

# Dreaming under fire: the psyche in times of continuous stress

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**Abstract:** Continuous stress and trauma are manifested in dreams, the study of which can expand our knowledge concerning unconscious reactions to trauma and efforts of coping with continuous traumatic situations. In our research we asked people living under continuous threat of rocket attacks to record their dreams and their associations to them during four consecutive weeks. We collected 609 dreams from 44 women and 18 men (age range 14–62). The dreams submitted were analysed according to the Jungian approach in the light of the information and associations presented by the subjects. Full dream series of dreamers from each group were analysed in an attempt to capture the depth-psychological experience of living and dreaming under fire. The most frequent themes found were: ‘concrete vs. symbolic’, ‘togetherness’, ‘active ego’, ‘fear and anxiety’, ‘shadow’ and ‘personal issue’.

The subjects were divided into three age groups. Differences between the occurrences of themes were examined. On the unconscious level our results showed that the adolescents group seemed to be the most vulnerable to the stress situation (preponderance of concrete dreams), the mature adults group was the least influenced by it (preponderance of symbolic dreams and of the ‘personal issue’ theme) and the young adults group made the greatest psychological efforts for coping (preponderance of ‘active ego’ theme). We noted few anima figures appearing in the men’s dreams, while animus figures appeared in the women’s dreams. In another study undertaken immediately after one of the recent wars in Gaza we collected dreams of Israelis living in the south of Israel who were under heavy daily rocket attacks, and dreams of Palestinians living in the West Bank. The most significant difference we found between the groups was a preponderance of symbolic dreams among the Palestinians, as opposed to a preponderance of concrete trauma dreams among the Israeli group living on the Gaza border. In both groups we found archetypal symbols of evil. In conclusion, dreams can help us detect emotional distress, even when subjects seem ‘ok’. Early detection and working with dreams can help prevent the severity of delayed PTSD.

**Keywords:** concrete vs. symbolic dreams, dreams as detectors of distress, gender and age differences, trauma

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In a seminar Jung delivered in 1938 exploring the dreams of individuals suffering from ‘Shell Shock’, he explains how recurring dreams after war trauma indicate an absolute shift in the psychic system. ‘They are completely identical repetitions of reality. That is proof of the traumatic effect. The shock can no longer be ‘psychified’” (Jung 1938, p. 21). Jung continues to elucidate the way in which some traumatic experiences must be altered slowly into symbols, allowing the shock to be absorbed and integrated into the individual’s psyche. Although trauma-related dreams were not the focus of Jung’s interest, the short comment cited above corresponds to one of the main findings in current research: trauma dreams are concrete rather than symbolic.

Trauma dreams and nightmares have been recognized as a main symptom of PTSD among combat soldiers. On the other hand, although traumatic reactions among civilians living under conditions of persistent terrorism and war have become a subject of vital concern in the helping professions, dreams have not yet become a focus of psychoanalytic and analytical psychology theory and research. Donald Kalsched (1996) and Ursula Wirtz (2014) have contributed much to our understanding of trauma and its impact on the soul from studies based on their clinical work and observations. Research on the dreams of civilians living under conditions of terror and war is needed to complement and enhance our understanding. We are still in the dark about which archetypes and what images are actualized in situations of being ‘under fire’. It has been my aim and the aim of my students to understand more about this in our researches on the dreams of Israeli residents of the area bordering the Gaza strip and Palestinians living in the West Bank during times of war and terror.

Participants of the first study in the wake of the Gaza Wars included 44 women, and 18 men, all residents of the area near the Gaza border. They were recruited by chain-referral or the ‘snowball’ sampling process. We sought participants who were ‘just civilians’, not patients or clients receiving treatment through a mental health or social work organization, and who had agreed to write down their dreams and share them with us. The youngest participant was 14 years old and the oldest was 65. Our researchers met twice with each participant. The first meeting consisted of an open interview where questions were asked relating mainly to residence in the area and its consequences, feelings and manners of coping. At the end of the first meeting, each participant received a dream diary, a notebook prepared by the researchers, which included an instruction page. Each page began with the same sentence: ‘Last night I dreamed that ...’. Participants were *not* directed by us to tell specific dreams. Instead they were instructed to write down all their dreams and all associations to them over a period of four weeks. In this manner, a total of 661 dreams were collected during our first study, 525 from women and 136 from men.

### Basic content analysis of all dreams in first study

In analysing all the dreams collected in the first study, we looked for recurrent themes related to the ongoing stress. Here from the list of recurrent themes are those which appeared with the greatest frequency.

#### *List of recurrent themes*

Fear, helplessness and loss of control (33%).

Active ego (62%): engagement in activities either useful or futile.

Togetherness (68%): the dreamer joins others in the dream situation and/or gets support from others.

Concrete dream (68%): the dream describes the real 'under fire' situation as is.

Symbolic dream (32%): fantastic or metaphorical dreams which describe events that did not or could not happen in reality.

Shadow (29%): appearance of a human figure, animal or other symbol representative of aggression, danger, evil, death.

Personal issues or personal complex unrelated to the traumatic situation (40%).

The method of analysis we used in this first study and our list of themes were the basis for our content analysis of all subsequent research data. Each study was further analysed in accordance with a population-specific research question.

### Analysis of the women's dreams in first study

As the majority of our participants in the first study were women here is our analysis of the women's dreams (Kron et al. 2015). We divided the women research population into three age groups:

Adolescent, 14-19 years of age (19 participants; 204 dreams).

Young Adult, 20-44 years of age (17 participants; 222 dreams).

Mature adult, 45-65 years of age (8 participants; 105 dreams).

The occurrence in percentage for each theme out of the total number of dreams was calculated separately for each age group. Though generally the frequency of symbolic dreams was found to be quite low, in accordance with findings from other studies of trauma dreams, *the differences between age groups indicate that adolescents make up the most vulnerable group*, and the frequency of symbolic dreams in their group is lower in comparison with the other two groups.

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*Frequencies (in percentage) of symbolic dreams*


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Adol. 22%	Y. Adult 40%	M. Adult 36%
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The frequency of shadow images among adolescents is likewise generally low, appearing with the highest frequency in the dreams of the young adults.

*Frequencies of shadow images*


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Adol. 24%	Y. Adult 35%	M. Adult 28%
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Does the low frequency of shadow images have anything to do with the fact that rockets are faceless and come ‘from above?’. The adolescent age group displays a significantly higher frequency of the ‘togetherness’ theme than the other two groups. It can be safely hypothesized that the ‘togetherness’ theme is a compensatory reaction to traumatic events.

*Frequencies of togetherness theme*


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Adol. 78%	Y. Adult 60%	M. Adult 66%
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In the dreams of the mature adult group, the personal issues or ‘PI’ theme occurs with the highest frequency.

*Frequencies of personal issue theme*


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Adol. 29%	Y. Adult 45%	M Adult 51%
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This finding is in keeping with Erich Neumann’s principle of ‘centroversion’ – the movement of the psyche towards integration, a process which involves the ego’s shifting from preoccupation with outside reality to the inner world. According to Neumann, this shift usually occurs around midlife (Neumann 1954). The young adults, mainly mothers with small children, were the most preoccupied with active coping, both consciously and unconsciously. We did find a high level of the ‘active ego’ theme in this group (64.4%). In order to cope with their stressful situations these women required inner work at a deeper level as conveyed by the relatively high frequency of symbolic dreams among them.

*Sequence of dreams*

In addition to our overall content analysis, we looked at the sequence of dreams as they appeared in the dream diaries. As an example, here following are three

dreams from the dream diary of one of our participants. Orit, a 38-year-old married woman with three small children lives on a kibbutz near the Gaza border. From her dream sequence we discerned that she is anxious and distressed and feels guilty towards her children, yet she shows no signs of PTSD. Dream 1:

I dreamt that I'm in my office, but the office is suddenly in a tall building in Manhattan and then we hear a siren and everyone gets confused, worried about what will happen next and what to do. I tell them 'In Israel we know what to do when the siren goes off, but what do we do here?' We all run to the window to see what's happened – somebody was murdered in the street below and that was the reason the siren sounded. It was a sad and frightening dream.

This dream is one of many in which Orit finds herself abroad, in flight from the harrowing situation on the kibbutz only to realize in the end that she and the children have not escaped the danger.

Dream 2:

We and other families are out in the kibbutz playground when suddenly everyone starts to run, so I start running too. In the end we're locked up in a building by a group of bad guys with guns. Their leader is Paul McCartney and I say to Paul: 'I never took you for a bad guy'. He's wearing blue jeans and a black belt. He tells me to go stand in the corner along with two women friends and he says: 'I'm going to execute you three first'. I wake up just as he's about to start shooting.

In her dream diary Orit wrote these associations: 'The dream was really scary. I don't understand what Paul McCartney was doing there and why he was a bad guy. Good guys suddenly turn into bad guys; you can never tell where evil looms'.

Dream 3:

I am near the kibbutz dining room with my younger son and meet my two daughters with another boy and I ask them: 'Where will you run if you hear the warning siren?'. They point at the house of their grandmother where there is a security room. I say 'OK' and start to walk with them in the direction of the house. Suddenly, a huge helicopter flies out of the house and hovers very low in the direction of the dining room. I look at it admiringly and say to one of the kids: 'Look! It's a show!' but suddenly the helicopter bursts open and out jump these characters from *Star Trek* and start shooting. One of them shouts: 'Run for your life' and I take off in the direction of our house with my son. All the elements of trying to cope with a dangerous situation are in this dream. The dreamer prepares herself and her children for the coming attack, and as kind of compensation the enemy is not real but a fantasy figure. But reality overpowers fantasy, and the dreamer runs for shelter, defending her son.

### Analysis of the men's dreams in first study

Eighteen men participated in the study and a total of 136 dreams were collected from them. The main findings of the content analysis are as

follows: 42% of the men's dreams were concrete, and 58% were symbolic. Compensatory processes appear in many of the men's dreams. In contrast to their conscious position expressed in interviews of denial or making light of the experience of fear and anxiety, these components appearing in their dreams fill in the partial picture.

The archetype that appears more than any other male archetype in the men's dreams is that of the hero's journey (Kron and Hareven 2011, 2012). The need for symbols of the hero arises when the ego needs strengthening. But the picture of the hero's journey that emerges in the men's dreams is one of a truncated journey in which there is a departure, characterized by the effort to distance oneself and flee from the difficulties of daily life, and an attempt to enlist various helpers. The beginning and end of the journey are almost completely removed from the men's dreams, and none of them is a dream in which the full process is reflected. The 'helpless heroes' do not have a compensatory identification with a hero/warrior archetype. One other main finding is that hardly any anima figures appear in the men's dreams! No eros in times of terror and war. Animus figures do appear in the women's dreams (40%) – they look for help from the masculine!

### Dreams of Israelis and Palestinians during war nights

The last research presented here is a study comparing the dreams of Israeli inhabitants of southern Israel and Palestinians on the West Bank during the recent Gaza war. (Kron and Halfon 2015, 2016). Unfortunately, for our study we were denied access to the dreams of the Gazans which would have afforded us a far broader scope. Participants included 38 Palestinian women and 25 Palestinian men, as well as children, living in villages and towns in the West Bank and 18 Israeli women and 10 Israeli men, residents of the Sderot area near the Gaza border. The disproportionately low number of Israeli subjects may have been due to the difficulty of their participation in the midst of the rocket attacks. One hundred and nine dreams were collected from Palestinians and 32 from Israelis. The main findings of the content analysis follows.

#### *Frequencies of concrete and symbolic traumatic dreams<sup>1</sup>*

Israelis	Palestinians	
75% (24)	12% (13)	Concrete traumatic dreams
16% (5)	31% (34)	Symbolic traumatic dreams
91% (29)	44% (47)	Total traumatic dreams

<sup>1</sup> Frequencies and percentages of concrete and symbolic dreams were calculated from the total of traumatic dreams for each group.

Although we did not find significant differences between the two groups in the frequencies of trauma indicators, we did find differences in the themes. The significant difference we found among the groups is a preponderance of symbolic dreams in the Palestinian group as opposed to a preponderance of concrete traumatic dreams in the Israeli group.

#### *Common themes in the dreams of the Palestinian group*

Animals and imaginary creatures are a common theme in Palestinian dreams, one that *never appeared* in the dreams of the Israeli group. Most of the animals and creatures were described as dangerous and threatening, bearing death and destruction to the dreamer and causing the dreamer to flee or slay them. The different animals that appeared in the dreams, like mythical serpents and predatory birds, were often wild and fierce. Some dreamers described them as monstrous, ancient beasts, half-human half-animal, endowed with superpowers that made them undefeatable. Here is a symbolic traumatic dream of a 32-year-old Palestinian woman:

I dreamed there was an earthquake that destroyed the city. Water flooded the roads and damaged them. Mice were nibbling the fingers of little children and people were walking on broken glass. And then different kinds of birds flew by and snatched up the people till none were left. And then the sun rose, there was no more water on the roads and ants started crawling out of the ground.

#### *Common themes in the dreams of the Israeli group*

In many of the traumatic concrete dreams within the Israeli group, men see themselves as either fighting or helpless and in flight. Women dreamers express concern for others. There may be several reasons other than geographical proximity to the war zone for the variance in themes, due to various cultural, religious and socioeconomic differences. Researchers of dreams in different cultures have found that dream characteristics vary in accordance with tradition and religious and social ethos. In both groups, however, archetypal symbols of evil like snakes and terrorists emerge from underground, in keeping with the Jungian approach to the collective unconscious. Another parallel is the appearance of archetypal evil swooping down from the sky in the form of predatory birds and rockets. The enemy in both groups is dehumanized and without individual identity, a projection of the shadow which threatens to destroy the collective.

#### **Conclusions**

Dreams can help us detect emotional distress, even where no specific symptoms of PTSD are reported and subjects seem 'ok'. Early detection and treatment can help prevent the severity of delayed PTSD. Working with dreams enhances the

ability to cope with continuous stress situations and to recover from emotional distress. Many of our subjects reported that writing down their dreams in the diary was, in the words of a woman from Sderot, 'self-therapy'. Last but not least, dreams, like emotions and feelings, are part of human nature. I believe in the power of dream-telling and hearing to pave the way towards dialogue with the 'other', even when that other is perceived as the enemy.

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## TRANSLATIONS OF ABSTRACT

Le stress en continu et le traumatisme se manifestent dans les rêves, et l'étude de ceux-ci peut élargir notre connaissance en ce qui concerne les réactions inconscientes au traumatisme et les efforts pour faire face à des situations traumatisantes en continu. Dans notre recherche nous avons demandé à des personnes qui vivent sous la menace continue de tirs de roquettes d'écrire leurs rêves et leurs associations aux rêves pendant 4 semaines consécutives. Nous avons recueilli 609 rêves de 44 femmes et 18 hommes (d'âge entre 14 et 62 ans). Les rêves apportés ont été analysés selon l'approche Jungienne à la lumière d'information et d'associations apportées par les personnes. Des séries complètes de rêveurs de chaque groupe ont été analysées pour tenter de saisir au niveau de la psychologie des profondeurs l'expérience de vivre et de rêver sous les tirs. Les thèmes les plus fréquents sont: « Le Concret par opposition au



symbolique », « L'Unité », « Le Moi Actif », « La Peur et l'Angoisse », « L'Ombre », « Les Problèmes Personnels ». Les sujets ont été répartis en 3 groupes. Les différences d'apparition des thèmes selon les groupes ont été étudiées. Au niveau inconscient le groupe des Adolescents semble être le plus vulnérable à la situation de stress (prépondérance de rêves concrets). Le groupe des Adultes Murs en est le moins influencé (prépondérance de rêves symboliques et des thèmes « Problèmes Personnels »). Le groupe des Jeunes Adultes fait le plus d'efforts psychologiques pour faire face (prépondérance du thème « Moi Actif »). Il n'apparaît quasiment pas de personnage représentant l'Anima dans les rêves des hommes, alors que des personnages représentant l'Animus apparaissent dans les rêves des femmes.

Dans une autre étude faite juste après l'une des guerres récentes dans Gaza, nous avons rassemblé les rêves d'Israéliens vivant dans le sud d'Israël et qui étaient sous attaque quotidienne soutenue par des tirs de roquettes, ainsi que les rêves de Palestiniens vivant en Cisjordanie. La différence la plus significative que nous avons trouvée entre ces deux groupes est la prépondérance de rêves symboliques parmi les Palestiniens, alors que chez les Israéliens vivant près de la bande de Gaza au milieu d'un pilonnage continu de roquettes et d'artillerie ce sont les rêves de traumatisme concret qui sont prépondérants. Dans les deux groupes nous avons trouvé des symboles archétypiques du mal. Dans les deux groupes l'ennemi est déshumanisé et manque d'identité individuelle. En conclusion: les rêves peuvent nous aider à détecter la détresse émotionnelle, même quand il n'est pas fait état de symptômes spécifiques de SSPT (symptôme de stress post-traumatique), et que les sujets ont l'air « OK ». Une détection précoce et un travail avec les rêves peut aider à prévenir la sévérité de SSPT différé. Raconter les rêves et écouter les rêves peut ouvrir le chemin vers un dialogue avec « l'Autre », même quand cet Autre est perçu comme l'ennemi.

*Mots clés:* rêves comme détecteurs de détresse, traumatisme, rêves concrets en opposition à rêves symboliques, différences de genre et d'âge

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Anhaltender Streß und Trauma manifestieren sich in Träumen, deren Studium unser Wissen bezüglich der unbewußten Reaktionen auf das Trauma und die Bemühungen, mit andauernden traumatischen Situationen fertig zu werden, erweitern kann. In unserer Forschung haben wir Menschen, die ständig von Raketenangriffen bedroht sind, gebeten, ihre diesbezüglichen Träume und Assoziationen 4 Wochen lang aufzuschreiben. 609 Träume wurden gesammelt, von 44 Frauen und 18 Männern (Altersgruppe 14-62). Die eingereichten Träume wurden nach dem Jungianischen Ansatz im Lichte der von den Probanden präsentierten Informationen und Assoziationen analysiert. Vollständige Traumserien von Träumern aus jeder Gruppe wurden in dem Bestreben untersucht, die tiefenpsychologische Erfahrung des Lebens und Träumens unter Beschuß festzuhalten. Die am häufigsten zu findenden Themen sind: 'Konkret gegen Symbolisch', 'Zusammensein', 'Aktives Ich', 'Angst und Schrecken', 'Schatten' und 'Persönliche Belange'. Die Probanden wurden in 3 Altersgruppen eingeteilt. Unterschiede zwischen den Vorkommen von Themen wurden untersucht. Auf der unbewußten Ebene scheint die Gruppe der Jugendlichen am anfälligsten für die Streßsituation zu sein (Übergewicht konkreter Träume). Die Gruppe der Erwachsenen ist am wenigsten davon beeinflusst (Vorherrschen

symbolischer Träume und des Themas 'Persönliche Belange'). Die Gruppe junger Erwachsener unternimmt die meisten psychologischen Anstrengungen, um mit dem Problem fertig zu werden (Übergewicht des Themas 'Aktives Ich'). In den Träumen der Männer tauchen kaum Animafiguren auf, während in den Frauenträumen Animusfiguren auftreten.

In einer anderen Studie, die unmittelbar nach einem der jüngsten Kriege in Gaza durchgeführt wurde, haben wir Träume von Israelis gesammelt, die im Süden Israels leben und die täglich schweren Raketenangriffen ausgesetzt waren, und Träume von Palästinensern, die im Westjordanland leben. Der signifikanteste Unterschied, den wir zwischen den Gruppen feststellen konnten, war ein Übergewicht symbolischer Träume unter den Palästinensern, im Gegensatz zu einem Übergewicht konkreter Traumträume der israelischen Gruppe, die an der Grenze zum Gazastreifen unter ständigem Granatbeschuss und Raketenfeuer lebte. In beiden Gruppen fanden wir archetypische Symbole des Bösen. In beiden Gruppen ist der Feind entmenschlicht und hat keine individuelle Identität, - eine Projektion des Schattens, der den Träumer und das Kollektiv zu zerstören droht. Fazit: Träume können uns helfen, emotionale Belastungen zu erkennen, auch wenn keine spezifischen Symptome einer PTBS berichtet werden und die Probanden 'OK' zu sein scheinen. Früherkennung und das Arbeiten mit Träumen können dazu beitragen, die Schwere einer verzögerten PTBS zu verhindern. Das Erzählen und Hören von Träumen kann den Weg zum Dialog mit dem 'Anderen' ebnen, auch wenn dieser Andere als Feind wahrgenommen wird.

*Schlüsselwörter:* Träume als Detektoren von Not, Trauma, konkrete vs. symbolische Träume, Geschlechts- und Altersunterschiede

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Lo stress continuo e il trauma si manifestano nei sogni, il cui studio può espandere la nostra conoscenza delle relazioni inconsce al trauma e gli sforzi per far fronte a situazioni traumatiche continue. Nella nostra ricerca abbiamo chiesto alle persone che vivono sotto la continua minaccia di attacchi missilistici di scrivere i loro sogni e le loro associazioni ad essi per 4 settimane consecutive. Sono stati raccolti 609 sogni da 44 donne e 18 uomini (fascia d'età 14-62). I sogni presentati sono stati analizzati secondo l'approccio junghiano alla luce delle informazioni e delle associazioni presentate dai soggetti. Le serie di sogni complete dei sognatori di ciascun gruppo sono state analizzate nel tentativo di cogliere l'esperienza psicologica profonda del vivere e sognare sotto il fuoco. I temi più frequenti sono: 'Concreto vs. Simbolico', 'Unione', 'Io attivo', 'Paura e ansia', 'Ombra' e 'Problemi personali'. I soggetti sono stati divisi in 3 fasce di età. Sono state esaminate le differenze nelle ripetizioni dei temi. A livello inconscio, il gruppo degli Adolescenti sembra essere il più vulnerabile alla situazione di stress (preponderanza di sogni concreti). Il gruppo degli Adulti è il meno influenzato da questa situazione (preponderanza di sogni simbolici e del tema 'Problemi personali'). Il gruppo dei Giovani Adulti compie più sforzi psicologici per fronteggiare la situazione (preponderanza del tema 'Io attivo'). Quasi nessuna figura di Anima appare nei sogni degli uomini, mentre le figure di Animus appaiono nei sogni delle donne.

In un altro studio condotto immediatamente dopo una delle recenti guerre a Gaza, abbiamo raccolto sogni degli israeliani che vivevano nel sud di Israele, sottoposti a

pesanti attacchi missilistici giornalieri, e sogni dei palestinesi che vivevano in Cisgiordania. La differenza più significativa che abbiamo riscontrato tra i due gruppi è stata una preponderanza di sogni simbolici tra i palestinesi, al contrario di una preponderanza di sogni traumatici concreti tra il gruppo di israeliani che vivono al confine di Gaza, in mezzo a costanti bombardamenti e lanci di missili. In entrambi i gruppi abbiamo trovato simboli archetipici del male. Il nemico in entrambi i gruppi è disumanizzato e privo di un'identità individuale, una proiezione dell'ombra, che minaccia di distruggere il sognatore e il collettivo. In conclusione: i sogni possono aiutarci a rilevare il disagio emotivo, anche quando non sono segnalati sintomi specifici di PTSD ed i soggetti sembrano 'OK'. La diagnosi precoce e il lavoro con i sogni possono aiutare a prevenire la gravità del PTSD ritardato. La narrazione dei sogni può spianare la strada al dialogo con l'“Altro”, anche quando tale Altro viene percepito come un nemico.

*Parole chiave:* sogni come rilevatori di sofferenza, trauma, sogni concreti vs. simbolici, differenze di genere ed età

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Продолжительный стресс и травма проявляются в сновидениях. Их изучение может расширить наши знания о бессознательных реакциях на травму и о способах совладания с продолжительными травматическими ситуациями. В нашем исследовании мы просили людей, живущих с постоянной угрозой ракетных атак, в течение 4 недель записывать свои сны и ассоциации к ним. Было собрано 609 сновидений, в исследовании участвовали 44 женщины и 18 мужчин в возрасте от 14 до 62 лет. Сновидения анализировались в соответствии с юнгианским подходом, с учетом информации и ассоциаций, полученных от респондентов. Полная серия сновидений участников из каждой группы была проанализирована в попытке уловить глубинное психологическое переживание жизни в ситуации постоянной угрозы обстрела. Наиболее часто встречались следующие темы: «конкретное vs символическое», «вместе», «активное эго», «страх и тревога», «тьма» и «личные вопросы». Респонденты были разделены на три возрастные группы. Были изучены тематические различия в группах. На бессознательном уровне юношеская группа была наиболее уязвимой к стрессовым ситуациям (преобладание конкретных снов). В группе зрелого возраста было отмечено наименьшее влияние стресса (преобладание символических сновидения и темы «личных вопросов»). В группе молодых людей был сильнее выражен психологический настрой на совладание (преобладание темы «активное эго»). В сновидениях мужчин практически отсутствовали фигуры Анимы, тогда как фигуры Анимуса присутствовали в снах женщин. В другом исследовании, которое было проведено сразу после одной из недавних войн в секторе Газа, мы собрали сновидения израильтян, живущих на Юге Израиля, которые находились в ситуации ежедневных сильных ракетных атак, и сновидения палестинцев с Западного берега. Наиболее значимое различие, которое мы обнаружили между этими группами, было доминирование символических сновидений у палестинцев, в то время как у израильтян, живущих на границе с Газа посреди обстрелов и бомбоубежищ, преобладали сны с образами конкретной травмы. В обеих группах мы увидели архетипические символы зла. Враг был дегуманизирован, у него отсутствовала индивидуальная идентичность, он являлся проекцией тени, которая угрожала

уничтожить сновидящего и коллективное. В заключении: сновидения могут помочь нам выявить эмоциональный стресс, даже если о симптомах ПТСР не сообщается, а респонденты «хорошо» себя чувствуют. Раннее выявление стресса и работа со сновидениями может помочь предотвратить серьезное отложенное ПТСР. Процесс рассказа сновидения и его выслушивания устанавливает дорогу к диалогу с «Другим», даже если этот Другой воспринимается как враг.

*Ключевые слова:* сновидения как детекторы дистресса, травма, конкретное и символическое в сновидениях, половые и возрастные различия

El estrés continuo y el trauma se manifiestan en sueños, cuyo estudio puede expandir nuestro conocimiento sobre las reacciones inconscientes al trauma y sobre los esfuerzos para enfrentar las continuas situaciones traumáticas. En nuestra investigación, les pedimos a personas, viviendo bajo continuas amenazas de ataques de misiles, que escribieran sus sueños y las asociaciones a los mismos durante cuatro semanas consecutivas. Se recolectaron 609 sueños de 44 mujeres y 18 hombres (rango de edades 14-62). Los sueños fueron analizados de acuerdo al abordaje Junguiano a la luz de la información y de las asociaciones presentadas por los sujetos. Series completas de sueños de soñantes de cada grupo fueron analizadas con la intención de capturar la profunda experiencia psicológica de vivir y soñar bajo fuego. Los temas más frecuentes encontrados son: 'Concreto vs simbólico', 'Estar-juntos', 'Ego Activo', 'Miedo y Ansiedad', 'Sombra', y 'Cuestiones Personales'. Los sujetos fueron divididos en tres grupos de acuerdo a la edad. Las diferencias entre las ocurrencias de temas fueron examinadas. A nivel inconsciente, el grupo Adolescente pareciera ser el más vulnerable a la situación de estrés (preponderancia de sueños concretos). El grupo de Adultos Maduros es el menos influenciado por esta variable (preponderancia de sueños simbólicos y del tema 'Cuestiones Personales'). El grupo de Jóvenes Adultos muestra el mayor esfuerzo psicológico para enfrentar el estrés (preponderancia del tema 'Ego Activo'). Prácticamente ninguna figura del Anima aparece en los sueños de los hombres, mientras que figuras del Animus aparecen en sueños de mujeres.

En otro estudio, realizado inmediatamente después de una de las recientes guerras en Gaza, recolectamos sueños de Israelíes que viven al Sur de Israel, quienes estuvieron bajo fuertes ataques de misiles, y sueños de Palestinos que viven en Cisjordania. La diferencia más significativa encontrada fue una preponderancia de sueños simbólicos entre Palestinos, en oposición a una preponderancia de sueños concretos traumáticos, entre Israelíes viviendo en el límite de Gaza – entre constantes ataques de misiles y de armas de fuego. En ambos grupos encontramos símbolos arquetípicos del mal. El enemigo en ambos grupos es deshumanizado y carece de una identidad individual, una proyección de la sombra, que amenaza con destruir al soñante y al colectivo. En conclusión: los sueños pueden ayudarnos a detectar estrés emocional, aún cuando no se presenten síntomas específicos de PTSD, y los sujetos parezcan estar 'OK'. La detección temprana y el trabajo con sueños puede ayudar a prevenir la severidad de PTSD tardío. El contar y escuchar los sueños puede allanar el camino hacia el diálogo con el 'Otro', aún cuando aquel Otro sea percibido como enemigo.

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*Palabras clave:* Sueños como detectores de estrés, Trauma, sueños concretos vs simbólicos, diferencias de edad y género

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在烈火下做梦:处于持续压力中的心灵

持续压力以及创伤会在梦中呈现,关于这一领域的研究可以让我们更加了解无意识如何回应创伤,以及如何努力应付持续的创伤状态。在我们的研究中,我们请那些长期处于火箭攻击威胁下的人们记下他们的梦,以及他们对梦的联想,这一过程持续四周。我们收集到了来自44名女性和18名男性(年龄14-62之间)的609个梦。我们使用荣格的取向对这些梦及相关的信息与个体的联想进行了分析。我们分析了所有做梦者的梦的系列,试图理解当个体在烈火下生活并做梦时,他们深度的心理体验。我们发现最常见的主题是:“实在的和象征的”,“在一起”,“活跃的自我”,“恐惧与焦虑”,“阴影”,及“个人的主题”。被试被分成三个年龄组。我们比较了不同年龄组在梦的主题上的变化。在无意识水平上,青少年组似乎对压力状态最为敏感(有更多实在的梦)。年轻成年人组最不受影响(更多象征性的梦,更多个人主题)。年轻成年人最努力应对(更多活跃自我的主题)。在男性的梦中很少出现阿尼玛,在女性梦中会出现阿尼姆斯。当加沙一次近期的战争刚刚结束的时候,我们立刻进行了另一项研究,我们收集了住在南以色列的以色列人的梦,他们曾经受十分严重的每日火箭攻击,也收集了住在约旦河西岸的巴勒斯坦人的梦。我们在组间找到的最大的差异是,巴勒斯坦人有更多象征性的梦,而那些住在加沙边界长期受火箭袭击的以色列群体则更多实际的创伤的梦。在两组中,我们都发现关于邪恶的原型象征。两组中的敌人都被去人性化,并缺少个体身份,是阴影的投射,威胁着要毁灭做梦者和集体。结论:梦可以帮助我们发现情感的压力,即使在没有发展成PTSD的时候,在个体看起来还好的时候。早期发现并对这些梦工作可以帮助我们预防严重的延迟的PTSD。讲述梦和倾听梦可以让我们开发与“他者”对话的道路,即使当这个他者是作为敌人被感知的。

关键词:梦监测压力,创伤,实在的和象征的梦,性别与年龄差异

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