

DREAM ANALYSIS OF SELF-NARRATED DREAMS OF INCARCERATED JUVENILES

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ABSTRACT

The study was based on the dream analysis of the self-narrated dreams of incarcerated juveniles in order to uncover how these dreams reflected their lives after incarceration. Furthermore, the qualitative inquiry was carried out to explore the important psychological themes embedded in the interviews conducted with the incarcerated juveniles. Thus, a purposive sample of 8 incarcerated juveniles (boys only) was selected from Central Jail Sargodha, Pakistan. A set of open-ended questions for the in-depth interview (for exploring the manifested content and the latent content of the dreams of juveniles) was generated with the help of Subject Matter Experts (SMEs), i.e. with the assistance of a panel of SMEs which also facilitated in the committee approach during thematic analysis. The qualitative data collected through interviews was transcribed. After preparing the transcriptions, dream analysis and thematic analysis was carried out on the interview transcriptions. The dream analysis uncovered the latent content behind the manifested content of the prisoners' dreams and the dreams clearly revealed the incarceration related experiences of juveniles. After the dream analysis, the thematic analysis of the interviews with jail inmates was also carried out. The major themes emerged from the thematic analysis of interviews included religious coping, family longing and social bonds, hope for release and freedom and psychological adaptation to incarceration. The study has shared important insights in the field of forensic and counselling psychology which can be incorporated particularly in forming rehabilitation programs, launching correctional mental health interventions and the psychological care of incarcerated juveniles.

I. INTRODUCTION

Self-narrated dreams are the dreams that the dreamer easily recall, remembers, explains and that dreams give meaning to them in their own words. This method helped the dreamer to shape the meaning of dreams in their own words by using different methods, introspection and like others. As earlier approaches like psychoanalytic seen the dreams as the source of understanding the inner-self, narrated feelings about unresolved emotions and symbol of life experiences (Jung et al., 2011). The research by the Halliday's (2004) was one the few empirical studies on the dreams of incarcerated juveniles. The focus of this study was dreams and in particular nightmares of young prisoners. This study was based on two surveys and the targeted population was teenagers who were incarcerated. The first study reveals that 50 out of 100 juveniles reported dreams and 12 out of 100 juveniles reported nightmares. The qualitative method used in this study demonstrated the importance of verbal narration of dreams to explore fear, unresolved emotions that were reflected from their dreams. Along with this, it also

helped them to increase self-awareness. Overall, the findings revealed that the incarcerated offenders easily narrated their dreams in meaningful way.

Adolescents' incarceration can have significant and long-lasting psychological repercussions since it happens during a crucial period of identity, emotional, and cognitive development. Youth confinement frequently disrupts normative growth processes and reduces adolescents' opportunities for autonomy, exploration, and identity formation by isolating them from their family, peer, and educational environments (Steinberg, 2009). In particular, such a high level of restriction and confinement associated with prisons can increase feelings of helplessness, isolation, and uncertainty that negatively affect psychological well-being. In this regard, the present study intended to explore the psychological themes in Juveniles dreams and to make the dream analysis of dreams of incarcerated juveniles.

II. METHOD

Dream Analysis

The present study was based on the dream analysis of self-narrated dreams of incarcerated Juveniles. Have you ever woken up from a dream and wondered what it truly meant? This curiosity is not new. For centuries, humans have tried to make sense of their dreams, and in the field of psychology, this effort has taken the form of a structured practice known as *dream analysis*. At its core, dream analysis is a method used by therapists and psychoanalysts to dig beneath the surface of what we dream about and discover what our minds might be trying to tell us on a deeper, often hidden level.

The idea that dreams carry meaningful psychological information was brought into the spotlight largely by *Sigmund Freud*, one of the founding figures of modern psychology. Freud held the belief that dreams act as a kind of secret doorway leading straight into a person's unconscious mind. In his view, what we dream about is rarely accidental. Instead, our dreams tend to reflect inner tensions, deeply buried desires, and wishes that we may not feel comfortable acknowledging in our waking lives. To make sense of this, psychoanalysts look at dreams from two different angles. The first is what is called the *manifest content*, which is simply the storyline of the dream as the person remembers it after waking up. It includes the characters, events, and emotions experienced during the dream. The second layer is known as the *latent content*, which goes much deeper. This is where the real psychological meaning lies, hidden beneath the surface images and events of the dream, waiting to be uncovered and interpreted. When a person sits down with a therapist to talk about their dreams, they begin by describing what they actually experienced, in other words, the manifest content. From there, the therapist carefully listens and uses a method called *free association*, encouraging the individual to speak freely about whatever thoughts or feelings come to mind when reflecting on certain images or moments from the dream. This process helps to gradually bring repressed or unconscious material to the surface.

While Freud's approach laid much of the groundwork for dream analysis, another major thinker, *Carl Gustav Jung*, developed his own distinct way of understanding dreams. Both approaches share a common interest in the unconscious mind and the symbolic nature of dream content, but they differ significantly in how they interpret what dreams are actually doing. For Freud, a dream was largely a disguised expression of something the mind was trying to suppress or hide. Jung, on the other hand, saw dreams in a much more creative light. He believed that dreams are not about concealment but rather about expression, that they are the mind's way of trying to understand itself and grow.

Participants

In the present study, a sample of eight incarcerated juveniles was selected from the Central Jail of Sargodha using purposive sampling technique. According to the inclusion criteria, only those participants were interviewed who were able to recall and narrate their dreams and were willing to take part in the interview process. According to the exclusion criteria, inmates who were mentally unstable or unable to communicate properly were excluded from the study.

The Interview Protocol for Dream Analysis

before the data collection process was started, interview questions were developed based on how juveniles and prisoners perceive their dreams. The set of interview questions was developed based on the offenders' dream interpretation and the body of research on dreams. In the first step, initially a set of twenty questions were developed. Subject-Matter Experts then reviewed these questions. The panel of SMEs that evaluated the questions consisted of three forensic psychologists and criminologists. The panel ultimately selected an interview protocol with nine open-ended questions after eliminating, combining, and rewriting some of the questions.

Procedure

The data collection process was initiated by obtaining formal permission from the parent department and the Central Jail of Sargodha to conduct interviews with incarcerated juveniles. The researchers personally visited the Central Jail and delivered a comprehensive briefing to the competent authority, outlining the nature and significance of the thesis work. The Superintendent of the Central Jail Sargodha, responded positively. He attended the entire briefing session and subsequently directed the Prison Psychologist stationed at the facility to extend full cooperation to the researchers. The Prison Psychologist was also thoroughly briefed on the research, with particular emphasis on the demographic variables and the interview questions intended for the juveniles. Following the Prison Psychologist's confirmation regarding the ethical soundness and practical applicability of the study, the Superintendent of the Central Jail granted formal approval to proceed. However, the jail authorities did not permit the use of any electronic recording devices during the data collection process, as such devices were equally restricted for the local staff within the premises. The Superintendent allocated one day for the researchers to complete the entire data collection process. The following day, the researcher's first point of visit was the office of the Deputy Superintendent, which was located just in front of the Superintendent's office at Central Jail Sargodha. The Deputy Superintendent's office was designated as the venue for conducting the interviews. The Deputy Superintendent was also present in office for observing the whole procedure and making sure everything done smoothly. One police official was assigned the responsibility of escorting the juveniles one by one from their respective areas to the interview room. As each juvenile was brought in and seated on a chair beside the table, the session was opened with a warm and non-threatening introduction. The researchers started by clearly explaining the purpose of the interview and the broader context of the research, ensuring that the participants had a basic understanding of what the process involved. The interview only proceeded once the juvenile voluntarily agreed to participate, as obtaining their consent was considered an essential part of the ethical framework of the study. Once consent was given, the session begun with the collection of demographic information. After this initial phase, the juveniles were gently encouraged to take their time while responding and were reassured that there was absolutely no pressure to rush through their answers. They were advised to respond in a simple and relaxed manner and were also told that if any thought or memory came to mind that they felt was relevant to a particular question, they were welcome to share it freely. The formal interview then commenced with the presentation of the questions one by one. Whenever a juvenile appeared uncertain or struggled to understand a question, the researchers patiently offered a more detailed explanation to bring clarity. As the participants began sharing their responses, the researchers simultaneously recorded their answers in writing on paper, maintaining a careful and attentive approach throughout. Sufficient time and space were provided to each participant to express themselves fully and without interruption. In total, each juvenile was asked nine questions, all of which they responded to at their own pace. Upon the conclusion of each interview, the researchers expressed sincere appreciation to the juvenile for his time, willingness, and cooperation. The constable would then escort that participant back and bring the next juvenile, after which the entire process was repeated in exactly the same structured and respectful manner. This continued throughout the day, as the Deputy Superintendent had instructed that all interviews were to be completed within a single working day.

Ethical Considerations

Study purpose, procedure and very basic information about interview was explained to the juveniles. The identity of the participants was kept secret and they were ensured that they can only voluntarily participate after providing consent. Strict confidentiality of all the information shared by the participants was maintained due to the possibility of treat in case of the disclosure of the background and identity of juveniles.

III. RESULTS

Table I: Demographic Characteristics of Juveniles

Demographics Characteristics	n	(%)	Demographics Characteristics	n	(%)
Age (Years)			Nature of Crime		
14	2	25%	False Accusation	1	12.5%
16	3	37.5%	Theft	2	25%
17	3	37.5%	Section 302 & 324	1	12.5%
Education			Section 302	2	25%
Hafiz	1	12.5%	Section 336	1	12.5%
Primary	1	12.5%	Illegal stay in Pakistan	1	12.5%
Middle	2	25%	Time Spent in Incarceration		
Under Matric	1	12.5%	0–5 months (16 days)	1	12.5%
Matric	1	12.5%	5–10 months (6, 7, 8 months)	3	37.5%
Nil	2	25%	10–15 months (14, 15 months)	2	25%
Residence			Above 15 months (1 year)	2	25%
Village	2	25%	Mother's Education		
Afghan Camp	1	12.5%	No	5	62.5%
City	5	62.5%	Yes	3	37.5%
Number of Siblings			Father's Education		
Two	1	12.5%	No	6	75%
Three	2	25%	Yes	2	25%
Five	5	62.5%			

Figure I: Dream Analysis of the Dreams of Incarcerated Juveniles

Dreams	Manifest Content	Latent Content
Juvenile 1	جیل میں آنے سے پہلے حفظ کر رہا تھا۔ یہاں آنے کے بعد حفظ مکمل کر لیا ہے۔ حالات ٹھیک جا رہے ہیں۔ جیل میں آنے کے بعد اور یہاں وقت گزارنے کے بعد خوابوں میں کوئی فرق نہیں ہے۔ جیل میں آنے کے بعد جو بھی خواب دیکھے ان تمام خوابوں میں خود کو زیادہ تر خوش ہی دیکھا۔ یہاں آنے کے بعد ایسا کوئی خواب نہیں دیکھا جو بھلا نہ پاؤں اور پریشانی ڈر، خوف والے خواب نہیں دیکھے ہیں۔ اور نہ ہی میرے خوابوں میں تبدیلی آئی ہے۔ یہاں آنے کے بعد میرا پہلا خواب جس میں نے خود کو نماز پڑھتے دیکھا۔ اور آخری مجھے یاد نہیں۔	The juvenile was involved in religious practices and was also working on remembering of the Holy Quran. Therefore, he observed religious practices in the dreams and used these practices as a coping mechanism to stay happy.
Juvenile 2	جیل میں آنے سے پہلے سارا دن آوارہ گردی کرتا تھا۔ مگر اب مکمل طور پر مذہب کی طرف رجحان بڑھ گیا ہے۔ جیل میں آنے کے بعد اپنے ہر خواب میں زیادہ تر والدین اور دوستوں کو ہی دیکھا۔ اس تمام دورانیہ میں کوئی ڈر یا پریشانی والا خواب نہیں آیا۔ سارا دن مصروفیات کی وجہ سے اور مذہب کی طرف بڑھتے ہوئے رجحان کی وجہ سے خواب میں یہی سب کچھ چل رہا ہوتا ہے۔ پہلا خواب اور آخری خواب گھر	The juvenile was Afghan National. Therefore, he dreamed of returning to home, and presence of parents and friends.

	واپسی کا ہی دیکھا تھا۔	
Juvenile 3	جیل میں آنے کے بعد نماز اور قرآن کی پابندی شروع کر دی، جیل میں آنے کے بعد میرے خوابوں میں میرے والدین اور بہن بھائی آتے تھے۔ میں نے خواب میں خود کو رمضان المبارک میں خود کو گھر والوں کے ساتھ افطاری کرتے دیکھا۔ ایسا کوئی خواب نہیں دیکھا جو بھلا نہ سکوں۔ پریشانی اور خوف والا کوئی خواب نہیں دیکھا۔ ایک دو دفعہ ڈرائونے خواب آئے جن کی وجہ میرا ارد گرد کا ماحول ہے۔ میرے چچا امام مسجد ہیں۔ جن کے ساتھ ایک دفعہ خود کو دیکھا۔ پہلا اور آخری خواب ربائی کا تھا۔ اچھے اور برے خوابوں پر زیادہ تر کبھی غور نہیں کیا۔	The juvenile was fourteen years old. Therefore, he dreamed of releasing form the incarceration and interacting with family, parents and friends.
Juvenile 4	جیل میں آنے سے پہلے لڑائی جھگڑا کرتا تھا۔ یہاں آنے کے بعد مذہبی رجحان بڑھ گیا ہے۔ یہاں آنے کے بعد حالات تبدیل ہونے کی وجہ سے بہت کم خواب آتے ہیں۔ خواب میں والدین کو دیکھا۔ یہاں آنے کے بعد خواب میں زیادہ تر خود کو اپنے مرحوم والد کے ساتھ دیکھا۔ اس دوران میں بہت خوش تھا۔ اور یہ خواب میں کبھی بھلا نہیں پا وں گا۔ مذہبی رجحان زیادہ ہونے کی وجہ سے اچھے خواب آئے۔ اور پریشانی والا خواب نہیں آیا۔ اور نہ ہی کسی خواب میں کوئی روحانی مشاہدہ نہیں ہوا۔ یہاں پہلا خواب والد مرحوم کے ساتھ ملاقات کا تھا اور آخری یاد نہیں۔ اچھے خواب آتے ہیں تو خوش ہوتا ہوں۔	The juvenile's father was deceased. Therefore, the juvenile dreamed of his father. Due to general distress encircling the incarceration, the juvenile found relief and happiness while meeting his late father in the jail
Juvenile 5	سرپرستی نہ ہونے کی وجہ سے نشہ کرتا تھا۔ یہاں آنے کے مذہبی رجحان بڑھ گیا اور نشہ چھوٹ گیا۔ خواب میں والد سے ملاقات ہوئی اور ضمانت کا خواب دیکھا جس کی وجہ سے کافی خوش تھا۔ اور یہ خواب میں کبھی بھلا نہیں پاؤں گا۔ جیل کے بدلے حالات کی وجہ سے ذہنی کیفیت بھی اچھی ہو گئی۔ مذہبی رجحان زیادہ ہونے کی وجہ سے پریشانی والے خواب نہیں آئے۔ اور اس وجہ سے خود ایک دفعہ پیر کے ساتھ دیکھا۔ یہاں پہلا خواب والد کے ساتھ ملاقات کا دیکھا اور آخری یاد نہیں۔ اچھے خواب آتے ہیں تو خوش ہوتا ہوں۔ اور برے خواب بہت ہی کم آتے ہیں۔	The juvenile was incarcerated on the charges of attempt to heinous murder. Therefore, due to the criminal involvement he dreamed of bail and found relief through that dream.
Juvenile 6	جیل میں آنے سے پہلے آوارہ گردی کرتا تھا۔ یہاں آنے کے بعد نماز شروع کی اور مذہب کی سمجھ آئی۔ خواب میں خود کو گھر والوں کے ساتھ دیکھا اور خوش تھا۔ ایسا کوئی خواب جس کو بھلا نہ پاؤں اور نہ ہی کوئی پریشانی والا خواب دیکھا۔ اور نہ ہی کوئی ایسا خواب دیکھا جس میں کوئی روحانی مشاہدہ ہوا۔ یہاں پہلا خواب والد کے ساتھ ملاقات کا دیکھا اور آخری یاد نہیں۔ جب بھی کوئی برا خواب آتا تو ڈر لگتا اور اچھے خواب پر خوش ہوتا ہوں۔	The juvenile was involved in bailable offense. Therefore, most of his dreams encircling happy experiences instead of getting frightened.
Juvenile 7	جیل آنے سے پہلے زندگی کی کوئی سمجھ نہیں تھی۔ اب زندگی بہتری کی طرف جا رہی ہے۔ خود کو خواب میں زیادہ تر دوستوں کے ساتھ دیکھا۔ ایسا کوئی خواب نہیں دیکھا۔ جس کو بھلا نہ پاؤں۔ لیکن یہ پریشانی رہتی ہے کہ ربائی کے بعد دوبارہ پھر جیل میں واپس نہ آجاؤں۔ بدلے حالات کے ساتھ خوابوں میں کوئی تبدیلی نہیں آئی۔ اور نہ ہی روحانی مشاہدہ ہوا۔ یہاں پہلا خواب ربائی کا دیکھا اور آخری یاد نہیں۔ اتنے خواب آتے ہی نہیں۔	The juvenile revealed that he was friendly and had a good social capital. That's only he dreamed of friend in the incarceration.
Juvenile 8	یہاں آنے سے پہلے لڑائی جھگڑا عام تھا۔ لیکن اب زندگی بہتر ہو رہی ہے۔ خود کو خواب میں رہا ہونے دیکھا اور گھر والوں کے ساتھ خوش دیکھا۔ ایسا کوئی خواب نہیں دیکھا جس کو بھلا نہ پاؤں اور نہ ہی پریشانی والا خواب دیکھا اور نہ ہی کوئی روحانی مشاہدہ ہوا۔ یہاں پہلا خواب یاد نہیں اور آخری خواب ربائی کا دیکھا۔ اچھے برے خوابوں کا کوئی پتہ نہیں۔	The juvenile also viewed releasing form the jail and with that dream, the juvenile experienced happiness.

Figure II: Prevalent Themes Derived from Dream Analysis, Units of Analysis and Enumeration of Themes on Units (Incarcerated Juveniles, N=8)

Main themes	Subthemes	U1	U2	U3	U4	U5	U6	U7	U8	Total
Religious Coping	Dreams of prayer and recitation of the Quran	1		1			1			3
	Meeting with religious figures			1		1				2
	Increased religious inclination after incarceration	1	1	1	1	1	1			6
Family Longing and Social Bonds	Dreams of parents and siblings		1	1	1		1		1	5
	Reunion with deceased father				1	1				2
	Dreams of friends and social circle		1					1		2
	Family celebrations (e.g., Iftar in Ramadan)			1						1
Hope for Freedom	Dreams of release and returning home		1	1				1	1	4
	Dreams of bail					1				1
	Fear of re-incarceration after release							1		1
Psychological Adaptation to Incarceration	Absence of nightmares or distressing dreams	1	1	1	1	1	1	1	1	8
	Behavioural transformation and positive change		1	1	1	1	1	1	1	7

Note. U refers to unit of analysis which comprises of interview. Empty cells indicate theme was not reported.

Figure 2 shows the themes in the dreams of incarcerated juveniles. There are four main themes, each comprising several subthemes. The most frequently present subordinate theme was absence of nightmares or distressing dreams under *psychological adaptation to incarceration*, appearing in all eight participants (8/8). The second prevalent subordinate theme was behavioural transformation and positive change, also under *psychological adaptation to incarceration*, reported by seven participants (7/8). The third most frequently present subordinate theme was increased religious inclination after incarceration, under *religious coping*, reported by six participants (6/8). The fourth subordinate theme was dreams of parents and siblings, under *family longing and social bonds*, reported by five participants (5/8). The fifth most reported subordinate theme was dreams of release and returning home, under *hope for freedom*, reported by four participants (4/8). The sixth subordinate theme reported was dreams of prayer and recitation of the Quran, under *religious coping*, appearing in three participants (3/8). The subordinate themes meeting with religious figures (*religious coping*), reunion with deceased father (*family longing and social bonds*), and dreams of friends and social circle (*family longing and social bonds*) had an equal number of occurrences, each reported by two participants (2/8). The subordinate themes with the lowest number of occurrences, each reported by only one participant (1/8), were family celebrations (e.g., Iftar in Ramadan) under *family longing and social bonds*, and dreams of bail and fear of re-incarceration after release, both under *hope for freedom*.

IV. DISCUSSION

The main objective of the present study was to interpret the latent content behind the manifest content of the dreams reflecting life experiences of incarcerated juveniles. The main themes and sub-themes from the interviews of incarcerated juveniles were also explored. The content of dreams of participants (narrated in the interviews) was transcribed. Four main themes with their thirteen sub-themes were identified. The main four themes derived from the dreams of incarcerated juveniles included: (1) Religious Coping, (2) Family Longing and Social Bonds, (3) Hopes for Freedom, and (4) Psychological Adaptation to Incarceration. These themes were derived from decoding the manifest content of the dreams of incarcerated juveniles.

Religious Coping

The first and most frequently reported main theme by the participants was *religious coping*. The subthemes under this main theme were dreams about praying and reciting the Quran, experiences with religious figures, and feeling stronger religious connections after incarceration. Many participants after incarceration developed a deeper relationship with their religion. After being locked up in jail, they faced difficult situations and tough times. During these hardships, instead of losing faith they used their faith and religion as coping mechanism and source of support to feel comfortable and hopeful. Thus, their salient practices included praying, reciting Quranic verses, and feeling connected spiritually which highlights the importance of religious beliefs and practices. Previous research also reveals that the inclination towards religion is the important way to deal with stressful situations. Researches on people incarcerated in Muslim Communities are evident that religious practices can help to feel less hopeless and more stable during stay in prison (Dye, 2014; Maruna et al., 2006).

"جیل آنے کے بعد میرا اللہ سے تعلق پہلے سے زیادہ مضبوط ہو گیا ہے، اب میں عبادت میں زیادہ وقت گزارتا ہوں۔"

Family Longing and Social Bonds

The second main theme was *family longing and social bonds*. The further subthemes present in this main theme were dreams involving parents and siblings, reunions with a deceased father, dreams about friends and social relationships, and memories of family gatherings such as Iftar during Ramadan. This theme shows the effects of separation from family and social connections during incarceration. The dreams involving the presence of parents and siblings were reported frequently. Reported that they saw their parents and siblings in their dreams. This shows the emotional attachment with family after being in jail. Literature shows that occurring of loved ones in dreams may reflect feelings and attachment towards them which remain in an individual's inner world (Hartmann, 1995). Two participants reported the dreams of reunion with their deceased fathers. The dreaming to deceased loved ones shows the meaningful experiences that are connected with significance emotional attachment with comfort, remembrance and connection. Literature on dreams related to grief tells that these experiences can help in emotional adjustment by supporting individuals to control loss and maintain symbolic relationship with deceased loved ones (Shear, 2012). Dreams having the subthemes of friends and social circles were reported by two participants and one also dreamed about a family celebration. Before incarceration juveniles spent most of their time with their friends and their memories laden dreams helped them effectively deal with the situations after incarceration.

"میں اکثر اپنی والدہ اور بہن بھائیوں کو خواب میں دیکھتا ہوں، ایسا لگتا ہے جیسے میں دوبارہ گھر واپس آ گیا ہوں"

Hopes for Freedom

The third main theme was *hope for freedom*. The three subthemes of this main theme were dreams of release and returning home, dreams related to obtaining bail, and fears of being imprisoned again after release. The most occurring subtheme was about to release and returning to home showing that participants were wishing to get freedom from the incarceration and returning to normal life outside the prison, living with their families and spending time in their functions. These dreams also become the source of support that give hope to deal with the difficult times and situations to jail inmates. Literature also supported that people having dreams of desired things serve as a source to cope up with stressful events (Barrett, 2001). Dream of getting bail and returning to normal life was also reported. This shows that having the thoughts of being released by legal bail was embedded in their thoughts. Dreams involving fear of being re-incarcerated even after being released were also reported. This indicates that the incarceration has long lasting negative effects on minds of juveniles. Literature on the post-incarceration effects revealed that after leaving the correctional institutions the prisoners can experience stress and ongoing fear (Massoglia, 2008).

"خواب میں مجھے ضمانت مل گئی تھی اور میں بہت خوش تھا کہ اب میں آزاد ہوں"

Psychological Adaptation to Incarceration

The fourth main theme was *psychological adaptation to incarceration*. This main theme was carrying two subthemes including absence of nightmares or disturbing dreams, and behavioural transformation and positive change. One the most reported and frequently occurring subtheme was experiencing no nightmares or highly

distressing dream content by all participants. This was superlative subtheme and indeed psychologically important because imprisonment is usually associated with stressful experiences which is also portrayed in the past literature that all the disturbing dreams and nightmares are linked with traumatic experiences (Levin & Nielsen, 2007). Many explanations that can possibly help to understand these counter intuitive findings. One explanation might be the use of religious coping ability by juveniles which helped jail younger inmates to cope up with their stressors leading to better sleep quality. The other explanation can be the ability of adaptation of teenage inmates to jail routine. This tells that participants learn to manage the stressful events of imprisonment. The next subtheme of behavioural transformation and positive change was reported by seven out of eight juveniles, making it one of the most prevalent themes in the study. This subtheme depicted the positive transformation of prisoners following imprisonment. Some inmates viewed incarceration not just a period of punishment rather they considered it a chance of bringing changes in their lives, self-reflection, and personal growth. They developed the vision of a better way of doing things, more responsibly, a right living. These changes were in line with the past studies that people who have experienced incarceration can undergo identity changes and create new life stories, which can facilitate positive changes in behaviour (Maruna, 2001).

”جیل میں رہ کر مجھے اپنی غلطیوں کا احساس ہوا ہے اور اب میں اپنی زندگی بہتر بنانا چاہتا ہوں“

V. CONCLUSION

The results of the study have practical implications in the field of forensic and correctional settings. Given the important and significant role of religious coping in the dreams of incarcerated juveniles highlighted the scope for integrating spiritual factors into rehabilitation of juveniles through engaging them in religious events, providing access to religious materials, and allocating time for prayer within the correctional facilities. The study also highlighted the importance of social interactions with loved ones for those in incarceration. Juveniles' dreams indicated that regular positive interaction and communication between inmates and their loved ones could help to reduce emotional stress and gave support to strengthen their mental well-being in prison. Study also highlighted the importance of imprisonment in rehabilitation of incarcerated juveniles as for many individual's prison was the period of introspection, reflection and catalyst of positive change. Overall, the present study provided a deeper understanding into the dreams of incarcerated juveniles when their manifest content was integrated with the latent content to uncover the motives behind their incarceration dreams.

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