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[The 'Committee of Sleep': A Study of Dream Incubation for Problem Solving. Dreaming: J. of the Assoc.for the Study of Dreams, 1993, 3, p. 115-123.](#)

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In this chapter we consider how feminist practices (e.g. identities, belongings, activisms) are reconfigured through posthumanism, which work within and against the binary of essentialized and universalizing categories of girl and boy (amongst other categories of identity). We explore what lethal injections, subversions and ruptures to phallogocentricism look like in feminist practice and how they may well be performed through the embodied location of girl-feminist-body. We explore qualitative research generated through what we conceptualise as a posthuman feminist intra-activist research...

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Speech and Language Use in Dreams Paper presented at the 26th International IASD Conference, June , 2009 Chicago, IL

by [Deirdre Barrett](#)

This study present a collection of examples of verbatim language in dreams, with analyses of how this is altered relative to waking language. Grammar is well-preserved in these dreams while meaningfulness is distorted relative to waking criteria. Novel nouns receive special emphasis as do extra-vocal cues such as voice tone. Dreams with verbatim language tend to be unusually long, vivid, and emotionally salient, though this may be a byproduct differential dream recall affecting both. The present findings will be compared to past research data on language in dreams, and discussed in...

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"...if the universe is beautiful, we're part of that beauty." – A "Neither Religious nor Spiritual" Biography as Horizontal Transcendence

by [Christopher Silver](#) and [Thomas Coleman](#)

27-year-old Isabella grew up with her parents on the Eastern Coast of the United States. She describes her life as "pretty boring" and "normal". However 'boring' and 'normal' her life may have appeared to her, it is the worldview that Isabella takes – and has always had by her count - that draws great interest. Typically, many individuals who currently identify as an 'atheist' also used to identify as 'religious' in their youth (Silver, 2013). Isabella stands out in this regard, she has never believed in a god or gods. What Coleman, Silver, and Holcombe (2013) have termed as...

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