Perspective: Prism Paradigm-brief sketch of spirituality!

“Spirituality is a natural human predisposition!”....It is more primal than institutional religion and concerns a person’s sense of connectedness with self, others, and the world (or cosmos)” - Kate Adams Bishop

Grosseteste University College Lincoln & Brendan Hyde Australian Catholic University

Prism Paradigm - derived from the unconsciously originated energy of spirituality - as a natural predisposition. As William James and modern neuroscience points out, people have different views because they filter or process – data and information differently. Personality, upbringing, culture-environment- ethnicity, experiences are shaping factors. In the Prism Paradigm – Metaphor – the light of spirituality is comparable to the light going into a prism which gets separated (filtered) into different wavelengths.

There are all sorts of different “wavelengths” types-views of spirituality in consciousness. For instance, there is autistic spirituality - which as Dr Visuri points out tends to be expressed as unexplainable sensory experiences (invisible touch etc.) which would clearly be a product of their unique physiology and perhaps compensatory for their well-known weakness in social skills and deficit in the “theory of mind process – “Default Mode Network which processes intentionality. Then there is the spirituality of grieving which is very common, the spirituality of recovering addicts, the spirituality of loving nature, the awe-wonder experiences..... and so on. My personal favorite is artistic, painting, musical and poetic spirituality. As the theologian Abraham Heschel observed, “The inspiration of the artist is what is meant by the
hand of the Lord which rests upon the prophet.” (p.468-469)

Historically I believe there is a correlation between spirituality (which should be considered separately from religiosity) and creativity-fruitfulness. That being said, I would add that if Jesus Christ came back, I believe Christ would likely choose the spirituality of compassion (i.e. mother Teresa, Lutheran Dr. Ludwig Philipp Albert Schweitzer, millions of volunteer care givers in the USA - 72 million by one estimate)

Genetics, Spiritual Symbolism and Energy

The Genetics of Spirituality

Tim Spector, in the article, What Twins Reveal About The Science Of Faith (Popular Science, August 8, 2013) states, “They [the researchers] estimated the heritability of spirituality to be around 40 to 50 percent, which is quite high considering how tricky it is to measure. Other U.S. studies using even more detailed questions in larger numbers have found similar or even stronger genetic influences. These studies demonstrate our variable but innate inherited sense of spirituality, which affects how we perceive the world, ourselves and the universe.

Sociological Evidence of Unconscious Symbolism – Carole Cusack and Star warts – Harry Potter Fandom

Sociological evidence for unconscious (genetically acquired) spiritual symbols and symbolism.

The contemporary-modern popularity of Star Wars and Harry Potter, and the numerous other imaginative fandoms, that provides massive data and evidence of the existence of unconscious spiritual symbolism. Rhiannon Grant in The Sacred in Fantastic Fandom, Grant observes in 2001, the British government ran a regular census, but they included a new question about religion. In response, almost 0.8 percent of the
total population said they were a “Jedi” or Jedi knight!” (p. 38) Those results were repeated in Australia and New Zealand.

As Carole Cusack correctly observes “the imaginative exercise of realizing that world (of spirituality and supernatural force in Harry Potter and Star Wars) is extremely attractive……(p.27) In that light the "Fandom" reality, spiritual symbols might best be understood in terms of how the psychologist Donald Kalsched observation that "Archetypal energy is rooted deep in the unconscious and it is ‘archaic’, primitive, and also ‘typical’. He goes on to say, "because they exist in raw, unmediated form they tend to be over-powering." Nancy Furlotti echoes that statement when she says, "Affect emerges from archetypes, which are the a priori ordering principles of nature, the world, and the psyche. When an archetype is activated, energy is put in motion that does not adhere to the laws of causality, or time and space." (Tracing a Red Thread: Synchronicity and Jung’s Red Book:(2010), Psychological Perspectives, 53:4, 455-478) Beliefs and ideas are very real and incredibly powerful. From that perspective it would appear that the idea of "spirit" as energy and force is very real, especially in light of a social-collective consciousness.

Another piece of sociological evidence that unconscious spiritual symbolism is a reality would be the historical worldwide prevalence of the “spirit as life force” concept in worldwide and diverse cultures. “Spirit as Life-Force” as an idea-symbol or archetype appears, evidently, to have been a nearly universal factor in early human societies and ‘primitive’ or traditional tribes, generally pervasive among all the diverse cultures of the world and on every continent. As Jung observed, early humans, or perhaps even proto-human species, must have realized the connection between death, the loss of a vital and mysterious life-force, and breathing. Reviewing the linguistic root of "spirit" shows that in almost every language in the world, the word for
“spirit” has roots in or is derived from the word for breath. originates in the word for "breath." That goes from Hebrew, Arabic, Babylonian, Scandinavian and ancient German mythology and language, to native American Polynesian, Hindu, Chinese, and - believe it or not - Australian Aborigine mythology. A very salient point is that, from anthropological studies, the “Spirit as Life-Force” archetype clearly appears to be, by far, the most ancient or primal idea-symbol or archetype of spirit. Historically, the Life-Force-Spirit archetype appears long before the idea-symbolism of gods, or, even later, God. Genetic studies show that some traits of religiosity (as well as personality are inherited, and, as Jung argued, without question the idea-symbol or archetype of “spirit” as life-force would necessarily be embedded in human consciousness within the unconscious processes of the human mind.

In that light of the historical-genetic reality of the ancient or probably primal idea-symbol of "spirit as life-force" what the psychologist Donald Kalsched observations about archetypes makes more sense:

"Archetypal energy is rooted deep in the unconscious and it is ‘archaic’, primitive, and also ‘typical’. Archetypal energies and affects are not easily assimilated by the conscious mind. They can be luminous or dark, angelic or demonic, but because they exist in raw, unmediated form they tend to be over-powering." Nancy Furlotti echoes that statement when she says, "Affect emerges from archetypes, which are the a priori ordering principles of nature, the world, and the psyche. When an archetype is activated, energy is put in motion that does not adhere to the laws of causality, or time and space." (Tracing a Red Thread: Synchronicity and Jung’s Red Book:(2010), Psychological Perspectives, 53:4, 455-478) Beliefs and ideas are very real and incredibly powerful. The idea of "spirit" as energy and force is very real, especially in light of a collective consciousness. On top of that life as energy is objectively a very solid – and scientific paradigm.
Reflections on the Prism Paradigm

It would appear that the Prism Paradigm is an operative model or theory. The idea is simple – unconsciously symbolic generated energy gets processed and filtered. Genetic evidence and sociological indicates that spiritual oriented symbolism is a very real “force” in the real world – very far from the fixation of many scientists with the supernatural as opposed to fruitfulness as Brian Josephson emphasizes.

Brian D Josephson, a Nobel-prize winning quantum physicist – the only Welshman to earn the Nobel peace prize - who also happens to believe that precognition and telepathy are hypothetical real possibilities, in his article, Religion in Genes (Nature, Vol 362, April 15, 1993) stated unequivocally that “With religion, focusing on the factuality or otherwise of religious belief similarly misses the point: the significant questions in this context relate to the functions and fruitfulness of religious beliefs.” “Dawkins criticizes religion on the grounds of apparent conflicts between religious beliefs and scientifically established facts.” That is, scientists are fixated on the "supernatural." - and as J. E Kennedy points out failed to do a proper analysis of spirituality – “very little research” has been done on people who have spiritual-psychic experiences.

Introduction

“Experience has shown pastoral caregivers that individuals do seem to cope better if they can "actualize" their spiritual experiences in times of crisis.”
“Man is not destroyed by suffering; he is destroyed by suffering without meaning” Frnakl (1984)." (quoted by Dr. Paul Wong)

Dr. Paul Wong, a prominent author, researcher, psychologist emphasizes that Viktor Frankl, "While incarcerated in Nazi Concentration Camps... discovered the power of logotherapy, which means, “healing through meaning!” Wong goes on to say that "Frankl maintained that healing needs to occur at the spiritual level and that medical practice must address existential questions of suffering and death. “Man is not destroyed by suffering; he is destroyed by suffering without meaning” Frankl (1984)." Furthermore, Dr. Paul Wong states that Holistic Medicine "stresses the benefits of integrating religion/spirituality with one’s life and practice to both the healer and the patient. When the healer has experienced spiritual transformation, then compassionate and spiritual care flows naturally from the inner being of the healer; such an exchange of life energy can facilitate healing and wholeness in the patient." P. 2

Preamble:

Dreams of the deceased are relatively common – or “not uncommon” as one psychologist put it. With many – or likely most – people, visions of disembodied spirits and supernatural forces would seem to readily come to mind. That is because materialists have to a large degree stigmatized transcendental spirituality.

Brian D Josephson, a Nobel-prize winning quantum physicist – the only Welshman to earn the Nobel peace prize – who also happens to believe that precognition and telepathy are hypothetical real possibilities, in his article, Religion in Genes (Nature, Vol 362, April 15, 1993) stated unequivocally that “With religion, focusing on the factuality or otherwise of religious belief similarly misses the point: the significant questions in this context relate to the functions and fruitfulness of religious beliefs.” “Dawkins criticizes religion on the grounds of apparent conflicts between religious beliefs and scientifically established facts.” That is, scientists are fixated on the "supernatural" which equates in scientific terms to “unnatural” and unreal!

But if you ask yourself whether people would likely have dreams of their fathers and mothers who have passed away, the answer would likely be – “Yes, that makes sense!” I talk to a lot of people, and I encountered Nunzi and Licia – both who happened to be Italian. They both related dreams they had had of their fathers (both dreamt about heir fathers rather than their mothers). In the dreams they related nothing was “wild” or even remotely supernatural as it were – though both communicated they felt their fathers’ spirits-souls were connecting with them. But spiritual connection is pretty far from what most would conceive of as supernatural, so to speak. My sense of it was that Nunzi’s father in her dream was helping her work through some ongoing situations in her life – just an impression though. My point is that for many people dreaming of their mothers or fathers is very natural – and contrary to rumor and psychiatric maladaptive stereotypes, dreams of the deceased will not rend asunder the fabric of the universe.
“On September 23, 2008, Dorothy, a female chimpanzee in her late 40s, died of congestive heart failure. A maternal and beloved figure, Dorothy spent eight years at Cameroon’s Sanaga-Yong Chimpanzee Rescue Center, which houses and rehabilitates chimps victimized by habitat loss and the illegal African bushmeat trade......... Since it was published, the photo and story have gone viral, turning up on websites, in newspapers and on TV shows around the world. National Geographic writer Jeremy Berlin interviewed the photographer, Monica Szczupider, who was working as a volunteer at the rescue center when she took this photo, and who submitted the picture to National Geographic’s Your Shot” (Behind the Lens: The Grieving Chimps BY MARILYN TERRELL National Geographic PUBLISHED OCTOBER 28, 2009)

Outline – Abstract of Article
1. A substantial amount of interest in spiritual experiences recently appears to be from a re-emergence of interest from the (unofficial) pastoral school of thought in psychology. For instance, the authors (Easterling et al) observe that “Conversely, experience has shown pastoral caregivers that individuals do seem to cope better if they can "actualize" their spiritual experiences in times of crisis.” (Spiritual Experience, Church Attendance, and Bereavement,” by Larry W. Easterling, Th. D, Louis A. Gamino, Ph.D., Kenneth W. Sewell, Ph.D., Linda S. Stirman, B.S.N)

2. Also, Julie Parker concludes that "The findings of this study support the emerging model of grief that posits that maintaining continuing bonds with the deceased can be adaptive. They also support the assertion that spiritual and/or religious belief systems are associated with adaptive outcomes of grief."

3. Gabriella Kilianova highlights the views of a Catholic priest in Slovakia. The priest “assumed that such dreams help people deal with the loss of their loved ones.” That does appear to be part of pastoral folklore as it were. But also because of the priest’s reflections and comments about the afterlife and connections with souls departed. (Dreams As Communication Method Between The Living And The Dead Ethnographic Case Study From Slovakia)

4. Then there is the article on “Children’s Grief Dreams and the Theory of Spiritual Intelligence” by Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University.

“Dreams of the deceased, and those that are related to death in other ways, are thus not uncommon during childhood particularly given that such dreams can closely reflect stages of the grieving process (Garfield, 1996) .... Qualitative studies have shown that some children reflect on their dreams and find meaning in them, with some of these dreams making a spiritual impact!”

5. Though not directly related to death or grieving I believe Donna Thomas’ study should help shed some light on the issue. Donna Thomas observes that “Children and young people commonly have ‘positive’ and ‘negative’ anomalous experiences that are silenced, ignored or medicalized by ‘adults-in-authority.’ Whether ‘positive’ or ‘negative’, anomalous experiences can catalyze self-healing for children and young people. Through children achieving greater self-awareness and a sense of intra-connectedness between self, others and the world.”

6. The Impact of Dreams of the Deceased on Bereavement: A Survey of Hospice Caregivers Scott T. Wright, BA, Christopher W. Kerr, MD, PhD ckerr@palliativecare.org, [...], and Debra L. Luczkiewicz, MD+3View all authors and affiliations Volume 31, Issue 2

“Most participants [58% of 278 participants] reported that their dreams were either pleasant or both pleasant and disturbing, and few reported purely disturbing dreams. Prevalent dream themes included pleasant past memories or experiences, the deceased free of illness, memories of the deceased’s illness or time of death, the deceased in the afterlife appearing comfortable and at peace, and the deceased communicating a message.”

7. Under Addendum III there is an abbreviated list of 11 studies of dreams of the deceased and spiritual distress. Including Hong Kong, Romania-Serbia, Slovakia, Philippines, Korea (pre-modern), Irish,
Overview of Spirituality

Adams and Hyde observe that “Spirituality is a natural human predisposition .... and concerns a person’s sense of connectedness with self, others, and the world (or cosmos). For some people, connectedness with a Transcendent dimension is a part of spirituality .... that spirituality involves a deep-down awareness of one’s relationship with one’s self, and with everything that is other than one’s self.... spirituality as a type of intelligence.... One hallmark feature of intelligence concerns the ability to solve problems.

Abstract: Outline

Part I. Perspective on Death and Grieving

A. "Death, especially when it takes on the mask of senselessness and meaninglessness, would seem to be the ultimate challenge to the “meaning of life” as the authors Janoff-Bulman and McPherson (1997) emphasize.

B. New Integrative Approach: Synthesis-Consensus of Frankl, Jung, and W. James: Spiritual Experiences Generate Meaning & a Sense of Reality

C. Spiritual Intelligence - A view that dovetails into the New Integrative Approach: Kate Adams, Lincoln Brendan Hyde

Part II. Dreams and Visions of the Deceased - Overview

Dreams of the deceased without question have been going on for thousands of years so without question as such there is a "normalcy" to dreams of the deceased. The earliest recorded dream of the deceased is from Egyptian history prior to 750 BCE.

Part III. Dreams and Visions of the Deceased as Adaptive Mechanisms

1 Julie S. Parker, Extraordinary Experiences Of The Bereaved And Adaptive Outcome Of Grief

2 Larry W. Easterling et al Spiritual Experience, Church Attendance, and Bereavement,

3 Children’s Grief Dreams and the Theory of Spiritual Intelligence: Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University

4 Dreams As Communication Method Between The Living And The Dead Ethnographic Case Study From Slovakia - Gabriella Kilianova

Part IV. Jean MacPhail's Childhood Spiritual Experience:

Poem, Foresight, and Meaning Reconstruction

Part I. Perspective on Death and Grieving
A. “Death, especially when it takes on the mask of senselessness and meaninglessness, would seem to be the ultimate challenge to the “meaning of life” as the authors Janoff-Bulman and McPherson (1997) emphasize.

Janoff-Bulman and McPherson focus on the subjective “experience” of pain which they relate to the “shattered assumptions” and an “increased awareness” of the fragility of life and human vulnerability (Janoff-Bulman & McPherson, 1997, p.103) However it would seem the pain is from the loss of attachment because attachments are very emotional bonds, and the pain from the loss necessarily makes the brain ask why it is suffering and it is those questions that “shatter” the assumptions and world-view. A question might be whether a search for meaning is really truly good if you can’t find the answers.”

The authors highlight the fact that there are two sides to the grieving coin.” "Some ‘benefits for people who grieve are sometimes, improved resilience, improved independence, improved confidence, “greater awareness of life’s fragility, improved empathy and compassion, and ‘better interpersonal results.’ (p.37-38) The authors conclude that “making sense is an effective means of coping only in the early months of the loss, whereas benefit finding seems to be a better ongoing means of coping that strengthens adjustment over time.” (p.47)

In their article, Loss, Grief, And The Search For Significance: Toward A Model Of Meaning Reconstruction in Bereavement, J Gillies and R Neimeyer begin the article with, “Constructivist theories recently have begun to inform understanding of grief, emphasizing the role of meaning making in adaptation to bereavement.” (p.31) What is even more interesting is that the authors divide meaning-making into three categories: sense making, benefit finding, and identity change. Relationships with others are pivotal issues in their model – which is makes perfect sense in that belongingness and the need to belong – as Roy Baumeister notes – are very powerful forces in human consciousness! Since the emotional attachments are a primary factor in grieving “meaning reconstruction” – refiguring and restructuring your life in terms of relationships would make meaning reconstruction an excellent focus in understanding and grasping grieving processes. I – personally – was shocked to learn that some people grieve – which can be exceedingly painful for literally years. It seems some people never recover from the loss of their spouse or partner.

Point of order: Briefly – as a point of order - I would highlight that as Park and Paloutzian observe – from a recent review of “numerous” studies of people who have spiritual or spiritual-psychic experiences by Park and Paloutzian reveal that somewhere between one third to one half of people have spiritual-psychic experiences. That means in the United States 110 million people have experiences of one kind or another. Of course, people have spiritual or spiritual-psychic of every type and variety imaginable - though hardly any talk about them. The spirituality of compassion would likely be among the top categories – but to my knowledge that isn’t considered. Grieving though one small study indicated that 64 out of 125 people engage spirituality in grieving isn’t included as a separate category in Park and Paloutzian’s Handbook of spirituality I should highlight that study after study clearly indicate that – in this open-minded society based on Judeo-Christian beliefs which “value” spirituality – people who have spiritual experiences literally fear retaliation if they speak openly about their spiritual or spiritual-psychic experiences [for good reason I must add]. Park and Paloutzian go on to say that the studies definitely "establish the normalcy of such reports and that social scientists have until recently ignored a common-phenomena." (p. 67)
B. New Integrative Approach: Synthesis-Consensus of Frankl, Jung, and W. James: Spiritual Experiences Generate Meaning & a Sense of Reality

These perspectives of grief psychologists are consistent with the synthesis consensus of Viktor Frankl, Carl Jung and William James - or the "New Integrative Approach" as Dr. Paul Wong termed it. Dr. Paul Wong elaborates on Viktor Frankl's views: "The noetic (spiritual, specifically human) dimension contains such qualities as our will to meaning [Frankl's central concept of the human being's primary drive] our goal orientation, ideas and ideals, creativity, imagination, faith, love that goes beyond the physical, a conscience beyond the superego, self-transcendence, commitments, responsibility, a sense of humor, and the freedom of choice making."

William James framework for spiritual experiences is perhaps most relevant to grieving for two reasons. First William James emphasizes "They [abstractions (symbols) and spiritual emotions-experiences] determine our vital attitude as decisively as the vital attitude of lovers is determined by the habitual sense...if you do have them, and have them at all strongly, the probability is that you cannot help regarding them as genuine perceptions of truth, as revelations of a kind of reality [my underlining] which no adverse argument, however unanswerable by you in words, can expel from your belief" (P.47) William James goes on to say that religious experiences and spiritual experiences create and generate a “sense of reality” (p.48) So, in light of the fact that spiritual experiences are often involve highly charged emotions and also tend to shape a sense of reality, as well as the fact that grief is primarily about attachment and emotions it would make sense that spiritual experiences in the grieving processes could reshape and facilitate resolving the grieving (William James' classic work, originally published in 1902, The Varieties of Religious Experiences.)

C. Spiritual Intelligence - A view that dovetails into the New Integrative Approach: Kate Adams, Lincoln Brendan Hyde

SPIRITUALITY, SPIRITUAL INTELLIGENCE, AND DREAMS

Spirituality is a natural human predisposition (e.g., Hay & Nye, 2006; O'Murchu, 1997, 2000). It is more primal than institutional religion (James, 1901/1977; Maslow, 1970; Tacey, 2000) and concerns a person’s sense of connectedness with self, others, and the world (or cosmos). For some people, connectedness with a Transcendent dimension is a part of spirituality (Bosacki, 2001; Elton-Chalcraft, 2002; Fisher, 1999; Hyde, 2004; Tacey, 2003). Hay and Nye (2006) argue that spirituality involves a deep-down awareness of one’s relationship with one’s self, and with everything that is other than one’s self.

It is possible to conceive of spirituality as a type of intelligence (Emmons, 1999, 2000; Hyde, 2003, 2004; Kwilecki, 2000; Zohar & Marshall, 2000). One hallmark feature of intelligence concerns the ability to solve problems (Ruzgis & Grigorenko, 1994; Walters & Gardner, 1986). Zohar and Marshall (2000) define spiritual intelligence as the mental aptitude used by human beings to address and find solutions to problems of meaning and value in life. In drawing on discourse arising from theories of motivation and personality, Emmons (1999) further suggests that people are able to use spiritual resources to solve problems: The adaptive processing of spiritual information is a part of intelligence, and individual
differences in the skills with which such processing occurs constitute core features of personality. Spirituality can serve as a source of information to individuals, and, as a function of interests and aptitudes, individuals become more or less skilled at processing this information (p. 163). (Children’s Grief Dreams and the Theory of Spiritual Intelligence: Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University)

Part II. Dreams and Visions of the Deceased - Overview

Dreams of the deceased without question have been going on for thousands of years so without question – and as such there is a "normalcy" to dreams of the deceased. The earliest recorded dream of the deceased is from Egyptian history prior to 750 BCE. The earliest are found in letters to the dead. In one, a woman writes to her deceased female relative, begging her to expel the pain of her body while she watches the deceased fight on her behalf in a dream. Another letter contains what may be the first recorded case of an anxiety dream caused by a guilty conscience. Here, a man writes to his dead father begging him to prevent another dead man from malevolently watching him in a dream. (Visions of divinities were exceptional. Dreams of Early Ancient Egypt by Kasia Szpakowska)

Dreams of the deceased would be an excellent illustration of "normalcy" in spiritual-psychic experiences. Death is a very primal - and instinctual - reality and force in human consciousness and unconscious symbolism related to death are without question very prevalent in one form or another in human consciousness.

Marion Eggert: Dreaming about the Dead in Premodern Korea (17th-19th Century) As a point of information, it is important to understand that dreams of the deceased come in different varieties and types, and there is no monolithic or cookie cutter dreams of the deceased. Eggert summarizes her article and study in saying, "Based on this, it makes use of narratives of dreams —more specifically, the use of the dream motif in sacrificial texts for deceased beloved ones—as a pathway for describing the subjective experience of grief and mourning in Korean aristocratic culture of the Chosŏn dynasty, in the hope that this might function as a small contribution towards a better understanding of the construction of subjectivity among Confucian literati in Chosŏn Korea..... I have thus chosen for this study texts composed for funeral and memorial rites (chemun, chin. jiwen) that speak of dreams about the dead. In contemporary Western thought, the theme of mourning itself has been closely related to the experience of self as autonomous individuality, so much so that we even find claims for a link between “the capacity to accept loss” and “the capacity for civic engagement.” Eggert did develop four different categories for dreams.

Studies – hidden in the backrooms and offbeat schools of thought show that dreams and visions of the deceased – not all that surprisingly are common. I have located studies of dreams of the deceased in many different countries by many different researchers: three is the US, as well as Hong Kong, Slovakia, Native American, Sweden, Filipino, Korean Romanian-Serbian, and even childhood etc. A very important point is that I had to google scholar not only dreams of the deceased, but I had to google by "nationality" as well in order to located studies of dreams of the deceased. I found the study of Hong Kong dreams of the deceased by google scholar ing Chinese dreams of the deceased. Dr. P. Wong mentioned he knows the researcher of the Hong Kong study.
Death can be extremely frightening, to be blunt - as well as being terribly painful for many who grieve over the passing of a loved one. Personally, I have encountered several people who have thought themselves weird or abnormal because of their dreams of the deceased. Most of the dreams were not earthshaking - except perhaps for Flynn's foresight-dream of his mother dying) Nunzi, Licia, and Mirabai all had relatively ordinary or "normal" dreams all things considering circumstances would be normal. As Viktor Frankl observed, extraordinary circumstances tend to generate extraordinary experiences – and solutions.

On top of that, J.E Kennedy observes, “In a study of a technique attempting to induce a sense of contact with someone who had died, 96% of the participants with NF personality types reported after-death contact experiences, whereas 100% of the participants with ST (sensing, thinking) personality types did not have these experiences (Arcangel, 1997). So, an important point here is that as the personality studies show some peoples' minds filter information differently - and in this case NF personalities do appear to have a predisposition for sensing contact with the deceased.

I encountered a woman, M.... Who told me when she was very young that she had “ghost” experiences but grew out of them. However, she added her brother also had experiences – and her brother still has visions of ghosts to this day. I mentioned this study to her and added that with some people that is just the way their brains are wired – and that is not necessarily pathological in and of itself.

As a point of information, I would add that an Icelandic study of psychic experiences which reports that "Having had some experience of a deceased person is also common, being reported by 45% of the women and 28% of the men (a notable sex difference). About half of these experiences had been visual in nature, with 60% of this group of respondents having encountered a deceased close relative, 39% a stranger, and 4% their deceased spouse. More than half had experienced more than one encounter with a deceased person." AS Muzafer Sherif pointed out real world circumstance and real-life situations are pivotal and the Icelandic study did not explain if grieving was part of the situation or distress – which as Jean MacPhail argues is relevant. ([Icelandic] Psychic experiences – third of a century apart. Two representative surveys in Iceland. Journal of the Society for Psychical Research, 75, 903, 76-90. January 2011 The Journal of the American Society for Psychical Research 75(9ö3):76-90 Erlendur Haraldsson University of Iceland)

Part III. Dreams and Visions of the Deceased as Adaptive Mechanisms

Preface: Grieving can be hard - sometimes very hard, and very painful. I know my mother had a rough go of it after my father died. I have an academic connection who indicated that functioning is much more difficult - and painful - since her husband died. I was pretty shocked - to be honest - when I realized that a relatively large numbers of people literally take years to recover - and suffer anguish and pain for long periods of time. And one study I read indicated that some really never recover at all. Keeping that in mind should put Viktor Frankl's insight more sensible. As Viktor Frankl observed extraordinary circumstances frequently generate extraordinary experiences – and solution.

1. Julie S. Parker, Extraordinary Experiences Of The Bereaved And Adaptive Outcome Of Grief
Julie Parker concludes that "The findings of this study support the emerging model of grief that posits that maintaining continuing bonds with the deceased can be adaptive. They also support the assertion that spiritual and/or religious belief systems are associated with adaptive outcomes of grief." Parker’s study was based on “A multiple case questionnaire/interview study was used to investigate Extra ordinary Experiences (EEs) reported by bereaved individuals. Its purpose was to describe the grief processes of 12 bereaved individuals who had reported EEs.............. Parker goes on to say that would apply to both the clinically pathological conditions as well. Parker concludes that Positive cognitive, emotional, spiritual, behavioral and/or existential changes were linked to 11 participants’ EEs. Because these experiences occurred within the context of bereavement, (Julie S. Parker, Extraordinary Experiences Of The Bereaved And Adaptive Outcome Of Grief)

2. Larry W. Easterling et al Spiritual Experience, Church Attendance, and Bereavement,

The authors (Easterling et al) observe that “Conversely, experience has shown pastoral caregivers that individuals do seem to cope better if they can "actualize" their spiritual experiences in times of crisis. In instances of loss and bereavement, such spiritual experiences may offer not only comfort but also a contextual framework of meaning for understanding death according to a certain set of theological constructs or beliefs, informed by these core spiritual experiences. “Mourners who evidenced higher levels of spiritual experience showed significantly lower levels of negative grief affect in response to their loss. Religious activity, as measured by regular church attendance, appeared to influence grief adjustment only to the extent that it was positively correlated with spiritual experience.” (Spiritual Experience, Church Attendance, and Bereavement, by Larry W. Easterling, Th. D, Louis A. Gamino, Ph.D., Kenneth W. Sewell, Ph.D., Linda S. Stirman, B.S.N)

3. Children’s Grief Dreams and the Theory of Spiritual Intelligence: Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University

Dreams of the deceased, and those that are related to death in other ways, are thus not uncommon during childhood (see Mallon, 2002; Punama¨ki, 1999; Siegel & Bulkeley, 1998) particularly given that such dreams can closely reflect stages of the grieving process (Garfield, 1996).

Qualitative studies have shown that some children reflect on their dreams and find meaning in them, with some of these dreams making a spiritual impact (Adams, 2003; Coles, 1990; Siegel & Bulkeley, 1998). While spiritual dreams can contain a variety of themes, a common one relates to death (Bulkeley, 2000; Bulkeley & Bulkley, 2005). The concept of death is one that children are faced with as they encounter issues of mortality in one form or another, usually via the death of a grandparent or a pet. Dreams of the deceased, and those that are related to death in other ways, are thus not uncommon during childhood (see Mallon, 2002;

4. Dreams As Communication Method Between The Living And The Dead Ethnographic Case Study From Slovakia - Gabriella Kilianova

Gabriela Kilianova introduces her study of dreams of deceased in Slovakia by saying that “Dreams about deceased ancestors and departed relatives or friends represent a special category of dream experience in European and non-European societies. Research findings have demonstrated a rather high frequency of their occurrence.
I am including a sizable section about the views of Catholic priest in Slovakia in part because the priest “assumed that such dreams help people deal with the loss of their loved ones.” But also because of the priest’s reflections and comments about the afterlife and connections with souls departed.

The Catholic priest serving during my research in 2007 and 2008 was a young educated man. He was teaching at the Faculty of Theology of Comenius University in Bratislava and was specializing in eschatology, among other topics. He used his scholarly knowledge during his tenure. During the most recent research period on the occasion of a funeral he delivered a remarkably interesting sermon on the afterlife and the souls of the dead. The priest tolerated the parishioners’ dreams and referred to the present open attitude of the church towards such phenomena. According to him, the Holy Scripture shows that God announced his will to people in dreams many times. Among several examples of such prophetic dreams, he mentioned Joseph’s dream about an angel that announced he could return home from Egypt together with his family. The priest assumed that God could use dreams as a way to demonstrate His will.

When someone told the priest a dream about the dead, he evaluated it primarily as a natural psychological phenomenon. He assumed that such dreams help people deal with the loss of their loved ones. However, when the parishioners said that they dreamed about the dead, he did not automatically relate those dreams to the belief in purgatory. The priest did not support the opinion that the souls of the dead could visit the living and establish contact with them. On the other hand, he presumed that a connection between the living and the dead exists and that communication between them is possible.

Lastly, I would add that the author Gabriela Kilianova did divide the dreams of the deceased into separate categories as well.

**Part IV. Jean MacPhail's Childhood Spiritual Experience:**

**Poem, Foresight, and Meaning Reconstruction**

Jean MacPhail’s traumatic childhood spiritual experience (an abbreviated and condensed version from Jean MacPhail’s book “Spiral Life”) When I first read Jean MacPhail's book, the Spiral Life, a story of her journey and quest in search of truth and spirituality, I overlooked the significance of Jean MacPhail's poem at the young age of 14. In re-reading and re-reviewing her book, I looked at her poem and asked myself, "What is Jean doing in that poem. IT was one of those "sledge hammer" moments - when it dawned on me that what she was doing was making sense of the world and putting her house in order. – which would be Meaning Reconstruction in Niemeyer’s terminology.

Jean MacPhail's Childhood story

When Jean was a very young child of only five years old her world was shattered by a traumatic life-altering experience. As Jean relates the events that transpired from her memories she observes, “What I know for certain is that one day in December my mother brought in the mail and sat down at the table to read it. After reading one of the letters, she began to sob convulsively and without stopping. She laid her head down at the table and just spilled her soul into a huge ocean of pain and misery. This was utterly devastating to me, for Scots are people
do not show their emotions overtly. Of course, I had known for some time that she was in great pain, but I has never seen her cry like this. There was absolutely nothing I could do: I had no idea what the matter was, I was so unused to scenes like this – and I was only five years old."

Jean MacPhail goes on to add that "After this episode, she was what can only be called fey. It was as if she was under a spell, not living in contact with this world, listening to some call that was leading her to her doom. She took care of me, but she was not with me. I felt a heavy, heavy load on my soul, not knowing what was happening and fearing the worst. A few days later about four o’clock in the evening she started to put on her coat. It was nearly dark, for Scottish winter evenings draw in very early, and it was pouring rain. “Where are you going Mummy?’ I said. “I am going out.” “But it is pouring with rain. You can’t go out in this rain!” She said nothing, but started to button her coat. “Let me come with you!” She looked at me for a while, her eyes not seeing me. “I’ll be back in a wee while. Wait for me.”

That was the last time – at the tender age of five years old - Jean saw her mother alive. Then at age 14 - and it wasn't until 23 that Jean finally worked up the courage to confront the medical examiner -Jean wrote out a poem-vision of her mother's death - which, in retrospect, was also clearly a spiritual epiphany - a synthesis of emotions and realities in forging a new worldview and future with both grace and wisdom uncanny for a fourteen-year-old.

On the mountain, shadows
Pass and re-pass, over blue rocks
And black,
Where lies a broken temple
Silvered by the weak moon.
A wreath of curling locks
And an arm stretched out,
Cold, cold and heavy,
Soaked with the dews of night,
Devoid of life and sadness.
No trace of joy, yes, it is there ---
Silent, still, true bliss and happiness.
Fleeting wings bring the sighs
Of a child;
Teardrops fall as drops of gentle rain
On eyelids of white as marble.
A light of dim and yellow
Glows in the town.
The eye of love and a heart cries
In the still, warm night.

Revelation at age 23

At age 23, Jean finally mustered enough courage to seek about and face the truth. Jean asked the medical examiner “How exactly did she die?” The medical examiner replied “She seems just to have kept walking in the hills in the rain until she collapsed and died of the cold. She was found in a burn.” (Scottish word for a kind of watercourse.) In her book, The spiral Life, Jean goes on to say, exactly how I had seen it: Even as I lay under the gas mantle I had been aware of her struggling along in the rain and stumbling on the rough terrain. And I had seen her lying dead in the burn, with water pulling her hair this way and that.” (p. 216)

It should be noted that any objective analysis would be forced to acknowledge the details of Jean's poem at 14 years old: “Where lies a broken temple, Silvered by the weak moon., A wreath of curling locks, And an arm stretched out, Cold, cold and heavy, Soaked with the dews of night” matches a woman found dead in a burn)

To start off the poem, Jean begins with

1. "Where lies a broken temple
   Silvered by the weak moon."

   A "broken temple" sets the stage -

2. "A wreath of curling locks
   And an arm stretched out,
   Cold, cold and heavy,
   Soaked with the dews of night,
   Devoid of life and sadness."

   In that stanza, Jean explains the real meaning of the broke temple - the death of her mother in very tragic circumstances - a relatively realistic description of the real-life circumstances.

3. "No trace of joy, yes, it is there ---
Silent, still, true bliss and happiness."

A Paradox stated: No joy but bliss and happiness.

4. "Fleeting wings bring the sighs
Of a child;"

That is a very perceptive realization in my view - "sighs of a child" shows a realization and recognition that as a child the circumstances were beyond her control. "Fleeting wings" in my mind asks the question of an awareness possibly of an angel?

5. "Teardrops fall as drops of gentle rain
On eyelids of white as marble.
A light of dim and yellow
Glows in the town."

Here is a recognition and realization of her sorrow and grief - though apparently buried.

6. "The eye of love and a heart cries
In the still, warm night."

And a Synthesis "The eye of love and a heart cries!"

Reflections and Commentary

In light of Niemeyer's approach of meaning reconstruction as well as Spiritual intelligence as well as the synthesis consensus of Frankl, Jung, and William James who have a general agreement on the function of the process of grieving, it should be clear that in Jean's poem she is "reconstructing" and re-structuring her meaning. So, it would seem rather evident that Jean forged a new perspective and worldview with both grace and wisdom uncanny for a fourteen-year-old. It was a very touching and compassionate resolution and synthesis – as well as realistic

Link to website: https://www.spirittruthandmeaning.com/

Addendum I. Brief review of Studies of Health Benefits from Spiritual and Religious Beliefs: Dr. Koenig

Preamble: The Genetics of Spiritual and Religious Beliefs
Tim Spector, in the article, What Twins Reveal About The Science Of Faith (Popular Science, August 8, 2013) states, “They [the researchers] estimated the heritability of spirituality to be around 40 to 50 percent, which is quite high considering how tricky it is to measure. Other U.S. studies using even more detailed questions in larger numbers have found similar or even stronger genetic influences. These studies demonstrate our variable but innate inherited sense of spirituality, which affects how we perceive the world, ourselves and the universe. This is independent of our formal religious beliefs and practices and, strangely, largely independent of family influence.”

First, I would point out that while specific and definite benefits to spirituality do exist, it is not a magic wand. In fact, it depends on circumstances, personality, depth of beliefs, and mind set. It is not for everybody yet some people DO benefit. Dr. Koenig, a medical doctor-psychiatrist, who is a prolific writer and authority on the pros and cons of religiosity and spirituality. Dr. Koenig applies stringent scientific methodology in his research, and cites evidence both good and bad in his articles. As I brought up before, human consciousness is incredibly complex and there is nothing simple about human consciousness and spirituality. Much of medical evidence and studies produce some contradictory and difficult to interpret evidence.

Dr. Koenig Meta-analysis

Dr. Harold Koenig, of Duke University Medical Center summarizes the content of the article Religion and Medicine IV: Religion, Physical Health, and Clinical Implications (INT’L. J. PSYCHIATRY IN MEDICINE, Vol. 31(3) 321-336, 2001): "This review focuses on pain and disability, cardiovascular disease, immune and neuroendocrine function, susceptibility to infection, cancer, and overall mortality."

The results he reviewed reflected, in general, some trends of positive correlations for blood pressure, mortality, and heart disease. Dr. Koenig concludes with a very straightforward assessment of spirituality: "There is little doubt that religion may in certain circumstances have adverse effects on health—particularly if beliefs are used to justify negative health behaviors or religious practices are substituted for traditional medical care. While more research and better designed studies are needed, the vast majority of research completed to date indicates that religious beliefs and practices are associated with better mental and physical health."

Specific Illustrations:

1. Longevity: "Of the 52 studies that assessed level of religiousness, 39 found longer survival for those who were more religious, 10 found no association, 2 reported complex results, and 1 found shorter survival. Thus, three-quarters of studies found that greater religiousness predicted longer survival."

2. Blood Pressure: "No fewer than 14 of 16 studies that assessed the relationship between level of religiousness and blood pressure found lower blood pressure among the more religious. In these studies, diastolic blood pressure in particular RELIGION AND MEDICINE IV / 323 was lower in religious compared with non-religious subjects. In all studies that correlated measured blood pressures with religiousness—including both prospective cohort studies—subjects who were more religious had
significantly lower blood pressures. Of the 13 clinical trials, 9 found that a spiritual intervention (7 involving meditation) lowered blood pressure."

4. Heart Disease: "Of the 16 studies examining religiousness and heart disease, 12 (75 percent) found less heart disease or lower cardiovascular mortality among the more religious; 3 studies found no association; 1 study reported mixed findings (but measured parental affiliation only)."

Exception noted on heart disease. The prominent Social Psychologist, Roy Baumeister, observed that James Lynch, in his book, some of which focused on a mammoth study of heart disease done by NIH, concluded that - simply put - "loneliness was a major factor in mortality in heart disease as well as most other diseases as well. That is, divorced, single, widowed, loners, or alienated people had a much higher rate of mortality. Furthermore, Baumeister noted that studies reveal that "belongingness" was the best predictor of happiness than any other factor. So, "theoretically" the mere factor of belongingness in religion and religious beliefs may be a significant factor in and of itself.

5. Contradictory results on studies of pain. Dr. Koenig also noted certain contradictory or negative results as well. "Four of six cross-sectional studies found that frequent prayer was associated with greater pain intensity. These results may be interpreted in at least two ways. First, pain may lead to increased prayer as the person attempts to cope with the pain. Prayer is a response to the pain. Second, prayer may lead to increased pain because it somehow focuses the mind on the pain. Also, if praying fails to bring relief of pain, the person may be so disappointed and discouraged that the pain appears to worsen.

Dr. Koenig summarizes his views by stating: "One thing is certain, however. Many of our patients are religious, use religious beliefs to cope with the stress of medical and psychiatric illness, and often have unmet religious or spiritual needs when they become physically or mentally ill. It would be sad indeed if clinicians ignored what might be a readily available, inexpensive, and powerful resource of comfort and healing." One thing Dr. Koenig did not do is separate between religion and spirituality. Most psychologists today, now differentiate between religion and spirituality because the two categories while interconnected have such differing implications and significance.

Addendum II: Excerpt of mini-critique of academic materialism with over 80,000 views and zero criticisms

"Why stay in prison when the door is open!" Rumi

Rupert Sheldrake: "[S]ome people have made science into a kind of religion and are often exceptionally dogmatic. They accept the scientific [materialist ideology – mindset] worldview on faith, impressed by the authority and prestige of scientists.” (p.161)
Contrast the pictures above of crowds gathered for rock concerts, protests, and folkdances with the prevalent academic norm and abstraction that “There is no psychology of the group” (i.e., Allport’s taboo 1927). In Social Psychology today the prevalent norm academically would be “There is no psychology of groups” and the social sciences definitely lack a valid theory of social consciousness. Social Cognitive Theory, by its own admission lacks any proper theory of motivation - much less any ideals of social unity!

Furthermore, Mossbridge and Barušs in their book Transcendent Mind explain the materialist view of consciousness being restricted to the “byproduct of the neurology and biochemistry of the brain” (p. 24) In a Neil de Grasse Tyson FB group a “scientist stated that human consciousness is confined to the firing of neurons in the brain and social consciousness cannot
possibly exist. So, Virgilio Enriquez’ Kapwa (Filipino word meaning shared identity which has not equivalent in English) psychology doesn’t exist – or Dharma or Confucianism either.

In a scientific society the statement “There is no psychology of groups” should not exist – that statement is absurd – ridiculous to the nth degree. This society has developed Quantum Physics, Quantum Entanglement, Particle Accelerators, every conceivable type and variety of telescopes, taken men to the moon more than once, interplanetary space exploration vehicles, and we are planning a trip to Mars. Yet there are scientists and academics as well as countless psychology students who believe that there is “no psychology of groups” and “No Social Consciousness”???? Lastly, the argument that no social consciousness cannot exist because consciousness is simply no more than the firing of neurons is a false premise. It does not follow from the fact that neurons fire in the brain that there is no social consciousness.

Emerging evidence of internalization would be the increase in narcissism. There is widespread agreement among psychologists that narcissism is a growing problem – especially in western society. “Narcissism scores are higher in individualistic cultures compared with more collectivistic cultures.” Aline Vater goes on to explain his study: “Our results showed that grandiose narcissism was higher and self-esteem was lower in individuals who grew up in former West Germany compared with former East Germany.”

In Mannheim-ian Theory, Academic Materialism is an ideology and Mindset which limits perception and awareness. Strict quantification is the ultimate “filter” (prison) limiting awareness - The stereotype that "quantification" unequivocally equates to "science" is widespread. Strict quantification excludes art, music, hope, dreaming, dancing, creativity, poetry, true love, idealism, freedom, as well as justice and even imagination [Einstein and other scientists viewed imagination as vital to science] Long ago William James observed paying attention & focusing necessarily requires excluding and ignoring a great deal (confirmed by modern neuroscience)

John Bargh, observes, “When I was about twelve years old, we had a big family reunion and I decided to bring a tape recorder so we’d have a recording of our grandparents and uncles and aunts and cousins for posterity.... it was a really noisy room. During the gathering, our grandma sat on the couch and told some great stories in the middle of all other conversations. We listened and enjoyed all of them, and a few days after the reunion, we went back to listen to it again. What a disappointment! Just noise, noise, noise, a million people talking at once and no way to pick out her voice from the other people talking, even though we heard her so clearly at the time. We quickly figured out that we hadn’t noticed the background noise because we had been so captivated by our grandmother’s stories. We’d filtered out what everyone else was saying. The actual, physical sounds in that room at the time, without the mind’s built-in filters, were there on the tape recording.” (p. 111 Before you know it)

Arthur Mullins states that “Nevertheless, with these few exceptions, Mannheim holds that historical and political thought is determined" by the social-historical situation... "Such thought is inherently value-laden, one-sided, distorted, and therefore false." "Ideology is, as Mannheim uses the term, a mode of
thought that obscures the real condition of society.... Groups are simply unable to see particular facts that would undermine their conception of the world! (Christina Maimone) David Hay points out the origins of extreme individualism in social contract, rational individualism

“Ideology [including philosophy & social science] is, as Mannheim uses the term, a mode of thought that obscures the real condition of society.... Groups are simply unable to see particular facts that would undermine their conception of the world! Christina Maimone

Link to full mini-critique and full essay

https://independentscholar.academia.edu/CharlesPeckJr/Drafts

### Addendum III: List of Dreams of the Deceased

1. Children’s Grief Dreams and the Theory of Spiritual Intelligence Kate Adams Bishop Grosseteste University College Lincoln Brendan Hyde Australian Catholic University


3. DREAMS AS COMMUNICATION METHOD BETWEEN THE LIVING AND THE DEAD ETHNOGRAPHIC CASE STUDY FROM SLOVAKIA - GABRIELA KILIÁNOVÁ


5. Spiritual Experience, Church Attendance, and Bereavement Larry W. Easterling, Th.D. ACPE Supervisor/Pastoral Counselor Scott and White Memorial Hospital 2401 South 31st Street Temple, TX 76508 Kenneth W. Sewell, Ph.D. Director of Clinical Psychology Training Program University of North Texas Denton, TX Louis A. Gamino, Ph.D. Psychologist Scott and White Memorial Hospital 2401 South 31st Street Temple, TX 76508 Linda S. Stirman, B.S.N. Coordinator of Clinical Studies Unit Scott and White Memorial Hospital 2401 South 31st Street Temple, TX 7650

6. (Irish) Dreams and bereavement Brenda Mallon Counsellor and Psychotherapist EVERYONE HAS DREAMS and, pleasant or frightening, they can be used in bereavement care as a starting point to address emotional aspects of loss. Dreams can help the bereaved to accept the absence, of the person who has died, or face feelings repressed ~ or avoided in waking life. For some, they also offer 'spiritual comfort. Working with dreams is a deeply satisfying process which can empower both client and counsellor.
Manchester, UK

7. THE DREAMS ABOUT THE DECEASED AS A FORM OF COMMUNICATION WITH THE OTHERWORLDLY (Romania - Serbia) Abstract: After the summative review of the dreams about the deceased as a form of communication with the otherworldly research so far, with the special emphasis on the dreams of the deceased, the author deliberates a whole range of topics which are realized in this type of narration about dreams based on the fieldwork material obtained at different points in Serbia and in Serbian communities in Romania.


The study does state that "Having had some experience of a deceased person is also common, being reported by 45% of the women and 28% of the men (a notable sex difference). About half of these experiences had been visual in nature, with 60% of this group of respondents having encountered a deceased close relative, 39% a stranger, and 4% their deceased spouse. More than half had experienced more than one encounter with a deceased person." I did mention in this essay that circumstances in peoples' life situations are often overlooked

9. Spiritual Distress in Bereavement: Evolution of a Research Program Laurie A. Burke * and Robert A. Neimeyer Department of Psychology, University of Memphis, Memphis, TN 38152, USA;

10. The Other Side of Suicide: A Postmaterialist Analysis of Afterlife Memoir by H M Rimke, PhD I would mention that suicide would likely induce distress – plus!

11. The Spirits of the Dead in Saulteaux Life and Thought Author(s): A. Irving Hallowell Source: The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 70, No. 1 (1940), pp. 29-51 Published by: Royal Anthropological Institute of Great Britain and Ireland

12. Dreaming about the Dead in Premodern Korea (17th-19th Century) Marion Eggert p. 43-72 https://doi.org/10.4000/extremeorient.1074

“The cultural, philological and historical study of dreams, especially that of the last two or three decades, has directed its efforts ever more intensely towards historicizing the dream experience. While earlier comparative studies of dream cultures, often under the impression of psychoanalytical dream theory, had tended more towards seeking for universals in the power, appeal and functions of the dream, the tide turned towards understanding the dream as a highly culturally specific phenomenon, useful for unravelling the cultural grammars into which the diverging semantics of the dream feed, and from which they derive."
The present essay is firmly rooted in the same endeavor—understanding culture through the ways it deals with dreams. However, rather than aiming at deciphering specific cultural codes expressed through dream discourse, it takes a prior understanding of Sinic cultural codes related to dreams as background. Based on this, it makes use of narratives of dreams—more specifically, the use of the dream motif in sacrificial texts for deceased beloved ones—as a pathway for describing the subjective experience of grief and mourning in Korean aristocratic culture of the Chosŏn dynasty, in the hope that this might function as a small contribution towards a better understanding of the construction of subjectivity among Confucian literati in Chosŏn Korea.

The Dreams: Causation
The Dreams: Contents
Reunion dreams
State-of-the-dead dreams
Message dreams
Parting dreams
Mourning Process and Late Chosŏn Subjectivities
13. Constructions of Mexican American Family Grief After the Death of a Child; An Exploratory Study
GERRY DORAN NANCY DOWNING HANSEN Fielding Graduate University
Scott T. Wright, BA, Christopher W. Kerr, MD, PhD ckerr@palliativecare.org, [...], and Debra L. Luczkiewicz, MD+3View all authors and affiliations Volume 31, Issue 2
Most participants reported that their dreams were either pleasant or both pleasant and disturbing, and few reported purely disturbing dreams. Prevalent dream themes included pleasant past memories or experiences, the deceased free of illness, memories of the deceased's illness or time of death, the deceased in the afterlife appearing comfortable and at peace, and the deceased communicating a message.
15. To the Afterworld and Back: Mourning and Dreams of the Dead among the Toraja
Author(s): Douglas Hollan, Ethos, Vol. 23, No. 4, Coping with Bereavement (Dec., 1995), pp. 424-436 Wiley on behalf of the American Anthropological Association
The Toraja are wet-rice farmers who live in the mou South Sulawesi, Indonesia. Although a majority of the p is now Christian, some middle-aged and older villager adherents of the traditional religion, Alukta, which is bas veneration and propitiation of various spirits (deata) an ancestor figure (nene').

When we dream like that [of one's deceased parent], often they are true.... If we dream, he/she comes carrying vegetables for the pigs, [that means] our pigs will thrive ... Also, usually if we're sick, and then we dream that the dead person comes bringing us water, we quickly recover! Or for example, if he/she comes, bringing us a letter, we will receive money ... Yes, several times I have had dreams like those examples.

16. Normal Grief and Complicated Bereavement Among Traumatized Cambodian Refugees: Cultural Context and the Central Role of Dreams of the Dead Devon E. Hinton • Sonith Peou • Siddharth Joshi • Angela Nickerson • Naomi M. Simon