



*SET, SETTING,*  
**SOVEREIGNTY**

**DECOLONIZING THE PSYCHEDELIC MOVEMENT  
URBAN INDIGENOUS COLLECTIVE**



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**ON JUNE 19TH, 2025, INDIGENOUS PEOPLE GATHERED IN THE “RIGHT RELATIONS INDIGI-LOUNGE” AT THE PSYCHEDELIC SCIENCE CONFERENCE IN DENVER, COLORADO, THE TRADITIONAL HOMELANDS OF THE CHEYENNE AND ARAPAHO NATIONS.**

**THERE, FACILITATORS LED A GUIDED DISCUSSION SESSION WITH INDIGENOUS-ONLY PARTICIPANTS FROM TURTLE ISLAND AND BEYOND ABOUT THE PS25 CONFERENCE, MAPS, AND THE STATE OF “PSYCHEDELIC MOVEMENT”, OVERALL.**

**THE CHARRETTE CONSISTED OF SIX STATIONS, EACH PROPOSING A CENTRAL THEME FOR DISCUSSION.**

**THE FOLLOWING BRIEF CONTAINS BOTH THE VERBATIM NOTES TAKEN DURING THOSE DISCUSSIONS AS WELL THEIR EXECUTIVE SUMMARIES.**

**THIS BRIEF IS SOLELY MEANT TO PRESERVE THOSE CONVERSATIONS SO THAT THE PROPOSALS AND PERSPECTIVES WITHIN MAY BE CARRIED**



# EXECUTIVE SUMMARY

ACROSS ALL SIX STATIONS,  
INDIGENOUS PARTICIPANTS MADE A  
UNIFIED CALL:

TO REORIENT THE PSYCHEDELIC  
ECOSYSTEM AWAY FROM  
EXTRACTIVE, COMMODIFIED,  
AND COLONIAL STRUCTURES  
AND TOWARD A FUTURE ROOTED  
IN INDIGENOUS SOVEREIGNTY,  
RELATIONAL ACCOUNTABILITY, AND  
COLLECTIVE HEALING.

THE VOICES SPOKE IN LONG-TERM,  
MULTI-GENERATIONAL TIMELINES,  
INCLUDING A CONFRONTATION  
OF THE HISTORY OF COLONIAL  
CAPITALISM THAT HAS PUSHED THE  
MEDICINES AND THEIR CARETAKERS  
TO THE BRINK.

THEIR VISION CALLS FOR THE  
HONORING OF THE SACRED  
AGENCY OF PLANT MEDICINES,  
THE SOVEREIGNTY OF  
INDIGENOUS PEOPLES, AND THE  
INTERCONNECTED HEALING OF  
LAND, BODY, AND SPIRIT.

## ABOUT THE COVER

THE MOLECULE WAS A MOTIF  
THROUGHOUT PS25'S MATERIALS;  
A SYMBOL OF THE REDUCTION  
OF PLANT MEDICINES TO  
THEIR COMPOSITE PARTS. THE  
MOLECULE IS OFTEN COVERING  
TITLES AND WORDS IN THIS  
BRIEF AS A REPRESENTATION  
OF THE WESTERN INSTINCT TO  
PRIORITIZE THIS REDUCTION OVER A  
COMPREHENSIVE UNDERSTANDING  
BETWEEN THE LAND, THE PEOPLE,  
AND SPIRIT.

STATION ONE:

# HEALING

What does healing mean to you— and what does it ask of us as a collective? Invite stories, ancestral insights, and visions of healing that go beyond biomedical frameworks centering wholeness, land, spirit, and community.

## SUMMARY

On a personal and interpersonal level, healing was defined as a decolonization of teachings, language, and relationships— including improving the ability to ask for help and give help when asked, to meet people where they are at, and to protect and preserve ancestral wisdom for the youth and from white settler descendants. The process of healing is a return to oneself and a continuous journey without end.

On a systemic and cultural level, healing requires the end of criminal drug scheduling and carceral state responses to plant medicine cultivation and use, reparations for those who have been affected by the carceral system (especially BIPOC), a radical change to the agricultural system to become more sustainable for many generations of cultivation, and land back.

## FULL NOTES

- We are nature
- Returning to self for past / future generations
- As we heal, we heal others
- Remembering / becoming more yourself
- Healing is the restoration of the memory of wholeness
- Layered, a process, maintaining
- Acceptance vs trying to understand the why
  - Moving forward
  - Help- will to ask and accept
- In community. Its hard in relationship
- As collective: meeting people where they are. ONENESS
  - Show up, in it together, active. Finding voice
  - Taking action vs thinking about it
  - Evolution: open to change, integrating, new processes
- Vision expanded, shared
- Symbiotic / reciprocal and symmetrical with each other
- Forgiveness to / towards healing
- Land
- Re-indigenization of processes, decolonizing our teachings, language, etc
- Protecting your personal space and energy from white/ anglo folks.
- Protecting and sharing and ensuring ancestral wisdom to youth
- Sustainable agriculture and industry to ensure access to our medicines
- Removing federal records / criminal drug scheduling, expunging criminal records. Reform
- Responsibility to heal the land and be in relationship with the land
- Remembering who you are: with nature, yourself the cosmos
  - Your true authentic self
- Equilibrium, right relationships
- Healing historical / intergenerational trauma
- Self love / reclaiming political agency
- Reclaiming integrity / ethics – authenticity / vulnerability
- Community / art / creativity
- Centering the needs of the most vulnerable among us (disable, queer, & trans)

STATION TWO:

# RIGHT RELATIONSHIP

How can the “psychedelic movement” enter right relationship with Indigenous peoples, land, and protocols? Explore consent, reciprocity, reparation, and long term relational accountability.

## SUMMARY

Voices spoke against symbolic inclusion in favor of real, reparative action, consent-based protocols, and long-term, accountable relationship. Honoring Indigenous sovereignty through land return, material reparations, data sovereignty, and shared leadership were among the specific ways named, while extractive dynamics, tokenism, and entitlement to sacred practices were denounced. Voices called for the centering Indigenous wisdom as a relational invitation, not as a resource.

Participants also called for transparent funding, the integration of Indigenous voices in research and decision-making, and a reorientation away from colonizer frameworks toward ceremonies, education, and community infrastructure led by and for Indigenous peoples. Events and organizations must embody this ethic through ongoing consultation, ceremonial respect, and redistribution of wealth to local Native communities and land-back efforts.

## FULL NOTES

- Not playing blood quantum games. Returning and remembering our Indigenous values. Right relationship with ourselves.
- Historical debt to Indigenous peoples
  - Land back
  - Restoration of leadership
  - Learning respect / reciprocity
  - Materially benefiting Indigenous people
  - Understanding the nature of medicine as sacred power / personhood of medicines
- Commitment to long term relationships with Indigenous peoples – discussion / protocol
- Creating equitable shifts in power imbalances, conditions for all people to access wealth
- Food apartheid
- Return land for ceremony. For gathering for pure Indigenous use

- History education on the harms brought to Indigenous people through extraction and exploitation
- Stop the extraction of the land and medicines, our relatives (bleeding)
- Stop abusing, exploiting, and profiting of sacred medicines
- Reparations through environmental justice
- Have real intentions with not just the medicine but the people too
- Intergenerational agreements and relationships
- Ensuring food access and land to Indigenous communities
- Center Indigenous wisdom keepers
- Remove colonizer language connected to medicines
- Respect Indigenous communities protecting sacred knowledge
  - NOT gatekeeping
- Giving power and decision making to Indigenous peoples
- We're not entitled to the medicines, should wait for invitation
- Know the Indigenous communities around places of psychedelic use
- Ancestral relationship
- Community liaison to MAPS / events
  - Solidly represented
  - Local consent
  - Ceremonial opening – central to event (not an aside, incidental, an afterthought)
    - Plan ahead, unite the community of Indigenous people
    - Donate to local native people / land back orgs
- Data sovereignty – the people control the data, not MAPS
- Create increased understanding of responsibility of data / story
- Indigenous peoples on research teams
- Ask: transparency of funding and where is it going
- Ask: investment into Indigenous studies / learning so they can also be at “knowledge table”
- Ethnic identity studies
- Protocol: presence the sacred in every possible way
- Consult with local medicine people where events / activities are held
  - Ask permission / blessing
- Donate percentage of gate money to local native land initiatives (tax)
- Invite Indigenous reps to the table

## STATION THREE:

# MISALIGNMENT

What needs repair? What are the major misalignments, omissions, or harms in the current psychedelic ecosystem (eg, MAPS)? Reflect on extractive models, power dynamics, governance, lack of diversity, or cultural appropriation.

## SUMMARY

Voices identified deep structural misalignments within the contemporary psychedelic ecosystem—especially institutions like MAPS—including the dominance of extractive, commodified, and individualistic models that reflect Western, colonial worldviews. Concerns centered on the persistent failure to recognize Indigenous sovereignty, the appropriation of sacred medicines, and the erasure or performative inclusion of Indigenous voices. The current landscape often privileges “the medicine” over the community and relational frameworks necessary for true integration, perpetuating a lack of diversity, accountability, and emotional intelligence. Participants called for a radical shift toward collective healing grounded in relationality, ceremony, land-based wisdom, intersectionality, and non-hierarchical governance—urging the ecosystem to unlearn colonized mindsets, honor Indigenous “no,” and center sacredness over scalability.

## FULL NOTES

- Money/commodification
- Differing worldviews = Indigenous vs west
- Not recognizing Indigenous sovereignty
  - Cultural extraction / appropriation
- MAPS / all of us needs to unpack white supremacy culture
- Lack of analysis – structural violence, history of colonialism
- Relationships to land (lack of)
- Divisions between peoples – siloed
- Trouble centering Indigenous voices
  - Perception they're not experts
  - Performative inclusion
- We must stop hyperfocusing on healing without first understanding respect and risks
- MAPS focus on the “medicine” and not the community to support integration
- Cultural values – individualism vs collectivism
- MAPS still very performative
- MAPS lacks soul / community
  - It “others”
- Need to increase intersectionality
- Need to increase “difficult” / honest convos
- Need to increase centering relationality
- No capitalism (ex: expo hall)
- Stop the excuses of why something / someone cant participate or lead the conversation
- Translation services
- Present conflict of Indigenous scheduling / talks
- Power dynamics, emotional intelligence
- “No” from Indigenous people not honored
  - Lack of accountability
- Lack of diversity in voices
- Acknowledging relationship with plant medicine as an organism
- Ceremonial relationship to medicine
  - Lack of elemental connection
- Necessity to frame connection to medicine / ceremony / sacred nature
- Remove hierarchy
- Unlearn colonized mindset
- Stop feeling forced to make colonizer comfortable
- Stop native erasure
- Stop colonizer from profiting off of sacred medicines
- Ego, gaslighting, cultural climate training, panel, Q&A, cultural sensitivity training

## STATION FOUR:

# THE FUTURE

If we could redesign the psychedelic ecosystem from the ground up, what would it look like and who would lead? Think expansively about new models for research, integration, ceremony, access and leadership.

## SUMMARY

Voices reimagined a psychedelic ecosystem built from the re-centering of Indigenous leadership, knowledge systems, and ceremony. Rather than viewing sacred plant medicines as resources to be managed or monetized, the future must honor their personhood, sacredness, and millennia-old relationship to land and people. This re-envisioned system prioritizes relationality over commodification, and ritual, prayer, and collective stewardship over extractive clinical models. Leadership must be intergenerational—two-spirit elders, youth, and Indigenous scholars—and supported by institutional shifts: an Indigenous-led research council, decolonized science frameworks, and reparations through direct funding of Indigenous-run psychedelic ecosystems. Participants called for structural access to ceremony, tribal law protections, and sustainable, no-harm cultivation practices. Crucially, MAPS and similar institutions must repurpose their platforms to support Indigenous protocol, education, and sovereignty—recognizing that this is not a future to be invented, but a sacred inheritance to be remembered and restored.

## FULL NOTES

- Indigenous leaders would lead the path
- Indigenous scholars can exist in this space (not either / or)
- Western parties interested would consult Indigenous leaders and center them
- Build in a symbiotic way between tradition and science
- Relationship over commodification
- Two spirit elders leading the medicine work
- Intentionality / language plant medicine vs psychedelics
- Go back to ritual / prayer / ceremony
- What does access look like and how should that be monitored?
- Not taking apart our grandmother (medicine)
- Research led by Indigenous folks
- Creating safer spaces / developing relationality
- Psychedelics are only synthetics. Sacred / natural medicines already have unique names and tribal lands
- Collective Indigenous voice
- Intentional use vs recreation
- Loss of connection
- Include “sacred,” “intelligence,” “teacher”
- Monetizing focus – excessive
- Enforcing / widening tribal law around various medicines tribal elders
- Over emphasis on medical model
- Correlating region / genetics
- Indigenous folks from all over in leadership, esp youth and elders
- Respect personhood of plant medicines, be in the genuine relationship
- Sustainable and no harm agriculture biodiversity
- Full time security for plant medicines
- Reparations through funding of psychedelic ecosystems led by Indigenous folks – MAPS should fund!
- Indigenous science at the forefront of research, decolonizing western science frameworks
- Pay, train, appoint, and provide access for Indigenous stewards to psychedelic ecosystems
- Recognition that sacred and natural medicine has existed for millenia – they are not an “ecosystem” to be created
- Repurpose MAPS existing infrastructure to support Indigenous agenda / protocol
- Indigenous research council for all projects
- Prioritizing Indigenous led education
  - Structures to access ceremony
  - Explore human purpose

STATION FIVE:

# COLLECTIVE COMMITMENTS

What values, principles, and tangible demands should guide MAPS and the psychedelic movement moving forward? Name specific shifts in practice, policy, protocol, or power-sharing that would support a more just and generative future.

## SUMMARY

Participants at Station 5 called for a radical restructuring of the psychedelic movement's foundations, beginning with the removal of harmful actors from leadership spaces and an end to the industry's extractive agenda. Future practice must center Indigenous leadership, ethics, and protocol not as add-ons but as the bedrock of policy, education, and governance. This includes intergenerational inclusion of youth and elders, elevating BIPOC and Indigenous voices within MAPS itself, and ensuring that natural medicine panels feature multiple Indigenous leaders with recognized authority. Rejecting tokenism and cherry-picked representation, participants demanded a shift in power: Indigenous protectors must guide direction-setting, and MAPS must divest from profit-driven motives in favor of land back initiatives, ethical accountability, and collective sovereignty. The movement's legitimacy, they emphasized, depends on embedding these commitments in every level of its operation.

## FULL NOTES

- To not include industry people, politicians, etc. who have harmed our communities
- Indigenous keynotes, perspectives in pharma, industry discourse: interwoven dialogue
- Don't "cherry pick" "safe" Indigenous folks to perpetuate industry and extractive agenda
- Include Indigenous sacred medicines protectors in leadership, youth and elders
- Allow more BIPOC and Indigenous voices of those INSIDE MAPS to have more influence and deeper conversations
- Natural medicine panels must include more than one Indigenous leader, and they must be in good standing and authorized to represent
- Abolish current agenda- center Indigenous leadership- they should take the lead
  - Indigenous ethics, protocols are the foundation of MAPS education
  - Build landback initiative
  - Removing capital/profit from agenda

STATION SIX:

# ADDING TO THE IMF DECLARATION

What voices, perspectives, or elements do you feel are missing or are underrepresented in the IMC fund declaration? This is a place to explore silences —diasporic, queer, disabled, youth, urban, ecological, etc— and how the declaration might evolve.

## SUMMARY

Voices emphasized that the IMC Fund Declaration should emphasize the centering of Indigenous knowledge holders as leaders, not just participants. They called for a stronger collective commitment to resisting extraction—of land, medicine, and knowledge—and urged that plant medicines be recognized as living, sovereign beings requiring reverence and relational accountability. The declaration should explicitly name the responsibilities of allies, including material reparations, land return, and support for intertribal sovereignty. Key perspectives are missing or underrepresented, particularly those of the diasporic, disabled, queer, and urban Indigenous communities. Participants called for the inclusion of Indigenous languages, explicit ties to ceremony over clinical treatment models, and acknowledgment of the possible harms of medicine use. Rather than symbolic inclusion, they demanded authorized representation, specificity in conflict resolution and repair, and a cultural shift from speaking to listening.

## FULL NOTES

- Words included is weak... Indigenous knowledge holders must be leading, centered, etc
- Declare our collective responsibility to resist the extraction of our land, medicines, and knowledge
- Intentional responsibilities of our allies for reparations and land back
- Respect and recognition for the sovereignty of the medicine
- Intertribal relationship sovereignty
- Potential harm in misuse of plant medicines
  - These plants / fungi have agency / power
  - Will harm those who are harmful
- Radical acceptance of disability (acknowledge Indigenous worldviews of difference)
- Remembrance that these medicines are alive and sacred, required reverence. Respect the voices and energies of these alive medicines
- Media representation
  - Quick fix
- Authorized representation
- Increased use of stats (?)
- Using Indigenous language in reference to plant medicine
- Reference to ceremony aspect vs medicines / prescription treatment model
- Synthetic forms of medicines
  - Connection to plant and land
  - Acknowledging that its not the same
- Acknowledging Indigenous people upon whose land we stand
- Be specific: repairs, conflict resolution
- Talk to listen