

Lucid dreaming as a technology of the self.

Firstly, I am assessing Michel Foucault which came as a surprise because I did not expect to be starting with the French Philosopher, Historian and grammatologist. Alongside Foucault I place monographs and research documents and dreaming religious practices. The field of Religious experience seemed at first to be outside Foucault's prolific writings. But I was only half right about that. At the heart of this review is a question: Is Lucid dreaming is an effective technology of the self and can lucid dreaming be considered a valid academic teaching tool.

The phrase technology of the self was originated by Michel Foucault (1986). For Foucault 'technologies of the self' are distinct practices (behaviours, actions, activities) through which individuals regulate, modify and police themselves in relation to society (Aycock 1995). Foucault proposes that such practices (that regulate, modify and police individuals) can come from within the individual or from above, meaning governments and institutions. For me, Foucault crystallises the idea that individuals are constantly regulated; as such it is a process (of the self and of society) which is a descriptor of the 'experience' of society.

To assess 'Dreaming' as a term that can refer to both sleep and wake 'imaginal' activity this could mean dream incubation in sleep as well as imagining successful essay production processes. I included literature from the following groups in my reading list.

- Lucid Dreaming as a secular practice
- Lucid dream as a religious practice
- Lucid dreaming as a clinical and therapeutic practice.
- Empirical dream research.

Foucault's latter works turns towards political economy and genealogies of phenomena in societies: discipline, punishment, sexuality, power. What Foucault does not develop is the genealogy or efficacy of lucid dreaming he discards the direction after his early on a division which I find fascinating. To all intense and purposes there are two distinct and separate worlds. Foucault's technology of self, however can be used to develop a discourse of the efficacy of lucid dreaming. Lucid dreaming is a power discourse where the 'dreamer' develops the power to be aware during times of sleep.

For Foucault, our waking experience is constantly mediated which results in a life of multiple discourses of power (the family, the education, the workplace etcetera) much of modern life requires external authority (cf Graeber 2015): modern life has become increasingly reliant on codification and regulation of political laws, economic laws, commercial laws and etcetera which gives rise to the proliferation of bureaucracy and form filling. The tension between the modern world and the dream world is a dialectic framework of degrees of mediation. Unmediated vs Mediated. The Marriage license, driving licence, Credit check, Education qualification, the internet represents gateways of authority. Foucault's original technology of self relates to individuals experience of 'negotiating' society through multiple discourses of power relations not forgetting the family, the self, friend's partners, aspirations, hopes beliefs and expectations.

There is a 'power' in the dreamt existence to the extent that dreams are existential and phonological truths which have received much attention from an academic perspective (Buckley 1996, Jung 1989, Green 1968,

Metzinger 2013). Power was one concern of Foucault's work. Within lucid dreaming there is a sense where the powers 'from outside' are dissolved by the dreamer and the weight of discourse turns to what is accepted in the dream by the dreamer; the dream is strictly the dreamer's domain whether they are conscious of it or not (Conture 2000, Engorova 2014, Sandor Et Al. 2014).

Tibetan Dream Yoga (Romero 2017) is broken down into constituent parts and each part is explained. The central Tennent of the tradition enters around 'first dream' which is the dream where tradition was first experienced. The tradition is one of actively experiencing the dream. The practice looks towards the totality of the self which is synonymous with being fully awake.

The Lucid Dreamer (Goodwin 1995) is a 'user manual' for the lucid dreamer available in the UWTSD library. It represents secular practice of dreaming that is not attached to any religion or sect. It is organised around a lineage which is based on the history of dreaming around the Globe. Dreaming is taught in a methodological fashion. Trainees are encouraged to record dreams and to take certain actions before sleep as a preparation. There is an acknowledgment that the dreaming worlds and the waking world are co-dependant on each other. Becoming proficient in one is equal to becoming proficient in the other.

Within the scope of lucid dreaming, dreams are active environments where the dreamer learns to relate to the environment through its contextual framework. The clinical employment of Dream therapy helps to acknowledge and adapt with/work through trauma while building confidence in self-efficacy (Limosani Et Al 2011). It appears to be a portal to feeling in control of 'your' world (Engorova 2014). What appears to be the case is that Dreaming was and is employed as a tactical technology of the self in order to achieve a specific goal; a total union of waking and sleeping as 'awareness' a truth that spans the history of humans (Aristotle 1996, Green C 1968).

The specificity of the goal I propose to be untimely the most important driver of the purpose of dreaming. The second most important aspect from what I can see so far, is the intention of the dreamer. I think this means the ability of the dreamer to focus their will as a force which can influence how the dream is unfolding to such an extent that the dream becomes completely intentional. To put this another way 'the totality' seems to be a goal whereas in the clinical sense it is the small personal clearing of traumas that most objectively recordable. Experience.

Within dreams an individual can have a relatable personal (even mundane) experience compared to an encounter with the divine presence felt in prophetic Dreams: Jesus, Mohamed, Buddha. Within a lucid dream a dreamer can encounter the traces of other masters who were adept in the practice. Literature which covers the general area of dreaming is vast. Empirical dream research is an expanding category which is supported by advances in technology and method. (Sandor Et Al 2014, Schmekowszky 2016, Wamsley Et Al. 2006).

Firstly, I assessed Michel Foucault which came as a surprise because I did not expect to be starting with the French Philosopher, Historian and grammatologist. Alongside Foucault I placed monographs on lucid dreaming and empirical research documents together with dreaming religious practices. Lucid dreaming presents itself as an ancient practice as well as modern practice which is equally accessible to the bystander as to the clinical professional. Outcomes from dream practice are predictable and so therefore it seems to be a technology which is yet underutilised within the academic' scholarly context. Lucid dream could be deployed as an aid to

memory, for students as well as a method to enhance efficacy with regard to production of essays of course work in general. New empirical studies record the benefits of connecting to the often un-attended aspects of ourselves we call 'dreaming'.

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