

# CULTURAL AND ANTHROPOLOGICAL REVIEW OF RESOURCES

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## **Background**

This piece incorporates information from a variety of sources gathered from guest speakers at research subcommittee meetings. As such, it covers a wider perspective of psilocybin related materials and is not limited to only data from randomized clinical trials. The materials presented include anecdotal pieces, data from observational epidemiological studies, and other sources of information on historical and cultural uses of psilocybin.

## **Methods**

The Oregon Psilocybin Services guest speaker list for the subcommittees and full board was reviewed to identify key sources of information for this report. This report focuses on guest speakers who presented to the research subcommittee. When provided, slides and literature provided by the guest speaker were reviewed. For audio only recordings, the main points made by the speaker were summarized. When available, additional references provided by speakers were incorporated into this report.

## **Summary**

### ***Dr. Del Potter – 08/26/2021***

#### Engagement with indigenous and tribal communities

Mindful engagement of indigenous groups in Oregon is essential to the success of the Oregon Psilocybin Services Act. There was no clarified process of engagement and representation of indigenous communities within and outside of Oregon at the time of this recording in relation to Oregon Health Authority (OHA) and the Oregon Psilocybin Advisory Board (OPAB). OHA has the responsibility to engage indigenous groups in the rulemaking process and identify ways in which these communities can most benefit, which must be accomplished through continuous lines of communication. Reciprocity is crucial to effective engagement; for example, creating a public trust that the council of elders endorsed and engaged in. Additionally, disagreement within communities will be a potential barrier to navigate with engagement as one person or

group does not speak for a whole community. Clear communication of benefits to the community and harm reduction within these communities will be essential to navigate external and internal conflicts. At the time of this meeting, OHA has contacted the nine federally recognized tribes in Oregon, the Tribal Affairs staff at OHA, and noted that there was representation of a tribal member within the Equity Subcommittee, as well as an open seat for a tribal member on the OPAB.

### Historical use and key concepts in indigenous healing practice

There is a lack of research on psilocybin use by indigenous people in Oregon in the anthropological literature. Anthropologists may have not known to ask about use or may have not understood the importance of use, and thus did not document use. However, it seems unlikely for them to have not observed use given the historical importance of psilocybin in these communities. Differential reporting of use may have been due to anthropological biases or lack of knowledge. Additionally, sacred use may have not been discussed with outsiders. Understanding key concepts in indigenous healing practices can help elucidate historical use and provide framework for how use may evolve within the framework of Measure 109. There are multiple causes to disease process within indigenous healing practice, so treatment extends beyond the Western concept of treating the proximal injury. Indigenous healing practices focus on restoring balance and the importance of social relations for individual treatment. Treatment is designed for an individuals' disease process, existential situations, immediate kinships, and relationship to the natural, cosmological, and moral orders, along with a multitude of other access points.

### Other resources to review

Additional resources for review were identified via term searches on Dr. Del Potter's website, "Psychedelic Science Review". Inclusion criteria were articles pertaining to historical and cultural uses of psilocybin. Biographies, fictional literature that pertains to psilocybin and other drug use, articles pertaining to other substances (e.g., cannabis, peyote, ayahuasca, etc.), articles about legalization, discovery of new mushrooms or compounds, and articles pertaining to psilocybin-related conferences and events were excluded. This is not an exhaustive list of sources from this site. Further review of articles from this site is recommended.

- Brande E. Mr. E. Brande, on a Poisonous Species of Agaric. *The Medical and Physical Journal*. 1800 Jan;3(11):41-44. PMID: 30490162; PMCID: PMC5659401.
- Carod-Artal FJ. Hallucinogenic drugs in pre-Columbian Mesoamerican cultures. *Neurología (English Edition)*. 2015;30(1):42-49. doi:10.1016/j.nrleng.2011.07.010
- <https://erowid.org/entheogens/xochi/xochi.shtml>

- Miller MJ, Albarracin-Jordan J, Moore C, Capriles JM. Chemical evidence for the use of multiple psychotropic plants in a 1,000-year-old ritual bundle from South America. PNAS. 2019;116(23):11207-11212. doi:10.1073/pnas.1902174116
- Akers BP, Ruiz JF, Piper A, Ruck CAP. A Prehistoric Mural in Spain Depicting Neurotropic Psilocybe Mushrooms?. Economic Botany. 2011;65(2):121-128. doi:10.1007/s12231-011-9152-5
- [https://www.fs.fed.us/wildflowers/ethnobotany/Mind\\_and\\_Spirit/fungi.shtml](https://www.fs.fed.us/wildflowers/ethnobotany/Mind_and_Spirit/fungi.shtml)

## ***Dr. Bia Labate – 10/28/2021***

### Research and cultural uses

Bridging the gulf between scientific and anthropological research can further the understanding of both Indigenous and non-indigenous uses of psilocybin. The goal of such inquiry should be to improve accessibility and data translation to ensure that all communities can benefit from this work. The presentation of this work should be less obscure than academia but more profound and authentic than the sensationalized reporting found in the general media.

### Social justice and equity

Engaging with Indigenous people in meaningful and culturally sensitive ways is essential to understanding the variety of ways psilocybin mushrooms are used and conceptualized in different cultural contexts. What Indigenous people say should be taken seriously, and people should be open to the possibility that their preconceived notions of Indigenous people and practices, however benevolent, may be wrong. Selective interest in only those elements of Indigenous culture which involve psychoactives should also be avoided; these practices cannot be understood without wider engagement with Indigenous cultures. It is also important to note that not all indigenous people utilize psychedelics and not all psychedelics are pertinent to Indigenous communities.

Additionally, organically discovering other speakers who may identify with or be part of communities that are typically peripheralized in the Global North (e.g., women, people of color, queer people, people from the Global South, immigrants, etc.) is paramount to ensuring that an accurate and comprehensive scope of understanding is provided. Social justice must also be approached with compassion, humor, and fun; this is a fundamental aspect of healing and humbleness. Additionally, social justice must include harm reduction, protection of religious freedoms, and legal rights. Finally, respecting language, sovereignty, and other systems are important for social justice and equity, as well as methods for financial reciprocity.

## Historical use and healing

It is important to understand that traditional uses of psilocybin mushrooms does not only include the Mazatecs; other cultures have lengthy histories of use, which are diverse and heterogeneous. Even within Mazatec communities there exist different approaches to psilocybin mushrooms, and sometimes competing interests as to how they are represented.

Critically, conversations need to be had about colonialism, capitalist extraction, appropriation, and exploitation, which have historically defined the Global North's relation with Indigenous peoples. There is direct continuity between Indigenous traditions and the psychedelic practices of the Global North, be they underground neoshamanic uses, counter cultural experimentation, or above ground applications (e.g. clinical trials and psychedelic-assisted therapy). This applies to all psychedelics, and not just with psilocybin mushrooms; all are heirs to Indigenous cultures and practices. This needs to be acknowledged and substantively addressed with reciprocity initiatives, which should not reproduce Western forms of domination and impositions of Western ways of thinking.

Indigenous perspectives on healing generally do not reduce psychoactive plants and fungi to their psychoactive molecules, nor sickness to an isolated disease. Pathology is not viewed as solely physical, and Indigenous, holistic practices of healing challenge fundamental tenets of the Western biomedical model. The effectiveness of these approaches are indisputable and have been practiced for far longer than the Global North's interest in psychedelics.

## Other resources to review

### Social justice and psychedelic science

- Labate, B. C., & Cavnar, C. (Eds.). (2021). Psychedelic justice: Toward a diverse and equitable psychedelic culture. Synergetic Press. Foreword: Dyck, E. (2021, August 30). Can psychedelics promote social justice and change the world? Chacruna Institute. <https://chacruna.net/social-justice-revolution-psychedelics/>
- Williams, M. T., & Labate, B. C. (Eds.). (2019). Special Issue on Diversity, equity, and access in psychedelic medicine. Journal of Psychedelic Studies, 4(1). <https://chacruna.net/special-issue-on-diversity-equity-and-access-in-psychedelic-medicine/>

### Indigenous knowledge and psychedelic science

- Fotiou, E. (2021). The role of Indigenous knowledges in psychedelic science. *Journal of Psychedelic Studies*, 4(1), 16–23. <https://akjournals.com/view/journals/2054/4/1/article-p16.xml?body=contentSummary-13617>
- Labate, B. C. (2020, November 10). Psychedelic scientists should honor Indigenous plants and traditions. Chacruna. <https://chacruna.net/psychedelic-scientists-indigenous-plants/>
- Harvard Divinity School. (2021, March 8). Honoring the Indigenous roots of the psychedelic movement [Video]. Youtube <https://www.youtube.com/watch?v=X8Xg-azOgiE>
- Chacruna Institute. (2021, November 10). Collaborating with plants: Amazonian plant diets and interspecies research. A conversation with Laura Dev and Bia Labate Crowdcast. <https://www.crowdcast.io/e/collaborating-plants/register> \*free coupon code for this event (please don't share): plant\_humans
- Hauskeller, C et al (2022) Decolonization is a metaphor towards a different ethic. The case from psychedelic studies, *Interdisciplinary Science Reviews*, DOI: 10.1080/03080188.2022.2122788

### Reciprocity

- Mays, J., Peluso, D., & Labate, B. C. (2022, April 23). Indigenous reciprocity initiative of the Americas: A respectful path forward for the psychedelic movement. Chacruna Institute. [https://chacruna.net/psychedelics\\_indigenous\\_reciprocity/](https://chacruna.net/psychedelics_indigenous_reciprocity/) (republished from original in *MAPS Bulletin* 2021, 32(3))
- Capiberibe, A. (2022, May 4). Real reciprocity: The people who brought you sacred plant medicine need your support. Chacruna Institute. <https://chacruna.net/chacruna-supporting-indigenous-struggles/>
- Negrin, D. (2020, June 9). Colonial shadows in the psychedelic renaissance. Chacruna Institute. <https://chacruna.net/colonial-shadows-in-the-psychedelic-renaissance/>

### Psilocybin Mushrooms

- Acosta, R. L., Garcia, I. F., & Piña S. A. (2020, May 6). Mazatec perspectives on the globalization of psilocybin mushrooms. Chacruna Institute. <https://chacruna.net/mazatec-perspectives-on-the-globalization-of-psilocybin-mushrooms/>
- Cerqueda, G. O. (2020, August 18). Magic mushrooms, memory and resistance in the Sierra Mazateca. Chacruna Institute. <https://chacruna.net/mushrooms-resistance-sierra-mazateca/>

- Feinberg, B. (2017, March 24). Undiscovering Huautla: City of the magic mushrooms. Chacruna Institute. <https://chacruna.net/huautla-city-of-the-magic-mushrooms/>
- Romero, O. S. G. (2021, May 27). María Sabina, mushrooms, and colonial extractivism. Chacruna Institute. <https://chacruna.net/maria-sabina-mushrooms-and-colonial-extractivism/>
- Ermakova, A. (2021). Psychoactive mushrooms in Mexico: Overview of ecology and Ethnomycology. <https://chacruna.net/psychoactive-mushrooms-in-mexico-overview-of-ecology-and-ethnomycology/>
- Garcia de Teresa, M. (2021, July 9). Psilocybin mushrooms in Mexico in danger of extinction. Chacruna Institute. [https://chacruna.net/psilocybin\\_mushrooms\\_extinction\\_mexico/](https://chacruna.net/psilocybin_mushrooms_extinction_mexico/)

## Patents

- Byrnes, C. & Pechenik, G. (2022, February 14). Co-Creating a Psychedelic Commons: A Commoner's Guide. <https://chacruna.net/psychedelic-patents-history-controversy-common-ground/>
- Beiner, A. (2021) Who's in Charge of Psilocybin? Chacruna Institute. [https://chacruna.net/who\\_owes\\_psilocybin/](https://chacruna.net/who_owes_psilocybin/)

## ***Dr. Paula Noel Macfie – 11/18/2021***

### Bicultural research model

The bridging of Western and indigenous science known as the bicultural research model is vitally important to decolonization. Decolonization is the cornerstone of tools for promoting fairness and equity within the psychedelic landscape. By not incorporating an indigenous perspective, researchers perpetuate a colonized science, which can promote harmful ideals of capitalism, racism, superiority, privilege, etc. Indigenous knowledge is a precursor to Western knowledge, and it must be acknowledged as such. While Western knowledge serves many who are suffering, by not incorporating indigenous knowledge we can unknowingly exclude people. This decolonization must occur at a personal level to confront dissociation and cultural trauma and allow one to recover their indigenous mind. This will allow for the coexistence of differing perspectives on psilocybin that is much broader than the current narrow view in Western medicine and research. For example, current approaches that include published research, conferences, etc. tend to take a Western, colonized purview, while missing out on valuable indigenous knowledge.

It is necessary to bring our whole selves when discussing psilocybin, including the indigenous mind and the Western mind.

### Other resources to review

These additional resources were provided by Dr. Macfie at the 11/18/2021 research subcommittee meeting. These links lead to the materials on the OHA Psilocybin Services website or are direct links to the sources provided on the website. This is not an exhaustive list of sources and other avenues of finding information pertaining to Dr. Macfie's work should be pursued.

- George, J.R. et. al. The psychedelic renaissance and the limitations of a White-dominant medical framework: A call for indigenous and ethnic minority inclusion. Journal of Psychedelic Studies 4(1), pp. 4–15 (2020) DOI: 10.1556/2054.2019.015  
[https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/\[Journal%20of%20Psychedelic%20Studies\]%20The%20psychedelic%20renaissance%20and%20the%20limitations%20of%20a%20White-dominant%20medical%20framework%20A%20call%20for%20indigenous%20and%20ethnic%20minority%20inclusion%20\(1\).pdf](https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/[Journal%20of%20Psychedelic%20Studies]%20The%20psychedelic%20renaissance%20and%20the%20limitations%20of%20a%20White-dominant%20medical%20framework%20A%20call%20for%20indigenous%20and%20ethnic%20minority%20inclusion%20(1).pdf)
- Dr. Paula Noel Macfie – Important Terms:  
<https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/Important%20Terms.pdf>
- Dr. Paula Noel Macfie – Criteria for an authentic rendering of indigenous science include:  
<https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/Indigenous%20Science%20criteria.pdf>
- Dr. Paula Noel Macfie – Basic Laws of Life:  
<https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/Laws%20of%20Life.pdf>
- Dr. Paula Noel Macfie – Measures that determine the extent to which I am in my indigenous mind:  
<https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/Measures.pdf>
- Dr. Paula Noel Macfie – Links to organizations and colleagues I reference:  
<https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/Links%20to%20organizations%20and%20colleagues%20I%20reference.pdf>
- Feinberg, B. Undiscovering the Pueblo Magico: Lessons from Huautla for the Psychedelic Renaissance. April 2018. DOI:[10.1007/978-3-319-76720-8\\_3](https://doi.org/10.1007/978-3-319-76720-8_3) In book: Plant Medicines, Healing and Psychedelic Science (pp.37-54)  
[https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/03\\_Feinberg\\_Undiscovering\\_Springer\\_2018.pdf](https://www.oregon.gov/oha/PH/PREVENTIONWELLNESS/Documents/03_Feinberg_Undiscovering_Springer_2018.pdf)

## ***Dr. Monnica Williams – 02/24/2022***

### Diversity

There are many diverse populations who may have interest in or experience with psilocybin. The eight major categories of diversity include: culture, race/ethnicity, gender, sexual orientation, social/economic classification, age, disability, and religion. There are varying degrees of social stigma or privilege within each of these identities. Almost all of these identities are ascribed and there is little control by people of which they have, though some are more flexible. Race and ethnicity are some of the most stigmatized topics and predictors of important factors, such as where you live, socioeconomic status, etc. Along with these eight, there are many other ways in which people are diverse.

### Race

View of race is modified by race. White populations tend to think that non-white populations are thriving, and that racism is no longer an issue. However, people within racialized communities face overt and covert racism daily. Acts of racism are often overlooked by those who do not experience racism. Racism is significantly correlated with negative mental health outcomes which can be caused directly by racism or exacerbated by experiencing racism; this can be known as racial trauma. Racial trauma can be a combination of individual racism, community racism, historical racism, and systemic racism. Stressors for racial trauma can include police harassment and assault, workplace discrimination, community violence, murder of loved ones, incarceration, distressing medical and/or childbirth experiences, amongst other traumas. Traumas common among immigrants and refugees can include experiencing or witnessing torture, ethnic cleansing, and persecution, destruction of cultural practices, living in a war zone, immigration difficulties or deportation, etc. Microaggressions can be a barrier to care, especially when committed by mental health professionals.

### War on Drugs

Legality of drugs not based on science, rather on politics and who is associated with said drugs. These laws were created to target communities of color and continue to target these communities to this day, as evidenced by policing that targets people of color and low-income groups. These inequities lead to incarceration and triggers trauma for many people of color. However, white individuals can safely access substances, including psychedelics. Racial profiling also contributes to this traumatization and drug stigma in communities of color. Thus, when psychedelics are legalized these communities may be afraid to utilize them amongst other reasons, such as medical



mistrust which can be traced back to abuses of slaves and United States sanctioned research, like the Tuskegee Syphilis trials.

### Underrepresentation in research and culturally informed care

Communities of color have a history of trauma that can be traced back to uninformed, and non-consenting participation in research, like in the trials listed above. Additionally, people of color are underrepresented in current research, including research on psychedelics. One research study conducted by Dr. Williams included people of color who have used psychedelics to cope with racial trauma, which found that use of psychedelics led to improved mental health. Challenging experiences with psychedelics negatively impacted mental health. Provision of culturally informed care is essential to ensuring that experiences are not challenging. Not having culturally informed care during psychedelic therapy can compound racial trauma further, especially as it is less feasible to leave the area that re-triggered the trauma when under the influence of psychedelics. A diverse workforce is necessary to ensure availability of culturally informed care. All practitioners also need to competently provide culturally informed care, as they must be able to work with diverse populations who may not identify within the same population as the practitioner.

### Other resources to review

These resources were provided in the PowerPoint from Dr. Williams presentation at the 02/24/2022 research subcommittee meeting. This is not an exhaustive list of resources and further review should be done, such as a reference search within these provided articles.

- Halstead, M., Reed, S., Krause, R., & Williams, M. T. (2021). Ketamine-assisted psychotherapy for PTSD related to experiences of racial discrimination. *Clinical Case Studies*, 20(4), 310-330. doi: 10.1177/1534650121990894
- Jahn, Z. W., Lopez, J., de la Salle, S., Faber, S., & Williams, M. T. (2021). Racial/Ethnic differences in prevalence for hallucinogen use by age cohort: Findings from the 2018 National Survey on Drug Use and Health. *Journal of Psychedelic Studies*, 5(2), 69-82. <https://doi.org/10.1556/2054.2021.00166>
- Williams, M. T., Reed, S., & George, J. (2020). Culture and psychedelic psychotherapy: Ethnic and racial themes from three Black women therapists. *Journal of Psychedelic Studies*, 4(3), 125-138.
- Williams, M. T., Reed, S., & Aggarwal, R. (2020). Culturally-informed research design issues in a study for MDMA-assisted psychotherapy for posttraumatic stress disorder. *Journal of Psychedelic Studies*, 4(1), 40–50. doi: 10.1556/2054.2019.016

- George, J. R., Michaels, T. I., Sevelius, J., & Williams, M. T. (2020). The psychedelic renaissance and the limitations of a Whitedominant medical framework: A call for indigenous and ethnic minority inclusion. *Journal of Psychedelic Studies*, 4(1), 4-15.
- Michaels, T. I., Purdon, J., Collins, A. & Williams, M. T. (2018). Inclusion of people of color in psychedelic-assisted psychotherapy: A review of the literature. *BMC Psychiatry*, 18(245), 1-9. doi: 10.1186/s12888-018-1824-6.
- Williams, M. T., & Leins, C. (2016). Race-based trauma: The challenge and promise of MDMA-assisted psychotherapy. *Multidisciplinary Association for Psychedelic Studies (MAPS) Bulletin*, 26(1), 32-37
- Fogg, C., Michaels, T. I., de la Salle, S., Jahn, Z. W., & Williams, M. T. (2021). Ethnoracial health disparities and the ethnopsychopharmacology of psychedelic medicine. *Experimental and Clinical Psychopharmacology*, 29(5), 539–554. <https://doi.org/10.1037/pha0000490>
- Williams, M., Davis, A., Xin, Y., Sepeda, N., Colon-Grigas, P., Sinnott, S., & Haeny, A. (2021). People of color in North America report improvements in racial trauma and mental health symptoms following psychedelic experiences. *Drugs: Education, Prevention & Policy*, 28(3), 215-226. <https://doi.org/10.1080/09687637.2020.1854688>
- Strauss, D., de la Salle, S., Slosower, J., & Williams, M. T. (in press). Research abuses against people of colour and other vulnerable groups in early psychedelic research. *Journal of Medical Ethics*. <http://dx.doi.org/10.1136/medethics-2021-107262>
- Davis, A. K., Xin, Y., Sepeda, N. D., Garcia-Romeu, A., & Williams, M. T. (in press). Increases in psychological flexibility mediate the relationship between acute psychedelic effects and decreases in racial trauma symptoms among people of color. *Chronic Stress*. <https://doi.org/10.1177/247054702111035607>
- Ching, T., Davis, A. K., Xin, Y., & Williams, M. T. (in press). Effects of psychedelic use on racial trauma symptoms and ethnic identity among Asians in North America. *Journal of Psychoactive Drugs*. <https://doi.org/10.1080/02791072.2022.2025960>
- Ching, T., Williams, M., Reed, S., Kisicki, M., Wang, J., Yazar-Klosinski, B., Emerson, A., & Doblin, R. (in press). MDMA-assisted therapy for posttraumatic stress disorder: A mixed-methods case study of a participant of color from an open-label trial. *Journal of Humanistic Psychology*. <https://doi.org/10.1177/00221678221076993>

### ***Dr. Benjamin Feinberg – 03/31/2022***

#### Culture of psychedelic use

Being within the community provides a broader, less isolated view that is not limited by the structure of social science methods. It is important to note the United States has a culture pertaining

to psychedelics as well; for example, the psychedelic renaissance of the past few years. The Western frames tends to view the Sierra Mazateca as a historical aspect of psychedelics without agency, requiring domination by more “sophisticated” Western methods. However, to respectfully engage in psychedelic frameworks reciprocity and respect is required versus discovery and domination. The cultures are not the same, but othering leads to missed connections and collaborations.

### Sierra Mazateca

Within the communities, there are people of knowledge known as “Chjota Chjine”. These people can be one within each family group and can be men or women. The focus in these relationships is one of respect and reciprocity and not about domination. These roles also yield both power and danger in the connections with the community and with psilocybin. These people mediate the connection of the physical and spiritual world.

### Role of language

Speech is known as “Tso”. This is a formal magical or innate speech with mushrooms. Words can be luminous objects or textures. Other sacred connections with this language shared with ancestors can be through natural events, such as rain. This language also requires spontaneity on behalf of the hearer to interpret.

### Healing

Determining the cause of illness is multifaceted and is tied to the idea of the body and multiple souls. Some methods to heal illness may be to remove intrusive substances or locating a lost soul. The causes of ailments are generally social.

### Reciprocal practices

Practices are fluid, flexible, and changing. Respectful use involves not treating communities as if they are fossilized and cannot be communicated with. Additionally, there are some traditional practices that may not be adopted in Western culture that are part of respectful use (e.g., use should be indoors, at night, with families, not mixed with alcohol, and not while engaging in certain behaviors).

### Other resources to review

There was no specific website provided by Dr. Feinberg. Further engagement with Dr. Feinberg's research and content would add greater detail to this section. It is recommended that additional articles from Dr. Feinberg or other similar professionals are reviewed for this piece.

## **Limitations**

These findings represent a narrow subset of the wider expertise shared by guest speakers in the Oregon Psilocybin Advisory Board research subcommittee. Views reflected will likely be biased toward these perspectives. Furthermore, all summaries are subject to different interpretations depending on the writer or listener, therefore, this document also has a narrow scope. There are many written resources on cultural and anthropological perspectives on psilocybin use that go unpublished. Additionally, non-written resources offer a wealth of information that is not contained within this report. As such, this report should not be considered a fully representative source on all cultural and anthropological literature surrounding psilocybin use.

## **Overall recommendations**

There are a multitude of effect modifiers for entheogenic and psychedelic experiences. Ensuring that those offering psilocybin are aware of these effect modifiers is essential to the provision of culturally competent, equitable, and appropriate care. To better understand the historical and cultural uses of psilocybin, it is recommended that a larger body of literature, including epidemiological studies, anthropological reports, ethnographies, and gray literature is reviewed and incorporated into this report. Additionally, there is vast body of knowledge that has likely never been published in any research reports. Determining how best to access this information and how to respectfully engage in this research is essential to understanding psilocybin use, particularly as it pertains to cultural and anthropological use. Effective community engagement strategies must be utilized to ensure that the knowledge is presented accurately and that communities that provide this information benefit. Experts should review and revise the summaries of the subcommittee meeting recordings as necessary, as well as delve into more detailed research and literature reviews based off these starting sources.

**For more information on Oregon Psilocybin Services go to:**

[www.oregon.gov/psilocybin](http://www.oregon.gov/psilocybin)