "Gee, if I knew why I could put it in a tube and sell it," and, you know, like, wouldn't that be great. Um, I don't really know why. I think that I had a lot of resistance on some level to knowing what it was that was really bothering me. But I had so much invested in keeping the family intact. Well, you know, that's the reason I never said anything about Charley to my parents. That's the reason I let it all slide by. I had seemingly a lot invested in keeping the status quo. And I think I had so much invested in it that I would rather for years go and have horrible, terrible excruciating nightmares than just get down to it and say, "Look it this is what's happening."

S: Right.

L: I just, um, I was a master of disguise. So much so that I could stand up in front of a room full of people and pretend that I was the most together woman that you would ever want to meet. You know, but really inside I was dying.

S: It sounds like you shocked yourself.

L: Yeah, I did. So, I guess I just, um, stripped myself of some of my own disguises and found out that the person underneath all those masks wasn't so bad after all. You know.

S: Yes.

L: I didn't have to run away. Amen.

S: Amen.

L: A most recent example, just a small example really, of how I have made friends with myself was--I was recently feeling really, really bummed out and I just didn't know what it was. I just felt really out of sorts with myself and I wasn't premenstrual--I went through all the things that it could be and I couldn't identify anything. So, I went to bed one night and I thought, "Why don't I just ask myself." And I said, "Okay, what is it?" And I went to bed and out of this absolutely electric cloud and it actually hurt my brain in my dream. It was so powerful, it was overwhelming really for the message that it was--it's funny. But this voice came out of the sky and I know that sounds crazy like God or something (laughs)--very biblical. But it said, "You are afraid of aging." And I woke up and I went, "Holy Christ it's my birthday next week." And there was all this unconscious tension about me getting older and older but I hadn't identified it as anything. So, you know, so obvious or silly. But I realized in my dream I am terrified of aging. Yes I am. I go to the hospital every day. I see the old people. I see the respirators and all that kind of stuff. I don't want to know about it. You know, and yet I know about.

S: Now you know.

L: Now I know. So it was neat that it was just so clear. And you know how it is that you if you have a problem you can explain it away by any number of environmental factors but if it's not the one thing it's the itch that doesn't get scratched, you know. It's not the truth.

S: Right.

L: So this, I knew it was the truth as soon as it came to me I instantly felt better just being able to identify, "What is it that's bugging me so much?"

S: So how did you know? What kind of experience did you have of it being the right...

L: Oh, how do you describe that experience, it's just a--the penny drops. It's like water in the desert; everything blooms all of a sudden. (laughs) It's like, wow, of course. I woke up feeling light. And actually I think that would be the best description. I wake up feeling light. I just feel alive. I just feel balanced. "Okay, I can deal with that. If that's the fear I've got I can deal with that." If I bring it up to the conscious level I can deal with anything on a conscious level-- that's where I run into, you know. this big enervating, you know, God!

S: When you say, "runs you" it means?

L: It means that more of my energy is being drained away. I have a tap on my energy and I can't put a cork in it until I know what "it" is. And it's bizarre not to know what bugs you. You know, maybe other people are better at knowing what bugs them. Maybe this is the best way for me. Sometimes I can't just literally access what's bugging me.

S: Sure.

L: And, um, I might try to explain it away. But it's a good way for me to know what's bugging me. And it doesn't always work. But it does often enough that it keeps me coming back and trying it. And when I wake up feeling light and happy then I know that I have resolved the issue.

S: That's how you know the resolution is there?

L: Yeah, yeah, I feel like there's a marriage between my unconscious and conscious mind. Like there's a little thin piece of ice and I poked a stick through it--something bubbles up--and I know I've gone ice fishing and I've caught something. So. Well, that's good. That's good.

Appendix D
Consent Form: 1991

I, _____ give permission to the researcher to use the transcripts of both the original audio-tape, and the audio-taped interview as the data for her thesis. I understand that the data will be examined through the perspective of C.G. Jung's psychological constructs of the relationship between conscious and unconscious aspects of the psyche in order to determine how well his concepts explain the transformative experience described in the data.

I have read the transcripts and understand that I may modify or delete anything that I wish.

I am aware that I am participating in this thesis project completely voluntarily and that I may decide freely to withdraw at any point in the process.

I understand that my participation in this study will be kept confidential. A pseudonym of my choice will be used instead of my real name and any names or identifying information will be changed in the transcript. Each of the audio-tapes will be accessible only to me and the researcher.

I understand that the researcher will be available for any questions I may have regarding the transcript and the research, as well as for debriefing of any feelings that may have been aroused by this process.

Date _____

Signed _____

VITA

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SUSAN JANE RILEY

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