

Dreams in a group session: telling a dream as an instrument to develop one's own individuality

A.M. Celli

Abstract

In this paper some reflections will be formulated about a possible use of the dream as a useful tool to understand and have a view on the state of individual mind, related to group work, in a brief number of sessions of a psychotherapeutic group, managed in a Psychiatric Public Clinic.

Then the process of telling dreams within a group, seems to bring meaningful traces of such an immersion in the inter-subjective plot, which I consider our original condition of being in the world as humans. Within a group, such a plot is alive and present, can be seen, listened, and this experience facilitates a possibility to gather access to personal, remote memories, and touching such ancient roots seems to allow a significant possibility to open oneself to new experiences

Key-words: group, dreams, narration, remote memories, new experiences

In this paper some reflections will be formulated about a possible use of the dream as a useful tool to understand and have a view on the state of individual mind, related to group work, in a brief number of sessions of a psychotherapeutic group, managed in a Psychiatric Public Clinic.

The paper is organized as follows.

At first, some concepts concerning the REM period of sleep will be reviewed, from a biological and evolutionistic viewpoint; still remaining in an epistemic individualistic field some ideas related to the value of the dream experience will be proposed.

An idea of collectiveness will be then examined, not as an alternative field to more reductionistic hypotheses, but in a difficult attempt to define a reciprocal implication between such two possibilities. At last some clinical material will be presented and discussed.

Some concepts on the background

About fifty years ago, Aserinsky and Kleitman observed, for the first time, periods of rapid, conjugate eye movements during sleep and put forward the hypothesis that such movements were related to the psychological experience of dreaming.

It is nowadays wellknown that it is during the electroencephalographic pattern of dream called REM, that more frequently the psychological experience of dreaming takes place, at least in the awakenings obtained in the experimental laboratories for the study of sleep.

So, for a long time, there were some degrees of confusion between such two levels, the REM period and the dream, which are different but also in some way related to each-other.

It is also wellknown that REM sleep is more represented in the youngest individuals, not only among human beings. The human newborn spends one third of his/her day in REM state or, to say it more properly, in active sleep; such high percentage is destined to progressively decline with maturation.

Some authors (Roffwarg et al, 1966) have proposed that since the thirty-first gestation week, endogenous afferent stimula help the development and differentiation of some very important areas of the central nervous system, for example areas of neocortex, in a period in which external stimula are still absent.

Following this idea, one of the functions of REM sleep in the adult, could be to counterbalance the tendency of cerebral tone to decrease during sleep; in other words, REM sleep could be a kind of periodical restoration of the ability of individual brain to answer to external demanding situations, a kind of exercise our body performs to maintain itself ready to answer to unexpected situations.

Since ancient times, questions about what happens during sleep have been raised by some philosophers. For example, in a fragment Eraclito of Efeso wrote 500 years b.C., one can read: "Sole and shared is the world for those who are awake, while in sleep everybody is closed in a particular world of his own".

Even nowadays the meaning of this periodical withdrawal in sleep, and of the related experience of dreaming, is not completely understood.

Jouvet, in 1978, has proposed that in the frame built up by paradoxical sleep, an adjustment of behavioural patterns cyclically takes place, because during this period genetic factors controlling some behavioural patterns can be influenced by environmental factors. So, as Mancina says (1980; 1987) in paradoxical sleep, heredity and milieu can freely mix and create new connections; such interaction supports the strengthening of personal patrimony, a patrimony in evolution.

The observations of a number of researchers seem to converge on this point; Seligman et al. remind us that the physiology of dreaming originates in implastic structures and ascends to more plastic structures; Jouvet, has written (1980) that "dreaming may be the place where phylogeny influences learning".

Still from a neurophysiological viewpoint it seems here worth emphasizing that dream, since a long time has been considered as a form of thought which allows a free experimentation of creative solutions to emotional problems, in a state of consciousness in which the stored mnemonic material is more accessible, the confrontation between past and actual experienced is enhanced, the mental associations are more fluid, social acceptability criteria are less rigid (Breger, 1967).

REM sleep has also been considered (Gabel, 1987) as intimately involved with information processing, according to a pattern which seems more adaptive, flexible and creative compared to the the waking modality.

Another point deserving attention is the following one: facing neurophysiological studies which have considered the dream as an expression of relative activation of the right cerebral hemisphere (because, for example, of visuospatial activity and of activation of right parieto-occipital areas), we find the model proposed by D.Foulkes (1982); according to it, in REM sleep, the frontal areas of left hemisphere would act as an important source, supporting the narrative element of dream, while the visual element would be more external and superficial, in analogy to what happens in Freud's model (Humphrey and al.) where the manifest content is only an epiphenomenon of the latent meaning.

Such view finds some empirical evidence in those studies concerning neurological patients affected by aphasia, who seem to show a loss of their ability to dream and a disorder of language during wakefulness, as probable result of damage in one, single structure (Epstein et al., 1983; Murri et al., 1982; 1984).

So the mental abilities involved in dreaming and in wakefulness seem to be similar (Cathala et al., 1983), but in sleep the reduction of external references would allow a free blending of several attitudes, like perceptual, visual, mnemonic abilities.

D.Foulkes (op.cit.) proposes that dream is based on a linguistic-propositional activity; a multimodal perceptual simulation leads to various elements, sometimes very strange and unusual, which a cognitive, complex, often creative performance integrates among them. Other researchers (Antrobus, 1983) have pointed out that such cognitive performance is supported by the linguistic function.

Another issue, very important to build up clinical hypotheses, is concerning the differential activation of memory in the various sleep stages. This also affects the possibility to gather access, during sleep, to apparently forgotten experiences, that took place long time before, and regards as well the problem of an assumed damage in episodic memory in severely mentally disordered patients.

Koukkou et al. (1983), after a careful review of psychophysiologic as well as clinical-psychologic studies, have proposed that REM sleep should be considered as a privileged moment of cerebral and mental functioning, because during this stage left and right cerebral hemisphere would work in good agreement. In other words, during REM phases, one can observe the highest possible degree of electroencephalographic inter-hemispheric coherence, and this would involve an increased access of the adult dominant left hemisphere, to memory material stored in the right hemisphere in early childhood, before functional left dominance was established. Such memory material, centred on childish experiences and stored in the right cerebral hemisphere, becomes so accessible to a verbal and linguistic working through, mainly performed by the left hemisphere.

So, in REM sleep there could be the possibility to return to our ontogenetic and even phylogenetic past, in a creative manner; the individual, through the psychological experience of dreaming, can find and discover a new sense of self-relatedness, linked to the possibility of reaching a feeling of emotional, historical and narrative continuity of self experience.

Hunt, in 1982, wrote that the natural isolation of dream experience, compared to everyday life, can give us an important and original opportunity to study the mind and its activity; so, according to this author and to a part of neurophysiologic research, the dependent variable "dream" could be studied in multiple situations, and this method could satisfactorily substitute the control of the independent variable, in this case the sleep laboratory environment and the registration technique.

The psychoanalytique setting has been, with no doubt, one of the fields where such a longlasting and deep study of the dependent variable "dream" has been performed. But what happens to the tendency of human beings to make dreams, inside a group psychotherapeutic setting, where some many sensorial, cognitive, affective inputs are available, and where a traditional way of reading mental processes and interpersonal phenomena, according to a pattern that considers them as linked to a monadic, isolated mind, is so inconsistent with the experience here pursued? Can the models, tailored in other settings, often very distant, find an opportunity to be recovered, with some part of their heritage of meaning?

On the trails of such a possibility, I would like now to introduce some concepts that could allow, in my opinion, a transition toward the group material and its spirit.

In a recent and interesting work, S.Manghi (1995) underlines the need to overcome the concept of an intrinsic opposition between the idea of individuality and the idea of collectivity; this author believes that the main problem is not to give up individualistic theories and replace them with more collectivistic and social ideas, but rather to redefine in relational and non-dualistic terms our idea of individual, our idea of collectivity and our idea of the link between them.

Manghi, starting from Mary Douglas' line of thought, points out that the collective dimension is the basic constitution of human living, thinking, acting. This does not imply giving up any idea of an individual subject, but rather thinking about the individual, just considering him/her to be naturally , we could say constitutionally, unfinished.

The words that can help us to better understand the concept of "being unfinished" are in this case difference, inter-dependence, complementary attitude; being unfinished means then a tendency (Napolitani, 1995) of the individual person to fulfil his/her unfinished nature and "Umwelt", that world-environment which is the living background of our lives, producing and changing this same environment through symbols.

This kind of participation to the world does not imply that one just fits himself/herself to social, imperative rules and preformed languages, in a conformistic and anonymous way; on the other side, what is really important here is the possibility to become an active and autonomous subject, able to produce symbols and tales.

Another important issue discussed by Manghi is related to Magoroh Maruyama's idea (1963, cit. in Manghi, op. cit.) of "mindscape", mental landscape, structure of reasoning and conceptualization.

People working in helping professions, according to Manghi and to Maruyama, should consider three kinds of responsibilities; the first responsibility says that a coherence is needed between theoretical models and actions or interpretations; the second responsibility says that one should continuously reflect on the relationship between his/her theoretical, general models and his/her personal ideas and emotions.

But there is a third type of responsibility, which specifically characterizes the mindscape called "ecosystemic" by Maruyama. Such responsibility has implications both ethical and methodological, and concerns the connection between the individual operator and the environment where he/she carries out his/her work. This responsibility says that a coherence is needed with the largest and relational processes, because models as well as ideas and emotions belonging to an individual operator, are a part in a complex and larger relational whole.

Within this responsibility, one becomes aware of the fact that individual "doing" is also "becoming", with social and interactive meanings.

Such relational responsibility, which stands beside the former two, relies on the aesthetics of relationships, where the word aesthetics is used in the sense of G. Bateson ("By aesthetic I mean responsive to the pattern which connects"), a sensitivity to the changing and "dancing" form of relationships, an approach towards messages, informations, feedbacks coming from the environment, without neglecting individual specific ideas and theoretical points of reference.

On a methodological level, aesthetics of relationships is based on distinctive criteria: on one side self-reflectiveness, which is not only introspection and not only attention to cognitive points of view, but is also something interwoven with aesthetic "raisons du coeur"; on the other side unselfish curiosity, an attentive attitude towards the point of view of others, free from any manipulating intention.

Dreams in a group psychotherapeutic session appeared to me as offering a special perspective on this reciprocal inter-connection between an individual member and the group.

On one side, I could find sometimes, represented in dreams, refined mental functions, that have been named "thinking together" and "group thought" (Neri, 1995; 1998) or "inter-thinking" (Manghi, op. cit.). Such kind of mental functioning may reveal itself in the action of telling a dream and it stands out as a self-reflective and intrinsically relational moment.

But dreams in group seemed to me also to express a movement of individual members of turning inside themselves, nearly touching their own very ancient, probably biological, roots.

Within these two coordinates I will now present some clinical material, highlighting what the patients actually reported and shading off my interventions.

Clinical material and discussion

The clinical material I am going to present here comes from a group, which takes place weekly in a Clinic at the Department of Mental Health ASL RM/B (in Rome).

The group at present is including six members, three male and three females and myself as leader. Each session lasts one hour and thirty minutes.

The members, aged between twentyfive and thirtyfive years, previously received a psychiatric diagnosis; different mental disorders with various degrees of severity are so represented in this group.

The regular attendance of sessions is very good, but for a long period of time it seemed to me supported more by a feeling of trust towards the leader, then by a real cohesion among members.

At the same time, in the last years I was making a special effort to preserve this psychotherapeutic group and its special space, from other insitutional tasks that I also had to carry on. I often had the feeling to protect a small but precious enclave, without many contacts with what was surrounding me. Nevertheless I was receiving convincing signals that in that place, patients suffering from mental disorders sometimes severe, were conceiving a design of personal psychological development, and were as well improving their awareness of a link among them and the environment.

I will now describe some passages of group sessions, which took place in a period of three months; such short segment of time seems to me to offer a quite representative picture of the style of work that this particular group carries on.

I will particularly refer to some dreams told in the group, which I considered, on the trails of Freud's view, as a kind of newspaper, that must come out and that sometimes is including real leading articles. The newspaper as well as its leading articles allows one to follow the individual way, interwoven with the collective events.

In a session, starting in a particular atmosphere which I perceive as unpleasant, ambiguous, heavy, some of the people pursue a dreams where a lift appears, which climbs up but only to conclude its journey over a frightening empty space or on a desolate landscape, a world where a catastrophe had just occurred.

In that very moment we could here loud voices and screams, coming from outside the room; this uproar was arriving from some boys of the hamlet, playing soccer in the street. In the various associations gradually an idea takes shape, about a very difficult family and social environment that doesn't see people and blindly crushes them. The members agree that it is necessary to fight very hardly, in order to assert oneself.

After a while Luca, a bright young man, a student at the University, very fond of cinema, but also suffering from severe agoraphobic symptomatology and in great difficulty with his old parents, that he considers too apprehensive and too possessive, brings forth two dreams in the same session. In the first one he and a friend of him

are playing, like two children, while the wood where they are is burning; they believe the matter doesn't affect them, and just go on playing.

In his second dream, Luca is in the outskirts of town, in a district where brawls are frequent and violent; a group of young people goes on and on asking him and one of his friends for many things. They just can't say no, until at the end they are killed by this demanding pressure; they continue a sort of life, hovering around like ghosts, but there is a high risk for them to disappear completely.

It seems that Luca points out that an environment exists; it may appear dangerous, or threatening, we can try to deny or ignore it but we must at the end consider its existence and the existence of others. (Gordon, 1991)

In the following session Chiara tells an interesting dream. She is a young woman, whose family lives in the South of Italy. In spite of the fact that she is in Rome since a few years now, she shows great difficulties in finding a place of her, from various points of view. Even in the group she often plays an isolated role, she looks too fragile, like closed inside a persecutory mood; her way of addressing the group is often felt as lacking of a real intention to communicate, and it appears very poor in terms of verbal and linguistic abilities. Often I could feel Chiara as a person living in a world of her own, where she meets love and realization, just to fall down heavily, a minute later, in her everyday life; so she experiences brief moments of excitement and very long periods of depression and despair.

In her dream, a young man is represented, whom she had found very attractive but who didn't return her interest. In life he is a teacher, in Chiara's dream he is a doctor who takes care of lonely people. She adds that she doesn't need this sort of treatment, while a girl, who lives in her home village and spends all her time in her house, could need him.

At the end of this group session, after we had gone through a few moments of harsh confrontation, the tension seemed to cool down but Chiara could hardly separate from the group; she received some help, in this sense, from another girl, and said: "It's terrible for me to go away for a whole week, remaining alone with my fear of an hostile world".

One week later, the atmosphere is influenced by the return in the group of Valeria, after a few months of separation, due to a relapse of the schizophrenic disorder that affects her.

Chiara had dreamed again about the young man that she likes: she was kissing him, but he transformed himself in her brother (who has a bad relationship with her!); yet at the end of the dream, she and her brother were watching, through different tv, different programs.

Riccardo, a young guy very closed in himself, often sad, depressed and concerned on painful anguishes, but very clever and deeply interested in group work, tells a dream in this same session: he was kissing a friend of his, the two of them were properly dressed and didn't feel embarrassed when a third guy entered the room; they normally greeted him. Then the scene changes and he is back to school again; he is happy to

find out that the students have occupied the school, the same way they did a few years before; so there was again a period of self-managing of the school going on, but he was pleased to discover that this time things appeared much more tidy, without any kind of authoritarian order coming from above.

The following associations seemed to indicate that the group in this moment is working on different ideas and that the "giornalisti", the members who have revealed their dreams, are at the moment the most involved in the process of elaborating ideas; for such an aim they also use personal memories.

It is highlighted, for example, that loneliness can be a form of sickness, that must be attentively treated, but that it is also a collective event, representing a period in the history of a family. Another idea seems related to the possibility that sometimes, giving oneself up to somebody really trusted is, at least for a while, the only way to return and examine those parts of the past that appear more conflicted and unresolved.

Chiara's dream, where she kisses a young guy who is transformed in her brother, runs over again the condition of extreme isolation from social contacts, that the patient and her family really experienced in the past and that she has described many times in group. So, for a long time, the only kind of relationships she could reach was inside her internally highly involved family and she was clearly risking an unrecoverable damage of her self structure.

In the following sessions Valeria, who has joined the group again after a few months of separation, is telling a few dreams.

In the first one, the meeting is taking place at the leader's home, and not at the Clinic. She is paying particular attention, as she wants to catch any kind of differences, "but things proceed as usual".

Afterwards she speaks about some details of a dream, that she believes are coming from a more complex and global scene. She could see, in those fragments, her father, which in real life died two years before; he appeared to Valeria in the company of old men living in the same environment and was clearly drunk. She is sorry and upset to see him in such a condition, but overall she doesn't want her little niece to understand that her grandfather was an alcoholic.

In the third dream, Valeria is in a crowded park, but alone and completely isolated from all those people. Then she begins to talk with a girl, that she has just met and she can experience a pleasant feeling of soothing while all the tension seems to go away.

Valeria seems so to regain, gradually, her own space in the group; first of all she wants to be sure that the place is the same one where she worked in the past, in spite of some changes that have occurred in the while. Then she looks over again some personal events of the past, that still disturb her, but that she wants to remember only in order to forget them immediately later. At last she seems to look around, paying special attention to the human environment surrounding us, which appears as the

necessary background supporting the possibility that a more personal and psychologically intimate relationship may arise.

A few weeks later, In a session, Chiara shows a trance, an episode of altered, narrowed, state of consciousness, as already happened to her at the beginning of her psychotherapeutic experience. When the meeting starts she keeps a rigid posture, her eyes are closed, she appears withdrawn and becomes bent. The other members are upset and worried, Chiara in that moment seems to stand in the center of the group work, but at the same time she is felt as unreachable and too faraway. One by one, the group verbal associations build up the hypothesis of a very strong individuality, which is lacking of the means to express herself in a way that she may consider suitable; she also seems to despise degrees of expression of lower level; so somebody in the group is saying: "Aut Caesar aut nullus" (Either Caesar or nobody).

In the following sessions, Chiara tells a dream: she is at the post office, buying some stamps; instead of sticking on the stamps on the envelopes she wants to send, she puts these stamps on the partition window; she knows that, in this way, the letters won't be delivered to their destination but, she adds, in this way she can put into evidence the fact the a glass window is existing.

Riccardo, in the same session, tells a dream that he feels connected to Chiara's dream: he walks but on his hands, quickly and easily. Luca too reports a dream: he is surrounded by awful crimes, everybody believes he is an horrible criminal, he is the only person in the world knowing about his innocence.

In this case the group newspaper seem to work on the need, felt by some members, to emphasize the differences with other people, in order to arrive to some kind of self definition, even running the risk to paint an expressionistic and even grotesque self-portrait. It seems that members are also rising questions about the possibility that feelings of surprise, detachment, fear, sometimes horror, may appear in a journey where the process of self discovery takes place in relationship with other people and where one may share and sometimes exchange individual own fragments of memory, contaminating an original innocence.

In another session Valeria, who is probably the person who has a special bent to move in the group looking for harmony rather than for confrontation and harsh, and stressing the points of contact and possible identification with other members, instead of the differences, is revealing a dream: a girl was identical to her, in the appearance, in the voice; she becomes similar to another girl, a friend of the second one; so Valeria is feeling empty, because this woman knows everything about her, but at the same time she can also experience a relief from her anguish.

Valeria comments on the dream by saying that it may prepare the possibility to reveal intimate things about herself.

Later on Chiara tells two dreams in the same meeting: in the first one a friend of her is pushing her to speak, and is looking very anxious. Chiara takes refuge in bed, in a still position, declaring she doesn't feel anxious at all. In the second dream she is living in the outskirts of town, in a stormy district; somebody picks her up and takes

her into a cage where there is a jaguar. The animal catches and bites her wrist, she remains completely calm, and faints only when she sees the expression of terror on the face of a third person, who as well is in the cage.

All these dreams seem to offer a common and easy possibility of reading: one can say that there are emotions, thoughts, feelings, e.g. an intense terror or a strong frustration coupled with rage, which can be better communicated and shared if the conversation takes place among at least three people, in other words if the message doesn't address only one person. This seems to be a preliminary condition to carry out that cautious disassembly of previous unsatisfactory and maladaptive individual patterns, a process so aptly described in literature (Neri, op. cit.).

Such a process of disassembly within the group session, certainly causes moments of anxiety, as well as painful feelings of being empty, too faraway, stranger or invaded and dispossessed; but at the same time in the group a natural experience of warm touch and human presence remains available too.

Conclusions

I intended to give here some lines of a path, belonging to the patients working in a psychotherapeutic group, but that has also been mine, as leader of this group, within the specific environment of a Department of Mental health in Rome.

A part of my professional identity, as psychiatrist, certainly had an influence on my work as group psychotherapist. So I tried to clarify some possible ways of such an influence. For example I think it results quite clear that, when a person is consulting me in quality of "expert", I perform a diagnostic evaluation in the most precise terms I can. But I also try to be careful to consider such an estimation not as a closed and defined once forever one, a sort of reification, but keeping my perceptory focus open to many possible evolutions.

From this point of view it seems to me that immerse oneself in a group helps the therapist to forget in part the diagnosis; he/she can so start to consider herself/himself and the group especially as "We".

Then the process of telling dreams within a group, seems to bring meaningful traces of such an immersion in the inter-subjective plot, which I consider our original condition of being in the world as humans. Within a group, such a plot is alive and present, can be seen, listened, and this experience facilitates a possibility to gather access to personal, remote memories, and touching such ancient roots seems to allow a significant possibility to open oneself to new experiences.

In other terms, personal memories, when reached and told in the company of somebody, who is linked to us by a trustful relationship, appear on the scene losing part of their persecutory meaning, seem to become lighter and more bounded. One can feel free to pay more attention to the environment, which seems to stand quite clear. The experience of participating to a shared history, representing the single person but not only him/her, can allow then a sort of reciprocal, favourable

colonization of the minds, so that new, more original, forms of approaching and representing the world can take shape.

Bibliography

Antrobus J. (1983). REM and NREM sleep reports. Comparison of word frequencies by cognitive classes. *Psychophysiology*, 20, 562-568.

Aserinsky E., Kleitman N. (1953). Regularly occurring periods of eye motility and concomitant phenomena, during sleep. *Science*, 118, 273-274.

Breger L. (1967). Functions of dreams. *Journal of Abnormal Psychology Monograph*, 72 (5, pt. 1, whole n. 641).

Cathala M.P., La Font F., Siksou M., Enault S., Gilbert A., Minz M., Moret-Chalmin C., Buzarè M.A., Waisbord P. (1983). Sommeils et Rêve chez des patients atteints de lésions pariétales et frontales. Paris : *Rev. Neurol.* 139, 497-508

Epstein A.W., Simmons N.N. (1983). Aphasia with reported loss of dreaming. *American Journal of Psychiatry* 140, 108-109.

Eraclito di Efeso. (500 a.C.). Trad. It. dei frammenti, di G. Giannantoni in: *I Presocratici. Testimonianze e Frammenti*. Vol. 1, Bari: Laterza, 1969.

Foulkes D. (1982). *A cognitive-psychological model of REM dream production*. *Sleep*, 6, 265-280.

Freud S. (1900). *L'interpretazione dei sogni*, trad. it. Roma: Astrolabio, 1952.

Gabel S. (1987). Information processing in rapid eye movement sleep: Possible neurophysiological, neuropsychological and clinical correlates. *Journal of Nervous Mental Disorders*, 176, 323-331.

Gordon R. (1991). Intersubjectivity and the Efficacy of Group Psychotherapy. *Group Analysis-* (SAGE, London, Newbury Park and New Dely), Vol. 24, 41-51.

Humphrey M.E., Zangwill O.L. (1951). Cessation of dreaming after brain injury. *Journal of Neurology, Neurosurgery and Psychiatry*, 14, 322-325.

Hunth H.T. (1982). Forms of dreaming. *Perceptual and motor skills*, 54, 553-633.

Jouvet M. (1978). Does a genetic programming of the brain occur during paradoxical sleep? In: *Cerebral correlates of conscious experience*, Eds. Buser P.A., Rougeul-Buser A., North-Holland Publishing Company, Amsterdam, New York and Oxford.

Jouvet M. (1980). Paradoxical sleep and the nature-nurture controversy. In: *Adapted capabilities of the nervous System* (Edited by Mc Connell T., Boer G., Romizn H., Pool N. van de and Corner M.), Amsterdam: pp. 331- 346, Elsevier.

Koukkoum M. and Lehmann D. (1983). Dreaming: The Functional State-Shift Hypothesis. A Neuropsychological Model. *British Journal of Psychiatry*, 142, 221-231 .

Mancia M., *Neurofisiologia e vita mentale*. Bologna: Zanichelli, 1980.

Mancia M., *Il sogno come religione della mente*. Bari: Laterza, 1987.

Murri L., Stefanini A., Navona C., Domenici L., Muratorio A., Goldstein L. (1982). Automatic analysis of the hemispheric EEG relationships during wakefulness and sleep. *Research Community Psychology Psychiatry Behaviour* , 7, 109-118.

Manghi S. (1995). Interpensare. Individui, relazioni e collettivo. *Rivista Italiana di Gruppoanalisi*, vol x, n. 3-4, 9-24.

Maruyama M. cit in Manghi S., op. cit.

Murri L., Arena M., Siciliano G., Mazzotta R., Muratorio A., (1984). Dream recall in patients with focal cerebral lesions. *Archivio Neurologico*, 41, 183-185.

Napolitani D. (1995). Si è per esserci. *Rivista Italiana di Gruppoanalisi*, vol. x, n. 1, 33-50

Neri C. (1995). *Gruppo*. Roma: Borla.

Neri C. (1998). *Group*, International Library of Group Analysis. London and Philadelphia: Jessica Kingsley Publishers.

Roffwarg H.P., Muzio J.N., Dement W.C. (1964). Ontogenetic development of the human sleep dream cycle. *Science*, 152, 604-619.

Seligman M.E.P., Yellen A. (1987). *What is a dream? Behavioural Research and Therapy*, 25, 1-24.