

Dream Resources & Quotations

Here you can find resources assembled by the artists such as books, articles, journals, and other artist projects that can be used to learn more about dreams and dreaming.

Main Source material:

Abram, D. (2017). *The spell of the sensuous: Perception and language in a more-than-human world*. Vintage Books, a division of Penguin Random House LLC.

Bulkeley, K. (2008). *Dreaming in the world's religions a comparative history*. New York University Press.

Bulkeley, K. (1994). *The Wilderness of Dreams: Exploring the religious meanings of dreams in Western culture*. State University of New York Press.

Dumpert, J. (2019). *Liminal Dreaming: Exploring Consciousness at the Edges of Sleep*. North Atlantic Books.

Hersey, T. (2022). *Rest is Resistance: A Manifesto—Tricia Hersey*. Little, Brown Spark.

Holecek, A. (2016). *Dream yoga: Illuminating your life through lucid dreaming and the Tibetan yogas of sleep*. Sounds True.

Moss, R. (2010). *Secret History of Dreaming*. New World Library.

Oliver, M. (1994). *Dream Work*. Grove Press.

Puckett, N. N. (1968b). *Folk Beliefs of the Southern Negro*.

Shafton, A. (1995). *Dream Reader: Contemporary approaches to the understanding of dreams*. State University of New York Press.

Shafton, A. (2002a). *Dream-singers: The African American Way With Dreams*. J. Wiley & Sons.

Theisz, R. D. (2003). *Sharing the gift of Lakota song*. Dog Soldier Press.



Additional Dream Books:

Adnan, E. (2022). Night. Nightboat Books.

Brinton, D. G. (2014). The Lenâpé and their Legends. Project Gutenberg.

Bruce, R. D. (1979). Lacandon Dream Symbolism: Dream symbolism and interpretation among the Lacandon Mayas of Chiapas, Mexico. Ed. Euro Americanas Klaus Thiele.

Bulkeley, K. (2016). Big dreams: The science of dreaming and the origins of religion. Oxford University Press.

Garcia, E. (2019). Skins of Columbus: A dream ethnography. Fence Books.

Hillman, J. (1989). The dream and the Underworld. Harper & Row

Irwin, L., & Deloria, V. (1996). Dream seekers: Native american visionary traditions of the Great Plains. University Of Oklahoma Press.

LaBerge, S., & Rheingold, H. (1991). Exploring the World of Lucid Dreaming. Ballantine Books.

Schwartz, D., Atlas, J., & Howe, I. (2003). In dreams begin responsibilities: And other stories. Souvenir.

Wangyal, T., & Dahlby, M. (2022). The Tibetan yogas of dream and sleep: Practices for awakening. Shambhala.

Wardany, E. H., & Moger, R. (2021). The book of sleep. Seagull Books.

Additional Dream Web Articles:

Dreams and ethnicity portal. International Association for the Study of Dreams. (n.d.). <https://www.asdreams.org/dreams-and-ethnicity-portal/>

Harrington, M.R.. "Some Customs of the Delaware Indians." The Museum Journal I, no. 3 (December, 1910): 52-60. <https://www.penn.museum/sites/journal/113/>



Additional Dream Web Articles (cont.):

Tate, L. (2017). Langston Hughes: "Montage of a dream deferred." StoryWeb. <https://www.thestoryweb.com/montage/>

Trouillot, T., & Rogers, V. (2021, March 30). Collector Victoria Rogers on how Art can change society. Frieze. <https://www.frieze.com/article/collector-victoria-rogers-how-art-can-change-society>

Spellberg, M. (2022a, February 8). Prisoners of the dream: Inception and Coors, capitalism and pandemic dreaming. Cabinet Magazine. https://www.cabinetmagazine.org/kiosk/spellberg_matthew_8_february_2022.php

Zamirovskaya, T. (2020, August 13). Dreams of Belarusian people about Alexander Lukashenko. PEN America. <https://pen.org/dreams-of-belarusian-people-about-alexander-lukashenko/>

Additional Dream Journals:

Carhart-Harris, R., & Nutt, D. (2014). Was it a vision or a waking dream?. *Frontiers in psychology*, 5, 255. <https://doi.org/10.3389/fpsyg.2014.00255>

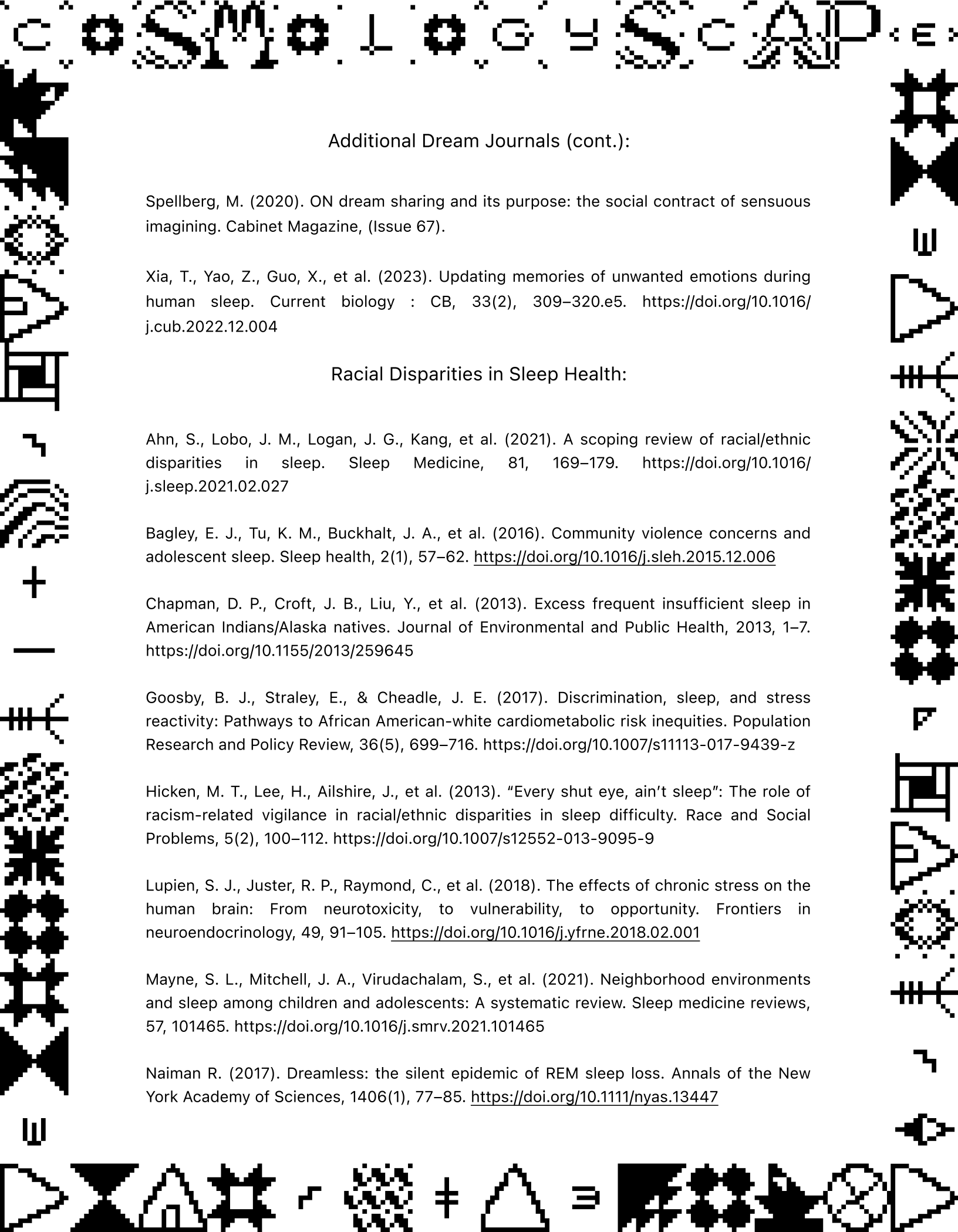
Fotiou, E. (2019). The role of indigenous knowledges in psychedelic science. *Journal of Psychedelic Studies*, 4(1), 16–23. <https://doi.org/10.1556/2054.2019.031>

Kohn, E. (2007). How dogs dream: Amazonian natures and the politics of Transspecies engagement. *American Ethnologist*, 34(1), 3–24. <https://doi.org/10.1525/ae.2007.34.1.3>

Kohn, E. (2013). How Forests Think. <https://doi.org/10.1525/9780520956865>

Patton, K. C. (2004). "A great and strange correction": Intentionality, locality, and epiphany in the category of Dream Incubation. *History of Religions*, 43(3), 194–223. <https://doi.org/10.1086/423399>

Sanz, C., Zamberlan, F., Erowid, E., et al. (2018). The Experience Elicited by Hallucinogens Presents the Highest Similarity to Dreaming within a Large Database of Psychoactive Substance Reports. *Frontiers in neuroscience*, 12, 7. <https://doi.org/10.3389/fnins.2018.00007>



Additional Dream Journals (cont.):

Spellberg, M. (2020). ON dream sharing and its purpose: the social contract of sensuous imagining. *Cabinet Magazine*, (Issue 67).

Xia, T., Yao, Z., Guo, X., et al. (2023). Updating memories of unwanted emotions during human sleep. *Current biology : CB*, 33(2), 309–320.e5. <https://doi.org/10.1016/j.cub.2022.12.004>

Racial Disparities in Sleep Health:

Ahn, S., Lobo, J. M., Logan, J. G., Kang, et al. (2021). A scoping review of racial/ethnic disparities in sleep. *Sleep Medicine*, 81, 169–179. <https://doi.org/10.1016/j.sleep.2021.02.027>

Bagley, E. J., Tu, K. M., Buckhalt, J. A., et al. (2016). Community violence concerns and adolescent sleep. *Sleep health*, 2(1), 57–62. <https://doi.org/10.1016/j.sleh.2015.12.006>

Chapman, D. P., Croft, J. B., Liu, Y., et al. (2013). Excess frequent insufficient sleep in American Indians/Alaska natives. *Journal of Environmental and Public Health*, 2013, 1–7. <https://doi.org/10.1155/2013/259645>

Goosby, B. J., Straley, E., & Cheadle, J. E. (2017). Discrimination, sleep, and stress reactivity: Pathways to African American-white cardiometabolic risk inequities. *Population Research and Policy Review*, 36(5), 699–716. <https://doi.org/10.1007/s11113-017-9439-z>

Hicken, M. T., Lee, H., Ailshire, J., et al. (2013). “Every shut eye, ain’t sleep”: The role of racism-related vigilance in racial/ethnic disparities in sleep difficulty. *Race and Social Problems*, 5(2), 100–112. <https://doi.org/10.1007/s12552-013-9095-9>

Lupien, S. J., Juster, R. P., Raymond, C., et al. (2018). The effects of chronic stress on the human brain: From neurotoxicity, to vulnerability, to opportunity. *Frontiers in neuroendocrinology*, 49, 91–105. <https://doi.org/10.1016/j.yfrne.2018.02.001>

Mayne, S. L., Mitchell, J. A., Virudachalam, S., et al. (2021). Neighborhood environments and sleep among children and adolescents: A systematic review. *Sleep medicine reviews*, 57, 101465. <https://doi.org/10.1016/j.smr.2021.101465>

Naiman R. (2017). Dreamless: the silent epidemic of REM sleep loss. *Annals of the New York Academy of Sciences*, 1406(1), 77–85. <https://doi.org/10.1111/nyas.13447>

Racial Disparities in Sleep Health (cont.):

Nuyujukian, D. S., Beals, J., Huang, H., Johnson, A., Bullock, A., Manson, S. M., & Jiang, L. (2016). Sleep duration and diabetes risk in American Indian and Alaska native participants of a lifestyle intervention project. *Sleep*, 39(11), 1919–1926. <https://doi.org/10.5665/sleep.6216>

Palimaru, A. I., Brown, R. A., Troxel, W. M., et al. (2020a). Understanding sleep facilitators, barriers, and cultural dimensions in Native American Urban Youth. *Sleep Health*, 6(4), 478–488. <https://doi.org/10.1016/j.sleh.2020.03.004>

Patel, N. P., Grandner, M. A., Xie, D., et al. (2010). "sleep disparity" in the population: Poor sleep quality is strongly associated with poverty and ethnicity. *BMC Public Health*, 10(1). <https://doi.org/10.1186/1471-2458-10-475>

Samuelson, A. (2023, April 14). The climate cost of L.A.'s police choppers. <https://heated.world/p/the-climate-cost-of-las-police-choppers>

Semenza, D. C., Hamilton, J. L., Testa, A., et al. (2024b). Individual and cumulative firearm violence exposure: Implications for sleep among Black and American Indian/alaska native adults. *Annals of Epidemiology*, 91, 18–22. <https://doi.org/10.1016/j.annepidem.2024.01.006>

Shadlow, J. O., Kell, P. A., Toledo, T. A., et al.. (2022). Sleep Buffers the Effect of Discrimination on Cardiometabolic Allostatic Load in Native Americans: Results from the Oklahoma Study of Native American Pain Risk. *Journal of racial and ethnic health disparities*, 9(5), 1632–1647. <https://doi.org/10.1007/s40615-021-01103-7>

Sternthal, M. J., Slopen, N., & Williams, D. R. (2011). RACIAL DISPARITIES IN HEALTH: How Much Does Stress Really Matter? *Du Bois Review: Social Science Research on Race*, 8(1), 95–113. doi:10.1017/S1742058X11000087

Venkataramani, A. S., Bair, E. F., Bor, J. et al. (2024). Officer-involved killings of unarmed black people and racial disparities in sleep health. *JAMA Internal Medicine*. <https://doi.org/10.1001/jamainternmed.2023.8003>

Walker, A. (2023, April 20). L.A. cops have a helicopter problem. *Curbed*. <https://www.curbed.com/2023/04/lapd-helicopters-crime-climate-emissions.html>



Projects

NFB "[Dream](#)" instrument

Doreen Chan's [Halfdream](#) - Participatory art project and dream archive

[Cognitive Neuroscience Lab at Northeastern](#) has a lucid dreaming app. Android only but looks interesting. They have an IRB study number so seems legit (the study; I think the app is still being tested so no idea about it) direct link to download the app: <https://bit.ly/lucidexperiment>

Delia Derbishire's [The Dreams](#)- a collection of spliced/reassembled interviews with people describing their dreams. This programme of sounds and voices is an attempt to re-create in five movements some sensations of dreaming—running away, falling, landscape, underwater and colour. All the voices were recorded from life and arranged in a setting of pure electronic sounds.

Ybonner LeBien: [Awakenings Album](#)- poet and performer living in Queens. "i recorded myself speaking on waking up for about a year. mumblings, dreams, phonemes, half-conscious poems, breath, puff, zephyr, are what i captured. I was the ambience i recorded, i was the field. this is right before i started transitioning so is it the last gasps of my maleness dying out or is it the first breaths of a new female? in reality both. everything is occurring at the same time."

[The Human Dream Project Dream Hotline](#) - is a hotline where people can call to add their dreams to the Dream Archive and possibly have it illustrated in one of the Human Dream Project videos or live shows

[Open and Shut](#)

[Myriam van Imschoot](#) starts a new research cycle in preparation of the creation Nocturnes for a society (2023) in collaboration with Lucas van Haesbroeck. The process involves the invention and exploration of musical scores to sleep, dream and exercise collective empowerment.



Quotations & Resources

Folk Beliefs of the Southern Negro

"Survivals of the "Dream-soul." It is generally thought that the primitive concept of a soul arose largely through sleep, dreams, or allied phenomena, and it is certain that the dream-soul plays an important role in the African spirit realm." (Folk Beliefs of The Southern Negro, 109)

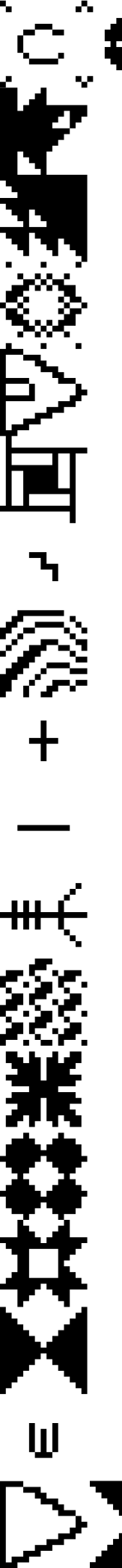
"The Ewe people believe that every man "has a second individuality, an indwelling spirit (kra) residing in his body. . . This kra existed before the birth of a man, and after his death it will equally continue its independent career, either by entering a new-born human body, or by wandering about the world as a sisa, i.e. a kra without a tenement. . . The occurrences in dreams are believed to be the adventure of the kra during its absence." (Folk Beliefs of The Southern Negro, 109)

- Kra = the Ewe people

"To a certain extent the Southern Negro's concept of the soul approaches that of his African forebear. There is in some cases apparently a definite belief in a kra or dream-soul. One Alabama informant tells me, "A dream is regarded as a real experience in which the soul of the sleeper goes to another world. So you must never awaken a sleeping person lest his soul fail to find its way back to the body." (Folk Beliefs of The Southern Negro, 110)

"Ghost-land. With the African, however, not all souls are born again; there are always plenty left over or temporarily out of a habitat to people, a realm of ghosts...The Yorubas believe that "animals also possess souls which, like the souls of men, go to Dead-land." This concept of another world is also derived from sleep and dreams, and this shadow-world does not differ in kind from the earthly world, as shown by the following statement of an Ibo native: "We Ibo look forward to the next world being much the same as this, the only great difference being that we will not have our fleshy bodies, and that it will be one of perpetual gloom, for there will be no day there. This we know from dreams, in which it seems to us that, while we on this earth are in light, the spirits with whom we converse are always in darkness. In all other ways, however, we picture life there to be exactly as it is in this world." (Folk Beliefs of The Southern Negro, 113)

"An impressive number of literary works by African American authors not only depict the strands of the dream fabric in the course of storytelling, but actually use dreams and dreamlike experiences as key structural elements...There are also a great many instances



of dreams or visions introduced incidentally as storytelling devices to provide flashbacks, insights into character, and so on. Some of this abundance of dream material springs from traditional beliefs, while some owes nothing to ethnicity except a general affinity for dreams." (Folk Beliefs of The Southern Negro, 275)

Dream-singers: The African American Way With Dreams

"Seller! Beller eel! Selula bubelela. Rise up again the truth!
Fust to ma tree! Pasunsumadi, When the word begins to burn inside,
Just came to er bubba. Jukayi, Stand up, tell him about.
Buska! Buska-reel! Bushuwa, Truly, Trulee!
Bushuseee!

This profound dreamwork formula, a recipe for dream sharing long concealed in a nonsense rhyme, shows that African dream culture did indeed travel to North America." (Shafton, A. (2002a). Dream-singers: The African American Way With Dreams. J. Wiley & Sons, 11)

"It probably comes out of the African cultural tradition, where dreams are very highly regarded, and magical, and show wisdom, and connection between those who are living and the ancestors who have died, and the spiritual world. I think many African Americans have retained some of that through the passing down of oral history and culture and traditions through the generations." (Shafton, A. (2002a). Dream-singers: The African American Way With Dreams. J. Wiley & Sons, 11)

"When a person dies." said Songadina Ifatunji, "part of even the funeral rite, part of the traditional thing that is said is, 'From now on, we will see you in our dreams.'" (Shafton, A. (2002a). Dream-singers: The African American Way With Dreams. J. Wiley & Sons, 18)

"Dreams often play a role in conversion to the new religion, and these dreams can follow the pattern of traditional ancestor dreams." (Shafton, A. (2002a). Dream-singers: The African American Way With Dreams. J. Wiley & Sons, 18)

"The renowned Frederick Douglass wrote about a dream foretelling the failure of his first attempt to escape from slavery. A confederate in the plan, "Sandy, the root man," dreamed some troubling dreams, one of which "somewhat ample" Douglass's spirits..." (Shafton, A. (2002a). Dream-singers: The African American Way With Dreams. J. Wiley & Sons, 37)

"Harriet Tubman (who had dreams showing her the routes for the Underground Railroad) accounted for her calmness when emancipation was proclaimed in 1863 by explaining that she had already done her celebrating three years earlier. One morning in 1860, the unerring conductress had arisen singing." (Shafton, A. (2002a). *Dream-singers: The African American Way With Dreams*. J. Wiley & Sons, 37)

Dream Singers, Appendix Pp. 224-228

Dream Work

"Typically, after 30-40 minutes in stage 4, the sleeper returns to stage 1 sleep, now to have the first REM dream(s). REMs are bouts of readily visible coordinated, up-down or sideways eye movements, "faster and sharper than [one] could execute while awake." REM bouts are separated by up to several minutes. This phase of sleep goes by several names, among them ascending or emergent stage 1 sleep...It is also called D-sleep, variously for dreaming sleep or desynchronized sleep, in reference to its pattern of cortical activation with features resembling full wakefulness." (Oliver, M. (1994). *Dream work*. Grove Press., 13)

"One final term is paradoxical sleep, offered by the French physiologist Michel Jouvet (who first identified the importance of the brain stem in regulating sleep): the paradox is that ReM sleep shows both light and deep-seeming features. As for light-seeming features, in addition to REMs and to EEG activation level (which has been compared to that of "panic states"): brain temperature and cortical blood flow increase; respiration rate, blood pressure, and heart rate increase and become irregular: middle ear muscles contract, as if in response to sounds; and the sleeper has vaginal swelling or penile erection." (Oliver, M. (1994). *Dream work*. Grove Press., 13)

"A night of sleep follows a fairly predictable pattern, though with many variations such as brief awakenings or stages skipped. REM is reached after a first NREM period (NREMP) of 70-120 minutes or longer, but not much shorter, except with certain disorders affecting sleep (narcolepsy, posttraumatic stress, depression, and some acute schizophrenia). The first REM period (REMP) is typically the briefest of the night, lasting only up to 10 minutes. Most of the laboratory awakenings from REM which yield no dreams occur now." (Oliver, M. (1994). *Dream work*. Grove Press., 13-14)

Dream Work, Wake initiated Lucid Dream Introduction Techniques section:

- "The goal is to pass from wakefulness to dreaming with continuity of ego

- consciousness, an event perhaps related to entering a trance or vision, but involving descending stage 1 sleep. LaBerge outlines this group of methods: one lies abed,
- relaxed though "vigilant," while focusing upon a continuous mental task." (Oliver, M. (1994). *Dream work*. Grove Press., 459)
 - "Body techniques. These techniques require one to concentrate on one's body, whether impromptu (Tholey), or concentrating on any of the chakras (Warman), or using a prescribed relaxation procedure (LaBerge). One enters motor inhibition (sleep paralysis) and then seems to pass beyond it in the sense that the imaginal dream body becomes mobile." (Oliver, M. (1994). *Dream work*. Grove Press., 459)
 - "Ego-point technique. "[C]oncentrate while falling asleep on the thought that the body will soon no longer be perceived. As soon as this state is reached, it is possible to float freely as an ego-point in a space which seems to be identical with the room in which one went to sleep."" (Oliver, M. (1994). *Dream work*. Grove Press., 459)
 - Imagery techniques. Image technique. This is perhaps the most accessible technique of this group. One "concentrates while falling asleep only on visual images." One maintains ego consciousness even as the mind passes through its sleep onset deconstruction (ch. 1, p. 28), deliberately cultivating the hypnagogic images." (Oliver, M. (1994). *Dream work*. Grove Press., 460)
 - Combined techniques. Tholey combines the image technique with each of his other techniques for reaching lucidity directly from waking. In the resulting image-body technique, "the subject concentrates not only on visual images but also equally strongly on his own body. If the subject suggests to himself in a relaxed state that his own body is light and can move freely, then it can occur that his phenomenal body begins to move." (Oliver, M. (1994). *Dream work*. Grove Press., 461).

Secret History of Dreaming

"Be a snake in the long grass, a leopard in the forest, a bird in the sky. Back in her chair in the June light, the old lady is drifting away. Soon she is away." (Moss, R. (2010). *Secret History of Dreaming*. New World Library. 178)

- About Harriet Tubman from the end of her life, from the POV of her great-niece Alice Lucas Brickler

"She was a dreamer and a seer. In her dreams and visions, she could fly like a bird. Often she flew over landscapes she had never seen with her physical eyes. From her aerial maps, she was able to find the right roads and the river fords and the safe houses to get escaping slaves out. Her gift surely owed something to her African heritage. Her ancestors came from West Africa; by tradition, some were Ashanti. The dream trackers of

the Ashanti are at home with ancestral spirits and have shamanic connections with bird and animal allies." (Moss, R. (2010). Secret History of Dreaming. New World Library. 179)

"The "Ashantee" or Ashanti, are a matrilineal people of the forests and high-lands of Ghana, known in Harriet's time as the Gold Coast. Recollections of gossip heard in childhood are not evidence that Harriet had Ashanti blood, but they suggest that the Ashanti were known where she grew up, and she was associated with them in people's minds." (Moss, R. (2010). Secret History of Dreaming. New World Library. 180)

"Harriet said she inherited special gifts — including the ability to travel outside the body and to visit the future— from her father, who "could always predict the future" and who "foretold the Mexican war."" (Moss, R. (2010). Secret History of Dreaming. New World Library. 181)

"To the Ashanti mind," Rattray explains, "dreams are caused either by the visitations of denizens of the spirit world, or by spirits, i.e., volatile souls of persons still alive, or by the journeyings of one's own soul during the hours of sleep." In the Ashanti language, "to dream" is so dae which literally means "to arrive at a place during sleep"—implying travel." (Moss, R. (2010). Secret History of Dreaming. New World Library. 181)

"Ashanti hunters and trackers walked very close to their guardian animals. Shifting into the energy body of a leopard, or a nocturnal antelope, or a fish eagle, they traveled ahead of themselves to scout the land and find the game, or to locate the place where an enemy force was advancing. The Ashanti believed, like other indigenous peoples, that if you are not in touch with your dreams, you are not in touch with your soul. "If one does not dream for eighty days, it means that one will become mad." (Moss, R. (2010). Secret History of Dreaming. New World Library. 182)

The Wilderness of Dreams: Exploring the religious meanings of dreams in modern western culture

"Hunt seeks in The Multiplicity of Dreams to develop a cognitive psychology that can describe the formation of dreams in such a way as to do justice to the insights of both theoretical positions. To begin with, he argues that any theory of dreams must acknowledge and account for the full range of different dream types." (Bulkeley, K. (1994). The Wilderness of Dreams: Exploring the religious meanings of dreams in modern western culture. State University of New York Press. 73)

“He emphasizes that among these types of dreams must be included all those rare, “intensified” dream forms which, although they occur infrequently if ever in the sleep lab or in clinical practice, are nevertheless real, distinct, and significant for the study of dreams.” (Bulkeley, K. (1994). *The Wilderness of Dreams: Exploring the religious meanings of dreams in modern western culture*. State University of New York Press. 73)

“Hunt offers the following classification of dream types: Personal-mnemic dreams, regarding common quotidian matters in the dreamer’s life. Medical-somatic dreams, regarding physiological processes of the dreamer’s body. Prophetic dreams, presenting omens or images of the future that may come true. Archetypal-spiritual dreams, with vivid, subjectively powerful encounters with numinous forces; often also including extremely strong physical or “titanic” sensations. Nightmares, with upsetting or terrifying images and affects. Lucid dreams, involving consciousness within the dream that one is dreaming.” (Bulkeley, K. (1994). *The Wilderness of Dreams: Exploring the religious meanings of dreams in modern western culture*. State University of New York Press. 73)

“However, the eight dream explorers propose many different ideas on this matter, often radically different ideas that directly conflict with one another. Hence comes my claim that the study of dreams is suffering from a “crisis” of interpretation, in the sense that there is so much unresolved debate about what is perhaps the most basic issue in all the fields of dream study. We need, then, to devote our first critical efforts to the resolution of this crisis. Our ability to answer the question, do dreams have religious meaning? Directly depends on how we respond to this preliminary question, do dreams have any meaning at all?” (Bulkeley, K. (1994). *The Wilderness of Dreams: Exploring the religious meanings of dreams in modern western culture*. State University of New York Press. 81)

“Do dreams have meaning, and if so to what degree? Practically all modern dream researchers agree that dreams are meaningful to some extent...However, there is no agreement about how meaningful dreams are.” (Bulkeley, K. (1994). *The Wilderness of Dreams: Exploring the religious meanings of dreams in modern western culture*. State University of New York Press. 82)

Rest is Resistance: A Manifesto—Tricia Hersey

“A politics of refusal is an ancient tactic...My deprogramming from grind culture has taught me that my entire life is a resistance.” (Hersey, T. (2022). *Rest is resistance: A Manifesto*. Little, Brown Spark, 149)

“STARTING POINTS TO JUMP-START YOUR CURIOSITY AND EXPERIMENTATION:

1. We cannot wait for the perfect space of opportunity to rest. Rest now. In Part One: Rest!, I share the need for seeing rest as not an extra treat that we must run to buy more of a lifelong, consistent, and meticulous love practice. We must snatch rest.
2. We must believe we are worthy of rest. We don't have to earn it. It is our birthright. It is one of our most ancient and primal needs.
3. Our bodies are a site of liberation; therefore, wherever our bodies are, we can embody rest. This second tenet of The Nap Ministry is a mantra and a meditation."
4. Productivity should not look like exhaustion. The concept of laziness is a tool of the oppressor. A large part of your unraveling from capitalism will include becoming less attached to the idea of productivity and more committed to the idea of rest as a portal to just be. Your early understanding of "productivity" is most likely tainted by the toxic socialization we all received growing up. It must be examined."
5. Deprogramming our minds and hearts from our toxic brainwashing around naps and rest will increase our ability to craft a rest practice. Our slumber and opportunities for community care will be deeper because of our work in this area. Go slow and realize you have been brainwashed by a system that attaches your inherent worth to how much you can labor and produce.
6. Grind culture is violence. Resist participating in it. This must be flexible so please also resist the desire to become rigid. I have gone months consistently experimenting with a rest practice daily or weekly. The next week I am caught up in an all-nighter to finish a deadline. We are moving in and out of worlds all the time so give beautiful grace to yourself. Start again on rest. Keep going back to rest. Stay in the DreamSpace."

(Hersey, T. (2022). Rest is resistance: A Manifesto. Little, Brown Spark. 150)

Exploring the World of Lucid Dreaming. LaBerge, S., & Rheingold, H

“The Dreamsign Inventory

INNER AWARENESS You have a peculiar thought, a strong emotion, feel an unusual sensation, or have altered perceptions. The thought can be one that is unusual, that could occur only in a dream, or that “magically” affects the dream world. The emotion can be inappropriate or oddly overwhelming. Sensations can include the feeling of paralysis, or of leaving your body, as well as unusual physical feelings and unexpectedly sudden or intense sexual arousal. Perceptions may be unusually clear or fuzzy, or you may be able to see or hear something you wouldn't be able to in waking life. Thoughts: “I'm trying to figure out where the house and furnishings are from, and I realize this is an odd thing to be thinking about.” Emotions “I am filled with extreme anxiety and remorse.” Sensations “I seem to lift 'out of body,' am caught in the covers, but shake free.” Perceptions “Somehow

I could see perfectly without my glasses." (LaBerge, S., & Rheingold, H. (1991). Exploring the World of Lucid Dreaming. Ballantine Books. 43-44)

"ACTION

You, another dream character, or a dream thing (including inanimate objects and animals) do something unusual or impossible in waking life. The action must occur in the dream environment, that is, not be a thought or feeling in the dreamer's mind. Malfunctioning devices are examples of object action dreamsigns.

Ego action "I'm riding home on a unicycle." Character action "The staff throws slime worms at the audience" Object action "The bologna lights up." (LaBerge, S., & Rheingold, H. (1991). Exploring the World of Lucid Dreaming. Ballantine Books. 44-45)

"FORM

Your shape, the shape of a dream character, or that of a dream object is oddly formed, deformed, or transforms. Unusual clothing and hair count as anomalies of form. Also, the place you are in (the setting) in the dream may be different than it would be in waking life.

Ego form "I am a man." Character form "Her face changes as I look at her." Setting form "The edge of the beach is like a pier with benches." Object form "I see a tiny purple kitten." (LaBerge, S., & Rheingold, H. (1991). Exploring the World of Lucid Dreaming. Ballantine Books. 45)

"CONTEXT

The place or situation in the dream is strange. You may be somewhere that you are unlikely to be in waking life, or involved in a strange social situation. Also, you or another dream character could be playing an unaccustomed role. Objects or characters may be out of place, or the dream could occur in the past or future. Ego role "We're fugitives from the law." Character role "My friend is assigned by my husband." Character place "My coworkers and former high school friends are together" Object place "My bed was in the street." Setting place "I'm in a colony on Mars." Situation "I'm in an odd ceremony." (LaBerge, S., & Rheingold, H. (1991). Exploring the World of Lucid Dreaming. Ballantine Books. 45-46)

Dream Reader: Contemporary approaches to the understanding of dreams, Anthony Shafton

"It might well be that a portion of dreaming is system noise of some sort, while the rest of it serves the kinds of functions to be discussed throughout this book. But even staying within the frame of memory, learning, information, computation, and/or network theory, it

can be argued that dreaming is dynamically constructive rather than merely superfluous, mechanical, or janitorial." (Shafton, A. (1995). Dream reader: Contemporary approaches to the understanding of dreams. State University of New York Press. 40.)

"Of course we cannot know for sure if other animals subjectively dream. But whether they do or not, Darwinian considerations suggest an essential learning function for what goes on during sleep...Among mammals, fetal and neonatal REM sleep helps complete the innervation of innate action patterns—of feeding, homing, mating, etc. Early and late in life, it serves to integrate learned information with innate patterns, completing and updating them. Human REM sleep presumably does the same. The capacity for learning should be seen as an evolved dimension of any species' innate endowment." (Shafton, A. (1995). Dream reader: Contemporary approaches to the understanding of dreams. State University of New York Press. 41)

"Another line of inquiry examines the effect of REM deprivation, not on simple-rote vs. complex-creative, but on emotionally neutral vs. emotionally charged learning. One of many experiments by Ramon Greenberg and his colleagues indicates that "NREM sleep facilitates retention of non-emotional material, while REM sleep deals with material containing affective components..." Greenberg concludes that "REM sleep is involved in information processing in the service of emotional adaptation...[E]motionally significant waking experiences touch on conflictual material from the past, arousing affects which require either defensive operations or an adaptive shift of response." (Shafton, A. (1995). Dream reader: Contemporary approaches to the understanding of dreams. State University of New York Press. 46)

"Cartwright largely endorses Greenberg, who in turn draws on a model of information processing developed by Louis Breger as the basis of "a cognitive or information-processing interpretation of Freud's (1900) dream theory. In Berger's model "there are two main information processing systems. The first is the rapid, action-oriented system primarily concerned with objective reality information...[while t]he second is a slower system which pertains more to subjective information geared to the development and maintenance of an organized pattern of personality traits known collectively as the self." The first system usually predominates in waking, whereas "[i]nformation relevant to the self...is for the most part carried over into the slower, off-line processings of sleep." (Shafton, A. (1995). Dream reader: Contemporary approaches to the understanding of dreams. State University of New York Press. 46-47)

"As for Freud, he recognized the "poetic speech" of dream images, but like Adler his





commitment to straightforwardly communicated, consensual waking reality precluded complete appreciation of poetic means. But apart from that (and perhaps setting aside those styles which draw inspiration from the Freudian scheme itself, such as surrealism), a dream is unartlike in the Freudian scheme because art has form, has integrity, while dreams have not. Or more precisely, what form dreams have is an aspect of disguise, and is therefore antagonistic to communication or honest expression." (Shafton, A. (1995). *Dream reader: Contemporary approaches to the understanding of dreams*. State University of New York Press. 57)

"Indigenous and traditional societies: examples. Undoubtedly the most widely known example of traditional dream sharing is that attributed to the Senoi, first by Herbert Noone in the early 1930s, and later by Kilton Stewart. Stewart described Malayan villages made idyllic by dream sharing every morning, first in the extended family, then in councils." (Shafton, A. (1995). *Dream reader: Contemporary approaches to the understanding of dreams*. State University of New York Press. 173)

"Barbara Tedlock describes the semi-Christianized Quiché Mayas In Guatemala, where 10,000 out of 45,000 individuals are initiated "daykeepers" or dream interpreters; children are encouraged to remember their dreams and to share them each morning. The Huichol Indians of Mexico with whom Brant Secunda lived gather by families and tell their dreams to "Grandfather fire" in the morning—and thereby presumably tell them to other family members as well. Mubuy Mpier finds dream sharing every morning by the Yansi of Zaire. Lydia Degarrood described the Mapuche Indians of Chile, who share dreams and interpret them daily within the family, especially when a dream is bad or the dreamer sick." (Shafton, A. (1995). *Dream reader: Contemporary approaches to the understanding of dreams*. State University of New York Press. 173)

"Reality treated as if a dream. Taylor also sharpens lucid acuity by imagining how he would have behaved differently in waking events, if they had been dreams." (Shafton, A. (1995). *Dream reader: Contemporary approaches to the understanding of dreams*. State University of New York Press. 457)