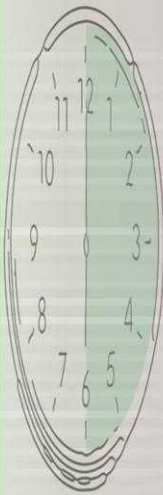


Healing Anger through Dreams

Finding the Possibility

"Allow to love others is a beautiful act but allow to love yourself is even more beautiful act. It open space to express your self, joy and anger. When we forget to love ourself, we block to express our anger. Allowing space for anger to express is also an act of love towards our-self."



"Мир,
мир
brate,
мир..."

EMBODIED
ANGER



A silent sea
sleeps
Keeping
inside to
soften
Storm cries
in a dream
Suppressed
excessive
anger
Blood in a
hyper ten-
sion

About

The Picture of the Front Page

Compiled by myself while the layout designed by Mary Ann Torres Vergara, the whole picture symbolizing the transition from one plot to another inside a dream. The blurry effect and random position for each sub-picture enhanced the symbolic representation of a dream. Each sub-picture was created by each participant of the interviews for this Master thesis. It corresponds to their expression with regards to their dream and/or anger. Here are their explanations for their piece(s) (from left to right):

By *R*,

(As expressed by words)

By *D*,

(...) it was a drawing that I did after the first session in our Holotropic Breathwork. And it is a very meaningful drawing to me, very spiritual, very colorful, very powerful, very meaningful. I remember it was a drawing that I did as I was actually dreaming, so to speak. Because I didn't think because I was drawing; the draw made itself as a flow happening through me or out of me, I don't know. (...)

The Holotropic breathing session was very smooth for me, that first one. And I just felt good, I felt comfortable, I felt happy, and it wasn't related to any specific feeling or memory or idea or model of thought or behavior; it was just a flow of energy. And I think that this drawing depict, kind of depict this in a very happy way (...)

By *H*, entitled *Void*

When I thought about these void 6 hours, I had the image of a clock in my mind, but instead of 24 hour clock. I guess from me it is 18 hour clock, as these 6 hours have no effect at all in my day, or next day rather than just sleeping and resting my body. (...)

I drew it as soon as it got to my (...) I shaded the time from 12 am to 6 am as it is somehow void. It does not have any spiritual significance to my day.

By *G*

“It is written in serbian cyrilic and means: Peace, brother, peace... And basically this was a song from a former Yugoslavian rock band called Partybreakers, the antiwar song.”

By *A*

“(...) there is something I created for my revised term paper last summer (...)”

By *B*, entitled *In connection with the All One*

One I painted on my own, the one with the flower. It is a picture that I did when we were all together (...) in my house for the change of the year. We all painted a picture from the feelings and things that were inside us those days.

The second one is a picture from a card of a set of cards that reflect your inner in the moment. As you might see, it has quite a similarity to the picture I painted, even if I did not have the card when I painted and I did not see the cards while I was picking up one. This phenomenon happened to all of us. Isn't that another: wow!!! ??

By *Y*, entitled *The Anger (Tanka)*

When I capture the whole meaning of anger and dream related to my life, I would portray it into a Tanka Poem of 5, 7, 5, 7, 7 Syllables for each line.

Suffering, tolerance, patience and other so many adjectives can be used, yet for a real relief, there should be a harmony within inner and outer. Otherwise, anger might come out in a different form.

Acknowledgement

Deeply gratitude

For all your endless support

Physical, psychological, financial, and emotional.

For making me smile and laugh whenever I need it

For relying and trusting on me

For enjoying the food that I made

For the moments that we spent together.

Terima kasih semua.

Gizi Zubaidah, Adzmir, Eiman Ismail, Muhammad Ariff Saufi, Putera D'Elmeer, and to all my extended family members.

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Sebastien. Andi. Oscar.

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All faculty member of Innsbruck Peace Studies Program.

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Wolfgang Dietrich.

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Chapter 1: The Birth of Introduction

1.1. AUTHOR'S PERSPECTIVE

Since I became a student of Master of Peace program of University of Innsbruck, I experienced and challenged myself each day with new knowledge through workshops, seminars, trainings and daily activities that demanded physical, mental and psychological strength. This journey made my life more enriching from that day onwards.

Choosing a thesis topic was an interesting process for me personally, since I was looking for a topic that really resonates with myself and that is able to provide self-transformation either for myself, my participants and/or my readers.

1.1.1. The Revelation

In the morning of August 19th 2015, one of the groups of Summer Term 2015 Peace students of University of Innsbruck had an activity called *Song of the Mermaid*¹. It is one of the activities within the frame of Theatre for Living² which was conducted by David Diamond, the founder of the theatre itself. We were instructed to look at the photographed images that we created the day before regarding our expression towards certain aspect of our lives. Then, we lay down on the floor and closed our eyes while consciously listening to the next instruction.

We were told to choose one of the images which had the strongest reflection within ourselves and creating a sound that could reflect it but in our minds. Only if he touches any one of us, that person needs to release the sound out loud. And I was one of them. He picked another three who had different sounds from one another and we had to stand up. After that, the other students had to search for the sound which strongly resonated with theirs. I had no one with me therefore I had to search for the sound which resembled mine.

During this activity, our eyes were closed until we were instructed to open them. As I opened my eyes, I situated myself in a group that could resonate with me about my feelings and emotions at that moment and vice versa. Each group needed to prepare a presentation or performance

¹ The detail of this exercise can be found in David Diamond's book *Theatre for Living: the art and science of community-based dialogue* (Diamond 2007, 116-120).

² It is a type of transformative theater work based on the Theatre of the Oppressed by Augusto Boal (Diamond 2007; Dietrich 2013, 138-151)

which eventually was for the *Rainbow for Desire*³ play and *Forum Theatre*⁴ play. For me, this was the group that I firstly conveyed my hidden-then-revealed memories, my dark past. Later that day, pieces by pieces of the memory came into my mind, trying their best to complete the missing puzzle. All he did was just a theatrical exercise, but with full awareness and I saw this gesture as a gift.

1.1.2. The Untold Past

I was a rebellious person and I always triggered my parents' rage due to my disrespectful tones and actions towards them. Even after I was spanked or beaten, I kept on repeating with the same attitude because I never controlled my short-tempered attitude. The anger within me still exists, but the way I express it is much more different nowadays.

With my parents or siblings, I am way more verbally expressive than when I am with other people. Even though I rarely shout in any argument, however my use of words could be hurtful without me noticing it beforehand. Each argument started with me being offended by any of their words or sentences. Thus I became emotional rather than rational as I was in my defense mode.

Most of the time after any argument with my parents, I would cry with anger and guilt. I felt guilty because of my action on being rude towards them and in the same time I was angry because I lost in that argument. However, after some moments, I was ashamed of these particular behaviors because I did not think wisely before I speak or act. And this usually happened after I woke up from sleep.

It has been my pattern to sleep after any argument – whenever I have the space and time – because I do believe that I wanted to forget everything about it and hoping everything will return to normal. At the same time, I will not deny that I felt as if my energy was completely drained

³Initiated by Augusto Boal while he was in France when he realized that the type of oppression in France was different from in Brazil where the oppressed French people had internalized their oppressors. *Rainbow of Desire* is an exercise to manifest conflicting internal voices. (Diamond 2007)

⁴ It is designed to encourage the audiences to transgress the sacred theatre space if they feel that they need to do something with the situation on the stage.

out. Once I woke up, I reflected deeply of what just happened in my sleep and the dream that I had. I experienced a much stronger dream effect after night sleep compared to day nap.

1.1.3. The Gifts for the Present

The Master program allowed me to work on myself for the past three semesters by providing the safe space where it allows me to be vulnerable and courageous in facing my shadow aspects. Writing a thesis gives me the opportunity to develop my inner wisdom and to experience the process of self-transformation by providing myself a space for self-healing and self-reflection.

Since sharing can be done in various methods and conditions, I do find that this thesis is a great platform for me to share my contributors' journey during the research period and how it would affect my healing process. Furthermore, I realized that by sharing I am more open in being vulnerable by taking up the challenges of being out of balance and being aware of those moments. This is a thesis about dreams and anger.

1.2. RESEARCH INTEREST

I always asked myself how I can sustain the imbalance during the process of transformation and how I can recognize my point of balance. One thing that I learnt is that a person can express his or her vulnerability in a space which they have trust and least care about being judged by their act. The expression of emotions and feelings are usually the case for this situation, where the ability to throw away their persona mask and letting their shadow aspect to be revealed in that space.

The subject of being vulnerable as a step towards self-transformation is an important element for the transformation. The acceptance of oneself in order to be conscious and aware of the transformation has to be there, as Koppensteiner pointed out in *Art of the Self* (Koppensteiner 2009, 95). Inspired by Abraham Maslow's and Lederach's pyramid⁵ with chakra philosophy of Yoga, Dietrich expanded the layers of the pyramid to which the personae and then the episode contributed to it (Dietrich 2013, 201-203).

1.2.1. The Potential Investigation

So, what are the sources for anger to emerge in general? Canary, Spitzberg and Semic (1996) compiled certain factors of anger: insult, self-esteem threat, physical threat or violation of expectations, and types of anger that it could portray accordingly: identity management, aggression, frustration, fairness or incompetence. And does our behavior depend on our gender?

Most of the times my mum and I can get offended easily, while my dad and I have a quick tempered personality. It is almost that I am the product of their combined personalities. Studies show that men can be perceived as more aggressive than women, due to certain reasons such as differences in physical size and strength, social pressure and obvious injury (Wilkowski, et al.

⁵ He created the pyramid to describe leadership and approaches to peacebuilding which comprises vertical and horizontal capacity. *Vertical capacity* is about the interrelation between the people up and down in the society while *horizontal capacity* refers to the identity division of people or society in a given location (Lederach 2005, 78-79) .

2012) (Frodi, Macaulay and Thome 1977) (Harris 1996). However this does not mean that women are exempted from being violent (Frodi, Macaulay and Thome 1977).

Fear plays its role in producing the mechanism of fight or flight in order to ensure survival - which was coined by Cannon (1925) – and as Tolle (2005) described. Anger presents when fear chose to fight and it transformed the energy that it had into something much more powerful. In some of my cases, I was afraid of letting my ego being stepped over by anyone, because I viewed them as “outsiders” who has no rights to tell me what I should do. If I was being cornered by their anger in terms of verbal means, I reacted the same way they did.

If any physical means were involved, I would be in dilemma between fight and flight. It always depended on the situation that I was in and the people that I was dealing with at that precise moment. My choice to fight with physical means most of the time was being stopped by someone before I could proceed with it. And my choice to flight was due to fear of losing the relation that I was having with the people in that situation.

Hurt and guilt play their roles in those situations too (Vangelisti and Sprague 1996), but until to which extent will it affect our personality? I have been observing myself for a certain period of time in my life where I felt hurt whenever my desire was not being fulfilled. My parents’ reactions could be similar to mine in some situations when their feeling got hurt. And this developed our common pattern of reaction: we got hurt, we displayed our dissatisfaction via physical action including abandoning whatever we were doing at that moment and then we remained silent.

One slight difference that I noticed within this pattern is that I could not remain silent for a long period because I would develop the feeling of guilt especially towards my parents. I have been brought up in a household where respect towards the elders is highly prioritized. Therefore, remaining silent during an argument can be seen as disrespectful. But how can I vent out my anger without offending anyone and feeling guiltless at the same time?

Earlier, I mentioned about me sleeping after any argument, if at that moment there is a space and time to allow that, and the effect of dreams toward my behavior after I woke up.

Interestingly, my dreams do not always portray things that just happened but instead it could be much older moments or things that might happen in the future. Even though the latter case happens quite frequently, however I do not rely on it hundred percent since it could be deceiving. Furthermore dreams for me serve more as guidance rather than fortune telling.

Moreover, I am what I dreamt and my dream is what I am. Dream is part of me because its frequent presence in my sleep and the feelings that it brings during and after my sleep. Since I am heavily affected by my own dreams, due to this reason I am curious how dreams work for each person and how they perceive dreams in general and their own dreams.

Besides that, one self is constructed in a complex manner and system which can be reflected through the surrounding events, connections, systems, and operations. Here, I would like to quote a sentence from Dietrich's (2012) which resonates deeply with me,

The topic of peace research is the relation itself and not an individual unimaginable as autonomous, self-sufficient, a monad, subject, or a society of individuals or subjects imagined as a closed group. (Dietrich 2012)

By combining the matters of anger and dreams experienced from different people, therefore in this thesis I will explore the possibilities of using dreams as method to heal anger.

1.3. RESEARCH METHODOLOGY

I am using in-depth interviews guided from *Qualitative Research Methods* (Mack, et al. 2005, 29-50) for my research methodologies due to several reasons such as its compatibility towards my research topic and my compatibility towards the method. By using this method, I can go deeper into the topic that I am researching about and at the same time letting the participants take my hand along with them on their journey of explaining and conveying their experiences regarding dreams and anger.

1.3.1. Tools for Communication

For making this experience more realistic and holistic, I am utilizing a technique that I practiced during my presence phase with the program which is called *Active Listening*. It is first introduced by Rogers⁶ and aims at creating an environment where the listener will listen attentively to what the speaker is talking about, without any interruption and with undivided attention (Robertson 2005, 1053). Robertson pointed out several listening skills that Roger stated as series of challenges: listening with not only ears but with eyes, mind, heart and imagination (2005, 1053).

For communication purposes, I make use of web applications such as Gmail⁷, Skype⁸ and Viber⁹ due to the vast distance between me and my participants' location. However, I managed to have a real face-to-face interview with at least two of my participants due to their presence in Innsbruck during my research. Even though I feel the differences in communicating virtually and real, the option in using Skype and Viber as the tools for distance verbal and/or visual communication is the most effective way considering financial and time restriction.

⁶ Carl Rogers used the approach of client-centered therapy where the client holds their self-knowledge and self-healing (Witty 2007).

⁷ Gmail is "Google-owned, web-based email service provides details of storage, options and links to related services" (Google 2016).

⁸ Skype is a web tool application for communications including text, voice and video (Skype 2016).

⁹ Viber for Windows allows Viber users to send free messages and make free calls to other Viber users, on any device and network, in any country. (Viber 2016)

1.3.2.The Participants

I selected seven participants who I got to know during my study in the program and who can assist me in the discovery of the relation between dreams and anger and its healing possibility. The pre-selection of these participants are based on my intuition and the depth of my connection with them. The main purpose of me using my intuition as the first tool in the pre-selection is because of the topic itself, which demands a higher inner-self experience.

Each participant has a different professional background, even though having a common base as peace students who attended at least one semester of the master program at University of Innsbruck. I overlooked age, gender, race, ethnic, religion, and belief of the participants due to my concern in receiving various responds from different angle of perspectives.

1.3.3.Step by Step

Each participant got the chance to look at the surface of my thesis by me sending out the overview of what I am researching on via email. After exchanging several emails, the next step is was to converse via Skype. This continuous process guided me to approach the topic more holistically. Each vocal and video feedback by the participants is recorded and then transcribed into text.

There are several participants that could not access Skype or Viber due to their profession, which takes place in the field where security measurement is their main concern. Therefore, the process of gathering their feedback is done via email on a continuous basis for several weeks. When conducting any email interview, patience is the main key here since the emails will not always be replied on that same time they are being sent. This is also due to the participants' situation of not having the internet access twenty-four hours.

In order to protect the participants' privacy and confidentiality, each of them is provided with a written consent form which needs to be signed and handed to me as the researcher. It is important to respect the participants' view, thoughts, emotions, feelings, and experiences in

order to create mutual understanding between them and me. Besides that, each participant is restricted from knowing other participants' identity during the process of research. To keep their confidentiality and privacy, they are given choices either to keep their identity to remain private or public when I want to present my findings based on the interviews.

1.4. STATE OF THE ARTS

Researching about anger and dreams puts me outside my comfort zone because of my previous education background, which had nothing to do with peace studies. Thanks to the unlimited sources of information and knowledge that I discovered during my exploration of the suitable literature for my research, I developed my confidence through all my readings and the discussions. It is easier for me to select some of the literature that is related with my research by dividing them into groups of perspectives: post-modern, moral, energetic, and transrational.

From the post-modern perspective, I referred to Damasio's *Descartes' Error* to understand how the brain works and how it contributes in producing emotions and feelings. He explicitly explains the process that takes place, right from the signals sent from the sensors to the brain until the brain sends the processed signals to the respective body parts to take actions. The purpose of the book was to prove that the body and the brain could not be separated and that they rely on each other in order to create the feedback loop. The feedback loop is essential for human beings to stay safe and alive. I focused on Damasio for my explanation on anger as emotion and feeling.

Edelman's *Second Nature* provided readers with an understanding on how consciousness is built and produced by the brain. His style of writing made the complex system of the process much easier to understand. He explains how dreams can be produced with the help of the inactive sections of certain parts of the brain during sleep. I referred to his work for my explanations on dream's production. Besides that, I utilized his writing and Damasio's side by side in order to explain the phenomena of emotion and consciousness.

Hartmann's *The Nature and Functions of Dreaming* connects all these understandings and the process of feelings, emotions, and consciousness with the production of dreams. Therefore, I find it more practical to introduce Damasio and Edelman before going deeper into Hartmann. He explains in detail almost everything I need to know about dreams, including the explanation on the realness of

dreams. Cartwright's *The Twenty-Four Hour Mind* complements Hartmann's with her research on the functions of emotions inside one's dreams.

From the energetic and moral approach, I was inspired by Al-Ghazzali's *The Alchemy of Happiness*, where he explains how the knowledge of oneself can lead to the knowledge of God. Moreover, he explains that the highest function of the soul is the perception of truth. This is in line with one of the purposes of my research is to understand the self. He provided me with his knowledge on Islamic spirituality and he guided me with the comprehension of the *Qur'an*. I referred to some of the verses in the *Qur'an* which are related with anger and dreams. Besides *Qur'an*, I utilized a secondary Islamic source, the *Hadith*, to guide me in the exploration of anger and dreams.

Beside the Islamic perspective, Hanh's *Anger: Wisdom for Cooling the Flames* gave me another different perspective by seeing anger from spirituality's lenses. His simplicity yet profound thoughts guide me to deeply reflect what anger does to one person and to another. Moreover, he pointed out that anger can be nourished by every day's action, such as the way to consume things and the source it came from. Consciousness and awareness for every action is the key point in his writing and practice.

Gandhi motivated me with his nonviolent action against the colonial system and the colonizer. This leads me to implement Rosenberg's Nonviolent Communication (NVC) and Roger's active listening method to gather information for my research. These approaches offer great mutual respect from both sides, me as the researcher and the participants. Furthermore, it provides a safe space for the participants to be vulnerable and eventually to be able to let go of their mask during the interview. These aspects are essential for both sides so that self-transformation can be achieved during the research process.

Moreover, I utilized two volumes of Dietrich's trilogy of many peaces to acquire further knowledge and to understand the concept of the peaces' framework. His works on transrational

peace and elicitive conflict transformation suited very well with my research and my further self-development. His expanded version of Lederach's intrapersonal layers provided a compact comprehension of the grass-roots of one's conflict and how one can work out his or her conflict within these layers.

Chapter 2: Understanding Anger

There are plenty of written resources that are discussing and exploring the topic of anger and dreams, which include the scientific lenses, the spiritual views and the religious basis. Anger is known to be one of the human feelings and emotions, but how can one of these lenses be different or perhaps similar in definition with the others? Next, how can one self perceive anger through these different lenses which are tangible with their cultural, spiritual, religious, moral, and/or belief background?

Throughout the entire reading, I realized that there are difficulties in finding a general definition of anger even though anger is commonly described as an emotion of annoyance, irritations, dissatisfaction, hurt, or guilt. Therefore, I am utilizing the space here to gather, to discuss and perhaps to argue for the findings, wherever it is appropriate.

2.1. Definitions on feeling and emotion

Before I go further into the discussion on anger, it is important to clarify the definition of feeling and emotion. These two notions play an important role in defining and situating anger based on the context that it needs to be presented in. Furthermore, understanding the concepts of feelings and emotions will help us to be more appreciative of the complexity of our being. The question of acknowledging the presence of any feeling and emotion should be raised since it contributes to the essence of being human.

Guerrero, Andersen, and Trost are citing emotion from the perspective of social scientists, such as Ortony, Clore, and Foss, as specific “internal mental states that are focused primarily on affect,” which are guided by the state of emotion itself – internal and affective. They refer to it as affective rather than bodily, cognitive, or behavioral states (as cited in Guerrero, Andersen and Trost 1998, 4). With further reading from another source, there is a similar view on emotion as being an affective state, cited by Runehov and Oviedo, “Fischer and colleagues define emotions as affective states of

feeling; motivational complexes are systems related to the pursuit of a specific *want*.” (as cited in Runehov and Oviedo 2013, 1190)

Guerrero, Andersen, and Trost presented findings by some researchers on the subject of emotions being conceptualized as a multicomponential phenomenon: cognitive component, action readiness, feelings, and physiological change. Each component has to have another component in order to identify an emotional experience (as cited in Guerrero, Andersen and Trost 1998, 6-7).

On the same page, Runehov and Oviedo propose four accounts on how emotion is being perceived nowadays: cognitive accounts, affective accounts, functional accounts, and behaviorist account. Cognitive accounts look on judgments; affective accounts focus on the sensory dimension of emotions; functional accounts consider the aspects of biological and cultural ways; and behaviorist accounts perceive emotions as actual and dispositional ways of behaving and passion is considered to be in this account (Runehov and Oviedo 2013, 1601).

From the perspective of a neuroscientist, Damasio first explains the complexity and the uniqueness of the process in the creation of feelings and emotions, starting from the brain to the body. In his explanation on emotion,

(...) emotion is the combination of a mental evaluation process (...) with dispositional responses to that process, mostly toward the body proper resulting in on emotional body state, but also toward the brain itself (...), resulting in additional mental changes (...) (Damasio 1994, 139)

For him, feelings and emotions are different from each other, where feelings focus more on the body while emotions more on the brain. Feelings give the opportunity to the body to have the experience, comprehension, and modification of what is going on with the situation that they are in at that moment. Then he continues, “By dint of juxtaposition, body images give to other images a *quality* of goodness or badness, of pleasure or pain.” (Damasio 1994, 159)

Damasio (1994) explains the primary and secondary emotions that have developed throughout human evolution. Primary emotions can be explained by emotions which are initially present in infants. It is how one self react to the surrounding or situation without recognizing it. With the signals detected by the sensory cortices, it is then transferred to amygdala concerning their conjunctive presence.

As human grow, they are experiencing what is around them and engage with their experience, meaning that this permits them to experience feelings. Experiencing feelings then leads to the development of secondary emotion. Secondary emotion is when one starts developing the connection of what they are experiencing at that moment – the primary emotion – with the categories that they put the feelings into.

In addition to the description of emotion, he explains the essence of emotion,

(...) the essence of emotion as the collection of changes in body state that are induced in myriad organs by nerve cell terminals, under the control of a dedicated brain system, which is responding to the content of thoughts relative to a particular entity or event. Many of the changes in body state - those in skin color, body posture, and facial expression, for instance - are actually perceptible to an external observer. (Indeed, the etymology of the word nicely suggests an external direction, from the body: *emotion* signifies literally "movement out.") Other changes in body state are perceptible only to the owner of the body in which they take place. (Damasio 1994, 139)

He then explains on the notion of feelings in relation with one's body state system. Feelings, as he states, would be the act of observation by the owner of the body towards his or her continuous evolution of body state changes and "(...) *while* thoughts about specific contents roll by (...)" (Damasio 1994, 145)

Therefore, in my understanding of all the evidence that he presents, feeling is when oneself is monitoring and following continuously his or her body state continuously over seconds and minutes. Emotion on the other hand is known to be collection of changes of body states, which then connect to what is already carved inside their mind.

In *Interpretation of Peace in History and Culture*, Dietrich (2012) writes about ego from different points of view and one of it was from Tolle's *A New Earth: Awakening to Your Life's Purpose*. In line with ego, he points out what emotion is from Tolle's perspective, since ego and emotion are related to each other. Dietrich states the difference between emotion and feeling,

(...) emotion as a certain form of feeling remembered from past situations on the one hand and actual feelings in their currently experienced contexts on the other is just as important as that between thoughts as fragments of unconscious stories, which arise from the past, and the conscious rationality of actions oriented on the present. (Dietrich 2012)

In his book, Tolle (2005) describes in detail what he means by primordial forms of emotion, which are similar to instinctive responses. However, he emphasizes that this description does not fully imply what emotion is. So, what Dietrich mentions above would be another way of saying on Tolle's definition about instinctive response – which is known as feeling – and the difference between instinctive responses with emotion. Therefore, the concept of feeling is similar from what Damasio, Dietrich, and Tolle have proposed, but with different terms: primary emotion, feeling, and instinctive response respectively.

From a neuroscientist perspective, it is important to look beyond the body representation, since the missing question is how it can lead to become part of the self which possesses them. In addition to that, the intelligence of feelings itself would be an interesting matters to be explored because of its ability to make us conscious that we have that feelings (Damasio 1999, 284-285).

Therefore, can a human survive without feeling? Is it even possible for a human not to have any feeling at all? According to Runehov and Oviedo, depending on the situation, feelings serve either to encourage or to discourage particular types of behavior, and it comes with either positive or negative flavors. (2013, 250) However, they both agree that this condition is too simplified, as the value itself is less obvious. Coming back to the two other terms of feeling – primary emotion and instinctive response – I could say that it is clearly indicated that feeling also serves as survival instinct.

From this point of view, I realize that the production of feeling and emotion itself is complicated and interdependent with one another. Here comes the interesting part of feeling and emotion: the knowing of feeling and emotion, where I actually conscious of what I am feeling at that moment and which emotions that I am referring to. Now, let's move on to my specific emotion that I am still working at: anger.

2.2. Anger from different lenses

Even though anger is just one single word, however there are several descriptions that can be fitted into it regardless which side it is seen from: scientific investigations, spirituality, belief, religion, and personal experiences. There are certain ways on how these lenses depict of what anger is: facial expression, body language, the feelings connected to it, and the production of other emotions and feelings that linked to the triggered anger.

Spielberg refers anger to an emotional 'state' consisting of "feelings that vary in intensity, from mild irritation or annoyance to fury and rage." (as cited in Gustavsson, Pedersen, Åsberg and Schalling 1996) De Rivera describes his own personal experience and then continues his research on the topic anger and he describes that anger is not essentially negative experience because there are times where he felt powerful and good about it (Rivera 2006, 220). Obviously not everyone will have the same experience of feeling powerful as de Rivera had.

Later in the paper, he recognizes anger as “an embodied organic whole that involves a perception of a challenge to what ought to exist and an impulse to remove that challenge.” (2006, 242) This refers back to Damasio’s explanation on the interconnectedness between feelings and emotions with the body. The difference between being powerful and recognizing challenge is that one can recognize a challenge after he or she recognizes their own power.

According to Rosenberg, anger is a natural feeling created by unnatural thinking that can be used to mobilize oneself to blame and punish others. Furthermore, he explains that anger is created when there is no balance of energy because it does not connect with one’s need (Rosenberg 2005). In my opinion, blaming and punishing can be done on both sides: towards others or towards oneself. Next, what is the definition for unnatural thinking? If I take a look into my everyday life, I do realize that anger is there only when it is needed. Therefore, this could be what Rosenberg means as unnatural thinking.

One of my experiences includes my angriness towards myself because of me being self-critical which I experienced for a long period until now. In another words, I am having a hard time to be grateful for what I have. This has blinded my eyes to see my other potentialities and I am constantly being under pressured by myself. There are times where I am blaming myself of what is happening because it is much simpler than blaming on other people or object without creating any conflict with or between them. Therefore, what is the theory behind this relational aspect of anger and blaming?

Canary, Spitzberg, and Semic have compiled some of other researchers’ works and findings related to anger including the six clusters which represented anger: Rage, irritation, exasperation, disgust, envy, and torment (Canary, Spitzberg and Semic 1996). By looking back at my experience on anger and blaming, I would say that my blaming was a mixed product of envy, disgust, and irritation – the anger’s clusters – and perhaps with other emotions too. It is interesting to know that anger

itself can be represented in another state of emotion and feeling. Are these clusters representing the level of intensity of anger too?

It is quite frequent the word *fear* appears in literatures of anger. What is fear? How can fear be described from physically and psychologically aspect? According to Witte, “Fear is an internal emotional reaction composed of psychological and physiological dimensions that may be aroused when a serious and personally relevant threat is perceived.” (Witte 1998, 429) Consequently, how the relation between fear and anger can be established? Anger is born by being exposed to fear and it becomes the driving force, while anger is elicited from fear appeals (Witte 1998, 442).

Talking about fear, can it be that fear and anger could be metaphorically seen as twin siblings – having similar appearance but with different characteristics? Both fear and anger are known as defensive mechanism as to ensure survival and they are recognizable emotion. Both of it have similar body reactions: Faster heart beat and consequently faster blood pumping throughout the body. One of the differences that can be pointed out would be the flight or fight behavior.

Tolle (2005) gives examples of primordial fear and primordial anger. Primordial fear prepares the owner of the body to fight or flight and when they could not escape anywhere else, primordial anger appeared. Primordial anger provides the owner a certain kind of energy which was not there before. In this given situation, it seems that fear gives oneself to make a choice between two options while anger goes with only one option left: is to fight. The fight or flight behavior in this context was introduced by Cannon (1925).

Why is anger perceived as a member of negativity? De Rivera was questioning himself on what makes anger *negative* and he relates his experience of being angry which he perceived as “bad” or “wrong” because he states that the wish to kill something or someone often present in the anger of many people, including himself (Rivera 2006, 220). It is clear that even though it was just a wish and

never intended to be acted physically but still the connotation of *killing* brings a violent vibe, with least matter of their reason behind the intention.

According to Rogers as he describes the true feelings that involve in a family relationship,

(...)feelings that might be thought of as negative – resentment, anger, shame, jealousy, dislike, annoyance – as well as feelings which might be thought of as positive – tenderness, admiration, liking, love. (Rogers 1961, 315)

By comparing these negative and positive feelings side by side, I feel that the negatives have more weight than the positives. This heaviness makes me perceive anger as a negative element. However, I will totally disagree if anyone stating that anger is a malfunction emotion for any human being. Thus, what other purposes does anger propose to us?

Anger is supposed to be perceived from different angles including those beyond our logical reason. Perhaps by acknowledging their presence consciously, one is able to achieve the wholeness of a living being. The actions that accompany this kind of knowledge can be resulted from this wise thinking process. In one example provided in a published work by Ardel, Achenbaum, and Oh,

(...) reacting with negativity, such as anger, rejection, or depression, wise persons empathetically understand other people's limited perspectives and, therefore, are likely to respond their negative behavior with forgiveness and compassionate love (as cited in Ardel, Achenbaum and Oh 2013, 285)

Before, I only perceive anger as a negative element that need to be suppressed or eliminated from my daily life without taking into consideration its beneficial part. This consideration can be a part of empathetic characteristics because he or she is able to understand what is going on around him or her.

Heading from this perspective, what is anger from religious and spirituals lenses and how can it be described? Is anger also being perceived as a negative element that needs to be controlled and to

be suppressed? What would their methods be in order to extinguish the flame of anger which then can lead to the reduction of anger inside oneself? As far as I could remember from my experience as a Muslim, I was taught to try my best to stay calm whenever I sense that anger is trying to take over my thoughts and behavior.

Usually, the way I kept calm is by suppressing it deep inside of me. Some of the time I recited a specific line of prayer, which can be directly translated as “I seek refuge from Allah from the accursed Satan.”¹⁰ And most of the time I praise Allah which can come in various phrases such as, translated, “Praised be Allah,”¹¹ or “I seek forgiveness from Allah.”¹² These phrases have helped me in situations where I could be out of control of my anger. I consider that this phrase is one of the ways to divert my attention from focusing on the intensity of the anger itself. I believe it can also be more than that, something that is beyond my human knowledge.

From Islamic perspective, there are several verses in the Qur’an mentioning about anger; the consequences of anger towards oneself and towards others, and the sources of anger. For example in the chapter three of the Qur’an, also known as *Sourate Aal-E-Imran*, under the verse 134, it describes the characteristic of a pious person includes their willingness in controlling their anger, “Who spend [in the cause of God] during ease and hardship and who restrain anger and who pardon the people – and God loves the doers of good.” (Qur’an 3:134, Saheeh International Translation)

Besides the Qur’an, there is the second source of information which is used as guidance for Muslims: the *hadith*¹³. There are several *hadith* mentioning the existence of anger inside human being and the recommendation when anyone is experiencing anger. Here, I will present two *hadith* concerning anger:

¹⁰ In Arabic: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

¹¹ In Arabic: سبحان الله

¹² In Arabic: أستغفر الله

¹³ *Hadith* are the transmitted narrations of Muhammad, the last prophet in Islam, which include his speech, actions, appearance, and approval. They are carefully preserved and strict procedure was conducted in order to trace its authenticity. Islamic jurisprudence use *hadith* second to the Qur’an. (Sunnah.Com 2016)

- i. Abdullah bin Amr narrated that: the Prophet said: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger." (Hasan) (Sunnah.Com 2016)
- ii. Narrated Abu Huraira: Allah's Apostle said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Al-Bukhari 2009, 1361)

The first *hadith* portrays how anger is interrelated between human relationship and its divine connection. Since I was a kid, this phrase was frequently being repeated especially by my mother whenever I was acting rebellious towards her. I kept on asking myself why is respecting parents has to do with my relation to God at the same time? I am aware that respecting parents is considered to be holy and divined in Islamic perspective and I could see some of the reasons behind it. However, by abusing this phrase can absolutely satisfy one's own interest in certain conditions.

The second *hadith* clearly states that anger is much stronger than one's physical strength and it need to be controlled. Since controlling things that I could see with my naked eyes are much easier than those which are invisible and I think that is what this *hadith* tries to convey. From this *hadith* too it shows that anger is perceived as a powerful element that every human has and it can bring out unpredictable amount of effect. The after-effect of anger can be disastrous, either towards oneself or others. Therefore, if one could take in charge their anger, it gives similar expression as achieving victory.

Even though I am not practicing Buddhism, however I am always interested learning from its perspective and its spirituality knowledge of life. Thich Nhat Hanh provides insights on his way of seeing and feeling anger, in one of his books *Anger: Wisdom for Cooling the Flames*. He describes anger from Buddhist perspective as a restrictive mental formation which is poisonous for one's heart and it could prevent happiness from being born (Hanh 2001).

In *The Palgrave International Handbook of Peace Studies: A Cultural Perspective* under the section of Peace Thinkers, Mohandas Gandhi is respected due to his nonviolence action and using *satyagraha*¹⁴ as a strategy in gaining India's independence from British. Thus, what is anger from Gandhi's perspective? According to him, anger is an emotion that neither one has to control continuously, nor be suppressed, nor be expressed harmlessly, nor evil. In addition, anger should be learnt intelligently and instead of being ashamed of its existence, it should be ashamed when one's abusing it.(Gandhi 2011, 473).

Satyagraha fascinates me in terms of its purposes and its utilization in daily life by seeing negativity in different way and providing positive outcomes. Acting nonviolence is an achievement that one should practice daily even though it is quite challenging to adapt to it. Depending on the context and the situation that one is in at that moment, I can imagine that one will react to the situation differently from what they thought they would. Nonviolence action needs practice, time, and different type of energy since it requires tremendous amount of patience and wisdom.

From all the above descriptions, I realize that anger is normally perceived as a negative feeling neither need to be developed nor ignored but at the same time it certainly requires an extended care. Therefore, until here I can see the complexity of the layers of anger. The feeling anger requires vast explanation and it needs to be described and to be pictured.

Anger needs to be comprehended by its relation with one's body, mind, and soul. Anger offers certain indicators of the situation, of one's relationship with others, and its relationship with other types of emotion and feeling. By seeing from an opposite side, anger offers a space within oneself for evolution of their knowledge to take place. Moreover, the relationship of anger with the divine ethics brings out the sense of understanding beyond human logical reason.

¹⁴ *Satyagraha* is a word from Sanskrit and Hindi meaning "holding onto truth" where culture of nonviolence takes place by replacing negative thoughts to positive, recognition of different facets of injustice, forbid any usage of secrecy to one's advantage, and seeking new harmony (Gandhi 2011; Britannica 2015)

2.3.Sources/Causes of anger

Anger is not simply a feeling that is fed by conscious external sources such as by another living entity or situation and condition of the surrounding, but also by one's lifestyle that is always being neglected. From scientific researches, the causes of anger can be extended as far as to its potentiality being transferred via deoxyribonucleic acid (DNA) from, for example, parents to their child. Anger could be related to hormone changes inside one's body and other possibilities that are produced by the alteration of biological features of one's body. From spirituality side, anger can be caused by the way one's lifestyle. In the next paragraphs, I will present several literatures related to these statements.

Canary, Spitzberg and Semic present a compilation from several research literatures on common causes of anger. These causes include identity management, aggression, goal impediment, fairness, incompetence that is due to ignorance or egocentric motives, relationship threat, predisposition, and general reaction (Canary, Spitzberg and Semic 1996). I look into the definition of aggression as my first step to find other causes of anger.

Why aggression and anger is closely related to each other? Commonly known as a concept originated from psychoanalysis, anthropology, and psychology, it is a combination of behavioral, emotional, and cognitive motivational aspects. And anger comes from the emotional aspect. These aspects resulted from the combination of several elements such as genetic, neurobiological, endocrine, and social processes (Runehov and Oviedo 2013, 46-47). This shows that the source of anger could be inherited from our parents but it is important to note that it is not the sole cause of anger.

Clifford, Lemery-Chalfant, and Goldsmith define sadness, fear, and anger side by side in order to give a big picture of the relational aspect between these three emotions,

Generally, sadness may promote withdrawal and conservation of resources after loss, fear is a response to perceived threat that may lead to avoidance or to aggression if avoidance is not possible, and anger facilitates aggression and resources acquisition. (Clifford, Lemery-Chalfant and Goldsmith 2015, 1539)

They added that anger is seen as the motivator by referring to some of the studies that have been conducted which shows how anger can have positive relation and positive emotionality or extraversion (as cited in Clifford, Lemery-Chalfant and Goldsmith 2015, 1539).

Shame is related to anger where by expressing anger, it is identified as one of shame's resolutions (Runehov and Oviedo 2013, 81). On the other side, there is possibility when shame presenting itself after anger took place. The cycle of emotion between anger and shame is certainly not a fixed movement and the initiator can be either one. Therefore, shame can be the cause for anger and also the effect of anger itself.

From the definition of aggression, shame, and sadness, I find that it is complicated to figure out whether anger initiates or being initiated by these emotions. The complexity of these process challenges researchers in finding the exact initiator of anger because each of the emotions intertwined with anger. And another possibility of whether anger is the trigger or being triggered depends on the situation or the environment that oneself is at. There is no doubt that other emotions that are not cited here can contribute in the cause of anger (Clifford, Lemery-Chalfant and Goldsmith 2015, 1551).

What are the possibilities for external or physical causes of anger? Is there any connection between these causes with internal aspect such as spirituality and belief? How it can be explained in a manner where both logical and spiritual thought is taken into consideration? In my experience, by considering both logical reasoning and spiritual belief, it creates a balance understanding that could assist me to see anger with another level of wisdom.

I realize that I am living within a society where media is an important tool to gather, to spread, and to transmit information and it is much faster nowadays than years before. The selection of types of media is depended on the users themselves and with their conscious selection. Thus, what is the relationship between media and anger? How it influences oneself by its creation of certain types of emotion within them?

One example is violent media – a media offering the perception of this world as a mean and a dangerous place to be – that provokes anger and hostile thoughts as norm by providing effect of the reduction of empathy toward victim of real-life violence (Runehov and Oviedo 2013, 47). One type of violent media is in the form of computer games. Computer games itself is an art, and the purpose behind the creation of computer games is to trigger several aspects of emotion including anger (Runehov and Oviedo 2013, 924).

However, it is crucial to mention that computer games will not be the only main reason for aggression or violence incidents pursued especially by youngsters (Kiene 2013; Griffiths 2015). I will think that using video game as the reason is a loose debate because consideration from other perspectives has to take into account such as the psychological state, the social relation, the physical ability, and the demographic properties of the concerned video game players.

How our genetic plays its role in anger production? The study conducted by Rhoades, Leve, Leslie, Neiderhiser, Reiss, Harold, and Shaw shows that the intensity of anger in a child can be affected through its surrounding elements and factors such as marital hostility or harsh parenting despite their genetic susceptibility towards it. And at the same time too, they are not disagreeing completely on the potentiality of biological element that could give additional effect to toddler in the process of decreasing marital hostility (Rhoades, Leve, Leslie, Neiderhiser, Reiss, Harold, and Shaw 2011, 288-289).

If anger is genetically inherited, can it be laboratorial modified in order to create a perfect human being? I heavily doubt so. First, there is no such thing as perfect in this world because the perfection itself is a creation from human perspective that is different from one person to another. Second, since I believe that human has special relation with their soul, mind and body, and furthermore the intelligence posses by these aspects, should not be underestimated. Third, the life of a human being itsef is very dynamic and they responded to any situation with different action and intensity, meaning that solely genetic modification is insufficient to create the perfect human being.

Next is the theory on the relation between anger and food, which is interesting to be pointed out. I am what I eat. How far this phrase can be true, and what is its relation with anger? I consume food mostly cooked by myself because I feel the satisfaction of eating my own food with my own flavor and style of cooking. I am aware on the ingredients that I put inside the food, I am conscious of the resources, and I spend wisely on the quantity and quality. I supplicate before and after eating as to show my gratefulness. I can feel the food living in me, and it becomes a part of me.

I was taught not to get angry inside the kitchen or in front of food because it disrespects the food. I look deeper from where it comes from and the whole process involved until it is edible to be consumed by my body. The complexity and the effort that has been put into it make me appreciate food more than before. Moreover, I do think that everything that I said to the food will become a part of my internal self which then leads to my evolution of sense and perception towards every aspect.

In the Quran there is a verse that relates to anger and food,

[Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen." (Quran 20:81, Saheeh International Translation)

This verse is referring to the Child of Israel when they were chased down by the pharaoh in the desert and they requested the prophet Moses, who was also with them, to ask God to give them something to eat. Moses did and they were granted with food. However, there is one condition: the food need to be consumed on the same day and it is forbidden to keep it for the next days. They broke the command and kept the food for the next day. Their action of breaking the command lighted up the anger of God and consequently they were left out in hunger.

With my limited knowledge of the meaning of this verse, I can say that there are several matters pointed out by this verse: the triangle relation of food, human, and God, the connection between divine command with human reasoning, and the ethics towards divine command. Before I move on, I would like to point out that every each word in the Qur'an has a much deeper meaning which is only accessible if one opens their hearts to it. Moreover I also believe that each word from the Qur'an has its own life, meaning that it is alive. Therefore, the more I try to understand a verse, the more I learn from it, and the more knowledge that I am getting from each of the words. As Al-Ghazzali mentioned in *The Alchemy of Happiness*,

The highest function of the soul is man is the perception of truth; in this accordingly it finds its special delight. Even in trifling matters, such as learning chess, this holds good, and the higher the subject- matter of the knowledge obtained the greater the delight (Al-Ghazzali 2001).

Al-Attar explains the meaning of divine command and divine purpose theory and the division between ethical objectivism and subjectivism which refers to rights towards values from Arabo-Islamic thought (2010). In the specific Qur'an's verse above, it shows clearly during that particular situation that it was a divine command, according to Divine Command

Theory, for them because it was commanded by God and since God's will was arbitrary. However, in my case in this current moment since I am learning something from it because it promotes human well-being, therefore it can be considered as Divine Purpose Theory.

Back to the point of my understanding with the relation between food and divinity that present in the verse, I believe that food gives a special meaning in human's life. First of all, it is an important source for human to survive everyday in this world. Secondly, it should be consumed considerably by the body with the control from the mind because it will affect one's soul. Thirdly, anger can be seen clearly in one's expression especially when there is a lack of food. And in some cases, any situation can escalate rapidly due to this condition.

Going from Islamic to Buddhist perspective, Thich Nhat Hanh mentioned about the awareness in consuming food and being conscious of where it comes from because it will integrate with one's body. In the book, he gives an example of how anger can seep through the industrialized chicken into the body of those who consumed them (Hanh 2001, 15-17). In my opinion, this indirect and invisible relation between the sources to the consumer, is known as feeling.

The unique transfer of feeling from this example shows the relational aspect that we have in this world regardless the form, the shape, and the existence. It is not limited to source of the food but also to the people who work with it. This indirect relationship between food and people can be seen as something beyond logical reasoning but makes sense from the perspective of spirituality. Resonating with this theory, Islamic spirituality considers a person's journey in this world has four stages: the sensuous, the experimental, the instinctive, and the rational (Al-Ghazzali 2001, 62).

As per what I mentioned before, the consciousness and the awareness of oneself towards what they are consuming will make them perceive food in different angle. In another

example from my experience, if I can get affected by what is happening outside of my body such as other people's emotions and feelings, it means that I am prone to be influenced by what I inserted into my body every single day. It is not only about my internal physical system, but it also includes my soul – which is connected to my spirituality. It is interesting to discover that the presence of anger can come in many different styles depending on the functions that it is going to serve.

2.4.Functions of anger

In most cases, we can feel anger inside us, we can describe how it feels like, we can see other people reactions of their anger, and moreover we can notice when someone is in anger. There are times where anger spreads fast like disease, especially in a group of people. From the literatures presented earlier, anger can be considered as a negative feeling that creates blockage, disturbance, and obstacle. If anger is considered as a negative element in our feelings and emotions, thus why anger exists in our life and what purpose does it hold?

Based on researches that were scientifically conducted, anger offers the increment of individual survival's chances (Runehov and Oviedo 2013, 723). In some situation, it is known that this survival skill which include defensive mode assist oneself to continue their steps in this world. It can happen that when one's value and principal is being violated, they will feel threatened and automatically their senses giving out indicators for them to be aware of it. From this point of perspective, I find it interesting to discover that the existence of anger itself gives a positive purpose in one's life despite the negative connotations that it has produced in the literatures which I discussed earlier on.

From another positive perspective, the existence of anger is deeply related with understanding of oneself,

Without the ability to step back from one's own behavior or one's own life priorities and without the ability to monitor feelings such as shame, anxiety, anger, pride, or greed, it is very difficult to increase self-understanding. (Staudinger 2013, 7)

For example, I am aware of the existence of certain feelings in specific situation, but at the same time I am unaware of those other feelings that also emerge at that moment. And those other feelings I believe that they act as an additional guidance for me to be more empathic towards myself. It can be achieved by hearing my internal needs, which in return gives me the opportunity to be empathic towards my surrounding. So, how empathy works exactly and how anger can be portrayed empathically?

Resonance is one of the key points in empathy. Lipps¹⁵ explains the flow of empathy starting from within one's body to other persons by the result of connectedness with their thoughts or their experiences. It can be done by observing other people's activities or bodily gesture with awareness. He added that the process of inner imitation and projection are parts of knowledge of other's minds and this allows oneself to feel and to know what other person is feeling or thinking. In an example of being empathic of anger, he states that, "In resonating with your anger, we are also aware of the fact that it is not us but you who is really angry. We thus project our thoughts and experiences, which are caused by resonance, onto you." (Runehov and Oviedo 2013, 724)

There is a quote from Gandhi regarding anger and its functionality in one's life,

"Anger and electricity, Gandhi realized, had something in common. Both could be powerful and useful if channeled intelligently – or deadly and destructive if abused. Anger used intelligently was also liberating." (Gandhi 2011, 471)

¹⁵ "Theodor Lipps (1851-1914) is appropriately regarded as the main source of the modern empathy concept or what he called "Einfühlung" (feeling into), since it was him who most systematically conceived of empathy as the central psychological mechanism allowing us to aesthetically appreciate works of art and objects of nature and who simultaneously also conceived of the very same mechanism as the basic and primary means for knowing others as minded creatures." (Runehov and Oviedo 2013, 724)

Coming back to Rosenberg and Thich Nhat Hanh and looking into what Gandhi said here, anger is a powerful tool that can make huge changes in situation that one is in and also to make one realizes that there is something specific that is going on within oneself. Anger is not a feeling that should be demolished from oneself but instead it should be nurtured properly and utilize it wisely.

2.5. Anger is alive

Why do people seek happiness and not anger? Why happiness is important in one's life? Has anyone try to seek anger? What are their findings during and after the process of seeking anger? Why anger and happiness is polarized to each other yet interrelated? Either if it is suppressed or expressed, anger can contribute to the relational aspect of human beings and those surrounding them. However, it is not only restricted to the external relation, for example between one person to another person or to a group of people, to other living such as animals and plants, or to nature, but also to the internal part of oneself.

In learning about the source of anger and its functions in one's life, acknowledging it will help in self-understanding and understanding of their surroundings. Beyond that, anger as seen from spirituality of oneself is also depending on the experience that they make in everyday life and then they themselves become the experience.

Since anger is a powerful feeling, it should be wisely nurtured so that it could reveal its intelligence in handling any situation that one is in. Gandhi once said, "One cannot practice nonviolence with anger, hate and prejudice in one's heart just as one who is trained as an engineer cannot perform a medical procedure." (Gandhi 2011, 468)

Chapter 3: Understanding Dreams

There are several scientific studies that have been conducted with the specification of utilizing dream as part of diagnosis and therapy. In line with all these researches, it is absurd to neglect the writings on spiritual journeys experienced by those who believe on the power of dreams. The importance of dreams can be seen through cultural practice in specific part of the world where it can be influenced by their beliefs and religions.

Before going much further on the literatures of dreams, it is important to mention that the dream that I am researching on is night dream and therefore, in this section I will present several literatures regarding to it. And since dream is connected to one's state of consciousness, it is relevant to explore the surface of human consciousness too. With this diversified fields to explore and knowledge it can offers, the richness of dream literatures is incomparable.

3.1. Consciousness

First comes to mind would be the definition of consciousness that can be seen from different angles such as scientific, experiential, and spiritual perspective. These definitions then lead to another discovery of layers of consciousness and its role in human's life. How can the layers of consciousness promote the utilization of each layer for one's benefit? How does it contribute in understanding dream in human life?

Here, I bring up the definitions of consciousness from scientific theories, and then proceed with psychology and spiritual view. After that, I will explore the field of unconscious in relating with the field of consciousness by creating a possible link between them. The importance to explore both consciousness and unconsciousness is because both topics are interrelated to each other and to the production of dreams.

Therefore, what are the definitions of consciousness from scientific lenses? Later on to that, how does the brain, the physical body and the senses, work with each other to create and to develop consciousness? In order to understand consciousness at this level, I took an approach of introducing

its definitions; starting with surface explanation and then move on with a more in-depth explanation. One of the reasons is because to understand what consciousness is can be a challenging task because it comes in different level of explanations.

Freeman (2000) provides the definition of consciousness by giving a description on the relation between meaning¹⁶, awareness, and consciousness as they belong to different states of mind. According to him, consciousness is a process that forms a trajectory of meaning that gets from awareness. He added several notions in understanding consciousness by offering three premises: the brain is a dynamic system, the fundamental state variable-operator and structural intentional behavior, and the understanding of causality. And what can consciousness do? It turned out that it provides linkage for smoothing out chaos fluctuations by using interactions.

In *Second Nature: Brain Science and Human Knowledge*, Edelman (2006) stated that consciousness is the experience itself and it is necessarily private due to the fact that each individual has their own experience experiencing by their own brain. As mentioned before by Freeman, consciousness is a process and in addition to that, he pointed out the question on the existence of qualia, a qualitative of experience. Furthermore, he explained, “Conscious states are unitary but change serially over time.” (Edelman 2006, 39)

Then, he argued on the purpose of having functionality in everything and according to him, not everything requires functionality. This argument came up when he tried to clarify some of the confusions with regards to the study of consciousness, including the failure to distinguish physical causation from logical entailment, the issue of causality, sensory categories which are viewed independently from each other, the “must have” function of a structure or property, and that brain must possess constant component.

¹⁶ Another concept of meaning as a meaningful concept is “an activity pattern of the nervous system and body that has a particular focus in the state space of the organism, not in the physical space of the brain.” (Freeman 2000, 115)

According to Robbins (2013), consciousness cannot be segregated from experiencing subjectivity and this includes at a transcendental level. He explains that even though mind is from matter and life at an empirical level, however one should not forget that transcendental level does exist and this is where “one shifts into the *epoché*.” (Robbins 2013, 16) He also sees that the actions of others to be intentioned and this can be accomplished intuitively.

Gordon (2013) offered what consciousness is from neurophenomenology perspective where she wrote,

Instead of viewing the mind as an epiphenomenon of the brain, consciousness is seen as a distributed phenomenon of the whole active organism. Mental life is situated in the world and consciousness is intersubjectively enacted in interdependency with its surroundings through action, perception, emotion, and the self-moving flow of time consciousness (Thompson, 2007) from which meaning becomes inseparable (as cited in Gordon, 2013).

Interestingly, this comes to a common base where each one of them agreed upon the relation between the mind and the body as an interrelated entity, which totally opposite from what as proposed by Descartes. This proposal was focusing on his concept of duality viewed upon on the separation concept of the mind and the body (Damasio 1994). In the previous chapter, Damasio explained certain process of emotions and feelings which clearly shows the interconnection between the body and the mind.

In *Descartes' Error: Emotion, Reason, and the Human Brain*, he explains that the body schema and reaction is depended on the signals that are received by the senses, which then send to the brain. And the outputs provided by the brain are then distributed around the intended body parts and organ. The receptions of this signal give chance to these body parts and organs to react accordingly. Thus, it is impossible to view the body and the mind as completely separate entity, which are not connected with each other at all. What makes all these theories more interesting is the revelation of

connection inside the brain with the elements surrounding it that lead to the process of consciousness.

Starting from neuroscience and now moving to the field of psyche, I start with Appel (2014) to create the bridge between these two fields. He presented Assagioli's work on the structure of consciousness and its content and comes to a point where he states that, "the structure of consciousness was actually a dynamic." (as cited in Appel, 2014, 250). Edelman states before that consciousness is a process which undergoes serial change while Freeman mentions about consciousness as a linkage to smoothen out chaos fluctuation of the brain. These theories are in line with the notion of consciousness being a process and dynamic at the same time.

What else can consciousness be besides all of the above, or perhaps related to the above? According to Masters (2013), he described that the quality of being aware is consciousness. Consciousness is when one achieves a certain degree of being awake and alert of elements such as feelings, thoughts, perceptions, ideas, sensations, and reasoning. This is not far from what Freeman's and Edelman's explanation on qualia, and the relation of awareness inside consciousness and Gordon's on interdependency between consciousness and elements like emotion and perception.

And now, let's move on to what consciousness is from spiritual lenses. Krishnamurti (1977) in *A Dialogue with Oneself* perceives consciousness as is its content and therefore its content creates consciousness. He stresses on the latter as a creation of thought by the 'me' or government, government which is created by oneself inside them. He then emphasized on the totality of consciousness as one, because to him this life is already created in parts, a person is divided in parts, - for example according to their career life –therefore he avoids seeing consciousness as only one consciousness at one instant.

As for Metzner (2010), consciousness can come in two analogies: a kind of space and of river. A kind of space is related with Buddhist notions "emptiness" and in the meantime, a kind of river is

expressed as “streaming” because it flows which then these two create the experience of reality of space and time. If this is the concept of reality, then I would suggest that its essence comes from the Self, or as per Koss-Chioino cited,

Therefore, the spirit/Self or consciousness, which is an emotional and intellectual entity, develops from being unconscious to conscious of its self-individuality and independent decision-making processes. (Geley, 1995; Guimaraes-Andrade, 1992) (as cited in Koss-Chioino 2013)

There is one question that I am wondering about and that would be on the existence of absolute consciousness. This came up when I was reading Ralston’s on *The Book of Not Knowing* where he mentioned about the concept of absolute consciousness. To him, absolute consciousness is when self is entirely one with absolute reality which are the truth and reality. This can happen when our awareness is without any alteration or any ignorance (Ralston 2010).

Different from Metzner’s statement on consciousness as a kind of space and river, Ralston explicitly explained why consciousness does not engage with space and why it is called absolute due to the notion of time. Firstly, consciousness itself does not occupy any place at all. Secondly, due to the time concept of present time where it is only exist now, this makes it absolute since Now is absolute itself (Ralston 2010, 817).

Up till this point, I only presented the literatures on consciousness. Then, could be that unconscious is not part of consciousness? Eventually, it does. Assagioli envisioned a map of the realms of human consciousness into seven realms: Lower unconscious, middle unconscious or pre-conscious, higher unconscious, the field of unconscious, the conscious self or “I”, the Higher self, and the collective unconscious (Appel 2014, 251-252).

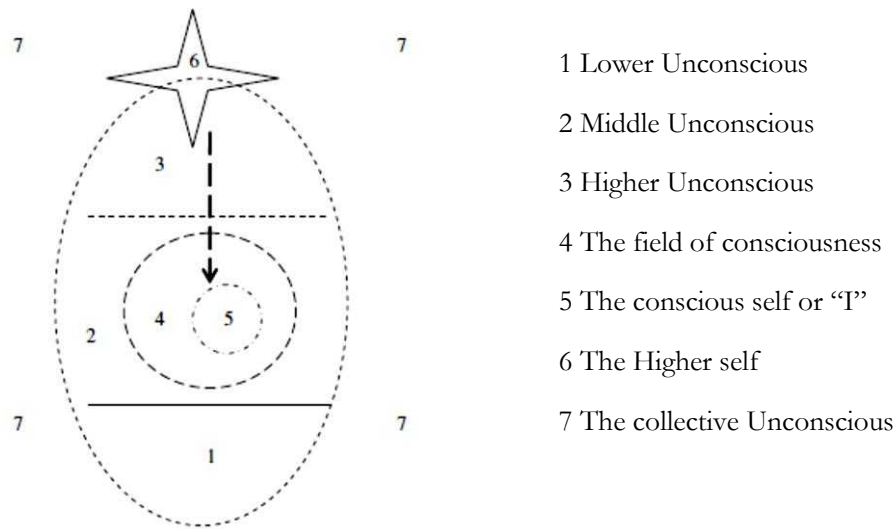


Figure 1 Map of the realms of human consciousness as envisioned by Assagioli (1971, p.17) (as cited in Appel 2014)

From the figure above, there are three realms of unconscious – excluding collective unconscious – embedded to it. According to Assagioli, the collective Unconscious is based on Jung’s concept and with an expansion by including psychological osmosis with other human being and the general psychic environment which then lead to group cultural and social behavior (Appel 2014, 252).

Talking about collective unconscious, I would like to refer back what Jung mentioned about it and that is its connection or link with the highest realm. In fact, according to him, the collective unconscious itself is the most inaccessible layer but once manifested, it can be sacred because it is connected with the divine (Abu Raiya 2014, 335). On a slightly diverted realm but still in the topic of unconscious, Campbell (2004) wrote on the entity that are being sent by the unconscious into the mind such as odd beings, terrors, vapors, and deluding images.

Therefore, what will be the relation between the unconscious and the collective unconscious based on the two literatures above? Jung’s collective unconscious was referring to archetypes constitute to it while Campbell’s unconscious was about different types of entity. However, by looking closely and by understanding it from another stand point, both of them were talking about similar elements: shadow, animus, and anima.

Before I proceed to dream's literature, there are several points that I would like to recap of all the literature in this subchapter of consciousness and unconsciousness. For Freeman, consciousness is related with meaning and awareness and due to this point, consciousness gets the meaning from awareness. He added that chaos fluctuation can be smoothening out by consciousness's linkage.

As for Edelman, consciousness is the experience and the whole idea of consciousness as private because each individual has their own experience. In addition to that, conscious state is not unitary, it changes serially over time, and it is not an obligation for each and every single thing to define its function.

Then, Robbins mentions on the transcendental experience which should not be segregated from the context of consciousness. On the other hand, Gordon brought up Thompson's statement on the interdependency of consciousness with its surrounding and the phenomenon distribution of the whole active organism. And for Masters, consciousness is another level of quality of being aware.

From neuroscience then to psyche, consciousness is then revealed from spiritual side. Krishnamurti stresses upon the content of consciousness which is created by consciousness itself. In addition to that, he did not see that consciousness can be only one at one instant due to the fact that life is already divided in parts. If Krishnamurti viewed consciousness as in parts at one time, Ralston talked about Absolute Consciousness since the notion of time and space do not affecting consciousness. In simpler words, consciousness is here and now.

Metzner proposed consciousness in two analogies: space and time. Space is related with Buddhist notions of "emptiness" and time is as flow as river. If the essence of consciousness is the Self, then this relates to the work cited in Koss-Chioino's about Self - a developed emotional and intellectual entity - or also known as consciousness.

Moving on from conscious to unconscious, Appel – who was also presenting Assagioli's statement on consciousness as dynamic – presented Assagioli's map of consciousness and talked

about the collective unconscious where he (Assagioli) expanded Jung's theory of collective unconscious by including factors such as psychological osmosis with other human being and the general psychic environment.

Abu Raiya pointed out Jung's statement on the relation of collective unconscious with the divine and not only restricted to archetypes. On a slightly different page but similar point, Campbell mentioned on the influence such as odd beings, terrors, vapors, and deluding images on the unconscious. Eventually, these elements are not far away from the archetypes proposed by Jung.

From neuroscience to psyche to spiritual lenses, consciousness is not only the consciousness because it all depends on which context that they are fitting into. Different statement and different theories create several lanes of the knowledge of consciousness. All these literatures enrich my understanding of consciousness. Now, I would like to invite everyone to the literatures of dream.

3.2.Dreams from Different Lenses

After exploring consciousness, now it comes to discover the field of dream which can be perceived from diversified perspectives such as science, religion, and spiritual. Dream is not a myth because it has been proven scientifically that it does exist but the notion of dream itself can open another interesting discourse. It is always debatable whether if dream has its own function or not for each person in this world regardless who they are.

Besides that, it is interesting to bring out the definitions of dream from different angle since it is an abstract subject and totally private experience. The only one who knows the sensation of their dream is the dreamer itself, just like consciousness where it can only be experienced by those who is experiencing it. Until this current time, there is no method that could record one's dream while they are dreaming.

The only method which considered reliable is by writing down one's experience of their dream and it is not as accurate as it can be. This is due to certain influences when they awake from that

dream. Moreover, the exact details of it are lost since the dreamer hardly pays any attention to it while dreaming. Scientist started to study about dreams after the discovery of rapid eye movement (REM) in sleeping. Therefore, in this section I will present some of their hard work and dedication in the study of dreaming.

3.3.(Post)Modern Perspective

By using strict definitions, Moorcroft (2013) states that a dream is a holistically mental experience which consists of characters interacting in several organized, vivid images or scenes but often bizarre. He then continued by proposing two more restricted definitions of dreams: firstly, it is thinking occurs during sleep as the brain activated by bit of external input and secondly, it is experienced as a series of events which apparently seems real at the time it happened in dream.

Bizarreness inside dreams is normal but somehow it is comprehensible. Sounds weird but that actually what is happening inside our dreams. Why is that happened and how it can be explained? Before I present some of the studies which could answer that question, I will point out a general difference between daydreaming and night dreaming.

So, type of dream that I am focusing on in my thesis is night dream which means that this type of dream can only occur while sleeping, which is different from daydreaming. Daydream and night dream can be distinguished by our state of thinking thought whether while we are awake or asleep; and the former belong to daydream. While we are daydreaming, we are multi-tasking which means that doing thinking or mental activities while at the same time producing an image around us, which also called as the sensorium (Hartmann 2011, 40). But on the other hand, when we are dreaming, we are actually performing single-tasking activity.

One of the characteristics of dreams – but not the sole characteristic – is bizarreness. Bizarreness does not restricted to dream and this does not imply that all dreams can be remembered by having this basis as the sole characteristic of the remembered dreams. Hartmann (2011) pointed this out

coming from his analysis stating dreams that are considered memorable are due to the strikingness of the dreams experienced by its dreamer. And on the other hand, he does not deny the fact that night dream's bizarreness is higher in comparison with fantasy and daydreaming.

Adding to the concept of bizarreness in dreams, Flanagan's First Law of Dream Science on dream's bizarreness is that the more control mechanisms are turned down, thus the more one has on their mind. However, why one could rarely realize while dreaming that the whole experience, settings, plot, and characters are most of the time out of place?

According to Flanagan's Second Law of Dream Science, it states that the relevancy while experiencing dreams is not as efficient as when one is awake (Flanagan 2000). Bizarreness of a dream also includes the jumbled up information which brings us to the next questions: why dreams constituted mismatch information of the images of the character, scenes, or places and why dreams did not have a fix theme in one single night?

Moorcroft (2013) states that elements that one perceived while awake such as emotions, experiences, and motivations with visual mode are lacked due to inactive mode in some brain areas which responsible for cognitive process during one's REM. Even with this lacking, one still can recognize their dream despite its bizarreness and illogical presentation in their dreams. Hartmann (2011) presents several researches and studies regarding the connection exists between one's emotion and the scenes of their dreams. Thanks to the research made, now it is acceptable in scientific field to say that emotions act as the guidance for the dreams' scenes. I will explain this phenomenon in details later here.

On the other hand, Pagel (2008) rephrases a theory proposed by Crick and Mitchinson where they view dreams as "the non-conscious, unfocused ramblings of our consciousness computer trying to clear itself of excess data and poorly developed programs in preparation for the next day's functioning." If this theory is taken into account in explaining how dreams are produced, then firstly

I will argue on the dreamer's perspective on the 'repetitive'¹⁷ characters or scenes which was born from dreamer's emotion concerns. This means that it is not a mere unfocused data that need to be deleted from consciousness computer. But, on the same page I agreed that not every single dream that one is experiencing meaningful and this could be the noise or the excess data.

Secondly, how can it explain on narrative of dreams? Dreaming is not only consist of one single plot, but instead it is various and randomized or perhaps none. Even though dreams are narrative however it has neither beginnings nor ending but at the same time, it is organized in its own way without the concern of the dreamer. Furthermore, since dreams are intra-personal stories, the organization of the dream is depending on the waking experience of the dreamer (Pagel 2008).

But why do dreams feel so real and how it can be explained? Hartmann (2011) states that the experience from the day of days before the dream of the dreamer is incorporated into it and this make one feels like still with the experience. This phenomenon can also be explained with biological reasoning where due to low level of norepinephrine which usually happens during REM. Lower levels of norepinephrine at least at the cortex resulting higher spread of activation. So, what does that suppose to mean? I will explain it below as simple as it can, by referring to Hartmann's writing, but I will not make it much simpler.

REM sleeps include activation of the occipital cortex especially the visual association areas which are entirely expected and consistent with the highly visual nature of most dreams. Dorso lateral pre-frontal cortex (DLPFC) is deactivated in REM sleep. DLPFC responsible for executive functions such as planning, organization, regulation, decision making, working memory, focused waking thoughts, and cognitive flexibility. This area of the brain is highly activated in waking.

¹⁷ Repetitive here is referring to Hartmann's notion on repetitive dream's theory which explains that the dream itself is not exactly repeating like a replay session of a video but changes and weaves according to the dreamer's everyday emotional and awake experience (Hartmann 2011).

However, even DLPFC is inactive, other part of the frontal cortex is highly activated such as ventro-mesial PFC which is responsible for emotional processing and emotional motivation. This means that it plays role of emotion in dreaming. REM sleep involves very low level of norepinephrine which functions as hormone and main neurotransmitter that is used to mobilize the brain and body for action. In more details, norepinephrine provide the brain and body in increasing arousal and alertness level, promotes vigilance, enhances formation, and retrieval of memory.

To make it more understandable, I will link up everything here so that a clear picture can be made. Since DLPFC is deactivated during sleep, thus REM takes place and this lead to the submersion inside dreaming experiences because no focused-waking-thought is occurring at that moment. In the same time, the deactivation of DLPFC also means that the level of norepinephrine is low and this limits the brain and the body for action. Due to ventro-mesial PFC that is still active, this explains why emotions are present inside dreams. So, all these factors and process make our dream seems to be real while we are dreaming. Of course, this is a simplified explanation and nothing to compare with the detail and complicated system of the brain itself.

Up until here, the explanation that I provided is concentrated on the activity and the process of the brain in dream production. The structure of the brain is complicated yet understandable thanks to all the researches and the studies that have been conducted. Even though that, the mystery of the brain itself is still exist including related with dream studies because it is still puzzling on how it can be recorded visually. However, this is not the end of the dream stories. I will guide to where dreams are being perceived as another realm of life below.

3.4.Religion and Spiritual Perspective

Narrated Aisha:

The commencement of the Divine Inspiration to Allah's Apostle was in the form of true dreams.

The Angel came to him and said, "Read, in the Name of your Lord Who has created (all that exists), has created man a clot. Read! And your Lord is Most Generous
(Al-Bukhari 2009, 1105)

As a Muslim myself, I have been taught to believe in the power of dreams as it can also be a message from God, just for example like what has the prophet Muhammad experienced. The collection of history with regards to the life of the prophet, including the one above, act as evidence that dream is not just a playful imagination. The prophet himself received the command from God through dreams besides other form of messenger such as through Gabriel, the angel of messenger for the prophets.

Another example of divine dream and this was experienced by the prophet Joseph where he dreamt of eleven stars and the sun and the moon and they prostrating to him. He told his father, the prophet Jacob, about the dream and his father advised him to not tell the dream to his brothers as they will plan something bad to him (a Quran verse from Yusuf 4-5). There is an entire chapter in the Quran containing the life of the prophet Joseph which includes his ability to interpret dreams. This is the twelfth chapter in the Quran and it is called *Yusuf*¹⁸.

However, I would like to stress up an important feature here and that is the status of dream for those who are not the prophets themselves. The prophets had their specific responsibility and in Islam, their role includes to spread out the God commands. Therefore, the dreams that they experienced are the prophecies from God to them which is only exclusive for them. Thus, does this mean that ordinary person could not have any chance in receiving any divine message? Of course they do and they could.

In order to achieve the sacredness of the dream, it comes under certain conditions such as the preparation that has been made before going to sleep, the intention of having this type of dream,

¹⁸ *Yusuf*. (The Prophet) Joseph (Quran chapter 12)

and the total believe and trust of the vision inside the dream. This specific dream could be – but not obligatory – obtained after performing a special prayer which is called *istikbara*. *Istikbara* is performed by those who are seeking divine guidance to ease difficult decision making process. (el-Aswad 2010, 449). If someone received a vision that night or any night after that, they should keep it to themselves.

Sirriyeh (2011) explained implicitly on the terminology of dreams as according to Arabic language where each one of it brings different connotation, function, and role. These terminologies include *hulm* and *ru'ya*. *Hulm* is described as dream that is produced by the brain and also known as the general dream. Interestingly, Sirriyeh also mentioned about *hulm* as something that is sent by the devil to create distress and confusion. And I would not deny this statement because there is a *hadith* concerning this experience.

This *hadith* explicitly tells about the action that one could take if they are experiencing nightmare or bad dream because it could be from the devil,

Narrated Abu Qatada:

I heard the Prophet saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allah from its evil for then it will not harm him." (Al-Bukhari 2009, 1283)

El-Aswad (2010) presents the hierarchy of dreams which include *hulm* and *ru'ya* where he clearly differentiates as general dream and waking vision respectively. *Ru'ya* and *ru'yā* each has different connotation where *ru'yā* stands for “dream-vision that enjoys higher-order meaning.” (el-Aswad 2010, 444). As for demonic dream or terrible dream, it is called *kabus* which is related to the narration above.

Third hierarchy is belong to the intentional and predictive dreams that could take place by at least two methods: *istikbara* and *ẓar*. I already mentioned about *istikbara* where it is a special prayer in Islam that using dream as the platform to receive guidance in decision making. While on the other hand, *ẓar* embodies religious and magical implications (el-Aswad 2010, 444). Much later here, I will present an incident which occurred to the prophet Muhammad with regards to magical situation and the dream that he had due to this situation.

Moving on from Islamic perspective to one form of Buddhism, *Vajrayana*, it believes that by having proper mind-set, one can see that everything in this life including dreams as a path of living wisdom (Rosch 2013, 239). Moreover, this teaching could bring enlightenment in one lifetime (Metzner 2010, 166). Rosch added, “Many *Vajrayana* practices with form are *sadhanas*: That is, liturgies in which particular wisdom energies are visualized as deities with accompanying mantras and *mudras* (gestures).” (Rosch 2013, 239)

One example from cultural perspective which has similar practice on understanding the importance of dreams in their daily life is from Kyrgyzstan where they see dreams as sources of omens and divine revelations, as presented and cited by Louw (2010). As for Kyrgyz, it is related to the function of *manaschys* who was chosen and to be selected through dreams by the spirits of the deceased and its task to recite the epic “Manas”. They believe that dreams play central roles as sources of predictions in the epic.

Thus, how spirituality can lead to the understanding of dream? From the perspectives of Islam and Buddhism and Kyrgyz culture, all of them believe in the power or energy that is beyond human eyes. It only can be experienced and one has to open themselves in order to fully experience this realm. Living wisdom and vision are the main outcomes of dreams. But, how can one differentiate which one is the guidance and not the playful imagination created by mind?

Mittermaier (2012) points out that the function of dream-visions as something that is not only dealing with the existing social relations but also initiates new relations which include intimate and kinship. Adding to this perspective, el-Aswad (2010) emphasized that dream-vision, especially with spiritual and religious contents, can lead to the supply of spiritual strength and mystical power. These statements show that dreams can propose something new, something that is beyond one's imagination and logical reason.

Until here, I presented literatures on the different perspectives of dreams which include scientific, religious, and spiritual. All these perspectives bring different notions of what dream is about and with interesting finding and view, dream is to be understood as a link between what the present and the past. The present is not only when our five senses are open but also our sixth sense which plays its role while one is sleeping. For next step, I will present more literatures on several functions of dreams from, again, different perspectives and lenses.

3.5.Sources of Dreams

I already presented several literatures focusing on dream production by the brain, the perception of it from different angles and the perceptions of consciousness from the field of neuroscience, psyche, and spiritual. As the literatures coming from one direction to various paths but still focusing on dream, it is interesting to see how all these literatures can be interconnected to each other. This proves that every single aspect is important and should not be neglected despite the clashes of thoughts, opinions, and theories.

It is not only about the definitions that I could present here because there is a lot still that need to be discovered, for example like the sources of dreams. Here, I will explore the possibilities of the sources of dreams that could be offered from different fields and I will try to make a link from each of these fields and with the opinions, thoughts, theories, and practice that I already presented earlier on. Before I move much further, it is reliable to know what could form the structure of dream

because by utilizing this base, the exploration of sources of dreams can be taken to another new level.

Pagel (2008) proposed several structural characteristics of dreams which include the process of the brain and its production of REM sleep which then lead to the implementation of the characteristics of the dream. One of the characteristics is that dream and REM sleep is doubly dissociable since he viewed that the simplified and classical model of REM sleep associating dream are based on belief rather than evidence. However, Hartmann, Flanagan, and Foulkes had a slight different view from Pagel.

Earlier on, Hartmann (2011) mentions about the relation of REM sleep with dream production and based on several studies that have been conducted by other researches, he concludes that REM sleep does not obligate the production of dream by the brain. This is accord with what Pagel mentions as dissociation of REM sleep and dream. Referring to Pagel's statement on classical studies of dream and the result of it are based on belief rather than evidence, Hartmann did present several scientific studies and researches conducted by several researchers in the past and in the current moment regarding the connection between dreams and REM sleep.

Besides that, Flanagan (2000) stated that due to high noise-to-signal ratio when someone is dreaming compare to when they are awake brings up a measured, fact-evidence rather than based solely on belief. On the same path, Foulkes (1982) argued that dream during REM state itself is comprehensible and dream should not be perceived as something what he referred as "artifact of shoddy standards." (Foulkes 1982, 176)

The activation of the occipital cortex during REM sleep makes dream more visualized as everything that one saw or looked at – even without full consciousness – when they are dreaming. The images that one's collected while they are awake is being stored and created inside the brain.

The image that one sees is not simply an image. It is comprised with different lots of meanings and interpretations. And this creation takes place thanks to the sensorium.

During REM sleep, there are parts of the brain that is still active including ventro-mesial PFC which is responsible for emotional processing and emotional motivation. Therefore, even though one is asleep, they will still experience this process and this process guides one's dream. So, every emotion that one's was experiencing anytime in the past is a great source for dream production. However, it is important to take note that the presence of emotion is not the sole elements in satisfying the production of one's dreams.

Since emotion is not the sole source of production of dreams as I stated above, what else can it be? Second possibility of sources for dream production would be the memory from focused-waking-thought activity which involves multi-tasking action such as navigation and calculation, while at the same time receiving external information and processed by the sensorium to create its own image and scene.

All these activities, of course can be part of the elements inside the storage of our brain and this action creates parts of the memory. I presented earlier on some of the theories which include the view on dream as excess data in the brain that need to be deleted in order to continue functioning the next day. This theory could lead to the possibilities of utilizing memory as one of the sources of dream and eventually contributes in the production of the scenes inside dreams.

This statement that I made is over-simplifying the connections of the brain system and undermining its complicated and delicate functions that are supposed to be included in the statement of the process above. For example, the detail function of mental continuum that explains how one's state of thinking can go from focused waking to mind imagination and after that towards daydreaming then end in dreaming state.

In my understanding, it can be viewed as divergent-convergent state of mind when one is entering the deep sleep phase. Because during awake, the brain is conducting multi-tasking action and this process is slowly and gradually entering the loose state of mental continuum when one is not holding firmly onto this task – also referring to daydreaming (Hartmann 2011, 41). Once at this state, one can go either back to the waking state or enter the dreaming state, depending on the situation that is intervening during this in-between state. This could explain the carry-on-information into one's dream.

Freud stated four contributions to source of dreams and these are external (objective) sensory excitations, internal (subjective) sensory excitations, internal (organic) somatic stimuli, and purely physical sources of stimulation (Freud 1965, 56). As Freud viewed dreams as fulfillment of wishes, therefore the source of dreams is related to one's psychological condition which then refers back to their childhood experience.

I could only agree on certain parts of this theory because human experience is always evolving throughout their life, even though the experiences during childhood could not always be forgotten. Childhood experience can be a part of the source of dreams, but not *the only* source of dreams. The weaved-in memory and experiences from the past to the present contribute to one's perception on that specific situation that they are dealing with.

Fromm (1997) states that during dreaming, one could access into other people's essence while Humphrey (2015) stating that dreams are the medium for the unconscious to communicate with oneself. Both of them mentioned that while one is awake, the busyness of their daily life's activity clouded their mind to be in contact with the deeper side of oneself which could assist them in exploration of their psychical realm.

Could this activity take place inside the field of collective unconscious? If it is, does this mean that the source of the dream is from the divine itself? As per what I discussed on the collective

unconsciousness where this field is connected with the divine, therefore it could be that the source of dream is also coming from the same entity. This leads to another perspective of discussion, as per below.

For the last paragraphs, I have been presenting sources from neuroscientific and psychological side and I am still missing religious and spiritual parts. I see that there is a special connection between dreams and the divine knowledge which is mysterious yet graspable after one has experienced it. For religion, I will be referring to Islamic literature which focuses on the sources such as from the *hadith* and the Quran.

Earlier on, I quoted a phrase with regards to good and bad dream and if someone is experiencing a bad dream, they should blow on their left side three times right after they woke up from that dream. This is because bad dream or nightmare came from the devil while the good dream comes from the God (Al-Bukhari 2009). However, I would like to emphasize what this means from my knowledge and experience as a Muslim and as a person who sometimes experiencing moments of bad dreams. Bad dreams could be anything including the prophet's presence inside the dream.

There are specific guidelines that could certify that the person inside one's dream is the prophet based on the action of that character inside that specific dream. Muslims are advised to be precautionary in this type of this dream because it could mislead the entire purpose of someone's life, if they believe in it. However, I will present here of what I called "true dream" which dreamt by the prophet as it was sent directly from God even though there were certain moments where the prophet himself dreamt something regarded as "untrue."

True dreams are dreams that was experienced by the prophet and sent by God directly to them while they were sleeping. These dreams contained revelations and guidance for them to conduct in certain way due to specific circumstances that were occurring at that specific period. I gave two

examples earlier with the dreams of the prophet Joseph and the prophet Muhammad. Therefore their dreams are sourced from God.

From spiritual side, Germer (2009) wrote about *metta*, translated from the Pali¹⁹ as loving-kindness²⁰, and the connection that it can make with dreams. According to *Visudhimagga*, *metta* can help the practitioner to be dear to others and this can be achieved by good dreams. One of the reasons could be that when the moods before going to sleep is in positive side, most probably the sleep is heading towards good sleep and peaceful dreams. Therefore, when the practitioner is awake, this dream lighten up their waking mood which consequently affecting their behavior and attitude towards others.

The sources of dream are not limited to one, but it can be explained and presented in different forms depending on the views that complement it. It is either related to the functions of the brain while sleeping, the information that it gathered and collected while awake which then activated during sleeping, the experiences and the moods that one experienced while awake regardless the period of that situation took place, and last but not least would be the source from the divine.

With all the information that has been collected and explored up until this point, the need to know about the functions of dreams is essential for the research of this thesis since it could give some pictures of the possibilities in utilizing dreams as method to heal anger. However, if there is no suitable function that I could relate with my topic, it could also be a great opportunity to start exploring its potentiality.

¹⁹ "Pali is the language in which the Buddha's words were originally recorded in the first century bce, 400 years after he died." (Germer 2009, 130)

²⁰ "*Metta* also means "friendliness," "love," "benevolence," and "good will." In its fullest expression, *metta* is "universal, unselfish, all-embracing love." (Germer 2009, 130)

3.6.Functions of Dreams

Interestingly, dreams serve its functionality for whoever it wants and by believing in its existence regardless their perception on dream, could lead them to enter a new level of dimension of life. I presented on some of the sources of dream before and eventually this guided me on finding its functions. Therefore, here I will present some of the functions that dreams could offer to one self either physical, psychological, or spiritual.

Based on Freud's theory of dreams where it sees dreams as a wish fulfillment, he states that the function of dreams comes to two functions which related to each other. Firstly is since dream is the unconscious wishes, then it is there in order to release psychic tension. Secondly, dreams keep sleep from being interrupted (Moorcroft 2013, 201). These two functions that were proposed by him seems to suggest that dreams are there in order to make one's sleeping experience much better.

In addition, according to Freud dreams coming from adult are much more interesting than from children. The reason behind this statement is because dreams experienced by children are to be considered as pure wish fulfillment which means that they do not offer any problem to be solved (Freud 1965, 160). This characteristic, on the other hand, provides information to support the theory that dreams are indeed fulfillment of wishes.

Pagel (2008) sees dreams as a space that "can secure the apparent satisfaction of unrealizable desires." (2008, 125) This space can create a state of pleasure for the dreamer because it provides chances for them to let their ideas being simulated. This is not far away from what Freud proposed but with slight different essence to the explanation. Related to this view, Agamben (2009) quoted Ricoeur,

Regression, of which dreams are the witness and the model, shows that man is unable to completely and definitively effect this replacement except in the inadequate form of repression; repression is the ordinary rule or working condition of a

psychism condemned to making a late appearance and to being ever prey to the infantile, the indestructible. (as cited in Agamben 2009, 96)

Until this point, I could see a pattern in seeing the dream's functionality where dreams are a place of one's desire being represented while sleeping. In another direction, Flanagan (2000) states that dreams representing the internal chaos sourced from the brain stem's activity. Therefore, I utilized all these views starting from unfulfilled wishes and desires, to regression, and then the chaotic event inside one's brain, to make one possible connection.

One possible connection is that all of these theories see dreams as one kind of platform which could only be accessed by the dreamer themselves. Furthermore, they are the only who has all the power on the content of their dreams even though they do not have any control on the starting of any plot of the dreams itself. They are the one who truly knows what they longing for but could not see it from another perspective because it is probably due to the unawareness of these unfulfilled elements.

Another theory of dreams stated that dreams are the products of noises or excess data created by the brain, thus it shows that the brain tries to ease its burden from all the information which was received during awake by using dreams as the platform. Imagine if the brain does not have any base to perform this task, can the brain be as functional and practical as it is now?

The possibility of it overloading with information for the brain to handle exists because even though the brain is known to have its own incredible neurons' plasticity which can grow and be flexed tremendously, it need moments and space to slow down all the processes and to process all the data received by the sensors. Data is not the only thing that the brain is processing because the handling of emotion, perception, and body functioning, for example, requires twenty-four hour of functional brain.

We always heard about the stories where dreams assist someone to get new ideas on certain inventions and how it helped in solving specific problems that they are experiencing at that moment or period of time. If dreams can function in this way too, how can it be explained theoretically? All these experiences were true for those who experienced it and at the same time, those who are not – or not yet – experiencing this powerful method perhaps are facing difficulties in understanding it. Eventually, the best of this process is that it is explainable by using theories of the brain and the mind.

I presented several points regarding thick-and-thin boundary and the process of the mind continuum where the creativity of one person can be revealed (as cited in Pagel 2008, 94). Undermining one's creativity just because they could not perform any act for this side also means that undermining one's logical and structure reasoning because they could only perform art. Thus, creativity is not restricted to certain people but it exists for everyone even without them noticing it.

Campbell made a relation between dream and myth and how it is related to one individual or as a collective. According to him, the difference between myth and dream is that dream is personalized trouble while myth is regarded as “the problems and solutions shown are directly valid for all mankind.” (Campbell 2004, 18) I will argue on this interesting point because I could see a potential in this statement. Of course dream is privatized and personalized but in the same time it offers a certain impact to the society too.

The key point of his statement with regards to myth is the validness of the solutions for the problems which appeared in the society. If I want to make a statement which could compliment both of this statement would be that the effect of individual dreams is interconnected with the myth of the society where they are living in. What is happening in the society can be one of the sources of dreams and consequently, what is happening in the dream can be one of the sources for the society's myth.

Along this line, Foulkes (1982) provides researches on the comprehension of speech and dream where it shows that speech and dream comprehension are following a parallel line since one could understand their dream, even without a perfect understanding, by constructing it into words and sentences. Thus, this is how dreams can bring on its functionality into both individual and society as it is being constructed into literal meaning leads to one of the possibilities of the construction of myth in one's society.

Even though dreams cannot be visually recorded, however it can be metaphorically told by the dreamer about their dream's experience. The usage of words and sentences in metaphoric way would suit the description of their dreams which eventually could bring their listener to experience the similar feelings of the dreamer. Metzner (2010) gives a similar description on how alchemy uses metaphors to describe the chemical process of psychophysical system.

Myth is not the only impact of one's dream towards their society. The creation of social network happens by telling their dreams to one person or a group and eventually it is being transferred to another group. As the group is getting larger, the transfer of the story does not go in one way but it starts branching up from one spot to another different spot which then keep on spreading out. From this expansion process result, it is known to be that there is a discussion within the process which indicates that there is knowledge transfer process takes place too.

El-Aswad (2010) explicitly explains how this connection related with awakening transformation by utilizing the symbols and the signs inside one's dream which then brings it into reality by interpreting it with reference to the reality. In addition to that, he sees dreams as a vehicle for symbolic transformation because it offers the unseen of another dimension – which could only be accessed by the dreamer – to be seen by everyone through words.

This unveiling moment open up a transcendence path of spirituality, if the dreamer themselves believing on it. Thus, dreams are also known to be sacred and divine for anyone who believes on the

intended message sent to them while sleeping by the divine power. However, one must be able to differentiate between thoughts that have been provoked by the conscious with those coming to them spontaneously, which also referred as the divine message (R. Halligan 2001, 277).

Levenson and Aldwin (2013) see dreams as a space where one is aware about themselves as the medium of experience and recognizing it. This shows that self-transcendence could take place even while one is sleeping since the self is viewed as an intimate medium of experience. In other words, dreams can be utilized as a space for self-expression which could not be done while awake and dreams consequently give opportunity for the self to gain its knowledge; the knowledge of the self which then provides opportunity to build relationship with the self (Flanagan 2000, 41).

Is future prediction possible by utilizing the knowledge of dream interpretation? This question leads to the next presentation on dream interpretations which coincided with theories and practices from various fields and its influences towards those who are interested in it.

3.7.Dreams interpretation

When someone is talking about their dreams to someone that they have a trust with meaning that the dreams itself serve certain purpose to that person. I presented several literatures above regarding the function of dreams in society which include its great influence towards social network. Besides that, dreams also can be viewed as a source or platform to enter the divine dimension and knowledge. In the next paragraphs, I will offer several literatures on dream interpretations which caught my attention and at the same time relevant with my thesis topic.

One of the goals of dream interpretation is to convert symbols into meaning which then can be conveyed verbally because as Moorcroft stated, “Symbols are an efficient and concise way of presenting complex and hard to understand ideas and they can often make visible things that are otherwise invisible, such as feelings.” (Moorcroft 2013, 209). This activity can lead to the creation of

social network and its process, which I already presented earlier on. El-Aswad (2010) views dreams as cultural representation and eventually brings the connotation of social facts.

Interestingly, this process is seen to be as sacred and divine depending on the society that one is involved with. Dreams also believed to be the gateway to the divine world and knowledge and this consequently can bring a great danger to one's belief and fate if they put an absolute faith onto each dream that they dreamt (Louw 2010, 288). The idea of the dreams that could project the future of someone or something is among the interpreted dreams which could lead to various trajectories of someone's destiny.

These dangerous ideas of interpreting dreams as method to forecast the future should be taken seriously because eventually, the social network that is built from the idea of communicating dreams could be jeopardized (Louw 2010, 288). Subbotsky (2014) presents a result of a finding on utilizing magic inside one's dreams and the effect of this method to one's person. The result shows that the utilization of magic inside the process created higher possibility in experiencing bad dreams. The participants that took part in the research were experiencing the sense of danger which resulted from their pact with magic.

The experience of utilizing magic to manipulate one's dream is one of the examples in bringing out the importance of dreams in one's society. One possible connection that leads to this view can be traced back to the role of specific position of whom respected by the society and they – especially the spiritual or religious leader – become the reference for interpreting one's dreams. Eventually, this gives the society a test of trust and of social and moral resonance (Louw 2010, 288).

To complicate this understanding of relying on dreams with social responsibility would be the separation between the dreams coming from the divine and those from the play of the memories and emotions while one is sleeping. For Muslims, the thin line that exists between these two sources of coming from the divine or the self can have cause-and-effect relationship (Mittermaier 2012, 249).

I will present three examples of dream interpretations that emphasize the sources of the dreams whether if it is coming from the divine or from the self. I would like to stress out that the source that coming from the self is regarded as wisdom that emerged from one's dream experience. The two examples are resourced from the dreams experienced by the prophet Muhammad while the last example is related to one's desperate condition in one specific situation.

3.7.1.Example 1

This is a recorded event of the prophet Muhammad's experience with a specific dream consisting him having intercourse with his wives. This dream turned out to be a work of magic that was imposed to him by someone from another tribe. The prophet Muhammad had another dream which told him the sources of the magic which include the magician, the tools that they used, and the place where they planted all the materials to make the magic works on him.

Narrated Aisha:

Magic was worked on Allah's Apostle so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied he is under the effect of magic. The first one asked, 'Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, 'What material did he use?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan'" So the Prophet went to that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet added, "Then that thing was taken out' I said (to the

Prophet) “Why do you not treat yourself with Nashra?” He said, “Allah has cured me; I dislike to let evil spread among my people.” (Al-Bukhari 2009, 1287-1288)

3.7.2.Example 2

There was one dream where the prophet Muhammad experienced meeting two visitors whom then invited him to a town where he met with a specific person. This person had the body of beauty-and-ugly which means that half of his body was beautiful and the other half was hideous. The dream brought the meaning of one’s deeds which could be accepted and forgiven by God.

Narrated Samura bin Jundab:

Allah's Apostle said, “Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There we met men who, half of their bodies, look like the most handsome human beings you have ever seen, and the other half, the ugliest human beings you have ever seen. Those two visitors said to those men, ‘Go and dip yourselves in that river. So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most-handsome shape. The visitors said, “The first is the Garden of Eden and that is your dwelling place.’ Then they added, ‘As for those people who were half ugly and half handsome, they were those who mixed good deeds and bad deeds, but Allah forgave them.” (Al-Bukhari 2009, 1022)

3.7.3.Example 3

Aygul is a Kyrgyz woman who moved to the city from the village in order to have a better quality of life. However, things did not go as planned since instead of becoming a businesswoman, she is stuck in a newspaper kiosk. In Kyrgyz tradition, there is (or was) a tradition called *kiz ala kachuu* or translated as ‘bride abduction’ which apparently happened to Aygul too. She was reluctant to get married to the ‘abductor’ and one day she dreamt a dream which helped to change her destiny.

Just before dawn her late grandmother came to her. The grandmother asked her to look at herself. Aygul looked at herself and saw that she was wearing a wedding

dress, but that she was not wearing any shoes. When Aygul woke up, she told me, the sense of confusion that had overwhelmed her the night before had given way to a renewed faith in her own sense of judgement. Though independent-minded and rebellious, Aygul had always been her grandmother's favourite grandchild, and the sense of her grandmother's presence filled her with a feeling that things would be all right, no matter what happened. And then there were the shoes: according to the Kyrgyz tradition of dream interpretation, shoes are symbols of marriage. When her beloved grandmother drew her attention towards the missing shoes, it might be a sign that it was not her fate to marry the abductor. (Louw 2010, 279)

3.8.Dreams are special, powerful, and meaningful

There are many evidences that show the impact of dreams towards individual or a group of people. Dreams can be explained by its creation inside one's brain with looking at the brain's function while one is sleeping. The complex system of the brain should not be underestimated because each part of the brain construction is interconnected with other function of the body too. Not only that, the brain acts as the center of body space where one can experience another realm of existence. This is the space where dreams are allowed to be projected.

Dreams can be explained from different perspectives which eventually theories are created by utilizing these understandings. Theories of dreams are not limited to the result or evidence proven by experiments and hard-fact computerized data but it can also include one's experience and belief. Dreams do not meant to be functional every each time and supposedly not to bring exact interpretation each time. However, it is not to be taken lightly because dreams can be the source of creativity and letting oneself to experience the self more than when one is awake.

The divinity, the self-transcendence, and the inner wisdom can be accessed via dreams. It can be confused with the play created by the brain while sleeping but by having the knowledge to distinguish these moments, dreams are realized as a powerful tool in strengthening one's spirituality and unrevealing the hidden wisdom. Therefore, there should be at least one possibility in utilizing

dreams as one of the space to heal oneself since dream also perceived as a divine space which can be accessed by anyone, as long as they believe in it.

Chapter 4: Experiencing Anger and Dreams

In this chapter, I will present my findings on the possibilities of healing anger through dreams. The findings were based on the experiences of the participants whom I selected intuitively and with care. The interviews were much closer to organic enquiry where each participant conveyed their experiences in form of storytelling. They were their own chairperson.

It was important for me to respect their expression for each question that I posed to them and to give them a proper and safe space. The questions were flexible and varied from one participant to another because I wanted to explore more of their experience rather than my research question being concretely answered. The exploration itself was part of reaching what was that I tried to research on: healing anger through dreams.

I experienced that during the interviews, by looking at the whole overview of the subject or the topic eventually creating much deeper understanding of human experience and the connections that can be built from there. Both elements that I was researching on can be categorized as private and abstract. This is because only they knew what was happening inside themselves at those precise moments where they were experiencing anger and dreams.

During the process of these interviews, I encountered several challenges precisely with online interviews. It was challenging for me because I have to be patient for each single words that was uttered by the participants since it was unclear and slow due to the lag of the internet connection. To make it worse, there were several times I unintentionally interrupted the conversation because of the lagging. And most of the times I had to make them repeat what they were expressing about because it was unclear.

Besides that, the vast time differences that occurred between some of the participants and I taught me to be flexible in order to be structured. To be flexible in the sense of being open to any hours to be online depending on the participants schedule and at the same time respecting my flat mates sleeping time since the online interviews were conducted inside my room.

During these specific periods, my room was not acoustically ideal for any kind of conversation and I need to record the interviews by using second means which was my cellphone. Due to past incidents related with the recording of online interviews, I took the precaution of having a backup gadget to record the interviews.

Other than time differences, there were participants who could only be online spontaneously due to their professions which required their flexibility of working hours. Therefore, I have to be aware whenever they were online. With regards to the quality of internet connection, I experienced the differences between using house connection, public connection, and secured area connection where it got worse respectively.

These obstacles were limiting the experience of being fully engulfed with the flow of the interview for us both side. Moreover, it obstructed the flow of the interview because each of us had to constantly aware that we still hear each other. There was one time where I could only hear buzzing sound from their side and we had to make another appointment for the interview.

Despite the bad internet connections that both the participants and I experienced, I tried my best to provide not only safe space but also my full presence during the interviews by implementing the method of active listening. During these types of interviews, it took me to another whole new level of active listening.

As I mentioned earlier, I will present the interviews in form of storytelling. For each story, I gave it a title according to their spoken or written experiences. The reason is that I want to make it much more alive since I perceive their spoken and written experiences, thoughts, opinions, feelings, and emotions as lively elements. In the next pages of this chapter will be the stories from seven participants who contributed and engaged deeply with the topic anger and dreams.

Smile, Dear Diplomat

He was born in Egypt and is currently doing two Masters at the same time: Peace Studies and International Relations. I met him during our presence phase for Summer Term 2014 in Innsbruck, Austria and he and I were among the students who were fasting at that moment since it was a holy month for Muslims, the Ramadhan. From the small breaking fast we had together along with other students who were fasting too, we created a deep connection which made me appreciate every single minute that we had spent our time together.

He was graduated from pharmacy in Egypt in 2011 and worked for few months in a hospital in Cairo, Egypt which then he decided to explore Peace and Conflict Studies in Innsbruck, Austria. At the end of his second semester, he got called by the Red Cross to go for a mission in Iraq for one-year duration. After he finished with the mission, he joined the foreign affairs in Cairo for several months and right after that, he got a scholarship to pursue his Masters study in International Relations in Estonia.

He will return to Innsbruck to complete his third semester for the Presence Phase Summer Term 2016. For He, it is interesting to see the connection between diplomacy and humanitarian field since these two fields are interrelated to each other and it is rewarding to see how these two can leave positive footprints as it goes hand in hand.

(H, personal interview, 11 March 2016)

Putting on the mask

He sees himself as a person who puts on his mask whenever he could feel his anger is coming up onto the surface. This mask is not only limited to anger but it also includes other feelings such as sorrow, sad, and depress. By putting on the mask, he said that only few people could recognize that he is in anger. On the other hand, he does not facing any difficulties in expressing certain types of feelings such as happy, joy, and excitement.

According to *H*, the restriction that he could feel in expressing his sadness feeling made him uncomfortable even in front of his family. He could only express this feeling with his closed ones such as his close friends or his girlfriend. He then shared an event which happened recently in his dormitory in Estonia,

(...) I saw this... like two days ago. There was, you know, some students were staying at the living room, they were making very high noise and there was this girl that couldn't sleep in one of the rooms which happens to be very close to the living room. So... she came out the room and she started shouting like, "I can't sleep, bla, bla, bla." And the... the people seating in the living room, they're not the closest friends of her and... I saw the, the scene and I was like, oh my God, I would never do this.

I would either send them message you know, viber or whatsapp to the people like, "Guys, I need to sleep." Or even if it means that I go out, I would go out and knock on the door in the living room and say, "Guys, I really want to sleep, maybe you can just slow your voices." But... but I would never say the way she said it. And... this... or maybe I just try to sleep even it means that... I... I will takes me time to sleep or even if I have to wake up like a couple of times during my sleep because all the people shouting in the living room.

But at least I don't, I would never go out to the living room and shout to the people like, "Guys!" and using very... harsh or cursing words to sleep. I would never do this. Even it means that I have been... even it means I'm so tired or that means for the past few days I was not able to sleep.

H told me that if he acted the way that the girl did, he could not imagine how he could contain his embarrassment and his fear of the judgment from the people onto him afterwards. He then assumed that maybe due to cultural reasons that one can express their anger more freely. However, seconds after that, he changed his statement because he realized that the girl herself is from Egypt and their act in expressing anger is completely different.

When he was talking about expressing anger in public, there was one session that he particularly remembers during the presence phase of the peace studies program in Innsbruck. This session made him raised a lot of questions within him.

Norbert told us that you have to express emotions, and you have to shout, you have to scream, you have to cry and then... You, you remember this? You were or you were... you not there? I think you were there. Uhuh. And the... and I started to. I... I notice that scre-... the... the most difficult emotions that I had... if really, really severe difficulties to express in this room that day was the anger. Like... I remember he said that you have to say, "I hate you," to a person. And I found some people really saying... (...)

When he asked the people... they started to cry and I saw the people in the room crying like babies. Ah. It... it raised very... many questions in my mind that day. I have problem, or okay, I have difficulties, or I have challenges expressing certain emotions in front of... normal people. If I was with my best friend, of course. If something happens that provokes my anger... I can express it instantly.

But in a room full of twenty five students that I know maybe four or five them... four or at least five of them, as close as or as good as I know you, then it's fine. But twenty other students that I don't know, it's... it's impossible to express my anger and... and let my emotions control the way I act in front of the people that I don't know. It's very, very, very, very challenging for me.

Expressing anger? It's challenging

For *H*, usually it is difficult for him to express his anger especially in public. Not only that, most of the times he was bothered by his society in Egypt who could express anger freely at anytime in anyplace. However, this does not mean that he agrees with this attitude all the time because it is important for him to have a bit of control in one self. He gave an example on Egyptian daily life on the roads and then swiftly made his point on why each person needs to have self-control.

(...) in Egypt, you know Egypt is... is somehow also the culture is very different than in European culture. Violence of course also parts of the culture unfortunately. Violent... violence through words, the sexual harassment... violence through... Sometimes like this continuous fighting that Iraq and the States, between normal citizen, between car drivers, between bus drivers... You see them most of the time. And... So, expressing anger I would say is never a problem for maturity of the Egyptians.

So again I say, it depends on the person himself or maybe the... the way he was raised or the... the kind of character, personality this person... holds. And for me... I was always... very... not suspicious but very reluctant to allow these kinds of feelings to control me. Specifically feelings related to anger and... and sadness and depression. Uhm... I... I think, I always think in an optimistic way, on the really the case that allows certain emotional or certain feeling to take control of my mind and force me to think in a specific way. Or feel.

It's fine of course if you want feel down sometimes, few times, or feel down, or feel angry but the way... We still, I believe that okay, that situations can always provoke the person to feel the specific emotion but it then... it's that... I have the total freedom to control how I will...react back to this specific provocation to... as to speak and...

I really think I must to react back to sadness and to depression even if it means sometimes that I choose to keep this emotion for myself... self, and not to express it which many people I would say, say that it's not the right thing, that you have to express all your emotion even it means that you have to feel angry, you have to scream. And yeah.

He then added that there are differences of reaction towards anger even between him and his brothers where he is much calmer in handling the situations related to anger compare to one of his brothers. Moreover, *H* hardly recalled any event where he expressed his concerns, worries, fear, depression, or sadness to his brothers. Despite the differences, they are able to maintain their relationship with each other in harmonious way.

On the other hand, he can tell them easily if something good is happening to him and anything related to his success or achievements. He also could share with them without any difficulties on his good feeling of getting a girlfriend and that they are going to get married soon. Talking about marriage, *H* shared with me his current situation with all the procedures that he need to take care of due to his position as a diplomat in Egypt.

I have to get, for example a green light for... or permission from my president to be able to get married to... a non-Egyptian citizen because I'm working as a diplomat and they considered this a sensitive job. And you have to get the permission from the president according to the law, if you want to get married to a non-Egyptian citizen. And... if... and usually in most of the cases, they said no, you can't get married to. Because now, you know, in Egypt... the political situations... is you know, this xenophobia of foreigners and you know, conspiracy if you reason this stuff, they find a way in Egypt to use this.

And... of course this worries me all the time. I think what would happen if they say, you know... Then I have to go and proceed with the marriage but in a discreet way and if they know, it could be that it means that they have to fire me. If I got married and then... Of course this worries me. But when my parents, for example they ask me about it, I always pretend that it is fine... I'm going to get the green light anyways and even if I don't get the green light, I don't care, I would proceed anyways. But still, it worries me. It worries me all the time. But I don't show.

I show it only to my girlfriend, even though not that much, maybe like once in a month or once in two weeks I speak about it. To my friends, maybe the closest of the closest, like really, really close friends... I bring it up in the topics sometimes. I bring it up when I was speaking. And yeah, it's worrying me... *Insyallah* it will go fine. Hopefully they will say yes. But it's still worry me the most. But still, I never show it to my family.

According to *H*, doing two Masters at the same time, with the additional preparation for his marriage's paper, keeping up with his long distant relationship, and thinking about his future thesis

writing process, all these do stress him up. However, whenever his parents call him and asking how he is doing, he will give them optimistic replies. He said that he is not able to let go and to share this certain feelings to his family.

He then emphasized that it is not because he does not have a good relationship with his family that he could not share these feelings with them. His relationship with his family is just like the typical Egyptian family where they know everything about him, and the parents never fight with each other. Perhaps due to the culture itself which restricts men to show their vulnerability, therefore he prefer to show this side of himself to someone close to him such as his girlfriend, his best friend, or someone that he feels connected with.

He admitted that he is concerned about his fear of judgment even towards his family. This is because he is afraid that his family might think that he is becoming crazy. Moreover, *H* shared to me that he simply does not want his family to get worried because of what he has to go through. It is no doubt that this situation made him trapped with his own emotions and feelings, especially after he returned from the mission in Iraq. He needs to talk with someone about his nightmares and his difficulties in sleeping, thus made him chose certain people to let these feelings out.

Sports and chatting

Since he was young, he noticed that his behaviors and his views on looking at things were a bit different compares to other children at his age. At school, he never experienced shouting at someone or throwing things out when he was angry. Even if he was in anger, the only thing he did was by raising his tone a bit than usual. But he never uses any kind of physical contact in expressing his anger.

Nowadays, he will go to the gym not only for his daily activity but also a way to release his anger out. He tends to lift up heavier weights or runs for much longer distance if he is under the weather.

This routine helps him to vent out this feeling and eventually makes him feel much better afterwards. He added that it is not only restricted to the feeling of anger because whenever he feels excited, he will act the same way when he was in anger; lifting heavier weights and goes running for longer distance.

H is aware of his behavior whenever he is in anger. For example, if something bothers him too much which then leads to his anger being resurfaced, in a short time he tried to find someone that he could talk to in order to cool himself down. Sometimes, if he is angry about the political situation in Egypt, first he will call his parents and after two to three minutes talking with them in high voice and then he feels okay again.

I asked *H* how he faces his anger when he is in a place with a lot of people and he replied,

I just put a mask. I put a mask and pretend nothing is wrong. I even... I... I try to mask it or hide it by asking questions. Like if I'm very, very angry now, well I just leave my room and I found myself in front of a girl or who some... somebody walking. Walking in the corridor, in the dorm rooms... I just start asking questions: How was your assignment, how are you doing, how is your life... how do you do like the course. Just very basic question or even normal questions that I sometimes I don't even pay attention to the answers, you know.

I'm just asking questions, questions because if I leave the space for the time, for her to observe me, or even not look at me for more few seconds, she could think or she could notice that my face is not the same way, even... even though I know how to mask it from... like this my face but... I just ask questions and try to evade it by asking questions...brings up couple of topics, talking about politics like, "How do you think the Ukrainian-Russian thing now's happening?" Like very simple questions and I'm not even interested to know their answer but the... just to evade it, you know what I mean?

In certain situations especially when he was talking with someone whom he cares, he could be affected by the way their communication goes. Therefore, he tried to avoid any kind of pessimistic and self-blaming or self-victimizing type of conversation because he knew that in a way, he could get affected by it. One of the reasons would be that he cares for them, therefore the connection that has been established between them made him subtle to their feelings and emotions.

H told me that instead of seeing life in a pessimistic way, why cannot we see in every difficulty there is still glimpse of hopes and the good things that are happening at that same time. He expressed himself about his dislike of oneself in letting their feelings and emotions to take control of their actions and behaviors. For him, when someone is being over controlled by their emotions and feelings, they are actually ruining themselves because they tend to act in illogical way or he referred as “Drama Queen.”

I don't remember any dreams

H stated that he hardly remembers any dreams whether if it was a good or bad dream. He just could not remember it at all. He sleeps for six to eight hours every day and when he wakes up the next day, he could not retrieve any of his dreams as if there was nothing happened during his sleep. Therefore, he never experiences any kind of revelation dreams, dreams that could affect the next days, or simply to tell out the story of his dreams.

Could this because he always calmed himself down before going to sleep? Apparently, this is not always the case. *H* shared his recent experience with regards to one specific situation where he slept with anger still resides inside him,

(...) so yesterday, for example I was coming... when I was coming from Riga and I was speaking to one of my friends in the foreign affairs. And I was speaking about confidential stuff and the work. And I was speaking very, very comfortable like as if

no one is sitting next to me and... Because the bus is from Riga to Latvia, once the percentage that someone from Egypt will be seating next to me, would be like zero point zero, zero, zero, zero percent because it's... No. Very few Egyptians living in Talin, almost zero Egyptians living in Latvia.

And once the probability that an Egyptian coming back with you on the same bus, to think behind you, in the seat behind you, from in the middle of the night, coming back... It's like zero percent. I never imagined this could happen. And all the people like they're here... they're in that... so I spoke like... very freely. I spoke about war, about personal life with one of my friends that she is working in the foreign affairs. And then at the end of the trip, and then I stood up to take my jacket and leave the bus. And the guy behind me says this specific word in... Egyptian. And then... I was a bit shocked to know that he is Egyptian. And all this trip, he hear all of what I was saying.

But... I didn't feel embarrass at all. And... I felt that... that I was, you know, how to say this, I was... like not betray but, you know, as if I was... how do you say this... fooled you know. I was fooled. I don't know how, why. I felt this but I felt I just... and... I left the bus and I was a bit angry. I don't know why I was angry. I was angry, I was... not mad but angry because this person. I didn't speak to him, I left the bus and I didn't speak to him and I went back home. I wanted to take the bus, it was cold so I decided to walk a bit to... to another bus station and I took the bus back home, I went back to sleep.

I slept not in a good mood but I woke up completely different. I woke up... I didn't have a dream, I didn't have a nightmare and I woke up completely different. Like I'm not angry woke up. I'm not angry anymore. Right now, I'm feeling okay. I think you notice. Which of course I think sometimes have has not... Sometimes, I think sometimes it's because of the day itself.

Like some, I think we are more vulnerable to feeling, emotions, sadness, madness, or anger in the night more than in the morning, like... Usually I wake up with a much, much better mood than the one that I sleep with, in specific situations of course, I'm not saying all... Usually I go sleeping in good mood. But if something really happens, it's usually, if I feel down, I feel at the night. Like just before sleeping and then in the morning. Usually it's... it's something different.

But, not that if I sleep angry I have a nightmare or if I sleep happy I have... No. I think I, for me, it's totally irrelevant. Sometimes I sleep very happy, I'm right... When sometimes like yesterday, I sleep very mad to angry because of this situation, and I have nothing. Like no nightmare, no dream. Just normal six hours of sleep. That's it.

At first, he could not figure out why he was angry in the first place. But short moment later in our conversation, he realized the source of his anger in this particular situation. He felt that he let his guard down by telling all the stories which include his specific private matters without considering too much of his environment. Things are complicated for him considering his position as a diplomat for Egyptian's ministry and the issue that he was discussing on the bus was considered as sensitive case.

Stress is everywhere

Continuing from his last conversation about the incidents, he told me that the feeling of anger is still present and thus he wanted to do some activities like running or going to the gym. These activities could help him in letting this anger goes away slowly and eventually would have less effect to his next days. He admitted that it is difficult to let this feeling go away completely but it does not mean that he will let himself being controlled by it.

Every morning in this current moment, he wakes up feeling worry about the approval for his marriage and this uncertainty makes him restless which eventually letting his stress builds up little by little. Beside this experience, he explained how he felt and his reaction during any examination that he had to sit which includes sweaty palm and shaky hands. However, once the exam begins and he started writing, he gained more confidence and this made his stress level went down.

He thinks that it is normal to feel stress and it is important to recognize the stress and to not let it takes control of oneself. Even though that, sometimes he sees stress as a protective shield or as

defensive mechanism because it helps him to achieve something more than he could imagine or to produce better results. He added that stress makes him to take things seriously and to do it in much proper way. And in the same time, he has to know which type of stress could make him better instead of bringing him down or limiting him in performing much better.

Dreams in Egyptian society

℥ shared with me how Egyptian society looks at dreams and it depends on their demographic situation and location. He noted that this description is too general because there are certain groups of people who do not comply with this generalization. For example, certain religious people look at dream as a sign from God but what bothers ℥ would be that it comes to an extent where it becomes a superstition. On the other hand, he emphasized that certain aspect which are possessed by specific group such as economic security, family security, financial security, and emotion security could undermine the effects of dreams in their life.

He described to me an interesting daily life situation which related to the role of dreams in his society.

(...) very traditional that every Friday, after Friday prayer when the people, when the men and the women, they drink... turkish coffee. Sometimes they leave this cup of turkish coffee... tin. You know, this draw... And they stop to interpret the drawings inside the cup to see what's happening, and what dreams she's about.

And traditions... and it took something that means something and they even have specific interpretations of each dream. If you dreamt that you are flying that means you'll die, if you dreamt that you are getting married that means you are getting divorced. They, tch... they have these specific interpretations for each (...)

According to ℥, sometimes his society overdoing in believing their dreams and it seems to him that they wanted to escape the reality that they are facing at that moment. He sees that they use

dreams as their main driving force in daily life's future situation or as a tool to forecast their future. For him, he does not see dreams as the main tool to make any of his decision. He has to take control of his feelings in every moment.

Moreover, he prefers to take any of his decision in neutral manner, meaning that he is not in overexcited or completely angry states. He knows when he is in these states he is totally becoming unrealistic about his ideas or suggestions that he is going to propose. This is why he never considers dreams as his source of decision making.

I asked **H** whether if he knows or practices a special prayer that is related to dreams which is called *Istikbarah*. He replied to me with an excited facial expression because he would like to talk about it with me since *Istikbarah* prayer is very present in his culture and society. He shared his recent experience related with the prayer itself since he needs to make an important decision between joining the ministry of foreign affairs or stay with the Red Cross.

(...) When I had this difficult... I'm choosing between to quit my job in the Red Cross and joining the foreign affairs, all my family said... pray... *Istikbarah*. All my family, all my family. And I prayed it like for several times but I'm... They always said that you can see dreams or you can see signs and... that can... help you to take the decision. I tried it like for three, four, five times. Ah... And yet, I always felt stress and I couldn't think the decision.

Maybe sometimes I feel, okay, about praying *Istikbarah* and sometimes I feel that it's more of... that the person like me, in this case whose too stress, so I... I let my stress on the prayers like I let someone... and not someone of course, because in this case God is choosing for me the best. But I let something else to... to choose for me. So that I don't feel stress about it anymore and the... I...

I would say it's not hundred percent working for me. It's not zero percent or sometimes like at this, for instance, I didn't recall or seeing any signs that help me to take the decisions. I took it because my family wanted me to join the foreign affairs,

and because I thought it's... it's a stable job... I wanted to try diplomacy. And not because I saw a specific sign in my dreams that told me to leave it.

He then fully expressed his thoughts, opinions, emotions, and feelings with regard to the prayer and how his society considering it as a definite solution for their problems or doubts.

(...) sometimes I envy people who say that they pray *Istikharah* and they find signs at the same day or sometimes I think that they are... delusional. They are imagining that they are seeing signs because they just want to take this decision or because they are ah... I don't know. I don't know how to say, to express it. Like for example when you are getting married, you always have this thing in Egypt that prays *Istikharah* when you are getting married and... Okay, if I love someone so much... I'm just asking, not just... like... questioning, and not questioning of course because it's a prayer. We... we are not question the prayers or God's role in this thing, of course. But... It's just like brainstorming with you.

He then questioning the real purpose of *Istikharah* prayer and how can oneself be sure about the actual sign that appeared in their dreams. At the same time, he shared his personal struggle to get married to his loved ones and how the prayer could or could not affect his decision in this situation.

If I'm like, for example, if I love someone so much, okay, and I pray *Istikharah*. For me it's very difficult that I go to sleep at the same day and then I dream of this person, for example cheating, you know, and then the next day I wake up and say, "Okay, I'm not going to get married." And at the same time, it's not... okay it's not like $1+1=2$ as I said it, and it's not as simple as I said it... it will never happen. I think it's more of... the signs.

In this case after the prayers that you are... like I... I don't know how to interpret it because... okay, if I pray *Istikharah*, okay, and then I find... I find some box because, like for example in my case, this papers that I need to get... to get married is completely complicated. It's very difficult because in Tunisia, where the girl is from. Like I cannot marry, according to the law, I can't get married to two women.

But in Islam, I can get married to four, right? But in Tunisia, if you do, you go to jail (...)

If I'm going to marry according to the Tunisia law, I have to respect the laws and I have to get this paper that says, "I'm not married now," so I can marry your daughter. And for example, if I pray... if, let's say in this case, I pray *Istikharah* next day, I find this paper that I have to get, some others complicated things... Do I considered this signs as things from God saying, "No, you don't have to marry this girl because it's just too complicated," or do I think that, "No, I have to fight for it, it's worth it because I love the girl. She loves me back and..."

God told us to fight or the prophet Muhammad SAW told us to fight for what we believe in or if you think that some of this thing good that you have to be persistent. And you have to be like Umar bin Khattab, the caliph, that you have to be... fight for everything that you want. (...)

He then explained to me what the prayer means to him before we ended up our conversation,

In this case I find this content... occasion is in one way it got... it got the title. That okay, when we pray *Istikharah*, and then you find this specific signs, either you dreams or it could come in your day. But the decision is to ignore this signs or to take it. This is for me is the thing. Like this sometimes I feel like opening more of a front door that brings you more questions than you actually think more questions. Okay, I want to pray *Istikharah* to choose between two jobs but you end up... actually more and more... which are reduce more and more... confuse of what which job you have to take.

But of course that doesn't mean that I don't believe in *Istikharah* because my family sometimes even my close friends they don't tell it has like perfect results to them, you know. You see that they are totally convinced with that decision they are taking. And they have signs, and sometimes even with my friend tells me, "How can... confuse about this new job." Even me I tell him pray *Istikharah*, even though if he, if I'm in his place, I wouldn't love someone to say it to me. Because I think I more like... not science base personal, or practical. But I prefer to see or I prefer to

take the decision, like... to see the way its risk-benefit between the two decisions or just go with the decision that I'm feel comfortable with.

And I think if I go with the decision that I'm more comfortable with, it's the same as the... it's the same purpose with the *Istikharah* and that... And not... But, ah. Unfortunately people took the main purpose of the *Istikharah* itself and then put it more on the signs that come after the *Istikharah* that you have to follow. Not... Even sometimes ignoring their personal gut feeling. And for me, it doesn't... it doesn't make sense that *Istikharah* signs has to always to make signs that always has to go hand in hand with how you feel about it.

My Wife, Daughter, and I

G and I, we met each other for the first time during our Summer Term 2014 and eventually we were in the same crossreading feedback group. We became much closer during our Winter Term 2014/15 as we accompanying each other during the holotropic breathwork workshop. The relationship that we built on trust made it more special as he was supporting me since my first thesis proposal. I could resonate so much with him and one of the reasons is because we both related to military structure in a way where his background was a military officer and I was raised up in military family.

The interview was conducted online and by the fact that he was in the mission, the internet was only sufficient for a limited of time and the speed of the internet was not that great for online conversation or interview. There were several lagged moments and unclear phrases; therefore most of our conversation was distracted by this challenge. Despite this challenge, we managed to hear out each other's feelings, thoughts, emotions, and opinions with regards to the thesis topic. (G, personal interview, 21 March 2016)

Profile

G is forty-years old and he was born in Sarajevo, Bosnia and Herzegovina. He is married to Maria where they first met each other when both of them still a student. They have been together for twelve years and they are blessed with a daughter. G was a military officer since he was fourteen years and after he graduated from the military academy in his country, he served in another country in some war.

In 2011, he was a military commander for his unit and they were deployed to Afghanistan for mission. While he was there, he took a different interest aside from military and that was studying peace studies which consequently shaped his life afterwards. Currently, he is in Ukraine as a monitoring officer in a special monitoring mission of Organization for Security and Co-operation in

Europe (OSCE). He started involving with the organization around February 2016 after he quitted from being military officer.

The wall of sincerity

G shared with me his encounters with the program which he discovered while he was deployed. At that moment, he was searching for a program that could fit his schedule and his free time and apparently the Peace Studies program offered this opportunity. According to him, peace studies in his country is comparable to conflict studies. Therefore he was surprised by what the program offered to him especially towards his view in seeing peace from different perspective and angle.

For him, the program has guided him in various ways in understanding the self and it offers several methods that he could use in channeling his emotions and feelings. As a military officer, these two parts of the self are mostly suppressed because as a military officer, one should know how to control it since showing feelings and emotions are unacceptable. However, he felt that by suppressing feelings and emotions would bring a great benefit to oneself because at one point, these feelings and emotions eventually will emerge on the surface of oneself.

Besides getting the opportunity to show his vulnerability side in the space provided by the program, he felt grateful to be able to experience nonviolent communication (NVC) which helped him in every aspect: professional life and private life. Before this experience, he told me that he used to interrupt the conversation that someone was having with him because he thought that he knew what they were going to say or to share with him.

He felt the changes of the quality of the communication between him and his wife as it getting better by using this method of communication. In addition, he felt that he is much happier than before and he could sense that his interaction with his family is getting better too. While he was serving in the military, he spent less time with his wife due to his deployments which took him

sometimes up to several months without coming back home. The constant separations that they experienced since 2007 for five years required their commitment to another level because it is hard to maintain the relationship with one being absent most of the time.

He then added that the wall of emotions and feelings – that most of the military officer has been built within themselves including him – once it is torn down, the relationship which in this case with their partner, can be saved from facing any disastrous state. Furthermore, the communication process between each other can become much easier if the wall is gone.

Experiencing anger

G told me a story that when he was in military high school, a psychologist came to the school and she offered a test which was scaled from one to ten. This test was conducted to measure the amount of aggressiveness for each of the military students. After the result of the test was achieved, **G** was called to the office by the psychologist. The reason for it was because she could not measure the amount of aggressiveness within him and this situation seems to be bizarre to her. As **G** was a young teenager when he took the test, at 16 years old, therefore the result of the test did not affect him in anyway.

He shared with me his experience with anger. According to him, he could see himself as a person who gets angry easily and at the same time, can be cooled off easily too. Many of the times, he got feedback from around him telling him that he does not seem to be an angry person, or a man with full of anger. He then assumed that this might be because he managed to cover his anger by his humor or different behavior. Even for him, he sees himself as a person who is quite aggressive in his way of communication.

So, when he started to live together with his wife, he found it interesting by the way both of them reacted to anger. Because unlike him, his wife does not get angry as easy as him but once she is, she

could stay with that emotion to herself for much longer period which could be for days. Even though he sees this symbiosis or complementary attitudes that exist between him and his wife as an interesting relation, however there were times where he could sense that there were frictions born from these differences. These frictions did bother him because he said that, “(...) because you know, I somehow felt, you know like... when I was able to overcome the anger, why you are not able to... you know.”

G is aware that his anger is mostly connected with his interaction between him, his community, and his superior. Especially being a military officer, he realized that his anger mostly was being suppressed since he could not express his anger anytime he wants due to the structure of the military itself. G could see that due to this restriction that he was experiencing, this made his anger more visible when he was outside of the framework. This is how he expressed the difficulty in suppressing his anger within that framework,

You know, when you are military, you cannot – because of the structure of the military – you could not express your anger whenever you want. Your superior told you that... I don't know... that you didn't, for example, fulfill his or her commitment, expectations in some field. Doesn't matter. You know that you did your best and you know that he doesn't have, he or she doesn't have a full overview of what you've done and something.

This was something which I always felt this anger which I cannot... why I cannot really express myself. And you know, when you are military of course for such a long period of time and you cannot enjoy your freedom, especially your feelings... that it's really makes you crazy, you know. Then you understand that you're in the wrong framework.

In terms of violent communication, **G** explained it in more detail by giving out certain examples including several situations that he encountered and took part with. One of the situations was when he was a student,

Whenever I was able to express my anger... I was still doing that because that time it was turbulent time in Serbia when I was a student. So, we were... have this students movement where we are fighting against the regime at that time, and with the police on a different way. It was more or less nonviolent way of political struggle but you know, that was not something which is, that was not my priority at that time, my priority was just to shout, to fight with the police, to kill the regime somehow but at the same time, I felt that I was discharging my anger. And, but you know, this something which is really again can feel now when there is no priority.

He added that he could not stand any kind of authorities which are not fitted to his worldview or standpoint and his anger can be easily showed on the surface. And during that specific period, he could start a fight either by words or actions due to this sensation of being in anger. Nowadays, his action is not mainly focusing on physical act but it is more towards words and speech. He guessed that maybe because of this, he becomes a member of political parties. And he expressed to me about this act at the end of his sentence as “Unbelievable.”

I asked **G** how he would feel like when he is in anger and I gave him a specific situation as an example where he saw someone gets beaten in front of him. He replied,

Usually my hearts beat like high rhythm because again, when anger comes unexpectedly, for example when I'm witnessing something which you just mentioned like someone beats someone, you know, adrenaline start to accumulate and I don't know... I really feel that I'm losing that connection with the reality, you know, if this amount of anger is rapid... is huge amount. And so, as I said, heart beat even comes in my face especially in the area of my lips, of my mouth, you know... and the first reaction on rapid anger.

But when it comes to the anger, to anger itself with such connected with aggressiveness, then I feel, let me try to express myself... I feel lost. You know, I feel lost when I'm angry. And disconnected. So as I said, when I feel anger, I discharged myself and I start to imagine something. So this is kind of disconnection with that real, you know, when it is in the connection with the... I would say ordinary anger, you know, when you're angry because I don't know... I didn't start my writing my thesis, you know. And so, which really makes me angry and but this is like a permanent anger and I know when it comes to my mind, I start to feel pressure, hard heart beating, yeah. That is something which I'm really able to feel, to recognize. From myself, maybe someone will... some from different perspective, like just how I think about myself when I feel anger.

Even though he could feel this high sensation when he is in anger and sometimes could lead him to become aggressive, but this sensation never last for a long time.

Imagination world and nonviolent communication

While he was talking about political matters of his country, **G** told me that whenever he feels angry about certain acts of some politicians, he would try to go into his imagination world via sleeping – not sleeping specifically, but more into staring at the walls for certain period of time. Inside this world, he will imagine himself either as the politicians and try act differently from what the politician did or he will be someone who is fighting against the politicians.

The period of time that he usually engulfed in the imagination world would be around three to ten minutes. After this period ends, he could feel that his anger was been released. He explained to me that while he was in the imagination world, he had vast opportunity to become whoever he wants and does whatever he thinks suits with the situation that he is dealing with in real world. Since he could not change the reality he is in with, therefore the world of imagination offers him a space to make all the changes that he wants.

However, if he is facing with more serious matter which is connected with his loved ones, he will not go into the imagination world but he will utilize nonviolent communication instead. Even though it is difficult for him to practice nonviolent communication since he is not trained to express what his needs are and which one is not being met, he is still practicing it with his loved ones, his family, and his parents.

He sensed that by utilizing nonviolent communication, he is able to detect where his source of anger comes from by understanding his basic needs which are not being met. But then, he emphasized that he could only utilize nonviolent communication with something or someone that he has strong and deep connection with. Therefore, he still does not know why he could not apply nonviolent communication outside from this connection. Outside this connection, he could react in aggressive manner neither thinking too much nor paying attention to the whole situation.

My daughter, my wife, and my anger

G realized that his anger is more visible and more related towards children's sufferance. He stated that this transition of anger started when he first became a father and to him, this transition is something that is beyond his control. He added that he could feel the differences of his emotion towards situations where there are children are involved, back in the past and the current time.

He gave me an example of situation where he watched children is suffering from for example hunger or sexual harassment on television and this could get him angry much easily. The reason is most probably because he felt the sense of connection between him and the children and this connection is getting stronger with his daughter came into this world. In addition, he sees children as a vulnerable human being which in his point of view, could be that he is projecting his vulnerability towards children or his daughter.

Even though **G** admitted that he never deeply analyze anything that is happening in his life, but he realized that his awareness has slightly changed too. Apparently for him, even to know that this awareness towards the sufferance of children is existed inside him already is a huge step. Sometimes, the feeling of not being able to do anything whenever he watched these children on television can be disturbing and it bothers him in a way.

G shared his experience on observing his wife's way of dealing with her anger. It fascinated him how different they both can be in terms of getting in anger and of dealing with it. Earlier, he shared the story of how he could get angry easily and cool down easily too while his wife cannot get angry as easy as him but once she feels it, she could contain her anger for a longer period. Then, I asked him whether if he ever experienced sleeping with anger. He replied to the question by sharing his experience,

No. That is interesting. So, I just said I go to imagination, to my imagination. But I know a lady who is... who immediately go for a sleep... and that's my wife. [Laughing]. She's the one who is... I couldn't fall asleep when I'm in anger. Not at all. Just because I said, my body starts to produce reaction of high adrenaline and you cannot sleep when you have adrenaline shock, you know, when your heart starts to beat faster. No way to fall asleep.

But as I said, my wife, she... that's the way how she deals with her anger... to go to bedroom and go for a sleep. And now, I don't know if like this will help you because right now I don't speak from my experience but speak... I'm speaking about her experience. As she when she wakes up, she's... I think I get an impression that nothing has been changed, so I don't know how she feels about that.

But from my perspective, it's... I couldn't see that anything happens to her to overcome or to deal with that anger... I don't see. But it doesn't mean that she's not doing that, but I don't know, you know. So, I didn't ask her, I mean I asked her but usually she was like, I don't know, she was not eager to share that feeling with me.

Dreams?

I posed to **G** a question whether if he experienced any dreams which are related with anger. He told me that even though he believes in dreams, unfortunately he could not remember any of his dreams which are related to anger or hardly remember any of his dreams. However, since he believes in dreams and the symbols appeared inside his dreams, therefore sometimes he made his decisions based on his dreams.

He stated that even if he could not find the relation between his dreams and anger, this does not mean that this relation never existed. It is just that he could hardly remember any of it. He explained to me how he dealt with this situation of not remembering any dreams yet still believes on it,

I always... something... connection with my dream. But I'm not being able to remember what I dreamt about and majority of my dreams. But somehow, it's somehow trapped in my head and show up when I need to make up a decision. So, I really believe in dreams but I cannot find connection between dreams and my anger. I don't find it. It doesn't mean it doesn't exist, but I couldn't find it.

He then added how dreams shaped up his life,

Well, I don't know. I really don't know because I simple rely on a feeling or on a catch or something which I found in my dream, you know, simply rely on this. I don't know why but somehow I believe that my dream is part of me and part of my... I don't know... inner wisdom whatsoever. So, something which I can rely on.

And if turned out, but as again I don't analyze, but it turned out that it was in contradiction what I dreamt about, I don't pay attention to this but I'm still living... still believing full what my... what dreams told me about that. [Unclear] it's not about told, it's not about talk. It's about.... I don't know, something new about feeling, something like reliable, you know. Reliability. So I just feel that my dreams support me in something, you know. And yeah.

One thing that *G* is aware of would be his focus towards his dreams. Even though he trusts his dreams and he believes on what his dreams were trying to say to him, he barely puts too much pressure in analyzing it and in remembering it. There were moments where he could sense wrong feelings with regards to his dreams and most of these times were the results of him not being properly connected with his dreams. According to him, this misconnection could take up years of his life which sometimes could lead in blaming himself for not properly connect with his dreams.

Before we ended our conversation, *G* told me an interesting story about the relation between dreams and his culture where indeed dreams still play its role.

(...) So, my mother-in-law, she's a... she's the one when I told her, when I tell her for example, or my wife tell her, I was dreaming about this and this, she's the one who really wants to... based on her experience as a... yeah. I don't know how to say that because it's part of my culture that the old ladies are healer, you know, and spiritual healer. And so she's able to, like... to translate your dreams into what can you expect, you know. I really think that is superstition.

But yeah, my community and my culture is connected with the superstition, you know. We are Christians but although Christians, majority of us, but we still have this pagan superstitions deeply rooted in ourselves. So, yes, dreams. I believe that for majority of people in my culture even when I grew up is a... that they believe in that, in dreams, on whatsoever way, you know, in that they follow their dreams or rely on that.

But they somehow believe. Because usually we, in the morning for example, when you comes to your job even in the military, during our first coffee, you will able to hear like, "You know what I dreamt about yesterday?" And the guy, like older military also who survived war, who is wounded, I don't know... three times, you know. And he starts to speak what he dreamt about yesterday. So yeah, it plays role. It plays role, different for different person but it plays a significant role.

The Fabric

I met \mathcal{R} on 2014 when I started my study with the Peace Studies in Innsbruck. He is well-known among the students of the program for his massive experience with Medecins sans Frontiers (MSF), or Doctors without Borders, and his wise words and calmness in handling chaotic situations. \mathcal{R} and I started living in Innsbruck in 2015 to write our thesis and we regularly meet each other at the university library to have lunch break together. I admired and feel a deep connection with his thoughts and views on seeing the world. The interview was conducted inside a learning room at the library where it offers a great view of the mountains and excellent privacy at the same time. (R, personal interview, 3 March 2016)

Profile

\mathcal{R} was born in Pakistan thirty-four years ago, he had been working with MSF since 2005, and recently graduated from the Peace Studies program. During his time with MSF, he had been assigned from 15 to 20 different countries in various continents such as Africa, Asia, and Europe. Before involving with MSF, he was a software engineer and then later when he was invited to join MSF, he started with different position inside the organization: logistician, field coordinator, and emergency coordinator. With his credibility, MSF assigned him to be Head of Mission for different missions up until April 2016.

Anger and the fabric

When I asked \mathcal{R} about his experience with anger which revolve inside his family, he started with the introduction of his society and the culture which eventually shape up the family system. This family system then establishes connection with the society. The interrelation aspect has its own pros and

cons. For example, *R* sense that there is not so much space for individual but on the same time, it offers a stronger family bond thanks to this connection.

Due to this strong connection, the element of respect is highly regarded which means that the way one expressing their anger has to be different: no shouting or yelling to those who are much elder and using different tone, pitch, and body language towards them. The consequence of breaking this tradition is that s/he is ripping apart the fabric of respect that is born from the family system. However, due to this set-up, sometimes there will be a feeling of resistance that emerges from both sides. He referred to this situation as silent communication.

He added that whenever the anger crossed its boundaries especially in the setting of his society, things will become more complicated because it does not only affect that person but also the whole society. The reason is because the society itself has trained that person to respect this bond and not to break this rule. *R* mentioned that as he gets older, he realized how he expressed his anger in the past and in the present time. There is difference in terms of understanding the anger itself.

(...) express anger in my different life stages like now in thirty-four years old when I was early, when I was teenager, it was different. When I was in my early twenty, it was different. You are much more young; you calm, you think less, and now you're more calm and you think a lot and you try to distinguish between that. You try to give more time when you are angry. It's really anger as a feeling, is really what you believe and you really want to communicate others or just something within you. It's not between them, and you take time to realize this thing.

R stated that he is not only getting older in age wise but also how the age let him to explore the world which apparently gives him the opportunity to experience different forms of expressing anger in different society and culture. This transformation that he experienced made his reality different

from his society and consequently this put him into much more difficult position to express his anger at the same time.

However, this challenged him to express anger in another way without breaking the rules of the society.

I try to communicate at this stage if I have some anger and I'm angry and I don't agree with them. So, I try to tell them, but you still not have a lot of space to have a very open discussion. If I have to be angry with my parents because it's still... that there're rules: religious rules, social rules, respect rules. And if I break them, I will be not thrown out of whole family but the whole society... It's become quite different. But at the same time, I try to express it, tell them if it's not listened... no space... Then you... you don't keep quiet but you express with your body language, your attitude to them.

Then, I asked him about his way of communicating anger with his siblings. And he replied,

Well, with the sister is much more like... when I was like with my elder sister who is just two years old and I never... accept that she's elder than me because you have a different systems, somebody elder, you should not call them with the name. They should call them like a sister, like we say in Urdu *Bhaji* which is meaning sister. So, I thought we are both same, so that relation is quite different.

If I am angry, I then shout with... when we were kid, we have been fighting as well. And now, it has much different I think. I'm not like a teenager or a kid who just shout or say something. But still if there is... anger, you much more open to talk with her rather than your parents because it has a less strong restricted respect zone with between us which has been installed by the whole society, culture and then religion in this.

He then continued explaining the difference on the style of communication between him and his younger sibling who is seven years younger than him. According to him, he could express and communicate more because he could feel that there is much more space. Furthermore, he told me

about his opinion on the boundary of communication with the elders that is created due to this wall of respect which up until a point where one is suppressing their anger instead. However, one cannot avoid in expressing their anger, therefore they just have to find a diplomatic way to communicate this feeling throughout.

Silent communication

R shared with me his experience in silent communication that occurs inside his family and the society. The change of attitude of one person could portray what is happening inside them even though they remain silent and this situation is much more obvious among the family member. One of the reasons they prefer to have silent communication is because they are restricted to express their anger out. However, silent communication is different than being in total silent because the latter does not allow any flow of communication to be happened.

R then explained why total silent will not be working in communicating the anger and how it can create much more conflict,

(...) you are not telling them what is the problem, because anger is also a way of communicating something. Because if you see on the back and in my understanding, anger also comes from one part of conflict when we don't agree on something. There's where the anger developed and we become angry. So at one point, communication is needed.

And then, if you try to communicate and then you try to remain silence, because what I can see, what I came from my culture, silence is also a strong way of communicating with that. So, you don't act... agree with... agree with them... sorry... agree with them. But you can't say no to them, can't shout to them, can't express but you keep quiet. But you do your stuff, so it's a strong way of communication.

And then, it depends like specially in my cases, like I've been like... I try to tell them quite directly as well. As it's not that just you can sit and have a very open

discussion. That's still not possible. You still do it, but I think I'm in the medium situation in this.

Humanitarian work and expressing anger

It was hard for me to not request \mathcal{R} with regard to his vast experience in the humanitarian field mission, therefore I requested him to share his experience of anger and expressing it during the missions. This was because I realized that working in humanitarian field can be tough a lot of times and one has to know how to handle the situation that they are in and to be aware what is happening within oneself.

(...) humanitarian work like when you for... you have... two responsibilities: one is your personal responsibility, your personally there and then you have a professional responsibility as well. You have code of conduct as well. And yes, you express your anger when you're working with your team members; it can be like you have to respect as well, you can never shout on somebody. It's not that what you want or not, because there's also official code of contact that whatever is the situation, you can't shout to somebody.

So, you have to be really careful in this. And I think also is important when you're working somebody, you should also respect. So, I think I never shouted on any people or something. But there has been a situation I've been angry with many people due to misunderstanding, or due to that things are not working, and people are not working, or I'm not in good situation. And so at that time, it's much more sit together, talk with them and if there is a point of conflict, try to still remain calm. So, I think I never been in situation where I totally lose myself but yes, I have been angry in many situation. But try to resolve a conflict or try to express the anger to them very openly and tell them honestly.

\mathcal{R} expressed his opinions on the difference that he could sense between expressing anger within professional setting and within family setting.

So I think, when you work in a professional setting, it has one thing that it bound you that you cannot be... like if you just go and shout, no. You can't do that. It's a code of conduct and on the other side it gives you more ease that this code of conduct also allows you to communicate your anger very differently; because you can really tell them, because you also engage them professionally. And this professional setting also allows you to communicate easily rather than your family member.

Communicating with the self

Before going deeper with the topic of anger, I was interested on what he could feel when he is in anger. I admired him because every time I saw him in whatever kind of situation, his calmness took care of the situation. Here are his feelings in words about the emergence of anger inside him.

(...) you can feel like you're getting high in your head, your blood is moving fast, you're getting high and you're... your brain is like really want to speak quickly and tell them and you want to say things more openly or more... Just to splash on the face of somebody that's where you feel angry. And then... Yes. And that's the feeling.

And then how you communicate to other, like for example if I feel so much anger in me. But, I think how I... I feel it like when it's angry, I try to give it a more time to really understand myself why it's coming and... try to remain calm. And then try to express your channel. And like... because when things are so hot, you are getting angry, it's not only about the expression to communicate with others, I think it's also to communicate inside internally you, yourself as well.

That's what is that because I think when you are angry at somebody, it's... for me the disrespectful thing is that you should communicate if it's needed. But then really communicate, you know, try to... if it's really needed communicate that whatever and if you feel try to really understand first yourself, take time communicate internally as well. And then, express it.

R shared a story about anger and Buddha's disciples, which he thinks would be a good example to understand the process of remaining calm and at the same time try to understand what is happening.

(...) it's a very good example from Buddha as well like he was travelling with his... disciple and he wanted to have a water and he asked them bring him the water. And they brought in the pot and they brought... and it was totally muddy. And they want to really to put it down and they were doing like this [showing gesture of putting down the pot] and he said, "Just leave it." And then they just sit and after some time the, the mud went down and the water was clear. And he told them, "Sometime you don't have to do anything, you know, you just wait and remain there and the water will become..."

R also shared with me the story of how he can remain calm in many situations. During his youth, he had exercises to learn to remain calm. Interestingly, the exercises that he was talking about were not about going to workshops or courses, but more than that.

When I was very young and around twenty, early twenties, and before twenties, I was going a lot into the mountains, for not one day, like two, three weeks. You go into the mountain and I have been in higher altitude... more than five thousand meters. And you walk there and there is nobody, and that's try to learn to remain with you, try to understand and... I think with the passage of time, you... you try to focus and you... you try to learn calm. And I think seek different situations, different experiences, it taught you that things work when you are more calm. And I try to be more calm. And I think that's, that's where you can get more... can get more and give more chance to your own anger to understand more.

He added that since one is alone and they have no communication means with the outside world, therefore they are engulfed with the space, the nature, and themselves. This space and moments give them opportunities to have self-reflection and to remain calm in each situation they are facing with. Moreover,

(...) if you remain in mountains, it challenged you from extreme situation. Like you have in a day, plus twenty and that in evening, minus thirty temperatures and so...

You have to really prepare for that. So it's... it's challenge your state. You're out of comfort zone and then it gives you a space and it's like much more like meditation.

And I think that this can be like uh... it's depend, like there is no one way, there is no one way, you have to find your own way. That it can be meditation, it can be a dance, it can be a walk, it can be just reading and it's will be the time... give the time to give yourself to understand. I think everybody have a different way to do that. But still, you get angry as well, yeah.

Following up with his anger

R is not a person who could get angry very easily, but that does not mean that there is nothing could not make his anger arises. He expressed his view with regards to this matter,

(...) I think it can be any situation, like for example if somebody just find out somebody just stole my computer, yes it will make me angry. And... uncertain thing which really try to disturb you in a manner that which you are not ready at all and it affects you. If somebody just stole like five euro from me, it will not disturb me that manner if I having five hundred euro. And I don't have more money, it's going to make me more angry in term of level.

And it's the same thing if you will see like... as I have some conflict, or problem, or situation, with just a very for friend, it's a different thing. And if I have something very hurting somebody whose very close to me, it will have much more deeper impact in term of anger. So, I think it's depend on the quality of relationship which you are having and things make you angry on that level.

To learn more about him and his view on anger, I posed a question to him whether if he had slept in anger before, which then he elaborated the topic into another level.

I think if you sleep with... if you sleep with angerness and the situation of... I will put anger and... of unresolve conflict or ongoing conflict simultaneously you have that situation. I think that it affect you as well because... in my case, if I will see that if you sleep, you might have some sort of ongoing process on you.

And when you sleep, so it become more deeper in you and you wake up and you will still have a very strong feeling about that anger. And your brain is still thinking and you're not fresh in the morning and you have still some load on your thoughts and... it's not like a very fresh morning. And it cannot be an easy sleep, you might wake up and you have not done full resting, your night sleep, I think so.

Then, he added on his opinions on remaining calm before going to sleep,

Being calm give you a space to understand more but anger is still there. And if you sleep, so you will still have on-going process. I think then remain calm is not the only thing in term of sleeping because when you're sleeping, you are totally calm in that situation. But maybe internally somewhere you are not calm in term of giving space. So, I think it's very hard to said. If you are angry, yes I think it's going to affect you.

Coming to this matter, \mathcal{R} explained that due to the input that the brain received before going to sleep and this input try to integrate with everything that one has: the conscious, the subconscious, and the spiritual layer. This input, including the emotion and the feeling of anger, later on being processed by these three elements and the output would be presented in form of dreams. The input does not limited to the external input but also with the internal input such as one's emotions which might not be directly related to the emotions before they go to sleep.

Even though by sleeping it gives a space to process all these inputs, however it also depends on, since we are talking about anger, the type of anger that one is having, either short term or long term. Besides that, the impact that the anger can bring to that person could also affecting their dreams which is consequently affecting their quality of sleep and their moods once they wake up.

\mathcal{R} gave some details about his view on sleeping as a space for this whole process where it could evoke new things inside oneself which will give the space more powerful and more gravity. One of the reasons is because while one is sleeping, they are experiencing another level of the self where

they get in contact with the higher self, spirituality, global conscious, or super conscious since they are in the state of silence.

Experiencing dreams and the reality

Since *R* had been involved in many missions, I believe that he had several events in the reality affecting some of his dreams, which apparently it did. This is his story about his dreams and the reality it brought along.

(...) when I believe I'm doing something very extensively, totally engage, so it has total impact in that. Like when I'm in humanitarian missions, especially when you come back from this, so you still feel that you are in the mission. Like, when I finish my mission, the next night when I'm out of that country, in another place, I still have a very strong during dreams because I have seen national disasters, wars, so I still see something that war is ongoing. And you're trying to do launching humanitarian assistance for the people.

But you see something like that because I think that you got totally into that process and it's you still... you still... you have finish your mission physically there but you still have ongoing process when you still involve. So, I see this.

Interestingly, he shared with me his experience about his intuitive dream because he believes that intuitive dream is exist; firstly is because his culture believes in dream and secondly, he experienced it several times especially during his missions. This is one of the dreams.

(...) there has been times and I know that I will dream that I'm going to leave for some mission soon. I'm packing my bag or something, and I leave very soon. And... I saw the changes in my life which I see it's gonna happen and... Yeah, there has been one time I was like working in one country and I have dream that I'm just sitting in one place, one room, and it has... green windows and I'm wearing one shirt and I am working there.

And then after six, seven months, I was in another country in Africa and I enter in one office and it was totally the same green color stuff and then I realize I'm wearing the same shirt as well which I saw it. So, it was like, such stuff I see in the dreams sometime as well. So, I believe in the power of dreams, I think so. I think.

For him, it is important to distinguish between intuitive dream and dream that was evoked by current events, emotions, and feelings. As a humanitarian worker, *R* had to know the differences between these two dreams since he was involved a lot with disaster situations. One of his methods to differentiate these dreams is by paying attention to both of it and then one could know how to make up the differences between both.

Intuitive dream

Since *R* talked about intuitive dream, I grab this chance to know about it more from him. He explained to me that intuitive dream is the dream which contain both message and key element to the dreamer. He gave several examples to make the explanation clearer: scientists looking for the solution or writer searching for inspiration. The on-going process that is happening within the dreamer – those who is struggling or searching for any solution towards their problem or difficulties – would help them to evoke clues or hints through their dreams.

One key element about intuitive dream is that the dreamer has to be open and their willingness about the dream. By believing in the dream, eventually they are opening up themselves to receive the key message of the dream. According to *R*, the dreamer has to remember that intuitive dream has to be understood and it should not be a certain type of forecasting the future. He explained it to me in details by giving out examples of situations.

(...) if I have a dream and where there is something, I did some course of action in that dream like... A. And then there is another situation, I might do A, I might do

that because it's very important to not only, in my understanding, not to totally believe hundred percent to execute everything on intuitively. (...).

If for example, I'm seeing a dream that is fire somewhere and I just not do anything, and I was the person who's the only alive and I'm seeing a fire suddenly. And there is a fire extinguisher beside me. And according to my dream, I should run away from there. And I believe that I know how to use the fire extinguisher. I take and I do it, and I will try to do that rather than...

So, I think it's a... It should not be totally pre-prescribed what you should do it but you should use intuitive message of the dream and you should, your rational part of yourself because it's also information in you. And that's what intuition is like. If you totally believe tot... hundred percent in... You should believe hundred percent actually, but if you ignore other part of actual and rational detail, then it's a problem.

And if you totally listen to your rational part and you ignore the intuitive message from the dream, then it's also a problem, for myself. Because you are excluding some information. At time, intuitive dream is a powerful way of information.

R emphasized once again that intuitive dream can only happen when the dreamer allows openness to it because it shows that the dreamer willingly created a space for the dream to fully utilize it.

Then, I asked his views whether if I could utilize the space that is provided by the dream to heal anger. This is his respond.

(...) if you are angry, so you see your angerness in your dream as well; how it's transforming and it's giving you actually reflection of your all the mental, spiritual part of your... you. And you can understand and how this anger is communicating within you. And... If you feel like next morning, really stress, you are not happy and you are tired, you are not focus, you are disturbed, so there is an anger. And you really have x-ray of yourself from your dreams, so it's a big information. So, you can really utilize for your expression and working with your anger, I think so.

(...) you should have openness and space for happening of intuitive part as well. And that's I think is very important when you said that remaining calm and silence to... when conflict is around you or anger is around you, it give you space actually. It

gives you space of your intuitive part. So, you try to open to that, that thing. And it's same thing in your dream as well.

\mathcal{R} later added certain elements that also play role in intuitive dream.

So, first part is to open to the listening in situation... in intuition, intuitive dream and then how to translate it and how to understand, this is another... And I think if you believe in intuition, then you can also believe in distinguishing in this. And it's come with... you. You know it what it's that.

And... I think if you become more and more open, not reluctant, not block, you should see both if... intuitive, rational, and this will give you... time to understand what... what is happening and what is intuition about. Because I think it's very learnable, in everything, easily. And it's... it's come when you open to intuition and it's develop. And it's... you really see it yourself, I think, with the passage of time.

Healing, anger, intuition, and dream

According to \mathcal{R} , there is a connection between anger and dream. Therefore, by believing in dreams, one can understand the self much more and eventually can be aware of their anger and realizing its presence. By this mutual understanding, one is creating a space to recognize their anger which then this space leads to the openness in receiving the beautiful intuitive parts.

In addition to that, \mathcal{R} said that calming down when experiencing anger is more than just being silent or do nothing. It is more about calming the inner self and it does not mean that one is avoiding the anger itself. Anger need to be worked more for transformation to be happened and let it move to another level.

For \mathcal{R} , healing anger is like transforming anger; letting oneself to accept and to surrender to their anger. \mathcal{R} explained that one cannot have anger free or conflict free, so one has to admit this existence and ready to walk with it and then opening up themselves to understand it and work with it. This is healing for him.

Dolphin and Rattlesnake

I met A during the presence phase Winter Term 2014/15 of the program. We build our connection slowly and progressively especially during the Native Challenge Week Winter Term 2014/15 as she was one of my squad members and she was my active listening partner during Summer Term 2015. I admire her strong and yet heartwarming character that can be seen through her actions and words. I met her for the interview during her presence phase Winter Term 2015/16 and at that time, she was in her third term. (A, personal interview, 14 February 2016)

Profile

A came to the program to learn to become a mediator and then she diverts her interest into being a facilitator. The reason is because she finds that facilitation gives her wider opportunity in utilizing her verbal ability in more interactive way. She is now living in Portland, Oregon with her husband and they both has a son. She has Masters on Exercise Physiology and on Business and Marketing. Currently, she and her husband just sold their business of 24 years as her husband is retiring and she is searching something new to explore. This is her story of her journey in the business and marketing field, which then brought her to another important series of her life.

My past education is I have a Masters degree in Exercise Physiology and Masters of Business and Marketing. And I started out really interested in healing in human body and I went to Medical school and left that pretty quickly coz I found I really was interested in mind and body and spirituality even way back then, and...

So that when I went into a physical education department and did exercise physiology but then it wasn't couldn't really get going on what I want and to do with that. And then, my... when I applied to the business school I was taking about health education or health... behavior and using marketing and... And that kinda feel to... has of [unclear] ahead of my time [unclear] of mid 1980's.

And then once, once I got out of the business school, I've got really into marketing and I was... a marketing director at outward bound in Portland for four years, marketing intermissions director and... was really before the web was that developed as the late 80's, early 90's and I... credit catalogs, who those people to create catalogs, graphic artist and... Had a mailing, mailing schedule had people had get... people with place in the ad, and people do enquire about outward bound and then we send them the catalogue. And then... Basically trying to get on the course and they... they enrolled then we helped them prepare for the course. And I like that work a lot.

And then when I was... had I was pregnant and then when I was about to give birth to my son, and then I quit that job and I started to working with my husband. And that's where I've been but I took about the last ten years... fifteen years off, to try find something else to do and it is really been a hard process right couldn't figure it out until I started doing some more spiritual work and then I came into mediation.

And then, what else can I say about that... Ow, I... I... after the... which the housing market collapsed in 2008, we were in a housing and construction and... lost a lot of money and, and I did come back and work at to be in the business for about three years starting in 2010, just to help us get more efficient in our, our... so I was a big problem solver, fix-it person of the how we operate in the, you know, how we operate as a system but I don't know anything about plumbing.

From institution to spiritual

During the interview, I asked **A** whether if she wants to share her experience in the journey of her spirituality and she replied that she is fine with that. She shared her past, starting when she was a child and she continued telling me how she gets involved with spirituality work, especially with Thomas Huebl, her spiritual master. A told me the story with a lot of emotion and in the same time, she inserted some humors into her story telling.

I were at right now I'm taking two online courses with Thomas Huebl and then I'm also in his two-year program called Thomas Wisdom Training and this basically

meditation and awareness and... being aware of your energy and another energy, the energy in the field and really compliments. Experientially what we're learning here more cognitively, I'd say.

And that... actually even I'm in the late... mid 1990's. I had a crisis in my life where a lot of pain came up [her eyes are becoming red at this point] from my childhood... and I was in therapy but then I... I had a friend and I said to her one day I'd have go suicide. I'm so much in pain right now, I go see a psychic, if I could find a real one.

And then she said, "Didn't you hear me telling you that I've belong to a psychic church?" And then I said, "No, you never said that to me before," and then she said, "Yes, I've been telling you about it!" [Laughing]

And then, she continued,

So, she... When I got home I called them up and that... and they could get me in that night and on the phone they said, "And you know we'll... [unclear] you send me the questions and we'll give you couple... some information about couple of your past lives and..." When I heard that, I mean, I just I was thrilled I was just so happy. And I... I stayed with that church for about five years and got... Pretty into things and then... And then I left. I'm still a member but they, they are not in Portland anymore. They're up North of Seattle.

She then explained the reason she left the church and it was because she was unsatisfied with the operational part of the church which include the constant financial wise demand. Due to this reason, she felt that she had been turned down. At this point, she realized something out there which could enrich her life more and this led to her discovery of spirituality path with Thomas Huebl. She found him through Shift Network in the United States of America and eventually interested to get in practice with him.

One of her point of attractions towards his teachings was when she read out his mail about "Integrative Spirituality" since she sensed that during her time with the church, she felt as if she was

not integrated with it. Besides that, she was searching for a path that she could integrate everything into her daily life. Recently, she asked the Masters' program coordinator, Norbert Koppensteiner, with regards to 5Rhythm Dance where she questioned about the connection that the dance can bring into her life.

I said, "Doing this, I think, doing this for six hours a day for five days a week for five times just going to drive me nuts." Because I don't find, I, when you're talking about this connection with yourself, I lose it when I'm dancing. I mean I can dance but I... When I'm sitting and meditating I can really feel that and then when I lose it, when I go dance I lose it.

And then Norbert said, "Well, if this is your chance basically," what I heard, I interpreted heard him saying, "This is your chance to develop that ability, to stay connected to yourself and the dance and then that could be going to the store, that could be going in... argument with your husband, and that could be leading something, you could just keep your eyes open, stays with yourself on all those skills."

Enlightening through meditation

I started asking her about meditation since she shared with me on her experience with Thomas Huebl during the interview. Furthermore, I experienced seeing her meditating during our presence phase together including during the Native Challenge Week in the barrack and in Grillhof at certain evenings. During those periods, I was not in any kind of meditation path therefore I could only appreciate those moments at surface level. However, time past and as I started practicing meditation, I got the chance to reconnect with her experience involving the topic of meditation during the interview.

A is practicing the guided meditation by Thomas Huebl and sometimes she felt that she was in meditative-trans when she was running through a beautiful trail near to her house in Portland. This is what she feels when she is in meditative state,

[Closing her eyes and trying to feel what's inside, therefore a long pause here]... I feel... [Still closing her eyes] I feel a lot more coz I, you know, I had my awareness really deep in my body and soul there's tensions or disturbances in my body, I feel it pretty intensely. But then, once I pay attention to it, it will... calm down and... I have three different ways I meditate.

One is I keep, I take that attention and I just go to more and more quiet and stillness. And then the other way is bringing my energy way up and going to light and then coming back down and I'm making sure that I'm grounded at the end. And then the other way is a [unclear] something's bothering me, doing what, you know, Thomas called [unclear] rather contemplation, you know, more of a prayer, just focusing on that, that issue and trying to... Find the essence of it. Talks a lot about finding the essence of something, so instead of finding the fire, the... like the root cause and instead of dealing with the symptoms.

As I guided her through the topic of meditation, I implicitly directed the topic of her own anger along the conversation since she was also talking about fire and the root. Furthermore, during the period of the interview, she just finished with Native Challenge Week Winter Term 2015/16 which was quite challenging – physically and mentally – for the students. Therefore, I also took this opportunity to get into her insight about the week and the week before where they had a seminar with an invited guest specializing in neuroscience.

A shared with me her personal experience during the seminar and the Native Challenge week where these two moments triggered her anger recently and how she dealt with the situations. The first situation that she shared with me was about the seminar where she got fired up due to the action of certain students and the speaker who, according to her, did not hold a safe space. The cause for this feeling was due to their actions and words which for her could be seen as intimidating other people's belief and practice.

She expressed her feeling by words and specific movements: slapping her thighs when she remembered the word of safe space and holding her bottom part of her stomach when she felt the anger presence inside her. Here are her words about her actions after this specific event,

“Well, I'm gonna go.” I pretty much excuse myself, "I'm going to go meditate." And then I went upstairs, and I didn't meditate and I was just pissed. And I thought about changing my reservation and I was just gonna leave Innsbruck and I was just going to up be back in Portland on Saturday and it was just... And I...

But then I got into this, but it didn't stick with me so I was [while knocking on the table], yes, stay or leave and I did that for a couple of minutes, and I went, "You even haven't meditated," And then, I meditated and... I... calmed down... and that when I was irritating, my system right then just went away. I didn't go looking for the source, the fire right there, but I did let it just, I did it enough for me to... to calm down. But, I never went to find, I never did, to see if there was particular thing that was triggering me. [With a serious face] Maybe he [referring to the speaker] burned me at the stake in 1415. [Smirk]

Triggering her anger

What could trigger the anger inside her? How did she feel about it coming and staying? **A** shared her view of anger by referring to her experience in certain situations which she dealt with her anger. She shared with me that she realizes her source of anger inside her,

[Silent for a while as she started to concentrate what's in her by letting her eyes closed and be with herself] I would say... you know, something isn't fair or yeah, just misinterpretation, you know, been seeing someone treated wrongly or I'm treated wrongly, yeah I mean, I... I... It would just be of a bit of a flash but I don't necessarily have to... or I can say, “Owh, I...” I mean I got angry and I just think of that wasn't so good. You know, without getting angry about it. Yeah. And if I'm angry I don't have to necessarily express it.

She then explained that the anger just goes away, thanks to the training that she had with Thomas Huebl where she learnt how to let things go and not letting it stuck. Later in the conversation, she rephrasing what Thomas Huebl had said,

If you, if you have something that needs to be dealt with, you either can deal with it on spiritual level or energetic level or it needs to. It just needs to complete itself. It will show up in your life as an experience. And through that experience, you have to go through the stuff and hopefully.

Another recent moment which triggered her anger was during the Native Challenge week Winter Term 2015/16 where she was in charged for the logistic branch of the headquarter team. She expressed her feelings – embarrassment and annoyance – of those specific moments.

On Monday, I was a little nervous about doing the... budget... So I want to get a head start and I ask him about it and yeah, obviously it wasn't ready but he [referring to her trainer for this specific week] said, “Well, this... that... you're going that's... that's couple days from now. Don't worry about it now and you're getting ahead of it.” And it kind of embarrassed me the way he said it, you know, like... and Tuesday afternoon he said, “Have you been working on the budget?” I went, “No,” and he said, “Well, that's too bad.”

And Norbert saw me and are there just thing in my brain just went [pointing to her forehead] [Sound: Tchh] like this and I was, it was on a mental layer, it didn't really go into my... coz usually it comes from my gut and I know what was it. It was like... kinda like from my pre-frontal cortex right at that time. But, you know, I didn't feel like... Well... I mean I felt like it was unfair and I didn't like the way he said to me and I was little embarrassed by being talked to that way in front of the whole group and I did not like it. But, I also did not say anything back. Just out of respect for everybody else's time and I didn't wanna, you know, I knew that if I started in, it could just take over and I didn't want to.

After this sentence ends, despite this specific event which made her angry, however she enjoyed that week with her trainer.

In our exchange of email, she shared her experience of anger that was revolving inside her family. She wrote to me that when she was a child, there were moments where her parents fought with each other and she and her siblings too. The way she fought with her siblings was by words – yelling and calling each other names. Her parents got divorced when she was a senior college and she expressed her concerns regarding her younger siblings as they were growing up with divorced parents. According to her, there is the overriding fear in threat of physical and/or emotional cut-off. Therefore, each one of them tried to not upset each other by suppressing or avoiding in expressing their anger.

She ended her topic of anger by sharing her recent vacation trip that she had with her siblings.

Last weekend I was with 3 of my siblings and my mother staying at a house we rented in Phoenix as a mini-vacation together. The relationships were a combination of coming together and pulling away from individual persons due to personality conflicts or misunderstandings because there it was not safe to openly engage with the conflict and it remained hidden. The fear of cut-off or of fights was still among us as the remnants of childhood. And at the same time there was a lot of joy and laughter among us too.

The Sex and the Dolphin

Before entering the topic of dreams, I asked **A** whether if she had a good night sleep at the barrack after her experience with her trainer. She told me that usually she did not have a great sleep since she came to Innsbruck for the presence phase due to jetlag, but everything changed after the Native Challenge week ended. However, she did not have any trouble to sleep whenever she is at but the quality of sleep does bother her in some way, and she referred it to as her “internal noise.”

A shared with me that one of her wishes of dreams is to have a sex dream. She is married to the same person for 31 years and she would like to experience the sense of freedom by having this desire fulfilled at astro level. She added that in her reality, her marriage is even at astro level and that makes her annoyed. We both laughed together when she finished her sentence about this desire.

Before having the face-to-face interview, I requested her memory on specific dreams that she could remember or gave impact in her life. One striking dream that she could feel up until this current time is the dolphin. The dolphin meant a lot to her because it guided her through her post-decision making. Her reactions when I asked her to describe this specific dream include being silent while closing her eyes and trying to get into the moment. She expressed that the feeling was more coming from the heart which she referred to as “her heart energy.”

Then, she shared to me about the experience which led her to encounter the dolphin inside her dream. And this is her story.

I told you I left med school. And... Several months later, I was still struggling with that... decision coz it was really difficult decision. And... I... I paid the price for leaving. I mean I got yeah, coz a trade of in life. And... But the dolphin knocked me into that cold water.

When I woke up and I knew that the water was life because as a medical student, I would've just sail across the surface... You know, you just, I mean until I have a breakdown whatever but... where you were not perturbed, you, I mean, according to being a successful person in United States or western society, you have a career, you make a lot of money, you have influence, done.

And it does not matter how you feel on the inside or who you are, just do that and... And you go through life that way. And... And, I really had, I really wanted to but then I couldn't. I think that was my own conflict. I wanted to go through life that way. And the dolphin was saying, “No, you've gotta be in life.”

She added that she faced a hard time to accept that she took the decision to move out from medical field and apparently she recognized this issue as part of her ego. At that time, the society stamp of approval could be achieved by one's field of study or career, and in her case would be the medical field. Even though she had the struggles of being a demand for the society or being a demand for her interest, in the end she chose to follow the path of her interest.

This is the details that she could remember with regards to the dream of the dolphin.

I was walking along a boardwalk above the cold ocean waters in what seemed like Alaska. There were dolphins in the water swimming around. Then I walked out to the edge of a large dock and while I was standing at the edge, a dolphin jumped out of the water and then knocked me into the water.

She woke up from the dream due to the shock of being in the cold water.

The Rattlesnake

Interestingly, *A* opened up herself and had the courage to tell me about another dream of hers; a dream of the rattlesnake.

When I was about four, right before I went to kindergarten, at four, five... I was starting having nightmares... And... I had this nightmare where I was in a rattlesnake pit. I was about, you know, I was just... [Describing the size of the pit by body movement] this wide, and I was just... all these rattlesnakes were there on the... And I could, and I was... I was up and... And... I mean it was just terrifying.

And then I, when the next morning I woke up, I told that to my mother and, I mean, she listened to me for, you know, little bit and then just said, "Don't worry. It's just a dream." And then... but it always sort of stayed with me in a way... And then...

It's about three years ago, I was... driving over to our house in... in center Oregon to go skiing, for couple days by myself. And on the way there I was just feeling really... upset because I knew I didn't feel like skiing and I was coming all that way of

to ski. And I was mad at myself and I was finally gave up and just said, “[while knocking on the table] I can't. I don't... It's not in me. I'm not go to ski.”

Then when I got to our house, I just... and then I felt really terrible. I took a bath, and then I was still really *anxi* and then I took another bath. I mean... I finally just lay down on bed and then I was just lying there and that dream return to me. I wasn't sleeping but I was sort of in that, semi sleep state and sort of meditative, and then I said, “Okay, I'm thinking about this dream, I'm going to go into it.” So, I went back into the dream, and then I said, and I didn't know what to do, and then I said out aloud, I said in my dream, “I don't know what to do.” And then, I looked up and there was a hand that came down and pulled me up. [Silent].

She then continued on what was happening later that night.

(...) well later that night, there was still something I wanted to do apparently. So I went back to the dream again and I stood there and I said, “What would I do, what would I do.” And... I brought in light and then I just fried the snakes. [Laughing]

She told me that the similar dreams that she had during her childhood and during her adult year could be perceived as the rescue dream and the power dream respectively. For her, the rescue dream meant more than the power dream because it was softening the moment of the dream. She could feel that the hand which appeared inside the dream was not the hand of Thomas Huebl. But it was the hand of God.

That Baby and I

I met B for the first time during our Presence Phase Summer Term 2014 of the Masters program and we were in the same feedback group for the cross-reading sessions. She and I were in the same batch and we went through all the three semesters of the program together. She had an interesting journey on how she became a student of the Peace Studies. She is known among the students for her passion and interest in shamanism and currently, she is learning about shamanism in Germany and at the same time having a profession as a commissioner for refugees' affair in Germany.

(B, personal interview, 22 March 2016)

From Germany to Innsbruck

B had some of her studies done in Northern Germany in the '70s and then she went to Cuba to study first, Spanish language and then sociology. After she graduated from sociology, she stayed in Cuba and worked as a German teacher to teach German as foreign language. During this moment, she got in contact with human right defenses from different countries and that made her fascinated with the field of human rights. Thus, she changed her job and went to Colombia to work for human rights and peace building for seven years.

In Colombia, part of her work involved with indigenous communities. So, there was one time where she was accompanying a peace community because the indigenous were threatened to be thrown out from their lands and their territories. Due to this matter, there were also several other international accompaniments involved with the community. During the little march through the jungle that they had, she met an Austrian girl and they started discussing and talking about peace.

Even though it was called peace community, B felt that the things that they were doing were not so peaceful. While they were talking, the girl mentioning about her study in Austria which apparently to be Masters of Peace in Innsbruck. B listened to her explanations about what she did in Innsbruck

with the study and B became interested to know more about it. She also realized that the program could be her next journey and Innsbruck would be her next destination. The conversation took place in October 2013 and in December the same year, she applied for the program and she started becoming a peace student on March 2014.

Grandchild of war

B considers herself as a grandchild of war since her parents were born in the Second World War and her grandparents involved directly with the war itself. His grandfather from her mother's side lost one of his legs during the battle of the war. He was traumatized when he returned back to his home and things changed from there. He almost did not talk, he would suddenly started sweating a lot, and sometimes he had choleric explosion. In this period, her grandfather would beat up her mother and her uncle besides strongly screaming and shouting at them when they were children.

Being a grandchild of war affects her life and also her anger. It started to feel the effects when she was a child. She shared with me some of her moments with her parents where she could feel that their anger and hers was easily expressed by words.

My mom when she's angry she can also be, she can cry and... also scream and shout and be really... She would say things to you that hurt a lot, you know. She would really hurt you with words and I think she's not conscious about how powerful this is. She's not doing it, let's say, yeah, she wants to attack but... but I think she doesn't know how really, really strong is her verbal attack, you know.

When I was a child, I couldn't see it, I would take everything she said for [unclear]... for... for fact, for real, for... truth, you know. And so, this was very strong because it cause very hard... doubts in myself. And my dad also when he gets angry, he very, very easily starts to scream and shout and is not able to reflect anymore, but only screaming and shouting. And also the things he would say then not really... reflected things. It's very, very strong also.

So, I think somehow me and my brother, we did the same thing. We learnt to express our anger, screaming and shouting. Because that was what I did.

In our first conversation, she told me about her stories related to her acts when she was an adolescent,

(..) there was really a... a moment where we had, me and my brother – I have a brother, three-years younger brother – lots of difficulties with my parents. Because, like, let's see... At the age of fourteen years maybe, me, fourteen, and my brother eleven then, we started to rebel with a lot of anger. [Laughing] We had very, very strong family fight: screaming, and shouting at each other, smashing doors, and... like giving anger lots of space to explode. And then, we separated our home, so we started to live in different places and our relation with our family without parents almost broke down.

B observed the pattern of anger inside her and her family and she realized that this pattern was related with their past, and in her case would be involving directly and indirectly with war. The collective trauma that they were experiencing also was experienced by her society in Germany. They are still suffering with the consequences of the war even though the war ended for more than fifty years.

For example, her mother was suffering from Post-Traumatic Syndrome Disorder where she had an eating disorder. Any of the time that she could not express her feeling such as anger verbally, consequently she would do it with eating disorder. And for **B** and her brother, they started being a rebel and mostly expressed their anger in lively way such as screaming and shouting. **B** said that her brother is still living with this type of expression and besides that, he can get angry easily and express it in strong ways.

Anger is here and there

There is a sentence that sticks to **B**'s mind and that is a quote from a peace researcher, Johan Galtung, "If there is a conflict and the conflicting parties would for themselves or hurt the other one." According to **B**, the conflict that is happening could involve energies which could not flow and eventually provoke anger which exists inside the conflict itself.

While in Colombia, she could see and feel that there was a lot of anger was present in the Colombian society and the society of an internal armed conflict. While she was in Germany, she experienced anger which was coming from the society and her family members due to war traumata. While talking about anger that is present in these two contexts, from there **B** tried to make the connection between anger and ego.

She stated that small children build up their ego and eventually their defense mechanism and strategy while they are growing up. Moreover, they learn from their parents by observation and building up their experiences by living with their parents. Therefore, they develop their early patterns of behavior by following their parent's pattern. After that, they have to find ways to deal with, for example, other people, their other family members, and their classmates. When they are in anger, perhaps their expression for this feeling could be explosion due to the pattern that they possess at that moment. And she said, "(...) how you first function, your ego is functioning."

B shared with me that in the '80s, she had one of her defense strategies by utilizing clothes and music especially when she was facing her parents,

(...) I was fighting when I did not agree with them and then when I was young, I expressed it also with my clothes, you know, I was a punkrock, do you know about the punkrock? [Crosstalk][Laughter] With colored hair and leather jacket and very hard punkrock music.

Besides that, she used to escape from the situation with her family by running away from home, moved out to Portugal, and stayed in southern part of Germany. She stopped her conversation with her parents because she could not find any way to have proper communication with them. She admitted that there were times, once or twice a year, where she and her parents swore at each other. Even when they were having phone conversation, they would end up fighting. They almost broke the family relation. For **B**, those times were not nice for everyone in her family.

Channeling and forgiving

Now, she could say that the situation is much different because she learnt how to forgive by understanding her parents' actions and behaviors in the past. With this act of forgiving, she felt the intensity of her anger towards her parents becoming much lesser. This comes along with her involvement with spirituality side where she could channel her anger and handle it better.

Moreover, she experienced ego-death while attending all three presence phase of the program in Innsbruck. According to her experience, there is possibility of building new ego after ego-death and this act allows her to let go of her old patterns of behavior that she founds is not useful for her anymore. One of her old patterns would be her behavior of expressing anger which were screaming and shouting. She realized that by screaming and shouting, she would not able to find solutions or to transform the situation.

But this does not mean that she diminished her old pattern completely. There were times where she could sense the anger seeping through her body and it was accumulating inside her. She said that sometimes she found herself thinking and expressing diabolical words or phrases inside her head. This could occur when she was, for example, handling refugee cases where their movement was being restricted.

At that moment she realized that even by screaming and shouting the problem could not be solved. Therefore, she tried to look at the situation with much larger perspective instead. She stated that all we need really is loving relation and with caring for each other including with the plants, the animals, the nature, and the earth.

She shared her experience in her work place where she encountered her anger with her colleague's anger.

(...) But we have to somehow to have conversation and to work together, not always but some point. And so I really... This maybe before, I would have started to fight with him, you know. Imagine in a... to grow in and to answer him [tapping hands] with the same anger and then... yeah.

But I now... what I did was I went to the boss and I told him that I think there is a problem in... there is a problem conversation. There is no conversing possible. One moment is the-... he built it up and I think we really need a mediation. Because there is something in me that makes him very angry. I don't know what it is but we have to find out, we have to change this to... [Laughter], yeah, to have the conversation again.

She assumed that this anger of her colleague could be due to competitive reason. For **B**, she did not see herself in the same relation with him. There were times when he started blaming her in front of their superior. She told me that she benefitted from active listening activities that she learnt from the Masters program because in this situation, it was fruitful. By doing this, she tried to really understand and to feel her colleague and to see what is more in his words.

During her first presence phase in Innsbruck, she could not express the words "I hate you" in one of the sessions of the program. All she could do was cry. She even cried when hearing other student saying the words. She could feel that anger has a very strong energy which could give an

impact to each and every person including her. By experiencing this moment, she relates it with her condition as a grandchild of war which means that there must have been a lot of anger around.

At the current moment, she is reading about the transgenerational war traumata which explained about the feeling of fear which presence inside the self of people born after war. The traumata that they are experiencing could be traced back to their parents' history where they experienced war first hand. With the current news in Germany where some people burning the refugees' houses, she could see the presence of anger which could be related to their fear of something than the refugees or the foreigners itself.

Coming to the topic of the relation of fear and anger, **B** thinks that when someone is afraid, this indicates that they would have strong fear. Consequently, they will become vulnerable. The vulnerability that they are experiencing can be transformed into anger which is a strong, powerful, and forward energy. Forward energy in this sense means that it can drives a person to achieve something which is in front of them and eliminating what holding them behind.

Therefore instead of being vulnerable with the situation that a person is experiencing with, they would go for defensive mode in order to avoid the vulnerability feeling. **B** was thinking if the forward energy is related with hero archetype which has certain characteristics such as being very angry, powerful and strong, fearless, and always strives for the right cause. So, anger can move oneself to express what they are experiencing at that moment.

Since anger is very powerful element, everyone should be careful in not to overstep its boundaries because once it is done, it could destroy anyone. She gave the example of her mother who in the same time has eating disorder due to her trauma, even though she went through therapies and she tries a lot, it is still difficult for her to change the pattern of her behavior because of her age.

Anger makes me sleep

B told me that there was a time when she was having a fight with her parents, she felt very tired and fell asleep. There was other time where she could not fall asleep because of her fear, fear of not being able to fix something after being angry at it. And when she dreamt of something during these sleeps, it was often hard to be interpreted. Sometimes, she could not remember her dreams and there were times when she could remember the feeling that she experienced or the pictures inside her dreams.

She told me that she could remember her dreams better in the last hour of her nine-hour sleep. However, often she could not understand what her dreams try to say to her and her dreams were just like a movie without her knowing what, when, why, and how it was happening. When she woke up from the sleep, she could sense the sadness inside her because she could not able to fix the conflict, the loneliness or powerlessness feeling, or she could get angry once again when she tried to remember what had happened before the sleep.

While talking about conflict, **B** shared her knowledge on shamanism and their understanding of conflict.

(...) This is because of the relations. Maybe we can enter from here. You know, in the shamanic, in the indigenous cosmic vision, world vision, there is the reality that we can see, everybody can see, and there's also a different reality, maybe different dimension or something like that... happening at the same time but we cannot see it. And also... they see the whole world, the planet, the beings, as a system. Where each and every being, being is human beings, animals and plants, and also water, stones, and everything, is related to each other, is connected.

And this system, everything has its place and... yeah. If something is there or not, or how it is in the system, makes it different for the whole system, you know. Everything depends on each other. Every being. And... so, the most important thing for them is harmony in the system. Harmony and a good balance in all the nations.

And this doesn't mean that there would not be a conflict in the-... There can be a conflict in it because... conflict is a normal thing between beings, no?

But then this conflict has to be transformed in a ways that harmony can be restored in the system, in the relations. And so, the shaman... is the... is... a doctor, I would say, a traditional doctor, healer. And he's looking, he or she, is looking from a holistic point of view, not only the illness or sickness, but the whole (...) psyche.

She added that the relation is not only restricted to the psyche because it also the relations with the whole system: the family, the ancestors, and the Gods. Each of these elements has their own role in the system and the shaman is not only act as the healer, but in the same time as the psychologist and the mediator. The shaman is able to enter different states of consciousness in order to get connected with the other dimension which could help him finding the answers to the illness or sickness.

The dream from shamanic approach

B explained on the method that the shaman used for being into different state of consciousness. Holotropic breathwork, a practice developed by Stanislav Grof as a therapy to enter non-conscious state by using breathing and other elements accompanying it, was inspired by the shamans in the indigenous tribes. Besides breathing, the shamans also utilized substances sourced from, for example, plants which could help them to switch their state of consciousness so that they could connect with The Other World.

In The Other World, the shamans will feel like they are experiencing lucid dreaming because they could see and meet other beings, animals, and creatures. Moreover, some of them could even talk with the stones or with the water. During this visit, the shaman can find the answer to the conflict or to the sickness and what can be done in order to heal the conflict or the sickness.

B experienced lucid dreaming with holotropic breathwork workshop provided by the Masters program. She stated that her perspective on seeing the reality has changed after the dream that she experienced during the workshop. Moreover, the dream has helped her with her proper healing process and with her personal process. Thus, the dream changed her reality.

When she experienced the dream,

I was also really inside this... this dream; flying with the eagle, and seeing all the buffalos and sitting with the eagle in his... in his nest, you know [Laughter]. And I met lots of other animals, all these animals were really nice to me, treating me really nice and lovely and... I was also in Africa, running with samosai and... Yeah.

She said that by experiencing the dream indicating that one self was seeing and learning something inside their dream before they woke up. **B** gave a situation for an example,

(...) you dream... about... in family situation, no? Maybe a fight with your family. And in your dream, normally... maybe you dream this fight and very terrible, and you wake up in the morning very sad because of this fight, right? And now this method, your sleeping and dreaming about the fight and then you can wake up, go on dreaming but act in this fight consciously. And... maybe say things to your family or something, you know, change the reality in your dream.

The English, the ex-boyfriend, and the baby

B shared some of her life-changing dreams. These dreams are different from each other by their way of guiding her to see through her life with the situations that she was handling or struggling. It happened in chronological order where she experienced it in school, in her adulthood, and in Innsbruck respectively.

When she was in school, her English grade was not good which apparently due to her fight with her English teacher. Then, she went to Portugal to work for several months and she was working in a touristic area. Therefore, she had the opportunity to speak English every day. When she returned to Hamburg, Germany she had a dream where she received a really good result on English paper. The dream turned out to be true and she obtained the best note for the paper. For her, this dream had helped her by expressing hope.

The next dream was related with her ex-boyfriend whom she realized was better to be separated from her. She explained that her ex-boyfriend was a really jealous person and he wanted her to be on his side always. *B* felt like she was trapped in a golden cage. At first, she was afraid to break out from the relationship because she did not want to hurt him and then later on, she managed to get out from the relationship.

She was happy with her decision because she knew that it was the right decision. Months later, he was in a relationship with a new girl and *B* was afraid that she will lose him for the second time. Thus, she started seeing him again and apparently, he was still in love with her and wanted their relationship to be built once again. Then, she had several night dreams which made her more aware and conscious of what was happening.

This was the dream that she was experiencing after she made her choice of seeing him again.

(...) several nights' dreams. In these dreams where like... really weird. I dreamt he would come in and this was in the room where I was, and I was really, really very afraid. This was like nightmare, you know, very horrible. And these dreams... this happened I don't know, maybe five times, something like that. These dreams show myself... [tch] Take care.

You do not have to come together again in this relation, no? You should... stay separated. Don't go back to this. Yeah. And... yeah. I... this... this where my dreams

actually shown me. Because during daytime, I think it was my ego acting that didn't want to lose... this boyfriend to a different girl, you know. [Laughter]

In her opinion, this dream could be a sign for her inner wisdom or it could be connected with the divine energy. Perhaps, it could be the connection which connects her with her inner wisdom or the inner wisdom itself is the connection.

Then, **B** shared her past story when she was a six-month old baby when she had to stay at the hospital and had to depend on the artificial connection to survive because she was infected by certain virus. While she was there, she was infected by another type of virus which made her vomited out everything she ate.

The doctor thought that she might die since she lost too much weight and liquid and they told her parents that she will die. Her father threatened the hospital that they will have a bad reputation if they let her daughter to die since he will bring the news to press. Eventually, the doctor tried to feed her again and in the end, she survived. This past incident brought her to experience it in the present moment during Quantum Light Breath session in the Masters program during her first semester.

She shared her experience during the session when she entered a trance state,

(...) I had like it was like dreaming. I saw pictures. I saw myself in the hospital. And then, I ac-... act like I told you about lucid dreaming, you know, I could acted. So I could knock on the box where I was sleep and called my parents. And I saw that my parents come in as young people as they were and I said, "Take me out of this box, take me out, and give me love," (...)

She continued,

And then some of them... taking me out of the box. Yeah. And they having me in arm and giving me love, and this is, and I told them, "Now, you must be very strong,

don't put me back to the box.” [Laughter]. “You have to give me love.” And then I saw this big, big heart, you know, the typical Jesus heart, the one with the shiny...

This experience gave her space for her to react to her dreams while dreaming. Thus, she decided on her own what she was going to do with that situation and what she wants others to do. Consequently, she was changing her experience. She stated that in her case, “For my real life in hospital when I was a baby, like almost dying alone in the box, to now and... very loving experience with my parents, you know.”

Having the chances to experience different type of dreams, *B* stated the relationship between dreaming and healing,

(...) we dream because probably it has a... somehow stabilizing aspect for the soul, for the self, you know, dealing with all what happening in life, and the feelings, the emotions, the everything. But, really actually to heal, I think you need something more. You need... Or the method of lucid dreaming, so that you can use your dream... intentionally, no? And act intentionally in your dreams, or you at least really need to know how to read your dreams. Normally they can have like in the... what has it role (...)

Connections

I met D during our Presence Phase of Winter Term 2014/15. It was my second semester and his third semester but his first time in Innsbruck. His two semesters were conducted in Basel, Switzerland where his Masters program was held. Since there was collaboration between his program and the Peace Studies of Innsbruck University, he came to complete his third semester. Our first discussion was regard to the topic of silence after we finished our dinner alongside with other students from the program. The reason why the topic came up was because he asked me what would be my scope of research for my future thesis writing which at that period was silence.

I still remember in that moment he mentioned about Gandhi and his admiration towards him and his approach using nonviolent movement. From then on, we build our deep relation based on respect and interest in common subjects and matters such as silence, religion, and spirituality. At the moment of the interviews for my thesis, he just received a new family member whom he adores and who gave him in experiencing for the first time being a father. (D, personal interview, 21 April 2016)

English, legal, spiritual, and peace

D was born and grew up in Brazil and he had the opportunity to stay in the United States (US) for a year from the year 1995 to 1996 as an exchange student. This period was important to D because its role in shaping his view about other culture. In the US he stayed with a host family which apparently gave him the taste of culture differences and the improvement of his English language.

According to D, he benefitted tremendously being a Brazilian exchange student because there was no one who spoke his native language and thus gave him the chance to improve his English and to fully experience the culture. Moreover, he had the chance to establish meaningful human connections that he never saw before and staying with host family let him to build family

connection. Besides that since he improved his English language, it allowed him to explore the world a little bit more.

When he returned to Brazil, he decided to pursue his study in law and after graduated, he engaged himself with criminal law and more specifically as a criminal defender attorney. To be a criminal defender attorney meaning that he is responsible for the defense of the people being accused by crime. During his study, he was bothered by the way they dealt with criminal just by putting them into prison and nothing else. So, he was constantly looking for the solution that could make the model of the criminal law much better.

Years after he graduated, he went through his personal life crisis and eventually enabled him to encounter his spiritual side through yoga. When he started practicing yoga, he tried to go beyond any strict spiritual rules and to enjoy all the existing spiritual wisdom. In this journey, he was still searching for the solution which then led him to peace and conflict interest. He did his post-graduation in International Law which made his perspective much wider especially on how people dealing with their conflict and their notion of peace.

After knowing that there is possibility to get involve with the study field of peace and conflict, he enrolled with a program related to this study in Basel, Switzerland. It was a hard decision for him because he needs to leave behind all the people he knew and his career and to start a new life in Switzerland. There, he heard about the Peace Studies in Innsbruck and became fascinated about its approach. After meeting and talking with the program director of the Peace Studies, Wolfgang Dietrich, he decided to grab the chance to explore the field much more in Innsbruck. This decision was among the most meaningful things that he ever done in his life.

Now, he realized that the important thing was not the solution which he was looking for all these years, but the respect of the diversity which exists out there and to try the best of his abilities in dealing with his problems. And in addition, it was not about having the perfect model of solution in

his hands. The tools that the program in Basel and Innsbruck had offered to him helped him to deal with these matters.

Only one *D*

D emphasized that there should not be two *D*s, one *D* is for private life and another one is for professional life. In his case where his society in Brazil is trained to separate these two lives and each life has its own problem which should be solved separately. They both never should come together. The same goes to their inner and outer aspect where everything happened externally should not be related with what happened internally.

This separation of matters made *D* uncomfortable because he sees not so much of sense coming out from it. For him, it is important to be aware as much as possible of what is happening both internally and externally. He feels that it is much better in not separating himself into two different lives and these lives should be harmoniously together.

He thinks that there is a proper channel to get the internal and the external self to get flowing through each other. Therefore, he tried to observe himself with as much awareness he can and to realize his behavior, his struggle, and his difficulties instead of closing one aspect of his life to the other; accepting each existence rather than closing it. As he said, “(...) there is only one me that is full of many different things.”

His anger and mine

D comes from a family of military men and this fact has influenced how he and his family members have dealt with anger. He felt overwhelmed by this emotion because he sensed that it could easily lead to destructiveness. But at the same time, he felt privileged growing up in a loving and respectful

family atmosphere which gave him the opportunity to experience the humane aspect behind the military façade.

Even though he was mildly spanked by his parents and twice by his grandmother and witnessing some heavily charged verbal discussions amongst his family member, he never seen any kind of verbal or physical abuse except from his father. He admires her mother on how she expressed her anger,

(...) my mother has for the most part expressed her anger meeting the challenges life would eventually present her by standing her ground, voicing out her indignation and not accepting what she thought to be unfair, a kind of courageous, though not violent, way of expressing her anger.

D's parents got divorced when he was still very young and he would be with his father periodically. The manner of his father in handling his anger always bothered *D* and even frightened him in a way because his father could easily lose his temper which usually expressed in a violent way, either physically or mostly verbally. *D* shared with me his childhood experience with his father.

(...)When I was small, things my father used to do with me, you know, yelling at me, like my father never accepted me to cry when I was a kid, for example. And I remember when I was really young, really, really young, I used to pee on the bed and, and he would... give me a hard time for that.

Becoming a father himself, *D* observed specific pattern that he recreated from his father,

(...) there was many issues that I think that I'm facing them again right now, as a father, you know. And... So, for example, I've been feeling some... some irritation every... every now and then because some behavior of J but... He's so small and I... I observed myself and sometimes I... I think I shouldn't be feeling like that. But then I tried to look into me and try to realize where all this comes from and... and I

try to deal with it the best way possible. But then I... I in a way kind of... connect all those feelings with my experience as a... as a son when... when I was... very young (...)

He continued by expressing his feeling when his newborn son *J* acted in certain way,

(...) when I... I see *J* do those things, I have those feelings, you know. I, sometimes I don't know how to handle when he's crying too much. And he doesn't cry too much, he's... he's such a wonderful kid. He's like a blessing in our family, really, it's... We're very fortunate, very fortunate. And... Well, when he smiles, and he smiles a lot, really. When he smiles, I feel like the most important person in the world. [Pause] [Smiling] Yes.

Ever since he was small, he was taught that anger is not a very good feeling or emotion. So, he was struggling with this notion since he constantly could feel the presence of anger within him. He expressed to me in his own words on his body's reaction when he was in anger.

Well... Usually in the mo-... in the... in right at the moment, it's hard for me, but... but still I can't. It's easier afterwards. So anyways, when I am, I'm usually... I have to think a little bit [Thinking] But... usually, I tremble when I'm ang-... when I'm... when I'm angry usually I tremble. Usually I feel this trembling sensation within my chest, and... and I... yeah, in my head, in my hands. You know, as if... as if my breathing was trembling, my chest trembles a little bit. I feel this... awkward sensation in my gut, as... as if there was like a stone, something like that.

And I uh... I feel... I feel... I think that I feel a lot of heat in my head. [Pause] And... yeah. I think... and I think and I... my muscles, they get... some of them, I don't know exactly where but I can... I can... it's like my muscles, they get hard. Some of them. I think that's... that's the main thing. The breathing thing and... and... heating sensation and this thing in my gut like in my stomach, I think, that's... that's the main thing. And after that, and after... Well, so then, when I'm feeling angry in afterwards, after I'm not so... angry but... when I'm dealing with the aftershock, so to

... speak, you know. Usually I'm... I tremble a lot. I... I... tremble a lot. My... my body, my muscles... I'm tremble.

He felt uncomfortable when people said that anger is not good and it should be silenced or hid inside him. However, his perspective on anger changed during his spiritual exploration and later with the peace and conflict studies. Now, he realized that anger is an important and a very powerful energy which could be overwhelmed sometimes. There were times when he did not know how to deal with it in order not to get hurt or hurting anyone.

I feel the potential destructiveness in me, as I have experienced it usually as an impetus to swear at people, to be rough with or brake things (something I have actually done) and as a will to harm others (something I have felt I could never really do, as furiously angry as I could be). As I may feel a kind of indignation that makes anger a kind of fuel for me to take action about a situation that displeases me in a creative way, so to speak: maybe the very energy that has driven me to get engaged with Peace and Conflict Studies.

The problem with anger is not about its existence but how he can deal with it, how he can express his anger, or how he deal with anger within himself. He expressed his admiration on certain people which he looks up to on how they dealt with their anger.

Well, most of my heroes, they expressly... they've... they... they've dealt with anger in this constructive way. They said that anger for them is very important. You know. Especially Martin Luther King and Gandhi, in... in their nonviolent struggles. Both of them said how hard it was for them to deal with anger and at the same time how anger is important for them to promote the changes that they want to promote.

So, what... for me, is still... it's... it's if-... I... I've experienced this a little bit already, I've had a little taste of it, but it... it's still very hard for me to realize that the beneficial potential... potential of anger. In a given situation, it's hard for me to, "Owh look! I'm dealing with anger in this way and now I'm feeling this sensation which is not there but anger is still there and it's... it's... it is still motivating me to... to

do something," So, it's very hard, still to see myself in this situation but I... I've had taste of that.

Space and time for anger

Give it a space. That is how **D** tends to react when he was experiencing his anger. He said that when anger comes up in him, he reacted unconsciously to it instead of consciously observing himself making a decision that he knows makes sense. Therefore by providing some space between that feeling of anger that he has with him and the actions that he will take outside him, he could take a conscious approach in dealing with the feeling. By improving and utilizing this space, he could also utilize the powerful energy of anger in more constructive way.

He shared his moments of anger when he was with **J** and the struggle that he had to face during the moments.

(...) As I told you, those feelings that I have been... being as a father sometimes dealing with **J**, I... those... those were very powerful experiences that I had. You know, I had anger in me whenever he was crying. There was something that there, not whenever, but in speci-... in specific moments I... I felt... an [unclear].

That maybe it was not anger but something that I could relate to with anger, with something is very powerful with me, within me, and I could just easily react to that energy and do something that I could hurt me or him. But then I... I... tried, I struggled a lot but I tried to just observe myself and give it... give the space for me to... first of all realize where all this energy comes from, why it is coming up, and then... allow me to comprehend better the situation.

The space that **D** was trying to create was by breathing. First, he needs to realize where all the energy came from and why it was coming out so that he could comprehend the overall situation much better. By putting himself outside him, he was able to realize that there could be another option to deal with the situation.

Second, since he started to observe himself from outside, this process allowed him to deal with the situation differently. So, he tried to breathe and tried to expand his breathing much more and consequently it made him calmer. He stated that even though he was much calmer at that moment, but he still recognized that his anger was still present. This process allowed him to transform the overwhelming energy into useful energy which could serve him good.

He admitted that it is still not easy for him to create the space when he was angry since anger for him is not only powerful but it is fast too. Even the space that he tried to create is small and little, it gave him the opportunity for him to reflect on the situation and thus preventing him to act in manners that he will not be satisfied afterwards.

But sometimes few things don't go as the way I... I wish for them to go, I mean they... Sometimes I act in a way that I'm not satisfied with. But afterwards, I make sure that I stop and then I reflect all about that and that, I give some meaning to all that. And then I try to... deal with all this, in a good way. Even though it's afterwards... even, you know, it's something that... when... when something happens that I'm not happy with it, I... I try not to just forget it. So, I try to reflect about it. I... I feel have the responsibility every time.

D explained the space that he was mentioning was referring to the time space. In his definition, this time space is created through the expansion of time in order to create the space between one moment to another. This space in between would give a chance for him to reflect about the situation and to open a little gap for his anger to not overwhelm him or to take control of him. Time helps him to make the situation to his favor

. He realized that it is difficult for him to explain the notion of time space in words because he was taught that for every action there is reaction. There should be something in between action and reaction because the gap between action and reaction has to be filled. So, for him to create the space

which can be done through breaking the linear concept of time, he has to go beyond this concept. And this is challenging for him, both in describing the concept and in putting it into practice,

(...) So, yeah, this is very challenging because we live in, I live in this model of time, just linear, well, thing after the other and... and society expects me to reaction, to react after an action that I've... You know. So, the way that... that we try to break time, it's really, it's not linear, it's not... it's... it's a different, as you said it, that I think you said it, in-... you said something dimensional. It's another dimension of time. I don't know. It's something a dif-... Yes.

The six minutes

A couple of years before *D* get engaged with the program of peace and conflict studies, he got involved with a non-governmental organization (NGO) made of volunteered criminal lawyers for the inmates. The basic idea that the organization is trying to promote would be teaching to the inmates of the basic law and the basic human rights. *D* grabbed this opportunity that he had to not only talking about the law and the rights but also about self-knowledge.

He used some of his inspiration which he experienced during his spiritual exploration before to the inmates. The inspiration mostly related with yoga and at the same time, he brought along teachings from different religions such as Christianity, Buddhism, and Islam. He tried to offer to the inmates a short opportunity to talk about meditation, breathing, and other aspects of self-knowledge of looking into oneself.

For inmates, time is what they are doing for. As *D* explained,

A judge decision... impose on them, a certain time for them to... to be there in the prison. So, time is something that is very present in their experience, well, they... Time is something that... is something that is always in their minds or like, "When I'm going... when is it that I'm going to leave here." You know. They are always

looking forward, or looking in the future. So, time is always there something is very present. But at the same time, they are not cons-... consciously reflecting about it. About the meaning of time and all that.

Since he could not a meditation session, he tried another method for them to experience self-awareness. This was what he did,

“So, what I'm gonna do, I'm gonna suggest you to only to pay attention, to focu-... focus on your breathing.” And then I... talk to them about a little way of breathing, how to breathe... more deeply. And now I said, "Okay let's only foc-... focus on this breathing, all of us, all of you, close your eyes, and I'm gonna..." And I tell them, "I'm gonna time uh... five minutes. I'm going to time it. Five minutes. Just don't worry about it, close your eyes, and focus on your breath." "Throughout this time, uh... every once in a while, I will try to guide you. You know. Just... just for you to remember to go back to your breathing, focus in your head. Focus." So, I tell them, "Five minutes. Okay? Okay." So then, I timed it six minutes. I timed it six minutes. And then, after the exercise's over, there... most... most of them had their eyes close, most of them are only breathing, sitting there, you know. And after it's done, I said, "Okay, people. I told you five minutes but it wasn't five minutes. I lied to you. I would like for you to tell me how long was the exercise."

The variation of answers that he got from the inmates was from two minutes to fifteen minutes. According to *D*, another purpose of this activity was to let the inmates experiencing the time relativity.

The crying and the talking

D told me that he often felt tired after being angry at something or someone because it took so much energy out of him and he consequently fell asleep due to the tiredness. But, he never sleeps intentionally in order to deal with his anger or any argument. The reason was that he would feel

much more irritated and bothered by it since his state of mind would be so tormented and overheated.

Regarding dreams he said that dreaming is important for him and he always tried his best to look into his dreams whenever he woke up from sleep, if he still could remember them. Even though he never did any observation on dreams related with anger, he told me that he might be unconsciously dealt with anger in his dreams. He could not recall any example of that dreams but he was sure that he felt the feelings and the sensations of anger inside his dreams. It happened especially when he dreamt about certain people that made him angry while he was awake.

When he dreamt, the dreams always had an effect to him and it made him reflect about issues that he was dealing with. Sometimes, he dreamt about people who dear to him or those who have passed away. It made him having mixed feelings of happy and gratefulness because of the good memories he had with them and of heartbroken indicating that he missed them so much. Most of the times, he was having fun just by thinking all the irrationality happened inside his dreams.

D viewed his dreams as his expressions of self through unique and irrational language which he just not tried to fit them to any kind of rational explanations. He stated that he would diminish all the potentiality that he could unveil offered by his dreams. This could happen when he tried to reduce the irrationality level of his dreams to a rational level which can be processed by logical thought afterwards. He added that he will not take for granted for each dream he dreamt.

He thinks that there is no specific formula to interpret or translate dreams because it depends on each individual's way of dealing with the symbols inside their dreams. These symbols that each person encountered in their dreams were brought by their own experiences during their awake state. There were times where he experienced dreams which gave him sources of reflection of the things that happened in his life.

D shared with me one of his dreams which he considered as powerful dreams. The dream was about a specific situation where he encountered his good friend and D ended up crying when he woke up from that dream.

Well, before, I... I had this girlfriend, a long time ago, ten years ago, more or less. And she had a cousin. When we were together, myself and my ex-girlfriend,... I became close friends of... this cousin of hers. So, okay you can make forget my ex-girlfriend for it not to be complicated. I had this friend. We were close. But... well... I broke up with... my ex-girlfriend so then I... I... was not meeting him so frequently. So, we kind of lost connection. But we were.

And I... I wasn't feel good with it because I missed him because he was a very good friend. And... Well, this... this certain night, after breaking up with my girlfriend, I was already... there was already sometime that went on after we broke up and I was not talking to him for a while ago. Well, I dreamt... I... I slept and then I dream that I was crying a lot... with him. We were crying a lot and it was so [emphasizing] powerful that I woke up crying. I woke up crying. And it was something related to him. And I just...

It was very... very weird because I... It was the first time that I woke up crying because I was dreaming I was crying, you know. Well, the thing is that, that day, I got to know his father died. Suddenly. His father had a heart attack. And that his father had just died. That day. At night, I dreamt that I was crying with him and it was so powerful that I woke up crying, and this... and this got my att-... This was something that I said, "Oh my God." That this is crazy.

Well, I didn't talk, I was not talking to him for a long time and I didn't know that, well, his father just had a heart attack and died out of it. It was not... I was not expecting something like that to happen. And I... I experienced this... this with him in my dreams, very powerfully, emotionally speaking.

He then explained the reason why this specific dream stayed with him until now,

It made me... I think that it made me realize that there is this connection that some... some of us don't want to believe that... that maybe for our society nowadays, it's hard to accept but it had, it is there and it is exist and it is extremely powerful. I... I don't know. Well, I was very confused because I don't know, and of course, I was...

Maybe I was trying to think in very logic, rational mind in a sense that I didn't know the explanation for this to happen, why was it happened exactly, in this frame. You know. Why was it. Why was it that the channel was established with this person that I kind of felt his emotion... to make me and got involved and I felt bad... I felt bad for him and then I cried. I... I never got an answer to that and I don't think I'm supposed to.

Before we ended our conversation, he realized something important when he was talking about his dream,

I have this again, I have this connection which is beyond any kind of physical relation but is there very present, and... and... Maybe I can... I can enjoy from it and it made me feel good because, you know, to think about having such a connection with someone that you like or what, it's so... Well, it's something that I think to myself, I'm... I'm sure this is something.

This is a type of connection that I have with all the people that I love. You know. Maybe it's not something that I experienced dreaming, but... it's something that I tried to nourish my heart every once in a while, trying to stop and feel it out a little bit when I start to think about this specific person (...)

Written Voices of a Poet

*Hundred thousand books are being written
Critics, protests, plans and fights are going on
From east to west the sun is setting down
The day is darker though the lights switch on*

*In the sea on the wave people are in a dream
Breeding desires follow the consume aim
Wind and storm of the life weakly swim
A flag on the anchor of a ship is far from*

*To defeat the system thoughts are produced constantly
To survive that world remedies are found instantly
To change the world whole logic not yet mature timely
To give a birth for the hope nature twice looks calmly*

*A thread inside the globe runs accumulating
A man of peace fills the leaks by white washing
A God of heaven preaches the justice privileging
A man of common gets cheat by power giving*

(Endless Dream - Poem by Y)

During my presence phase together with Y in Winter Term 2014/15, I noticed that he is a man with less words uttered by his lips. I rarely heard his voice. For almost six weeks during the presence phase, I hardly approached him to have any kind of conversation. It was not because he did not want to but it was me who did not put enough effort to initiate the conversation. I could not remember the precise moment that we started to talk with each other and getting to know each other. However, I still have a vivid memory of our last moment together in Innsbruck before he departed to Switzerland and this moment made me appreciate his presence in my life.

Now, I will say that Y is a man with thousand words spoken by his writings. The poem above is written by him based on his view with regards to capitalism and the dream of those who wants to eliminate it. As he emphasized, “(...) it is a dream but it is not a dream.” (Y, personal interview, 11 March 2016)

Struggling with self-introduction

*Once in away
A stuck of feelings
Body and mind
Aside
Out of control*

*A sharp pain
Inside the head
Runs like a train
That travel through a tunnel*

*Go to the past
Living in the moment
Things come fast and out
But the pain is present*

*That is chained
Anonymously with past
Attempt to break
But a gift of love*

*As a routine
Used to love for pain
Intolerable is the darkness of the pain*

(Darkness of the Pain - Poem by Y)

At the moment I interviewed Y, he was at one of the libraries in Zurich, Switzerland. Therefore, he was using public internet connection in public area which apparently limiting most of his expression. When I asked him about his self-introduction, he replied to me, “(...) if I introduce myself in people whatever, so I did this: Take a time. And sometimes it becoming difficult for you, so there is no any extra extract direction, you know. One direction, one linear level. [Giggle].”

Therefore, he told me to take a look at his biography in one of the websites since he wrote his life journey there. He explained to me about the starting of that written biography,

(...) Because... because I started that based on my identification because I... I wrote it as a strong, long struggle to global. Is equal to out-... outcast, and that means I am properly global area of my own country. And now I am in international global and my... That... that means I am like... outcast. So, that's the main idea, caption below me, you know. Yeah. This. I am below.

When I visited his webpage, his self-introduction is entitled *Identity Vs Identities: From Rural to Global = Outcast?* After I read through the entire introduction, then I realized why it was entitled as so.

Y presented his six identities in chronological way: The effect of his family identity, rural identity, transformative identity, leftist identity, prison identity-6868, and refugee identity. In the family identity section, he wrote about his experience growing up to be known *Vedage Putha* or alcohol doctor's son, as his father illegally brewed local alcohol for selling. This name affected his childhood experience since most of the parent forbade their children to play with him or to come to his house.

Since he was living in a village and spoke in his native dialect, he felt like an outcast when he transferred his school to the nearby city school. He felt vulnerable. Often he missed his class until at a certain stage, he ran away from school and stopped his studies at eighth grade. This was his rural identity. After two years, he decided to continue his study and to stay at a Buddhist school, *Pirivena*. The perspective of his villagers towards him was transformed from bad to good (and which later on to traitor due to his political view) when he returned to his village after finishing his study at *Pirivena*. This transformative identity changed to leftist identity when he supported the left wing's political party.

Since he stood up for the minority rights in Sri Lanka including separate land for Tamils, he was branded as one of the members of Sinhala Tigers by the media and the government. It happened because he expressed his views about peace and human rights through several means: as a writer, journalist, poet, and dramatist. Consequently, he was arrested and put into prison. This event made his identity transformed from leftist to prison identity-6868.

Being branded as terrorist and traitor to Sinhala nation, he was segregated from being with his ethnic group and he was assembled together with the Tamils. This situation made him vulnerable but at the same time, he gained trust from the Tamils and was respected by them since he tried to advocate for their rights. After he was released, his identity went from the number 6868 to refugee as he seeks refuge in Switzerland.

His condition in Switzerland made him lost his country's status and sense of belonging. On one hand, some of the Tamils perceived him as the spy of Sri Lanka's government. And on the other, Sinhalese people afraid to be in touch with him due to his past event. The strangeness feeling that he was sensing not only limited to these groups but also inside his family. He felt as being outsider and insider at the same time.

His journey does not stop here. He believes that his past events will guide him in his stand to work for people and society. And he is aware of what will happen if he goes back to Sri Lanka due to ethical contradiction. He realized that it is important to see what is more in his future and the identity that he will build in the future will be based on his past and the society he will be living with.

Our expression of anger

*Tears dropped
On the cheek
Blot the paint of
Love and beauty*

*Arising smile touches
Tears and cheeks
A new shape and shine
Passes matured dear and splendor
(Tears and Beauty - Poem by Y)*

Y wrote to me what is anger to him and he observes how different it is from other people's expression of anger in compare to his. To him, anger is a suppressed and controlled element and the way he expresses his anger could be different from his definition. For example, he will remain silent

and release his anger in a way that will not harm any other people such as writing something as an experience (Y, email interview, 19 December 2015). In addition, he feels that anger is depending on the context itself such as anger on children, therefore he will suppress it instead of expressing it on the surface.

During our conversation online, he shared with me his reflection after he sent me the email with regards to the matter. He said that he tried to observe how he reacts with his anger which is normally being suppressed in order to avoid structural violence and verbal and non-verbal violence. However, he is aware that even by suppressing it, at one stage the anger will resurface by its own. Therefore he tried to apply the knowledge of nonviolent communication from Rosenberg in his daily life and he found that it is challenging to implement the theory into practice.

Another way he deals with his anger was by telling himself of not to get angry, "Okay, okay, I don't get angry." But then, he could be frustrated of the situations where people did not response according to his reaction. The frustration that he felt made him reflect that it was a kind of anger which is non-verbal, non-sign, or non-communication. It was an anger based on the process related with the matter which is happening at that moment.

He gave an example of how his family expressed their anger when in public place. They acted calmly, being silent, and being peaceful. He gave another example of his wife's way of expressing anger; by voicing out the problem to other people. Therefore, the differences in expressing anger that he could observe between him, his wife, and his family guided him in understanding them better.

There were several situations where he had difficulties in suppressing his anger especially when it occurred continuously because as he stated before, at one point one's anger will resurface. If he could not act accordingly, a better option for him would be by avoiding it or forgetting it. But in his

experience, avoiding or forgetting it can be difficult too. He added that thus it is important to heal his inner self so that his worries would go away.

My anger

*Ran away
My limits
Of tolerance
Still inside
My body
With you
Now my tolerance
Is not that
What I had*

*You don't know
That I am changed
You think
That I am controlled*

*The body I keep here
Only a statue
The life in it
Was chased by you*

*You know only
One thing
I know only
One thing
It is not tolerance*

(It's Not Tolerance - Poem by Y)

Y shared the story on his family's anger towards him where they thought that he did not care about them and did not pay any attention to them. They told him that he was only concern about other people and not toward his family. This was his family's dissatisfaction on him, but what could be Y's

anger towards them, if he had any? Y told me that he could not tolerate with their action in treating kids or their reactions towards children's behavior.

There were times where he let his anger out due to this matter which eventually created problems for him. He realized that whenever his anger resurfaced and when it happened without learning, he chose to remain silent. And at the same time, he was aware that this anger of his was alive and it was there inside him for a little time.

Talking about family, he told me his experiences on anger with related to his wife and his daughter. One of the experiences would be his morning routine with his little daughter who needs to prepare herself for school.

(...) she is going to school every day. She gets up, morning, and gets ready. But she is not... some basic works she's not doing very well, because I tell sometimes, okay, you should do... you should get... yeah, good clothes because of this ball. Get it. But she doesn't care. She did... normal dresses. So for example. And there's... will do it when she's going to wash or brush her teeth, and then she doesn't do properly. So, I have to... like to insist to her.

But in other way when my wife get angry, simply anger, argue. I use the different method, but you are not, I use that mean... transforming you method... she doesn't care.

Due to the differences on method of approach on their daughter, thus their anger is born and sometimes he did not let his anger to be out. He kept it inside himself.

Another important experience with regards to his anger would be his situation as a refugee in Switzerland. Beforehand, he wrote to me about several matters which if they are being restricted, that could make him angry. These matters include political freedom, freedom of thought, and freedom of expression. Due to his past history and his experiences, these freedoms are important to him. Since he comes to Switzerland, he experienced these restrictions much lesser than back in his country.

He stated one of the possibilities on why he felt it that way and it was because he had less engagement with the society itself. Moreover, the society he is living with is different from what he had experienced before. He added that even his engagement with the other refugees he felt the same way too. Coming back to the topic of the restriction of the freedoms, he recently experienced it and he noticed the reasons behind these restrictions: the rules, the regulations, and the structure of the society.

Even though he felt the anger his anger was present at certain moments but due the reasons above, he tolerated with the situation itself. He saw when sometimes people openly expressing their anger, things went wrong afterwards. For him, the toleration that he offered can be seen as a kind of devotion. Even for him, this devotion was only present on his outer surface but internally, his anger was still present.

He commented on the current situation of the incoming refugees and the asylum seekers where he pointed out the importance of looking at the situation in overall view and not to have just single perspective. As a refugee himself, he could not tolerate some of the refugees' actions and behaviors which could be considered as disrespectful. Some of the times, they misused their status as refugees or asylum seeker by not taking care of the status itself.

The common ground as refugee made him angry at one side because they did not respect their status and on other side, he respected those who care about it. He compared to the situation that he was facing at this moment with his situation back in Sri Lanka. He explained that the prejudices that he experienced were not due to others – meaning the outsiders and their political involvement – as it was more from the inside.

My poem is my anger

Y told me that his first option when he encountered a situation which makes him angry, his first option would be getting out from the situation. If he is stuck in the middle of the situation, he would remain silent. But there were times when he expressed his anger verbally, based on the situation that he was in at that moment and the reason that he had to deal with. Besides that, people could see that he is in anger by his facial expression which turned into red.

Normally, he will express the feeling of anger that he was having into words and as he said, “(...) reproduce that experience.” Usually his tools of expression in terms of writing would be poetry. He referred poems as a very tactical way to communicate since he sees his poem as very personal. When he was in anger and he writes, he will feel relax. He added that the writing process does not have to be immediate because in his experience, it depends on the space, the time, and the situation that he was in to. Sometimes, the idea for the writings came after the incident or even much later.

When I asked him in details how he writes his poem, he expressed it this way,

Normally I'm writing poems, first the idea or experience what I have been, I get, I not get. I... the idea comes to my mind that insist to release it. So then I want to find time or place or something to take it down. So most of time at the... at night, maybe twelve, eleven, or ten. Or environment become calm so I write and especially library also I... but it is not like...

Sometime I'm travelling I write in my handphone, google document sometime, but it is not... Just idea. Because it is a bit difficult but I even in this situation, I write it. Then after I develop it, go connect to being connected. That is based on this theme. I cannot say I am to want if after one thing happened so forth, immediately I do this. But the incident I can remember, incident in mind... place. And after that it is always it is my mind works.

So then I turn into one like communication also for instance... sometime. That's the thing. And for that then there is no any time, no exact time, no? It depends on my situation and the other outside situation. And also if this incident is very sensed,

very touched, and very sensitive to me, I believe the expression of my poem or poetry also very become sensitive or realistic. It is not intentionally written work.

Dreaming is thinking

Y wrote to me that after an argument or dissatisfaction, he did sleep after that and he preferred to do so. After sleeping, he felt much more comfortable. Sometimes, he even dreamt during that kind of sleep; sleep with anger. If the moment and the space do not permit him to sleep, he will go out to take a walk or watching comedy videos. In other words, he tried to forget the argument or the dissatisfaction that he had. However, he told me that it was not easy to forget the situation if it was happened due to big reason.

He shared with me that recently in the case of anger he cried a lot instead of expressing it in any kind of violent way. He cried internally, where no tears was dropped from his eyes. Then, he slept. So, when he talked about dreaming that he had, he perceived his dreams as thoughts; he was not dreaming but instead he was thinking. He then explained what he meant by dreaming as thinking,

As far as I think, normal thinking might be the moment of imagination. That is not relate with the sleeping, even in the bed, without sleeping, can think. But the dreaming is a condition that happens in the sleeping time. Sometimes both goes together and links together, but I don't know whether there is an interrelationship.

He expressed his opinion with regards to this matter much further,

(...) maybe, I think it is also not fix definition or statement, it all depends on personal experience and characters. I think... dreaming is, as I previously expressed, dreaming is not only sleeping dreams, no? You are always have that thinking: what, when we are thinking. It is not realistic or idealistic. Reality also kind of dream.

And the other thing that people should have a dream, otherwise it doesn't have, the life doesn't hope, doesn't... not like future, no? But dream also cannot separate

from the realistic life. So, this is I think it is not a simple reaction, this very, very broader in dreaming.

For him, dream does not have to be happened only during night sleep. It also presents during daylight and without him sleeping and this is known as daydreaming. This daydreaming that he was talking about could be fulfilled by the dreamer. Other example of dreaming was related with traumatic person. In his perspective, traumatic person does not have a normal concept of dreaming because their dreams stand from their flashing past. Thus, dreaming can have broader definition and perspective.

He pointed a critical point with regards to dreaming where dreaming in nowadays generation could be different from those generations of the past. Visual media and gadgets from modern technology such as for communication means could affect the experience of dreaming. The memories of the dreamer who engaged deeply with these gadgets therefore does not limited with their own reality that they were facing with during waking state. Thus, their experience of dreaming could be a mix of these memories too.

The experience of dreaming that Y was explaining about was related to his point of argument with regards to the connection; the connection with or without imagination world. He gave an example of his daughter's situation since often she watched children's movies. So, when she slept and dreamt, her dreams might not be purely connected with the experience of her reality due to her visual experiences from watching those movies.

If the Dream Same Way

Interestingly, Y wrote a poem related with dreams and anger just days before we exchanged our email interviews in December 2015. It is entitled *If the Dream Same Way*.

I don't believe
That I believed it before
I am insisted not to trust it
That I was believed

Last night what I dreamt
Ingrained a paradox in my present
In the difficulty of avoidance and acceptance
The judgment sways to here and there

From the culture I was given
Lives in me as metaphysical sign
From the knowledge I am derived
Conflicts in me as a voiceless sound

The dream that I have seen that night
Not the dream that ever before I dreamt
Such a thing how it filmed in mind
Though I never ever thought of kind

I cannot explain because of you
You might not believe because of me
Though it's a dream that belonged to me
Hide it and keep it since witness of you

I go to past and then come to present
Logics and ethics that together fly down
I cannot see the mirror with that dream
I wish, if it same way comes to me again
(If The Dream Same Way - Poem by Y)

Chapter 5: Reaching the Possibility

What would be the possibility for anger to be healed by dreams? By taking the opportunity in this space given, I present the information that I have gathered by linking all the participants' experiences of their anger and dreams. This link is then connected with the literatures or the authors that I presented earlier in this thesis. Then, I explore deeper inside the participants' stories with the guidance from Dietrich's expanded version of intrapersonal layers of Lederach's pyramid (Dietrich 2013).

5.1. Bodily reaction

G explained that he could feel a high rhythm of his heartbeat when he was in anger and the adrenaline rush that he was experiencing prevented him from falling asleep. Moreover, he felt that he was losing the reality that he was in. For *R*, he could feel his blood was flowing rapidly and he had a tendency to speak quickly. During this period, he tend to let his anger take over him by making him to speak directly and to spatter everything inside him to the person or the group openly. For *Y*, his face will turned red when he was in anger.

When *A* was experiencing her anger, she could feel that there was a pressure presents at the bottom of her stomach or at her gut. There was a time when she experienced her anger came from the front of her head or she referred to as her pre-frontal cortex (PFC). She also felt that her system just went away when she was angry. *D* explained that his body parts such as the chest, the head, and the hands were trembling and his muscles were tensed up. Besides that, his breathing was trembling, he could feel as if there was a stone in his gut, and he sensed that his head was heated up.

With all these sensations experienced by the participants, it shows that anger made their blood rushing, their heart beat faster, their head heated up, the tremble of their body parts and of their breathing, and the red face. Their unintended action could become rapidly spontaneous. Everything

seems to move much faster and quicker. Moreover, anger creates a blockage inside their guts besides making their muscles hardened.

I presented in the earlier chapter on anger as one of the survival skills that humans possess. Damasio (1994) explains how the signals received by the sensorium are then being processed by the brain and the brain manages what the body has to do. The cycle continues until there is no longer danger being sensed by the body.

Such regulatory mechanisms endure survival by driving a disposition to excite some pattern of body changes (a drive), which can be a body state with a specific meaning (hunger, nausea), or a recognizable emotion (fear, anger), or some combination thereof. The excitement can be triggered from the "visceral" inside (low blood sugar in the internal milieu), from the outside (a threatening stimulus). Or from the "mental" inside (realization that a catastrophe is about to happen). Each of these can engage an internal bioregulatory response, or an instinctual behavior pattern, or a newly created action plan, or any or all of them. The basic neural circuitries that operate this entire cycle are standard equipment for your organism, as much as the brakes in a car. You did not have to have them specially installed. They constitute a "preorganized mechanism" (...) All you had to do was tune the mechanism to your environment. (Damasio 1994)

I will refer to Cannon's (1925) in order to connect with what Damasio's statement about the brain's signals and the body's reaction,

(...) the pupil dilates in a paroxysm of anger - due, no doubt (because the response is too rapid to be mediated by the blood stream), to central inhibition of the cranial nerve supply to the constrictor muscles - i.e., an inhibition of the muscles which naturally oppose the dilator action of the sympathetic. Pain, the major emotions - fear and rage - and also intense excitement, are manifested in the activities of the sympathetic division. When in these states impulses rush out over the neurones of this division they produce all the changes typical of sympathetic excitation, such as

dilating the pupils, inhibiting digestion, causing pallor, accelerating the heart, and various other well-known effects. The impulses of the sympathetic neurones, as indicated by their dominance over the digestive process, are capable of readily overwhelming the conditions established by neurones of the cranial division of the autonomic system. (Cannon 1925)

Once the body receives the signals, it produces certain body chemicals at the intended part of the body. One of the chemicals that the body produced was the glucose and the body increases its amount, in cases such as anger or fear. The high amount of glucose gives the other body parts such as the muscles to react to the situation by contracting it, as Cannon explicitly explains how it works,

When we were working on emotional glycosuria a clue to the significance of the increase of sugar in the blood was found in McDougall's suggestion of a relation between "flight instinct" and "fear emotion," and "pugnacity instinct" and "anger emotion." And the point was made that, since the fear emotion and the anger emotion are, in wild life, likely to be followed by activities (running or fighting) which require contraction of great muscular masses in supreme and prolonged struggle, a mobilization of sugar in the blood might be of signal service to the laboring muscles. Pain - and fighting is almost certain to involve pain - would, if possible, call forth even greater muscular effort. (Cannon 1925)

Now, it is clear why the participants was experiencing the similar body sensations such as rushed blood flow, faster heart beat, and muscles tension and they felt that everything went faster. The survival instinctual skills assisted human either to fight or to flight and the body reacted accordingly. However, it does not mean that these reactions that the body produced would be the only reaction that a person should follow with. Let's take a look at how the participants' reacted to their anger.

5.2. Expressing their anger

H mentioned that he prefers to keep his anger remained inside him and not letting it out even in front of his family members. *Y* chose to remain silent when he was angry because it worked best for him in not to create more conflict. *G* stated that his anger was always being suppressed especially in his working which was within the military institution. *H* and *R* were neither shouting nor screaming when they were angry at someone or something.

A did express her anger by screaming and yelling when she was in her childhood but now she kept her anger towards her family members inside her by remaining silent. *B* shared her adolescence's expressions of anger which include screaming, shouting, smashing things, and running away from home. It is much different nowadays where she tried her best to keep her anger within herself even though there were times when she wanted to swear. *D* tended to swear, to break things, or to harm others when he was angry but he never took these actions forward.

It is obvious for me to see that there are two similar group reactions: verbally and physically expressed on one hand and remaining silent on the other. At the same time, all the participants chose to avoid any screaming or yelling and rather to remain silent or kept their anger hidden deep inside them. For them, anger could neither be resolved only by screaming and yelling nor by keeping their mouth shut. There are different ways that the participants applied to their daily life whenever they are experiencing anger within themselves.

H chose to talk with people that he encountered in order to distract him away from continuously thinking and feeling about his anger at that specific moment. *R* and *B* will confront the situation by speaking directly with the people that they were angry at and listen to what their counterparts were telling them. If this method did not work, *R* used his body language and silent communication in

order to transfer the message of his anger. **B** used a mediator in order to get her counterparts understood the situation that they both were in.

Here it shows that by talking and speaking to others has helped them to find the root of their anger and the anger of the people that they had with. These actions reflected back to Roger's active listening praxis (Rogers 1961) and Rosenberg's NVC (Rosenberg 2005). By listening carefully to others and their needs guided the participants to convey out their own needs which apparently seem to be clashed with the others' needs. For **G** and **Y**, they tried their best to utilize NVC in their daily life even though they admitted that it was difficult for them to use it every single time when they were angry.

D and **A** choose meditation as a way to cool down their flared anger. **R** always remained calm when he was angry – benefitted from his retreat in the mountains. **H** went to the gym and went for running so that he could transform the powerful energy of anger into sweat. **Y** wrote poems to channel out his anger and truly expressed his feeling. **G** went into his world of imagination where he could change the reality into his reality. **A** took a bath and went to sleep.

In these methods, the participants were more focused on the self to transform their anger into another form of energy and of product. This proves that the powerful energy of anger can be beneficial if it is channeled differently rather than screaming, shouting, or smashing things. The product of the channeled anger can be in form of creative arts and imagination. Meditation is a form of art I would say because of the transcendent effect that it offers such as the inner wisdom to those who are practicing it.

In my observation and understanding, all the participants took a conscious decision of putting their "I" out from the situation and observe the whole situation from this perspective. The "I" is

their ego aspect and by doing this, they allowed their ego to be transformed. Without them noticing it, their actions complied with the transrational peace's lense where harmony, justice, security, and truth which need to be balanced (Dietrich 2013). Their acts served as an indicator of what an elicitive peace healer or worker is.

5.3.The moments and the layers

Dietrich (2013) defined what elicitive conflict transformation is,

Elicitive conflict transformation is always relational, multidimensional, and process-oriented, thus there is no known objective goal. Every action, whether healing or not, incites systemic feedback and thus creates new challenges. Consequently, an issue can be resolved only in the subjective view of those concerned, while it will continue to have effect and can only be twisted over several generations. (Dietrich 2013)

From their experiences with anger, each participant was dealing with all the intrapersonal layers: the persona, the sexuality and the family, the belonging and the community, the bonding and the society, the spirituality and the policity, and the awareness and the globality (Dietrich 2013). Therefore, I will utilize my understanding of these layers and relate these layers with the participants' experiences.

The reason why I chose the layers as my base to explore much deeper of the stories of the participants is because I see myself in the position of a peace researcher. As a peace researcher, I avoid myself from projecting my shadow aspect onto the participants' expressions and their stories. Besides that, I do not use their stories as my story but instead I learnt and acknowledged what the participants shared with me. Then, I will reflect what is happening within me by utilizing the knowledge that I received from their stories.

For the family and sexuality layer, each participant shared their stories on dealing with the conflict which emerged from their family structure. *A* with the divorced parents and her astro sex life, *G*

with constant separation with his wife and daughter, \mathcal{H} with the marriage paper, \mathcal{R} with his different view in seeing things and with the respect issue within his family, \mathcal{B} with her mother and her father, \mathcal{D} with his father and his son \mathcal{J} , and \mathcal{Y} with his family caring issue.

In his second volume of his trilogy *Elicitive Conflict Transformation and the Transrational Shift in Peace Politics*, Dietrich explains the functional purpose of recognizing the roots for any conflict especially as an elicitive peace worker or as an elicitive healer (Dietrich 2013). One of these roots can be traced back from the family layer which is also connected with fertility. He mentioned that elements such as one's values and communication styles were initially embedded in each person by their family pattern of behavior before they themselves are conscious about it later on. Each person has their own choice whether to remain in this pattern or to modify it.

From the experiences shared by each participant, it is clear to them that they were conscious of their surrounding and their family pattern. They recognize these patterns and instead of avoiding them with any family issue, first they tried to understand them and second they spoke and talked to them about this need. If it is not working, they approached them in a transrational manner – even though they did not realize this before hand - by listening to them attentively, by letting their ego by forgiving them, and by recognizing their shadow aspects before they were even able to project it onto their family members.

For the belonging and the community layer which includes the wounded healer, some of the participants had the chances to recognize and to transform their inner wound and trauma. This transformation is brought into the community and they embodied themselves into the society empathetically. They were recognized and respected and every feedback that they got was openly received. Here are the real examples from the participants' experiences with regards to this specific layer.

B was dealing with her transgenerational war traumata and *Y* with his belonging issues since being an outcast in his own village and country. Both of them now are working with the issues of human rights in their own way. *R*, *H*, and *D* were directly involved with situations where violation of human basic needs took place. Three of them took different approach in handling the situation by engaging with the groups that they were working for. *G* was a former military officer who was involved with war and he is now working as a monitoring officer in Ukraine. Ever since *A* withdrew from medical school, she engulfed herself with spiritual and business world.

Now, I will move to a much deeper layer of intrapersonal layer which is the bonding and the society layer. I observed that each participant was dealing with their anger consciously (mind) and focusing on the self (heart) and they were experiencing the feeling of holding and letting go. They selected the method of dealing with their anger with regard to their awareness of the self-imbalance and created within themselves a time space.

This time space is not born naturally but it comes with practice and full of consciousness. Since anger is a fast and powerful energy – besides being destructive if it was not being used wisely – time space gives the opportunity to those who created it a moment to reflect. Moment that I am referring here is certainly not minutes or hours but it could be as short as milliseconds. The notion of time is linear could only be measured by stopwatch.

But the notion of time as being relative could only be experienced by those who conscious about its presence. Therefore, time space is time relative and that is what the participants tried to create whenever they were experiencing anger. The time space gave them more than self-reflection; it also provides the understanding of the whole situation and the plan for their next action. Their next action could determine the impact that it could bring towards them, their surrounding, and the system of this surrounding.

I could see the potential of dreams exploration in the spirituality and polarity layer. This is because dreams hold a powerful guiding energy for those who know how to differentiate between the playful dream, the emotional dream, and the intuitive dream. Moreover, their internal observer that was tuned on by some of the participants when they were dreaming guided them to interpret their dreams intuitively.

For example, **A** dreamt of dolphin which knocked her into the deep cold sea and she interpreted it as herself that need to go with what she really wanted to do in her life. She dreamt about the snake pit and the hand that pulled her up in order to save her to which she regarded as the hand of God. **B** had a nightmare about her ex-boyfriend and she interpreted this dream as guidance to let go of her ego which was blocking her love life. **D** was crying along his friend inside the dream and when he woke up and it turned out to be that his friend's father just passed away that near moment. And **R** was experiencing déjà vu when he went for a humanitarian mission in Africa.

Some of the participants experienced dreams that changed their perception of their life and these two dreams were related with their fear. Before, I mentioned about **A** with her dream of the rattlesnake and the hand of God. **A** dreamt again about the rattlesnake but she made a move to burn the snake. She felt different when she woke up from that dream and this dream was considered to be a power dream for her. In another participant's dream, **B** took in charge of her dream about her infant life where she knocked on the incubator box that she was in so that her parents could see her and picked her up.

It seems to me that some of the participants were able to reach the much deeper side of their intrapersonal layer and that is the awareness and globality layer. They were able to sense the truth of their dreams and this truth becomes their truth in reality. They let themselves being open to its possibilities that it offered to them as self-guidance. Once they were aware of the message contained

inside their dream, without them noticing it they actually were transforming themselves by their dreams. They were able to witness their own transformation inside their dream.

Even though they experienced the transformation only for themselves, it does not mean that it will limit their potentiality to bring the effect externally. In fact, they could bring it into their peace work by being able to see the situation – in this case is anger – from whole different and deeper perspective. However, it is important to make a note on the kind of dreams that they were experiencing because it is only work for intuitive and emotional dream.

Chapter 6: The Possibility

What is the possibility for anger to be healed through dreams?

Before I could answer this question, I will use this chapter to recap of what I have compiled and researched in order to reach for the answer for the question above. This is important for me not to lose the grounding of this thesis. The journey that I experienced in conducting the research for my thesis was intensive and I faced several difficulties and challenges along the way. These difficulties include both internal and external aspect of myself to which eventually gave me the opportunity for self-transformation.

In Chapter 1, I introduce the moment where I experienced the resurface of something deep and hidden inside me for a long time. These hidden memories brought and guided me to give birth to my point of conflict which I would like to explore more and I would like to heal it – my anger. But how can I heal my anger without me knowing any of the suitable method? My objective is not to eliminate my anger but to embrace it in a way still being connected to my inner self.

Amazingly, I just realized that I am deeply connected with my dreams after several encounters inside my dreams during the healing research. These encounters gave me guidance of things, feelings, or emotions that have happened but I was still lost within it. There were times where my dreams served as forecast but I did not heavily rely on it. Therefore, it would be interesting what dreams served to other people and whether if it could be used as a healing method.

By referring to several authors who are related with my thesis research, I have my second ground or base to start researching that I presented in Chapter 2 and 3. I referred to Damasio's literature on the brain and the body connection with the production of feelings and emotions and Edelman's on the brain's process of consciousness. Both of these neuroscientists clearly explain the functions of the brain and the process inside. With the fight or flight behavior, Cannon explicitly explains how the body reacted with the signals sent by the brains and their decision whether if to fight or to flight.

I will say that Dietrich's two volumes of his trilogy of many peaces - *Interpretations of Peace in History and Culture Elicitive Conflict Transformation* and *Transrational Shift in Peace Politics* – have guided me by keeping me on ground and in space at the same time. The transrational lenses that he mentioned provided me with the knowledge of freeing my view on my topic in different scope. So, I got in contact with spiritual literatures and the religions. I am attracted with Al-Ghazzali's thought on *Alchemy of Happiness*, Hanh's view on anger from Buddhist perspective, and Gandhi's nonviolent way to handle conflicts. I do not forget to use *Quran* and *Hadith* as my references for my research because I truly believe in it and its hidden wisdom.

With these grounds, I decided to utilize the power of active listening by conducting personal interview with my seven participants for my research method. These interviews were conducted by virtual meeting – via Skype or Viber – or real face-to-face meeting in Innsbruck, Austria. It happened to be that virtual meeting was limiting the full benefits of active listening due to the internet connection's quality and speed. I will admit that it challenged me by taking my active listening skills to another new level.

Despite these challenges, I was granted with all the personal stories and the sensitive issues coming from all the participants. Their openness and their vulnerability while telling me all their experiences – related with my thesis topic and research – has amazed me and I felt grateful for all those specific moments. It shows that active listening can offer a great impact to both sides: the listener and the speaker. When the participants were talking with me, they all in fact reflected what they were saying after our conversation ends. It seems to be that even though the conversation ends, the process of reflecting on each other's anger and dreams are continuously going on.

Each participant had their unique way to see and to explain anger and dreams. Therefore, I decided to take this great advantage that they had provided me by presenting their stories in story telling form in my Chapter 4. I tried to make it as interesting as I could without changing the content

of their stories. This is important for me as a peace researcher to respect their opinions, thoughts, emotions, feelings, and experiences. Interestingly, I found out that each story has at least one connection with other story from different participants.

In Chapter 5, I compile each participant's stories into a form of analysis so that I could visibly present the link that I found earlier. First link that I discovered is that the participants' bodily expression when they were in anger was similar to each other such as rushed blood, faster heart beat, and hardened muscles and gut. Besides that, they felt like everything went so fast and their reaction towards their anger likely to be spontaneous and violent – physical or verbal.

All of the participants shared how they dealt with their expression of anger: writing poems, engulf into their own imagination, meditation, remain silent, remain calm, talking with anyone, or speaking diplomatically with the person they were angry with. Moreover, each participant had their own unique way to remain calm but they all have one objective – prolonging the time space. To prolong their own time space was not an easy task because it requires their consciousness, awareness, patience, and practice; even to utilize NVC in their daily life can be challenging too.

It seems to be that not all the participants could remember their dreams and apparently not each one of them believe in their dream and the message it brought along. There are two opinions on this matter: One, certain participants believe that dream is only a method of thinking when one is asleep and two, the remaining participants believe that their dreams contain guidance if they truly open to it.

In my understanding, both sides made their points which are perfectly accepted based on the research that has been conducted. Moorcroft points out that dreaming is a form of thinking while one is sleeping and El-Aswad states that the dream from the divine is known as *m'yā*. Therefore, it is depend on the dreamer and their perceptions on their own dreams. This requires a fine skill in

making the best selection of their dreams' messages by believing on their intuition sense. One has to be open for it and at the same time not to deeply and blindly rely on it.

With the researches that has been conducted in accordance with dreaming, all these observations that I made, the experiences that I received from the participants and my own, and the surface analysis that I have made, I will conclude that there is the possibility to heal anger through dreams. This possibility only presents when the dreamer opens themselves with their dreams and the dreamer able to make the proper selection of their dream.

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