DREAM SYMBOLS AND PREVALENT PERSONAE IN THE BEST AND WORST DREAMS OF CHRISTIAN UNIVERSITY STUDENTS

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Abstract
The paper explores dream symbolization and prevalent dream personae in the best and worst dreams of university students. Thirty male and thirty female English major Christian students at the University of Ilorin, Nigeria were used as samples. Among the findings were: symbolization in the dreams of the students was clearly outside university academic work or other campus experiences; symbolization was largely verbal and not visual; generally. Verbal symbols (i.e. words) standing for referents in the outside world were higher than those standing for referents in the world of the imagination in the dreams. Symbolization relating to the past featured least in the dreams while the present featured most. The overall attempt in the work was to juxtapose science and psychoanalysis (through dreams) with Christianity via the sixty Christian students used as samples to exemplify and particularize, from a novel angle, the nexus in the science and religion dialogue.
Keyword: Dream symbolization, science and psychoanalysis, religion, Christian students

Introduction
Based on the REM-sleep evidence, scientists, psychologists, psychoanalysts, and similar specialists agree that everyone dreams. Dream theorists and authorities, in order to identify dream subjects and provide interpretations as well as indicators to dreams, have made various

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attempts. Gleitman describes a dream as "a kind of nocturnal drama to which the only price of admission is falling asleep", as it is "usually a series of scenes, sometimes fairly commonplace, sometimes bizarre and disjointed, in which the dreamer often figures as a participant."[1] One can add that a dreamer usually goes through stages of two types of sleep that alternate with each other. The first type is Slow-Wave Sleep (SWS) when the brain waves are very slow, and the second type is Rapid-Eye-Movement (REM) sleep when the eyes undergo rapid movements even though the person is still asleep. As Guyton and Hall note:

> Most sleep during the night is of the slow-wave variety; this is the deep, restful type of sleep that the person experiences during the first hour of sleep after having been kept awake for many hours. REM sleep, on the other hand, occurs in episodes that occupy about 25 percent of the sleep time in young adults; each episode normally recurs about every 90 minutes. This type of sleep is not so restful, and it is usually associated with vivid dreaming.[2]

Although SWS is frequently called "dreamless sleep", Guyton and Hall assert that dreams and sometimes nightmares occur during this type of sleep.[3] The difference between dreams that occur in SWS and those that occur in REM sleep is that those in the latter are likely to be remembered while those in the former are usually not remembered. Thus, whether a dream is recalled or not, it is certain that everybody dreams.

Using Freud's symbolization as springboard, this paper explores dream symbolization, which may be visual or verbal and prevalent dream personae in the best and worst dreams of some university undergraduate students in South-West Nigeria, which has predominantly native Yoruba students. Thirty male and thirty female English major Christian students were sampled. The second section of the paper explores diverse scholarly perspectives on the study of dreams; the third examines the notion of symbols and personae. In the fourth section is presentation of the data, and the findings discussed in the fifth section. The last section contains the summary and conclusion.

Perspectives on the Study of Dreams
Diverese studies have been conducted on the reasons why dreams exist (e.g. Pick and Roper[4]; Moorcroft[5]); the meanings, theories and interpretatons of dreams (e.g. Gustavus[6]; Olukoya[7]; Olukoya[8]; Neri et al.[9]; Marvin[10]; Ball[11]; Edgar and Henig[12]; Freud[13]); dreams and culture (e.g. LeVine[14]; Mckenzie[15]; Alabi[16]) and so on. The diverse theories examined

in Marvin[17] include the Psychoanalytic Theory, the Jungian Theory, the Gestalt Theory and the Cognitive Theory. However, the Psychoanalytic Theory, which has had much influence on literature, the Western culture, arts, movies, the media (see Marvin[18]) and so on, is briefly explained in this present work. None has had as great an influence on contemporary psychology as Sigmund Freud (see Marvin[19]) who is referred to as the father of psychoanalysis and who applied the theory to the study of dreams. The dream theory of Freud holds that dreams "reflect unconscious wishes and urges" (Rathus[20]). They express unfulfilled wishes in disguised form and the purpose of the dream (and of the disguise) is to protect sleep. Feldman[21] puts Freud's theory succinctly thus:

> In his 'unconscious wish fulfilment theory', he proposed that dreams represent unconscious wishes that dreamers wish to see fulfilled. However, because these wishes are threatening to the dreamer's conscious awareness, the actual wishes— called the 'latent content of dreams' —are disguised. The true subject and meaning of a dream, then, may have little to do with its overt story line … 'the manifest content of dreams'. To Freud, it was important to pierce the armor of a dream's manifest content to understand its true meaning.

For Freud, following Hilgard, Atkinson and Atkinson[22]; (see also Coon[23]); the work of dream construction occurs through the mechanisms of (a) C*ondensation*, i.e. combining "ideas into more abbreviated form, so that a single word or figure may have multiple meanings in the dream". The second (b) *Displacement*, i.e. permitting "one thing to stand for another, as one part of the body may stand for a different part" of the body. The third, (c) S*ymbolization*, i.e. one thing standing for another or "the more general term for representing ideas or events by something else". Jung was an early disciple of Freud. Basic to his own theory of dream interpretation according to Hilgard, Atkinson and Atkinson[24] is

> the conception of archetypes — fundamental notions such as God, Mother, Wise Old Man — that exist in a universal unconscious which the individual shares. In dreams these archetypes emerge in interaction between the conscious and unconscious parts of the personality, often in a quaternary form in the dream (four people, representing parts of the personality, or various aspects of masculinity and femininity, good and evil, etc.)

Also, Hall cited in Hilgard, Atkinson and Atkinson[25] identifies dream disguise as a form of metaphor – a literary device within the dream. Other dream theories that have evolved include Reverse-learning theory, Dreams-for-survival theory, and Activation-synthesis theory (see Feldman[26]; and Coon[27]).

Dream interpreters also abound but only a few examples will suffice here. The *New York Times Book Review*[28] announces Chetwynd's *How to Interpret Your Own Dreams (in One Minute or Less)* where he comes up with 583 dream subjects with 1442 interpretations. French and Fromm cited in Hilgard, Atkinson and Atkinson[29], show that a series of dreams may be interpreted as repeated attempts by the dreamer to solve problems. According to Coon[30], Calvin Hall, a noted dream expert, collected and analysed over 10,000 dreams.

However, the present work is not concerned with dream theories or earlier attempts at interpretation. It is concerned with the analysis of dream symbols and the personae in the best and worst dreams of university students whose dreams it might be hypothesized would occur through the mechanism of academic symbolization (e.g. school, teachers, friends, studying, examination anxiety, etc.) and largely involve personae in or around the campus having spent more than three years on the campus. English language and literature students in their final year, who we believe are highly imaginative and would be able to capture and vividly relate their experiences, were used as samples. This follows the evidence given by psychologists, for instance, Cory *et al*. cited in Gleitman[31] that "people who remember more of their dreams are more likely to have better and sharper visual mental images in their waking life; perhaps their dreams are more memorable because they are experienced in a more vivid pictorial form". Schredl cited in Coon[32] also affirms the fact that "creative people tend to remember more dreams". These students were asked to write extempore, their best and worst dreams. The 79 students present in class were made up of 34 males (30 Christians and 4 Moslems) and 45 females (41 Christians and 4 Moslems). The entire thirty Christian male and thirty randomly selected Christian female students' write-ups were used for the analysis. This way, science and psychoanalysis (through dreams) are made to bear on Christianity via the 60 Christian students used as samples to exemplify and particularize the nexus in the science and religion dialogue.

Symbols and Personae

Abrams and Harpham[33] observe that the symbol or the sign proper, which is the "relation between the signifying item and what it signifies is not a natural one, but entirely a matter of social convention". Symbolization for Freud as mentioned earlier is the more general term for representing ideas or events by something else. He identifies private symbols, which are related to the individual experience of the dreamer or more universal symbols of which sexual symbols predominate. Examples are male genital organs (e.g. bullets, snakes, sticks, umbrellas, guns, hoses, knives, etc.), female genital organs (e.g. ovens, boxes, tunnels, closets, caves, bottles, pots, etc.), sexual intercourse (e.g. climbing a staircase, crossing a bridge, flying in an airplane, walking into a tunnel or down a hall, etc.) and the breasts (e.g. apples, peaches and grapefruits). However, Freud's view that dreams typically represent unconscious wishes and that objects and events in a dream are symbolic have been challenged and even rejected by several modern psychologists. One would think, however, that dream symbols shorn of purely sexual associations remain instructive till today.

Wales[34] asserts that a symbol is a sign "whether visual or verbal, which stands for something else within a speech community". For example, the visual signs 'the cross', and 'black garments' are symbols of Christianity and mourning (i.e. within the British culture), respectively. Verbal signs in form of words stand for referents in the outside world and in the world of imagination. A word or phrase, according to Abrams and Harpham[35], "signifies an object or event which in turn signifies something or suggests a range of reference beyond itself". The referent of the word *elephant* is the animal elephant whether in the outside world or in imagination, whereas the referent of the word *utopia* is a place or state in which everything is perfect in the world of imagination.

Visual or verbal symbols may be public/conventional/ traditional/cultural on the one hand or private/personal on the other hand, as noted by Abraham and Harpham.[36] Different domains within each culture also evolve their own special sets of symbols. Literature, for instance, draws on the following: general symbols (e.g. 'spring' as a symbol of life and birth, 'winter' of death), literary symbols i.e. a part of literary heritage (e.g. 'roses' symbolizing beauty and love) and idiolectal symbols i.e. created by an individual writer (e.g. Blake's sick rose). The domain of dreams in Christianity also has its own special sets of symbols, for example visual signs like 'entering a Cathedral' or seeing 'eagles' or a verbal sign like 'I was lighting a lamp' may symbolize good dreams. Bad

and evil dreams may be symbolized by visual signs of 'flowing black river', 'masquerade' or 'snakes' or verbal signs, such as 'getting late to an important meeting' or 'trying repeatedly to do something'.

The term 'persona' according to Abrams and Harpham, is "often applied to the first-person speaker who tells the story in a narrative poem or novel, or whose voice we hear in a lyric poem."[37] Lyons cited in Wales states that:

> The language event was thus viewed as a drama, in which the principal DEICTIC role was played by the speaker or ADDRESSER ('first person': *I, we*), and the other important role by the ADDRESSEE ('second person': *you*); all other roles (i.e. people who may or may not be present) by the 'third person': *he, she, it, they*.[38]

In this paper, the term personae is employed to refer to the persons playing the principal role, other important role and all other roles in the dreams, since it is generally believed that most dreams involve interaction with others — "strangers and friends, partners and rivals, potential and actual mates" (Gleitman[39]). Indeed, according to Hall and Van de Castle cited by Gleitman, more than 95 per cent of human dreams are peopled with others, and most of them revolve around relationships with them.[40] Hall as well as Hall *et al*. cited in Coon assert that action "takes place between the dreamer and two or three other emotionally important people — friends, enemies, parents or employers".[41] That seems highly agreeable. Below is the summary of the dreams gathered in this research.

Presentation of Data

FEMALE STUDENTS	
GOOD DREAM	**BAD DREAM**
1. Was on a narrow road on a very high mountain, a male friend was persuading dreamer to take a wide road, she persevered on the narrow road and found herself amid many people in white robes.	1. In a thick forest and saw all kinds of evil creatures. Could not get away.
2. Blissful dream of the dreamer's marriage ceremony with friends, family and church members around her. Loved dearly by the groom.	2. Death and burial of father. Pitied by people.
3. Dreamer in pre-university days passed JAMB examination and got admission into the University and the course of study of her choice.	3. Older brother had a motor accident and his legs were amputated.
4. Mother became rich, built a new house. Dreamer had a good wedding and lived happily ever after with fiancé.	4. While walking in the dark, dreamer was being pursued by men holding cutlasses. She jumped into a well.
5. Dreamer was attacked by a group of boys; she fought back and overcame all of them.	5. Dreamer was lying on a mat under a mango tree. She saw a green snake twisted around the branch of the tree and she ran away.
6. While seriously seeking for university admission, dreamer dreamed of admission into University of Ilorin. Was on her way to a night class.	6. Dreamer eating raw meat given to her to be cut by her foster sister. It turned out to be her father's flesh.
7. Graduated from the university with an upper second class and got scholarship to go abroad.	7. An attempt to use the dreamer for sacrifice by a woman on the campus.
8. A colourful birthday party. Had her family and friends around her.	8. Mother's death.
9. Visited by father in the boarding house in her secondary school. The father came in a brand-new white car.	9. Family attacked by armed robbers.
10. Dreamer's family burnt insect-infested clothes.	10. Unlike course mates who walked across a wooden bridge successfully, dreamer was scared and was at the rear crawling on her chest.
11. Dream of heaven, dreamer saw the cloud in seven beautiful balls, the sun in seven beautiful golds (sic) and the moon in seven balls. She also saw a beautiful city made of gold.	11. At 10 years of age, was attacked by flesh-eating women.
12. Was in a beautiful garden filled with red roses	12. Uncle paralysed,

and a handsome well-dressed man spoke kindly to her and showed her round the garden.	hospitalized and died.
13. Dreamer bought a car and learned to drive.	13. Death of someone who was in a critical state in the hospital.
14. Dreamer became socially famous.	14. Dreamer's neighbour's car somersaulted three times and caught fire. Neighbour got burned and dreamer could not help him.
15. Saved from a robber cab driver by a neighbour.	15. Dreamer got knocked down by a motorcycle.
16. Became a National Youth Service Corps member.	16. Escaped a falling tree which crushed her friends and became helpful to others on campus.
17. 25th birthday party and is surrounded by well-wishers.	17. Dreamer failed the secondary school examination she had just written.
18. Got more than the GPA needed for the good standing in 100 level class.	18. Death of an only brother. People were condoling dreamer's mother.
19. Dreamed during a long vacation that she passed the academic year's examination.	19. Death of father.
20. Dreamer confiding in her dead father.	20. Attempted murder of dreamer by a knife-carrying guy.
21. Among female friends, dreamer chatting about when another academic year would start.	21. Neighbour's house got burnt, people were running helter-skelter.
22. Dreamer getting set to travel abroad for further studies.	22. Family attacked by robbers who took mother's gold, eight mobile phones and injured mother and brother.
23. Dreamer won a car in the V-mobile lottery.	23. A day before her examination, she found herself in a strange church then a banquet hall and later fell into a deep pit.
24. A broken wedding engagement and then a re-union, climaxed by the dreamer receiving an engagement ring from fiancé.	24. A strange man with a strange power in mafia suit and hat caressing the dreamer on her bed in the hostel. She cut his ear with her teeth.

25. Dreamer won a jackpot.	25. Was in a cemetery watching father's burial.
26. Delightful trip with family.	26. Thieves went to dreamer's house who hid and slept under a bed while others were screaming for help.
27. Going to Paris, becoming successful	27. Dreamer fell from a broken wooden bridge and her brother was injured by a gunshot.
28. Dreamer sang nicely at a concert and had a memorable dinner with fiancé.	28. Dreamer was chased out of a church after giving one naira offering, which was rejected. Her pursuers did not catch up with her.
29. Memorable meeting of future husband and honeymoon.	29. Dreamer ate a delicious but poisonous meal.
30. Waiting on an endless queue with unemployed undergraduates, later got to know about a waiting employment as the New Nigerian ambassador to the US.	30. Dreamer, mother and sister were attacked by robbers who shot a gun.

MALE STUDENTS	
GOOD DREAM	**BAD DREAM**
1. Awarded a medal as the best student in the primary school and the father gave a party at home.	1. Pallbearer of dreamer's breadwinner elder brother behind father's house / father's lifeless body was on a mat inside the house. His siblings were crying.
2. Dreamer became the leader of endearing comrades.	2. Brother's death.
3. Life of bliss and got to a mountain top and was welcomed by someone in white clothes.	3. Questioning Jesus about heaven and dreamer's unsure state of salvation.
4. Dreamer on a high mountain and saw a grey-haired old man and stars.	4. Man wielding a cutlass at dreamer for impregnating his daughter.
5. Dug out a big ripe yam as opposed to others who dug unripe ones.	5. Could not get a key holder bearing his name among university peers.
6. Got a visa to travel abroad and was met by white dignitaries and treated as a celebrity.	6. Witchcraft attack through a black cat.
7. Going to the altar with a beautiful well-behaved and God-fearing lady, and they travelled to Britain together.	7. Dreamer was being chased and was almost killed by a monster.

8. Jubilation because of his friend who made an upper second-class grade.	8. Could not answer any question in an examination. With the invigilator's collaboration, a girl forcefully took his paper to copy the scanty answer.
9. Given a big, richly-furnished house. Was in its swimming pool when he woke up.	9. Went from a very dark room into a raging fire with so many people crying and wailing in it.
10. Travelled to London.	10. Death of immediate younger brother. His dead father, his crying mother and many people were there too.
11. Error in result computation changed from 2.2 to 2.1.	11. Biblical rapture which left dreamer behind, everybody was running helter-skelter.
12. Prevailed in a fight with neighbours and a huge man dressed in black, with the help of a man in white raiment who gave him a sword.	12. Saw mourners and was told of the death of his younger sister.
13. A huge man dressed in a garment shinning as the sun gave dad whose sickness had defied medication something to drink in a cup and he got healed.	13. Ate chicken bones.
14. Got a Grammy Award for the best upcoming artist in a hall filled with black and white people.	14. Dreamer and friends shot dead.
15. Sat next to the Governor of Osun State, Nigeria on a platform in a big hall.	15. Convicted in a court of Law.
16. Got to drive so many brands of cars.	16. Witnessed the death of a woman on a stretcher at a religious crusade. A week later, an attempt by one of the dreamer's friends to kick her skeleton made it rise and they took to their heels.
17. Dreamer rescued girlfriend when both were swept by the sea tide and engulfed in water, later got to Paris.	17. The end of the world and everyone was running helter-skelter.
18. Flying in the sky.	18. Eating raw food with unknown persons.
19. Saved older brother from the disgrace of not being able to answer a difficult question on the blackboard. Dreamer and brother got a standing ovation.	19. A church member was involved in a motor accident and was taken to the hospital by dreamer and other church members.
20. Found N500 in dad's coverlet.	20. Dreamer attacked with guns and spears which missed him but hit the people behind him.
21. Dreamer and mother had a flat tyre on a	21. Death of a well-known

journey while fixing it, an old man appeared to them and told his mother to take proper care of him to be able to achieve his destiny.	musician.
22. A lady gave him prepared answers to WASCE questions in the examination room.	22. Fell from a high mountain.
23. Delivered a successful key-note address at a conference and got invitations to deliver a similar address abroad.	23. Dreamer shot in the bowel.
24. Successfully represented Nigeria abroad and became controller of an international organization.	24. Dreamer performed an unsuccessful operation on a patient. The patient died. The dead patient turned out to be his elder brother.
25. Stranded at a motor park but a bus emerged and enabled him to make his journey.	25. On a day he was to receive an award in the primary school, while the headmaster, staff and pupils were waiting for his father, his younger brother came to announce the death of the father.
26. Got a gift of a car.	26. Duped by a mobile phone seller.
27. Had a successful time in school, came out with an upper second class and got the Vice-Chancellor's handshake.	27. Dreamer had a running battle with thieves.
28. Going overseas for a PhD degree.	28. People trapped in a burning building.
29. In a well-furnished mansion, encountered an angel and saw a pretty woman and two pretty kids who were his.	29. Attacked by a demon.
30. Overseas, having successful intellectual talks.	30. Dreamer saw a sea of people who had come to mourn because of his father's death.

Discussion of Findings

The following are the findings from the dreams:

1. Symbolisation in the dreams is mostly outside university academic work or other campus experiences. The respondents' dreams showed that apart from their academics, they were also concerned about other life issues like getting a job after school, marriage, family, etc. Below, we present the number of dreams that have relevance to university work.

Females		Males	
Good Dreams	**Bad Dreams**	**Good Dreams**	**Bad Dreams**
7/30	2/30 = **9**	6/30	2/30 = **8**

2. Symbolization in the best and worst dreams of the students is largely purely verbal as shown in the following figures:

Females		Males	
Good Dreams	**Bad Dreams**	**Good Dreams**	**Bad Dreams**
Purely Verbal	Purely Verbal	Purely Verbal	Purely Verbal
24/30	18/30 = **42**	15/30	19/30 = **34**

It is noteworthy that the female students had more purely verbal dreams than the males. Again, verbal dreams were more than half of total good or bad dreams per gender. This shows the place of religion, where they are taught to speak out and make confessions of what they want. The verbal signs in the dreams also made them conclude on whether the dreams were good or bad ones, for instance, in the twelfth male bad dream, the bad news from mourners is an example of a negative confession. The dreamer also prayed after waking up from such dreams to verbally cancel them from happening in the physical realm. Christianity teaches that life and death reside in the power of the tongue, thus, in the twenty-eighth female good dream, for example, the dreamer prayed after waking up that the dream should happen physically.

3. Generally, as shown in the data analysis below, verbal symbols (i.e. words) standing for referents in the outside world are higher than those standing for referents in the world of the imagination. However, for both female and male students, referents in the outside world are higher in the good dreams than in the bad dreams while referents in the world of imagination are higher in the bad dreams than in the good dreams.

Referents in the Outside World				Referents in the World of Imagination			
Females		Males		Females		Males	
Good Dream	Bad Dream	Good Dream	Bad Dream	Good Dream	Bad Dream	Good Dream	Bad Dream
27/30	22/30= **49**	23/30	19/30=**42**	3/30	8/30= **11**	7/30	11/30=**18**

It is also noticeable that the number of the female students' good and bad dreams (49), which are referents in the outside world is higher than those of the males (42) while the total sum of the dreams of the males referring

to the world of imagination (18) is higher than that of the females (11). Dreaming more of events in the outside world could show the effects of the Christian teachings that they had received.

4. Certain visual signs are predominant in the dreams. The visual signs in the dreams are made up largely of the following:

Females	
Good Dreams	**Bad Dreams**
(a) a high mountain, wide narrow roads, and people in white robes.	(a) thick forest and evil creatures
(b) new house	(b) cutlass-carrying men
(c) brand new white car	(c) green snake
(d) burning insect-infested clothes	(d) armed robbers x 2/robbers
(e) cloud, sun, and moon in sevens and a golden city	(e) flesh-eating old women
(f) rose-filled garden	(f) car and man burning
	(g) knife-carrying guy
	(h) burning house
	(i) deep pit
	(j) broken wooden bridge

Males	
Good Dreams	**Bad Dreams**
(a) a medal	(a) pall bearer
(b) mountain top	(b) cutlass-wielding man
(c) high mountain, grey-haired old man and stars	(c) unlabelled key holder
(d) a big ripe yam; unripe yam	(d) black cat
(e) visa	(e) monster
(f) big richly-furnished house	(f) dark room and powerful fire
(g) huge man dressed in black; man in white raiment and a sword	(g) chicken bones
(h) huge man dressed in a shining Garment	(h) dead woman's skeleton
(i) Grammy award and a well-lit room	(i) guns and spears
(j) a state governor	(j) high mountain
(k) many brands of cars	(k) burning building
(l) N500	(l) demon
(m) old man	
(n) prepared answers to WASCE questions	
(o) a car	
(p) a well-furnished mansion and an angel	

The major visual symbols in the "good dreams" of both the female and male students are:

- high mountain/mountain top,
- new house / big richly furnished house/ well-furnished mansion, and
- brand new car/ many brands of cars.

These symbols reflect biblical symbols like how Moses, Elijah, Jesus at different times, all went to the mountaintop to receive blessings. Again, they reflect prayers and good wishes. Many of the subjects all want a good house and cars in the future, which is the subject matter of church prayer requests in Nigeria especially for one who has graduated from the university.

The following symbols are typical to the male students:

- grey-haired old man/ man in white raiment/ man dressed in a shining garment/old man.

These are symbolic of pictures or videos of men that represent God or Jesus or Angels where the white symbolizes purity, the old person symbolizes wisdom. The term, 'shining garment' reminds one of the descriptions of Jesus on the Mount of Transfiguration.

The principal visual symbols in the "bad dreams" are:

- evil creatures/ monster/ black cat/ demon,
- cutlass-carrying men/ knife- carrying guy/ cutlass-wielding man/ guns and spears, and
- car and man burning/ burning house/ raging fire/ burning building.

These dreams also reveal the Christian and cultural background of the subjects, which reveal what they must have watched in Christian or/and Yoruba/Igbo cultural movies and which they believe exists because of the relationships that they have with the Christian beliefs in the reality of evil. Also, cultures in Nigeria, for example, the Yoruba believe that cats, especially black cats are symbols of evil force.

5. The ratio of symbolization with respect to the past, present and future is as follows:

	Past	Present	Future
Female (good dream)	1	19	10
Female (bad dream)	1	29	0
Male (good dream)	2	24	4
Male (bad dream)	0	30	0

It is evident that the past featured least in the good and bad dreams of both categories of students. The future did not feature at all in bad dreams while it featured more in the dreams of the females than the males. Both the good and bad dreams for the two sexes inhered mostly in the present.

6. The predominant personae in the dreams are as follows:

Females	Good Dream	Bad Dream	Total
(a) Dreamer alone	14	9	23
(b) Dreamer, family and friends	8	7	15
(c) Dreamer and fiancé alone	3	0	3
(d) Dreamer and other types of people	5	9	14
(e) Other persons excluding the dreamer	0	5	5
Total	30	30	60

Males	Good Dream	Bad Dream	Total
(a) Dreamer alone	14	9	23
(b) Dreamer, family and friends	4	8	12
(c) Dreamer and fiancé	4	0	4
(d) Dreamer and other types of people	8	10	18
(e) Other persons excluding the dreamer	0	3	3
Total	30	30	60

The following are noteworthy here: the same number of males (23) and females (23) subjects dreamed about themselves as the sole personae in both positive (14) and negative (9) dreams; more females (15) dreamed about being with their families and friends than the males (12). Significantly, the males had more bad dreams (8) than good dreams (4) in the company of their families and friends. The entire dreamers did not also dream about their fiancées or fiancés in bad dreams. It is also striking that the dreamers did not dream of other persons alone in positive dreams while they did in negative dreams. Notably, only a minute number of the personae are people in or around the campus. In the good dreams, the females dreamed about one person, the males dreamed about four persons while in the bad dreams the females dreamed about four persons, and the males dreamed about one person in this category.

Summary and Conclusion

To juxtapose science and psychoanalysis (using dreams) within Christianity, this paper examined dream symbols and the personae in the best and worst dreams of selected Christian university students. It was found, among others, that symbolization in their good and bad dreams, which would be remembered more than any other dream, is not based mostly on their academic work or other campus experiences. Symbolization in their best and worst dreams inhered mostly in words that are associated with their religion (Christianity). This is supported by the fact that Nigerians are generally religious, and Nigeria is said to be one of the most religious countries in the world (Nag[42]). Generally, the verbal symbols (i.e. words) standing for referents in the outside world are higher than those standing for referents in the world of the imagination in the dreams. Moreover, symbolization relating to the past featured least in the dreams while the present featured most. The dreams were thus realistic more than imaginative and it implies that the students lived more in the present through their dreams.

The major visual symbols in the good dreams ― high mountain, big new well-furnished house/mansion, new/many cars ― are pointers to the waking desires of the students. It was also discovered that the dreamers were the predominant personae in a little above thirty-three per cent of the dreams. Although the respondents did not dream of other persons alone in positive dreams but only in negative ones, the entire dreamers had no negative dream about their fiancées or fiancés.

The analysis of dream symbols of Nigerian university students would seem a specialized and an exclusive contribution to the dream

literature. To obtain a fuller picture of the dreams of university students in Nigeria, other researchers could work on the dreams of Moslem Humanities/ Christian and Moslem science students; and where applicable, African Traditional Religion adherent students. This way, the nexus in the science and religion dialogue would not only be further exemplified and particularized; but it would also help educators to better understand the impact that dream symbols and personae may have on the waking hours of students.

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