

**FUNDAMENTAL IMPLICATIONS OF SIGMOND FREUD'S DREAM ANALYSIS**

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Email: [melton.helin@gmail.com](mailto:melton.helin@gmail.com)Accepted 8<sup>th</sup> March, 2014**ABSTRACT**

For Freud, dreams are fundamentally guardian of sleep, they extinguish all external and internal stimuli. Essentially, should one continue to sleep undisturbed, strong negative emotions, forbidden thoughts and unconscious desires have to be disguised or censored in some form or another, while confronted by these, the dreamer would be terrified. Freud believed the dream to be composed of two parts; the manifest and the latent content although in rare cases they are indistinguishable. However, latent content is transformed into manifest content through a process he called "dream work" which, in four ways, disguises and distorts the latent thoughts. But how does this account for a subjective personal unconscious experience? What are dreams? Are they only sexually meaningful and symbolic as Freud inferred? How substantial is Freud's principle of dream symbols and possibility of arriving at the meaning of dreams? Does this theory give any understanding of the dreamer's subconscious? With the critically analysis method, the researcher examines the implications of Freud's analysis of dreams and concludes affirmatively that to say that dreams are only sexually meaningful and symbolic, is a position of an extreme reactionist as dreams also have deep psychological, epistemological and religious significant value to human psycho understanding.

**KEYWORDS:** Dream, symbols, Subconscious, Psychoanalysis and Sex

**1.0 INTRODUCTION**

The question of the human mind has long been a controversial issue. In the scope of Western and African philosophy, the problem surrounds the concept of the mind with other related issues such as the mind-body relation, the functions of the mind, the position of the mind and most importantly, the conscious, unconscious and subconscious characteristics of the mind.

On the whole, however, from the ancient to contemporary period, philosophers have conceived and addressed this issue from different conceptual schemes. Plato, Augustine, Aquinas and Descartes argued the mind is a separate entity which can subsist apart from the body. Against this, Hume and Russell contented with the postulation that the mind is no other than a series of perceptions which constantly in sequence follow each other and beyond this, nothing can be referred to as mind. Others in Omorebge's (1990) view are the epiphenomenalists who hold strongly that the mind is a function of the brain or in fact, a by-product of the brain as smoke is to fire<sup>1</sup>(Omorebge, 1990)

In the corpus of such a controversy, it became interesting when William James noted that the mind is a stream of the consciousness. In a synthesis of succession and stream of

the consciousness, the question of an acting subject in this process of psychological experience becomes imperative. Consequently, to what extent does Sigmund Freud concept of dreams or unconsciousness answer this aging question? What are the limitations of this dream theory and how much does it contribute to the scholarship? These and many other questions are the basic puzzles forming the onus of this research. Meanwhile, who is Sigmund Freud?

**1.1 Brief Biography of Sigmund Freud**

Sigmund Freud was born on May 18<sup>th</sup>, 1856, at Freiburg in Moravia, but in 1860, his family moved to Vienna, where he lived and worked until death. In his school days, his interest extended to the whole human life and when he entered the University of Vienna as a medical student, he did not immediately concentrate on medicine. According to Stereson (1980), Freud became interested in biology, however, spent six years researching in psychology in the laboratory of the great scientist Bruke<sup>2</sup> (Stereson, 1980)

Sigmund Freud began his researches into the workings of the human mind in 1881, after a century during which Europe and America saw the reform of the insane asylum and an ever-increasing interest in "abnormal" psychological states, especially the issue of "nervous diseases" (which was the first phenomenon that Freud studied, examining the nervous system of fish while gaining his medical degree at the University of Vienna as noted above). Freud turned to the issue of psychology after reading in 1884 about Breuer's treatment of hysteria by hypnosis and after studying under Charcot at the Sorbonne in 1885.

Nuttin (1962), noted that Freud engaged to a young Jewish girl, Martha Berney and thus plans for his marriage and financial constraints eventually forced him out of a scientific career<sup>3</sup>(Nuttin,1962). Freud worked as a doctor in the Vienna general Hospital and later set up a private practice in nervous disease until his death in 1939.

Freud influenced a great number of thinkers. Although in Nelson (1957) not all his theories have been accepted by his most orthodox followers.<sup>4</sup> However, his essential ideas have been adopted by psychoanalysts. Freud faced opposition and even ridicule for many of his ideas until a group of young doctors began to follow him to Vienna in 1902, leading to the creation of the Viennese Psycho-Analytic Society and, then later in 1910, the formation of the International Psycho-Analytic Association. In one sense, Freud's work wore a tabooed nature which reflected the unusual quality of his mind. Freud is still seen more as an irritant than a classic<sup>5</sup> (Nelson, 1957).

## 2.0 WHAT ARE DREAMS?

### 2.1 Conceptual Analysis of Dream in Sigmund Freud.

The problem surrounding unconscious and conscious experiences has lingered on since the beginning of epistemological and psychological analysis concerning the mind. Perhaps, to contribute an answer to the question on the complexity of the human mind was the interest of Sigmund Freud who often distinguished his ideas from medicine and biology. In order to establish a scientific basis for his theories, Freud often turned to biological models to enable him underline the empirical basis for what were, by necessity, subjective interpretations of apparently illogical and certainly multivalent symbols such as in his analysis of dreams.

Freud was possibly the first Psychologist to suggest why we dream. He was mainly concerned with a research technique known as *psychoanalysis*, whereby he would listen to patients talk about experiences and then use them to diagnose and treat mental illness. Think of your stereotypical "film" Psychologist, with his patient lying on the couch. That is Freud's art. He found that patients commonly reported dreams during sessions, and hence decided to use them as a scientific method to evaluate the mind. He began fully researching dreams towards the end of the 19th century, and concluded they were the key to understanding the subconscious – an important concept in his psychodynamic approach.

Freud maintained the notion that dream fundamentally acts as the guardian of sleep. A person lies on the bed in a silent dark room with the curtains drawn, in an attempt to disconnect from our reality by extinguishing all external stimuli. The mind during this time, protects the sleeper from being distracted by reacting to further external stimuli (noise, temperature, light, the need to urinate, numb arm/leg, pain, etc) as well as all internal stimuli (emotions, fears, dissatisfaction, desires, previous day's activity) by manufacturing what becomes dreams.

In analyzing internal stimuli, Freud noted that essentially, for a person to continue to sleep intact there are some potent negative emotions, forbidden thoughts and unconscious desires that must be necessarily disguised or censored in some form or another. Otherwise, confronted by these, the dreamer would become distressed and would eventually wake up. Therefore the dream, if understood correctly, could lead to a greater understanding of the dreamer's subconscious.

According to Freud, dreams arise from wishful desires which are further played out through what can be termed a movie screen with many connecting symbols. Like many analysts of Freud's, Mark Solms (2000) in his '*Dreaming in the Neuropsychological Age*' noted that Freud considered;

*...dreams were attempts to fulfill peremptory wishes, arising during sleep, derived from appetitive ('libidinal') urges. He based this claim on findings from a purely subjective method: he collected dreamers' associations to the individual elements of their dreams and then inferred implicit, underlying themes from the converging semantic and affective links. The 'latent' thoughts revealed in this way, Freud*

*observed, were always wishful - notwithstanding the fact that manifest dreams assume a wide variety of forms, some of which (e.g. nightmares) appear anything but wishful. The differences between the 'manifest' and the 'latent' content of dreams led Freud to infer an intervening process, by means of which the unconscious wishes could be transformed into conscious dreams.* (Solms, 2000)

According to Freud, it is the insistent return of the repressed that can explain numerous phenomena that are normally overlooked: not only our dreams but also what has come to be called "Freudian slips" (what Freud himself called "parapraxes"). According to Dino (2013), for Freud, there is a "psychology of errors"; that slip of the tongue or that slip of the pen, "which have been put aside by the other sciences as being too unimportant"<sup>7</sup>, become for Freud the clues to the secret functioning of the unconscious. Indeed, he likens his endeavor to "a detective engaged in tracing a murder"<sup>8</sup> (Dino, 2013). The mentally unwell add to these clues numerous other obsessions and mental symptoms as contained in his module on repression.

In crystallizing this dynamics, Freud proposed a depth-model for the functioning of the mind, a model now so much a part of culture that it is difficult to appreciate just how transformative this new way of thinking about the subject really was for the development of civilization as a whole<sup>9</sup> (Dino, 2013).

Freud's model was also important because it argued that the difference between the sane and the ill is only a matter of degree. He affirmed:

*"if you take up a theoretical point of view..., you may quite well say that we are all ill—if you look at the matter from a theoretical point of view and ignore this question of degree you can very well say that we are all ill, that is, neurotic—since the preconditions for the formation of symptoms can also be observed in normal people"*<sup>10</sup> (Dino, 2013).

#### 2.1.1 Tripartite Version of Freud's Depth Model

Freud began with the division conscious/unconscious, to which he also sometimes added the term, "preconscious"; he soon turned, however, to a tripartite version of that depth model (it is worth noting that for a time psychoanalysis was referred to as "depth-psychology")

According to Freud, the id is the great reservoir of the libido, from which the ego seeks to distinguish itself through various mechanisms of repression. Because of that repression, the id seeks alternative expression for those impulses that we consider evil or excessively sexual, impulses that we often felt as perfectly natural at an earlier or archaic stage and have since repressed. These repressed memories are often translated, according to Freud, into "screen-memories" that the ego is then able to remember. Again according to Dino (2013), Freud put this rightly thus:

*"the ego has the task of bringing the influence of the external world to bear upon the id and its tendencies, and endeavours to substitute the reality-principle for*

the pleasure-principle which reigns supreme in the id" ("Ego and the Id")<sup>11</sup>. (Dino, 2013)

Therefore, while the ego is oriented towards perceptions in the real world, the id is oriented towards internal instincts; whereas the ego is associated with reason and sanity, the id belongs to the passions. The ego, however, is never able fully to distinguish itself from the id, of which the ego is, in fact, a part, which is why in his pictorial representation of the mind Freud does not provide a hard separation between the ego and the id. The superego arises as a resolution to the Oedipus complex and represents the internalization of one's father and his prohibitions and therefore manifests itself as conscience and a sense of guilt.

### 2.1.2 Basic Apparatus of Sigmund Freud Dream Analysis

According to Freud, dreams always have two contents these are the manifest and latent content. The manifest content is what the dream seems to be saying. It is often bizarre and nonsensical. The latent content is what the dream is really trying to say. Dreams give us a look into our unconscious. Freud believes that we can chip through the dream's manifest content to reveal the underlying significance and it's latent by utilizing the technique of "free association". Using this technique, you start with one dream symbol and then follow with what automatically comes to your mind first. You continue in this manner and see where it leads.

To further help in interpreting the cryptic images of our dreams, Freud classified the images into the following five processes:

#### 1. Displacement

This occurs when the desire for one thing or person is symbolized by something or someone else. Thus instead of directing the emotion or desire toward the intended person or object it is transferred onto a meaningless / unrelated object in the manifest dream.

#### 2. Projection

This happens when the dreamer propels their own desires and wants onto another person. It can also be described as association or symbol transfer.

#### 3. Symbolization

This is characterized when the dreamer's repressed urges or suppressed desires are acted out metaphorically. Symbolization in Freud's view is the conversion of complex or vague concepts to a dream image. For this, the mind may use the image of a similar sounding easily identifiable word instead or use a similar looking less intrusive object. Dream symbols are for the most part sexual in meaning, thus many dreams (but not all) have a sexual correlation.

#### 4. Condensation

Freud described this as two or more latent thoughts are combined to make up one manifest dream image or situation. In this process the dreamer hides their feelings or urges by contracting it or underplaying it into a brief

dream image or event. Thus the meaning of this dream imagery may not be apparent or obvious.

### 5. Rationalization

This is regarded as the final stage of dream work. The dreaming mind organizes an incoherent dream into one that is more comprehensible and logical. This is also known as secondary revision. According to Freud, this is where the dream loses 'the appearance of absurdity and incoherence.' In essence, secondary revision can be thought of as the ways in which the dream work covers up the contradiction and attempts to restructure the dream into a pattern in conformity with the dreamer's experience of everyday life.

It should be noted that Freud is particularly preoccupied with sexual content in dreams. He believes that sex is the root cause of what occurs in your dreams. According to Freud, every long slender or elongated object (i.e. knife, cigar, gun, etc) represents the phallus, while any cavity or receptacle (bowl, cave, tunnel, etc) denotes the female genitalia.

These further propelled what we can call theory of symbols in Freud's dream process.

### 2.1.3 Symbolology of Dreams in Sigmund Freud

Freud derived dream symbols from the resistance of dream interpretation. He noticed that resistance regularly occurred with certain elements of dreams even in dreams of mentally healthy people. He claimed that formation of visual answer on stimulus (dream) is not coincidental. He figured out that some parts of manifest content typically correspond with certain latent content. Freud called these manifest elements symbols - to which he ascribed constant meaning. The dream symbols are in his opinion more or less sexual.

Number three has in dreams symbolic meaning of man's sexual organ. All dream ideas which consist of three parts can mean the man's sexual organ. Phallus is symbolically substituted with all things that are similar to it by their form, namely long things that jut out: mountains, rocks, sticks, umbrellas, poles, trees... Then objects for which the penetration in the body and harming is characteristic - weapons: knives, daggers, lances, sabres, swords... and fire arms: guns, rifles, revolvers, cannons... Obviously, the phallus is also substituted with objects from which water runs: pipes, watering-pots, fountains... and with objects that can be lengthened: hanging lights, extensible pens, aerials... Balloons, airplanes, helicopters, rockets, etc. are symbols of erection. Less evident male sexual symbols are reptiles and fish, especially a symbol of snake. A hat and a coat as well as various machines and appliances have the same meaning.

Female genitalia are symbolically represented with hollow objects that can contain things: shafts, pits and caves, vessels and bottles, boxes, suitcases, tins, pockets, closets, stoves, ships... The same holds for house with entrances, passages and doors, churches, chapels, castles, mansions, fortresses and even landscape itself. The material such as wood and paper as well as objects made of them: a table, a book... symbolize the same. Typical female symbols among animals

are snails and mussels and their shells. Apples, peaches and fruits in general symbolize breasts.

All kind of playing (playing instruments also), sliding, slipping and breaking branches are symbols of, masturbation. The teeth falling out and extraction of them are symbols of castration as a punishment for masturbating (castration's complex).

Various rhythmical activities such as dance, riding, raising and threatening with weapon symbolize sexual intercourse itself. Typical activities that symbolize sexual intercourse are also climbing and going down the ladder or stairs and running inside a house. The queen and king or empress and emperor and similar relations symbolize parents. The fall into water or rising out of it symbolizes birth.

According to Max Solm, (2000), Freud further noted that;

*This intervening process was the so-called dream-work, which involved mechanisms such as 'displacement' (substituting representational elements for one another, e.g. your father is represented as a policeman), 'condensation' (combining multiple elements into composite hybrids, e.g. ambition, excitement and anxiety are all represented by a single image of an ascending escalator) and 'regression' (converting thoughts into perceptions, e.g. a person's importance is represented by their size)<sup>12</sup>.(Solm, 2000)*

#### **2.1.4 Five Stages of Personality Development as Dream Determinants:**

Freud believes that there are 5 stages in the formation of personality and to a large extent play an important role in the determination of dreams. These stages are:

- a. Oral/Dependency**
- b. Anal/ Potty Training**
- c. Phallic Stage**
- d. Latency Period**
- e. Genital**

##### **First stage- Oral/Dependency**

This stage takes place from birth to age 2, where the child explores the world using their mouth. If needs are not satisfied during this stage, one goes through life trying to meet them. Smoking, eating and drinking are seen as oral fixations. Recurring dreams, the feeling of incompleteness or unmet needs are common themes.

##### **Second stage- Anal/ Potty Training**

In this second stage, the child learns to control their bodily functions. If not handled properly or if the child is traumatized at this stage, then he or she might become anal retentive, controlling, or rigid. The child can also develop obsessive compulsive behaviors. Dreams of being out of control or trying to keep things in order are common.

##### **Third stage- Phallic Stage**

Between the ages of 3 to 5, the child becomes aware of male and female. Personality is fully developed by this stage. This stage is also classified by the Oedipus and Electra Complexes. The Oedipus represents a male child's love for his mother and the fear/jealousy towards his father. The Electra is the female version where the female child has anger toward her mother and exhibits "penis envy".

##### **Fourth stage- Latency Period**

At the stage, there is little new development observable.

##### **Fifth stage- Genital**

This begins from age 12 to the peak of puberty, this stage is classified by the reawakening of sexual interest.

It is pertinent to reminisce as pointed above that Freud believes that the motivating force of a dream is wish fulfillment. Issues of power, lack of control, or unsatisfactory love may manifest in dreams as a way of satisfying these needs. Thoughts that are repressed during the day may also find a way into your dream as a way to getting fulfillment. Freud believes that every imagery and symbol that appears in a dream have a sexual connotation. For example, anxiety dreams are seen as a sign of repressed sexual impulses.

### **3.0 SIGMUND FREUD'S CONCEPT OF DREAMS: ANY VITALITY?**

#### **3.1.0 Critique of Sigmund Freud's Concept of Dreams**

Despite the widely-recognized failure of Freudian psychotherapy to heal disturbed people effectively and the rejection of many of his major theories Freud remains one of the most influential figures of the 20th century. Freud's basic insight that our minds preserve memories and emotions which are not always consciously available to us has transformed the way humanity views itself ever since. Freud said that there had been three great humiliations in human history: Galileo's discovery that we were not the center of the universe, Darwin's discovery that we were not the crown of creation, and his own discovery that we are not in control of our own minds. However, we can arraign him for certain fundamental lacunars.

#### **3.1.1 Implications of Sigmund Freud's Concept of Dream**

##### **3.1.1.1 Epistemological Implication**

The scope of epistemology struggles within one dynamic issue, namely 'how do we derive knowledge?' Many philosophers representing different schools had proposed various arguments in support of the empiricism or rationalism the rest of the onus of that argument is an epistemological presupposition. Freud has successfully intimated us with the fact that dreams solely sense perceptory derivative. Thus how do we account for dreaming of a flying horse, a water bed, walking or running in the air and many other apriori experiences? However, bearing in mind the Kantian mediation and its vitology to epistemological enquire, Freud conclusion cannot be considered holistic because the scope of human history has

shown that the mind is not tabular rasa as no one has ever been able to account for the first cry of a baby, nor the reason a baby sleeps and smile. If it is true a baby dreams, where does he/she get these dreams and when was this action displayed in his /her dream movie suppressed or has the child undergone a personality development to become a baby?

From his dream theory, it is very obvious that Freud moves from the known to the unknown.

### 3.1.1.2 Psychological Implication

No doubt, in the scope of Psychology and epistemology the method or tendency of tracing problems to human development in early childhood traumas or other repressed emotions begins with Freud. One of Freud's most important discoveries is that emotions buried in the unconscious surface in disguised form during dreaming and that the remembered fragments of dreams can help uncover the buried feelings. Whether the mechanism is exactly as Freud describes it, many people have derived insights into themselves from studying their dreams, and most people consider dreams emotionally significant, unlike our ancestors who often saw them either as divine portents or as the bizarre side-effects of indigestion. Freud argues that dreams are wish-fulfillments, and will ultimately argue that those wishes are the result of repressed or frustrated sexual desires. The anxiety surrounding these desires turns some dreams into nightmares.

From the above analysis, we can deduce that Freud believes that no human action is occasioned by chance; all human actions and thought are motivated by an unconscious at some level. In order to live in a civilized society, you have a tendency to hold back our urges and repress our impulses. However, these urges and impulses must be released in some way; they have a way of coming to the surface in disguised forms.

Consequently according to the Freud, one way these urges and impulses are released is through your dreams where 'internal stimuli' is transforming into a visual fantasy – allowing the dreamer to satisfy his or her desire. Because the content of the unconscious may be extremely disturbing or harmful, Freud believes that the unconscious expresses itself in a symbolic language. Freud categorizes aspects of the mind into three parts: Id - centered on primal impulses, pleasures, desires, unchecked urges and wish fulfillment. Ego - concerned with the conscious, the rational, the moral and the self-aware aspect of the mind. Superego - the censor for the id, which is also responsible for enforcing the moral codes of the ego.

Hence when a person is awake, the impulses and desires of the id are suppressed by the *superego*. Through dreams, you are able to get a glimpse into your unconscious or the id. Because your guards are down during the dream state, your unconscious has the opportunity to act out and express the hidden desires of the id. However, the desires of the id can, at times, be so disturbing and even psychologically harmful that a "censor" comes into play and translates the id's disturbing content into a more acceptable symbolic form. This helps to preserve sleep and prevent you from waking

up shocked at the images. As a result, confusing and cryptic dream images occur.

We can notice clearly the semantic diffusion as well as the conceptual disagreement surrounding dream. Hence some psychologists have argued that we might have gotten at the understanding of the concealed meaning of dreams by the shortest path if we had simply followed common ways of speaking. When the questions of scientificity and that of the possibility of private languages are asked with reference to dreams, the puzzle becomes massive. Proverbs indeed sometimes speak dismissively of dreams; people think they are being properly scientific when they say, "Dreams are froth." But in common usage dreams are predominantly the fulfillers of dreams. We cry out, delighted, "I would never have imagined such a thing even in my wildest dreams" when we find that reality has surpassed our expectations.

From these aforementioned, Freud has crystallized the fundamental reality of the mind as an aspect of the human person. It is complex and performs numerous functions. Following from this, can we not conclude that dream is just one of the numerous functions of the mind and if yes, why does Freud categorically sexualize the human person when there are other realities or complexities that structure his personality and thought pattern far from repression and depression or suppressions that makes him/her neurotic? According to Freud, the reason you struggle to remember dreams, is because the superego is at work. It is doing its job by protecting the conscious mind from the disturbing images and desires conjured by the unconscious.

There are many critics on Freud's theory of dreams. We can observe that Freud lived in a sexually repressed Victorian era. His preoccupation with sexual imagery may therefore have been a product of the times, the culture or his own relationship/conflict with sex. On a larger scale therefore, putting together his dream theory and the effect of personality on human behavior and dreams we can conclude that to say that Freud has a personality defect is an imperative.

### 3.1.1.3 Religious Implication

Freud interprets dreams in a very unique way. He pays attention to the reports of his patients, asks some basic questions, analyzes the symbols and compares them with the history of the patient's personality development from childhood. Thus he concludes that his/her dreams are results of wishful desires arising from suppressed actions primarily sexual desires. This to a large extent totally disagrees with the religious symbolic significance of dreams as a means towards receiving clear visions. Okeke's (2002) analysis, dreams in religion are considered as one of those means, forms and components of religious expressions<sup>13</sup> (Okeke, 2002).

Religion is fundamentally man's attempt to explain to himself the meaning and purpose of his own existence by reference to the purpose of creation, in his attempt he makes use of metaphor, symbols, and imaginative parables. Are these religious expressions at any time the repressed desires of man in the early stages of his personality development when all repression is only sexually expressed?

It can therefore be noted that dreams symbols refers priori and aposteriori concrete human existential experience especially religious experience and thus they cannot be interpreted solely sexually. Or could the Holy bible be informed from a repressed sexual desire? How do we interpret with the Freudian dream theory the dream of a man celebrating the holy mass or parading a military battalion? There are in fact a million kinds of dreams and not all dreams are sexual repressed expressions.

Although the fact that Freud is a strong anti-religionist or an atheist, it is an imperative for such analysis of dreams that cuts out religious significance. Like Nietzsche, Freud will not agree to societal laws or the concept of good or bad not even to virtues as they affect human behavior and make him neurotic. However, following from his humble submission, that there had been three great humiliations in human history: Galileo's discovery that we were not the center of the universe, Darwin's discovery that we were not the crown of creation, and his own discovery that we are not in control of our own minds, we can possibly include another by adding that sexually wishful repressed desires are not the onus or substance of our dreams and they are not the only platform upon which any understanding or interpretation of dreams can be based as some theological or religious analysis has shown that the God also uses the human mind through its dream function to pass messages that informs or sharpen an understanding of the process of human existence that is, dreams significantly open to us some unknown and unimaginable truth which are confirmed in real life situations.

#### 4.0 CONCLUSION

From the afore mentioned, dreams are not comparable to the spontaneous sounds made by a musical instrument struck rather by some external force than by the hand of a performer; they are not meaningless, not absurd, they do not imply that one portion of our stockpile of ideas sleeps while another begins to awaken. They are a completely valid psychological phenomenon, specifically the fulfillment of wishes; they can be classified in the continuity of comprehensible waking mental states; they are constructed through highly complicated intellectual activity.

However, as soon as we delight in this discovery, a flood of questions assails us. If, according to dream analysis, the dream represents a fulfilled wish, what creates the astonishing and strange form in which this wish-fulfillment is expressed? What transformation have the dream thoughts undergone to shape the manifest dream which we remember when awake? Through what means has this transformation taken place? What is the source of the material which has been reworked into the dream? Where do the many peculiarities which we notice in dream thoughts come from, for instance that they may be mutually contradictory? Can a dream tell us something new about our inner psychological processes? Can its content correct the opinions that we have held during our waking hours? What is the fundamental quality of dreams in the Freudian analysis and the question of human knowledge in the scope of epistemology?

The whole corpus of philosophy is an open ended continuous analysis of facts, questions, concepts, or phenomena. To even consider that philosophy as well as philosophers can put

questions aside for the moment and follow one particular path further is indeed a dream waiting to be fulfilled. We have learned that a dream represents a fulfilled wish according to Freud's analysis.

Our next concern will be to discover whether this is a universal characteristic of dreams. . . We must leave open the possibility that the meaning may not be the same in every dream. One dream can be a wish fulfillment; but perhaps another might just prove to be a fulfilled fear; a third might contain a reflex; while a fourth may simply reproduce a memory. Can there possibly be other wish-dreams? Or perhaps is there nothing but wish-dreams, Mr. Freud?

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