

Entheogeny and Psychedelia: the Philosophies of Ancestrality in Scientific Revolutions

Enteogenia e Psicodelia: as Filosofias da Ancestralidade nas Revoluções Científicas

Jan Clefferson Costa de FREITAS

Bacharel, Mestre e Doutor em Filosofia pela Universidade Federal do Rio Grande do Norte. Pós-Doutorado em Filosofia pela Universidade Federal do Rio Grande do Norte. Licenciado em Filosofia pela Faculdade Única. Pós-Graduado em Neurociências pela Faculdade Única.
E-mail: jancleffersonphil@gmail.com

Cacique-Pajé Maná Shanenawa ou Markone Brandão da Silva SHANENAWA

Graduado em Letras pela Universidade Federal do Acre. Trabalhou como Educador Indígena pela Secretaria de Educação do Estado de São Paulo. Liderança Comunitária e Coordenador do Grupo de Pajés da Aldeia Kene Mera no Acre. Presidente do Instituto Kapanawa Shanenawa em Brasília.
E-mail: shanenawam@gmail.com

Nathália Cristina Medeiros MAIA

Licenciada em Filosofia pela Universidade Federal do Rio Grande do Norte. Mestranda em Filosofia pela Universidade Federal do Rio Grande do Norte. Psicanalista em formação pelo Instituto Brasileiro de Psicanálise Clínica. Coordenadora do Grupo de Estudos em Filosofia Psicodélica da Universidade Federal do Rio Grande do Norte.
E-mail: visionathalia@gmail.com

ABSTRACT:

The aim of this article is to present a revolutionary approach to the correspondence between shamanism and philosophy in order to propose a decolonization of the structures of the paradigm of psychedelic science. Through an analytical-descriptive methodology that combines phenomenological experience in the field of research, intercultural dialogues, extensive bibliographic review, close reading, critical thinking and creative writing on the topics under discussion, this work aims to highlight the ontological, epistemological, ethical and political problems that permeate the so-called psychedelic renaissance. From the perspective of primordial peoples, psychedelia in the original sense of the “manifestation of the soul” has never died to be reborn; quite the contrary, it has always been alive in its metaphysical conceptions, entheogenic ceremonies and therapeutic practices that have existed for millennia and which, regardless of academic authoritarianism and prohibitionist ordinances, have always proven their effectiveness based on experience. Therefore, after intercepting and pulverizing the colonialist anomalies that are present at the core of the scientific method, such as Eurocentrism, racism, sexism, elitism and reductionism, we intend to justify the indispensability of recognizing the protagonism of wisdom traditions in the discoveries constituted from contemporary psychedelic studies. By way of conclusion: in the state of

agitation preceding the surprising scientific advances, we intend to demonstrate, based on decolonial reflections, to what extent the philosophies of ancestry can be considered as the sparks that unleash the explosivity of psychedelic revolutions.

KEYWORDS: Psychedelic Philosophy; Plural Ontologies; Ancestral Epistemologies; Ethics of Resistance; Politics of Freedom; Scientific Revolutions.

RESUMO:

O presente artigo tem por finalidade apresentar um enfoque revolucionário das relações de correspondência entre o xamanismo e a filosofia para propor uma descolonização das estruturas do paradigma de atuação da ciência psicodélica. Através de uma metodologia analítico-descritiva que coaduna experiência fenomenológica no campo de pesquisa, diálogos interculturais, extensa revisão bibliográfica, leitura aproximada, pensamento crítico e escrita criativa sobre os temas em debate, este trabalho tem por meta evidenciar as problemáticas ontológicas, epistemológicas, éticas e políticas que perpassam o assim chamado renascimento psicodélico. Na perspectiva dos povos primordiais, a psicodelia no sentido original de “manifestação da alma” jamais morreu para renascer; muito pelo contrário, ela sempre esteve viva nas suas concepções metafísicas, cerimônias enteogênicas e práticas terapêuticas com milênios de existência que, independentemente do autoritarismo acadêmico e dos ordenamentos proibicionistas todo tempo provaram a sua eficácia com base na experiência. Assim sendo, depois de interceptar e pulverizar as anomalias colonialistas que estão presentes no cerne do método científico, tais como o eurocentrismo, o racismo, o sexismo, o elitismo e o reducionismo, nós pretendemos justificar a indispensabilidade de reconhecer o protagonismo das tradições de sabedoria nos descobrimentos constituídos a partir dos estudos psicodélicos contemporâneos. A título de conclusão: no estado de polvorosa precedente dos surpreendentes avanços científicos, nós idealizamos demonstrar, com base nas reflexões decoloniais, em que medida as filosofias da ancestralidade podem ser consideradas como as fagulhas que desencadeiam a explosividade das revoluções psicodélicas.

PALAVRAS-CHAVE: Filosofia Psicodélica; Ontologias Plurais; Epistemologias Ancestrais; Éticas da Resistência; Políticas da Liberdade; Revoluções Científicas.

Initial Considerations: Entheogenic Wisdoms and Psychedelic Philosophies

AWEA YUI MÚ: RAYAI KATI YAMAY TI.
 AWETIA YÂMÂY: RAYAI KAI TI.
 HUUUUUU, HUUUU, HUUU, HUUUU!
 YUXÎ NAWA RETETÂ, ÂWÊ IMI SHUSKITÂ,
 ÂWÊ IMI SHUSKIAKEVAYNE.
 HUUUUUU, HUUUU, HUUU, HUUUU!
 SHANENAWA KAYNE, SHANENAWA KAYNE,
 SHANENAWA MANIATÂ NEVUREVE,
 SHANENAWA MANIATÂ NEVUREVEEEEE!
 HUUUUUU, HUUUU, HUUU, HUUUU!

¹ *Shanenawa Kayne*, a traditional song of the Shanenawa people, which encourages the community to stay alive and evolve. The chant should be sung at the beginning of some work or celebration and can be roughly translated as follows: “Let's gather our energies./Let's strengthen each other./Huuuuu, huuuu, huuuu, huuuu!/We are united, together in the Force,/We are together, ready to go beyond,/Shanenawa people, Shanenawa people,/The Spirit of the Shanenawa people is alive,/The spirit of the Shanenawa people is alive!/Huuuuu, huuuu, huuuu!”. It is important to note that translating the sacred songs is not an easy task, mainly because of the ethnolinguistic polysemy that surrounds the idiomatic expressions of the Shanenawa people. In

In the multi-millennial journey towards knowledge about the mysteries that exist between the microcosm and the macrocosm, humanity has travelled a myriad of philosophical, scientific and mystical paths: paths that are often linear, other times circular and even in a spiral to contemplate the sovereign light of wisdom (Mckenna, 1993; Escohotado, 1998; Prospéri, 2023). On the winding paths of this long and portentous trajectory, ancestral knowledge, philosophy and psychedelia present both distinct and complementary perspectives that converge towards a profound investigation of consciousness, existence, nature and the universe.²

All the primordial civilizations of this vast planet, on its five known continents, have had their sages, mystics and scientists. Wisdom traditions, such as entheogenic shamanism in different societies, have over the centuries constituted bodies of knowledge transmitted either orally or through text, as well as through ritualistic activities that are indispensable for appreciation their history, culture and beliefs (Harner, 1989; Eliade, 2002). Philosophy, considered the Great Mother of all sciences since its dawn to the present day, for questioning the foundations of human reasoning, contradicting suppositions and opening up new horizons for understanding the world, has presented itself as an extremely important line of research for elucidating the possible origins, nature and purposes of the psychedelic experience (Ruck, 1992; Mckenna, 1993). In turn, through this panorama of sacred ancestry and scientific experimentalism, psychedelia, which has always been present in shamanic practices and classical thought, has become a key movement in broadening the perception of shamans, philosophers and empirical researchers about the innumerable manifestations of individual and cosmic consciousness.

In the first two decades of this new millennium to the present day, scientific research has revived clinical and academic interest in the therapeutic and transformative effects of entheogens and psychedelics, highlighting their potential to increase well-being and their effectiveness in treating a wide range of mental health conditions, such as refractory depression, post-traumatic stress disorder, generalised anxiety and also in overcoming drug addictions (Pollan; 2018; Leite, 2021). In parallel, decoloniality emerges as a philosophical and political movement that challenges colonial power

this way, those who intend to delve deeply into the study of the sacred prayers must always have the correct attitude of looking for the teachings in the ancestral source, namely with the *pajés* and *mujés* of the Shanenawa ethnic group.

² When we talk about psychedelia, we are referring here to the "manifestations of the soul", in other words, the original meaning of the concept [ψυχεδέλεια]. In this sense, "philopsychedelia" [φιλοψυχεδέλεια], that is, psychedelic philosophy, would be the branch of knowledge dedicated not only to thinking about the pharmacological aspects and physiological effects of perception-enhancing substances, but also to reflecting on the set of extraordinary states of consciousness resulting from mystical experience, namely dream, trance, ecstasy, ineffability, unity, sacredness, transcendence, among others (Freitas, 2023b). Psychedelic in this context also means a lifestyle, ways of being, artistic movements and social transformation. Furthermore, the word in question refers to the most diverse techniques of ecstatic induction developed by the primordial wisdom traditions, such as singing, dancing, prayer, silence, isolation, fasting, meditation, visualisation and, of course, entheogenic practices from shamanism.

structures, as well as seeking to repair dignity, restore autonomy and legitimise the voice of historically marginalised communities, in other words: to promote the dismantling of the hierarchies of knowledge imposed by colonialism and rescue epistemic plurality in a collective act of social justice.

Taking the theoretical framework presented above as a starting point, based on an analytical-descriptive methodology that intertwines phenomenological experience in the field of research, intercultural dialogues, extensive bibliographic review, close reading, critical thinking and creative writing on the themes listed: this work aims to highlight, in the light of decolonial reflections, the lines of flight and points of strength between philosophy, science, entheogeny and psychedelia. The guiding questions of this work are the following: what are the possible correspondences between traditional shamanism and philosophical ideas? How can the colonialist anomalies present in the scientific method that contextualise psychedelic studies be intercepted and pulverised? To what extent is recognizing the role of wisdom traditions indispensable to the legitimacy of psychedelic science? Can the entheogenic practices of primordial peoples be integrated into what is now understood as psychedelic therapy without damaging the history and culture of traditional communities? How can decolonial reflections on plural ontologies, ancestral epistemologies, the ethics of resistance and the politics of freedom promote a scientific revolution? In order to achieve the objectives described above, this article begins with an analysis and description of the ontological, epistemological, ethical and political issues that permeate the scenario of the so-called psychedelic renaissance.

In the first part of this work, we aim to analyse and describe, from a decolonial point of view, the ontological and epistemological perspectives that are essential to the development of psychedelic studies (Huxley, 1990; Eliade, 2002; Hofmann, 2012; Splettstösser, 2014). In this case, we seek to demolish colonial ontologies and epistemologies, which generally propose a supremacist approach to knowledge, being and existence based on Eurocentrism, that is, the totalitarian ideology according to which Europeans are culturally, intellectually and racially superior to the other peoples of the world (Mckenna, 1993; Mignolo, 2000; Kuhn, 2005; Castro, 2010). Nevertheless, we emphasise not only the importance of the ontological plurality that constitutes the ways of life of counter-hegemonic cultures, but also the indispensability of critiquing the hegemony of Western expertise, its historical, scientific and cultural narratives that devalue Amerindian, African, Asian and Oceanic wisdom traditions, so that once the edifice of colonising paradigms has imploded, we can propose the reintegration and valorisation of traditional knowledges in the present day of psychedelic revolutions.

In the second part of this article, we aim to examine and report, from a decolonial perspective, the interface between ethics and politics that is indispensable to the evolution of psychedelic paradigms (Arregi, 2011; Bey, 2012; Fotiou, 2020; Falcon, 2021). On this occasion, we seek to highlight the

importance of the ethics of resistance and the politics of freedom, in other words, ideals that are based on an appreciation of differences, otherness and cultural reparation for communities that have been cowardly colonised, as well as movements articulated to promote the contestation of the mechanisms of domination that perpetuate colonial violence of race, gender and class in the revival of psychedelic research (Feyerabend, 2007; Buchanan, 2020; Romero, 2022; Barnett, 2023). Therefore, we aim not only to emphasise the ethical components of reverence for the biosphere, respect for nature spirits and wisdom traditions, but also to underline the indispensability of including the perspectives of traditional communities in the production of scientific knowledge, in the anti-prohibitionist struggles for the reformulation of drug laws and in the quest to build a more just, supportive and life-compatible world in the face of this supposed psychedelic revival.

In general terms, the results we intend to obtain from this study are to elucidate the relevance of traditional knowledge, decolonial reflections and philosophies of ancestrality in paving the way for revolutions on the horizon of psychedelic science: with the aim of honouring the cultural memory of our ancestors, raising the level of contemporary epistemological paradigms, as well as promoting the benefit of freedom of thought and equal rights for future generations.

Plural Ontologies and Ancestral Epistemologies in the Entheogenic Multiverse

Coloniality, this deleterious residue of colonialism, an insidious legacy of ethnocide against primordial peoples, not only spreads in historical and socio-economic reality, but also infiltrates the ontological and epistemological dimensions of human understanding. In the context of colonisation: “The conquered and dominated peoples were placed in a natural position of inferiority and, as a consequence, so were their phenotypical traits, as well as their mental and cultural discoveries” (Quijano, 2020, p. 203). The verticalization of knowledge, the standardisation of ways of being, Eurocentrism's claim to universality relegates Amerindian, African, Asian and Oceanic ontologies and epistemologies to the margins of academic-scientific studies: “Through its deployment of these epistemicidal and self-defence mechanisms, the coloniality of power has led to the belief that there are no alternative ways of understanding the world” (Falcon, 2021, p. 160). In this factual situation, an updated repetition of the old patterns of domination, exploitation and extermination, psychedelic research, threatened with contamination by colonialist approaches, urgently needs to affirm a critical stance that reinforces

ontological plurality and epistemic ancestry, in other words, the ways of living and knowing of the traditional communities where nature's psychedelics have always been found.³

Plural ontologies can be understood as systems of thought that recognize diverse modes of existence as opposed to the monolithic ontology produced by colonialism, according to which human beings and nature are separated by hierarchies. In shamanic societies: “All the animals and components of the cosmos are people, virtually people, because any one of them can reveal itself as a person. This is not a simple logical possibility, but an ontological potentiality” (Castro, 2010, p. 36-37). In this sense, a critique of coloniality implies the deconstruction of hegemonic ontological structures that undervalue traditional peoples' understanding of life and ways of being, which are based on a multilateral approach to the world: “The proposal of plural ontologies places power plants as specific beings within the broader context of everything that breathes and transforms, including planet Earth itself” (Böschmeier; Flores, 2018, p. 53). Recognizing the multilaterality of the monera-protist-fungal-vegetable-animal experience in a correlational sense is fundamental for the advancement of psychedelic studies, which have preliminarily started from an alignment with the entheogenic practices of shamanism and must therefore continue together with the premises of ancestral epistemologies. Decolonial thinking points out that the imposition of a single ontological perspective, centred on Western scientific rationality, not only marginalises other forms of knowledge, but also hinders understanding of the interspecific and multiple realities that entheogeny/psychedelia has the power to reveal.

The shamanic traditions that historically precede psychedelic therapies, in the broad spectrum of their healing practices, cultural habits and metaphysical beliefs, are not restricted to a reductionist ontology, but operate within an ontological framework that includes panpsychism, the interconnection between all things and the sacredness of nature: “To the rational thinker, this is inconceivable, yet the techniques of shamanism are directed toward this end and this is the source of their power” (McKenna, 1993, p. 7). These primordial ways of thinking and producing knowledge offer a wealth of perspectives that are essential to a holistic understanding of the psychedelic experience in the contemporary world. To the extent that shamanic ecstasy is contained within the four walls of a hospital that doesn't even have a vase of flowers in its air-conditioned rooms, the therapeutic effect of integration with nature is replaced by the technological and mechanistic coldness of clinical environments: “When we suppress access to shamanic ecstasy, we close off the refreshing waters of emotion that flow from having a deeply bonded,

³ By "natural psychedelics" we mean the concept of "entheogen" [ενθεογόνο]: a natural key to accessing the divinity within. Entheogens are plants, fungi and psychoactive substances derived from nature that have been used in shamanism for millennia for sacred, healing, creative, philosophical and social purposes (Freitas, 2024). In this work we use the terms "psychedelic" and "entheogenic" as interchangeable expressions: in the sense that both, beyond their conventional definitions, promote the most diverse manifestations of consciousness and provide a totalizing experience also referred to in literature as *unio mystica*, that is, union with the divine.

almost symbiotic relationship to the earth” (Mckenna, 1993, p. 20). The integration of plural ontologies at the heart of debates on psychedelia drives an ecology of knowledge that challenges the supremacy of Western rationality, the latter characterised by artificial protocols, hardened approaches and dependence on pharmacological interventions. In a diametrically opposite sphere, the Amazonian shamanism of the Shanenawa people, which to meet the most diverse health needs guides the entheogenic use of ayahuasca in combination with 105 different medicinal plants, provides understandings of expressive depth about the unity between the individual and the universe: these moments of transcendence are often unattainable through Western methodologies, but can certainly enrich knowledge about the multiplicity of psychedelic phenomena.

Contemporary psychedelic studies have increasingly highlighted the renewal of a deep interest in the therapeutic effects of ayahuasca and DMT, mushrooms and psilocybin, peyote and mescaline, iboga and ibogaine in treatments to combat refractory depression, post-traumatic stress disorder, generalised anxiety and the most varied drug addictions: “Today, the evolutionary, quasi-religious, therapeutic, and epistemological dimensions of psychedelic substances and experiences are being corroborated by contemporary neuroscientific and pharmacological research” (Falcon, 2021, p. 154). However, if the enthusiasm of researchers is not to perpetuate colonial violence and violations, it is imperative for the respectability of their research that they are genuinely engaged with the plural ontologies of traditional peoples, those who have enjoyed consciousness-liberating substances with wisdom for millennia. In this sense, decolonizing psychedelic science has as its starting point “the critical reflexion on frameworks and methodologies, but also about sensitive issues such as biopiracy, epistemological extractivism, discrimination, and the dispossession of indigenous lands” (Romero, 2022, p. 126). In other words, this engagement in the fight for the natural and political rights of primordial peoples is not about the superficial inclusion of shamans and healers in the glamour of an international conference, nor much less about sponsored advertisements for celebrity self-promotion, but concerns the genuine valorisation of ancestral epistemologies and sacramental practices as co-creators of scientific knowledge, fundamental to forming the consistency of the work that aims to validate psychedelic therapies in the academic sphere.

As much as there is enriching potential in integrating plural ontologies and ancestral epistemologies into academic studies of psychedelia, a wide range of structural challenges still need to be faced and overcome in these historical spaces of authority: “Hegemonic discourses shape our understandings of cultural objects, which include the legitimation of certain drugs, practices, and industry within the defined parameters of contemporary capitalism” (Dolgin, 2022, p. 40). Western academia often operates within severely rigid epistemological paradigms, not to mention racism and elitism, which tend

to oppose the idea of legitimising Amerindian, African, Asian and Oceanic knowledge, in order to disqualify them and try to submit them to dominant modes of scientific production, so as to restrict the benefits of psychedelic therapy to conformity with neoliberal dynamics: “Colonization also takes the form of a systematic, concerted effort in psychiatric research to subject indigenous ways of knowing and doing to the instrumental logic of Western science” (Hauskeller; Artinian; Fiske et al, 2023, p. 734). 734). In addition to epistemological devaluation and invalidation, there is the risk of cultural appropriation, where the arts, mysticism and thought of traditional peoples are snatched out of their hands, as if the wind had blown them away, to be used without due recognition and benefit for the communities of origin. For the reasons described above, a decolonial approach to psychedelic studies must include the highest ethical principles and practices, reflections and actions that guarantee respectability, reciprocity and social justice for all wisdom traditions.

In order to overcome the aforementioned obstacles, it is essential for serious scientists to commit themselves to reformulating research practices and promoting the construction of collaborative alliances with the holders of traditional knowledge, in order to formulate a consistent and effective paradigm that is capable of bringing about an epistemological revolution: “scientific revolutions begin with a growing feeling, also often restricted to a small division of the scientific community, that the existing paradigm no longer functions adequately in the exploration of some aspect of nature” (Kuhn, 2005, p. 126). This revolutionary action implies including silenced and undeserved voices in co-authoring studies, sharing benefits and creating spaces where the ideas of Amerindian, African, Asian and Oceanic shamans and healers are not only heard, but also properly appreciated, so that the supremacist, racist, sexist, elitist and one-sided anomalies in the field of psychedelic studies are removed: “In both political and scientific development, the feeling of malfunctioning, which can lead to crisis, is a prerequisite for revolution” (Kuhn, 2005, p. 126). From this perspective, the targeting of a philosophical critique of colonialist practices and ideas is both an urgent and necessary task in the demolition of monolithic ontological and epistemological structures, to say, systems of knowledge that restrict a broader understanding of existence and the phenomena of consciousness. The inclusion of plural ontologies and ancestral epistemologies in the conceptual horizons of psychedelia represents the opening of a path that recognizes the importance of natural and cultural diversity, of the different ways of being and knowing that exist in the world. Decolonial reflections not only enhance psychedelic research and discoveries, but also contribute to building a more holistic, humanised, legitimate and egalitarian science, a scientific knowledge that respects previous methodologies with millennia of proven effectiveness.

Ancestral epistemologies, rooted in long-standing cultural and sacred traditions, can be understood as sets of knowledge that present a totalizing, plural, liminal, relational, experiential and supra-

rational perspective on the world: “These are not only counter or different stories; they are forgotten stories that bring forward, at the same time, a new epistemological dimension: an epistemology of and from the border of the modern/colonial world system” (Mignolo, 2000, p. 52). These ways of knowing strongly antagonise the Cartesian, mechanistic, positivist, Eurocentric and reductionist rationality that, especially since the advent of modernity, has dominated Western thought with a methodology that denies the importance and validity of popular wisdoms: “the method of academic-scientific knowledge tends to value and hierarchize perspectives, something that in practice, for example, has resulted in the denial of the value of traditional knowledge” (Calzada, 2020, p. 7). The critique of coloniality in psychedelic studies involves challenging this epistemic hegemony as well as making place for the valorisation and integration of primordial knowledge in scientific publications, in other words, recognizing traditional communities as relevant sources of wisdom and scientificity, fundamental to the revolutions envisioned within the fields of medicine, psychiatry, psychology and neuroscience.

Eurocentrism perpetuates the idea that only knowledge produced by the West has a universal and objective character, while the rest is merely particular and subjective. In counter-movement: “A starting point in decolonizing psychedelic science should be to stop approaching Indigenous ethnomedical systems as subjective, symbolic, and constructed, and biomedicine as objective and factual” (Fotiou, 2020, p. 18). In light of this, decolonial studies of psychedelia, which seek to analyse and describe extraordinary processes of consciousness and transcendental experiences, have shown that Western science does not have a monopoly on understanding these phenomena. In this way: “Thus, the mystical experiences induced by psychedelics withdrew the self from the material world of consumerism and external validation to the internal realm of pure consciousness, granting, through direct contact with the divine, authority to a newfound sense of intrinsic self-worth” (Petrement, 2023, p. 4). In counterpoint to Cartesian, reductionist and strictly materialistic conceptions of events that transcend the boundaries of ordinary rationality, shamanic practices around the world have provided not only a profound understanding of entheogenic/psychedelic phenomenology, but have also developed effective methodologies for physical, mental, emotional and spiritual healing that only now are modern scientists slowly recognizing.

In order for psychedelic studies to be truly ahead of the times, it is essential not to limit themselves to incorporating ancestral epistemologies as a merely illustrative addition to modern science, but to integrate them in an essential and equitable way into the leading role of the scientific vanguard in both theoretical and practical terms. In the worldviews of primordial peoples, the phenomena of consciousness are not reduced to the mere biochemical interaction of substances with neural receptors

and transmitters, but are extended to the meta-sensitive dimensions of, so to speak, immaterial realities. From an entheogenic point of view: “religious experience is something more direct and illuminating, more spontaneous, less the homemade product of the superficial, self-conscious mind” (Huxley, 1990, p. 70). This integration between the natural sciences and the mystical worldview implies a fundamental re-evaluation of the research methodologies, therapeutic procedures and materialist theories that underpin the contemporary paradigms of psychedelic research, which, faced with this moment of reflowering, are alienated from their past in resonance with the wisdom traditions: “It needs to be recognized that the one-sided belief in the scientific worldview is based on a grave error. All of its content is indeed true, but this content represents only one half of reality, only its material part” (Hofmann, 2012, p. 76). In this way, as the classic authors point out, instead of regressing to a colonial model of scientific practice, the icons of today's psychedelia can advance and add value to their discoveries on various fronts, such as strengthening their support networks, combating colonialist appropriations, developing more effective clinical methods, creatively growing therapeutic approaches, contextualising experiences appropriately, schematizing holistic integration and formulating never-before-seen reflections on extraordinary states of perception.

The incorporation of collaborative and participatory methods that directly involve traditional peoples in psychedelic research carried out in academia, in addition to being a gesture of intellectual otherness by scholars and a demonstration of respect for the different cultures of the world, can also ensure that the knowledge produced will be contextual and relevant to both communities: “it is important to reflect and find concrete ways that psychedelic plant medicines can be used to benefit and empower the populations from which we appropriated them” (Fotiou, 2020, p. 20). To the extent that traditional shamanic healing procedures are adopted and adapted, such as those involving the use of entheogenic plants or substances, with the due consent and participation of shamans, *pajés* and healers, these practices can foster a sense of holistic and ecological connection that is almost always or all too often absent in biomedical approaches: “If rites of initiation and liminal states of consciousness were more fully embraced and understood by Western culture, many contemporary social and ecological issues might be better treated and eventually transformed” (Yugler, 2020, p. 6). Understanding Amerindian, African, Asian and Oceanic worldviews, as well as integrating their theories of consciousness, which often conceive of reality in a dynamic and relational way, into a dialogue with psychedelic science, can undoubtedly open up new horizons of understanding that are not reduced to rationalism, dualism, mechanicism and Western scientism, the latter always being insufficient to contemplate the depth and complexity of phenomena involving the human mind, spirituality and the interconnection between all living beings.

As in the case of plural ontologies, the integration of ancestral epistemologies as an indispensable part of the development of psychedelic studies is not exempt from confronting the institutional problems that run through the structures of Western academia: “Thus, science had not only rationalised, “disenchanted” and instrumentalized the natural world in the name of efficiency and material accumulation but also submitted people to the same principle” (Petrement, 2023, p. 3). Western academic structures are often based on epistemologies constructed by eugenicist, supremacist, anthropocentric, mechanistic and reductionist authors who underestimate the rich forms of holistic knowledge that are not in line with their precarious and plasticized validation criteria: “these strains set the groundwork for the co-optation of psychedelic discourse by longtermist transhumanists, who envision roles for psychedelic pharmaceuticals within a heroic, evolutionary project that depends on widening inequality to succeed” (Devenot, 2023, p. 23). For thousands of years, the shamans of various peoples around the world, such as the Shanenawa, through their own entheogenic therapies, have effectively combated the spirit of sadness, fear, weakness, compulsion, nervousness, self-sabotage and so on. In other words, refractory depression, post-traumatic stress disorder, generalised anxiety and drug addiction have always had proven effective treatments within the field of traditional medicine. However, the hegemonic discourse stemming from coloniality does not recognize the proven efficacy of these therapeutic methods, which implies a backwardness for psychedelic science.

In order to overcome the aforementioned challenges, it is essential to maintain relationships based on mutual respect and reciprocity with traditional communities, to ensure that they are co-authors of scientific publications and co-beneficiaries of both shared practices and the laurels of international recognition. A genuinely psychedelic science must combat the “epistemic, material, and geopolitical injustices which exist, and critical indigenous methodologies offer a meaningful way of understanding and undoing the hierarchical power structures currently at play” (Raphael, 2022, p. 69). Furthermore, in order to improve the methodologies used in psychedelic studies, in addition to inclusion, attention and gratitude, there is an urgent need to admit the epistemological sovereignty of shamans and healers, by allowing them to determine the conditions under which their knowledge will be used and disseminated. Today's scientists must not mask the ancestry that permeates their sources of reference: “The psychedelic treatments and substances are presented as the products of Western laboratories and research work. There is little, if any, recognition for the continued one-sided dependency on indigenized others” (Hauskeller; Artinian; Fiske et al, 2023, p. 738). The dependence on knowledge and practices from wisdom traditions, which structure the design of therapeutic protocols and clinical trials, is largely omitted from academic publications, whose responsible still think they have the merit of being authors. Therefore, in order to transcend the field of inclusive rhetoric, words of thanks and honourable mentions, it is worth

joining the fight for social justice by giving back and supporting the claims of primordial peoples for their territorial, cultural and political rights, in convergence with the broadest decolonization movements: an ethical choice that only tends to propel and favour the progress of psychedelic research.

The existence of a critical philosophy of coloniality fulfils the function of ensuring recognition of the immediate need to integrate plural ontologies and ancestral epistemologies into the academic debate of psychedelic studies with respect, intelligence and equity in contemporary times, in order to validate traditional medicine through a new scientific method and restore primordial peoples for the irreparable harm produced by colonisers: “ethnobotanists with an activist agenda might use their studies as ‘staging grounds’ to prove the truth of ‘indigenous knowledge’ within their own scientific and cultural frameworks, and argue for the remuneration of the sources of knowledge” (Sheldrake, 2020, p. 348). This sum of forces can broaden the dimensions of understanding consciousness, integration and healing, as well as contributing to the construction of a more inclusive, humanised, comprehensive, consistent, pragmatic, flexible, plural and truly revolutionary science: “the pluriverse is not only concerned with human ways of thinking but non-human as well and essentially lays the foundation for the possibility of combining the diverse views on human-nature relationships” (Månsson, 2021, p. 23). To the extent that reductionism, rationalism, positivism, scientism, Eurocentrism and all their conceptual setbacks are overcome, research methodologies gain in terms of flexibility to innovations and can be updated, which increases their chances of achieving a golden standard. For the reasons described above, in order to reach the pinnacle of scientific excellence, the decolonization of knowledge, that is, the revaluation of primordial wisdom, is essential to the revolutions that are underway in the psychedelic research paradigm.

Ethics of Resistance and Politics of Freedom in the Psychedelic Revolutions

Coloniality in psychedelic studies becomes evident when primordial practices and knowledge are marginalised, disqualified and belittled by academic authorities in favour of strictly Western approaches. The one-sidedness of Eurocentrism implies forgetting that: “All human beings are the creators of their own world, because simply and solely within do the earth, the colorful life on her, the stars, and the sky become reality” (Hofmann, 2012, p. 81). Western cultural hegemony downplays the importance of Amerindian, African, Asian and Oceanic wisdom, arts and sciences in direction to overvalue their own ossified ways of thinking, creating and producing knowledge according to the order of utility, but not plurality: “Diversity, sustainability, and reciprocity form the basis for figuring out an inclusive idea of psychedelic justice capable of shifting the hegemonic paradigm that prevails nowadays (Romero, 2022, p. 126). In opposition to the colonisation of psychedelic science, the ethics of resistance

and the politics of freedom emerge with a growing sense that the insufficiency of this paradigm cannot satisfactorily address the search for answers about the phenomena of consciousness, mental health and well-being without including the plural ontologies, ancestral epistemologies, ethical foundations and political principles of traditional communities within its angular structures.

The ethics of resistance have come to light as a response to the oppression and marginalisation imposed on traditional peoples by coloniality. They are based on valuing human dignity, defending cultural identities, respecting ontological differences, fighting for equal rights and seeking social justice. Racialized populations are associated with the millenary use of nature's psychedelics or entheogens; therefore, they should have ownership of the prerogatives involving therapies assisted with their medicines: “These medicines originated among communities of color and were then criminalized and denied to these same communities (Buchanan, 2020, p. 144). In the context of decolonial studies of psychedelia, which has always been multicoloured and not just white, the principles listed above imply a claim to recognize the intersections of race, gender, class, belonging, among others, as primary in the construction of clinical trials aimed not only at the progress of science, but also at the benefit of all life forms. Especially since: “Having primarily White researchers, working with primarily White clients robs communities of color from the radical healing psychedelics promise (Buchanan, 2020, p. 144). Meanwhile, the concepts belonging to libertarian principiology, such as plurality, autonomy, horizontality, equity and independence, also manifest themselves as counterpoints to the hegemony, domination, elitism, eugenics and authoritarianism of Western knowledge about psychedelic discoveries, in the sense of promoting the indispensable integration of primordial wisdom into the structure of scientific revolutions, which may in posterity be willing to flourish not exclusively for a few, but for all of human beings and companion species.

The colonial mentality is based on the forced imposition of hierarchies, be they cultural, racial, social, economic or existential, where Western ways of thinking and being are established as universal, superior and developed, while the others are considered particular, inferior and underdeveloped: “in this way, a vast region of the world is created in a state of nature, a state of nature to which millions of human beings are condemned without any possibility of escaping through the creation of a civil society” (Santos, 2009, p. 28). This vertical, authoritarian and supremacist view of the world, antagonistic to what can be understood as the expansion of consciousness, marginalises the healing practices and cosmological knowledge of traditional communities, just as it perpetuates a system of predatory extraction and cultural appropriation to move the gears of market capitalism: “All of these themes have roots in socially constructed ideas of gender and neurodivergence under a dominating white supremacist, patriarchal, capitalist system of ideological and structural power” (Barnett, 2023, p. 57). The ethics of resistance, in

turn, converge in the demolition of verticality and the promotion of an ecology of knowledges, where different ontologies and epistemologies coexist in resonant and mutually enriching ways, without perpetuating colonialist violence, namely racial segregation, economic exploitation, idiomatic erosion, territorial expropriation, identity invisibility, behavioural standardisation and epistemic disqualification: ethical principles for a new world to be built from the perspective of the generational teachings of wisdom traditions and oriented on the shared learnings from entheogenic/psychedelic experiences.

Today's medicine, psychiatry, psychology and neurosciences have shown a growing interest in the psychoactive substances found in plants, fungi and animals that are sacred in traditional shamanism, entities that possess a rational soul, irreducible to pharmacological categories such as antidepressants, anxiolytics, hypnotics, stimulants and so on: “Despite the great number of scientific studies on ayahuasca and other psychedelic plant medicines, the accompanying local knowledge systems are understudied” (Fotiou, 2020, p. 18). However, for this integration to be ethical and decolonial, it is necessary to go beyond both pharmacology and physiology to delve into the ancestral methods of physical, mental, emotional and spiritual healing developed by wisdom traditions, but without the commercial pretension of gaining the trust to transform the beliefs, customs and knowledge acquired into a matter for consumption by the dominant elites: “With the influx of capital investments into this field, these spiritual beliefs have synergized with elitist theories of change and innovation, which position the well-being of elites as inherently more important than the material needs of the masses” (Devenot, 2023, p. 23). The proven effectiveness of these ancient methodologies by primordial peoples – such as the ethnopharmacobotanical knowledge and entheogenic practices of the Shanenawa – should not be underestimated in academic studies, but integrated into them: so that they can benefit not just a privileged few, but society as a whole. The insertion of the ethics of resistance into the field of psychedelic research involves several dimensions, including the maintenance of respect, the promotion of recognition, the sharing of benefits, community reciprocity, social justice and cultural reparation.

Recognizing the epistemological validity of the therapeutic procedures of traditional shamanism means constituting an approach that respects the natural and cultural contexts that gave rise to psychedelic science, as well as avoiding the folklorization, standardisation and appropriation of ancestral knowledge by the colonialist mentality, this undisputed symbol of capitalist logics: “This is essentially why pluriversal thinking is necessary, as the aim is to contest capitalist and (neo-)colonial notions of universality that allows for the reduction of psychedelics’ many meanings in a capitalist setting” (Månsson, 2021, p. 45). The establishment of alliances based on reciprocity between shamans, healers and academics aims to ensure that both are beneficiaries of the results of psychedelic research and therapeutic practices to be ideally developed in villages, quilombos, rural areas, peripheries, even in urban centres, public

hospitals or private clinics, which includes sharing merits, supporting community initiatives and collaborations that strengthen the autonomy of primordial peoples. However, the presence of racial, gender and social class diversity in university environments, scientific publications, training courses and assisted therapy spaces represents an overwhelming minority, if not complete nullity, that is, this utilitarian homogeneity highlights the perpetuation of colonial and exclusionary power structures: “As such, the useful psychonaut reserves legitimate psychedelic drug use to people already in power, which then represents a dominant image of the practice as effectively white, male, and wealthy (Dolgin, 2022, p. 46). In other words, the continued marginalisation of historically oppressed groups, the persistence of systemic barriers to equal participation, the invisibility of the contributions of non-hegemonic sources, the one-sidedness of scientific bodies, the lack of representativeness in institutions, imply the urgency of restructuring the ethical and political foundations of psychedelic studies. In the decolonization of psychedelic paradigms, reporting on the historical mischief practised by coloniality has repercussions for the articulation of direct actions that promote social justice and cultural reparation, as well as converging in the defence of politics that protect the rights of traditional communities and in the opposition to prohibitionist laws, responsible for the criminalization, persecution and repression of sacramental practices that are thousands of years old.

The implementation of the ethics of resistance in the psychedelic research paradigm is not free from disparities. Western academia and the pharmaceutical industry very often act on criteria that oppose the reception of knowledge that disagrees with positivist approaches and market capitalism: “However, this has not been the perception of indigenous and mestizo peoples from Latin America, for whom the place of power plants has been radically different” (Böschemeier; Flores, 2018, p. 59). Furthermore, without the ethical principiology that articulates the anti-capitalist struggle in line with psychedelic studies, overlapping approaches can expose shamans and healers of all peoples to tokenism, that is, a merely symbolic social inclusion, which consists of making superficial concessions to counter-hegemonic groups in order to erase their cultural identity, turn it into a commercial icon and perpetuate coloniality: “it may be argued that indigeneity is being fetishised and exoticized as something to be both acquired (through appropriation) and scrutinised (through commodification) by non-natives, playing into the well-known and historical exploitation of Indigenous peoples by the global North” (Månsson, 2021, p. 41). In order to obliterate these problems and bring about a radical paradigm shift in the sphere of the scientific community interested in entheogeny/psychedelia, it is first of all essential to make a permanent ethical commitment to anti-racist education, social mobilisation, interspecific alterity, ethnopharmacobotanical literacy, multicultural collaboration and inclusive agency, in short, to all ideas and movements that are politically combative in the face of colonialist practices.

The development of collaborative activities that are truly equitable and respectful, where traditional communities are co-creators and full partners in the production of scientific knowledge, results in the mutual benefit of the parties involved. Otherwise: “ethnobotanists’ studies might feed into bioprospecting enterprises – a form of extractive colonialism – by which ‘indigenous knowledge’ might be transformed into Western pharmaceutical capital and intellectual property” (Sheldrake, 2020, p. 348). The dissemination of ethnopharmacobotanical literacy through people who were born and have lived in the community context of traditional shamanism increases the chances of society's engagement in anti-prohibitionist struggles, as well as shedding light on the importance of recognizing primordial knowledge among researchers, health professionals and the lay public, most often instructed by uncharismatic figures: “The history of psychedelics continues to grapple with legacies of largely white, male scholars located in the West who travelled to distant locations to explain native, or ‘traditional,’ ways of life” (Hauskeller; Artinian; Fiske et al, 2023, p. 734). Supporting inclusive agencies that protect the natural and political rights of primordial peoples reactivates the decriminalisation, regulation and constitutionality of the therapeutic, sacred and creative practices that involve the ancient handling of entheogenic substances. In this way, breathing the ethics of resistance into the paradigm of psychedelic studies results in the decolonization of the scientific method and the collective imagination, a rupture from which ontological plurality, epistemic diversity, social justice and human dignity can flourish.

The persistent structures that go beyond the formal ends of colonialism have a devastating influence on contemporary dynamics of power, knowledge and subjectivity. In the context of psychedelic studies, this set of oppressive ideas and practices is manifested through the debasement of non-Western ontologies, epistemologies and values in the constitution of scientific methodologies: “In this way, from being life that sprouts, transforms and flows, nature is transformed into a dead entity, dependent on specialised hands, whose control guarantees its very possibility of existence” (Böschemeier; Flores, 2018, p. 53). In addition, the omission in the face of annihilating extractivism, environmental terrorism, plundering of vital territories and persecution of ancestral leaders reflects the connivance of a certain privileged group with colonialist atrocities. To put it another way: “There are deep rifts amongst advocates of psychedelics, between those who lean towards mainstream acceptance and medical provision and those who prefer decentralised, noncorporate access to the substances (Noorani, 2021, p. 4). Furthermore, coloniality is perpetuated through the imposition of coercive policies that criminalise the traditional use of entheogenic plants, that is, through the unconstitutional approval of prohibitionist laws that restrict the legality of their possession, transport, cultivation and transfer to the predatory regulations of the pharmaceutical industry, in a clear violation of the constitutional rights to freedom, self-determination and personality of primordial peoples.

The politics of freedom, in contrast to the mechanisms of the society of control, are based on the autonomy, dignity and capacity of traditional communities to define the terms of their own practices and ways of life, since the ecological and cultural appropriation of their medicines “takes us away from the idea and realisation of a genuinely just and intercultural society, reinforcing a historic model of intercultural domination and subordination which pretends to supplant indigenous peoples as individuals, including the more intimate and personal aspects of their existence (Arregi, 2011, p. 11). In the decolonial dimension of psychedelic research, libertarian activism demands a reassessment of the laws and regulations that have historically criminalised the use of consciousness-transforming substances, or in more radical terms, demands the definitive overthrow of prohibitions that favour the racism, elitism, fundamentalism and totalitarianism of the dominant culture: “Unfortunately, the ‘war on drugs’ has coincided with policies of punishment that have also disproportionately affected some regions and communities more than others (Romero, 2022, p. 115). The imposition of regulations that privilege Western rationality in order to devalue traditions of wisdom is often reflected in drug policy, as in the case of marijuana in Brazil: recently regulated for medicinal purposes, but criminalised for ritual, philosophical, creative and social use. The intention hidden between the lines of prohibition has nothing to do with protecting collective health, but has its origins in eugenicist, racist, elitist, fundamentalist and neoliberal discourses, in other words, on the back of ideologies aimed at repression and mass incarceration of marginalised populations.

With the purpose of defending self-determination and recognizing the cultural rights of wisdom traditions, the politics of freedom challenge the coercive monopoly of state order to constitute a paradigm based on equity and social justice: “Certain theories, such as permaculture, have been developed to deal with this situation by increasing possibilities. Villages, communes, communities, including ‘arcologies’ and biospheres (or other city-utopia models), are being experimented with and implemented” (Bey, 2010, p. 142-143). Psychedelic science, which has highlighted the therapeutic and transformative benefits of entheogens and substances such as ayahuasca and DMT, mushrooms and psilocybin, peyote and mescaline, iboga and ibogaine, among others, is facing a revolutionary conjuncture to promote significant changes in Brazilian and world drug policy: “However, the fact that the “psychedelic renaissance” is taking place within a patriarchal, racist, capitalist system of exploitation is vital to consider as psychedelic excitement continues to grow (Barnett, 2023, p. 1). For these transformations to be comprehensively inclusive, equitable and fair, it is not enough just to regulate therapeutic use in private clinics and high-pattern hospitals. The revolution of psychedelia, in its libertarian radicalities, can only be definitively consolidated when therapies reach the public health networks and when alternative forms of appreciation

of psychedelics, such as those that are philosophical, creative, sacramental, and social are equally guaranteed throughout the world.

The defence of the isonomic decriminalisation and fair regulation of the use of entheogenic substances, as long as it respects the prerogatives of primordial peoples and ensures the preservation of popular customs, has become indispensable for making psychedelia not just an intellectual vanguard, but a movement of social transformation that does not allow itself to be dominated by the colonialist discourses of certain ethical councils, where there are no, or almost no, representatives of wisdom traditions to legitimise the psychedelic revolution: “Indigenous activists work to undo this narrative and not only to expose the fraudulent distortion and exploitation of traditions, but also to educate seekers about the differences between traditional cultures and some modern spiritual offerings” (Arregi, 2011, p. 9). Libertarian activism in the field of psychedelics emphasises the importance of the participation of traditional communities harmed by prohibitionist laws in both the formulation and implementation of drug policy, which implies including their voices and knowledge in all stages of the battle necessary to create new regulatory norms: “The ‘war on drugs’ and the policies of prohibition associated with it have undermined freedom of thought for several decades, not only ‘individual freedom’ but also the cognitive liberty of research communities and institutions worldwide” (Romero, 2022, p. 115). Coloniality has imposed irreversible damage on Amerindian, African, Asian and Oceanic cultures through the criminalization of their community practices. For this reason, the politics of freedom require restorative justice measures that compensate for this cultural damage in the best possible way. In this sense, initiatives that encourage the revitalization of wisdom traditions, protect their vital territory and ancestral memory, and defend their natural and political rights are essential in the revolution of the psychedelic paradigm.

The movement to break away from the orders of control in order to promote the politics of freedom in the development of psychedelic studies encounters certain impediments, such as the mass illusion that modern science has total control of nature and absolute mastery of reality: “Reality is a dynamic process; it is constantly created new in every moment. Actual reality is consequently only in the here and now, in the moment” (Hofmann, 2012, p. 81). Among the many obstacles encountered on the path to the psychedelic revolution are the authoritarianism of established power structures, the economic and predatory interests of the pharmaceutical industries, as well as the persistence of race, gender and class prejudices that constitute the colonised mentality: “the war on drugs can be seen as a form of biopolitical governance which encompasses the management of human thoughts, feelings, perceptions, and affectual capacities through the pharmacological management of consciousness (Falcon, 2021, p. 152). Breaking definitively with the established paradigm requires the continuous defence of decolonization and effective participation in popular struggles for social justice. Therefore, the formation

of strategic alliances between researchers, activists, traditional peoples and international human rights organisations is of fundamental importance both in the structural reformulation of drug laws and in the advancement of psychedelic research. Through educational programs, awareness campaigns and intercultural dialogues, raising consciousness about the colonial roots of prohibitionism strengthens the libertarian activism that accompanies psychedelic revolutions.

In the state of agitation that precedes the imminent scientific discoveries in the fields of consciousness, mental health and well-being, the ethics of resistance and the politics of freedom can be understood as the sparks that unleash the explosivity of psychedelic revolution: “History, in general, and the history of revolutions, in particular, is always richer in content, more varied, more multiform, more vivid and subtle than the best historian and the best methodologist could imagine” (Feyerabend, 2007, p. 19). These ethical and political principles, based on human dignity, the defence of plurality and the fight for social justice, drive a decolonization movement that challenges the repressive structures imposed by both ontological and epistemic hegemony on contemporary studies of psychedelics: “A complex milieu, where there are surprising and unforeseen elements, calls for complex procedures and challenges an analysis based on rules that have been established beforehand and without taking into account the ever-changing conditions of history” (Feyerabend, 2007, p. 20). At the same time, reflections and actions critical of coloniality are being carried out through the decriminalisation and isonomic regulation of entheogenic substances, through the participation of the communities affected in the reformulation of drug laws, as well as through the implementation of restorative and reparative measures for the harm caused by prohibition: in order to provoke a general crisis in colonial paradigms and make it inevitable that research methodologies will be re-evaluated, hegemonic narratives deconstructed and traditions of wisdom reintegrated into the leading role of revolutionary movements that corroborate psychedelia.

Final Considerations: Notes on the Merits of Decolonizing Psychedelic Science

AWEA YUI MÊ: MU UN TI TIA YÂMÂYTI.
 AWETIA YÂMÂYTIMÊ: NĀ IPAYTIĀ.
 KUÎS, KUÎS, KUÎÎS!
 KUÎS, KUÎS, KUÎS KUTANAAAA!
 AAA! AAA! AAA! AAA!
 AAA! AAA! AAA! AAA!
 TAU PEY, TAU PEY KANASAAAA!
 TAU PEY, TAU PEY KANASAAAA!
 AWÊ SHE AWÊ SHEA AWÊ SHEA MIXTINĪ.
 AWÊ SHE AWÊ SHEA AWÊ SHEA MIXTINĪ.
 ÂWÊ RUA, ÂWÊ RUA TEKARINĀ WÊÊÊ!
 ÂWÊ RUA, ÂWÊ RUA TEKARINĀ WÊÊÊ!
 TAU PEY, TAU PEY KANASAAAA!

As evidenced in the preceding lines, the decolonization of psychedelic science emerges as an urgent necessity and simultaneously unfolds as a fertile ground for the convergence of ancestral epistemologies, plural ontologies, and modern science, far removed from the authoritarianism and unilateral ideas that accompany colonization (Mckenna, 1993; Kuhn, 2005; Castro, 2010). The dynamics of coloniality, which perpetuate the marginalisation of traditional knowledge, are being challenged on all fronts by both the ethics of resistance and the politics of freedom: those who claim not to know how to support these traditions, in this imminent consciousness revolution, have never truly listened to those who need help to stay alive (Feyerabend, 2007; Romero, 2022; Petrement, 2023). The philosophies of ancestry, aligned with decolonial thought, present a robust theoretical and practical framework capable of dismantling the hierarchies of knowledge imposed by the West on the scientific method and bidding farewell to colonised rationality. They also advocate for the equitable reintegration of the therapeutic practices of primordial peoples into contemporary psychedelic studies.

Plural ontologies, which recognize the importance of multiple ways of being and knowing, are indispensable to the movement to decolonize psychedelic science. They confront the monolithic ontology of colonialism, as well as favouring an ecology of knowledges that implies an entheogenic reforestation on a planetary level, where the most diverse ontological perspectives and epistemological conceptions both coexist and dialogue, without hierarchies or domination in their spaces of freedom (Huxley, 1990; Mignolo, 2000; Eliade, 2002; La Salvia, 2013). Inserting ontological plurality into psychedelic studies means recognizing the validity and value of Amerindian, African, Asian and Oceanic cosmologies, which often understand entheogenic plants and fungi not only as therapeutic tools, for healing and self-knowledge, but also as beings endowed with body, personality, moving and intelligence, in other words, entities with rights to play indispensable roles in the networks of environmental and social relations of primordial peoples.

⁴ *Tau Pey Kanasa*, a traditional song that tells the story of the creation of the Shanenawa people and expresses gratitude for their presence in the present. The song can be sung at the end of some work or festival to honour the memory of the ancestors and invites us to join in the dance of celebrating life. An approximate translation would be: “We call you to follow: towards joy./The spirit of joy: guide us./Come, come, come!/Come, come, come, light of nature!/Aaa! Aaa! Aaa! Aaa!/Aaa! Aaa! Aaa! Aaa!/From the womb of Mother Earth came the ancestral force/From the womb of Mother Earth came the ancestral force/We are here to celebrate together/We are here to celebrate together/The beings of the forest are here to teach/The beings of the forest are here to teach/We are going, we are going to triumph!/We are going, we are going to triumph!”. As we said at the beginning, the meaning of sacred songs depends on the context in which they are sung, in other words, in a popular celebration or sacramental ceremony, the same song has different meanings. In addition, in the cosmivision of the Shanenawa people, everything has its appropriate moment: therefore, their prayers must be done with purpose, never for nothing, and under the guidance of the *pajés* and *majés* of the community.

Ancestral epistemologies, majestically rooted in life-world experiences, sacramental practices and often orally transmitted knowledge, enable a holistic understanding of consciousness, mental health and well-being that complements, enhances and favours psychedelic science. They call for a crisis in the colonialist paradigms established in the hegemonic discourses of medicine, psychiatry, psychology and neuroscience, so that all their anomalies can be removed and an epistemological revolution can take place without hindrance, capable of transforming the structures of society (Hofmann, 2012; Spletstösser, 2014; Santos, 2020; Noorani, 2021). A decolonial reflection on wisdom traditions shows that the latter can not only corroborate academic theories, but also challenge academia to reconsider its statements, premises and methods. Valuing the epistemic assemblages of ancestry thus implies recognizing the diverse ways of being and knowing that bring metaphysics, community and nature together, in other words, appreciating the ontological and epistemological forms that enable a broader perspective on the connection between self-consciousness and super-consciousness.

The ethics of resistance, insofar as they value human dignity and cultural diversity, demand an approach that not only respects, but incorporates plural ontologies and ancestral epistemologies into the paradigm of psychedelic science. They point to the importance of establishing a scientific method backed by intellectual honesty, a methodology through which the most diverse perspectives of understanding and reciprocity can truly flourish in the construction of psychedelic knowledge (Arregi, 2011; Nagel, 2018; Buchanan, 2020; Barnett, 2023). However, since without the preservation of nature and the protection of traditional communities there can be no entheogeny/psychedelia, the aforementioned principles suggest that commitment to ecological and political causes is essential for the validation of all the work that goes into the horizon of this distinct knowledge. What's more, these ethical principles aim to promote racial equality, gender equity and class awareness in groups of researchers, whose high-profile publications must have the direct participation of primordial peoples at all stages.

The politics of freedom, which aim to defend the decriminalisation of entheogens, fair regulation that protects shamanic practices without exception and the active participation of traditional communities in the formulation of drug laws, are presented to ensure that their voices are fully considered (Bey, 2012; Fotiou, 2020; Falcon, 2021; Payayá, 2023). Psychedelic activism aligns itself with the ethics of resistance for maintaining respect for the autonomy of primordial peoples, as well as for repairing the historical and cultural damage inflicted by colonialism. In the current scenario of psychedelic studies, these libertarian ideas and movements converge to propose a scientific paradigm that is both equitable and inclusive. This decolonization of psychedelic science contradicts hegemonic narratives so that it can promote an ecology of knowledges, where ontological plurality and epistemic ancestry are recognized, as

well as valuing the contributions of Amerindian, African, Asian and Oceanic cultures in the development of human understanding.

We understand the so-called psychedelic renaissance as a counterintuitive idea, because psychedelia in the original sense of the manifestation of the soul has never died to be reborn; on the contrary, it has always remained alive in the hearts of shamans and psychonauts, of those who have made it an authentic way of life at all times: a way of being proper to resistance and freedom, regardless of prohibitionist ordinances and academic authoritarianism (Mckenna, 1993; Goffman; Joy, 2007; Freitas, 2023a). In counter-cultural movements, electronic music festivals, visionary art exhibitions, in the ideas of transgressive thinkers, talk of a psychedelic rebirth is not in accordance with the course of history, since on the margins of society, in the autonomous zones of the anti-capitalist struggle, in the underground gardens where social justice and equal rights flourish, the doors of perception have never been closed (Escotado, 1998; Home, 1999; Freitas, 2023b). For us, enthusiasts of traditional shamanism, skills such as understanding what is written on the leaves of divine trees, plants and herbs; interpreting the meaning of the sound of waterfalls, rivers and the waves of the sacred sea; deciphering the message carried in the songs of birds, the buzzing of insects and the howling of companion beasts; knowing what the lightning, thunder and flashes of a tropical storm say: this knowledge is in the book of nature, in a work whose pages are the moments of our existence, and which can only be accessed in depth through extraordinary states of consciousness.

Psychedelic philosophy, in its ongoing movement of decolonization, recognizing that Western science has often marginalised and despised wisdom traditions, seeks to establish bonds of appreciation and respect for traditional shamanism. Primordial peoples show in all their worldviews a deep resonance with nature, a relationship of reverence that psychedelic thinkers assimilate into their own worldviews (Mckenna, 1993; Eliade, 2002; Fotiou, 2020; Romero, 2022). Psychedelic philosophers, like traditional shamans, have always shared a special interest in expanded states of perception, a premise that makes them both seekers of truth and mystery (Huxley, 1990; Hofmann, 2012; Falcon, 2021; Freitas, 2023b). Shamanic practices often involve methods of ecstatic induction that foster not only a connection with cosmic forces, but also the development of holistic, critical and authentic thinking capable of inspiring the most libertarian revolutions. To put it succinctly, shamanic wiseness offers the philosophic tradition a rich base of perspectives on the most formidable realities of the universe: knowledge that not only cannot be lost, in other words, that deserves to be safe from destruction, but can also serve as a foundation for work and research in a promising future.

To ensure inclusion without tokenism, integration without cultural appropriation, social justice with isonomy and reparation with materiality for primordial peoples, the philosophies of ancestry pave

the way for a new era of psychedelic studies (Calzada, 2020; Sheldrake, 2020; Dolgin, 2022). This commitment to decolonial struggles not only favours scientific progress, but also contributes to building a more just and equitable world, where all silenced voices are heard and underreported knowledge is appreciated, without forgetting that the truth of our ancestors' hearts and our hearts cannot be manipulated like a pill or sold in pharmacies (Harner, 1989; Raphael, 2022; Devenot, 2023). In a nutshell, the decolonization of psychedelic science not only consists of removing the ontological, epistemological, ethical and political anomalies that obstruct the paths of wisdom: it can be understood from the perspective of a paradigmatic revolution that promises to transform the field of medical, psychiatric, psychological and neuroscientific research and, by expansion, the whole of society.

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