



EXETER 2024

INTERROGATING PSYCHEDELIC INTEGRATION

Programme and Details

Timetable 13th June

- 09.00 **Registration opens** - get your name tag and programme
- 10.00-10.15 **Opening of the Conference and House-keeping**, Christine Hauskeller
- 10.15-11.00 **Integration by Action**, a workshop with Leor Roseman
- 11.00-11.15 Coffee break
- 11.15-13.00 **Integration In Clinical Practice**
Chair: Celia Morgan
Speakers: Celia Morgan, Geoff Bathje, Paul Gillis-Smith
- 13.00-14.00 Lunch
- 14.00-16.00 **Philosophical reflections on psychedelic experiences and integration**
Chair: Adrian Webb
Christine Hauskeller, Andy Letcher, Peter Sjöstedt-Hughes, Mark Juhan Schunemann
- 16.00-16.30 Tea and coffee break
- 16.30-18.00 **Indigenous and subcultural contexts**
Chair: Peter Sjöstedt-Hughes
Speakers: Fernanda Gebara and Maja Kohek
- 19.00 **Screening of WETIKO** in Alumni Forum on Campus

Timetable 14th June

- 09.00 Coffee
- 09.30-10.30 **Poster session**
- 10.30-12.00 **Movement Medicine**. A workshop with Ya'acov Darling Khan
- 12.00-13.00 Lunch and **more poster session**
- 13.00-14.30 **Practising Integration and the Experience of Community**
Chair: Mark Schunemann
Speakers: Eirini Ketzitidou-Argyri and Joseph Rennie, Susanna Darling Khan, and Johann Hilla Sapanen
- 14.30-15.00 Tea and coffee break
- 15.00-16.00 **Integration in Ayahuasca or Shamanic Tourism**
Chair: Andy Letcher
Keynote Speaker: Evgenia Fotiou
- 16.00-17.00 **Opening the stage**: What have we learned about integration
Chair: Christine Hauskeller
Discussion amongst all participants

Bios and Abstracts

Speakers & Workshops

Prof Geoff Bathje, Therapist and Psychologist University of Georgia

Title: A Critical Analysis of Models and Practices of Psychedelic Integration

Abstract: The concept of psychedelic integration has garnered increased attention in the past few years, despite a long history of only brief mention. There are many definitions of psychedelic integration, and the term encompasses a range of practices and techniques. This seems to have led to confusion about what integration is and how it is best practiced. To bring clarity to the topic, I will present a synthesized model of integration, along with strategies and best practices for supporting integration work. I will also include cultural critique and historical context of integration within psychotherapy in general.

Bio: Geoff Bathje, PhD is a licensed psychologist, professor, researcher, and drug policy reform advocate living in Chicago, USA. He is co-founder of the psychedelic non-profit Sana Healing Collective, where he provides ketamine-assisted therapy and utilizes a harm reduction approach to support individuals who have used psychedelics or other substances. His clinical work has focused primarily on substance use and addiction, trauma, mood disorders, anxiety disorders, and psychosis. He has published frequently-cited articles on stigma of mental health and substance use issues, cultural competence, substance use and harm reduction, and psychedelic-assisted therapy. He has also co-authored and advocated for several pieces of legislation aimed at dismantling the war on drugs.

Susannah Darling Khan, Movement Medicine, Therapist on Psychedelic Trial

Title: The Sea of the Unknown

Susannah will speak about integration in terms of the dance between the magnetic attraction of old, known ways of being and the call of the new, bringing in a useful metaphor: the “sea of the unknown”. She will explore the relevance for integration of the embodied “self picture”, the relational field, and the integrative power of taking action, regarding a deep insight or revelatory experience we have just had, whether that it’s genesis is psychedelic or otherwise.

Bio: Susannah Darling Khan is co-Director of The School of Movement Medicine alongside husband Yaacov Darling Khan and co-author of Movement Medicine published by Hay House. Having taught movement as medicine internationally since 1989, Susannah is celebrated for her visionary weaving of scientific, psychotherapeutic and systemic/ecological paradigms and for creating a safe context for people to let go within and discover healing and transformation. Passionate about being a life-long learner, Susannah counts some of her most powerful learning in relation to our sympathetic and para-sympathetic nervous systems as having stemmed from working with her four wild born Exmoor ponies or “mirror masters” as she describes them, who live on the land she tends together with Yaacov. Susannah’s own deeply embodied knowledge of the creativity inherent in us all gives courage to her participants to dare to liberate themselves from fixed patterns, to explore, learn, experiment, evolving embodied awareness and the choicefulness which comes from it. She has worked as a consultant for the acclaimed King’s Fund to bring movement medicine into the leadership awareness of some of the NHS’ most senior female leaders. Susannah trained in Gestalt Psychotherapy (Gestalt Centre London) in the 1980’s whilst studying Anthropology (UCL). Alongside her husband Ya’Acov she trained in '5 Rhythms' with Gabrielle Roth and they taught 5 Rhythms together for 18 years bringing this conscious movement practice to many parts of Europe. Since 2007 they have led the School of Movement Medicine which has become their life’s work.

“It is my privilege to empower people and organisations to discover embodied being, enabling them to plug back into the joy stream of life. Through growing the capacity for presence, potency and partnership people discover new avenues for co-creation with each other and with life.”

Ya’acov Darling Khan, Movement Medicine

Workshop Description:

MOVEMENT IS LIFE

Movement Medicine® is a creative, embodied practice rooted in ancient wisdom and scientific understanding. Get grounded in your body, in touch with your purpose, and discover the wellspring of resilience and resource within you. Movement Medicine will connect you to the wisdom of living from the heart, the joy of knowing who you are and the fulfilment of making your unique contribution.

In this mini-workshop, Ya’Acov will guide you, whatever level of experience you have, to listen deeply to what he and Susannah call the triple-woven intelligence of the body-heart-mind. This bringing together of the kinaesthetic intelligence of the body with the emotional intelligence of the heart and the consciousness of an embodied mind is a core aspect of integration.

Come as you are, move at your own pace, and prepare to be surprised by what happens when you hand yourself over for a while to the living intelligence of life that is movement and that lives your body.

Bio: CO-FOUNDER OF MOVEMENT MEDICINE

Ya’Acov Darling Khan, is the author of ‘Jaguar in the Body, Butterfly in the Heart – the Real-Life Initiation of an Everyday Shaman (Hay House 2017),’ and ‘Shaman – Invoking Power, Purpose and Presence in the Core of Who YOU Are’ (Hay House 2020), He also co-authored Movement Medicine (Hay House 2010). He is known for his blend of down-to-earth strength, humility and uplifting humour. The respect in which he is held as a practicing shaman by indigenous shamans and communities from the Arctic to the Amazon is testament to his authenticity.

Travelling the world since 1989 to work with groups delivering Movement Medicine in very diverse settings, Ya’Acov has worked with audiences across the globe. He continues to offer his work through the School of Movement Medicine which he Co-Founded with his wife of nearly four decades, Susannah Darling Khan. His work is inspiring, contemporary and practical, and his audience includes people from all walks of life. Ya’Acov advocates developing embodied self-awareness in the service of giving what's inside us back to life. He encourages those he works with to dance with what life has given them as the raw material for living the most creative, useful and fulfilling lives possible. He believes that to make a difference in the world, we must develop our personal power alongside the wisdom to use it responsibly. He encourages those he works with to live with an awareness of mortality and the miracle of life in order to keep things grounded and real. He is a lifelong student of the healing and creative arts.

Evgenia Fotiou, University of Crete

Integration in Ayahuasca or Shamanic Tourism

Abstract: In this lecture, I will discuss different ways that ayahuasca experiences are integrated in the context of shamanic tourism. In recent decades, westerners have sought healing and personal transformation in ayahuasca rituals that are now offered in numerous retreats in Peru and beyond. Alluding to a lack of socially sanctioned spaces for altered states of consciousness (ASCs) in western cultures, contemporary seekers find structure and intentionality in ayahuasca rituals specifically geared towards westerners. Arguably, the way that these rituals are framed assists in the integration of participants’ experiences. Taking Gregory Bateson’s concept of ‘framing’ as a point of departure, I will show that contemporary ayahuasca rituals attended by westerners are designed to be liminal, transformative,

meaningful experiences that aim to heal the body through emotional modulation. This is usually achieved through specific discourse that takes place before or during rituals in the form of long speeches delivered by the shamans or facilitators. This framing not only separates the ritual space as liminal, but also frames the way that the experience is conceptualized by the participants, ultimately increasing its meaningfulness. Finally, these intentionally framed rituals assist in integrating the visionary and bodily experiences of the participants.

Bio: Evgenia Fotiou is Assistant Professor in the Department of Sociology at the University of Crete. She is a cultural anthropologist researching Indigenous Knowledge Systems, which often encompass both medical and religious knowledge. Specifically, she looks at how these systems get appropriated and re-imagined as they become globalized. She has a Ph.D. in cultural anthropology and Latin American studies from the University of Wisconsin-Madison, where she completed doctoral research on Amazonian shamanism in Peru and its transformation through globalization and shamanic tourism. Her current work urges scholars to reexamine assumptions about Indigenous Knowledge Systems and to engage meaningfully with non-Western epistemologies.

Fernanda Gebara, Lawyer and Anthropologist

Title: Is there integration in indigenous contexts?

Abstract: In this presentation, Fernanda looks at why the concept of integration is foreign in indigenous contexts. "Integration" refers to the period following a psychedelic experience and the practices used to incorporate that experience. The significance of integration practices has grown in modern contexts. By examining the Yawanawá traditional use of ayahuasca, Fernanda analyzes the lessons indigenous practices can offer for modern psychedelic use. She will explain their understanding of "família" (family, in English), emphasizing the role of "community," highlighting the importance of not only human communities but also other-than-human communities in the integration experience. The presentation concludes with recommendations on harmonizing traditional and modern practices moving forward.

Bio: Fernanda, a lawyer and anthropologist, specializes in merging indigenous and scientific knowledge. She works to support indigenous communities in preserving biodiversity, upholding traditional medicines, and advocating their cosmologies. Exploring the influence of indigenous rituals and medicines on Western viewpoints, she delves into various perspectives on existence. Additionally, she investigates themes such as consciousness in non-human entities, co-evolution, trust, reciprocity, and shared intentionality. Collaborating with the Yorenka Tasorensi Institute, Fernanda safeguards indigenous rights concerning traditional knowledge, medicines, and genetic resources.

Her initiative aims to protect indigenous rights by ensuring respect and benefit for traditional practices, medicines, and knowledge in modern health and environmental policies. It addresses issues like the use of indigenous medicines and emphasizes transparency on matters like traditional knowledge, benefit-sharing, and regulation. Through activities like Ayahuasca Indigenous Conferences and online platforms, it seeks to safeguard indigenous rights and ensure fair distribution of benefits from indigenous knowledge.

Dr Paul Gillis-Smith, once Chaplain on a Ketamine Trial, Harvard University, US

The ketamine exception: a case study in spiritual care integration in the American healthcare system

Abstract: Ketamine is a rare exception in psychedelic medicine in the American context, as it was never criminalized like the "classical" psychedelics of psilocybin, LSD, or mescaline. Thus, far more clinical research has been conducted on the clinical efficacy of ketamine. Yet, there is a dearth of literature on best practices for integration for care seekers receiving ketamine, and even less on the role that chaplaincy/spiritual care may play in this setting.

This paper will present some preliminary observations on an interdisciplinary ketamine integration program at a teaching hospital in Boston. Spiritual care providers and medical residents together provide one-on-one and group integration for care seekers receiving ketamine, all who carry a diagnosis of Major Depressive Disorder. Integration in this setting has entailed taking on different roles across the patient population, and even for the same patient. This setting also highlights the uniqueness of ketamine in a broader psychedelic landscape, and the imperative to consider each medicine, and a care seeker's relationship to it, singularly. This program has also foregrounded the relevance of spiritual care as a discipline for providing integration, given spiritual care's focus on meaning-making and its long history in psychiatric settings.

Bio: Paul Gillis-Smith recently completed his Master of Divinity at Harvard Divinity School (HDS), where he researches the conversation between religion and psychopharmaceutical medicine. Paul co-organized two interdisciplinary conferences on psychedelic research, sponsored by the Center for the Study of World Religions (CSWR). Paul works as a spiritual care provider in multiple psychiatric settings at Brigham and Women's Faulkner Hospital, including ketamine integration. His latest publication is on the history of the Mystical Experience Questionnaire used in clinical psychedelic research. Paul will soon be program lead and research affiliate for the Harvard Study on Psychedelics, Society, and Culture at the CSWR.

Professor Christine Hauskeller, University of Exeter

Title: The Drama of Integration

Psychotherapy struggles with "integration" because psychedelic assisted practice involves controlled radical changes. This paradoxical task is a result of the dramatic qualities enacted in the clinical scenario. Integration is about ensuring that through an experiences that is as mystical as possible, a specific targeted change is enabled in a person. This requires a lot of intervention, subtle manipulation, and the creation of well-dosaged drama within a wider expectation horizon in which things remain the same.

Drama is created around these therapies because a) tripping is presented as a most exceptional experience, the radically other; b) drama lies in the severe and engrained mental health condition that are being treated; c) yet more drama arises because the desired change is expected to be both almost instantaneous and sustained. So much drama may be an obstacle to both therapeutic long-term success and, more importantly, to autochthonous change through psychedelic experiences.

Bio: Dr Christine Hauskeller is Professor of Philosophy at the University of Exeter. She has specialized in the philosophy of medicine and in moral and political philosophy using feminist and decolonial approaches and the Frankfurt School. Christine has examined evidence production in clinical trials and has a special interest in constellations of knowledge and power, of epistemology and normativity. After two decades working on life science innovation, she now studies psychedelic medicine, decolonising approaches and animism. Christine co-founded the *Exeter Transdisciplinary Research Group Psychedelic Studies*. Recent publications include *Philosophy and Psychedelics. Frameworks of Exceptional Experience* (Bloomsbury 2022) and the thematic journal *Critical Psychedelic Studies in Interdisciplinary Science Reviews* (2023).

Eirini Ketzitidou and Joseph Rennie

Title: Holistic Integration: The magic of community

Abstract: While research on good integration practices is lacking, there is a growing understanding in the field regarding the role of community. A few recent studies point to the value of having spaces to share psychedelic experiences (Robinson et al., 2024; Cowley-Court et al., 2023; Marie, 2024) which we have realised through several personal discussions in Exeter. As the academic research grew over recent years, so did a local community of people interested in psychedelic experiences. Many found value in university talks, yet these always felt confined in academic language. A different kind of magic emerged in

recreational contexts, but we came to realise that we had no bridging space to make sense of our experiences organically, with others.

This led us to create a 'Holistic Integration' community group. Regular sessions aim to offer mutual support to individuals in our community who are interested in or have explored non-ordinary states of consciousness (including via breathwork, meditation, prayer, near-death experiences, psychedelics, lucid dreaming). The sessions aim to serve as a safe and nurturing environment for people to share, explore, and integrate these experiences while fostering community, friendship, and connection. The session focus ranges from group discussions, experience sharing, meditations, and frameworks of understanding, to creative expressions such as music, art, drumming and dance, all geared towards personal growth and well-being. They are community led; people who attend the sessions may also host sessions, bringing together a wide range of skills and sharing multiple perspectives. The space promotes diversity, respect, transparency, and authentic self-realisation.

Joseph Rennie bio:

Rennie is a psychologist interested in the transformative and therapeutic potential of psychedelic experiences and other altered states of consciousness. In particular, how experiences inform beliefs and Jungian frameworks. Rennie is a researcher, lecturer, and cofounder of a 'holistic integration' community group.

Eirini Ketzitidou bio

Eirini (Ketzitidou-Argyri) Arket, is a transdisciplinary researcher, studying Normality-Challenging Experiences. She has published a philosophical psychological novel on the paradoxical quest to complete 'the puzzle of reality'; in *The Possible/Probable* (Το Πιθανό, Arket, 2014, Gavrielides books), an amnesiac's journey for answers is both guided and hindered by the voices of trauma, memory, and dreams. Eirini's PhD thesis explores psychedelic vulnerability, uncertainty and worldview shifts, discussing the pluripotency of psychedelic experience and investigating the drivers of individuals' differential trajectories.

Over the last 3 years Eirini has co-ordinated the Exeter Transdisciplinary Psychedelic Colloquium, created and hosted the 'Transdisciplinary Consciousness Conversers' discussion series for ECRs with Johanna Sopenan, and the 'Psychedelic Mayhem' event at Exeter's Phoenix theatre, with Mark Juhan Schunemann, intersecting poetry performance, art, and research. These events sparked connections and the weaving of a broader community of practice. In late 2023, with Joseph Rennie, they started holding biweekly sessions in Exeter inviting community members with diverse backgrounds to facilitate a process of Holistic Integration.

Dr. Maja Kohek, ICEERS, Netherlands

Title: Psychedelic Integration: Bridging Indigenous Wisdom and Western Practices

Abstract: In her presentation, Maja examines communities in Europe, particularly in Catalonia, that have incorporated various psychoactive plants into their everyday life and worldview. These communities, formed through the synthesis of various cultural teachings, have developed unique rituals that resonate with European cultural and historical nuances. These groups facilitate a form of 'spontaneous' psychedelic integration that is embedded within the community framework, where elders play a pivotal role in guiding and supporting individuals. The members of these communities are not strangers to each other, but friends and family. This communal approach offers a contrasting perspective to the more individualised integration process typically seen in Western psychedelic therapy, highlighting a potential pathway for a more wholesome incorporation of these practices into modern societies. However, such communities do not represent a majority in Europe. The rising popularity of psychedelics also results in a number of problems people can experience during or after the intake of psychedelics. Drawing from the experience of the ICEERS' Support Center, Maja will focus, in the second part of her presentation, on the reasons why people seek help and will give some examples of the problems they experience.

Bio: Maja holds a PhD in Medical Anthropology and Global Health from Universitat Rovira i Virgili in Tarragona, Spain. She is currently a research coordinator at the International Center for Ethnobotanical Education, Research and Service (ICEERS). Her research is focused on the ritual use of psychoactive plants such as cannabis and ayahuasca, particularly in the context of Global Mental Health, medical pluralism, and drug policy. Currently, she is conducting studies on the general health impacts and neuropsychological aspects of long-term participation in ayahuasca ceremonies across various European countries. In addition, Maja is investigating psychedelic circles initiated and led by women. This aspect of her research delves into gender roles and worldviews within these groups, shedding light on the unique dynamics and perspectives that women bring to the psychedelic experience.

Dr Andy Letcher, University of Exeter & Schumacher College

Title: Whence integration? Coming down before the psychedelic renaissance.

Abstract: Until a few years ago, no one spoke about integrating psychedelic experiences. Even the great manual of the 60s, *The Psychedelic Experience* devotes just one paragraph to the day after a trip, while a similar guide from the 80s, in *Encyclopedia Psychedelica International*, encouraged what we might call disintegration: taking LSD so as 'to become an enemy of the state'. I want to situate integration within a discursive change, from one of counter-cultural identity and ontological liberation, to one of personalised psychological healing, and offer suggestions both as to why this had happened, and to how trippers coped without the notion.

Bio: Andy Letcher is a Senior Lecturer at Schumacher College where I lead the MA in Engaged Ecology and a Senior Lecture at Exeter University where he teaches the PG Cert and MA in Psychedelic Studies. A scholar of religion, he researches the broad area of ecology and meaning, especially animism and psychedelic spiritualities. He is the author of 'Shroom: A Cultural History of the Magic Mushroom' (Faber and Faber, 2006) and a range of academic papers and book chapters on subjects as diverse as the new animism, paganism, bardism, environmental protest, fairies, psychedelics, the Green Man, and shamanism.

Prof Celia Morgan, University of Exeter

Title: Do no harm: A cautionary tale for psychedelic integration from trauma therapy

Abstract: Integration is considered of key importance in securing success in psychedelic therapy. Yet it is poorly defined via research, concept and practice. We ask whether psychedelic therapy without psychedelic integration could be ethical or successful as a clinical practice and what, if any, might be the potential harms of poorly defined integration practices.

To inform our consideration of integration in this talk we invoke a precedent from the world of trauma response. 'Psychological debriefing' was a seemingly intuitive approach developed to enable participants to try and make sense of their thoughts and feelings immediately following a traumatic event (Mitchell, 1983). This therapy was rolled out and widely used in response to acute trauma for a number of years, until a critical mass of evidence - summarised in a Cochrane review (Small et al., 2000) - found that not only did psychological debriefing not *improve* outcomes for the people who received it, in some cases it increased the likelihood of developing post-traumatic stress disorder. The reasons proposed for why it might be harmful included that the process might undermine one's own inner healing and that memory reprocessing so soon after the trauma could lead to distortion. Furthermore, it was suggested that debriefing medicalizes normal distress by generating in an individual the expectation of a pathological response (Wessley et al., 1999). Might there a similar risk if we impose strict protocols of psychedelic integration?

Bio: Celia completed her undergraduate degree and Ph.D at UCL. After a short time Yale University on a scholarship programme, she returned to UCL for a post-doc. Following this she worked at University of

Melbourne as a visiting research fellow and returned to UCL for a fellowship and then Lectureship. Celia joined University of Exeter as a Senior Lecturer in May 2013 and was given a Chair in Psychopharmacology in 2015. She currently holds an Honorary Readership at University College London.

Celia is interested in the effects of drugs and alcohol on the brain and behaviour. Her research has concentrated on examining both the benefits and side effects of recreational drugs on cognition, mental health and neurobiology. Through behavioural, neuroimaging studies and clinical trials, Celia has investigated the potentially therapeutic sides of controlled substances in clinical trials aimed at the treatment of addiction and in particularly looking at drugs such as ketamine and MDMA in combination with psychological therapies.

Celia is leading a number of clinical trials looking at the use of classic psychedelics and ketamine in the treatment of mental health disorders.

Dr Leor Roseman, University of Exeter

Title: Integration through Action: Morning Participatory Inquiry

Abstract: When people speak about psychedelic integration, they usually consider elements like psychological and communal support, time and space to land back, and a process of meaning-making and contemplation. However, some psychedelic experiences are a call to action. Moments of epiphany want to be expressed through our behaviour and speech. How can we ripple such enthusiasm into the world? In this morning's experimental exercise, we will inquire together into the relationship between insight and action.

Bio: Leor Roseman is a Senior Lecturer and Psychedelic researcher at the University of Exeter. He has previously worked at the Centre for Psychedelic Research, Imperial College London, under the mentorship of Prof. Robin Carhart-Harris and Prof. David Nutt, supporting the foundational work of a reemerging research field. His interdisciplinary research covers neuroscience, psychology, phenomenology, anthropology and conflict resolution, using various research methods such as fMRI, quantitative, qualitative, micro-phenomenology, ethnographic, and participatory research.

Mark Juhan Schunemann, University of Exeter

Title: Instituted or Institutent? Centripetal and centrifugal integration

Abstract: Acknowledging the difficulties inherent in bringing Amazonian experiences back into the Western metropolis, where people often find themselves relegating their experiences to the cognitive realm of the fairy-tale, this paper reckons with the autochthonous styles of integration-by-another-name found in our own society. These various rituals of preparation, intake, and integration structure experience to conduit values, motives, and actions. To this extent I ask whether, 'integration' requires a language or whether it is better understood as a form of embodiment. '

Bio: Mark has been studying the sacramental drug-culture relationship for seven years, having presented his research in Tallinn, Harvard, Breaking Convention and Prague. His interests span practical and feminist theology, philosophy, critical theory, medical anthropology, and literature. He looks at the relationship between measurable exteriorities, immeasurable interiorities, ritual, and value generation focussing at the moment on syncretic comparativism and natural theology. He is especially interested in the ways in which ritual, rave, and medical cultures potentiate the psychedelic state, and in the philosophy of cognitive liberty. Having studied Theology at Oxford, Mark is also published poet with a first published collection, a Totentanz, coming out in Halloween this year. He is currently pursuing a PhD at Exeter University, in comparative drug culture with Prof Christine Hauskeller, Dr Leor Roseman and Dr Luis Eduardo Luna.

Peter Sjöstedt-Hughes On the Need for Metaphysics in Psychedelic Therapy and Research

Abstract:The essential proposal of this talk is that psychedelic-induced metaphysical experiences should be integrated and evaluated with recourse to metaphysics. It will be argued that there is a potential extra benefit to patients in psychedelic-assisted therapy if they are provided with an optional, additional, and intelligible schema and discussion of metaphysical options at the integrative phase of the therapy. Metaphysics is not mysticism, despite some overlap; and certainly not all psychedelic experience is metaphysical or mystical—all three terms will be defined and contrasted. Metaphysics, in contrast to mysticism, is considered to be based on argument rather than pure revelation. Thus, in psychedelic-assisted psychotherapy one sees here the potential bridge between reason-based philosophy and practical therapy—or, more broadly, with psychedelic-assisted psychotherapy there is the potential and mutually beneficial fusion of philosophy with practical science.

Bio: Dr Peter Sjöstedt-Hughes is a Philosopher of Mind and Metaphysics who specializes in the thought of Whitehead, Spinoza, Nietzsche, and Bergson—and in fields pertaining to panpsychism, pantheism, mental causation, and altered states of consciousness. He is a lecturer at The University of Exeter. Peter is co-director of Europe's largest psychedelics conference, Breaking Convention, and is on the board of breathwork charity Dreamshadow. He is also on the advisory board of the Tyringham Institute, and is a member of the drugs advisory committee group, Drug Science, as well as being on the team of the established UK independent publisher, Psychedelic Press. Peter is the author of *Noumenautics* (2015), *Modes of Sentience* (2021), co-editor and contributor of Bloomsbury's *Philosophy and Psychedelics* (2022), and is the TEDx Talker on 'psychedelics and consciousness'. Peter speaks regularly at international conferences, and he is an inspiration to the recreation of inhuman philosopher Marvel Superhero, Karnak. www.philosopher.eu

Johanna Hilla Sopanen, Psychedelics Today and Vital Training

Bio: Johanna wrote her Master's dissertation on Jung's Red Book during an internship at Fundacion Vocacion Humana, a Jungian center in Buenos Aires. She has taught a course on the interlink between Depth Psychology and the psychedelic experience, offered by 'Psychedelics Today' forum. Her interests include Transpersonal Psychology, Ecopsychology, Holotropic Breathwork, Process philosophy, and Western Esotericism. She has served as a board member of the Dreamshadow Breathwork inc for a number of years.

Johanna works full time as a Coordinator of Education and Training at Vital Psychedelic Education Training Program.

Bios and Abstracts

Posters

Steve Langsford Beale **Woo and the Nature of Man: What can services learn from men seeking psychedelic treatments?**

Psychedelic treatments are considered promising by the healthcare sector, and share characteristics with therapeutic approaches recommended for men (Seidler et al., 2023).

'Meaning-making' thought key to men's mental health (Brown et al., 2023), is found to benefit from the psychedelic experience: other areas include connection, self-compassion, subjectivity, embodiment, enchantment and enactment (Ko et al., 2022; Rabinowitz, 2017; Seidler et al., 2023).

More men than ever enter clinical therapy programs (Good & Robertson, 2010). But as a patient group they remain cautious and unmotivated (Good & Robertson, 2010; Sierra Hernandez, 2014) plus quit programs prematurely (Pederson & Vogel, 2007; Spindelov, 2015). 12% of Australian men attend once never to return; dropouts total 44.8% (Hill, 2015). US clinical therapeutic guidelines for girls and women, ethnic minorities, older adults, and sexually diverse clients are published (APA, 2000, 2003, 2004 & 2007) but recommendations for men remain absent despite calls (Mahalik et al., 2012).

'Meaning-making', defined as a sense of purpose, can be generated by spiritual and religious practices (Park, 2013). During trials, spiritual aspects of psychedelic therapy impacted efficacy (Griffiths, 2006; McDaniel, 2017; Palitsky et al., 2023). Clinical frameworks for integrating spiritual and religious beliefs alongside psychedelic treatment are already reviewed and published (Cherniak et al., 2023; Kamboj et al., 2015). Spiritual elements may present a complication for male engagement. Despite similar levels of awareness (Simonsson et al., 2020) men are more likely to drop out of mindfulness-related programs shown to increase spiritual leanings (Landau & Jones, 2021), and their success rates there are lower (Ford et al., 2020). Reports though claim men are seeking to address spiritual needs (Men's Health, 2020; The Guardian, 2022; NHS, 2022; THEOS, 2022). During field studies in schools, boys engaged more successfully with specially adapted mindfulness programs (Kang, 2018). This echoes wider calls for male-focussed approaches to improve men's relationship with wellbeing services, in particular talk therapies (Seidler et al., 2023). This [poster] investigates strategies from global psychedelic tradition, that may encourage men's help-seeking behaviour. Negative interactions between psychedelic and male tropes are also considered.

Bio: *Steve is an editor and journalist who's covered psychology since his Arena magazine column 'Steve Beale is Unwell' debuted 2003. He's studying a psychology conversion MSc under Dr Nicolas Dumay, specialising in cognitive experimental psychology, plus the inaugural psychedelics PG certificate course. In 2023 Steve completed Psychedelics Today's first Vital training program under Exeter's Johanna Hilla and Eirini Argyri. Longer ago, he graduated in history from Royal Holloway, University of London, focussing on original sources relating deviance to power in renaissance Florence. Steve blogs at newpsychonaut.com: contact him via stevelangsfordbeale.com or sb1397@exeter.ac.uk.*

Contact

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Adrian Harris Applied Ecopsychology for preparation and integration of psychedelic experience

Abstract:

Existing recommendations for preparation and integration frequently include spending time in nature. Ecopsychology supports this suggestion as the research has demonstrated that nature connection can:

- improve overall mood;
- reduce stress levels;
- enhance creativity;
- support cognitive processing and facilitate mindfulness.

This poster presents a novel approach, offering specific nature-based exercises that uniquely contribute to the preparation and integration of the psychedelic experience.

First, it identifies the key benefits of nature connectedness. It then proposes eight key requirements for psychedelic preparation and integration:

- the opportunity to experience a mildly altered state in a safe, controllable context;
- calming self-regulation techniques;
- support for mindfulness practice;
- support with preparing intentions;
- tools to support the participant in their psychedelic experience;
- structured and unstructured time in a calming and supportive context;
- richly symbolic and creative materials.

The poster identifies how nature connectedness can fulfil these eight key requirements, outlining specific ecopsychology exercises where appropriate.

There is some evidence that ontological shock may be ameliorated by spending time in nature. Nature time supports overall mental well-being, and research suggests that it can nurture a sense of personal autonomy and contribute to how meaningful life feels.

The poster considers the limitations facing the clinical application of this approach and suggests further research.

Bio *Adrian Harris (PhD, MSc, MNCPS (Acc.)) is a psychotherapist and ecopsychologist who has worked in private practice for ten years. He has been involved with ecotherapy for nearly twenty years and has trained with US and UK practitioners. His PhD explored embodied knowing in Eco-Paganism, and he researched psychotherapy in nature for his MSc in Counselling and Psychotherapy. Harris is the Lead Editor of The European Journal of Ecopsychology.*

Harris joined the Synthesis Institute as Director of Ecopsychology in 2020 and subsequently became a Psychedelic Retreat Co-lead Facilitator. He is a guest lecturer on the University of Exeter PG Cert Psychedelics: Mind, Medicine, and Culture and currently works on clinical research trials.

Freya Tsuda McCaiem The Social Cure: A theoretical framework for exploring the role of social processes in integration

Abstract:

Exploring group and relational processes in ritual contexts through the lens of The Social Cure (Haslam et al., 2018; Jetten et al., 2012) supports understanding integration in ceremonial contexts. The Social Cure theorizes the connection between group membership, social identities, and health behaviour by integrating

and applying social identity theory (Tajfel & Turner, 2001) and self-categorization theory (Turner et al., 1987). Social identity is a person's belief that they belong to a group and this belonging has meaning and emotional significance. Psychedelic ceremonies may catalyze the formation of social identities through the neurobiological effects of psychedelics, synchronous activity and resulting depersonalization (Langdon, 2016). The Social Cure understands social identities, and so group memberships, as necessary for psychological health (Haslam et al., 2018; Jetten et al., 2012). Moreover, emerging from The Social Cure, the Social Identity Model of Identity Change posits that successfully navigating change and transitions requires readjustment, including reorientation of the relationship between self and other (Haslam et al., 2019, 2021). This re-orientation can be supported by memberships of new social groups that scaffold the new, emerging aspects of self (Haslam et al., 2019, 2021). Significant psychedelic experiences may be regarded as life changing events that require such readjustment. Thus, the social context of psychedelic ceremonies may scaffold entrance into a community or group, which supports the formation of social identities, feelings of belonging and support integration. Thus, integration may be understood in part as a social process of negotiating new ways of belonging. Lastly, Social Identity Mapping (Cruwys et al., 2016) is a useful tool for exploring how participants relate to the ceremonial group, and if and how wider group memberships and community are influenced by participation in a psychedelic group. As such, Social Identity Mapping may facilitate identifying the role of social processes in integration.

Bio *Freya Tsuda McCaie is a first-year trainee clinical psychologist at the University of Exeter with extensive experience of working in mental health services and education in the U.S and UK. Prior to coming to Exeter, Freya studied at the University of Derby, University College London and Cambridge University. Freya's current research interests concern the roles of social and relational processes on wellbeing in psychedelic contexts.*

Chronic use of psychedelics: Do these users require integration?

Maeve Niepceron

Abstract:

Background: Although addiction to psychedelics appears to be uncommon, hallucinogen use disorder is more frequently associated with ketamine compared to other classic psychedelics⁷. Chronic ketamine use has severe health consequences and has become a growing epidemic in recent years^{5,8}. Despite the high prevalence of recreational ketamine use, there remains limited understanding regarding ketamine use disorder and its treatment.

However, ketamine-assisted therapy has been reported to be successful in treating addiction and improving mental health difficulties, with a low incidence of addiction when used therapeutically^{1,4}. When administered in a therapeutic context aimed at healing or treating underlying issues, the altered states induced by ketamine can be properly integrated^{2,3,6}

Therefore, the question arises: Could ketamine abuse stem from a lack of proper integration?

Aim : For these reasons, we investigated the aetiology of ketamine use disorder and what users might need from addiction services.

Method : The study used a cross sectional survey design in the form of a questionnaire exploring opinions, behaviours and attitudes of ketamine use disorder, treatment services and accessibility.

Results : Four participants reported initially obtaining ketamine through a medical prescription and subsequently developing dependence. This incidence of ketamine users developing dependence post-prescription has not been documented in a single study prior to this⁴. One participant mentioned receiving

'at home injections' without any follow-up care, underscoring the notion that inadequate integration of treatment can contribute to dependence.

Participants highlighted the critical importance of medical assistance such as therapy in managing ketamine dependence and repeatedly emphasized the need for alternative treatments, such as holistic therapies. These findings underscore the necessity for the development of evidence-based treatment guidelines to address this issue effectively.

Bio: *Maeve Niepceron is an undergraduate student of Psychology at the University of Exeter, with a keen interest in non-ordinary states of consciousness, spirituality, and psychedelics. Throughout her studies, Maeve has dedicated significant effort to exploring the complexities of these substances, culminating in a dissertation on ketamine addiction under the supervision of Professor Celia Morgan. A pivotal moment in her academic journey was her internship with a PhD candidate at Exeter University, where she assisted in research on the pluripotency of psychedelic-induced psychological transformations.*

As the president of the Meditation Society, Maeve has been instrumental in fostering a community dedicated to mindfulness and self-exploration. Her academic and extracurricular endeavors are driven by a profound curiosity about the transformative potential of altered states of consciousness.

In addition to her leadership role in the Meditation Society, Maeve actively participates in the Exeter Psychedelic Colloquium, engaging with cutting-edge research and discussions on the therapeutic and experiential aspects of psychedelics.

Caspar Montgomery **Veterans and Ayahuasca**

Abstract:

Onaya Science has researched the impact of traditional Shipibo-led ayahuasca ceremonies on mental health since 2016, with ongoing multi-analysis research into Military Veterans with PTSD. Preliminary results from a 6-month follow-up pilot study are promising and highlight the potential for long term benefits when integration is successful. The pilot study consisted of 42 Veterans with PTSD undergoing five Shipibo-led ayahuasca ceremonies across ten days. Psychometrics, EEG, and pending epigenetic and gut microbiome analyses were collected, with assessments at pre-treatment, post-treatment, and 6-month follow-ups. As hypothesized, there were positive impacts on mental health outcomes post-treatment, as indicated by significant reductions in PTSD symptoms, depression, anxiety, impulsivity, and alcohol cravings. These changes were sustained after six months. EEG results revealed alterations in neural activity post-retreat including increased signal complexity, and reduced functional connectivity and alpha power. While epigenetic analysis is pending, previous research suggests that attention to candidate genes, like SIGMAR1, warrants attention. These findings underscore the importance of further research into these traditional practices and the power of successful integration of psychedelic experiences, highlighting the need for a fuller understanding of the particularities of integration for ayahuasca tourists versus Shipibo people. However, it is imperative to approach such research with utmost care, steering clear of exploitation and appropriation of cultures, values, and traditions. Onaya Science is committed to cultural sensitivity and ethical considerations, exemplified through collaboration and reciprocity with indigenous healers.

Bio

A philosopher-turned-scientist, Caspar Montgomery (MSc) works on the intersection between psychedelics, cognitive science and mental health. While at the Berlin School of Mind & Brain, he conducted neuropsychological research at the Charité Hospital looking at changes to the minimal self in schizophrenia, and naturalistic EEG research in Peru with Onaya Science, an independent non-profit research organisation focused on ayahuasca and other Amazonian plant medicines. In his spare time, Caspar performs voluntary work with Heroic Hearts UK (a non-profit organisation connecting military veterans with PTSD to psychedelic therapies), and PsyCare UK (a charity providing welfare, psychedelic harm reduction and psychological first aid at music festivals).

Adam Knowles Experiences of Westerners drinking ayahuasca in a foreign retreat centre: A longitudinal interpretative phenomenological analysis.

Abstract:

This PhD study investigates ayahuasca experiences and their impact, combining a qualitative, phenomenological approach with quantitative elements. Ayahuasca is a traditional Amazonian plant medicine with psychedelic effects and use is expanding worldwide. Correspondingly, there is renewed academic interest in the potential of psychedelics for insight and healing. Eight participants were interviewed at three time points: before, during, and after a shared ayahuasca retreat in Peru. Each interview, of around an hour, followed a semi-structured format. Interviews were transcribed and analysed with interpretative phenomenological analysis. Quantitative surveys at three time points were also collected from participants, and a chemical analysis conducted of the ayahuasca brew. Data analysis is underway, with early results available. One participant described their welcome shift away from alcohol dependence toward ayahuasca. Another participant felt their ayahuasca healing failed but retained their hope for holistic medicine. Longitudinal, detailed phenomenological research is rare in psychedelic research, as is the mix of methods employed by this study. Findings may be of interest to clinicians, therapists, researchers, and those considering a psychedelic retreat.

Bio:

Adam is researching experiences of ayahuasca via qualitative methods for a PhD at Birkbeck, University of London, alongside collaborators from King's College London, the Ayahuasca Foundation (Peru) and Onaya. Elsewhere, Adam is an existential psychotherapist in private practice, and a lecturer in psychotherapy at Regent's University London. Adam's ayahuasca research won the prize for Social Sciences at Breaking Convention 2019.

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Affiliation(s):

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Lucius Shaun Tan Integration and Belonging

Abstract:

The drive to belong is one of the fundamental hallmarks of the human lived experience. As we make our way through life, we find a great many of life's most cherished moments are those shared (i.e., experienced together) with others who matter to us. Indeed, the social world affords us a multitude of opportunities to have our needs met and desires satisfied. From time to time, however, the vicissitudes of life pummel our homelike existence, rendering us afraid, lonely, and unwell. Unable to maintain our grip on the social world, circumstances compel us to respond in certain ways. Possibilities for overcoming life's struggles are mediated by access to the right resources (existential goods) and opportunities for action. When lack or loss of access jeopardizes our lifelines, we encounter the world in a diminished and distorted form. As a result, withdrawal into the private sphere is a common adaptive response to a social world we have seemingly become untethered from. Thankfully, hope is on the horizon. With renewed interest in, and demand for, appropriate therapeutic options and other adaptive strategies to navigate a perilous world, the 21st century has witnessed a revival of the psychedelic renaissance, giving rise to cautious optimism in potentialities for positive therapeutic outcomes. Research in psychiatry, psychopharmacology, and psychopathology reveal that mind-altering substances—used appropriately (proper “setting”), coupled with

the right intention (proper “set”)—possess transformative potential for attainment of greater integration: within oneself, with others, and with the world. A well-integrated individual is one who feels at home in a variety of settings and environments. To this end, phenomenological research has much to contribute to transdisciplinary goals of enhanced understanding of, and appropriate therapeutic solutions for, lived experiences implicated in a range of mental health and other related existential challenges.

Bio *Lucius is a final-year PhD candidate in Philosophy of Psychiatry at the University of Exeter, specializing in phenomenological psychopathology (the study of the subjective experience of mental illness). His research explores the diversity of experientiality pertaining to lacking a sense of belonging and the associated mental health implications, covering such topics as loneliness, antisocial behaviours, extremist ideation, in-group versus out-group dynamics, and virtual intersubjectivity. He also holds degrees in Law, Political Science, Human Resource Management, and Philosophy of Mind from universities in New Zealand and the Netherlands.*

Lucius believes the latest wave of the psychedelic renaissance in the 21st century ushers forth novel and mind-blowing opportunities for humanity. Of particular interest to him are the potential benefits of responsible and targeted psychedelic use with respect to recovery from mental illness, personal transformation and self-actualization, and the facilitation of cognitive liberty. To this end, Lucius is excited to be affiliated with the Exeter Psychedelic Colloquium, a ground-breaking endeavour that attracts academics across different fields, united by a vision to share specialist knowledge and elucidate the possibilities that mind-altering substances can unlock for human flourishing.

Rosalind Stone About the Sematrix Sessions

Designed by co-hosts Dr. Reanne Crane and Rosalind Stone and launched in September 2022, The Sematrix Sessions started out as the first ever course to specifically spotlight the coaction of language and perception in relation to psychedelic experiences.

We produce live events, podcasts and immersive in-person experiences addressing the inherently interdisciplinary nature of the intersection of linguistics and extraordinary states of consciousness. Each offering is calibrated to facilitate a deeper knowledge of psychedelic topics, instigate an enriched understanding of the use of language and celebrate all inevitably arising interconnectivity.

Bio: *Ros is the co-creator of the Sematrix Sessions, Publicist for Root Healing Iboga and the Press Officer for Breaking Convention. Turning to drugs from an English Literature background (BA at the University of Oxford and MA at King's College, London), she has specialised in media and communications on psychedelics since 2016.*

Ros has worked as the Outreach Manager for the Conservative Drug Policy Reform Group where she co-authored research briefings and reports, and has also coordinated coverage and events for organisations including the Psychedelic Press, the Beckley Foundation, the Berlin Psychedelic Salon and student harm reduction collective [drugsand.me](https://www.drugsand.me).

Giuseppe Dal Pra Odyssean Integration

What would integrating dark nights of the soul, terrors drawn from headlines, media, and conspiracies look like? Unless met with a highest ambition in the greater good, potentially ruinous. Using the injustices of society, a systematic failure to address threats to our livelihoods, visualised as the Gnostic political theology of Omelas, one can catalyse a brute forcing of meaning from a nihilistic overabundance of data. For this poster, I discuss my journey integrating trips that ranged from pitch black paranoias, via a golden thread of stubborn pronia, to arrive at metanoia; a career change, first sketched in long treatises, leading

to founding an institute committed to addressing civilisational challenges and collective solutions academia has failed to integrate at scale. This Odyssean synthesis, of a left/right brained, apollonian/dionysian, natural sciences/humanities blend, is posited as an ideal-type of cognition that is holistic and problem oriented, derived from the work of Murray Gell-Mann on an 'Odyssean education'. This cognitive-affective framework, of a balanced holistic-hemispheric approach to becoming, emerged from several experiences with psychedelics and dissociatives, often in concert. The interplay of dreams and nightmares that produced them, and the bloody minded invocation of vocation that smelted them together, are discussed.

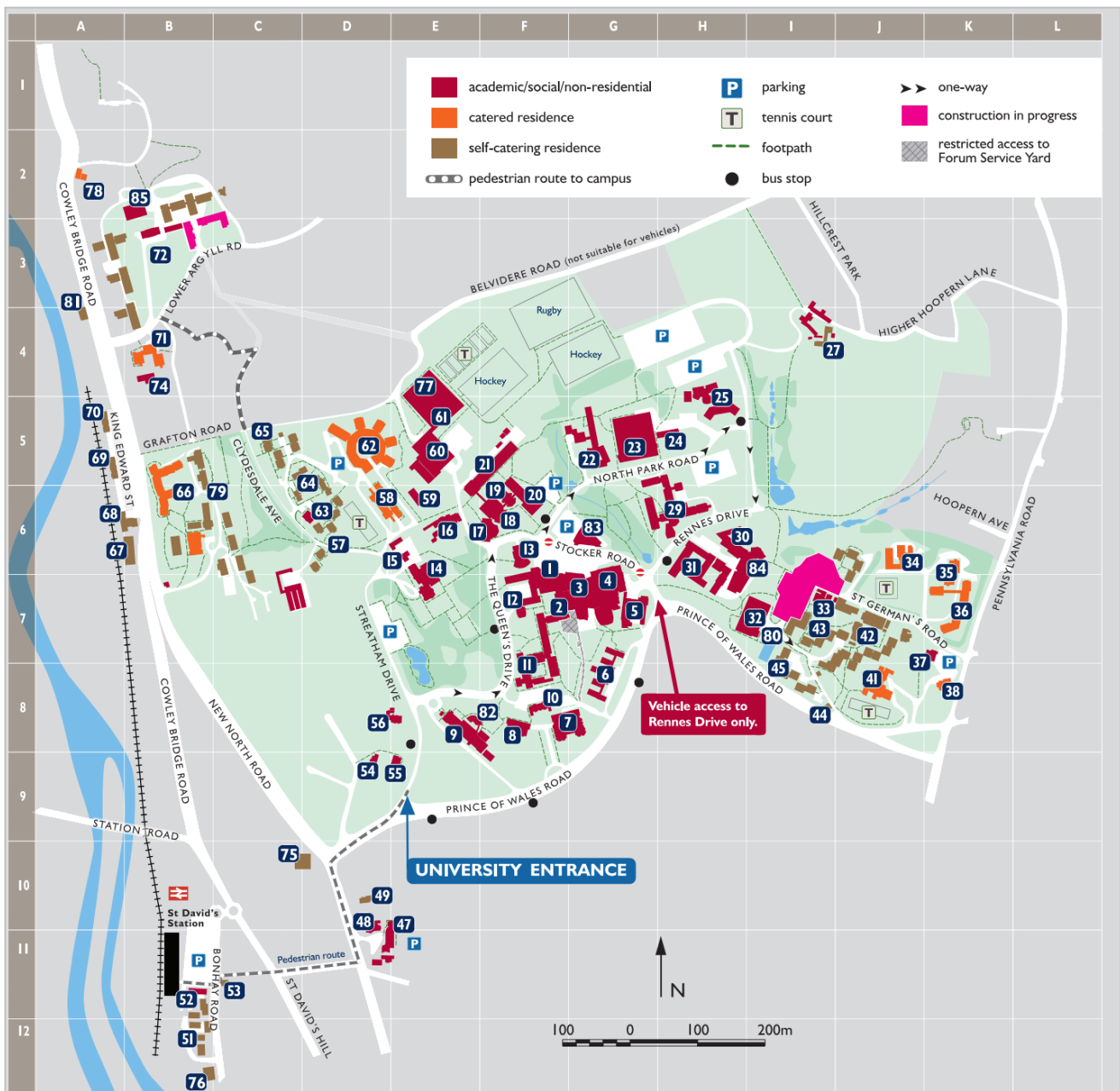
Bio: *Giuseppe Dal Prá is a transdisciplinary thinker, writer, poet, and Founder & CEO of the [Odyssean Institute](#); a think tank established to combine expert elicitation of judgment, complexity science-informed simulations of risks, and citizen assemblies to produce policy by those most exposed to existential and catastrophic risks. A graduate of History & Politics from Balliol College, Oxford, he is itinerant while being technically based in Lancashire. He is also a lyricist in two experimental electronic music duos, as well as the curator of the Amor Fati Collective, a radio show and mix series of varied musical selections.*

Map and Contact

Two places you need be aware of:

--Streatham Court A (where the lectures take place, posters just outside)

-- and Alumni Forum (where the Wetiko Film Screening is Thursday Night)



ACADEMIC BUILDINGS

Alexander	47	11D
Amory	29	6H
Building:One	84	6H
Byrne House	37	7K
Catholic Chaplaincy	74	4B
Clayden	54	9D
Clydesdale House (Postgraduate Centre)	63	6D
Cornwall House	32	7I
Cornwall House Swimming Pool	80	7I
Devonshire House	2	7F
Exeter Northcott Theatre	13	6F
Family Centre	59	6E
Forum	3	7G
Geoffrey Pope	20	6F
Great Hall and University Reception	1	7F
Harrison	23	5G
Hatherly	6	8G
Henry Wellcome Building for Biocatalysis	19	6F
Innovation Centre	25	5H
Institute of Arab and Islamic Studies	16	6E
INTO International Study Centre	83	6G
Kay Building	24	5H
Kay House Duryard	85	2B
Knightley	55	9E
Lafrowda House	33	7I

Laver	22	5G
Library	4	7G
Mary Harris Memorial Chapel	10	8F
Newman	18	6F
Northcote House	12	7F
Old Library	7	8G
Peter Chalk Centre	17	6F
Physics	21	5F
Queen's	11	8F
Redcot	56	8E
Reed Hall	14	6E
Reed Mews	15	6E
Roborough	8	8F
Sir Christopher Ondaatje Devon Cricket Centre	77	4E
Sir Henry Wellcome Building for Mood Disorders Research	82	8E
Sports Park	60	5E
St David's Retail Services	52	11B
Streatham Court	31	6H
Streatham Farm	5	7G
Tennis Centre	61	5E
Thornlea	48	10D
University Reception and Great Hall	1	7F
Washington Singer	9	8E
Xfi	30	6H

STUDENT RESIDENCES

Birks Grange	66	6B
Birks Grange Village	79	6B
Bonhay House	53	11C
Clydesdale Court	64	6D
Clydesdale Rise	65	5C
Cook Mews	69	5A
Duryard Halls	72	3B
Elmbrook House	49	10D
Garden Hill House	27	4I
Holland Hall	62	5D
Holland Hall Studios	62	5D
Hope Hall	41	8J
King Edward Court	68	6A
King Edward Studios	67	6B
Lafrowda	43	7I
Lafrowda Cottage	44	8I
Lazenby	38	8K
Llewellyn Mews	70	5A
Lopes Hall	34	6J
Mardon Hall	58	6D
Moberly	71	4B
Nash Grove	57	6D
Northfield	75	10D
Opal Exeter	81	4A
Pennsylvania Court	36	7K
Point Exe	76	12B
Ransom Pickard	35	7K
Rowe House	45	8I
St David's	51	12B
St German's	42	7J
West Garth	78	2A

This conference was brought to you by the University of Exeter Psychedelic Research Group and the Societies and Cultures Institute.

The main organisers have been Prof Christine Hauskeller, Joseph Crickmore, Mark Juhan Schuneman, and Anya Ovcharenko.

If you're lost or at a loose end call or whatsapp Mark on +447760397852