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The Phenomenology of Oneiric and Visionary Experiences from a Native American Sample

Jeavoni Alejandre

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The Phenomenology of Oneiric and Visionary Experiences from a Native American Sample

by

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Presented to the Faculty of the

Graduate School of Clinical Psychology

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In partial fulfillment of the requirements for the degree of

Doctor of Psychology

in Clinical Psychology

Newberg, Oregon

October, 2020

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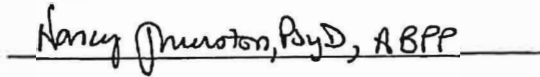
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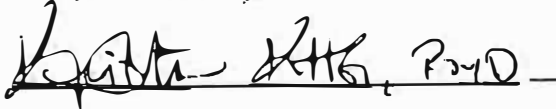
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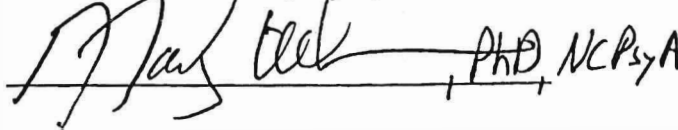
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Abstract

C.G. Jung emphasized the importance of dreams, developed a method for dream analysis, and created the categorization of “big” and “small” dreams. “Big” dreams, a classification only clear to the dreamer, include spiritual and pivotal dreams, experiences that often influence the direction of the dreamer’s life. While C.G. Jung, Freud, and others may have bridged the modern gap, Native American (NA) cultures have long placed important emphasis and value on dreams and visions. NA traditions and ceremonies concerning dream interpretation vary distinctly from Jung’s ideas but similarly regard dreams as meaningful and worthy of effortful interpretation. “Big” dreams and visions were investigated in this study within an adult NA sample. Participants were recruited via a convenience sample, with the following tribes being represented: Sioux, Southern Cheyenne, Ojibwe, and The Confederated Tribes of Siletz which includes more than 27 tribes and bands. One dream or vision account was collected from each participant (n=8) and the participant’s accounts and responses to questions were analyzed from an ontological perspective. Dream/vision accounts were not interpreted, but instead, the participant’s experience of the dream/vision was inquired about and discussed. The present research was informed by

consensual qualitative research and a method called encircling. Careful attention was paid to the validity of this research in an important effort to hear and honor the stories which were shared. The discussion of themes that arose from the interviews included the most recurring themes pulled from participant responses, which were: ancestors, the collective value of dreams, and comfort.

Dedication

This research is dedicated to each of the thoughtful and generous participants who shared big dreams for the sake of the collective. My deepest thanks to each participant and to the ancestors behind you, who provided the dreams/visions and guided this research. Thank you to the tribes represented, which included: Sioux, Southern Cheyenne, Ojibwe, and The Confederated Tribes of Siletz which includes more than 27 tribes and bands, which include: Tututni, Tillamook, Siletz, Salmon River, Nestucca, Nehalem, Tillamook Bay, Alsea, Chinook, Coos, Kalapuya, Lower Umpqua, Molalla, Shasta, Rogue River peoples, Klickitat, Takelma, Oregon Athabaskans, the bands within these tribes, and more.

I could not be more grateful for the help and guidance of my committee. Dr. Thurston, thank you for being my mentor, for your time, encouragement, and your support in this research. Dr. Winborn, thank you for the consultations, the articles, and teaching me. Dr. Knows His Gun, thank you for your constant availability, and always being in my corner. Elder Rose High Bear, thank you for your guidance and wisdom. Thank you to my research team, your help in coding themes was invaluable and timely. Thank you to Dr. Cruz for consulting with me and causing this research to be more culturally appropriate.

Thank you to my husband, Ricard, for your endless care, encouragement, and insistence that I could do this, I love you.

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Chapter 1

Introduction

Carl G. Jung, a Swiss psychologist, and psychiatrist, is credited with the development of analytical psychology. He is revered by many as having an enigmatic, brilliant mind. Jung is famously known for his close association with Sigmund Freud, followed by their public break, sparked by differences concerning phylogenetic inheritance. It was from alchemy Jung derived the theory he called *anima mundi*, literally translated as *the soul of the world*, what is now called the collective unconscious (West, 2011). The collective unconscious, as conceptualized by Jung, is a theory wherein all of humanity shares an unconscious, a template of universal human experience which provides form within each of us, resulting in the tendency to process information in specific ways. Jung theorized this form began with ancient civilizations and continues to the present (Winborn, 2019).

Concerning human connectedness with the collective unconscious, Jung lamented:

“The development of Western philosophy during the last two centuries has succeeded in isolating the mind in its own sphere and in severing it from its primordial oneness with the universe. Man himself has ceased to be the microcosm and eidolon of the cosmos, and his “anima” is no longer the consubstantial scintilla, spark of the Anima Mundi, World Soul” (Jung, 1916).

An integral piece of Jung's theory of the collective unconscious is his definition of archetypal images. Jung defined these themes as being entirely universal and as having existed for as long as humanity has been. Jung explained archetypal images have an "affinity with instinct" and importantly, they are "not identified with human intellect" (Jung, 1916). Jung believed archetypal themes are present within myths, fairy tales, religious imagery, art, active imagination, and dream experiences (Sotirova et al., 2011). While Jung created a division between intellect and the collective unconscious, some would prefer to study the topic scientifically. Researchers posit what cognitive semantics calls image schemas may be similar if not the same concept Jung worked to convey through his idea of archetypes (Sotirova et al., 2011).

The Dream and the Dreamer

The relationship between the dream and the dreamer is specifically fundamental. According to researchers, dreamers who believed dreams were enjoyable tended to have more positive dreams (Olsen, M.R. et al., 2016). In another study, those who reported a negative opinion of dreams reported a majority of bad dreams, or nightmares, suggesting the dreamer's beliefs surrounding dreams may be very impactful (Schredl, 2013). The implication that dreams are impacted by waking beliefs was not only originally postulated by Jung, but also supported in another study which suggests that a dream is a representation of the current state of the dreamer's psyche (Roesler, 2018). This representation of the state of the psyche may go beyond conscious awareness. Kron (2020) found that dreams assist in the detection of distress, even when the dreamer presents as being "ok."

In one study where participants were given free access to psychotherapy, it was found that half of the participants desired to discuss a dream, with approximately 11% continuing to

discuss dreams for three or more full sessions (Hill et al., 2013). In another study, 72% of patients brought dreams into their therapy sessions (Crook, 2003). These studies suggest dreams continue to be held as valuable by many, and even worthy of discussion and attention in waking. Interestingly, females make up the majority of the participants in dream research. This may be due to a variety of factors such as openness, interest, etc. This could also suggest females remember their dreams more often than males (Olsen, M.R. et al., 2016). There are some who claim they do not dream at all; of those, there may be individuals who dream but immediately upon waking forget their dreams, a phenomenon labeled “white dreams” (Carr, 2018). Others have been found to report false dreams, which included content suggested by researchers. This may indicate the extremely delicate nature of dreams and of the suggestibility of the unconscious (Beaulieu-Prevost & Zadra, 2015).

Jung believed all dreams have value, but he believed there was a difference between what he called “big” dreams and “small” dreams (Jung, 1928). Jung theorized the first is deeply emblematic, being described by others as significant, powerful, and memorable, but the small dreams were simple, and only contained surface level, or conscious, importance (Stewart, 2011). Dream content may be an indication of importance; in fact, Jung suggested every-day events in dreams might denote a small dream. In one study it was found that every-day events were the most commonly occurring dream content, suggesting that big dreams may be less frequent than their small counterparts (Yu, 2015). Regardless, only the dreamer is capable of knowing whether a dream is “big” or “small”. Once a dream is categorized and determined to be big, how then is the dream content translated into a form palatable by the conscious?

Western Dream Analysis

While Freud believed dream meaning is disguised from the dreamer, as a method of protection, Jung believed dreams are in the language of symbols, needing only to be translated by the dreamer (Freud, 1955). Jung believed dream analysis and interpretation would transfer unconscious material to the conscious, thus providing insight and with it, restoration of emotional equilibrium. Interestingly, Freud and Jung were not among the first to place such importance on dreams. Historically, philosophers and physicians considered dream analysis a science. In fact, in ancient civilizations, dream interpretation was an honored profession (Hughes, 2000). Perhaps the credit given to Freud and Jung is due to their bridging the gap from the ancient world to contemporary psychology (Hunt, 2012). The question remains, how contemporary is the notion of dream analysis?

In *The Book of Symbols* by the Archive for Research in Archetypal Symbolism (ARAS), specialists from the fields of art, psychology, mythology, and theology have come together, drawing heavily on Jung's work with the collective unconscious and archetypal imagery to make a full, encyclopedia-like text wherein readers can find archetypes and read their cultural and historical contexts (Taschen, 2010). These are not meant to interpret a dream alone, but to suggest origins. While archetypal imagery is believed to come from our common collective unconscious, symbols are entirely personal and extremely unique to the individual. There is an enormous amount of subjectivity in symbolism. Thus, there is room for both the archetypal imagery of the collective unconscious and unique, individual symbolism in establishing dream meaning.

The senses themselves can be perceived as symbolic in dream content. In a study by Adams (2005) (the sample included Western children from a variety of religious backgrounds)

researchers learned that in dreams where the dreamer felt there was a personal message for them, it was an auditory event more than a third of the time. Further, it was surmised that humans tend to interpret dream meaning, especially auditory, based on their worldviews. For example, auditory messages in dreams are particularly susceptible, with many being considered prophetic, and of those messages, the deities credited were consistently in alignment with the dreamers' worldview (Adams, 2005). Occurrences such as auditory messages are likely to be interpreted literally, as manifest content, though dream elements must be carefully analyzed as each has the potential to be deeply symbolic. For example, consider the presence of a shadow in dreams. In one phenomenological study, it was found that the shadow was to be replaced with the "ominous striving" the dreamer had been hiding (Sarnoff, 1972, p.45). Similarly, one dreamer found deep meaning in a dream where elements were discovered to represent the end of a phase in life and the movement onto a different life path (Salles, 1985). According to Jung, meaning lies within both the dream and the dreamer, in personal symbols, perception, and also in archetypes (Jung, 1963).

In Practice

Jung's process for dream analysis has been simplified into a step-by-step process in the book *Inner Work* (Johnson, 1986). This process includes steps like recording the dream to the best of the dreamer's ability, making associations, connecting images to inner dynamics, and so on (Johnson, 1986). For good measure, the dreamer may wait for approximately seven days, after attempting interpretation, to give the subconscious time to consider and communicate the accuracy or inaccuracies of the interpretation. The final step may be designing a ritual that grounds the dream in conscious-behavioral experience (Bearden, 2019).

Native American Culture

Jung's life, work, and legacy were expansive but perhaps all of his endeavors could be said to revolve around the concept of the psyche and the healing or the balancing of the psyche. In one study, Bolding (2017) found a significant overlap between Jung's theory of the psyche and the Native American (NA) belief of the soul as a part of one's entire being. Further overlaps include concepts such as holistic health and healing. The NA population has sustained significant wounds, sometimes referred to as "soul wounds" which are in desperate need of healing (Duran, 2006).

In research conducted by Grayshield et al. (2015), participants, all of whom were Elders, wisely pointed out that it is easy to focus on the problems in NA communities, but it is important to remember that "[NA's] have thousands of years of generational experience on how to be healthy" (p. 303). While the trauma narrative has been chronic and long-lasting for NAs, their story of survival is greater, more expansive, and is also a part of their genes, likely what the population's resilience has been born out of. While the NA population has significant strengths, it would be ignorant to not discuss historical trauma. In fact, in the same study, Elders suggested that education about historical injustices and racism was necessary for healing (Grayshield, 2015).

Historical and contemporary trauma, as well as the process of intergenerational trauma, ought not to be overlooked while considering the NA population for several reasons. Research indicates trauma experiences alter the genes of future children, even when trauma exposure took place before conception (Kaitz, 2009). The study of epigenetics claims genes carry trauma experiences and are inherited from traumatized parents, grandparents, and beyond. It is believed that the inherited genes determine the neuroendocrine structure, and with it, the stress response

(Pember, 2017). With this in mind, it must be acknowledged that the traumatic experiences endured and survived by NA ancestors did not end with the death of those impacted. Those experiences impacted genes, which were then inherited with each subsequent generation. Further, NA trauma was not limited to any one generation, but is still a continued legacy, making this cultural trauma more complex and chronic. There is an undeniable abundance of resilience, resourcefulness, and community in the NA population, though these groups also maintain a genetic inheritance that is hugely predisposed to Post-Traumatic Stress Disorder (PTSD). While the genetic combination may have served the population initially in survival, after decades of chronic trauma exposure, the same traits can become pathological in times of peace (Sher, 1999).

As mentioned, the Native American community refers to the Western concept of intergenerational trauma as spiritual injury, soul sickness, and soul wounding (Duran, 2006). In a population with extreme instances of historic trauma, the narrative continues. In one study it was found a shocking 97% of NA veterans suffered from both PTSD and nightmares, rates significantly higher than their white counterparts (Shore, 2009). In another study it was again confirmed the incidence of trauma and PTSD in the NA population is “striking” and this occurrence is very poorly understood (Bassett, 2014). To further illustrate the difference between the NA population and the white population, in 2014, suicide was the leading cause of death for NA females ages 10 to 14. Further, this suicide rate was nearly four times greater than white females in the same age range (American Psychiatric Association, 2017). The NA population is one of the world’s leading groups for PTSD prevalence and risk factors, which comes as little surprise when considering the genetic intergenerational transmission of trauma.

The waking experiences for NAs are highly impacted by intergenerational trauma, this is concerning on many levels, one being that research has established our dreams are highly influenced by one's reality in waking (Solms & Turnbull, 2002). In one study about the role of media witnessed during waking, researchers found that content, especially violent and sexual, may be stored in semantic memory and replayed during dreaming (Van Den Bulck et al., 2016). The historical experiences of many, if not most or all tribes, unfortunately contains both violent and sexual content, in the form of abuse, including attempted genocide. As discussed, via the genetic transmission of intergenerational trauma, these experiences are current for many NAs and could be replaying in the dreams, big dreams, and nightmares for NAs today. Thankfully, NAs report that it is through tradition that the past and present are connected, and resilience and healing can be born in response to historical trauma (Reinschmidt et al., 2016).

Native American Dream Analysis

The NA population is one where dream analysis or interpretation is indeed given contemporary value. NAs place a great emphasis on oneiric experiences and meaning (Shore et al., 2009). For example, many NA tribes believe in the functional usage of dream catchers, which are most often round, net-like structures decorated and hung near a sleeping area. Some believe the dream catcher must be blessed by an Elder within the tribe, and many believe the catcher works by trapping negative dreams, or nightmares, and thus protecting the dreamer from their occurrence (Robbins, 2001).

In the book, *Black Elk Speaks*, the life story of a holy man from the Oglala Sioux is told. Black Elk's life is a testament to the power of dreams, visions, and the collective unconscious. Even more evident is the weight the Oglala Sioux tribe gave to Black Elk's vision. When this story took place, in the late 19th and early 20th century, colonialization was continuing to break

through tribes throughout North America, with the goal of physical and cultural genocide. Black Elk fought in many ways, including the continuation of his tribe's traditions and his role as a healer and visionary until the end of his life, in 1950 (Neihardt, 1989). As a holy man, Black Elk experienced dreams and visions which he believed aided his people. His prophesying of the colonization of his tribe before any such indication is one of the most apparent examples of his wisdom and attunement with the concept of anima mundi, the collective unconscious and some may also say, the numinous. While much of the white population "isolate[ed] the mind in its own sphere" as Jung put it years before, the Native American tradition continues to value and listen to the symbols emerging within themselves, and the archetypes coming forward from the collective unconscious. Black Elk wisely stated: "Sometimes dreams are wiser than waking" (Neihardt, 1989, p. 10).

In a study aforementioned, sharing dreams led to the detection of emotional distress, even when the patient identified as being 'ok' (Kron, 2020). Very importantly, this detection of emotional distress, that the patients may have been consciously ignorant to, assisted by preventing the severity of delayed PTSD, leading to the conclusion that dreams may, in fact, be wiser than waking, and could be a protective factor for the dreamer (Kron, 2020).

In Practice

Within tribes, traditional NAs may turn to Elders for dream interpretation. In many NA groups, it is believed ancestors choose Elders, rather than being chosen by the living group or holding any kind of vote. The gift of dream interpretation is one of the pre-existing gifts an individual may have, but it is also believed the ancestors of the dreamer guide the interpreter, to the degree that a dream may be deemed uninterpretable, should the ancestors of the dreamer not aid the interpreter. In some tribes, when a member feels they have what was previously referred

to as a “big” or prophetic, dream the individual will collect and pray over tobacco, which is then given to the Elder as a form of consent, or blessing of dream interpretation. With tobacco, the Elder is given the help of the individual’s ancestors, which assists the Elder in interpreting the meaning of the dream (Highbear, 2019). This is one example of NA dream interpretation, other ceremonies and rituals may be practiced but considered too sacred to list in a fashion expected in Western culture.

Westerners Working with NAs

There are a variety of reasons why a NA patient may find themselves working with a non-Native therapist. The patient may not plan on discussing their dream life, though some might. In a pilot study conducted by Beckstead et al, (2015) it was found that Dialectical Behavior Therapy (DBT), in combination with an embrace of NA culture and spirituality, may be a very effective, evidence-based treatment for NA patients. DBT, as well as Person-Centered therapies, are evidence-based psychotherapeutic treatment orientations that uniquely make room for patient sharing and storytelling.

Person-centered therapy is known for being highly relational, requiring the therapist to listen, and also for the focus on allowing the patients to guide the session. Successful person-centered therapy should result in the patient experiencing unconditional positive regard and empathic listening from a potentially silent therapist. In one study, NA patients reported experiencing a release and even healing simply by being given the space to share their trauma stories (Charbonneau-Dahlen et al., 2016). Further advice for working with NA patients includes channeling spirituality, anger remediation, building personal strength, and focusing on cultural empowerment and healing (Martinez, 2014).

It is important for the non-Native therapist to understand that therapy in a dyad, where one is considered the healer and the other the patient, is in itself a Western approach, and one that may be at odds with Native tradition (Calabrese, 2008). In NA culture, it is common for pursuits such as healing, grieving and spiritual ceremonies to be practiced within the community setting, rather than in a dyad (Dennis & Washington, 2018). Moreover, in a study by Jacobs (2005), it was confirmed that dreams and visions had by individuals within a NA tribe were considered as having significance for the totality of the tribe, rather than having only personal significance.

Much like the story and life of Black Elk, “dreams and visions are key elements in the survival of the Native American culture” because they are interpreted as a gift to the dreamer’s community, their tribe (Jacobs, 2005, p. 4). It is of the utmost importance that the non-Native therapist is cautious of projecting their own values and personal beliefs onto NA dreams. For the non-Native therapist, this may be impossible without significant effort. From a Western point of view, dreams are rarely believed to be meant for anyone but the dreamer. The non-Native therapist must understand that individual NA dreams and visions may be meant for the totality of the tribe, given as an ancestral gift, rather than being merely an insight for individual growth (Day, 1949).

Chapter 2

Methods

Participants

After obtaining Human Subject Review Committee approval, participants were recruited via word-of-mouth. Unfortunately, before anyone was scheduled, the Covid-19 pandemic started and with it, many potential participants left the local area and lost touch with the principal researcher. Advertisement and recruitment methods were foiled and it became necessary to recruit online. Participants were recruited via a convenience sample that was advertised on a variety of Native American Facebook Group pages. Eight participants made up this study, with each sharing one dream or vision account. Participants were each thanked by being entered into a raffle drawing with \$30, \$15, and \$5 gift card prizes.

Materials

An informed consent document and a structured interview were developed (see Appendix A and Appendix B, respectively) in collaboration with a NA Elder, as well as two NA consultants. The interview was developed with the intent to promote an experience of storying, which stimulates a reciprocal relationship, and sustains oral cultures (Archibald, 2008). In light of the Covid-19 pandemic, interviews were unable to be completed in person and required the use of online Zoom meetings. The need for online interviews may have disqualified potential interviewees as it became necessary for participants to have a computer with a functional camera, microphone, and a strong internet connection, none of which were previously necessary. In the original plan for this research, it was proposed that tobacco be provided for participants as

a way to express gratitude and as an effort to demonstrate respect for their cultural practices.

With the shift to online interviews, this was not able to be done, and it is possible that the value and experience of these interviews and the research were negatively impacted.

Procedure

Online advertisements were posted on a variety of Native American Facebook pages with a short explanation of the proposed research (see Appendix C). When individuals expressed interest, in either a comment or message, they were asked if they would like a phone call for more information. While more than 20 individuals expressed interest, 8 followed through with the completion of an interview.

Once an individual expressed interest and completed an informational phone call, they were emailed the informed consent document (via DocuSign) and a separate email with the structured interview questions, to allow time for reflection and consideration. Only when an individual signed the informed consent, read through the interview questions, and reported they had chosen one dream or vision experience were they then scheduled for an interview. Once scheduled, participants were sent an online link to a Zoom meeting on the time and date they preferred.

At the start of each individual interview, participants were asked if they would like to review the informed consent document, have it read to them, or ask any questions about the document. Participants were then asked if they would like their tribe(s) listed as being represented in this research, but not attached to their individual dream/vision account. Next, participants were asked to consider a pseudonym for this research, to allow participants to easily identify their own responses and contributions with total anonymity. Next, the principal

researcher asked if there were any questions or concerns and then explained the purpose of this research. Finally, the interview questions proceeded, being read verbatim (see Appendix B).

Interview audio was recorded and transcribed without software assistance after the completion of each interview. At the conclusion of each interview, and after the participant reported having no other details, questions, or comments, the researcher thanked them for their contributions. Interviews averaged approximately 40 minutes in length, with the shortest interview being 30 minutes and the longest spanning well over an hour. After all interviews ($n = 8$) were completed, the drawing for prizes was done with an online random number generator (<https://www.random.org>) and each participant was represented by their interview order number.

Design

The current study is qualitative in design and the main goal is to listen and validate NA voices and experiences. Another hope is that by listening and hearing NA voices and dream/vision accounts, therapeutic services may become better attuned to NA culture, thus more efficacious. It is hoped that each participant experienced a mild form of race reconciliation, with the principal researcher being non-Native, though this must also be discussed in the limitations section as research by a non-Native with Native participants can “walk together only so far” (Kovach, 2010).

The dream/vision reports and symbols that arose were not coded or analyzed. After careful contemplation of Ogden’s article on ontological psychoanalysis, it was decided that an epistemological analysis would not be the most appropriate form of analysis. For an epistemological analysis, themes, and symbols emerging in dream/vision content would be discussed. This would be interesting, yet ultimately purposeless as this would likely render a variety of archetypes and symbols, yet it would be either impossible or highly time-consuming to

derive personal meaning and not project subjective hypotheses (Day, 1949). Instead, as Ogden suggests, analysis of the accounts from an ontological perspective may be more fruitful (Ogden, 2019). Rather than looking at symbols in the dream/vision accounts, looking at the *experience* each participant had of the dream/vision account would increase the validity of this research as it would provide a safeguard from researcher projection (Ogden, 2019). By asking participants about the *experience* of dreaming, or having their vision, interviews were maintained and consistent across the board, assuring each participant took part in as similar an interview process as possible (Ogden, 2019).

Consensual Qualitative Research

All questions, other than number one (see Appendix B), were analyzed using a form of grounded theory, specifically, consensual qualitative research (CQR). CQR was selected as it paid unique attention to the concern of reliability throughout the totality of the process (Hays, 2012). The CQR technique involved a series of steps which included finding a team and immersing the team in the data. While part of the first step is often to develop domains within a group setting, rough-draft themes were created initially by the primary researcher in an attempt to save group time, a practice that is often done and recommended by Hays while discussing CQR (Hays, 2012). The third step was to meet as a team, review the rough-draft themes, and then consider individual ideas and input. It was important to come to a consensus about the core themes and the domains branching off of each. Fourth, it was very important to include an external audit; for the sake of consensus and reliability, a researcher who was not a part of the original research team was asked to cross-analyze the consensus reached by the group and check for accuracy. The fifth and final step was to complete a frequency analysis, where theme frequency is considered; this determined which themes were the most relevant in the data.

It was necessary for the primary researcher to develop a codebook. Codebooks are often used in grounded theory, the main purpose being to record themes and domains which are emerging, and organize the group's observations, in one organized document (Charmaz, 2014). The codebook continued to be under construction, throughout steps one to three. Had there been discrepancies between the group's consensus and the external audit, it would have been necessary to return to step three as the original team, and this pattern would have been repeated until consensus was reached. However, consensus between the original research group and the external audit was reached after one attempt.

Encircling

Perhaps the most important approach utilized in this research was 'encircling'. Encircling, as described by Wilson, is an approach aimed to increase validity in Indigenous methodology (Wilson, 2008). Encircling is relational in approach and ensures that experiences, especially important for those held as spiritual, not be taken from NAs. Being misrepresented or having one's words taken out of context is eerily reminiscent of trauma imposed on NAs historically and presently, especially considering falsified treaties and carefully constructed contracts used by white persons to impose harm on NAs. Taking NA words and analyzing them, without the implementation of encircling, could cause even the most well-intended research to become a traumatic re-enactment. The usage of encircling in the present research was highly important considering the potential for re-enactment and the primary researchers' race.

To put encircling into practice, each part of the present research paper which referenced participant's interviews were sent electronically to participants asking each to read what was written, suggest edits if necessary, and either approve or deny the use of their interview responses, and the subsequent analysis of said responses, in the research. The full research

document was offered to each participant if they wished to read their contributions in full context. If denied initially, it was the researcher's responsibility to inquire about the denial, make changes or re-write and then repeat this process until each participant felt what was written was accurate, consistent with their experience of the dream/vision account, and most importantly, gave their full consent (Wilson, 2008). If consent could not be reached, it would then be necessary to delete the entirety of the interviewee's contribution and subsequent discussion of their dream/vision account. With each participant in the present study, consent was reached to satisfy the encircling methodology.

Chapter 3

Results

Qualitative Responses

Below, each question is presented and followed by the themes that were pulled from each participant's response. For each question, the reoccurring themes are listed in descending order with the most common responses listed first. The number in parenthesis following each theme is the number of times the theme was coded. Multiples of the same theme were not counted more than once per participant to control for repetition. Very importantly, themes were often not exclusive, in some cases, the participant responded one way and then another. For example, in response to Question 4 if a participant reported: "yes, I know my dream meaning" but then mentioned: "I don't know all of it" and disclosed a "desire for more learning" three themes would be coded: Yes, I know it (1), There is a desire or need for more learning (1), and The full meaning of the dream/vision was not known (1).

Question 1

Tell me your dream/vision, in as much detail as possible. Try to remember details like smells, people, places, colors, objects... all features are important.

As previously discussed, for the purpose of conducting an ontological analysis, and to circumvent researcher projections about dream interpretation, dream/vision accounts will not be analyzed. Instead, the experience of the dream/vision will be considered, which mandate analysis of Questions 2 through 9. For the full dream/vision accounts please see Appendices D through K.

Question 2

What about this dream/vision seemed very important or sacred to you? To you, what made this dream/vision stand out?

Top 3 Most Occurring Responses

1. The dream/vision held personal significance. (7)
2. Person(s) appearing in the dream/vision was deceased at the time of the dream/vision (in some cases the dream/vision occurred shortly after the person's death). (6)
3. The dream/vision held collective significance. (4)
3. Also tied for the third-most occurring response was: The message or advice given felt important. (4)

Other Responses and Themes. The dream/vision was memorable for unknown reasons/ it stuck with the individual (3), the dream/vision was emotional either in content or affect following the experience (3), the dream/vision was particularly vivid or detailed (2), the dream/vision was funny (1), and finally, not knowing why the experience stood out (1).

Question 3

Do you consider all dreams/visions sacred or spiritual, if so, can you tell me more about this?

Top 3 Most Occurring Responses

1. Yes, all dreams/visions are sacred or spiritual. (4)
2. All dreams/visions have meaning, but it is not necessarily sacred or spiritual. (3)
2. Also tied for the second-most occurring response was: It's not black and white- couldn't provide a yes or no response. (3)
3. No, all dreams/visions are not sacred or spiritual. (2)

Other Responses and Themes. Question 3 led to significantly fewer varying responses when compared with Question 2. There were no other themes in participant responses.

Question 4

Are you still working on the meaning of this dream/vision or do you know it?

Top 3 Most Occurring Responses

1. Yes, I know it. (5)
2. There is a desire or need for more learning. (4)
3. Neither yes nor no, the dream/vision is possibly known or partially known. (2).

Other Responses and Themes. Question 4 had only one additional theme: The full meaning of the dream/vision was not known. (1)

Question 5

Would you please share what you know about this dream/vision? What do you understand?

Top 3 Most Occurring Responses

1. The dream/vision was to provide comfort or healing. (6)
1. Also tied for the most occurring theme was: The dream/vision was prospective or looking forward. (6)
2. The dream/vision provided guidance or a message. (4)
3. The dream/vision provided insight or a reminder. (1)
3. Also tied for the third-most occurring theme was: The dream/vision provided love. (1)
3. Also tied for the third-most occurring theme was: There was no understanding or knowledge of the dream/vision. (1).

Other Responses and Themes. Question 5 led to no other themes in participant responses.

Question 6

What type of help have you received to understand your dream/vision? What most helped you to gain meaning?

Top 3 Most Occurring Responses

1. Family has been the most helpful. (3)

1. Also tied for the first-most occurring theme was: Ceremonies, traditions, rituals or prayers have been the most helpful. (3)

1. Also tied for the first-most occurring theme was: Elders or holy people have been the most helpful. (3)

2. Outside of the self, no additional help has been sought out. (2)

Other Responses and Themes. Question 6 led to no other themes in participant responses.

Question 7

Where did this dream/vision come from?

Top 3 Most Occurring Responses

1. The dream/vision came from ancestors. (8)

2. The dream/vision came from God/Creator. (1)

Other Responses and Themes. Question 7 led to no other themes in participant responses.

Question 8

For what purpose were you given the dream/vision?

Top 3 Most Occurring Responses

1. The dream/vision was to provide comfort or healing. (6)
 1. Also tied for the most occurring theme was: The dream/vision was prospective or looking forward. (6)
 2. The dream/vision provided collective value (4)
 3. The dream/vision provided a personal value, such as insight or a reminder (2)
3. Also tied for the third-most occurring theme was: The dream/vision provided guidance or a message (2)
3. Also tied for the third-most occurring theme was: The dream/vision's purpose was unknown (2)

Other Responses and Themes. Question 8 led to no other themes in participant responses.

Question 9

Did this dream/vision guide you to make any decisions?

Top 3 Most Occurring Responses

1. Yes, the dream/vision guided decisions. (6)
 1. Also tied for the first-most occurring theme was: It led me to feel comfort. (6)
 2. The dream/vision possibly guided decisions, yes or no response is too black and white. (3)
3. No, the dream/vision did not guide decisions. (2)

Other Responses and Themes. Question 9 led to no other themes in participant responses.

Chapter 4

Discussion

Ontological Analysis

Question 1

The majority of participants did not struggle to decide on one dream/vision experience to share. Each began sharing their experience immediately after Question 1 was read verbatim. Participants were notably open and emotional while recounting their experiences. The majority of participants became tearful at some point in the interview, with the majority becoming tearful during the telling of the experience (Question 1). While it is difficult to express linguistically nonverbal experience, the primary researcher experienced profound feelings while conducting the interviews and afterward. While the dreams/visions were not the researcher's, the feeling and confirmation that what was being shared was "big" as Jung described, hit the researcher as though she was herself the dreamer. At the conclusion of each interview, the researcher thanked each participant, and each participant also thanked the researcher. Many participants reported feeling "validated," "grateful" and one reported feeling the interview was "therapeutic." While the interview was largely one-sided, what occurred seems to be well described by Jessica Benjamin's concept of "mutual recognition" wherein both members of a dyad feel seen, known, and understood (Benjamin, 1990).

Each participant was asked to summarize their experience in one word. The original name of this research was planned to include the word "sacred" and even though participants were prompted with the word "sacred" as an example, none chose it. The most popular word

chosen was “spiritual” which was offered by six of the participants. The word “powerful” was chosen by one, and the final participant reported their experience was “meaningful.” Responses to the first question, which include the full dream/vision account for each participant, can be found in Appendices D through K. Discussion of dream/vision content will not take place to avoid projection and harm.

Question 2

What about this dream/vision seemed very important or sacred to you? To you, what made this dream /vision stand out?

The Dream/Vision Held Personal Significance. In response to the second question, regarding the participant’s reasoning for choosing the one dream/vision account, seven participants reported the event stood out because the dream/vision held personal significance. For example, “Two-hoops” (see Appendix K) reported recognizing the three mountains in her dream/vision from real-life experience and even named the mountains. In another, “Paula” (see Appendix H) recognized the double-wide trailer, wood paneling, and the musky smell from her dream to be what was once her grandmother’s home.

Person(s) Appearing in the Dream/Vision was Deceased at the Time of the Dream/Vision. Out of the eight participants in this study, six reported their dream/vision stood out because a person appearing in the dream was deceased. In his sleep “Dean” (see Appendix D) was able to fly and swim with his father, shortly after his father had passed away. “S.F.” (see Appendix E) saw her grandfather who passed two years prior to her dream/vision. “Breeze” (see Appendix F) met her grandfather who passed before she was born. “J.D.” (see Appendix G) described meeting his great, great, great grandfather for the first time in his life, whom he only recognized from photographs. “Paula” (see Appendix H) was able to obtain her deceased great

grandmother's approval of her fiancé before her wedding day. Finally, "Mari" (see Appendix J) saw her cousin in her dream, who passed away when "Mari" was only two. Of those six, four articulated feeling that the dream also stood out because of the advice or message that was delivered from their deceased ancestor.

The Dream/Vision Held Collective Significance. Very interestingly, another popular theme from Question 2 was the report that the dream/vision held collective significance, the meaning was greater than personal. This was found in responses like "Two-Hoops" (see Appendix K) who reported her dream/vision stood out because it confirmed, "our people, our traditions will survive." The collective value theme is quite unique in this research study. There are many studies regarding dreams, dream content, and dream meaning. However, most of the existing research has been done with white samples, and none of the published research on the topic (that could be accessed) discussed dream value on a collective level. It appears that the collectivistic culture observed in most NA tribes may include dreams and visions. This is further evidenced in Black Elk's vision, discussed above, wherein Black Elk's personal vision held meaning for his entire tribe (Neihardt, 1989).

It may be deduced that white persons more often view their dreams/visions as personal in content and purpose, while NAs may be more likely to view their dreams/visions as collective in content and purpose. It is possible that while only half of the participants in this study mentioned collective value, all may agree with this concept, as may be evidenced by their voluntary participation in this research where participants agreed to share their dream/vision not only with the researcher but on paper for unknown numbers of readers.

Question 3

Do you consider all dreams/visions sacred or spiritual, if so, can you tell me more about this?

Yes, All Dreams/Visions are Sacred or Spiritual. Half of the participants agreed that all dreams/visions are sacred or spiritual, likely relying on the second word, “spiritual” as 75% of participants chose the word “spiritual” to describe their dream/vision account. Using the word “sacred” may have felt too strong, resulting in half of the participants disagreeing. For example, had the adjectives in this question been replaced with the word “meaningful” participants may have agreed more frequently. This suspicion is supported by the second most frequent theme, which was *“All dreams/visions have meaning, but it is not necessarily sacred or spiritual”*. If the *“Yes, all dreams/visions are sacred or spiritual”* theme and the *“All dreams/visions have meaning, but it is not necessarily sacred or spiritual”* were combined, seven out of eight participants were represented as endorsing the blended theme, *“All dreams have meaning.”*

They Have a Meaning, but it is not Necessarily Sacred or Spiritual. As mentioned, themes were only counted once per interviewee response, but themes were not exclusive and often participants’ responses were coded for multiple themes within one response. For example, “J.D.” responded to this question with: “No, for me there are two or three categories for dreams” which earned him the theme *“It’s not black and white.”* Then he continued by defining dreams into categories such as “profound,” others that are “speaking from your own subconscious,” dreams that are “induced by trauma... or motivated by your own fears” and finally dreams that are “whacky.” His elaboration earned the additional theme *“All dreams/visions have meaning, but it is not necessarily sacred or spiritual.”* He provided a perfect example for the theme *“All dreams/visions have meaning, but it is not necessarily sacred or spiritual”* with his

categorization, and his response was suggestive that the wording for the question may have been too simplistic.

No, All Dreams/Visions are not Sacred or Spiritual. In the example above, “J.D.’s” response also was coded with *“No, all dreams/visions are not sacred or spiritual”* as he started by stating “No.” “Dean” was the only other respondent to receive the same code, as he stated: “No, I don’t because I have some pretty goofy dreams.” “Dean” went on to add that “Even the goofiest dreams...maybe it’s just something to make me laugh.” Dean’s elaboration also caused the theme *“All dreams/visions have meaning, but it is not necessarily sacred or spiritual”* to be counted. While the “No” theme was coded twice, once for “J.D.” and once for “Dean,” neither response was coded with “No” in solidarity, and both “J.D.” and “Dean” gave alternative reasons for dreams/visions and even dream types, leading to the conclusion that all respondents endorsed dreams having a purpose, even if like “Dean” said, “it’s just something to make [us] laugh.”

Question 4

Are you still working on the meaning of this dream/vision or do you know it?

Yes, I Know It. Out of eight participants, five reported knowing the meaning of their dream/vision. A few of these five gave short but explicit confirmation, such as “Breeze’s” response: “I understand it for me,” and “Paula’s” answer: “I know it.” Others responded more complexly, while still communicating a grasp of their dream/vision meaning. “J.D.” responded by saying “now I pursue my culture” and “Two-Hoops” stated “I knew it was a vision...Indigenous peoples will survive the turmoil.” While both “J.D.” and “Two-Hoops” avoided simply stating “yes” the content of their responses was the meaning they derived from their dream/vision.

There Is a Desire or Need for more Learning (4). Including “T.R.D.,” who reported knowing her dream/vision, four reported a desire or even a need for further growth, learning, and understanding. “T.R.D.” reported, “I would say I know it, but there is always room for growth.” This earned her both the *Yes, I know it* and the *There is a desire or need for more learning* in her single response. “S.F.” started by explaining she is “still working on the meaning” and elaborated by giving evidence as to how she personally knows her dream/vision is highly symbolic, and that it warrants further investigation. In this group of four, who all reported a desire or need for more learning, two also received another code, which was: *Neither yes nor no, the dream/vision is possibly known, or partially known*. The mentioned theme code was created to recognize the respondent’s humble position. Both “Dean” and “Mari” reported they were “still working on it” and subsequently reported a desire for more learning. In both cases, they later gave possible meanings, yet in this question’s response displayed a clearly open mindset, open to the possibility that they may not grasp the full meaning of their dream/vision.

Question 5

Would you please share what you know about this dream/vision? What do you understand?

The Dream/Vision was to Provide Comfort or Healing (6). The most recurring theme given in response to Question 5 was that the interviewee’s understanding of the dream/vision was to provide comfort. When answering what he knew about his dream/vision, “Dean” said, “it’s them, my parents, letting me know they’re watching over me.” “Paula” reported, “it felt like [she was] bringing me comfort.” “T.R.D.” answered the question again, not explicitly saying the word comfort, but certainly implying it with her thoughtful response: “In times of weakness I can find strength in something else- then mirror it myself so that it’ll make me a stronger person in

the end.” “Two-Hoops” similarly implied comfort while talking about how it felt to receive reassurance that NA peoples will survive the destruction.

The Dream/Vision was Prospective or Looking Forward (6). There were also six coded themes from responses to Question 5 that either directly or indirectly named the dream/vision as prospective, or looking forward. “Breeze” knew that her grandfather was guiding her into the future, in fact, his message “[drew her] home.” “J.D.’s” dream/vision similarly propelled him into the future as he knew his great, great, great grandfather’s message was a plea for him to reconnect with his culture. “Paula’s” grandmother in her dream/vision assured her that her upcoming wedding was blessed and “T.R.D.’s” dream/vision gave her strength to endure courageously through numerous future medical concerns. “Mari’s” dream/vision led her on a journey to help her cousin, an effort than “Mari” continues to work on and learn about. Finally, “Two-Hoops” dream/vision was entirely prospective as she witnessed future destruction along with the reassurance of her people’s survival.

The Dream/Vision Provided Guidance or a Message (4). Half of the interviewees felt the message or guidance given was central to their interpretation and understanding of their dream/vision experience. “Breeze” heard her grandfather tell her: “granddaughter, these are the children from the southwest, the sick, the sad, the dying, the decaying.” Followed by: “granddaughter, these are the children from the Navajo north.” In “J.D.’s” dream/vision a buffalo led him on a scenic journey to his great, great, great grandfather who symbolically tapped his heart and said, “find me.” “Paula’s” grandmother, after talking privately with her fiancé, told “Paula,” “He’s a good man,” and “Mari” heard the words “help, help, help” echoing in her dream.

Question 6

What type of help have you received to understand your dream/vision? What most helped you to gain meaning?

Family Has Been the Most Helpful (3). Nearly half of the participants reported family members were the most helpful in coming to an understanding of their dream/vision. “Dean” reported he has “talked to family members” about his experience, “S.F.” explained she has mostly talked with her mother about hers, and “T.R.D.” reported talking about her experience with family, especially her late father. These reports are consistent with the expectation that when families are close, information about personal experiences, thoughts, and feelings are often discussed.

Ceremonies, Traditions, Rituals or Prayers Have Been the Most Helpful (3). Also, nearly half of participants reported NA ceremonies, traditions, rituals, and/or prayer has been the most helpful in terms of coming to an understanding of their dream/vision experience. “Breeze” simply answered this question by saying “Prayer and listening.” “T.R.D.” explained that her father assisted her in finding ways of honoring her culture, her dream/vision, and solidifying her interpretation in her conscious life. “Mari” explained that “not too long” after the dream/vision, she and her family held a ceremony for her late cousin, wherein they “burned some of her belongings,” in an effort to answer her cousin’s plea and help her cousin. Interestingly, “Mari” also went on to explain that she would soon try working with a “medium” in a further attempt to connect with her late cousin and learn more ways to help her.

Elders or Holy People Have Been the Most Helpful (3). Once again, three participants discussed reaching out to Elder(s) and/or holy people in an attempt to either gain meaning or further their understanding of their dream/vision. “J.D.” reported, “My Elders...they have

probably been the most helpful in directing me.” “T.R.D.” explained that her father who helped her “was a very spiritual man” and “Two-Hoops” mentioned that “being around medicine people and talking about visions” has been valuable.

In light of the current theme, it is important to reiterate, Elders are “repositories of cultural and philosophical knowledge and are the transmitters of such information” (Medicine, 2001). Often differently, a “holy person,” “medicine person,” or “ceremonial person” in NA culture, is viewed as a traditional or spiritual healer, someone who offers healing and/or guidance. A holy person may denote someone with an outstanding reputation or someone deserving of respect as well. A “holy person” does not necessarily have to also be an Elder, though this is a possibility. As will be discussed in the discussion of Question 7, when participants mentioned “Creator” or “God,” rather than talking about Elders or holy people in terms of their relationship with “Creator,” participants exclusively talked about these people in terms of their relationship with ancestors.

Participants demonstrated several important findings in the ways that Question 6 was answered, considering all of the aforementioned themes. Six of eight participants who were represented in the above talked about themes pulled from Question 5 responses. These six in answering the question, proved how seriously they held their dream/vision and how determined they all have been for answers. While talking to family may imply less, bringing a dream/vision to a ceremony, contemplative prayer, or to an Elder or holy person implies serious searching for answers, which implies just how “big” each dream/vision was to the dreamer.

Question 7

Where did this dream/vision come from?

The Dream/Vision Came From Ancestors (8). *The dream/vision came from ancestors* was the most occurring theme not only for this question but for all of the questions. All participants reported their dream/vision came from their ancestors, and in most cases, the participant even named the ancestor that their dream/vision was from without any follow-up inquiry or prompting. “Dean” reported that his dream/vision was from his deceased father, and “S.F.” confidently said “My grandpa.” “Breeze” was the only participant who also reported her dream was from God as she stated, “I believe it came from God, through my dreams and my ancestors,” earning her both themes. “J.D.” spoke of his ancestors and his connection with them as being more than spiritual, but literal and physical as he said, “their blood is running through my veins.” “Paula” was sure her dream came from her late grandmother, and “T.R.D.” explained that her ancestors are with her, “We are all connected if we’re willing to see it...willing to listen.” “Mari” was sure her dream/vision came from her cousin and “Two-Hoops” assuredly said, “it was given to me by my ancestors...it was very powerful.”

Interestingly, in one study which analyzed auditory messages in dreams, participants most often attributed the message heard to their deity (Adams, 2005). In the present study, however, all verbalizations from the dream/vision accounts were credited to the dreamer’s ancestors, with God being mentioned only once in this question. As discussed above, especially in the discussion of Question 5, the dreamers in the present study attributed verbalizations (and then in Question 7, the entirety of the dream/vision) to ancestors. This ascription, while unique considering other research findings, was predicted by Elder Rose High Bear. Rose read over the proposed interview questions long before the start of data collection and when reading Question 7 she looked up, smiled, and said “they’re from the ancestors- that is what they’ll all say,” in such a way that made the question feel unnecessary. However, it was decided that Question 7

would remain to confirm this statement, rather than assume. Rose was, in fact, correct though, with every participant reporting their dream/vision came from ancestors without any prompts from the interviewer.

Question 8

For what purpose were you given the dream/vision?

Repetition of Findings. While Question numbers 5 and 8 were created to collect different findings, results were largely similar. In Question number 5 and 8, similar themes included: *The dream/vision was to provide comfort or healing, The dream/vision was prospective or looking forward, The dream/vision provided guidance or a message, The dream/vision provided insight or a reminder,* and finally, either that there was no understanding or that the purpose was unknown. The results were so similar in fact, that to avoid repetition, only one theme, *The dream/vision provided collective value* which was not found or pulled from responses to Question 5 warrants further discussion. However, even the collective value theme was previously found and discussed, in response to Question 2, wherein four participants discussed collective value while identifying why their one chosen dream/vision account stood out. In this Question, number 8, again four participants (the same four), discussed collective value while articulating the purpose of their dream/vision.

The lack of need for Question 8 and proposed deletion, should this structured interview be used in the future, will be discussed briefly in *Future Directions*, below.

Question 9

Did this dream/vision guide you to make any decisions?

Yes, the Dream/Vision Guided Decisions (6). Seventy-Five percent of participants reported either *yes*, the dream/vision guided decisions, or began sharing what specific decisions

were made in light of the dream/vision. “Breeze” explained that before her dream/vision she planned on moving, after her dream/vision, she “opened [her] eyes and knew [she] was moving.” “J.D.” reported several decisions following his dream/vision, even reporting that his experience was a “pinnacle” in his life. “J.D.’s” dream/vision led him to “pursue” his culture and the experience continues to affect his life in major ways, such as causing him to plan a move to be nearer to his tribe. While “Paula” was sure about her upcoming marriage prior to her dream/vision, the experience helped her to move forward without the apprehension that comes with something as important as a marriage. “T.R.D.” beautifully explained that her dream/vision caused her “Not to give up...when [she] do[esn’t] have the strength, [she] can find it in [her] spirit animal.” “Mari’s” experience opened her eyes to the alarmingly high suicide rate for NA’s and inspired her to take action. Finally, “Two-Hoops” shared that her dream/vision led her to find pride in her “identity as an Indigenous Woman... be proud of who I am, work hard...achieve your dreams.”

It Led Me to Feel Comfort. Comfort was a theme woven throughout the present study, having already shown up in similar Questions, 5 and 8. While it was already discussed briefly, comfort as a human experience should not be minimized. Considering responses to Number 7, it can be deduced that participants held their experience as being from their ancestors. The concept of ancestors gifting so many of the participants with comfort during their sleep is both beautiful and touching. When considering the occurrence of PTSD in a NA population, and with its symptoms like sleeplessness, insomnia, and nightmares, having ancestors watching over them in the night may be one factor in the tremendous resilience witnessed of NA tribes and peoples.

Archetype of the Ancestor

*the washed colors of the afterlife
that lived there long before you were born*

-W.S. Merwin, Rain Light

While several themes emerged from the dream/vision content provided by participants, discussion of such themes would largely result in epistemological projection, wherein participants may feel their oneiric experience was taken from them. Instead, to maintain the goal of an ontological analysis, which would mean a detailed look at the *experience* participants had in relation to their dream vision, only one archetypal theme will be discussed. Taking a detailed look at the archetype of the ancestor does not require an interpretation of dream/vision content, but rather a discussion of a theme that came up in the discussion of each participant's experience. In the present research, there are a number of themes that stood out, though none were more represented than the theme of ancestors, as far as occurrences in respondent answers, specifically in response to Question 7. In no other question were 100% of the participants represented, which warrants further discussion.

In *The Book of Symbols*, "ancestors" is listed as an archetypal image, pertaining to the soul and psyche. In the text, the writers of this passage ask: "How would we have survived had we not been carried on the shoulders of the ancestors? How would we have found our way had we not been guided by the psychic deposits they have left for us as signs? By what means would we hold in balance the worlds of natural and supernatural if not for their occult mediation (Taschen, 2010, pg. 790)?" The text provides several examples as to the origins of ancestors as an archetypal image, including citations about ancient Egypt and also Aboriginal artwork. Importantly, the authors state that ancestors are "the legendary Elders and immortals who belong

to the past, to dreamtime” (Taschen, 2010, p. 790). While the text talks at length concerning the origins of this archetypal image, participants in this research provided living examples of ancestral intervention which for many was important, comforting, and visionary.

Limitations

There are several limitations to the present study. While some affect the results only minimally, other concerns warrant future research with the implementation of changes, which are discussed below.

Data collection for the present study was scheduled to begin at the exact time that Covid-19 was named a global pandemic, and academic affairs, including research, changed quickly and drastically. It was originally planned that interviews be conducted in-person that they would likely be longer, and that tobacco would be provided to each participant, to communicate respect and honor for their traditions. With little information as to how long the effects of Covid-19 would create barriers and little to no expectations for a timely vaccine, it was sadly decided that interviews ought to be completed online, so as to protect the researcher and each interviewee. Unfortunately, with the stay-at-home orders that followed the start of Covid-19, many individuals who already expressed interest in being interviewed suddenly became unavailable either due to moving to be with family or because of the new requirement for a computer, webcam, and high-speed internet connection. Luckily, eight participants were found online, all of which were able to be interviewed via Zoom, or other video-chat services. However, it was undeniably a huge loss for the present study, both in the low number of participants and in the quality of interviews, as nothing can measure the value or warmth of an in-person, relational interaction.

The creation of the structured interview was necessary after finding no other templates, and very little research which inquired about spiritual dream/vision accounts and/or the experience of them from an ontological perspective. Unfortunately, due to the newness of the structured interview, it appeared as though questions were both unique and vague, as was intended to promote thoughtful and open-ended responses, but some proved to be repetitive. For example, Questions 5 and 8, while appearing different initially, led to almost identical results and themes from interviewee responses. It is possible that some of the questions, like 5 and 8, were ambiguous insomuch that they failed to pull different responses from participants. Further, the order in which questions were asked was arguably less than ideal.

In other questions like Numbers 2 and 3, the usage of the word “sacred” may have been too strong. It is possible that had the word “meaningful” been used, participants may have agreed more frequently. This suspicion is supported by the second most frequent theme found in response to Question 3, which was: *All dreams/visions have meaning, but it is not necessarily sacred or spiritual*. Had the *Yes, all dreams/visions are sacred or spiritual* responses, and the theme just mentioned been combined, seven out of eight participants would have been totaled.

Finally, and most importantly, Indigenous knowledges “resist the culturally imbued constructs of the English language, and from this perspective alone Western research and Indigenous inquiry can walk together only so far” (Kovach 2010, p. 30). Concerns with word repetition, order, and word usage may be subsequent to the larger concern that the English language is the language of their oppressors, the language forced onto NAs, and one whose semantics and rules likely fails to capture NA experience and culture. The questions were created and presented to interviewees by a white researcher, one whose language, tradition, and oral history is entirely different from the interviewees. As was well expressed above, Western

research and Indigenous inquiry can walk together, but “only so far.” While Olsen states research with NAs and non-indigenous scholars is “fully acceptable” it would be naïve to assume that results would not vary if repeated with an NA researcher (Olsen, T. A. et al., 2016). Efforts were made to extend the distance of this research, though ultimately it is unknown to what extent the primary researcher’s whiteness impacted results. It is both a limitation to the present study and an exciting challenge for the future, that this research is replicated by a NA researcher.

Implications

An implication consequential to the present study, as well as research established before the present study, is that NAs may be more powerfully influenced by their dream experiences and may be more comfortable deriving meaning from them, compared to non-NA communities. Whether it be that NAs listen to their dreams/vision, value their dream space more, simply believe there are messages to be had and approach interpretation more frequently, or a combination of reasons, NAs seem to place a great deal of importance on dreams/visions when compared to their white counterparts. Further, NAs appear to attribute dream/vision origins differently than whites. While their white counterparts may more readily attribute “big” dreams/visions to their deity, NAs reported their dream/vision came from their ancestors across the board, with one participant reporting their dream/vision was from God, but given through ancestors.

The field of psychology has made significant strides toward the achievement of becoming culturally competent. This effort has yielded research whose goals are determining culturally sensitive approaches and interventions. Considering the importance of dreams and visions to NAs, it would be appropriate and worthwhile for clinicians to receive training in dream analysis

and interpretation, through the lens of different cultures, including NAs. It would also be important to be taught when a referral to one's Elders is the best way to practice in-scope.

Lastly, each participant reported changes after receiving their dream/vision, some noted behavioral changes while all reported changes within themselves. Dreams/visions very well may be gifts from our ancestors, from family before us with a much more expansive view. To the participants in the present study, dreams/visions have extreme value, though it was difficult for participants to articulate or measure the value. The present study suggests dreams may be well defined and understood by the term *transrational*, meaning they exist in a category of experience which supersedes the traditional Western opposition between rational and irrational – i.e. the transrational possesses an internally referenced meaningfulness which includes inferences beyond rationality but which are not in contradiction with the rational (Bernstein, 2014). The value is lost when one does not attend to and attempt to understand the transrational position from which dreams originate.

Future Directions

In hindsight, the present study could have been enhanced in a few very meaningful ways. Firstly, if repeated, a higher number of participants would lead to more generalizable results. While a greater number of participants would be beneficial, it would also be important to again discuss the tribes represented as NA tribes vary as much as any two cultures could.

Next, after conducting the interviews and finding the theme that dreams/visions have collective value, it was realized that this should have been questioned explicitly. If repeated, interviewees could be asked if their dream/vision have collective value. While half of the participants spoke to this idea, it is suspected that directly asking may have increased the frequency of subjects responding affirmatively. The previous assumption is supported simply by

considering participation in the present study, wherein interviewees were aware that their dream/vision account would be shared.

It would produce a greater opportunity for comparison, and more accurate results, should the present study be replicated with both a NA participant group and a white participant group. In the present study, dream research with white samples was referenced, though admittedly the purposes of the mentioned studies were remarkably different from the present study. By administering the same interview with NAs and whites, a much more accurate discussion regarding similarities and differences could be had.

Conclusion

It is of the utmost importance that NA voices are listened to and heard. NA culture is rich and expansive; it is a story of survival and resilience, a story that could benefit people today. Ancient wisdom, including the human relationship to the earth, ceremonies, the role of ancestors, and the value of dreams/visions are all accessible today via NA tradition.

In the dream/vision accounts that were shared in the current study, none were a replaying of past events, or a manipulation of stimuli experienced from the previous day, which is a widespread theory regarding the meaning of dreams. Instead, all of the accounts shared in this study were prospective; they included advice, messages, and guidance for the dreamer's future. The role of ancestors as the ones who give dreams/visions was the most represented theme in the present study, with all participants reporting their experience was from their ancestors, often specifically from one who appeared in the dream/vision. Another beautiful theme was that of comfort. Several participants reported receiving comfort from their dream/vision, and while it was often less tangible than the direct verbal messages others reported, it was nonetheless as valuable to the dreamer. Unprompted, many participants spoke about the collective value of their

dream, as though the value, no matter how great, transcended the right to only be impacted personally. Each participant demonstrated the belief that their dream/vision held collective value by sharing their account in the present study, to be read by others.

“We have forgotten the age-old fact that God speaks chiefly through dreams and visions.”

-C.G. Jung

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Appendices

Appendix A: Informed Consent

My name is Jeavoni Alejandre, I am a student in the Doctor of Clinical Psychology Program at George Fox University. I am asking you to share your story and be a part of this study for my dissertation about sacred dream/vision experiences. You have been invited to take part in this study as a Native American with a sacred dream or vision experience that you are willing to share.

Please read this document carefully, it may also be read to you at the start of your interview, should you consent. You must be at least 18 years of age to give consent for participation and your signature is required. If you have any questions or concerns I welcome them, and I will be receptive to any feedback before, during or after your participation. If you would like a copy of this document, please request one and I will provide it.

Please know that your participation in this research is entirely voluntary and that you have the right to discontinue now or at any time, without penalty. You are also allowed and entitled to ask any questions you may have about this research and receive a thorough explanation.

Description of the study: This study has been named: Sacred Dream/Vision Experiences from a Native American Sample. You will be asked about a sacred or spiritual dream/vision experience you have had with the option of providing one piece of two-dimensional artwork that represents your dream.

Nature of Participation: You will be asked to participate in one interview, which may take one to two hours to complete. You will be asked questions about your dream/vision and asked to describe your artwork, if applicable.

Purpose of Study: The purpose is to hear your story and to gain better insight and understanding into dreams and their role in a Native American sample. This means that the goal is to acknowledge your story and share it.

Possible Risks: It is possible that your dream or questions asked may feel too personal or possibly invasive. You may feel that questions asked require you to share information that is too sacred or personal. Please remember that your participation is voluntary and may be discontinued at any time. It is suggested that you choose a dream/vision experience to share that you feel comfortable sharing and talking about.

Possible Benefits: The most hoped for benefit would be that you are reminded about your sacred dream/vision experience and that you feel heard and valued. Your participation may remind you of long-forgotten details that you hold as important. Also, once this research is completed, it is possible that light is shed on the importance of dreams/visions as a whole. With this, clinicians may be more inclined to receive training in interventions like dream interpretation, which could lead to clinicians offering a broader array of specific interventions, even culturally informed interventions.

Compensation: You will not be guaranteed compensation for this study, though you will have the option of being entered into a raffle (rewards include one \$30, one \$15, and one \$5 cash or gift card) as a thank you. Should you decide to discontinue your participation once the interview process begins, you will not be penalized, and your name will still be entered into the raffle at the completion of all interviews.

Confidentiality: Other than the primary researcher, no other person(s) will be made aware of your contributions to this study. Dream accounts and dream art may be shared and published but only in an anonymous way. It is suggested that you consider a pseudonym for this study, one that could be used when referring to you and your dream/vision experience. With your permission, your tribe(s) may be mentioned as having been represented in this research but will not be attached to your dream or artwork. Your name, along with any identifying information will be deleted so that your participation is completely confidential and anonymous. If a part of the dream account or artwork makes your identity apparent, it will be edited, changed or not included as part of the effort for confidentiality.

Appendix B**Structured Interview**

1. Tell me your dream/vision, in as much detail as possible. Try to remember details like smells, people, places, colors, objects... all features are important.
 2. What about this dream/vision seemed very important or sacred to you? To you, what made *this* dream/vision stand out?
 3. Do you consider all dreams/visions sacred or spiritual, if so, how come, can you tell me about this?
 4. Are you still working on the meaning of this dream/vision or do you know it?
 5. Would you please share what you know about this dream/vision? What do you understand from this dream/vision?
 6. What type of help have you received to understand your dream/vision? What most helped you to gain meaning?
 7. Where did this dream/vision come from?
 8. For what purpose were you given this dream/vision?
 9. Did this dream/vision guide you to make any decisions?
 10. Extra question: Do you own a dreamcatcher? What do you believe about dreamcatchers?
- Is there anything else you want to add or tell me about?

Appendix C

Online Participant Advertisement

LOOKING FOR RESEARCH PARTICIPANTS, \$ PRIZES

My name is Jeavoni, I am a graduate student studying psychology at George Fox University. I am not Native, but I've been working at XXX for the last two years and I have realized my passion for working with Native students and a love for Native cultures.

I am working on my dissertation which is about dream and vision experiences in an adult Native American sample. This research will not include any surveys or questionnaires but instead a conversation about dreams! Given the current situation with the coronavirus these interviews can be done 100% online.

My goal number of participants is 20, and each participant will have an equal chance of being selected for a \$30, \$15 or \$5 cash or gift card prize, as a thank you for your participation.

Elder Rose High Bear, an Alaska Native (Deg Hit'an Dine, or Alaskan Athabascan and Inupiat), and the co-founder of the Native American nonprofit, Wisdom of the Elders, Inc., is on my dissertation committee and has encouraged me to reach out locally to the XXX tribes. I also received permission for this post from the XXX tribes, here in XXX.

If you would like more information please comment or send a direct message with your phone number and preferred call time, and I will contact you within 7 days. Providing your phone number does NOT mean you are volunteering, this will only be to inform you of my research plan, what participating would look like and answer any questions you may have.

Thank you all so much for your time and remember to listen to your dreams!

Appendix D

“Dean”

“It’s a recurring dream, it happened when I was in the, up in the Aleutian Islands, up in Alaska. I was fishing at the time and crabbing. It was probably 8 years after my father had passed and for several nights in a row and especially when I was in Alaska, I don’t remember ever having the dream at home. But I always remembered it when I was up there. It was a dream where my dad would come down and get me off the boat and tell me that we could fly. We would jump and fly and land in the water and swim and just stuff like that. The odd thing- you know, I spoke with my mother and my friends and just tried to interpret it and uh, to the best of our knowledge and none of us ever really came up with anything solid, but uh, it was odd that it only happened when I was up there. What also is odd is I told you my mother passed and I had a dream several nights in a row where my mom came to me and we were swimming in a river, it kind of opened up into a bigger body of water and I remember swimming up to a beach and climbing some rocks up to a bigger house where a lot of our family was, but as far as smells go, I just remember fresh air, the water and that kind of thing. Like I said, the one with my father recurred several times, only when I was up North, probably happened like 10-12 times. We just kind of interpreted it as he was keeping an eye over me up there, keeping me safe. So. Maybe that has kind of bled through to my mother...She’s just kind of letting me know.

Colors... seems like a lot of it is in black and white, I don't think I dream in color!

The water seems important. Just the freshness of it all. When you think back you think, oh that dream lasted maybe 20 seconds or something, but I think it probably lasted longer, it’s tough to

say. Emotionally, I just remember thinking this is so cool, you know, I'm with my dad and I just remember him telling me "Yes you can fly, you can fly!" and I'm like "no, no"."

Appendix E**“S.F.”**

“So, I guess it just looks like normal, everyday life to me- like the outside- all my dreams usually take place outside. And it’s in an area that I don’t really know, because it looks like XXX where I grew up but it also looks like where I live right now in XXX. But then there’s also other elements like a big beach and a waterfall that just doesn’t look realistic- and like, stuff like that, that doesn’t look real. It’s a mix of where I lived and where I live now and like, where I grew up. But it was like a sunny day, and I’m pretty sure it was summertime, but when I was growing up something that I always did with my grandparents was go to a pow-wow in the summertime. My grandpa is from XXX but we lived in XXX so every summer we would go back to XXX for a few weeks in the summer. This dream, well, this setting, I’ve seen like a few times and I didn’t really realize that until I was reading messages with my mom, cause I was trying to find old messages where like I told her about my dreams, but I didn’t realize I had dreamt about this place a few times. But um- it was like summer time and we were at the pow-wow grounds- there isn’t a pow wow, we’re just at the grounds- and we’re outside and I’m with my parents and my siblings and for some reason we were scared, I’m not sure why and we were looking towards, like, this tent and it was a smaller tent and there was people singing under the tent and it was like younger guys, probably like teenagers-young men and they were all dressed in the same blue shirt. They all had matching shirts- and that’s pretty common for like stick game groups and singer groups throughout the country- so that wasn’t really weird to me. But there was another tent, farther from us, it was bigger, and there was like grown men- like older men under that tent and they all had the same t-shirt on and it matched the younger guys, but they were separated.

They were singing too. At first, I didn't really know what songs they were singing because it wasn't similar to anything that we do here, or any of my traditions, so I was kind of just like what the heck and then, I was thinking about it and I was like "wait I've seen that before", then I was looking at my saved or liked videos on Facebook and I came across this one of the Utah Bear Dancers and that's exactly like what the song sounded like and they used this specific like- I can't remember what my dad said- it's called.. You kind of just play it like this, it's kind of like a stick, and that's how they keep the beat, instead of a drum. That's what they were using. That's how I was able to like realize that's what they were, cause I wasn't sure what tribe they were or anything. It was weird because we were at the pow-wow grounds in XXX, where my grandpa is from. So then, as we walked across the field, for some reason we were scared, we walked to my grandparent's house and they have a house like in that field- not really but like in my dreams. My grandpa passed away a few years ago, but for some reason in this dream, and my dreams when I walk into their house, he and my grandma are asleep in their bed. I don't really know. It's weird. There's only been one other time where I've dreamt of my grandpa and like interacted with him, other than him just like laying in bed with my grandma.

We ran into their house and ran through looking for him, and he was asleep in their bed with my grandma. It's weird because the inside of their house looks exactly like what it used to look like but the outside doesn't look familiar at all.

Their style of singing is completely different, like a completely different region from where I saw them singing in my dream. But I used to live in XXX, and I kind of travelled around to different communities to see their dances and stuff. I had another dream but in this one there were Apache dances- I saw that a lot when I was living in the SouthWest, and at XXX, and in that dream we weren't scared- not like in this one. I was scared but their songs were like

soothing to me. We were looking into the tents, but like we didn't want them to see us. We were on the other side of a fence, looking into the tents, we could all see them. It was kind of like a fence we could hide behind. It was windy but also a hot summer day, the sky looks clear. There's not any other people around. I didn't know any of the singers but I know I saw faces. They couldn't see me- they were focused on the singing."

Appendix F

“Breeze”

“Okay, I would like to tell you the dream that brought me here to XXX. It was a vision. I thought I was sleeping, but I wasn't asleep. Anyway, it started on the river, I was at a river. It was before I'd ever been to XXX, or ever seen anything in XXX, or knew anything about anybody. And, so it was really powerful. My grandfather, who was XXX, died on February 22nd, XXXX. My mother never met him, and of course I never met him, until I had this vision. But, we were at the river and I didn't know what river or where or anything, but I was standing on the bank, on the rocks and this older, Indian gentleman pulled up in a canoe. He pulled to the side and he said “granddaughter, get in the canoe.” and I got into the canoe. I sat down and we went out into the middle of the river- the boat just stopped there. The older Indian gentleman said - well as all these spawning dying fish came into the river, he said “granddaughter, these are the children from the southwest, the sick, the sad, the dying, the decaying.” And then all the sudden these beautiful blue translucent salmon came and they weren't swimming with the ones that were spawning, they swam around them, like guides, like spirit guides. I could smell the salmon. And he said “granddaughter, these are the children from the Navajo north.” I didn't really... I opened up my eye and I hadn't been sleeping. It was just very very... it really struck me. I was in shock.

Then, six months later I moved here. I went to work at the casino and I had not seen the tribal emblem, the fish, that swim over the entrance- they were the fish in my dream. When I saw that I thought “okay”, I already knew for sure that this was a vision from my ancestors, or through the

Lord, or it was something special. And um, I've talked to people about it, but not very many- because people don't understand.

Later on, to also go on with the story... (after moving to XXX), I connected with relatives and I got to go down there, I spent a week on that river with my dogs and I got up, I got up really early and went down on the rocks, by the river, and I stood there, and it was the same spot that my grandfather had picked me up in his canoe and I cried. I cried for a long time. It was extremely emotional. This is where he wanted me to be, I found it. I'm home."

Appendix G**“J.D.”**

“So, when I was 19, I still remember this dream very clearly to this day. I had, I guess you could call it a powerful dream. It affected me so much that I called my Elders in the tribe and told them about- you know- the dream and everything and got some spiritual guidance from it. So the dream itself starts out where I am on horseback and I am riding next to another man who is on horseback as well and we are riding on a wide buffalo trail, and the trail is dark earth and it’s been torn up by the buffalo hooves and it just looks tilled like a freshly plowed field, like the buffalo had just been through it. And it was probably about as wide as a two-lane road, possibly wider. And to either side was a forest of young pines, they were all no more than 10 feet tall, pretty uniform, so this was a young forest with the wide buffalo trail in the middle that I was riding on. All the colors were so vivid. I mean I could tell you about the bark and the colors of the little sap crystals on the trees and the way the light was coming through them. I could tell you about the smell of the air and the smell of the pines and the smell of the dark earth. You could smell the buffalo in the air- just like if you were there.

The other man, a white man, he was dressed in, I like to call it “typical Western attire”. So both horses are in full tack, you know, saddles, harnesses, everything and we’re riding down and its daytime, blue sky, warm I guess, um, we’re riding down this at a pretty decent trot, you know, we’re not galloping, but we’re definitely not walking down the path on these horses. Um, as we’re doing this I’m just looking around myself wondering what is this? It was a very lucid dream as well. So you know, time has a way of XXX in dreams, so I don’t really know how long I was riding down this path with this white man on horseback. But at some point along the way

this trail a buffalo, a single buffalo runs up alongside me and it matches the pace of my horse, I-I mean, the level of detail, it's like a memory, a real memory. I'm just looking at this buffalo, riding on this horse, I'm just looking at its fur and all of the colors in it, the blacks, and the browns, and the tans, and the little burrs stuck in fur, I look at his hump and his head and his horns, then my vision goes to his eyes and his eye was looking at me and it was, it seemed kind and gentle and it was, I mean, I could see the weeping, the weepiness around his eyes, I mean it was a level of dream detail that you don't get normally. So, we keep trotting and something inside me feels invited to reach out to this buffalo so I reach my hand out and I just put my hand on his hump and I can feel the coarseness of his fur, I can feel the grease that comes off of him, and I just grab and I jump onto him, I jump onto the buffalo. I'm on the buffalo now, and the buffalo is trotting, and I look behind myself and the white man on the horseback has my old horse and he's leading it by the reigns and when I look back I just catch a glimpse of him just as he's entering into the young forest- he leaves the buffalo trail immediately when I get off of my horse and he leads my horse, and himself on horseback, into the young pine forest and then disappears. So, I get a brief glimpse of that and I just hold onto this buffalo and I feel so overwhelmed emotionally, inside, just like, a release or something. So, we ride on this trail together. He was just carrying me where he was going, this buffalo trail. Time- I don't know- it felt like the buffalo was speaking to me in his own way, not in English, not in Indigenous tongues, just in buffalo, however that is, you know. It's like he was communicating in emotions. Um, and then, okay so then we're still riding, then the trail becomes much wider and opens into a round clearing, within the same pine forest. And the buffalo trail itself continues off to the left of my vision as I enter the clearing, but to the right of that buffalo trail, in the clearing, against the far side, is a small lodge and the buffalo gets in the middle of this, in front of the house and I

just- I knew it was my time to get off the buffalo, so I got off, the buffalo went on, on the buffalo path, and left me there. I went up to the house and just stood before it, waiting for whatever was going to happen and an older man walks out and this older man is my great, great, great grandfather and he is in his full regalia as I've always seen him, in pictures and everything, but it's not XXX regalia, it's finery, it's his Sunday best, not what he would wear usually. He steps out, and he's on you know, whatever, the porch room of the house. And he doesn't say any big speech- he looks really kind, he looks really loving and he looks at me with a familiar gaze like 'I know you', and he takes his hand and with all four fingers turns his hand towards his chest and he taps his chest at his heart and he says "find me". That's it- wow I've got goosebumps.

My Elders called it a vision."

Appendix H

“Paula”

“Okay, can I give like a little backstory? So, it kind of seems like a vision in hindsight- about my great grandma. My dad, who’s also a part of the tribe, he was raised pretty much by his grandparents, in his teenage years. They lived in like a single wide mobile home, double wide, something like that. In my dream I just walked into the house and it was like a single wide mobile home, kind of you know- like an older feel. Smelled kind of musky. I remember seeing brown, the brown wood panel walls and brown floor. And my great grandma’s white hair stood out! It was vivid in a sense, I was aware of who it was, I was so happy to see her again and have a conversation. I was aware I was dreaming, and where I was, but it was real. I’ve had dreams with people who have passed on or whatever- and this one just seems really different, like it was taking place in this time, all of the sudden she was there. So back in the day I guess you would have... My grandmother was very maternal. So, in my dream it was like there were people there, it was like a little get-together, but no one else I knew. There were people in the house, and I walked in and I see my great grandmother, just kind of like, sitting in a chair. I was just so ecstatic to see her, she passed away when I was 11. So I guess- I just saw her and I went over to her, and we just started talking, I don’t remember any of what, but just talking and at this time in my life I was just about to get married and I was very emotional and upset that my great grandma wasn’t going to be able to be there. I wanted her to, you know- meet the love of my life, and I wondered if she would like him and all that kind of stuff, you know- I think everybody goes through that. I just wished SO much that she could meet and that she’d be proud of me. So, it was about a week or two before the wedding, so we were talking and in walks my husband! I

was like “oh this is my fiancé”- whatever, and I was like “let’s go in a quieter room so we can talk, and you guys can get to know each other. And she looked at me, and she stopped me, and she was like “No. You stay here, I’m going to go talk to him.” So, they like went in this closed room and I just stood outside the door like “okay”. And um, a while passed in my dream and whatnot and then my husband walks out and then she came out after him and she just looked at me and said, “He’s a good man”. She liked him and it was okay! Then we were together for the rest of the dream, but I woke up and tears, and crying and feeling like oh my gosh, I got that it wasn’t “real” but like it was her, portraying the way I felt, in that, you know, she was okay, he was a good person, and that... I was emotionally hurting and grieving that she wouldn’t be there. Wouldn’t be able to know my then future husband. I couldn’t tell her the things that I had accomplished. I was hurting so much for her. And that’s why she came to me. On my wedding day I felt peace. And I knew she was with me. It’s something I very often look back and think about as almost a memory. I felt calmer and more at peace about getting married.”

Appendix I**“T.R.D.”**

“I was in a field, it was a dream, and it reminds me of a field from when I was in the fourth grade. It had tall grass, a wood fence, and I’m just trying to cross the field to get to a river and- It’s a horse pasture that we used to cross to get to this river and in my dream I’m walking along and I know there’s horses that hang out in different areas and you- you’re always trying to cross without the horses seeing you because they love to chase you. So in my dream, and this really did happen to me- he had chased me and my sister before- it’s like my dream captured an incident that happened to my sister and I when I was probably about, I’m gonna say 10 or 11. So this dream was about 9 years later, after this incident had happened, so it kind of had transpired from a real life event to a dream. So, in my dream I’m walking across this field and I’m remembering how the horses will chase you. Out of nowhere, this stallion starts chasing me, and I am running and running as fast as I can- and I can hear it, like breathing, I can hear his breath hot on me, and his hooves hitting the ground, just the power, the force behind me, so I’m running as fast as I can. Then my legs kind of got tangled up with each other and I fell, and when I fell I was kind of like skidding, like you do when you’re playing baseball and you go into a base. I rolled over and the horse took its hoof and put it right on my chest. When its hoof was there it started breathing like “ppppp” and I can feel the power of his breath on my face, and smell it, and I knew he could crush me at any minute, and I was scared to death. Then you know, I can see it rearing up on his back legs. First he had his hoof on my chest, then he was breathing on me, then he kind of reared up on his back feet and did like this kicking thing, before he turned and went off. It was like this display of power he did over me. I’m lying on my back in this field

and he's got his hoof on me... he could just crush me. When he went up I thought "is he going to crush me?" but then he just went. There was a moment where I was just *gasps for breath* and swallowing up all the fear inside of me. Then he just took off. I became one in my vulnerability, the horse was showing me his strength in that one moment of time, and from that day forward I knew that he was who I would call upon in my time of powerlessness or vulnerability. I was you know- shocked, scared, and then I woke up. It was like the fear had just woken me up and I could remember the hoof on my chest."

Appendix J**“Mari”**

“My grandma she lives out in XXX, and she had like a trailer and it has a pretty big yard around it, that wraps around the trailer. So my dream, from what I remember, when it started, I was in the house and I was just- I think I was looking for my mom, I was walking around and uh, nobody was in the house, so then I walked outside the front door and the porch kind of led to the back side, to the garage. I remember thinking that it was fall and the air was really crispy and kind of chilly, but the sun was still out. I was looking around and I was yelling for my mom and I didn’t see my grandma or anybody there, or cars, so I was like “hm, that’s weird”. At the time I was in high school, and I used to smoke cigarettes when I was in high school, so I always hid in the backyard. So I was like “nobody’s here I’ll just, you know”, like in my dream that’s what I was thinking, “I’ll just sneak a smoke real quick, before everybody gets back”- and um, so I was walking down the porch and I looked over, and a tree that used to be there a long time ago, but they cut it down, but it was really weird, when I looked over there it was, this huge like- just a REALLY big tree, and there were like a lot of long branches that started from the bottom, but I thought it was really weird because I looked over and there was a couple of different girls sitting in the tree, all females, on the branches and they were all just looking at me. I only recognized one, that was Naomi. She died (by suicide) when I was 2, but I had seen her pictures so many times. There were others but I was so focused on her, I don’t know how many others were with her. I was just looking at her and I didn’t know what to say, because in my dream I was stunned-like what is this? I don’t understand. She didn’t *really* say anything to me, she just kind of smiled and I asked her “well what are you doing here? Because you’re not supposed to be here I don’t

think.” And then um, she just was sitting on the branch and was now looking at the girls sitting next to her. Then, I don’t know, she just kind of looked at me and smiled, and she was just like “we’re all here”. I was just like “yeah, but why?” Then she didn’t really say anything, but I remember in the dream I felt like I was just standing there forever, watching them all sitting like around each other in the tree. I thought it was so odd because like I said, she just kept on staring at me. It was really weird because in my head, even though she wasn’t saying it, I kept on hearing “help...help...help”. I felt kind of weird in my dream, because even in the dream I knew she passed away already, I knew something was wrong, she was coming in my dream for a reason. I didn’t feel “scared” like when you’re alone, but like why was she still lingering around? It didn’t feel like it was a good thing to see her, like there was something wrong.

Then I woke up. You know when you have certain dreams and you wake up with an overwhelming feeling- some of them can be really happy and some of them can be really sad? When I woke up I felt really confused, like there was something more I was supposed to understand but I just didn’t.”

Appendix K**“Two-Hoops”**

“It was a time of much destruction. The skies were dark, and fire was everywhere. I was on a top of a hill looking down over the city that was on fire. As I looked further there were two mountains in front of me and one behind me miles away that I could see erupting. Lava flowing down the sides of the mountains. Fire all around the side and base of the mountains. As I was looking down over the burning city. An Indian Warrior rode up upon me on a paint horse which was black and white. The horse was very muscular and had painted red/white hands on the hindquarters. I’ve never seen a horse as beautiful as this one. The Warrior was carrying a spear with a leather and fur wrap around where he was holding it. Eagle Feathers hanging from the top of it. His dark brown hair was long and wavy with a piece of leather tied to his little braid coming down the side of his head, his face painted. Leather and fur Arm bands around his biceps. No shirt, long traditional leggings and a breechcloth made of leather. His leggings looked to have been made of fabric that was dark with yellow throughout. Holding his spear in the air as the horse and him danced around with his war cries. He rode slightly past me and stopped as the horse was joshing around dancing. The young Warrior was in his 20’s or 30’s. He pulled back the reins and paused a moment. His hair moving with the movement of the horse. Dancing with the horse and looking down upon the valley. The city was engulfed with fire, three mountains erupting around us with lava flowing from the mountain tops. His horse was still dancing, he looked back upon me and made eye contact., kicked the horse and rode at a gallop down the hill. I could hear his war cry as he rode down the hill.

I saw him reach the city slowing his horse to a trot. Burning cars on the streets and burning buildings all around him. Fire everywhere. I could hear him yelling his war cry, dancing as he sat on his paint horse, raising his spear to the sky and putting out more war cries. He looked back upon me standing at the top of the hill, where he had stopped. Raising his spear decorated with leather and feathers and letting out his war cries as his horse was excited and dancing. Then he was gone, I don't remember him riding off. He was gone.”

Appendix L

Curriculum Vitae

Jeavoni R. Alejandre

Personal Information:

Email: jalejandre17@georgefox.edu
 Citizenship: United States of America
 Languages: English, Intermediate Spanish

Education:

Psy.D. Clinical Psychology, George Fox University,
 • Anticipated Graduation: May 2022
 M.A. Clinical Psychology, George Fox University,
 • Graduated May 2019
 B.A. Psychology, Oregon State University,
 • Graduated August 2017
 A.A. Design and Merchandising,
 • Graduated November 2013

Clinical Experience

Diagnostician, Chemawa Indian School, Assessment administration and interpretation, Salem, Oregon, August 2018 to May 2020.

Duties: Working with Native American students, aged 14 to 18, within the Special Education program at Chemawa Indian School. Assessments given included but were not limited to: Woodcock-Johnson Test of Cognitive Abilities-4th Edition, Woodcock Johnson Test of Achievement-4th Edition, Behavior Assessment System for Children-3rd Edition, Minnesota Multiphasic Personality Inventory-Adolescent, Trauma Symptom Checklist for Children, Rorschach Inkblot Test, House-Tree-Person Projective Drawing Technique, and others. Interpretations and reports were created after administration of a comprehensive assessment battery, which became the integral piece of each child's individualized education plan (IEP).

Supervisor: Dr. Kristie Knows His Gun Psy.D.

Therapist, Chemawa Health Clinic, Therapy with supervision, Salem, Oregon, August 2018 to May 2020.

Duties: Working with Native American students, aged 14 to 18 enrolled and attending Chemawa Indian School. Therapy was supervised on-site and included informed consent, intake, treatment planning, therapy sessions and a final termination. Sessions provided varied patient to patient, with the majority of patients receiving one to two years of weekly sessions before termination. Therapeutic intervention was largely informed by psychodynamic, person-centered and overall, relational psychotherapy.

Supervisor: Adam Goddard LMFT, LPC, MAC, ACS

Assistant Director/ Therapist, Behavioral Health Clinic, Therapy with supervision, Newberg, Oregon, August 2020 to July 2021.

Duties: Assisting in the directing of the therapy clinic, including assisting the director when needed, managing the clinic waitlist, preparing events such as orientation, tracking and ordering needed office supplies, managing online Titanium accounts, etc. In addition to assistant director tasks, therapy was also provided for patients whose ages varied across the lifespan. Services were provided to individuals and couples. Sessions provided varied patient to patient with the average patient receiving 8 weekly sessions. Comprehensive psychological assessment was provided in addition to therapy multiple times throughout the year.

Supervisor: Dr. Michael Vogel Psy.D., Certified Psychoanalyst.

Supplementary Clinical Experience:

Skills Trainer, Children's Farm Home, Behavioral Support to Therapy Staff, Corvallis, Oregon, May 2015 to November 2015.

Duties: Working with groups of 2 to 5 children, ages 8-17 with a full range of mental disorders. A range of therapies were administered, depending on individual diagnoses. Skills trainers made behavioral observations and worked to make the children feel comfortable and safe. Skills trainers helped to transport, feed and assist with daily schedules.

Supervisor: Mark Smith, Human Resources Manager

Habilitative Support Professional, Access Point, Behavioral Support to Therapy Staff, Idaho Falls, Idaho, February 2016 to November 2016.

Duties: Working individually with children ages 4-17 with developmental disabilities, specifically autism spectrum disorder. Applied behavioral analysis was used by the therapy staff, and the support staff implemented behavioral observation, which was reported back to parents and therapists.

Supervisor: Rebecca Scheffield, Manager

Related Experience:

Office Manager, Turning Point Physical Therapy, Talent, Oregon, January 2013 to May 2017.

Duties: Managing an office staff of 4. Overseeing patient files, office compliance with HIPAA, OSHA, and state policies, rules and regulations, as well as ensuring positive patient experiences. Managing included supporting the therapists, creating and maintaining positive relationships with referring doctors and initiating incentives and moral boosting activities.

Supervisor: Michael Pennington MSPT

Honors & Awards:

Dines Scholarship	2011
Foresters Competitive Scholarship	2012
E-campus Scholarship	2016
Honor Society	2014 to 2017

Attended Colloquium and Grand Rounds:

- Eleanor Gil-Kashiwabara, Psy.D. Community based participatory research and tribal participatory research with Indian American/Alaskan Natives.* Grand Rounds, George Fox University. Fall 2017.
- Jeffery Sordahl, Psy.D. Telehealth.* Colloquium, George Fox University. Fall 2017.
- Michael Vogel, Psy.D. Alpha and Beta.* Colloquium. George Fox University, Spring 2018.
- Mark McMinn, Psy.D. and Lisa McMinn Ph.D. Integration.* Colloquium. George Fox University, Fall 2018.
- Scott Pengelly, Ph.D. Health and Neuropsychology.* Grand Rounds. George Fox University, Fall 2018.
- Cheryl Forster, Psy.D. Domestic Violence.* Colloquium. George Fox University, Fall 2019.
- Diomaris Safis, Psy.D. and Alex Millkey Psy.D. Forensic Psychology.* Colloquium. George Fox University, Spring 2019.
- Douglas Marlow, Ph.D. Gottman Theory of Relationships.* Grand Rounds. George Fox University, Spring 2019.
- Everett Worthington Jr. Ph.D. Forgiveness.* Colloquium. George Fox University, Fall 2019.
- Amy Stoerber, Ph.D. ACES.* Grand Rounds. George Fox University, Spring 2020.

Teaching and Supervisory Experience:

- | | |
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| Teaching assistant | Fall 2018 |
| Course: Ethics for Psychologists 517 | |
| Teaching assistant | Fall 2019 |
| Course: Psychological Testing 400 | |
| Teaching assistant | Spring 2020 |
| Course: Personality Assessment 521 | |
| Teaching assistant | Fall 2020 |
| Course: Projective Assessment 523 | |
| Teaching assistant | Spring 2021 |
| Course: Psychodynamic Theory 551 | |

Membership and Professional Affiliations:

- | | |
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| <i>American Psychology Association student affiliate</i> | 2017 to Present |
| <i>Psychoanalytic Student Reading Group</i> | 2017 to Present |
| <i>George Fox PsyD Clinical Team Member</i> | 2017 to Present |
| <i>George Fox PsyD Research Vertical Team Member</i> | 2018 to Present |

Certifications & Licenses:

- | | |
|---|-------------------------|
| <i>Cardiopulmonary Resuscitation Certification</i> | April 2014 to Present |
| <i>HIPAA Training Certification</i> | Nov. 2015 to 2017 |
| <i>Habilitative Support Certification, State of Idaho</i> | Feb. 2016 to Present |
| <i>Sexual Assault Prevention for Graduate Students Certificate</i> | Sept. 2017 to Present |
| <i>EMDR Trained, EMDR Institute</i> | Oct. 2018 to Present |
| <i>Tele-Health: Legal and Ethical Issues Course and Certificate</i> | August 2020 to Present |
| <i>Rorschach R-PAS Certificate</i> | October 2020 to Present |

References:

Dr. Nancy Thurston, PsyD, ABPP, Certified Psychoanalyst
(Previous Professor, Dissertation Chair)
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Dr. Kristie Knows His Gun, PsyD, ABPP
(Previous Practicum Supervisor)
Psychologist & Assistant Director of Clinical Training
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