

Sandmeyer – 4. Mentoring/Advising – Gaines Center for the Humanities Fellows

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Overview of Gaines Fellowship Materials:

The Gaines Center for the Humanities Fellowship is the most prestigious Humanities fellowship available to students at the University of Kentucky. I have been involved with Gaines Center Fellows since 2012. Over the years I have served as both chair and member on several student thesis committees.

The documents included here are three:

1. Gaines Center Fellowship Information
 - a. To understand the **structure of the Fellowship** and the Fellowship requirements, I have included two excerpts from the University of Kentucky Gaines Center website.
2. Excerpts from two student theses, spring 2021.
 - a. It is worth remarking how severely impacted the Gaines Center Fellows were by the COVID pandemic. Of the so-called **COVID cohort** only 20% of the Fellows submitted a thesis during their final year. During the COVID years I was the committee chair for Josh E and a member on Claire H's thesis committee. Both students submitted theses and successfully completed the Fellowship.
 - b. Claire's work during her tenure as Fellow was one of the best I have experienced. Over the second year of the fellowship, the entire committee met at least once a month. Claire's **thesis project** originally centered on the rise and impact of entheogenic ecotourism. Originally her project revolved around an analysis of the botanical properties and geographic distribution of several psychotropic plants, particularly Ayahuasca, important to Indigenous spiritual practices. Her final product articulated a trenchant analysis of ecotourism from the perspective of decolonization theory. This change of concern reflected, in part, my steady recommendations to address the colonial history and justice issue underlying the capitalization of Indigenous spiritual practices in the Global South.
 - c. Josh was one of those students severely impacted by the COVID pandemic. It was a real **challenge to guide** his thesis to completion. His work on the social ecology of Murray Bookchin is a partial but successful completion of a more comprehensive plan.

The Gaines Fellowship and the Environmental Humanities Initiative:

- I am an ardent **advocate of the Gaines Fellowship**, especially to students in my PHI336 Environmental Ethics class. Indeed, both Claire and Josh learned of the Gaines Fellowship from me and were encouraged by me to apply.
- One reason I have proposed a **new UKCore class**, Introduction to the Environmental Humanities, is that it will allow me (and all those who teach it) to identify and encourage high achieving interdisciplinary- and humanities-minded students to apply to the Gaines Fellowship.



Humanities Research

Senior Fellows Thesis

[Home](#) / [Gaines Fellowship](#) / [Thesis Project](#)

Fellows have the opportunity to do sustained research work on topics that they choose with the help of faculty advisers and the director of the center. For a list of Gaines Senior Theses from 1986 to the present, please see the document below.

General Timeline to Completion:

- Spring Semester, Junior Year: Fellows discuss topics, write prospectuses, and form faculty advisory committees with the guidance of the Gaines Center faculty
- Summer Prior to Senior Year: Fellows research and begin drafting portions of their theses. Detailed outlines are due in September.
- Fall Semester, Senior Year: Fellows continue research and draft portions of their theses, meeting regularly with the Gaines Center faculty. They also consult with their faculty advisory committees regularly to discuss research and review drafts. By winter break, Fellows submit drafts of approximately 30 pages (or the equivalent of 3/5 of the project).
- Spring Semester, Senior Year: Fellows continue drafting and workshopping portions of their theses in small groups. Full first drafts are due mid-semester, and final drafts and oral defenses are scheduled for April. A paper copy and an electronic copy of the thesis must be submitted to the Gaines Center by the end of the spring semester.

Fellowships are awarded in recognition of outstanding academic performance, a demonstrated ability to conduct independent research, an interest in public issues, and a desire to enhance understanding of the human condition through the humanities.

This is a highly competitive and prestigious program, with only twelve UK students being selected each academic year. Interested students from all degree programs are encouraged to apply.

Fellowship Overview

Benefits & Expectations

Successful applicants will make a two-year (four semester) commitment to the program, and while all Gaines students are expected to participate in the Center's activities throughout the fellowship, benefits and expectations vary by cohort and progress to completion:

Incoming (Junior) Fellows:

- \$2,000 stipend to be awarded over the academic year
- Successful completion of a specially designed four-credit hour humanities seminar during both fall and spring semesters
 - These seminars are led by a variety of outstanding University of Kentucky educators and will focus on a specific theme throughout the year.
- Successful completion of an engagement project that serves a campus, Lexington, or personal community

NOTE: Renewal of the fellowship in the senior year will be contingent upon satisfactory academic performance and demonstrated participation in all Gaines Center events.

Senior Fellows:

- \$3,000 stipend to be awarded over the academic year
- Eligible for the Betts, Rowland, and European Travel Scholarships which provide financial support for international experiences that significantly enhance Fellows' knowledge and abilities
- Successful completion of a major independent research project (i.e., thesis) of six to fifteen credit hours

- These projects will be guided and graded under the direction of the Gaines Director and three UK faculty members whose expertise is relevant to the fellow's project area.
-

Eligibility

Traditionally, interested students will submit their Gaines application during the spring semester of their sophomore year.

While any University of Kentucky student may apply to the Gaines Fellowship, successful applicants will meet the following requirements:

- Have at least two years (four semesters) of undergraduate coursework remaining after the given application cycle
- Provide an outstanding academic record - *typically* measured at a 3.5 cumulative GPA or better
- Demonstrated commitment to intellectual curiosity, independent research, and/or civic engagement

Again, students in all disciplines and with any intended profession are given equal consideration. Gaines Fellows come from all degree programs including Art History, Environmental Science, Psychology, Agricultural Biotechnology, and many more. Furthermore, enrollment in the UK Lewis Honors College is *not required*.

Lastly, while freshmen are eligible to apply, they must be able to articulate their scholarly interests and demonstrate academic maturity. If freshmen applicants are unsuccessful, they are encouraged to apply again during their sophomore year.

DECOLONIZING AYAHUASCA
AN EXAMINATION OF WESTERN INTERACTIONS WITH ENTHEOGENIC PLANTS

by
Claire H

Submitted in partial fulfillment of the requirements for the
Gaines Fellowship
at the
UNIVERSITY OF KENTUCKY
2021

Acknowledgements

This thesis was written on the ancestral lands of the Cherokee, Shawnee, Yuchi, Osage, and Chickasaw nations. I would like to take this time to acknowledge the indigenous peoples who were forcibly and violently displaced from their lands, as well as those people who still live and work in Kentucky today. I would also like to acknowledge the Chippewa, Sioux, Ottawa, and many other indigenous nations whose land was unjustly taken to fund the University of Kentucky, a land grant institution. The work of this thesis is attributed to the intellectual and activist work of indigenous peoples around the world.

Thank you to the Gaines Center for the Humanities for the funding and intellectual opportunities to write this thesis. Thank you to Chelsea Brislin, Melynda Price, Connie Duncan, and all the Gaines Fellows for your support and encouragement throughout this process.

Thank you to my thesis committee, Robert Paratley, Mary Arthur, and Bob Sandmeyer, for the endless time and support you have put into this thesis. I am deeply grateful for the encouragement, empathy, and insights you have given me throughout this thesis project and throughout my undergraduate career. Thank you for your mentorship and dedication as I have explored my intellect and personhood over these formative years.

I would also like to thank Betsy Beymer-Farris for your guidance and empowerment as I stepped into an unfamiliar intellectual landscape.

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Chapter I— Introduction: A Call for Decolonization

As interest in the entheogenic¹ plants of Meso- and South America has continued to increase among Western scholars since the 1960s, it is time to transition away from Western hegemony over knowledge systems and make room for indigenous epistemologies and ontologies that may enrich this field of research, while empowering the cultures from which these knowledges originated (Fotiou, 2020, pg. 16). Sandra Harding (1986) asserts that the masculine and dichotomizing tendencies of modern science have constituted an ideology that “structure the policies and practices of social institutions, including science,” as such (Harding, 1986, pg. 140). This has created a reality in which non-Western peoples are marginalized by a specific set of scientific, social, and political practices. Western studies tend to “erase the traditions from which these substances were appropriated” and “cause us to miss important lessons that could potentially transform the way we do science” (Fotiou, 2020, pg. 16). Some Western scholars make a concerted effort to include indigenous knowledges, ritual practices, and perspectives in their studies. However, their own Western subjectivities, paired with the sociopolitical contexts in which their studies emerge, hinder their ability to fully understand the cultural significance of entheogenic plants within the context of an indigenous worldview. Furthermore, romantic stereotypes of ‘the noble savage’ prevail in both popular culture and Western scholarship (Fotiou, 2020, pg. 18). Thus, the current repertoire of mainstream

¹ The term ‘entheogen’—“meaning ‘bringing forth the divine within’”—can be used to describe plants with hallucinogenic effects in a way that highlights the spiritual significance and sacred nature of these plants within their indigenous cultural contexts (Fotiou, 2020, pg. 17). For this reason, many scholars have chosen to adopt this term as a substitute for ‘psychotropic’ or ‘hallucinogenic’ (Furst, 1990, pg. x). It is worth noting that while ‘entheogen’ is a much more inclusive term in that it recognizes the sacramental and sacred contexts of these plants, it is still a Western term with its own potentially problematic connotations. However, in an effort to acknowledge the significance of these plants in an indigenous context, I will use the term ‘entheogen’ to refer to plants, like Ayahuasca, with hallucinogenic or psychotropic effects. I will use the terms ‘psychotropic,’ ‘hallucinogenic,’ and ‘psychedelic’ to refer to the study of these plants in Western scientific contexts or when quoting other scholars.

entheogenic research is limited in that it advances an interpretation of indigenous knowledge and practices that is filtered through a Western lens, without adequate collaboration with indigenous peoples themselves. As a result, mainstream research often neglects important epistemological and cultural contexts of indigenous knowledge, yielding further marginalization of these peoples (Fotiou, 2020, pg. 16). To continue the study of entheogenic plants within a business-as-usual framework would only contribute to the erasure of indigenous traditions through the colonization and appropriation of indigenous knowledge and culture. Additionally, the results of such a study would lead to an incomplete assessment of these sacred plants founded upon reductionist systems that ignore the complexity of the cultural and traditional contexts from which these plants derive meaning. These misconceptions have profound effects for indigenous communities, as seen through the commodification of entheogenic plants and the formation of neocolonialist structures in Meso- and South America. Therefore, future studies of entheogenic plants should draw heavily from indigenous literature when possible—as considered legitimate knowledge and equal to Western science—and advance a decolonizing perspective and methodology. This approach requires reflexivity by Western scholarship, an acknowledgement the potential colonizing effects of both past and future entheogenic studies, and authentic collaboration with indigenous peoples. An examination of the entheogen Ayahuasca necessitates a dialogue between Western science and indigenous knowledge and highlights the need for decolonization.

This paper will examine the past and present history of Western interactions with Ayahuasca. It seeks to highlight the interconnectivity between the ideals of Western scholarship and popular culture and the material consequences of (neo)colonialism for indigenous peoples

who use Ayahuasca. I am interested in the ways in which Western academic projects on Ayahuasca have influenced the general public, and how global neocolonial systems were able to capitalize on these ideals to develop a material reality of exploitation and appropriation in a shamanic tourist economy. Chapter II outlines a brief introduction to Ayahuasca. Chapter III situates Western science as a hegemonic structure which undermines the agency indigenous peoples have over their own knowledge. The methods and rhetoric used in Western science to describe and explore this field of research displaces Ayahuasca and other entheogens from their cultural contexts, privileging the West. The consequences of this scientific approach is explored in Chapter IV, which understands shamanic tourism in its current state as both a product and a producer of colonialism and appropriation. The chapter will interrogate possible sources of colonialism and appropriation, focusing primarily on a misrepresentation of indigenous entheogenic knowledge in Western science and literature. Chapter V will dig deeper into the modes of intercultural exchanges between the Amazon and the West, from a history of extraction and assimilation to the opportunities of the Internet. Chapter VI will identify possible solutions within academia to decolonize entheogenic plant studies, and the paper will end with a reflection on this research process (Chapter VII).

This paper will advance a decolonizing approach to entheogenic research. According to Fotiou (2020), decolonization should serve to “empower the populations from which [Western scholars have] appropriated” knowledge (Fotiou, 2020, pg. 20). In doing this, researchers must recognize that “indigenous peoples are not a-historical others but historical agents here and now” (Fotiou, 2020, pg. 20). Consulting indigenous peoples about respectful ways of using their knowledge and broadening one’s lens to allow for equal consideration of indigenous

epistemologies are ways to participate in decolonizing research (Fotiou, 2020, pg. 20).

Additionally, addressing one's positionality and situated subjectivities is another crucial component of decolonizing research (Rose, 1997).

This research paper will utilize ethnographic case studies of one entheogen: Ayahuasca. I will apply postcolonial and feminist theory to examine how the West has interacted with and conceived of Ayahuasca in three main areas of interest: academia, tourism, and intercultural exchanges. I will utilize critical constructivism in my research, which suggests that "knowledge is socially constructed and influenced by culture, institutions, and historical contexts" (Kilian, et al., 2019, pg. E504).

It is important to recognize my own positionalities and subjectivities when conducting this research. Given my own limitations as a non-indigenous Western scholar, I will embrace certain guiding principles in my research. According to a comprehensive study by Killian, et al., (2019), who examined ethical approaches to conducting indigenous research as a non-indigenous researcher, "common guiding principles of Indigenous research [are] collaboration, relationships, interconnectedness, connection to community, and respect for diverse forms of knowledge and lived experience" (Kilian, et al., 2019, pg. E504). While this study is primarily useful in guiding how non-indigenous scholars should conduct indigenous research in the field, these principles should apply to all indigenous research conducted by non-indigenous scholars, including literature-based research. I should disclose that due to the limited scope of this project, I have not been able to consult with indigenous peoples about whom I am writing, which raises ethical questions regarding my thesis subject. I will attempt to address these problematics by avoiding assumption-making and following these five principles. Additionally, I

aim to address the positionalities of the scholars whose works I engage. Fotiou (2020) notes that while the origins of psychedelic science² are rooted in colonialism, the field has offered much insight into indigenous epistemologies and worldviews; the author makes clear that Western literature on the subject still is valuable, though colonial and neocolonial approaches to obtaining and disseminating this knowledge should be rectified (Fotiau, 2020, pg. 16).

² Psychedelic science refers to Western scientific research on entheogens and their basal compounds, particularly in the fields of psychology, neuroscience, and pharmacology.

more prominent role in your intro.

and serves only to disingenuously justify exploitative and oppressive social structures, making it appear as if man's domination over fellow man is a natural and acceptable state of affairs. In reality, the flow of energy through a system resembles a web, not a rigid pyramid- there is no individual organism at the top who is free from others' influence. Every predator is prey to something, every organism is interdependent no matter how distant the connection might be.

set off + amplify

Thus man's desire to dominate nature is neither natural nor universal. Instead, Bookchin argues "The breakdown of primordial equality into hierarchical systems of inequality....altered humanity's vision of itself and ultimately its attitude toward the natural world".²⁸ The domination of nature is a desire which is rooted deeply in man's domination of his fellow man. Societies which Bookchin describes as "preliterate", many of them indigenous communities like the Hopi Indians in North America, did not allow for social stratification or systems of hierarchy and domination in their societies. Instead, the organization of these peoples promoted group solidarity and cooperation. As a result, members of these communities led happy, sustainable lives and never grew to believe that they held dominion over nature. ~~Bookchin's discussion of preliterate peoples throughout *The Ecology of Freedom* are intended to demonstrate to the reader that learned behaviors and values play an important role in the formation and execution of a society. To that end, the fact that Hopi society (or others like it) never progressed towards anything resembling market capitalism or evolved the hierarchical structures so common in civilizations today indicates that capitalism and hierarchy are not natural developments and are instead created by men. Though seemingly simple, the conclusion that hierarchical structures which necessitate the domination of both man and nature alike are constructs and not the natural progression of time means that they can be changed. Anything created by man can also be destroyed, and thus the yoke of hierarchy can, and must, be thrown off.~~²⁹

disallowed really? or do you mean did not develop such system

According to Bookchin then

Social Ecology and Labor

When analyzing the relationship between social ecology and labor, it is important to keep in mind that Bookchin is writing from a position which views class, and therefore labor, as a part of a broader whole instead of two equal components of a system. With that said, ~~Bookchin's discussion of the relationship between class and hierarchy~~, Bookchin's classical Marxist roots are evident. In *The Ecology of Freedom* he argues that Marxian class analysis has a distinct place within the social ecology movement, writing that it permits "the authentic unravelling of the material bases of

do you mean within a broader analysis of hierarchy

So

²⁸ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 109

²⁹ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 110-114

economic interests, ideologies and culture".³⁰ ~~In accepting Marx's view on class and its role in society, Bookchin also accepts his basic definition of labor and its exploitation:~~ *Marx's*
"Exploitation, in turn, is the use of the labor of others to provide for one's own material needs, for luxuries and leisure, and for the accumulation and productive renewal of technology."³¹ ~~Bookchin holds labor to be a deeply important aspect of human society, whether the society is hierarchical or not (in the case of "organic pre-literate societies"). In doing so he acknowledges that labor has made society itself possible through the provision of "material surpluses" (the amount of surplus dependent upon the period of history, of course) and the creation of new technologies. However, the labor needed to escape "natural scarcity" and subsistence is a double edged sword:~~

"To resolve the problem of natural scarcity, the development of technics entails the reduction of humanity to a technical force. People become instruments of production, just like the tools and machines they create. They, in turn, are subject to the same forms of coordination, rationalization, and control that society tries to impose on nature and inanimate technical instruments. Labor is both the medium whereby humanity forges its own self-formation and the object of social manipulation. It involves not only the projection of human powers into free expression and selfhood but their repression by the performance principle of toil into obedience and self-renunciation. Self-repression and social repression form the indispensable counterpoint to personal emancipation and social emancipation."³²

sole?

Labor and its exploitation is not the ~~key~~ component of hierarchy, but it is present in so many hierarchical systems that the issue must be addressed by any society which aims to remove itself from the broad shadow of hierarchy. Labor ~~simultaneously~~ builds societies while also creating new avenues for exploitation and domination; a truly egalitarian and ecological society must find a way to eliminate possibilities of exploitation and domination while preserving labor's creative energies. This is underscored by Bookchin's belief that the culmination of this productive human force has delivered us to the doorstep of what he refers to as a "post-scarcity" society. In the context of the hierarchical societies which currently dominate the world, the establishment of a post-scarcity society refers to not only the elimination of "repressive limits established by an exploitative class structure.", it also "means fundamentally more than a mere abundance of the means of life: it decidedly includes the kind of life these

³⁰ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

³¹ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

³² Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 52

** you are confusing labor + the technical instruments of the worker. Labor is emancipatory, self-formation*

The industrial retooling of labor fundamentally alienates the labor from both the product of his labor & his own productivity.

means support...Post-scarcity society, in short, is the fulfillment of the social and cultural potentialities latent in a technology of abundance.” If the domination of man over nature arose from the domination of man over fellow man as Bookchin posits, then the advent of an ecological, post scarcity society can be brought within reach, in part, by addressing the exploitation of labor.

But there is more to this story than economically productive labor. In order to more fully understand hierarchy and the ways in which it affects both man and nature alike, Bookchin argues one must ultimately break with the Marxist conception of societies being driven by class struggle alone. Bookchin saw Marxian class analysis and its concerns with labor as being limited to the realm of the “purely economic” and thus was an insufficient tool by which to analyze much broader hierarchical structures. Bookchin writes

haven't you just contradicted yourself above?

this seems more appropriate above

“Hierarchy is not merely a social condition; it is also a state of consciousness, a sensibility toward phenomena at every level of personal and social experience. Early preliterate societies (“organic” societies, as I call them) existed in a fairly integrated and unified form based on kinship ties, age groups, and a sexual division of labor.”³³

The subject of the “sexual division of labor” features heavily in *The Ecology of Freedom*. Bookchin argues that the emergence of hierarchy is directly correlated with the growing disparity in the “sexual” or “social” division of labor. The sexual division of labor can mostly aptly be surmised as “an economy that acquires the very gender of the sex to which it is apportioned”; it is the phenomenon by which certain types of labor, both economically and socially productive, come to be associated with either masculinity or femininity. In a preliterate society it might be the case that hunting and community defense are viewed as “masculine”, while gathering, farming, and cooking are viewed as “feminine”. These associations on their own are not necessarily negative- all are important tasks needed to sustain a community. However, issues arise when one classification of labor is viewed as superior to the other. Historically, Bookchin observes the case has typically been that of “masculine” tasks being perceived as the better or more important of the two. In a sense, the emergence of a labor gulf between men and women was something akin to original sin for Bookchin, the point at which organic societies left the Garden of Eden for a new home fraught with domination and hierarchy. Just as much as a successful challenge to a hierarchical society must eliminate the exploitation of labor, so too must it eliminate the disparity in the sexual

³³ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 42

disparity of labor. A society which eliminates the exploitation of economic labor, but not the disparate division of sexual/social labor cannot be truly free.³⁴

Why, what
is this freedom
you speak of?

Science and Ecology as a Humanist Endeavour

good
see
above

Social ecology is fundamentally a philosophy which enshrines, reveres, and protects labor of all kinds, be it economic or social. As a result, social ecology distinguishes itself from many other radical environmentalist philosophies in that it is decidedly anti-regressive in its economic and environmental outlook (i.e. it does not attempt to make the case that an environmentally minded society must have a reduced standard of living.). Social ecology does not put the concerns of the earth above all else, but rather tries to incorporate them within a framework where the needs of the planet and the needs of humans are treated as equal. Much of this anti-regression sentiment arises from the recognition that untold amounts of labor power have been expended to create the current condition, and that to erase what has been achieved by the struggle and toil of countless millions would be not only an insult to the exploited but also broadly detrimental for society. For Bookchin, freedom is not just about escaping from under the thumb of one's dominators- it is also about being able to *enjoy* life, something which has only been made possible by past labor. It's hard to find time for leisure when the constant threat of hunger looms. Any truly free path forward for a society must acknowledge and honor this right to enjoy life, thus precluding any major reduction in one's standard of living. Though he tends to write in a misty-eyed manner about "organic pre-literate societies" and their many egalitarian and ecological successes, Bookchin is quick to quash any suggestion that a return to some pre-literate past is the solution for our societal woes. In fact, he openly derides those who advocate for a reduced standard of living akin to that of the indigenous pre-literate people as "antirational mysticism"³⁵. In the Ecology of Freedom, Bookchin writes

v/c
certain
nostalgia
for

"Nor can we deceive ourselves that the reopened eye will be focused on the visions and myths of primordial peoples, for history has labored over thousands of years to produce entirely new domains of reality that enter into our very humanness. Our capacity for freedom — which includes
our capacity for individuality, experience, and desire — runs deeper than that of our distant progenitors. We have established a broader

³⁴ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 49

³⁵ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 18

material basis for free time, play, security, perception, and sensuousness — a material potentiality for broader domains of freedom and humanness —

than humanity in a primordial bond with nature could possibly achieve."³⁶

The ways of preliterate societies are something to admire, but we should not actively work to bring ourselves back to those days. People have labored for millenia to change our standard of living, and any change made to society should reflect that. This is not to say that every individual should be heaped with luxury goods, but rather an acknowledgement that regression is actively harmful when attempting to dismantle systems of hierarchical domination.

In the same vein, social ecology is deeply concerned with the way that the current systems are actively making life worse through the manipulating of both labor and science. Bookchin's chief worry is the multi-level homogenization of daily life, societal structure, and the environment.³⁷ He is exceedingly clear that man and nature are deeply intertwined, and that whatever befalls the natural world befalls us as well- "The trends in our time are visibly directed against ecological diversity; in fact, they point toward brute simplification of the entire biosphere. ...[As a result] human experience itself becomes crude and elemental, subject to brute noisy stimuli and crass bureaucratic manipulation. A national division of labor, standardized along industrial lines, is replacing regional and local variety, reducing entire continents to immense, smoking factories and cities to garish, plastic supermarkets."

Bookchin revisits the subject of humanist science and its implications later in *The Ecology of Freedom*, writing "We are thus confronted with the paradox that science, an indispensable tool for human wellbeing, is now a means for subverting its traditional humanistic function."³⁸ Science has traditionally been an effective avenue by which people are able to improve their lives, through a better understanding of their world or the creation of "technics" which make labor and production easier. However, the hierarchical structures which dominate our societies and our lives have stolen and reappropriated science for their own means. The tools which once had the potential to provide for everyone an equitable distribution of resources are now used to homogenize our cities, our landscapes, and our lives. Industrial agriculture has in short order obliterated the once vibrant ecological communities which found their homes in the soil.

³⁶ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 35

³⁷ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 33

³⁸ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 207.

New building materials and techniques have not only allowed for the destruction and replacement of entire biomes, they seem to demand it. Instead of saving labor, technology has been used to force more productivity out of workers, deepening their exploitation- instead of halving the work week, the work week remains the same for many but with the added expectation that double, triple, or even quadruple will be produced. Domination, aided and abetted by a bastardized form of "science" has almost annihilated diversity in all its forms, both natural and social. Since we are creatures molded by the natural world we occupy, we flourish in diverse conditions. This loss of natural and social diversity is thus immensely detrimental, actively feeding feelings of alienation and despair felt by the western public with regards to their natural environment and their societies. And this alienation and despair is not just localized to a certain class or group of classes; Bookchin writes "what makes this ceaseless movement of deinstitutionalization and delegitimization of society so significant is that it has found its bedrock in a vast stratum of western society. Alienation permeates not only the poor but also the relatively affluent, not only the young but also their elders, not only the visibly denied but also the seemingly privileged...", further emphasizing the extent to which hierarchy and the domination it entails is as much a mindset as it is a relationship between economic classes.³⁹

OK, but how is this and context of his analysis of hierarchy?

1) What's the point of this chapter? You don't conclude your analysis of Bookchin's work. That is to say, there's no overriding theme tying the chapter (1) together + (2) to your intro.

2) How is social ecology relevant to the ecological catastrophe of global climate change. OK, there's no desire to return to pre-literate society then, what is Bookchin advocating for?

³⁹Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 82.

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Chapter I— Introduction: A Call for Decolonization

As interest in the entheogenic¹ plants of Meso- and South America has continued to increase among Western scholars since the 1960s, it is time to transition away from Western hegemony over knowledge systems and make room for indigenous epistemologies and ontologies that may enrich this field of research, while empowering the cultures from which these knowledges originated (Fotiou, 2020, pg. 16). Sandra Harding (1986) asserts that the masculine and dichotomizing tendencies of modern science have constituted an ideology that “structure the policies and practices of social institutions, including science,” as such (Harding, 1986, pg. 140). This has created a reality in which non-Western peoples are marginalized by a specific set of scientific, social, and political practices. Western studies tend to “erase the traditions from which these substances were appropriated” and “cause us to miss important lessons that could potentially transform the way we do science” (Fotiou, 2020, pg. 16). Some Western scholars make a concerted effort to include indigenous knowledges, ritual practices, and perspectives in their studies. However, their own Western subjectivities, paired with the sociopolitical contexts in which their studies emerge, hinder their ability to fully understand the cultural significance of entheogenic plants within the context of an indigenous worldview. Furthermore, romantic stereotypes of ‘the noble savage’ prevail in both popular culture and Western scholarship (Fotiou, 2020, pg. 18). Thus, the current repertoire of mainstream

¹ The term ‘entheogen’—“meaning ‘bringing forth the divine within’”—can be used to describe plants with hallucinogenic effects in a way that highlights the spiritual significance and sacred nature of these plants within their indigenous cultural contexts (Fotiou, 2020, pg. 17). For this reason, many scholars have chosen to adopt this term as a substitute for ‘psychotropic’ or ‘hallucinogenic’ (Furst, 1990, pg. x). It is worth noting that while ‘entheogen’ is a much more inclusive term in that it recognizes the sacramental and sacred contexts of these plants, it is still a Western term with its own potentially problematic connotations. However, in an effort to acknowledge the significance of these plants in an indigenous context, I will use the term ‘entheogen’ to refer to plants, like Ayahuasca, with hallucinogenic or psychotropic effects. I will use the terms ‘psychotropic,’ ‘hallucinogenic,’ and ‘psychedelic’ to refer to the study of these plants in Western scientific contexts or when quoting other scholars.

entheogenic research is limited in that it advances an interpretation of indigenous knowledge and practices that is filtered through a Western lens, without adequate collaboration with indigenous peoples themselves. As a result, mainstream research often neglects important epistemological and cultural contexts of indigenous knowledge, yielding further marginalization of these peoples (Fotiou, 2020, pg. 16). To continue the study of entheogenic plants within a business-as-usual framework would only contribute to the erasure of indigenous traditions through the colonization and appropriation of indigenous knowledge and culture. Additionally, the results of such a study would lead to an incomplete assessment of these sacred plants founded upon reductionist systems that ignore the complexity of the cultural and traditional contexts from which these plants derive meaning. These misconceptions have profound effects for indigenous communities, as seen through the commodification of entheogenic plants and the formation of neocolonialist structures in Meso- and South America. Therefore, future studies of entheogenic plants should draw heavily from indigenous literature when possible—as considered legitimate knowledge and equal to Western science—and advance a decolonizing perspective and methodology. This approach requires reflexivity by Western scholarship, an acknowledgement the potential colonizing effects of both past and future entheogenic studies, and authentic collaboration with indigenous peoples. An examination of the entheogen Ayahuasca necessitates a dialogue between Western science and indigenous knowledge and highlights the need for decolonization.

This paper will examine the past and present history of Western interactions with Ayahuasca. It seeks to highlight the interconnectivity between the ideals of Western scholarship and popular culture and the material consequences of (neo)colonialism for indigenous peoples

who use Ayahuasca. I am interested in the ways in which Western academic projects on Ayahuasca have influenced the general public, and how global neocolonial systems were able to capitalize on these ideals to develop a material reality of exploitation and appropriation in a shamanic tourist economy. Chapter II outlines a brief introduction to Ayahuasca. Chapter III situates Western science as a hegemonic structure which undermines the agency indigenous peoples have over their own knowledge. The methods and rhetoric used in Western science to describe and explore this field of research displaces Ayahuasca and other entheogens from their cultural contexts, privileging the West. The consequences of this scientific approach is explored in Chapter IV, which understands shamanic tourism in its current state as both a product and a producer of colonialism and appropriation. The chapter will interrogate possible sources of colonialism and appropriation, focusing primarily on a misrepresentation of indigenous entheogenic knowledge in Western science and literature. Chapter V will dig deeper into the modes of intercultural exchanges between the Amazon and the West, from a history of extraction and assimilation to the opportunities of the Internet. Chapter VI will identify possible solutions within academia to decolonize entheogenic plant studies, and the paper will end with a reflection on this research process (Chapter VII).

This paper will advance a decolonizing approach to entheogenic research. According to Fotiou (2020), decolonization should serve to “empower the populations from which [Western scholars have] appropriated” knowledge (Fotiou, 2020, pg. 20). In doing this, researchers must recognize that “indigenous peoples are not a-historical others but historical agents here and now” (Fotiou, 2020, pg. 20). Consulting indigenous peoples about respectful ways of using their knowledge and broadening one’s lens to allow for equal consideration of indigenous

epistemologies are ways to participate in decolonizing research (Fotiou, 2020, pg. 20).

Additionally, addressing one's positionality and situated subjectivities is another crucial component of decolonizing research (Rose, 1997).

This research paper will utilize ethnographic case studies of one entheogen: Ayahuasca. I will apply postcolonial and feminist theory to examine how the West has interacted with and conceived of Ayahuasca in three main areas of interest: academia, tourism, and intercultural exchanges. I will utilize critical constructivism in my research, which suggests that "knowledge is socially constructed and influenced by culture, institutions, and historical contexts" (Kilian, et al., 2019, pg. E504).

It is important to recognize my own positionalities and subjectivities when conducting this research. Given my own limitations as a non-indigenous Western scholar, I will embrace certain guiding principles in my research. According to a comprehensive study by Killian, et al., (2019), who examined ethical approaches to conducting indigenous research as a non-indigenous researcher, "common guiding principles of Indigenous research [are] collaboration, relationships, interconnectedness, connection to community, and respect for diverse forms of knowledge and lived experience" (Kilian, et al., 2019, pg. E504). While this study is primarily useful in guiding how non-indigenous scholars should conduct indigenous research in the field, these principles should apply to all indigenous research conducted by non-indigenous scholars, including literature-based research. I should disclose that due to the limited scope of this project, I have not been able to consult with indigenous peoples about whom I am writing, which raises ethical questions regarding my thesis subject. I will attempt to address these problematics by avoiding assumption-making and following these five principles. Additionally, I

aim to address the positionalities of the scholars whose works I engage. Fotiou (2020) notes that while the origins of psychedelic science² are rooted in colonialism, the field has offered much insight into indigenous epistemologies and worldviews; the author makes clear that Western literature on the subject still is valuable, though colonial and neocolonial approaches to obtaining and disseminating this knowledge should be rectified (Fotiau, 2020, pg. 16).

² Psychedelic science refers to Western scientific research on entheogens and their basal compounds, particularly in the fields of psychology, neuroscience, and pharmacology.

more prominent role in your intro.

and serves only to disingenuously justify exploitative and oppressive social structures, making it appear as if man's domination over fellow man is a natural and acceptable state of affairs. In reality, the flow of energy through a system resembles a web, not a rigid pyramid- there is no individual organism at the top who is free from others' influence. Every predator is prey to something, every organism is interdependent no matter how distant the connection might be.

set off + amplify

Thus man's desire to dominate nature is neither natural nor universal. Instead, Bookchin argues "The breakdown of primordial equality into hierarchical systems of inequality....altered humanity's vision of itself and ultimately its attitude toward the natural world".²⁸ The domination of nature is a desire which is rooted deeply in man's domination of his fellow man. Societies which Bookchin describes as "preliterate", many of them indigenous communities like the Hopi Indians in North America, did not allow for social stratification or systems of hierarchy and domination in their societies. Instead, the organization of these peoples promoted group solidarity and cooperation. As a result, members of these communities led happy, sustainable lives and never grew to believe that they held dominion over nature. ~~Bookchin's discussion of preliterate peoples throughout *The Ecology of Freedom* are intended to demonstrate to the reader that learned behaviors and values play an important role in the formation and execution of a society. To that end, the fact that Hopi society (or others like it) never progressed towards anything resembling market capitalism or evolved the hierarchical structures so common in civilizations today indicates that capitalism and hierarchy are not natural developments and are instead created by men. Though seemingly simple, the conclusion that hierarchical structures which necessitate the domination of both man and nature alike are constructs and not the natural progression of time means that they can be changed. Anything created by man can also be destroyed, and thus the yoke of hierarchy can, and must, be thrown off.~~²⁹

disallowed really? or do you mean did not develop such system

According to Bookchin then

Social Ecology and Labor

When analyzing the relationship between social ecology and labor, it is important to keep in mind that Bookchin is writing from a position which views class, and therefore labor, as a part of a broader whole instead of two equal components of a system. With that said, ~~Bookchin's discussion of the relationship between class and hierarchy~~, Bookchin's classical Marxist roots are evident. In *The Ecology of Freedom* he argues that Marxian class analysis has a distinct place within the social ecology movement, writing that it permits "the authentic unravelling of the material bases of

So

do you mean within a broader analysis of hierarchy

²⁸ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 109

²⁹ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 110-114

economic interests, ideologies and culture".³⁰ ~~In accepting Marx's view on class and its role in society, Bookchin also accepts his basic definition of labor and its exploitation:~~ *Marx's*
"Exploitation, in turn, is the use of the labor of others to provide for one's own material needs, for luxuries and leisure, and for the accumulation and productive renewal of technology."³¹ ~~Bookchin holds labor to be a deeply important aspect of human society, whether the society is hierarchical or not (in the case of "organic pre-literate societies"). In doing so he acknowledges that labor has made society itself possible through the provision of "material surpluses" (the amount of surplus dependent upon the period of history, of course) and the creation of new technologies. However, the labor needed to escape "natural scarcity" and subsistence is a double edged sword:~~

"To resolve the problem of natural scarcity, the development of technics entails the reduction of humanity to a technical force. People become instruments of production, just like the tools and machines they create. They, in turn, are subject to the same forms of coordination, rationalization, and control that society tries to impose on nature and inanimate technical instruments. Labor is both the medium whereby humanity forges its own self-formation and the object of social manipulation. It involves not only the projection of human powers into free expression and selfhood but their repression by the performance principle of toil into obedience and self-renunciation. Self-repression and social repression form the indispensable counterpoint to personal emancipation and social emancipation."³²

sole?

Labor and its exploitation is not the ~~key~~ component of hierarchy, but it is present in so many hierarchical systems that the issue must be addressed by any society which aims to remove itself from the broad shadow of hierarchy. Labor ~~simultaneously~~ builds societies while also creating new avenues for exploitation and domination; a truly egalitarian and ecological society must find a way to eliminate possibilities of exploitation and domination while preserving labor's creative energies. This is underscored by Bookchin's belief that the culmination of this productive human force has delivered us to the doorstep of what he refers to as a "post-scarcity" society. In the context of the hierarchical societies which currently dominate the world, the establishment of a post-scarcity society refers to not only the elimination of "repressive limits established by an exploitative class structure.", it also "means fundamentally more than a mere abundance of the means of life: it decidedly includes the kind of life these

³⁰ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

³¹ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 8

³² Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 52

** you are confusing labor + the technical instrumentalities of the worker. Labor is emancipatory, self-formation*

The industrial retooling of labor fundamentally alienates the labor from both the product of his labor & his own productivity.

means support...Post-scarcity society, in short, is the fulfillment of the social and cultural potentialities latent in a technology of abundance.” If the domination of man over nature arose from the domination of man over fellow man as Bookchin posits, then the advent of an ecological, post scarcity society can be brought within reach, in part, by addressing the exploitation of labor.

But there is more to this story than economically productive labor. In order to more fully understand hierarchy and the ways in which it affects both man and nature alike, Bookchin argues one must ultimately break with the Marxist conception of societies being driven by class struggle alone. Bookchin saw Marxian class analysis and its concerns with labor as being limited to the realm of the “purely economic” and thus was an insufficient tool by which to analyze much broader hierarchical structures. Bookchin writes

haven't you just contradicted yourself (above?)

this seems more appropriate above

“Hierarchy is not merely a social condition; it is also a state of consciousness, a sensibility toward phenomena at every level of personal and social experience. Early preliterate societies (“organic” societies, as I call them) existed in a fairly integrated and unified form based on kinship ties, age groups, and a sexual division of labor.”³³

The subject of the “sexual division of labor” features heavily in *The Ecology of Freedom*. Bookchin argues that the emergence of hierarchy is directly correlated with the growing disparity in the “sexual” or “social” division of labor. The sexual division of labor can mostly aptly be surmised as “an economy that acquires the very gender of the sex to which it is apportioned”; it is the phenomenon by which certain types of labor, both economically and socially productive, come to be associated with either masculinity or femininity. In a preliterate society it might be the case that hunting and community defense are viewed as “masculine”, while gathering, farming, and cooking are viewed as “feminine”. These associations on their own are not necessarily negative- all are important tasks needed to sustain a community. However, issues arise when one classification of labor is viewed as superior to the other. Historically, Bookchin observes the case has typically been that of “masculine” tasks being perceived as the better or more important of the two. In a sense, the emergence of a labor gulf between men and women was something akin to original sin for Bookchin, the point at which organic societies left the Garden of Eden for a new home fraught with domination and hierarchy. Just as much as a successful challenge to a hierarchical society must eliminate the exploitation of labor, so too must it eliminate the disparity in the sexual

³³ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 42

disparity of labor. A society which eliminates the ~~exploitation~~ of economic labor, but not the disparate division of sexual/social labor ~~cannot be truly free~~.³⁴

Why, what
is this freedom
you speak of?

Science and Ecology as a Humanist Endeavour

Social ecology is fundamentally a philosophy which enshrines, reveres, and protects labor of all kinds, be it economic or social. As a result, social ecology distinguishes itself from many other radical environmentalist philosophies in that it is decidedly anti-regressive in its economic and environmental outlook (i.e. it does not attempt to make the case that an environmentally minded society must have a reduced standard of living.). Social ecology does not put the concerns of the earth above all else, but rather tries to incorporate them within a framework where the needs of the planet and the needs of humans are treated as equal. Much of this anti-regression sentiment arises from the recognition that untold amounts of labor power have been expended to create the current condition, and that to erase what has been achieved by the struggle and toil of countless millions would be not only an insult to the exploited but also broadly detrimental for society. For Bookchin, freedom is not just about escaping from under the thumb of one's dominators- it is also about being able to *enjoy* life, something which has only been ~~made possible by past labor~~. It's hard to find time for leisure when the constant threat of hunger looms. Any truly free path forward for a society must acknowledge and honor this right to enjoy life, thus precluding any major reduction in one's standard of living. Though he tends to write ~~in a misty-eyed manner about "organic pre-literate societies" and their many egalitarian and ecological successes,~~ Bookchin is quick to quash any suggestion that a return to some pre-literate past is the solution for our societal woes. In fact, he openly derides those who advocate for a reduced standard of living akin to that of the indigenous pre-literate people as "antirational mysticism"³⁵. In the Ecology of Freedom, Bookchin writes

good
see
above

v/ a
certain
nostalgia
for

"Nor can we deceive ourselves that the reopened eye will be focused on the visions and myths of primordial peoples, for history has labored over thousands of years to produce entirely new domains of reality that enter into our very humanness. Our capacity for freedom — which includes
our capacity for individuality, experience, and desire — runs deeper than that of our distant progenitors. We have established a broader

³⁴ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 49

³⁵ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 18

material basis for free time, play, security, perception, and sensuousness — a material potentiality for broader domains of freedom and humanness —

than humanity in a primordial bond with nature could possibly achieve."³⁶

The ways of preliterate societies are something to admire, but we should not actively work to bring ourselves back to those days. People have labored for millenia to change our standard of living, and any change made to society should reflect that. This is not to say that every individual should be heaped with luxury goods, but rather an acknowledgement that regression is actively harmful when attempting to dismantle systems of hierarchical domination.

In the same vein, social ecology is deeply concerned with the way that the current systems are actively making life worse through the manipulating of both labor and science. Bookchin's chief worry is the multi-level homogenization of daily life, societal structure, and the environment.³⁷ He is exceedingly clear that man and nature are deeply intertwined, and that whatever befalls the natural world befalls us as well- "The trends in our time are visibly directed against ecological diversity; in fact, they point toward brute simplification of the entire biosphere. ...[As a result] human experience itself becomes crude and elemental, subject to brute noisy stimuli and crass bureaucratic manipulation. A national division of labor, standardized along industrial lines, is replacing regional and local variety, reducing entire continents to immense, smoking factories and cities to garish, plastic supermarkets."

Bookchin revisits the subject of humanist science and its implications later in *The Ecology of Freedom*, writing "We are thus confronted with the paradox that science, an indispensable tool for human wellbeing, is now a means for subverting its traditional humanistic function."³⁸ Science has traditionally been an effective avenue by which people are able to improve their lives, through a better understanding of their world or the creation of "technics" which make labor and production easier. However, the hierarchical structures which dominate our societies and our lives have stolen and reappropriated science for their own means. The tools which once had the potential to provide for everyone an equitable distribution of resources are now used to homogenize our cities, our landscapes, and our lives. Industrial agriculture has in short order obliterated the once vibrant ecological communities which found their homes in the soil.

³⁶ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 35

³⁷ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 33

³⁸ Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 207.

New building materials and techniques have not only allowed for the destruction and replacement of entire biomes, they seem to demand it. Instead of saving labor, technology has been used to force more productivity out of workers, deepening their exploitation- instead of halving the work week, the work week remains the same for many but with the added expectation that double, triple, or even quadruple will be produced. Domination, aided and abetted by a bastardized form of "science" has almost annihilated diversity in all its forms, both natural and social. Since we are creatures molded by the natural world we occupy, we flourish in diverse conditions. This loss of natural and social diversity is thus immensely detrimental, actively feeding feelings of alienation and despair felt by the western public with regards to their natural environment and their societies. And this alienation and despair is not just localized to a certain class or group of classes; Bookchin writes "what makes this ceaseless movement of deinstitutionalization and delegitimization of society so significant is that it has found its bedrock in a vast stratum of western society. Alienation permeates not only the poor but also the relatively affluent, not only the young but also their elders, not only the visibly denied but also the seemingly privileged...", further emphasizing the extent to which hierarchy and the domination it entails is as much a mindset as it is a relationship between economic classes.³⁹

1) What's the point of this chapter? You don't conclude your analysis of Bookchin's work. That is to say, there's no overriding theme tying the chapter (1) together + (2) to your intro.

2) How is social ecology relevant to the ecological catastrophe of global climate change. Okay, there's no desire to return to pre-literate society then, what is Bookchin advocating for?

³⁹Murray Bookchin. *The Ecology of Freedom: The Emergence and Dissolution of Hierarchy*. Oakland, CA: AK Press, 2005: 82.