

EXPLANATION AND INTERPRETATION OF DREAMS
IN PSYCHODYNAMIC PSYCHOTHERAPY

ПОЯСНЕННЯ ТА ТЛУМАЧЕННЯ СНІВ В ПСИХОДИНАМІЧНІЙ ПСИХОТЕРАПІЇ

In modern psychology, there are many therapy models based on psychoanalysis. Therapy models rooted in psychoanalysis are referred to as analytic therapy or psychodynamic psychotherapy. This therapy incorporates the views of S. Freud, object relations, ego psychology, relational psychoanalysis, and attachment theory. In psychodynamic psychotherapy, it is essential to explore events that impact the subconscious and their effects on individuals. Dynamic therapy addresses these influences by paying attention to events that create them to resolve issues. Psychodynamic psychotherapy focuses on transitions between the conscious and subconscious during therapy. However, dynamic psychotherapy primarily considers a person's relationships with others and aims to explore the individual's inner world through free association, utilizing the mutual relationship between the therapist and the patient. This process enhances awareness of one's relationships and life experiences. By reflecting the details of the relationship with the therapist, it creates an opportunity for exploration. As a result, the patient can develop the ability to express their feelings and thoughts. Confrontation is essential during therapy, encouraging patients to confront problematic thoughts and feelings, desires and fantasies, and past experiences. The main characteristics that distinguish analytic psychotherapies from other therapy models are its emphasis on childhood, exploration of attachment styles, focus on interpreting dreams, and ensuring the revelation of subconscious desires and wishes through dreams. Ideas about dreams have existed since ancient times. However, dream interpretation in analytic therapy is entirely different. Generally, fundamental ideas about dreams in psychology belong to S. Freud. Nevertheless, dynamic therapy, along with S. Freud, gave an importance to the ideas of other analysts such as C. Jung, A. Adler, E. Fromm, H. Kohut, O. Kernberg, and R. Fairbairn. S. Freud used the method of «free associations» in interpreting dreams and noted that dreams reveal repressed desires and wishes in the subconscious. Other analysts, however, noted that restricting dreams to this idea alone is not accurate. Modern dynamic psychotherapy generalizes these ideas, based on the concept that dreams are individual.

Key words: *Dream, symbol, desire, subconscious, dynamic therapy, free associations, ego psychology, transference, countertransference.*

У сучасній психології існує багато моделей терапії, заснованих на психоаналізі.

Моделі терапії, що ґрунтуються на психоаналізі, називаються аналітичною терапією або психодинамічною психотерапією. Ця терапія включає погляди З. Фрейда, об'єктні відносини, еґо-психологію, реляційний психоаналіз і теорію прихильності. У психодинамічній психотерапії важливо досліджувати події, які впливають на підсвідомість, та їхній вплив на людей. Динамічна терапія усуває ці впливи, звертаючи увагу на події, які їх створюють, щоб вирішити проблеми. Психодинамічна психотерапія фокусується на переходах між свідомим і підсвідомим під час терапії. Однак динамічна психотерапія в першу чергу розглядає стосунки людини з іншими і спрямована на дослідження внутрішнього світу людини через вільні асоціації, використовуючи взаємні стосунки між терапевтом і пацієнтом. Цей процес покращує усвідомлення своїх стосунків і життєвого досвіду. Відображаючи деталі стосунків із терапевтом, це створює можливість для дослідження. В результаті у пацієнта може розвинути здатність висловлювати свої почуття і думки. Конфронтація є важливою під час терапії, заохочуючи пацієнтів протистояти проблемним думкам і почуттям, бажанням і фантазіям, а також минулому досвіду. Основними характеристиками, які відрізняють аналітичну психотерапію від інших моделей терапії, є акцент на дитинстві, дослідження стилів прихильності, зосередженість на тлумаченні снів і забезпечення виявлення підсвідомих бажань і бажань через сні. Уявлення про сні існували з давніх часів. Однак тлумачення снів в аналітичній терапії зовсім інше. Загалом фундаментальні уявлення про сновидіння в психології належать З. Фрейду. Тим не менш, динамічна терапія, поряд із З. Фрейдом, надала значення ідеям інших аналітиків, таких як К. Юнг, А. Адлер, Е. Фромм, Г. Когут, О. Кернберг, Р. Фейрберн. З. Фрейд використовував при тлумаченні сновидінь метод «вільних асоціацій» і зазначав, що сновидіння виявляють витіснені в підсвідомості бажання і бажання. Інші аналітики, однак, відзначили, що обмежувати сні лише цією ідеєю є неточним. Сучасна динамічна психотерапія узагальнює ці ідеї, виходячи з концепції індивідуальності сновидінь.

Ключові слова: сон, символ, бажання, підсвідомість, динамічна терапія, вільні асоціації, еґо-психологія, перенесення, контрперенесення.

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Relevance of the Issue. In analytic therapy, it is often challenging to access the patient's inner world, and when individuals experience internal chaos, dreams play a healing role for both the therapist and the patient. Perhaps, by bringing repressed desires, wishes, and fantasies from the patient's subconscious to the conscious level, dreams assist the patient.

Degree of Research. It should be noted that there are many scientific works related to the use

of dreams in psychodynamic psychotherapy, dream interpretation, and analysis. These include works by S. Freud [1], A. Adler [7], E. Fromm [3], C. Jung [2], among others. Additionally, literature addressing similarities and differences between psychoanalysis and psychodynamic psychotherapy, as well as the interpretation of dreams in modern analytic therapy, has been referenced to analysts like H. Kohut [12], R. Fairbairn [6]. However, there is a necessity

for fundamental research on psychodynamic psychotherapy and dream interpretation in therapy.

Objectives and Tasks. Analyzing dreams in psychodynamic psychotherapy and addressing issues such as providing therapeutic material and healing the patient are considered primary objectives. To achieve the set objectives, the following tasks have been envisaged:

- Analysis of literature related to the topic.
- Exploration of dream symbols used in dynamic therapies.

Methods. The article utilizes observation, literature review, analysis, and synthesis as theoretical research methods.

Main Section.

The Emergence of Psychoanalysis and Psychodynamic Psychotherapy.

Psychoanalysis, developed by the Austrian physician S. Freud in the late 19th century, is a therapeutic method and approach to psychotherapy. Initially, psychoanalysis emerged as a method for studying and treating hysterical neuroses. The analysis of psychotherapeutic practice results, various events in psychic life, jokes, slips of the tongue, and dream analyses were interpreted by S. Freud as the outcome of the activity of general psychological mechanisms. Psychodynamic psychotherapy is based on psychoanalysis and its principles. As psychoanalysis began to be used by a wide range of therapists, analysts began to seek a method that would be more effective in a broader context. This was because psychoanalysis was not beneficial in many cases. Some patients felt uncomfortable with the emergence of the subconscious into consciousness, while others did not enjoy lying on the couch during sessions. Additionally, it was not possible to establish eye contact between the patient and the therapist. Another reason was the open-ended nature of sessions in psychoanalysis, meaning that finishing time was not determined. Therefore, analysts, taking into account the different needs of patients, created psychodynamic psychotherapy, which is based on psychoanalysis but rejects many of its features. M. Klein's object relations theory, Lacanian psychoanalysis, ego psychology can be cited as examples here.

One of the founders of ego psychology was Anna Freud. She emphasized that, before being directed towards unconscious impulses, fantasies, and desires, the activity of the ego was aimed at defending itself. As a result, in the direction created by Anna Freud, ego psychology became a subject separate from the id and superego in psychoanalysis and important to explore. According to S. Freud, the ego responds to the impulses of the id, but in ego psychology, it is noted that the ego has its own energy, and the main goal of the therapist

in ego psychology is to strengthen the patient's ego.

Another direction was associated with the name of M. Klein. M. Klein was an analyst working with children and investigated the early childhood relationships between the mother and the child. According to object relations theory, the individuals who care for us shape the relationships we experience in early childhood, and these relationships influence our choices in friendships, partnerships, and other relationships.

Lacanian theory is based on the idea that the ego is an illusion. According to J. Lacan, we obtain our sense of who we are by creating a personality aimed at fulfilling the needs of our parents.

With the emergence of psychodynamic psychotherapy, significant differences began to emerge between psychoanalysis and analytic (psychodynamic) psychotherapy:

1. Psychoanalysis is more long-term compared to analytic therapy, meaning it is open-ended.
2. In psychoanalysis, the patient lies on the couch, and there is no eye contact between the patient and the therapist.
3. Advice is not given to the patient in psychodynamic psychotherapy.
4. Maintaining neutrality towards the patient, not transferring countertransference, distinguishes analytic therapy from psychoanalysis.

However, there are also common features between psychoanalysis and psychodynamic psychotherapy:

1. The method of free associations is considered the main therapy method in analytic therapy.
2. Focusing on transference and countertransference, defense mechanisms, attachment styles in early childhood development, as well as early childhood experiences, are important in dynamic psychotherapy, as in psychoanalysis.
3. Dream interpretation and bringing the patient's inner world to the conscious level through dream analysis are considered therapeutic methods in dynamic therapy, as in psychoanalysis.

Dreams and their Interpretation in Psychoanalysis.

Once upon a time, S. Freud referred to dreams as the «royal way to the unconscious.» He, whether himself or through the interpretation of his patients' dreams, found his own reflection in the interpretation of dreams during the early stages of applying the psychoanalytic method. S. Freud viewed dreams as the realization of desires and began to work with dreams. Although ideas and research about dreams existed before S. Freud, his research on dreams made a significant contribution to the field of psychology. S. Freud was born in Vienna in 1856. He grew up in a middle-class Jewish family and graduated from medical school in his

hometown. Meeting with Charcot, a prominent and famous neurologist and psychiatrist in Paris, became one of his main goals. During this period, Charcot was engaged in researching hypnosis and hysteria treatment [1, 10]. After meeting with Charcot, he returned to Vienna and met Breuer. Together with him, he treated hysterical patients and concluded that hypnosis had no lasting effect in the treatment of hysteria. S. Freud eventually abandoned this method and began to apply the technique he called "free associations". This technique, which is still not well understood, was based on the idea that the person being analyzed would say everything that passed through their mind [1, 15]. In many cases, the analyzed patient did not find anything to say, and a force emerged consciously, which inhibited the patient's free associations. The hidden resistance that prevented the patient's unconscious associations was present. Therefore, uncovering the underlying reasons for the patient's problem became one of S. Freud's goals. S. Freud concluded that dreams were the most useful technique for breaking the resistance in neurotic patients. According to S. Freud, dreams are not meaningless; they are the realization of a wish or desire. Dreaming is the replacement of mental irritants that try to suppress the dream with images [7, 186].

For example, the feeling of thirst experienced by someone who drinks water frequently may be exemplified by dreaming of drinking water before waking up. The sensation of thirst arouses the desire to drink something in the person, and they realize this desire by drinking water in their dream; it is also a relief dream. According to S. Freud, especially children's dreams are simple wish fulfillment dreams, and adults' dreams are not as complicated as children's dreams [1, 165]. Children's dreams are born from the experiences of the previous day, related to disappointments, distress, and unfulfilled wishes. What is lacking in daily life is openly realized in these dreams [7, 174]. S. Freud explains a dream of wish fulfillment in his 8-year-old daughter: "Our neighbor's 10-year-old son came with us to Hallstatt, and I noticed that my daughter liked him. My daughter told us about her dream in the morning and said that in the dream, the neighbor's son was part of our family and addressed us as 'mom, dad.' She said that his mother gave them blue and paper chocolates, and she put it under the bed". It was no coincidence that the neighbor's son became a part of her family in the dream. During a walk with his mother, the girl wanted a stick of chocolate, and it turned out that her mother did not buy it for her. In her dream, the girl realized this desire [1, 193].

In addition to dreams that fulfill desires, there are also anxiety dreams, which S. Freud notes are rooted in sexual desire, with libido being transformed into fear and sometimes

anxiety dreams also being directed towards the realization of desires. For example: "A young girl dreams of seeing her sister's son Karl. Her sister had previously lost her eldest son Otto. The girl emphasizes that she loves Otto more than Carl, but Carl is also important to her. In her dream, the young girl sees that her sister's youngest son Otto has died" [1, 193].

The young girl opposes S. Freud and claims that her dream is not a wish fulfillment. During the conversation, it becomes apparent that the young girl grew up with her sister because she had no parents, and she had feelings for a guest boy who her sister was interested in, but her sister knew about this relationship and prevented it. However, the young girl did not withdraw her feelings for her sister's friend. She used to go to places where she might see the young man who was an author. S. Freud wants the young girl to talk about what happened at her cousin Otto's funeral. At this point, it becomes clear that the boy the young girl loves also attended Otto's funeral. S. Freud writes this dream as follows: "Even if one child dies, the same things will happen again".

From this, we see that the dream is actually a desire for wish fulfillment. The distortion of dreams is also one of the cases we encounter, and the dream previously presented is an example of this. We can say that we resist based on the content of desires and wishes that do not materialize in dreams and are distorted to suppress them and take on unrecognizable forms. Thus, the distortion in dreams is a kind of censorship. S. Freud also notes that recent experiences are revealed in dreams. Traces of childhood are also evident in dreams. Especially in dreams related to the death of loved ones, these situations can be encountered. These dreams are divided into two parts: in the first part, there is no feeling of sadness in the dream, and in the second part, deep pain is felt. The first part is dreams for wish fulfillment. However, dreams in which mourning and deep pain are felt are completely different. In these dreams, negative desires from childhood are realized in dreams.

A child is initially alone, and all attention and care are focused on him or her, but the situation changes with the arrival of a second child in the family. Perhaps the child sees the arrival of a second child in the family as a disadvantage over time. When the child realizes this disadvantage, hostility begins. S. Freud comments on a dream of one of his patients as follows: "A group of children are playing in a cemetery. Suddenly, they all grow wings and start to fly". The presence of wings and the desire to fly like angels mean the desire for the death of children. Wishing for the death of parents also stems from the Oedipus and Electra complexes. The feeling of competition wants to eliminate the same gender because the father becomes a

rival for the son and the mother becomes a rival for the daughter.

Another important nuance is the use of symbols in dreams. S. Freud notes that the use of symbols is not useful for complex dreams and is useful together with free association. Hidden thoughts are expressed symbolically in dream symbols. According to S. Freud, some symbols are always interpreted in the same way. Opening a window - confusion, argument, box - mother's womb, king and queen - father and mother, bed or couch - sexual desire, table, chairs - female body, right - justice, left - sin represent, and so on. Changing places, distortion, merging, and reversing play an important role in dreams. All of these occur under the influence of censorship in dreams.

S. Freud notes that it is not the thoughts we accept in dreams but the desires and wishes suppressed due to their painful nature that emerge. Therefore, suppressed desires and fantasies emerge in dreams. S. Freud notes that it is normal for the dreamer not to be able to interpret the dream at first because they have suppressed their desires, and censorship does not allow the dreamer to express them until they take on an unrecognizable form. S. Freud states that interpreting dreams in this way is effective: Dreams are divided into parts, and some parts are selected, and the person is offered to talk about what these parts evoke in them, to vocalize the thoughts that come to their mind, and not to confirm their own thoughts. Because criticism is censorship, resistance. It is initially difficult to do this because the influence of censorship is the main factor that inhibits associations.

C.G. Jung has taken a different approach to dream interpretation. C.G. Jung was a Swedish psychiatrist and psychoanalyst. Their intersection with Z. Freud has made significant contributions to the science of psychology. However, their partnership did not last long, and they parted ways due to differences of opinion. The main difference in opinion is that C.G. Jung considered S. Freud's theory, which based libido solely on sexual desire, to be narrower and not fully reflecting the reality of humanity. K. Jung, unlike S. Freud, does not deny being indebted to him for much of what he learned from their collaboration.

C.G. Jung did not accept S. Freud's idea of pansexuality. Perhaps he saw in the libido, which S. Freud grounded in sexual motivation, the convergence of male and female origins, and saw the collective and individual archetypes with a long history as reflections of reality for humanity. C.G. Jung manifested libido as spiritual energy rather than sexuality, and this energy contains metamorphoses within itself. He states that the experiences a person undergoes throughout their life do not disappear unnoticed and even remain in the structure of the brain, manifesting themselves as archetypes at the instinctual

level of collective unconsciousness. Collective unconsciousness is precisely associated with C.G. Jung's name. Collective unconsciousness is not personal but general and contains primordial instincts within itself. In general, archetypes reflect our social environment, our animal demands, our personalities, our femininity, ourselves, and our relationships with the people we interact with.

C.G. Jung agrees that dreams often recall the past, but he also believes they provide signs oriented toward the future. According to him, the most useful method during dream interpretation is to divide it into parts. If we want to understand the explanation of a dream, we must first know the previous experiences that brought it forth.

For example: "The dreamer is driving down the road when suddenly a child appears, and the dreamer sees the child getting run over by the car". Through the help of the dreamer, we delve into the past few days. It turns out that the dreamer had traveled on that road on previous days, but why did the dream choose this particular path? According to C.G. Jung, merely recounting past experiences is not enough to interpret a dream; the method of free association is crucial for completing the interpretation of the dream.

Another example: "I was standing in the middle of a strange garden and picked an apple from a tree. I looked around carefully to make sure no one saw me". The dreamer had previously conversed with a young woman, and at that time, an acquaintance passed by, causing the dreamer to end the conversation with the woman. When returning to previous years, it turns out that the dreamer secretly picked pears from the neighbor's garden. The important factor here is the dreamer's feeling of guilt, the sense of sin. Picking an apple is associated with the event of picking an apple from paradise, and the forbidden fruit represents the woman here.

C.G. Jung notes that dreams contain more than just repressed. C.G. Jung agrees that dreams often recall the past, but he also believes they provide signs oriented toward the future. According to him, the most useful method during dream interpretation is to divide it into parts. If we want to understand the explanation of a dream, we must first know the previous experiences that brought it forth.

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C.G. Jung notes that dreams contain more than just repressed past experiences and childhood desires, as Freud suggested. Perhaps he sees dreams as more complex than Freud's theory of wish fulfillment and childhood desires. Jung believes that dreams often have layers of meaning and are not as straightforward as Freud suggested. Understanding dreams requires knowing the individual's conscious state at the time of dreaming because the dream originates from the unconscious material that the conscious mind represses into the unconscious. Without knowing these, it is impossible to interpret dreams. The unconscious is the reverse of the conscious, especially when the conscious neglects the important needs of the unconscious. The more distant from reality the conscious state is and the more it suppresses desires and wishes, the more purposeful dreams the person experiences, which is a way for the psyche to regulate itself.

Just as our bodies react purposefully when injured or sick, the psyche also reacts as a defense mechanism against dangerous things. Dreams are one of these purposeful reactions because they bring forth unconscious material repressed in the conscious state and present it in symbolic form. The content of dreams is as complex and deep as consciousness. According to Jung, the influence of the unconscious on the psyche is greater than the influence of the psyche on the unconscious.

C.G. Jung acknowledges Freud's contributions but disagrees with his idea that dreams only express repressed desires and childhood wishes. Jung emphasizes that dreams serve to guide individuals toward the future and stabilize their psyche. Stabilizing dreams refer to bringing all repressed elements in the unconscious to consciousness, which helps in self-regulation. On the other hand, future-oriented dreams predict desired successes. We can consider this as a kind of weather forecast.

Jung does not accept Freud's categorization of dreams into wish fulfillment and anxiety dreams. According to him, dreams contain wild fantasies, memories, plans, philosophical explanations, and much more. Each interpretation is a hypothesis,

an attempt to read an unknown text. Jung takes dreams as a whole, not individually. Desires do not disappear when we suppress them; they resurface (come to light) in dreams, just as thirst does not go away when we suppress it.

Dream 1:

"My father is driving a car, but he can't drive it well and I get frustrated because of that. He goes right, left, forward, backward, makes dangerous maneuvers, and finally crashes into a wall, damaging the car. I yell at him, telling him to get a grip on himself, but my father just laughs, and I realize he's intoxicated". The patient notes that his relationship with his father is very good. If the patient's relationship with his father is indeed good, what is the reason the dream portrays the father in a negative light? It is evident from the dream that there is a desire in the subconscious to belittle the father. It is revealed in the comments that due to the father being overly protective, the individual cannot see his own reality, and because of the father's authority, the subconscious pulls him down, elevating the son.

Dream 2:

"The dreamer is on a bus and stands in front of the window, preventing other passengers from looking around". Jung interprets this as an expression of the dreamer's subconscious, which remains unseen. That is, if the dreamer moves away from the window, the subconscious will come to the surface.

Dream 3:

"The sea rushes to the shore and floods everything. Then the dreamer sits alone on an island". Here, the sea represents the subconscious, as unknown depths lie beneath the surface of the sea.

Dream 4:

"Going up and down the stairs with father and mother". According to Jung, the stairs represent childhood.

Jung comments that seeing a strange woman in a dream symbolizes the "anima", which represents feminine qualities in individuals. Anima characterizes the subconscious and possesses disturbing and intriguing characteristics.

Another approach to dreams belongs to E. Fromm. E. Fromm, a German-born American psychoanalyst and sociologist, believes that symbols in dreams replace experiences, feelings, and thoughts. That is, emotions and thoughts are converted into symbols in dreams. E. Fromm divides symbols into three categories: conventional, random, and universal. Conventional symbols, which are the most widespread, represent a specific group or society (which could also be a country), encompassing the personal symbols of the second person, depending on the individual's associations, and containing a narrower framework within themselves. The third, universal symbols, are related to the qualities of

our soul and emotions. According to Fromm, such symbols are applicable to all human beings.

A. Adler's approach to dreams is different. Believing in the unity of personality, A. Adler claimed that the conscious and unconscious minds are the same, thus asserting that a person's personality is reflected in dreams while being awake. According to Adler, dreams are an expression of the conscious mind and serve as a process that ensures protection against insecurity, danger, and damage to self-esteem. The main difference between Adler and Freud's approach is that Freud opposed generalizing symbols; specific symbols had no specific meanings, meaning the interpretation of symbols varied from person to person. That is, if one person sees a pen in a dream, it may have a different meaning in another person's dream.

E. Fromm disagrees with Freud's idea that dreams reflect the subconscious, noting that dreams reflect our higher, more valuable aspects. E. Fromm analyzes a woman who dreams of killing her father as follows: it should be noted that this woman suffers from an "Oedipus complex". When her life partner betrays her and informs her of his desire to leave, she shows no reaction. As this situation progresses, she often experiences Oedipal impulses. It becomes clear that she has an excessively jealous father. Over time, the woman's reactions intensify and manifest in her dreams. The "Oedipus complex" is a result of feelings of hostility. That is, an "Oedipus impulse" emerges in the subconscious, as if cleansing the blood of the father she wants to kill. She frequently washes her hands to rid herself of feelings of guilt.

"I climb a mountain. There are two corpses on my right and left. When I reach the summit, I see my mother. She is sitting there. Suddenly, I turn into a little child, and my mother takes me in her arms". Fromm's interpretation is as follows: initially, during conversations with patients, it becomes apparent that the patient has an authoritative father and a controlling mother, who both scare and protect him, in a way representing an extension of himself. When the father's attention shifts to the brother after his birth, the brother receives more love, and he is left out. Climbing the mountain signifies the awakening of envy within the individual, with the two corpses representing the father and the brother. The desire to kill competitors and the mother's protection of him, seeking refuge in her, signify the meaning.

In recent years, several new psychoanalytic models have been proposed to understand dreams. Departing from Freud's theory, these theorists conducting new research now note that dreams reflect the waking life of the dreamer, rather than distortions from the subconscious. Authors who support Jung's ideas tend to preserve many of Jung's concepts.

Dreams in Modern Psychodynamic Psychotherapy.

In modern psychodynamic psychotherapy, the Vienna-based psychoanalyst H. Kohut is one of the significant figures. H. Kohut brought different meanings to the understanding of narcissism. He referred to healthy narcissism as the strength of the ego, emphasizing that it begins in early childhood. According to him, personality consists of the id, ego, and superego, as per Freud's theory, but he combined them under the term "Self-Psychology". While H. Kohut accepts the basic concepts of psychoanalysis, he deviates from it by noting that motivation is based not on sexual impulses but on narcissistic ones. This means that while classical psychoanalysis is based on the idea of satisfying sexual impulses, H. Kohut points out that in early development, the encouraging factor is the child's perfection and power. A child wants to see their perfection reflected in their mother's smile and words. This fulfills the child's need for self-esteem. After a while, the child notices their own deficiencies and inadequacies through the mother's behaviors and words. Over time, the child realizes that the caregiver, who initially seemed perfect, also has certain deficiencies. In the face of both the desire for perfection and the recognition of deficiencies, a person can develop themselves, reach a certain level of competence, and form their identity while maintaining psychological balance. Otherwise, the person may become a narcissistic personality.

H. Kohut's approach to dreams is different. He emphasizes that dreams have a regulatory, developmental, and self-restorative function. He also notes that dreams have an impact on recognizing and educating oneself. Based on Freud's approach, H. Kohut names dreams as a path to the subconscious, where repressed desires and wishes emerge through dreams. However, he points out that these dreams do not fully reflect the subconscious level. H. Kohut also acknowledges the existence of second-order dreams, which anticipate future situations. Therefore, a person often feels discomfort and tries to protect themselves psychologically in many cases. Additionally, H. Kohut notes that dreams reflect conflicting and unresolved situations for the individual.

Another significant analyst in dream interpretation is O. Kernberg. The Austrian psychoanalyst O. Kernberg is the author of "Transference-Focused Therapy". This therapy, which consists of transference and countertransference, is considered an effective model in the treatment of severe personality disorders. The main factor in this therapy is the therapist's ability to maintain neutrality towards the patient. O. Kernberg emphasizes that dreams have both positive and negative effects on the patient. According to O. Kernberg's theory, dreams create conditions for the patient

to confront their internal world and internal conflicts.

According to R. Fairbairn, all figures in dreams represent different aspects of the individual's psyche. For example, a woman who fears being alone at home is afraid when her spouse is not at home. During such times, she often dreams of being chased away by an axe murderer. When she portrays herself as an axe murderer and feels that role, or when she expresses her anger and resentment towards her spouse, she realizes feelings of anger and resentment that she hadn't noticed before. The root of this feeling of resentment lies in her spouse's frequent business trips and leaving her alone during those times.

When do dreams play an important role in modern dynamic therapies? When the patient cannot connect with their internal life during the session and finds it difficult to express it. In such cases, looking at the patient's dreams, recording them, and bringing them to the session play a healing role. This material emerges without any defense mechanisms when the patient is sick. Therefore, recording the patient's dreams and suggesting discussing them in the session is recommended. When the patient talks about their dreams, they are often asked about their feelings and thoughts about the dream. Modern analytic therapies are based on the idea that following the patient's free associations during dream analysis is effective. In other words, during dream interpretation, the therapist should not intervene with the patient but should explain the dreams based on the patient's associations.

Conclusions. the study of literature and practical use of dreams in dynamic therapy shows that dreams are individual. While Freud's ideas about dreams are considered fundamental, it should not be regarded solely as the realization of desires and fantasies. Dreams are a broader and more complex concept. C.G. Jung's ideas about dreams reflect reality more and are broader and more rational. E. Fromm's limitation of dreams to mere symbols confines them to a small framework. In modern dynamic psychotherapies, dreams are material for therapy. Additionally,

in the matter of dream interpretation, analytic therapies prioritize Freud's ideas. Looking at the issue from a general perspective, limiting the explanation of dreams to only symbols or only free associations restricts it, so it can be seen that both methods are necessary in explaining dreams.

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