

A PSILOCYBIN PROJECT FOR FEMINIST NEW MATERIALISM

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Abstract

This thesis is about a psilocybin project for feminist new materialism. Though highly intertwined with literature from and of the 'psychedelic community', the thesis is not directly working on identity politics nor about the war on drugs. As of the first chapter, we are able to take psilocybin as a Donna Haraway's 'companion species' (Haraway, 2008). The chapters to follow engage with writings on new materialism and biopolitics which will result in, according to my conclusions, that psilocybin may be taken as a feminist political buddy. It also appears as though psilocybin may be taken to think of luminous-vibrant matter, building up on Jane Bennett's 'vibrant matter' (2009). The use of psilocybin in current biopolitical use disagrees with the feminist framework set up in the thesis, and is argued for an unmediated (by figures such as the priest and the like) use to achieve a BwO. When psilocybin was read along with Elizabeth Wilson and her writing on feminist theorizing of the gut and antidepressants, psilocybin appeared as a biological object that seems to fit for a reading of biopsychosocial model, where then autoimmunity as introduced by Cohen (2015) read along with Lacan gave back in terms of a possibility to think psychic immunity. I try to be as fair as possible, but with the mushroom's speed, and how it changes much of what it touches upon, and delivers in terms of agency, there is need for rethinking and rewriting some part of the thesis. But I am aware of the thesis' shortcoming from lack of reading, to say the least the works cited by Bennett, and many others from the field of consciousness and hallucinogenic substances, biopolitics and immunity.

Declaration of Original Research and the Word Count

I hereby declare that this thesis is the result of original research; it contains no materials accepted for any other degree in any other institution and no materials previously written and/or published by another person, except where appropriate acknowledgment is made in the form of bibliographical reference.

I further declare that the following word count for this thesis are accurate:

Body of thesis (all chapters excluding notes, references, appendices, etc.): 15321 words

Entire manuscript: 16429 words

Signed _____ (Bianca Halaseh)

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Introduction

There is a growing body of literature that recognises the importance of entheogens, commonly known as psychedelics for the treatment of depression, which in part is the concern of this paper. But the aim of the first chapter will be to first introduce, the companionship of some entheogens that are found in works of authors in the field of ethnobotany, and chemistry in order to be later read as Donna Haraway's *Companions Species* (2008). The one most discussed throughout the paper will be of the *psilocybe* genus. The second chapter will move on to converse thing-power from Jane Bennett's vibrant matter with psilocybin in order to see what it could offer for feminist new materialism. The third chapter will be divided into two sections, the first section is aimed at presenting psilocybin in contemporary biopolitical practices, while the second section might be taken as the fruits of a psilocybin companionship in terms of psychic immunity. This last chapter will use Elizabeth Wilson's theorizing of the 'brain in the gut' and Nikolas Rose's writing on contemporary biopower, in addition to Ed Cohen, who's autoimmunity paradigm read along with Lacan, aim to present psychic immunity. It is probably the best, if the data put forward is taken as a tale, with no specific beginning or end to hold it together.

The psychedelic community, if we wish to call it so, has been linked tightly to the counter-culture movement, most known as Timothy Leary's 'Turn On, tune in, drop out', or the hippy movement. It had been linked to various art scenes and communities, as well as writers and poets, who express deep interest in the fundamental creative nature of these substances. Though interest in these substances had long been a topic of debate amongst scientists and researchers in the field of consciousness and psychology, among many others, the main figures of pro-psychedelics would be Alan Wats, Aldous Huxley, Alexander Shulgin, Timothy Leary, Albert Hofmann, and Terence and Dennis McKenna. This paper is not about who's conception of this space is more dominant, or who's 'spiritual calling' of the above is more 'true'. Nor does it make an attempt at designating psilocybin to anything specific, but that there is much of what these substances touch upon in thought and theory, that could allow to think of ways, alternatively, of hope.

So in part, this paper attempts at bridging some aspects of these 'otherworldly' agents by tying some knots between literature that seem to fit into a puzzle, that could then melt into one. Primarily, my reading of Brian Massumi's theorizing of affect, then later Fear (Said The Spectrum) (2005), allowed to draw up a body into, what we might call a normalized reality, while leaving space for a 'psychedelist'

body to be mapped across the engine of actual and virtual. Since psilocybin and serotonin are structurally similar, Wilson's pointing towards that what is inside the gut is *lumen* (Wilson, 2004, p. 44); then psilocybin and "thing-power" (Bennett, 2009) may open a space for a luminous-vibrant matter. Howard Tanner similarly, recently wrote on reading Jane Bennett with Terence McKenna, highlighting the potential agency of the mushroom and other plants for vital materialism which I will briefly reflect on later in the paper.¹

Throughout the paper, the space/ or place that a psilocybin intoxication could take us is referred to as hyperspace. But for the purpose of this paper, hyperspace is a personal preference as a term, and I do not aim to use it as strictly defined in the Hyperspace lexicon in reference to the events that take place during a drug induced altered state of consciousness (ASC).

A full discussion of Jane Bennett's vibrant matter lies beyond the scope of this paper, and the thesis does not engage directly with most of the author's cited in Bennett's writing. However, the thesis relies on Bennett's accounts of the scene from which thing-power comes to life, in addition to her readings and expositions of how other authors' philosophies eventually relate to in the construction of thing-power. This being said, I am aware that chapter two will appear to come shorthanded in certain sections, and would be strengthened by further readings.

¹ See more on Tanner Howard at the following links: https://medium.com/@tanner_howard and <https://www.psymposia.com/author/tanner-howard/>

Chapter 1: négyeshatos

Partially, the growing body of research that recognises the importance of the psilocybin containing “magic” mushroom is for neuroscientific research, but also as part of a much wider genre of literature that is invested in understanding the ASC, medicine, or healing practices from its native uses as well as counterculture movements. For this chapter, the main feminist literature for this part will be borrowed from Donna Haraway’s writing on ‘Companion Species’ (2008), which will come up in both the coming chapters as well.

The companionship of the psilocybe genus will remain the main interest throughout the chapter, as part of ““becoming with” - <as> becoming worldly” (Haraway, 2008, p. 3). First, a few brief examples will be discussed, of a companionship between different species of psychoactive ‘plant teachers’. Whether if referred to as entheogens, or hallucinogenics, their use in different cultures should give an impression of these ‘other-worldly’ agents in shaping communities around and within their ecologies. Whatever the mushroom seems to touch upon, it appears to have something to say, especially to what might be at stake during contemporary biopolitical practices in shaping the structure and *tone* of the companionship.

There are some academics, and certainly scientists, that have been linked to psychedelics in the research field varying from mystical studies to psychiatric and in-lab work. Though the true reason as to how come Albert Hoffman, the first scientist to synthesize LSD-25 in 1943 in the Switzerland laboratory, was able to do so, remains controversial. However, Richard Evan Schultes, a biologist and ethnobotanist from Harvard University, strongly believed in the importance of research into entheogenic plants for future studies on perception. Meanwhile, as an ethnomycologist, Gordon Wasson is said to be one of the first non natives to take part in a Mazatec ceremony, and returning from a ‘beshroomed’ state he reflected:

“...We are all, willy-nilly, confined within the prison walls of our everyday vocabulary. Within the skill in our choice of words, we may stretch accepted meanings to cover slightly new feelings and thoughts, but when a state of mind is utterly distinct, wholly novel, then all our old words fail ...” (Schultes, Hofmann, & Ratsch, 2001, p. 160).

While Timothy Leary’s was most involved with LSD, originally supported by Harvard’s Psilocybin’s Project, eventually came to an end because of academic pressure from within the university (Wark &

Galliher, 2010). His ‘Turn on, tune in, drop out’ is perhaps his most famous face, but he also started a group along with Richard Alpert called “International Federation for Internal Freedom (IFIF)” (Wark & Galliher, 2010, p. 236) for the spreading the word on hallucinogenics and some of his publications later were involved with Taoism.

The mushroom is a traveller in many senses, it connects, through metaphors, to words, thus generating implications of additional meanings. For example, sponge is taken from Latin for fungus, while the French word champignon means “product of the ‘field’”, and mykes, taken from Greek where it is known as something “slimy and ‘mucous’” (Ruck, 2016, p. 69). As for ‘mushroom’ it is a derivative (of late Latin and French) of “the verb mussare, which is onomatopoeic for...mooring of bellowing cattle, hence a bovine zoomorphism of the mushroom”. Finally, “the mushroom lends itself readily...as guides or modes of transport” (Ruck, 2016, p. 69). The mushroom’s connection to deity has led some people to believe that the Soma had been suggested to be the *Amanita muscaria* mushroom which had been found in Siberian shamanism (Schultes 1976), however the Soma appearing in Vedic Sanskrit was “not a psychoactive variety, but chosen for its symbolism as a mediator between death and spiritual transcendence” (Ruck, 2016, p. 71). The *psilocybe* and *stropharia* mushroom are found to be amongst the hallucinogens of the Aztec Indian who referred to it as “Teonanacatl (“divine flesh”) in addition to findings of mushroom traces in “artifacts...excavated from highland Maya sites in Guatemala” (p. 21) (Schultes, Hoffman, Rätsch 2001, Schultes 1968). But there are also many other plant hallucinogens administered orally that have been part of religious or spiritual practices (Schultes, Hoffman, Rätsch 2001). The *Lophophora williamsii* is a cactus, but more commonly known as peyote – “a divine “messenger” enabling the individual to communicate with God without the medium of a priest” (p. 154). Mescaline – taken as main active component of peyote is easily synthesized in the laboratory after isolation from mescal button of peyote cacti, where it had been found to resemble the structure of “the brain hormone norepinephrine” (p. 184) acting as “psychological agents...because they function in the chemical transmission of impulses between neurons” (Schultes, Hoffman, Rätsch, 2001, p. 184). Peyote was taken up by the Tarahumara, Huichol, and due to the abundance of these plants across the surrounding regions in addition to remains, show that they had been integrated as part of Mexican tribes as well (Schultes, Hoffman, Rätsch 2001). Usually the Huichol would make a pilgrimage to gather the cactus and “the rest is to be sold to the Cora and Tarahumara Indians, who use Peyote but do not have a quest.” (p. 149). The Tarahumara

gave the name “moving about fire” (p. 150) where the dance is part of a ceremony revolving around the two main elements, Peyote and fire.

A study carried out in 2015 resulted in findings showings that the psychedelic user presented changes in brain tissues and structure, in the case of psilocybin it was thought to “lead to increases in the traits of openness” (409). This openness was measured in terms of mystical feelings, change in prospect of life, and increase in spirituality. The data could strongly suggest that hallucinogens “could potentially lead to changes in brain tissues” (409).

According to Haraway (2008), we are taught that *specere* has “‘to look’ and ‘to behold’” (p. 17) as derivative meanings, while in logical terms species is also taken as a “mental impression or idea”. Commonly used, the word species belongs to “conservation and environmental discourses” which are weighed down by their efficacy towards “value and to evoke death” (p. 18). When we come to think about companion species, then what we have of companion – taken from Latin is “*cum panis*, “with bread” (Haraway 2008, p. 17), while as a verb it means “to consort, to keep company” (Haraway 2008, p. 17). In biological terms, we have symbiogenesis, taken from Lynn Margulis while Karen Barad has the term intra-acting for a form of agential realism (Haraway, 2008). Yet, in order to deal and handle a moment of encounter towards companionship, one must not carry presumptions prior to the contact. A point that is specifically important for the research presented is that, according to Haraway (2008), where companion and species cross tangents, presenting the intricate moment of becoming with, the question “*who and what are*” (p. 19), are the variables which we must own up to, to *respecere*.

In *Unruly Edges: Mushrooms as Companion Species* (2012), Anna Tsing aims to find interspecies beings that arise from symbiotic relations. Some mushrooms are fly-agric, meaning they are there to support the life of trees, they do so by pumping vital minerals and substances across the soil and into their bodies, while other mushrooms live on human skin. (Tsing, 2012) There are even some fungus that get “into rocks” (p. 143) that allow the passage of minerals for the plants to grow, and of course there are some that find their way into and become part of various cuisines. Tsing (2012) ties interspecies relations in part as domestication, though human exceptionalism has caused the belief that it is merely “human control over other species” (p. 144). Because of the concept of domestication playing such a big part in understanding the nature of the relationship between humans and other species, it becomes tightly linked to the orders of “ideological commitment to human mastery” (p. 144). As explained by Tsing (2012) “fungi...follow all our human experiments and follies.” (p. 144),

this will make an important point on how this may pose an issue on the matter regarding psilocybin in the third chapter. (Tsing, 2012) But for now, humans are tightly interdependent along the evolutionary sequences of plantations, and are domesticated by cereals, which was further reinforced through “social hierarchies- and the rise of the state” (Tsing, 2012, p. 146). This in turn allowed the state to intervene in the ways of farming, acting in favour of familial collectivizing, and in return, a politics in favour of “maximising fertility” (Tsing, 2012, p. 146) was upon women and grains. We could see then somehow it was a chemical based interaction that fuelled the urge of increase in reproductive rates (Tsing, 2012). The pressing regulations of the state and impositions of social hierarchies further caused a monopolization on certain types of crops, that eventually reflected in the nature of the households (Tsing, 2012). According to Tsing, fungi step in as anti-state entities, which many times had been thought so according to the standards of civilization that had been working on making standardized crops the norm (2012).

Meanwhile, the plantation model paved the path for “navies, science, and industrialization” in Europe (Tsing, 2012, p. 148). However it does not appear as a companionship as introduced by Haraway, since Tsing (2012) further explains that the bond between humans and plants was in the form of “coercion” (p.148) which was rather alienating. And then, the chain reaction goes on similarly in the case of sugar cane, which meant progress for Europe, but on the other hand it also resulted in geoeconomic alterations and the spreading of slavery (Tsing, 2012).. The people working at plantation sites had been separated and divided from the elites by a biological signification, which in turn surely meant racial segregation that was continually self-sustaining (Tsing, 2012). Before recognizing that the processing that the sugar canes were undergoing yielded alcohol - Rum, they originally had to be processed quickly to “avoid fungal fermentation” (Tsing, 2012, p. 149). On a similar note, amongst the psychedelic community we can hear the term dominator culture or the mundane results of social hierarchies, referring to the consequences of overuse of alcohol and its intersection with sugar plantations and slavery and the distancing the self from hallucinogenics.

As previously introduced, Terrence McKenna, one of the known psychonauts/hippy story-tellers/ is also most known for his ‘stoned ape theory’. Interested in symbiotic relationships between humans and plants, his book *Food of the Gods*, McKenna compiles, at length, information on the mushroom amongst other plant hallucinogens, mostly those which have been known to be part of shamanistic practices (McKenna, 1992). Believing that, ‘you are what you eat’, he also puts together some

reflections on other substances that he refers to as drugs, such as sugar, coffee, and tobacco. Though his thoughts on legalization and future policies do not seem aligned with feminist and biopolitical reasoning, his botanical research is a great source of rethinking agency. What resonates with Tsing is his designation of dominator culture to sugar, and its connection to slavery; where the trade off of slaves across countries appeared as an addiction in of itself, but he further argues that “ego-dominator culture” (McKenna, 1992, p. 178) resulted in deep oblivion to notice the measures that had been acting in present. McKenna believed that our more recent dependences or developments that came after sugar and alcohol had been and are due to the human efforts towards substituting the lost connection to psychoactive plants. Many other psychedelic spokes-persons would agree. But what McKenna proposes is that caffeine for example, a strong stimulant, though originally found in some Amazonian ritual practices, it had been altered to the palette of the European which called for the addition of either sugar or honey and consequently made it a highly additive beverage – eventually boosting the demand on sugar production. Designating tea and coffee as the new alcohol, in relation to domestication and production, McKenna goes on to tie links until the 20th century with the “invention of morphine (1803) and then heroin (1873)” (McKenna, 1992, p. 183). However the thesis is not concerned with the war on drugs, in addition to that his deductions may not appeal to certain aspects of either queer theory of feminism and at times slips into moralism. Now lets turn to the funky bit of McKenna’s evolutionary proposition.

The ‘stoned ape theory’ basically has the foundation that early hominids had integrated psilocybin containing mushrooms as part of their diet, as they had stumbled upon them in Africa. These psilocybin containing mushrooms grew among the dung of the cattle – these are coprophilous, and with this the assumption is that this influenced the domestication of the cattle. There are some fossils that have been found which allow us to speculate that “man is descended from primate ancestors not radically different from primate species still extant” (McKenna, 1992, p. 21); however *Homo sapiens* is categorized as a separate entity. Though usually evolution in some animals may range between 1 to 10 million years until they become evident, but cultural and biological impacts read together indicate that there had been 3 separate species in East Africa: “*Homo africanus*, *Homo boisei*, and *Homo robustus*” (McKenna, 1992, p. 21) in addition to *Homo habilis*, which “gave rise to two vegetarian man-apes” (p. 121). Then, there appears to be unexpected increase in brain size, resulting with *Homo erectus* approximately 750,000 to 1.1 million years ago, and it has become widely accepted that *Homo sapiens* also arose in Africa around 100,000 years ago and then scattered over the planet (McKenna,

1992). The tripled brain size of the human came with new forms of social organization in addition to the use “of tools, fire, and language” which made them “conscious, self-aware individuals.” (McKenna, 1992, p. 24). However, in the current times, there is little to no hallucinogenic plants remaining in Africa of the type we have been discussing about, but there appears to be an “overabundance of such plants in the tropical New World” (McKenna, 1992, p. 35). This raises the question, if there is, and what type of correlation could there be in the decrease in hallucinogens, subsequently the “plants generally occurring within it?” (McKenna, 1992, p. 35); McKenna cites Carl Saur to note that grasslands are a product of human investment in the landscape, and would further separate the hominids from coming across psychoactive plants (McKenna, 1992). On the other hand, *Stropharia cubensis* (or psilocybin) is currently found in the regions of Non Nak Tha, Thailand (McKenna, 1992).

Throughout this evolutionary story, the mushrooms’ becoming an important diet of the early hominids is linked to the expansion of human consciousness, and with that the development of language. It is said that, at low doses, which the primates first came across by chance, increased “visual acuity” (McKenna, 1992, p. 25) which gave adaptive advantages for the hunter-gatherers, and subsequently for their young. At greater amounts it would “trigger restlessness and sexual arousal” (McKenna, 1992, p. 26), while at greatest amounts consumed, it could be equated with a religious experience due to the outlandish nature of the experience. It is at this level that shamanic ecstasy would be equated with the nature of the psilocybin altered state of consciousness, and McKenna continues to designate it the term wholly Other, used interchangeably with transcendent Other.

The narrative proposed then suggests that psilocybin had entered the genome, contributing to the expansion of skills, offered or mediated by the mushroom experiences. When the mushroom, or other psychoactive plants are repetitively in contact with a host; in the case of the what’s being discussed, it indicated to a conscious act towards making it a habit – a chemical one. According to McKenna the Transcendent Other referred to the chemical abundance in these plants which rendered nature as something “alive and intelligent” (1992, p. 41) and translinguistic since it is also a big part of “nature’s molecular storehouse” (McKenna, 1992, p. 29).

Whether if the biological story put forward by McKenna is somewhere true, that is not the main point nor in my scope to argue about, but the following chapter will put psilocybin in dialogue with some parts of Jane Bennett’s vibrant matter and thing-power.

Chapter 2:
A B C D
LSD,
Psilocybin 1 2 3

This chapter is about the “*dance of relating*” (Haraway, 2008, p. 25) of psilocybin and thing-power. Borrowed from Jane Bennett’s vibrant matter, ‘thing-power’ (Bennett, 2009) allows for a psilocybin companionship to be thought in ontological terms. Being limited, the paper will only be able to engage with chapter 1 and 3 from Bennett’s vibrant matter. Throughout this chapter, a material construct of the mind is taken up, however this will be discussed more in the third chapter. The relation between thing-power and psilocybin propose a luminous-vibrant matter by the attempt of extending the scope of thing-power towards a zone of hyperspace, and all of which may be geometric forms, colors, sensations. It will be hard to divide what psilocybin presents to the matter as a separate block, and it will but-in at certain part as what it has to ‘say’.

The term thing-power was first introduced by Bennet (2009) in her theorizing of vibrant matter which she constructs drawing up on several other authors and their concepts. In relating to them, thing-power formulates a structure and tries to convey what is constituted as ‘outside’, assembled part of a whole that acts and operates at different levels and intensities, as extensions, towards a point of emergence (Bennett, 2009). At first, Bennett treats the topic of thing-power under five subheadings to strengthen the position of thing-power with other notions of materialism, all that which seeks for the acknowledgment of a “not-quite human” force, an outside that is “absolute”, and in Spinoza’s term *conatus* as that which gives power to everything (Bennett, 2009, pp. 2-10) (that is to say, any material of any body) . Throughout this chapter, by following the trails of psilocybin, I will point to how certain points that had been categorized under different subheadings actually belong to the same and one petri dish. The similarity between Bennett and Hent de Vries’ absolute -which is said to be “on the loose” (Bennett, 2009, p. 3) detaching itself from presumptions of perception and being, is in that Bennett’s “thing-power” maintains humans as mediator agents. While Bennett’s third chapter shifts onto edible matter, citing works form Neitzcshe, Deleuze and Guattari, and Henry David Thoreau.

But in order to convey, as much as possible, a 4D image that delivers the nature of these other-worldly agents, the paper will present different formats of hallucinogenic experiences' accounts. Infusions, or intoxications with psilocybin and other plants may begin to show how objects lose their object-ness to access a level of things, to finally become part of the whole it. Because the chemical structure of these compounds resemble serotonin, noradrenalin of the human body, their effectivity must be put to question the political insights they offer. Yet the main vital material will be psilocybin, at times taken as *Psilocybe* genus and at times as the chemical compound but only to differentiate its biographical location and never its value.

Bennett and thing-power

The scene which Bennett speaks of her thing-power, on that Tuesday morning, is the expression event of the “glove, pollen, rat, cap, stick” (Bennett, 2009, p. 4). Thing-power or anything that is outside the body is a dimensional aspect of thing-power, but it also tries to index towards something invisible for the naked eye, similarly to Hent de Vries “the absolute” (p. 3) which acts by loosening off and away of sins from a soul and their carries through another human medium – here the priest (Bennett, 2009). The main difference between the absolute and thing-power would be that the absolute still gives higher rank to humans and their acts over what is ‘on the loose’, while thing-power is about an existence amongst vast variety of ‘vibrant-matter’ that is of this place but not attached to a human matter of factness (Bennett, 2009). But if the absolute is said to be ‘on the loose’ detaching itself from presumptions of perception and being, and in Bennett’s example of ab-solution for thing-power, then the priest is a mediator agent that has power over the absolute or maintain a close relation to it through moral and ethical ground that redirect bodies through, perhaps shaming, feeding back into the hegemonic power structure. This point is also tied to the next thread that Bennett borrows, from Adorno’s negative dialectics.

Both Bennett and Adorno call for tuning onto a form of materiality that is accessed through an ‘acquired’ state of mind. Both of these propositions seem to be embedded in some sort of disciplinary practice and rigor that lay its foundation on the human ability to elucidate something towards its environment as a whole from within. As presented by Bennett, Adorno’s negative dialectics is broken into intellectual and aesthetic exercise, where the former relates to explicit object of thought and the latter for “qualitative moments” and with this setting a doctrine of “think more, not less” (Bennett, 2009, p. 14). Yet the question is, what does psilocybin tell about the case of “thinking more, not less”

(p.14) which be Adorno's call, if it is situated in the force of the immaterial mind for Bennett. Both author's propositions, for specific materialism and vital materiality call for "intellectual and aesthetic exercise" in order "to become perceptually open to it" (Bennett, 2009, p. 14). I read this as a being that is dominated by the need to call on for 'doing' rather than a being that already does. What psilocybin tells of itself is that as an 'it', it doesn't need a human to create a concept of its 'non-identity', it just delivers itself as an other (utterly other). Through the embodiment of an action or process, hereby allowing for only a conceptualization of the experience of its non-identity, with the extra hint of the felt aspect of this new embodiment. It does so while maintaining the status of another, which is both in the outside and inside.

Following Bennett's use of Adorno's negative dialectics does not suffice for my presentation to the value of psilocybin from the view point of physicalism. As explained by Kastrup, physicalism is the study concerned with recognizing that experiences are a result of "particular patterns of brain activity, which are called the 'Neural Correlates of Consciousness', <however> there are also unconscious neural processes" (Kastrup, 2016, p. 3). Physicalism is no longer a viable option to resolve the mind-body problem, and lower cortical functions entailed higher amount of neural connections relating to total brain activity (Kastrup, 2016). With this indication of the material faculty of the mind, Bennett was correct in thinking that the "activity inside <her> head was *itself* an instance of the vital materiality that also constituted the trash." (Bennett, 2009, p. 10). By being referred to as trash, it carries a mode of culturing towards things where the self has accounted everything to be either owned or trashed. And also, the trash was a sum of separate objects, originally in an open space, this way the trash scene is taking up meaning of positively charged negative spaces by bundling the objects and with it our attachments to it. But the main point returning back to physicalism would indicate to thinking less as being or doing more. Surely psilocybin recognizes "human participation in a shared, vital materiality" (Bennett, 2009, p. 14); however the "interjected layer of subjective positions" (p. 18) can be taken similarly to Massumi's explanation how perception is a by "dispositional angle of the affectivity" rather than "from the positional angle of... ideations" (Massumi, 2005, p. 34). This is what has become of affect under the control of governmental power – that the chances of perception become "politically operational" (Massumi, 2005, p. 35). The 'habituation' of Bennett, in terms of style of perception, indicate to a pre-dampening of the response. This may be due to the presubjective ontogenetical constellation that sets a conditioned response prior to conscious registry/activation (Massumi, 2005) - for Bennet a specific image of the scene of that Tuesday.

Neurons are part of our materiality, although Bennett denies them of being “lively and self-organizing” (Bennett, 2009, p. 10) in the vibrant matter system, taking up an explanation that is mechanical and governed by immaterial force such as “active soul or mind” (Bennett, 2009, p. 10). As neuroimaging research has shown that the mind is actually the product of a certain brain architecture (Kastrup, 2016) while for Massumi this could be equivalent to the activity of global neural network of consciousness maintaining a flow of circulating affects and emotions (Massumi, 2005). Could the accounts of that Tuesday for thing-power, be an “activation” that had been led by a force from a pre-subjective level (Massumi, 2005, p. 34). Additively, fear integrates itself part of everyday life, hence it appears as an organism on its own. The subject is then suspended, but with a strong attachment to fear as an ontogenetical entity (Massumi, 2005).

However in his “Letter on Humanism”, Heidegger makes a distinction regarding the words more and less. For Heidegger, “more” means: more originally and therefore more essentially in terms of his essence”, and with “less”: rather, they gain in that they attain the truth of being.”(p.260) – the human being that is (Heidegger, 1998, p. 260). This way, psilocybin may still be conversed with negative dialectics and brush up new scapes, but it is another limitation of what I am able to present in this paper.

The matter of factness that fear plays out is that it behaves autonomously, rendering objects on the outside as part of a “not phenomenal” (Massumi, 2005, p. 37) operation but rather through the “immanence” (p. 37) of an experience (Massumi, 2005). The presubjective layer acts on a metastable level which is functioning as “infra-temporal” (p. 36) rather than “transtemporal”(p. 36), where then reality is equated with the activation of the presubjective layer (Massumi, 2005). Fear and threat are inseparable in an event, taken that threat projects a “back-cast presence” (p. 36) since it appears as a futurity that is “just a looming”(Massumi, 2005p. 35). This makes threat a “virtual cause, or a quasicause.” (p. 35) remaining so as long as it has “no handle on actual existence” (Massumi, 2005, p. 36). The activation of a body then is already targeted by impulse of intensity of a form of experience, rather than the content of it, where the quality then becomes dominated by the fear, though what is eventually experienced as a reality is accompanied with the feeling aspect of it (Massumi, 2005). Perception comes in at a later stage,- after the “stop-beat” (p. 37), where we tend to “divide the situation into component parts, each with a location relative to the others and each with a recognizable constancy of form.” (p. 37) (Massumi, 2005). We are then able to reflect due to objects positioning in

a “spatial configuration” (p38), and when reflection is coupled with perception, we find ourselves in a moment of recollection, practically instantaneously to deliver a specific experience, which is the expression-event. (Massumi, 2005)

There is a duality that appears to be at the level of (initiation or) *activation*, since during *recollection* one goes down the line of fright to the extent that we equate the subjective matter of the situation with an objective narration, or else as the “objective unfolding” (p. 39) (Massumi 2005). The body will- at all costs, present a coherent account in relation to what is taken as objective and as public content, rather than its subjective which in turn is private (Massumi, 2005). (Massumi 2005) If the felt aspect of the experience is acquainted with subjective matters then the slippery slope is an action a drift away from “parallelism” (p. 39). The affective nature of an “activation-event” (p. 39) becomes dominated by representation. Narrating from a presubjective level that is led by activation-event reduces a subjective content to an idea (Massumi 2005).

There is an inconsistency in thing-power since it appears as an idea which in its nature is an “anticipatory repetition of an affective event” (Massumi, 2005, p. 40), that appears as an *immanence* in terms of Massumi, where fear “operates as the nonphenomenal background of existence, or outside in-which of experience” (p. 44). In my reading of thing-power, it would be part of “a particular life’s phenomenal content.” (p. 44) and since fear is “*a way of life*” (p. 41), we render “immanence (as) interiority” (p. 38). Bennett mentions “being *struck*” (Bennett, 2009, p. 4) while on the other hand, a “second-guessed” (Massumi, 2005, p. 39) emotional response could be ““I wasn’t really scared- just startled.”..as if the subject of the experience could choose to have it or to pass it up”.(p. 39). In returning to Bennett’s scene, after her encounter with the objects/things on the outside, they “started to shimmer and spark” (Bennett, 2009, p.5) allowing things to behold “an energetic vitality...generally conceived as inert.” (p. 5). Furthermore, their “vibratory” (p. 5) status showed “at one moment disclosing themselves as dead stuff and at the next as live presence: junk, then claimant; inert, then live wire.” (p. 5). However, if and when the representation is taken as an idea then we may assume that the subject, “in representing it to itself, could hold it and the aleatory outside of its arising as well as the body in live-wire connection with that outside, at a manageable distance” (Massumi, 2005, p. 39). This way, the art of seeing and psilocybin speculations on thing-power are backed up by the fact that with “every shift in attention against the background mood of fear may carry the ontogenetic charge...triggering a regeneration of experience and its variation” (Massumi, 2005, p. 45). In addition,

what constituted ‘junk’ for Bennett was partially ‘claimant’ in itself, and the ‘live-wire’ makes up, in great portion if not fully, the “*affective tone or mood*” (Massumi, 2005, p. 51) which raises the question if it can be maintained as an inert state.

Thing- power, Massumi, Huxley

In adults seeing comes about from three subsets for the actual process of seeing in the order of “a process of sensing, a process of selecting and a process of perceiving.” (Huxley, 1982, p. 28). What we sense is “a set of *sensa* within a field”, where the smallest fraction -as a single color of the total field would be *sensum* (Huxley, 1982, p. 28). We then continue with a process of selecting, where psychologically there is a tendency to “discriminate more clearly” certain aspects or parts of a given visual field (Huxley, 1982, p. 28). The last process towards seeing is perceiving which involves the (Huxley, p28) “recognition of the sensed and selected *sensum* as the appearance of a physical object existing in the external world.” (Huxley, 1982, p. 28). Huxley cites Dr. Broad to explain that *sensum* is “nonreferential” but our process of selecting a certain set of *sensum* allows for a certain mode of perception, however what makes “external physical objects” (p. 28) visible is the mental interpretation of the *sensum* (Huxley, 1982).

In the following lines I borrow segments of Aldous Huxley’s description an incident of receiving anesthetic where upon wearing off, his “awareness began with pure visual sensations completely devoid of significance”(p. 30) where it is important to note that these “were just colored patches, existing in and for themselves, unrelated not only to the external world, but also to myself – for the knowledge of self was still wholly lacking, and these meaningless and unattached sense impressions were not mine, they simply were.” (Huxley, 1982, p. 30). Later on, the *sensa* pushes/drives the patches to become categorized and familiarized as objects on the outside, hence taking part in the art of seeing exposes

that

“Sensing is not the same as perceiving.”
 “The eyes and nervous system do the sensing, the mind does the perceiving.”
 “The faculty of perceiving is related to the individual’s accumulated experiences, in other words, to memory.”
 “Clear seeing is the product of accurate sensing and correct perceiving.”
 “Any improvement in the power of perceiving tends to be accompanied by an improvement in the power of sensing and of that product of sensing and perceiving which is seeing.”

Return to Bennett's scenery, we can see it brake down in twofold; a moment where the objects are immanent in culture bound descriptions and economical flows " on the one hand, stuff to ignore, except insofar as it betokened human activity (the workman's efforts, the litterer's toss, the rat-poisoner's success),and on the other hand stuff that commanded attention in its own right, as existents in excess of their association with human meanings, habits or projects") (Bennett, 2009, p. 4), and in the next: thing-power appealed through an emotive/affective state, where objects spoke – but were swept apart and bewildered, yet holding the capacity of having an effect on each other "it issued a call, ... it provoked affects in me: I was repelled by the dead...but I also felt something else: a nameless awareness of the impossible singularity of that rat, that configuration... (Bennett, 2009, p. 4). In breaking down the scene into elements, the material objects now appeared as things (Bennett, 2009). In such a composition, the active observer delivers a polarity of comprehension. Eventually an experience is reduced to a surprising effect through a "curious ability of inanimate things to animate, to act, to produce effects dramatic and subtle." (Bennett, 2009, p. 5)

ASC accounts

The coming section will move on to consider different accounts of experimental evidence of hallucinogenic induced states of consciousness in order to be counterweighed with a captioned image.

During a visit to Wales, Allen Ginsberg took LSD and notes the following in his poem Wales Visitation:

“White fog lifting & falling on mountain-brow
 Trees moving in rivers of wind
 The clouds arise
as on a wave, gigantic eddy lifting mist
 above teeming ferns exquisitely swayed
 along a green crag
glimpsed thru mullioned glass in valley raine-

Bardic, O Self, Visitacione, tell naught
But what seen by one man in vale in Albion,
 of the folk, whose physical sciences end in Ecology
 the wisdom of earthly relations,
 of mouths & eyes interknit ten centuries visible
 orchards of mind language manifest human,
of the satanic thistle that raises its horned symmetry
 flowering above sister grass-daisies' pink tiny
 bloomlets angelic as lightbulbs-

.....

All the Valley quivered, one extended motion, wind
 Undulating on mossy hills
 A giant wash that sank white fog delicately down red
runnels
 on the mountainside
 whose leaf-branch tendrils moved asway
 in granitic undertow down-
and lifted the floating Nebulous upward, and lifted the arms
of the trees
 and lifted the grasses as instant in balance
 and lifted the lambs to hold still
and lifted the green of the hill, in on solemn wave”

July 29, 1967 (LSD) – August 3, 1967 (London) (Ginsberg, 1947-1997)

I'm not trying to equate the psilocybin mushroom with LSD, however the relevance of the poem here is, not only how funky-smooth it is, but also that it appears as a form of “liberation of language from

grammar into a more original essential framework” (Heidegger, 1998, p. 240). There is like some flow to the poem that paints a whole different world, and in this poems case, LSD had its effects.

Moving on to mescaline experiment. In *The Doors of Perception* Aldous Huxley wrote:

“ I saw the books, but was not at all concerned with their position in space. What I noticed, what impressed itself upon my mind was the fact that all of them glowed with living light and that in some the glory was more manifest than in others. ...My actual experience had been, was still, of an indefinite duration or alternatively of a perpetual present made up of one continually changing apocalypse.”

Michael McClure similarly experimented with Peyote, and in *Peyote Poem* wrote:

(SPACIOUSNESS

And grim intensity – close within myself. No longer
a cloud
but flesh real as a rock. Like Herakles
of primordial substance and vitality
And not even afraid of the thing shorn of glamour
but accepting
The beautiful things are not ourselves
But I watch them. Among them.

And the Indian thing. It is true!
Here in my apartment I think tribal thoughts.)

My belly and I are two individuals

joined together
in life.

McClure clearly indexes to the intimacy between the gut and his thoughts, and by the agency of the cactus plant the language that was revealed for McClure was tribal in its nature. In addition, the small extract already brings up fear, beginning with an indication to a form of space.

While during the McKenna brother's journey at La Chorera; at times the "Iridescent, blue morphos, butterflies the size of dinner plates, would occasionally be surprised while lounging languidly on broad leaves overhanging the trail" (McKenna, 1993, p. 35). This was one of the scenery, resembling Bierstadt's works, where Terence McKenna's thoughts were coupled with a memory of a place once described by a poet character of the novel *Pale Fire* by Nabokov (McKenna, 1993);

*'...that rare phenomenon
The iridule – when, beautiful and strange
In a bright sky above a mountain range
One opal cloudlet in an oval form
Reflects the rainbow of a thunderstorm
Which in a distant valley has been staged –
For we are most artistically caged.'* (McKenna, 1993, p. 35)

While at other occasions, fucking under the influence of DMT' made McKenna note that this fluid where he "saw that where our bodies were glued together there was flowing, out of her, over me, over the floor of the roof, flowing everywhere, some sort of obsidian liquid, something dark and glittering, with colors and lights within it" and that "it was the surface of my own mind reflected in front of me" (McKenna, 1993, p. 61). Since this place McKenna speaks from is geographically situated in the Amazonian forest, where the leading component is DMT', the message that is delivered speaks through a strong visual language rooted in the culture of the plants of that region. One does not necessarily need adopt a ritual in order to experience the psychedelic mentality, and it could be hypothesized that,

triggered through transference, the Amazonian forest may have shun a certain set of affects that could either; 1) collapse back into being interpreted and (re)represented through a hegemonic understanding of power if one is overly dominated by fear 2) that the affects and intensities registered do not find their way through a socio-linguistic narrative, suspending the observer in a subliminal trance.

Psilocybin for a BwO

In the case of vibrant matter, Bennett follows Deleuze and Guattari's assemblage in order to describe an "event-space and its style of structuring" (Bennett, 2009, p. 23), where its constituents function at different rates but never to rise to the level of an organism. Returning briefly to the point on the absolved sins which I read as organisms to the body; although Bennett is invested in making vibrant matter function at a level that acknowledges Deleuze and Guattari's assemblage and an activity that "exists everywhere but... rendered unrecognizable" (as cited in Bennett, 2009, p. 56) and works at a level "of Bodies without Organs" (as cited in Bennett, 2009, p. 55). Although the thesis is not engaging with chapter 2 on the agency of assemblages, However, in my reading, the problem is not with the "true organs" of the body rather the organisms that are attached to it that work against "the organic organization of the organs" (Deleuze & Guattari, 1987, p. 158). For a body to live out an "uninterrupted continuum of the BwO" should not be mediated by a priest or a figure that functions in the same mode towards desire (Deleuze & Guattari, 1987, p. 154). The organism pointed out earlier that is lurking behind Bennett's perception is fear, and with this her multiplicity for thing-power (Bennett, 2009) counterworks the "one and the multiple" (Deleuze & Guattari, 1987, p. 154).

Psilocybin as edible matter

In Bennett's vibrant matter system, food stuff and other edibles are also taking part in the assemblage forming. Here the eater eaten blur the lines between actant and operator, while recognizing as well that "food can create new human tissue as well" (Bennett, 2009, p. 40). For Deleuze and Guattari, this operator is the cause of some form of change, and at times taken as "assemblage converter" (as cited in Bennett, 2009, p. 42). While Nietzsche believed that food is "an ontologically real and active, lively presence" (as cited in Bennett, 2009, p. 43), while "warrior food" (p. 44) would result in an altering when all parties are in action. Another example by Bennett is Henry David Thoreau who listened to

his gut basically as he transitionally changed his eating habits (Bennett,2009). Thoreau has an interest in altering food towards “greater wakefulness and better resistance against...social conventions” (as cited in Bennett, 2009, p. 46). And finally, Deleuze and Guattari’s Vagabond matter, which is perhaps most fit for the case of psilocybin as edibles take part in the process of becoming. The vagabond characteristic of materiality, vital material is taken as both from the outside an inside. So far, this is the point that nails the placement of psilocybin most sufficiently. Psilocybin has shown us that the fact that symbiogenesis, and intra-acting are processes happening under different circumstances. But still, the same process that hold things on the outside, is the same that is happening on the inside when psilocybin is ingested as a vital matter. Because of this nature of psilocybin, the place/space would be created *ex nihilo*. For Deleuze and Guattari, “quasi-casual operator” can be thought of as an actant where action is “granted by others”. The body of the operator then can be thought of as the medium where “things happen” as a conditional characteristic of the body/medium at a specific position along a time/space continuum(Bennett, 2009, p. 9). The operator then is the “decisive force” that maintains the threshold of the dimensions of experience that varying with amount of psilocybin could reveal the layers of object-ness on things to access the limits of “a metaphysics of that never objectifiable depth from which objects rise up towards our superficial knowledge.”

The vital material psilocybin opens up a possibilities for the raving of information to flow through a dialogue weaved in with experience as it is happening to reveal endless flow of morphological structures behind objects and things. Is it the felt experience of “all the stories of matter-form”. So the vitality that is “obscured by our conceptual habit” (Bennett, 2009, p. 50) is similar to Bennett’s exfoliation, which I read as the two-ness in Bennett’s being. Her belief that ‘a life’ is divided at “various moments of biographical or morphological time” (Bennett, 2009, p. 53). But the return from hyperspace will then reintegrate itself in this plane of existence/reality to show that this ‘nontime’ is a process of both these instances at once.

What I am proposing of the mushroom is that it appears as a humbling tool, emphasis on tool, that us as “very complex animals” (Bennett, 2009, p.11) could use, either in research as a chemical vital material or psychonaut experimentation. Hallucinogens, entheogens, phanerothymes, psychedelics, are all names for the same happening and most of them are derived from the plant kingdom, however “a few are derived from the animal kingdom, (toads, frogs, fish) ...Their use goes back so far into prehistory that it has been postulated that perhaps the whole idea of the deity could have arisen as a

result of the otherworldly effects of these agents.” (Schultes, Hofmann, & Ratsch, 2001, p. 13). But the evolutionary connection of psilocybin gives a bigger leap into history of the use of hallucinogens. (Economic Botany, 2016) A case for Psilocybe fossils have been found dating back to approximately 90 million years ago around the mid-Cretaceous, though they must’ve existed long before that but due to the texture of their bodies, they are not easily fossilized.

Hyperspace and Haraway’s contact zone

Taken into account what psilocybin has told us of itself so far as vital and as an edible matter, to move on now to consider hyperspace through the lens of Haraway’s contact zones. Due to human exceptionalism, humans have taken up a route that sees them as the only actors, with this we “reduce other organisms to the lived status of being merely raw material or tools.” (Haraway, 2008, p. 206).

Contact zone during agility training between dogs and humans may be understood as markers in the field in which the training takes place based upon a certain set of obstacles that are preset factors (Haraway, 2008). In all cases, there are certain points that must be kept in mind during a practice of intra-acting. For this reason, I borrow, first from Haraway’s list of advice on becoming aware of the bits and bolts that arise during training (Haraway, 2008). By doing so, the attempt is to implement their reading onto a psilocybin companionship which may be fruitful when read along with BwO. The points concerning the topic discussed are; “knowing what is really rewarding and interesting to one’s partner...correctly seeing what actually just happened ... knowing how many repetitions are informative and effective and how many shut everybody down with stress and boredom” (Haraway, 2008, pp. 212 - 213). The field to which we arrive when with psilocybin companionship – beshroomed, could be thought of a place, as “a *spatium* that is itself intensive, lacking extension.” (Deleuze & Guattari, 1987, p. 153). The BwO of the drug user as well is the “*plane of consistency* specific to desire” (Deleuze & Guattari, 1987, p. 154), in addition to being that which plays part in making an organism. For the Huichol, the peyote pilgrimage comes with “the dangerous crossing into the Otherworld begins. Gateway of the Clashing Clouds, and second, the opening of the Clouds. These do not represent actual localities but exist only in the “geography of the mind”” (Schultes, Hofmann, & Ratsch, 2001, p. 148). But how do we rid the body of an organism, and what is the contact zone in this case?

Since species may be taken as “mental impression” (Haraway, 2008, p. 17), then we are able to draw up onto the impression, the organisms of the body. The organism, as an ontogenetical entity must be addressed carefully when making a BwO, just as importantly when practicing companionship as part of ‘becoming with’. During a psilocybin infusion, fear surfaces and is experienced at a new altitude-on a different *plane*. This works in favor of considering psilocybin as part of feminist political ally. In order to overcome fear, it must “be fought on the same affective, ontogenetic ground on which it itself operates.” (Massumi, 2005, p. 47). When dealing with the organism, experimentation must be met carefully when ridding the body of the organism; if it is done “with too violent an action” then the risk is being “plunged into a black hole, or even dragged toward catastrophe.” (Deleuze & Guattari, 1987, p. 161). Once you find a plane – a contact zone, and if fear is recognized it appears “that one succeeds in freeing lines of flight ... bringing continuous intensities for a BwO” (Deleuze & Guattari, 1987, p. 161). In contact zones, “if the organism does something that is not wanted, ignore it and the behavior will “extinguish” itself for lack of reinforcement” (Deleuze & Guattari, 1987, p. 211). This point appears to be useful, but it raises the question on a battle between agents and operator, additionally it seems that it would be misleading that after some experimentation in hyperspace as a contact zone that one would be able to completely rid of fear, though might begin to access a different sense level of threat. For this part in specific Patrick Lundborg might offer a different route of a psychedelic experience by exploring the Innerworld and Overseer in which he proposes alongside to a Unified Psychedelic Theory in his book *Psychedelia*.²

This chapter began by describing thing-power as introduced by Bennett and arguing that hallucinogenics could extend the scope of thing-power. It went on to suggest that luminous-vibrant matter could be in the making through a psilocybin companionship. In the following chapter, psilocybin will be more in touch with the neurological and biological body, where Wilson will indicate that the gut is *lumen* (Wilson, 2004), and with that the connection of the inside of the gut to the outside made luminous build up on vibrant matter. Although I had engaged with chapter 1 and 3 from Bennett’s *Vibrant matter* (2009), however chapter 8 on *Vitality and Self-Interest* calls for further reading. In chapter 8, Bennett brings forward Guattari’s designation of “environmental, the social, and the mental” as “ecological registers” referred to as *Intergrated World Capitalism* (as cited in

² This book was published on 2012 by Lysergia Press.

Bennett, 2009, p. 113). It feels almost silly to ask, but could there be place to think of it-power, if read along with Heidegger.

Chapter 3: What's up psilocybin ?

In the following chapter, I will present the principal findings of the current investigation of psilocybin and its implications in biopower. The chapter is divided into two sections; in the first section I will present the activity of psilocybin as it appears in scientific research articles for the treatment of depression. In order to read psilocybin among the forces of contemporary biopower, the paper will systematically introduce Wilson's feminist theorizing of the gut and antidepressants, along with Nikolas Rose and Joel M Abi-Rached. From Nikolas Rose (2007), psilocybin leads us to question the powers of the new pastorate, as they may be read as contributing factors to companionship that is vitally depreciated. In the second section, I will adopt psilocybin as a biological object that will make possible to think of psychic immunity through Ed Cohen's autoimmunity paradigm. For this part, in order to think of a self in terms of ego/identity, the structure of the assembly will rely on Lacan's teachings. It will be argued that psilocybin presents itself as an utterly transcendent Other that might be a possible route for an integrated biopsychosocial model of depression.

Section I

According to Wilson (2004), there is little space left for bias towards the belief that all psychic activity is governed by the central nervous system (CNS). The phrase "the brain in the gut" has become popularized as a result of new understandings in the structure and functioning of the enteric nervous system (ENS) (Wilson, 2004). The gut (ENS) has similar neurological structure to the brain (CNS), so as an organ that is capable of psychic activity, gut depression indicates to a morphological capacity between certain biochemical and psychological events. The gut lies within the closest proximity to what we call the outside, allowing for all types of different matter to pass through, both metaphorically and literally. This form of boundary it creates allows for developing a "boundary between self and world" (Wilson, 2004, p. 44). When considering depression as "a breakdown in relation to others." it can be treated under two headings; "psychodynamically [as] a chronic, inflexible response to the loss of another", while biochemically marking a "depletion [in terms of] a drop in neurotransmitter levels in CNS synapses." (Wilson, 2004, p. 45). Wilson (2004) refers to various events on cases of depression, a weakened neurological state, exemplifying that mood and gut have always been known to be interconnected due to the "breakdowns in the gut" (p. 45) and their relation to depression. In certain

cases, where the inability to eat, “or to stop eating” appears as a sign, it may be taken as deadlock in relating “to others and to the outside world.” (Wilson, 2004, p. 45), while in another case, the death of a mother had a direct impact on serotonin cites. But it is this weakened neurological state, which Wilson borrows from Freud and Kramer to speak of neurasthenia, may be taken as depression “in the temporal sense of the here and now” as well (Wilson, 2004, p. 17). A weakened, and depressed neurology appear as somatic, and psychobiological in their nature.

Pharmaceutical treatment of depression heavily relies on SSRI medication (selective serotonin uptake inhibitor), that are first and foremost modeled based upon biological data (Wilson, 2015). Some of the most common antidepressants are listed to be Prozac, Luvox, Paxil, Zoloft which all have a different bioavailability. The bioavailability shows a measure of concentration of a drug throughout the blood stream, while the half-life shows much long it takes for these drugs to leave the body. These measure amongst other factors that differentiate some SSRIs from others indicate that metabolic activity occurring in the gut is a decisive part to what course a drug or any other substance goes under, as other part of the body, other than the brain, as responsible for the “psychological punch” of the drug (Wilson, 2015, p. 102).

Moving onto Rose (Rose, 2007) who explained that contemporary biopower has come to rely on bioeconomies – of somatic individuals that circulate the supply and demand across controlled, managed, and compartmentalized, and eventually marketed in the name of hope. Medico-psychiatric practices have worked on shaping the self in a mode that reflects a fashioning of life. In part, the form of life that emerges many times built on the resourcefulness of biological and genetic determinism risks the production of knowledge regarding our ontology. This is seen to be so, since information that is a product of social norms lends itself as surfaces rather than matters of depth. The ethics that pharmacological companies eventually promise “a return to the self” (Rose, 2007, p. 100), but the movement of returning to the self or soul have been shaped by privatizations, advertisements and factors which Rose referred to as ‘mutations’ of biopolitics of the twenty first century. Though scientists have come to agree that depression is caused by insufficient amount of the neurotransmitter serotonin, social scientists have come to critically raise a matter on technologies that produce “designer moods” (Rose, 2007, p. 101). It is no new thought that, the rate at which technological developments become available for the public use is a long process from the laboratory until it is put to practice and final execution. But what is crucial about this is that the sciences used in advancing medico-

technologies rely on biological data, yet these technologies become phenomeno-technologies. This means that the reality they try to generate by materialization is only based on what has been admitted to in thought while the tools used are “instruments ... <which are> theories materialized.” (Rose, 2007, p. 79).

Returning to Wilson, we come to see that, there are some SSRIs which have the CNS as a direct target, meanwhile it is from the transference they exhibit, that it becomes evident that these pills function in a similar manner as “a psychotherapeutic system, or cultural system” would (2015, p. 113). However, the ‘brain in the gut’ expresses activity that acts autonomously, reinforcing the fact that depression cannot be simply targeted towards the CNS. Some SSRIs show that even though their route through the brain-gut axis, the gut itself is under an antidepressant effect (Wilson, 2004). Since most belief about psychic capacities is built on the activity of CNS, the revitalization of the gut with SSRI drugs act may be taken as super-imposition along with their somatic governing.

The term somatic governing is a returning term in Rose’s writing in the *Politics of Life*, alongside with somatic-individuals, soma-ethics, and many other soma specificities. According to Rose (2007) there are five main mutations of contemporary biopower, although they are present in a network, I will be actively reflecting upon the ones most related to the topic of psilocybin for the treatment of depression. On the list of mutations is economies of vitality, which refers to how biomedicine is not just simply driven by market forces, but also a hub for investors. Each investment dealt across a specific sector has a privilege in taking part of the production of biopolitics. This in return causes a capitalization by commodifying vitality, where the knowledge production concerning our vitality circulates across networks that are in favor of bioeconomical values which are necessary for the ongoing connection of information from the body to the laboratory. Subjectification and soma expertise are two tightly related mutations, in which subjectification is an authoritative force that molds people’s conceptions of their own individuality, in Rose’s term the somatic-individual. While soma expertise came as a new mode of “governing human conduct” (Rose, 2007, p. 6) with it a bundle of professions claiming expertise in sectors such as genetical analysis, and reproductive care. From the soma expertise, we see different types of “new pastoral experts” (Rose, 2007, p. 6). Building up on Foucault, Rose introduces the new pastorates differing from the old pastoral found in “Swedish eugenics, <as> a form of collectivizing and individualizing power concerned with the welfare of the “flock” as a whole” (Rose, 2007, p. 73). As for the new pastorate of the contemporary biopolitics, it

is not state driven so to say, but instead are led by “ethics committees” and remain within the circulation of “psychologists and biotech companies” branching out to “religious organizations” (Rose, 2007, p. 73). It however does not practice its powers directed towards the “flock as a whole” but rather expresses it as *relational* power, where “the relation between the affects and ethics of the guider- <and those of the> guided” (Rose, 2007, p. 73). During counseling sessions, affects are entangled and exchanged and requires a certain mastery from on behalf of the counselors.

In her chapter, “The Pharmakology Of Depression”, Wilson (2015), deals with Derrida’s analysis on the logic of the pharmakon and its concepts. According to Wilson (2015) this concept of harm and remedy which the pharmakon brings forth is an interplay between forces of harm and cure, hence primarily a bilateral signification. This is not to say that that there is an unintelligible aspect that escapes the opposing forces, but rather that these forces act in a relational manner where remedy is “always reliant on the harms it excludes.” (Wilson, 2015, p. 143). Since harm has to be acting outside the framework of remedy, then what we are left with is taking the exteriority, the harm, as something already within the cure. Furthermore, the *pharmakon* imposes itself onto a body in a way “that breaks into the very thing that would have liked to do without it” while at the same time exhibiting an openness that allows for a breaching to occur “at once” with a malleability to be “roughed up, fulfilled, and replaced” (Wilson, 2015, p. 144). Wilson’s analysis of the pharmakon turns to the possibilities that are viable for the pharmakon’s proposition, (2015) but there are some cases such as HIV, where the harm and cure begin to play out on/in a body however the cure mirrors harmful replacements somatically. This point regarding the pharmakon questions the politics of visibility, however the importance of the pharmakon in respect to this paper is the degree in which psilocybin is able to execute the necessary social harm. But the question of what is problematic about producing knowledge about our ontology may be tackled starting by differentiating between vital and social norms as understood in biopolitics.

Rose proposes that vital norms are those which “arose from and manifested the normativity of life itself, of the organism as a living being, of its adaptability to its environment” while social norms appear as an adaption to a constructed “order of society” (Rose, 2007, p. 76). By leveling social norm with vital norms, the biopolitical advances that are being produced, as mentioned before, will vary across networks of bioeconomies with different categories of governing life and death. In the case of psychiatry, the knowledge production to the public is based on market affairs, but if a certain aspect

of the human life is in need of alteration, the politics of molecularization trespasses onto the vital norm in order to deal with a social norm. Such a style of openness and docility facilitated by somatic-selves is what raises the concern in regard to the form of life that is emerging when it is merged with contemporary biopolitical mutations. The progression over the generations then have certainly had an effect on the coming biopolitical powers, where bodies are assembled as neurochemical selves, or molecular selves. This is strongly present in the politics of psychiatry which holds the stand of “mind is simply what the brain does” (Rose & Abi-Rached, 2013, p. 3) and by this set standards what of type of beings do we consider ourselves to be is an ontology based on biological determinism.

To a given degree, we cannot fully disregard the systematic competing production of knowledge on neuroscientific research to the extent it part takes in the production of our somatic-selves, but nor can we fully adopt them as facts that are not amenable to criticism or falsification. One of the reasons, as previously stated is the drive of the bioeconomies, however, I follow the writing on serotonin and politics of antidepressants in order to place psilocybin amongst them (Rose & Abi-Rached, 2013). An older model of depression stated that SSRIs do not cause an increase of “neurotransmitters in the synapse” but it was believed to have an effect on “gene expression and neurogenesis” instead (Rose & Abi-Rached, 2013, p. 254). This model has been disproved and as indicated in Wilson’s writing is not applicable for a feminist theorizing of depression. Furthermore, even though neurobiological data seemed fit for the criteria they had hoped to target, some professionals did not fully agree that brain imaging studies could be the solution to neuropsychiatric resolutions on the topic of serotonin and depression, as they appear to be “simplistic ideas about localization” allocating emotional traits to parts of the brain. And it was further argued that the changes resulting from SSRIs had been due to “secondary changes in molecular and cellular plasticity”, because otherwise this was creating a collective that supposes a “ ‘unified theory’ of depression” (Rose & Abi-Rached, 2013, p. 134). Although studies on depression and other psychiatric disorders have directed most research and advances towards serotonin, known for its regulation of mood and anti-depressive traits, dopamine and noradrenaline amongst other main chemicals are hormones of the brain that are classified and targeted in psychiatric disorders. I will return to this matter in the second section of the chapter, to discuss in a bit more detail the relation of different plants to the above mentioned brain chemicals.

In view of what has been mentioned so far, there remains several aspects of plasticity that need to be further highlighted as it is also a term used in cultural neuroscience in order to continue onto the practices of psilocybin in biopower. In the previous chapters, intra-acting could be thought of as Lynn Margulis's symbiogenesis in Haraway's *companion species*, in biological terms (Haraway, 2008). The term neuroplasticity as introduced by Rose and Abi-Rached is found at the molecular level whose process is understood as where "two cells or system of cells ...tend to become 'associated', so that activity in one, facilitates the other" (Rose & Abi-Rached, 2013, p. 49). Reductionist claims in the field of neuromolecular studies had now been replaced with neuroplasticity which signified the brain as a site open for environmental impulses and changes. The acceptance of such claims had been taken on by agreeing that plasticity could be understood "in terms of epigenetics" (Rose & Abi-Rached, 2013, p. 51). Epigenetics' main point would be that, characteristics could be passed down from one generation to the next through maternal factors as observed in other animals where gene expression acted primarily, while environmental factors contributed to the later development of neural architecture.

Psilocybin and contemporary biopower

One of the forms which psilocybin is present in biopolitics is micro-dosing; the systematic and guided, sub-perceptual administration of a psychedelic compound (LSD or psilocybin) for the treatment of depression or enhancement of life. The illustration found online (citation from website) shows the expected outcomes throughout different times of the day. However, in-depth media analysis is not a part of this chapter's aims. The second mode is the psycholytic practices. Being limited, the following section lacks the argumentative grounds that could've been offered by reading, to say the least, Stanislav Grof's *Realms of the Human Unconscious* (1975), Carl Jung, and Humphry Osmond.

In spite of recent findings about the role of psilocybin for the use in the treatment of depression and understanding the brain activity of ASC, the paper is not able to present a case for suicidal ideation post-psilocybin experience due too insufficient amount of cases presented so far. One article in the journal of *Psychopharmacology* measures altered states of consciousness induced by psilocybin in terms of "experience of unity, spiritual experience, blissful state, insightfulness, changed meaning of percepts, disembodiment, impaired control and cognition, anxiety, elementary imagery, complex imagery, audio-visual synesthesia." (Kometer, Pokorny, Seifritz, & Vollenweider, 2015, p. 3666). In a similar way a study of neural correlates of psilocybin state refer to the substance as "(mind-

manifesting”)” that also initiates “profound existential experiences” (Carhart-Harris, et al., 2012, p. 2138). The latter research in part takes its brain imaging scans after injecting the psilocybin, however this aspect of the research does not address throughout the paper (Carhart-Harris, et al., 2012). But as far as oral administration is concerned, it produced an inconsistency in their readings of the scans indicating an activity along different 5-HT receptors than during injecting it (Carhart-Harris, et al., 2012). In oral administration of psilocybin, there appears to be an “increase in glucose metabolism” (Carhart-Harris, et al., 2012, p. 2141). Their speculations claim that such a difference in reading may be due to technical matters such as the medium by which such measurements are taken may have a longer time phase for picking up readings (Carhart-Harris, et al., 2012). Showing little to no interest in how these effects were obtained, or through which sub-serotonergic receptor had they been a targeted at initiation, the research is more interested in understanding its functionality. Nevertheless, the conclusive findings of the article do agree with Bernardo Kastrup’s article released in the *Journal of Cognition and Neuroethics* in 2016 (Kastrup, 2016). The current readings of neuroimaging of the psychedelic state indicate that decrease in cortical activity (including metabolism) was met with increase in total brain activity, meanwhile connections between different regions of the brain was made possible “via the fewest number of connections” (Carhart-Harris, et al., 2012, p. 2142) during a psilocybin ASC. With the variant activity of stimulation and inhibition during a psychedelic state is manifest across different parts of the body, one of the main notable aspects is tightly linked to concepts concerning the self or ego. This proposition, apart from being in the rhetoric of hallucinogenic related discourses of counterculture, had been eloquently noted in *The Doors of Perception* with Huxley’s reference to “reducing valve” implying how the mind functions in relation to the world (as cited in Carhart-Harris, et al., 2012, p. 2142). In summary, it has been shown from this review that psilocybin acting on serotonin receptors decreases activity in the part of the brain that are found in ordinary states of consciousness. The decrease in selfing activity was met with positive significant experiences, spiritual or of ideations.

In the previous chapter, the absolving of matter presented by thing-power indicated the perceiving body to have an organism to its body. During psycholytic practices, the analyst or psy-specialist similarly act as a priest. Since the bioeconomies and their affiliates are governed by a politics where different sectors have their own perception of what our somatic-selves should be. Although the new pastorates do not operate as “Christian pastorship” (Rose, 2007, p. 74), these powers and its sub-branches take on the figure of a priest, which could leave us questioning as to and if the organism is

constructed onto the body is that “which medical doctors benefit and on which they base their power.” (Deleuze & Guattari, 1987, p. 159). In the previous chapter, we read thing-power (Bennett, 2009) to be having an organism –fear, taken from Massumi, but he further explained that the outside a body experiences in aligned to the “live-wire connection with that outside” (Massumi, 2005, p. 39). Each body’s individuality became a site of “somatic expressions” (Massumi, 2005, p. 34) that “wirelessly jacked central government functioning directly into each individual’s nervous system.” (Massumi, 2005, p. 32). We might assume it to be as part of our social norms, rather than perception being ‘truly’ phenomenal, it operates at a level of internalizing the “nonphenomenal in-which of the experience” (Massumi, 2005, p. 38). Hereby a vital aspect of depression is accessed for correction on a level or social norm. One might assume that when “the event is recounted...the narrating body present(s) a public face allied with the..objective” the visual effects induced by psilocybin then, may raise the concern of plasticity on both the conception of self, and subject formation (Massumi, 2005, p. 39).

Although Rose warns that the progression on plasticity and its connection to “flexibility in employment” may seem to be having direct links with neo-liberalism, but it would be unwise to delineate such correlation solely to neo-liberal activity, and to rather look that plasticity is strongly intertwined with the “hopeful’ ethos of the life sciences” where every citizen must take matters of their biological status in their own hands (Rose, 2007, p. 248). In the case of psycholytic practices, the topic of employment and psilocybin are not evident and I am not able to present a case for it, while on the other hand the microdosing mode is handed over with perceptual guides that could be read for the sake of a neo-liberal subject. We can see that the ultimate guide advertises the improvement of creativity in the work place – as of the morning, increase in energy in the late afternoon time, “improved emotional balance” (Third Wave of Psychedelics , n.d.) and increase in spirituality. These claims seem to put an emphasis on employment when productivity in work place is one of the key rewards of microdosing, in addition to the advertised comments from people in regard to their experience and its effects in their profession. The ethics that are practiced in pharmacological marketing works on self-restoration or in the name of “authenticity...a realization of the true self” (Rose, 2007, p. 100). There is enough findings to suggest a strong relation between psycholytic practices and guided microdosing, however, as mentioned before, media analysis will not be fully covered since it requires further data collection as well as post-psilocybin experiences.

I choose to reflect on the blog writing by Tanner Howard in the following section since regardless of the content that appeals to my interest, my skepticism does not rest. But with the rise and spreading of psychedelics and the interest to become integrated into normative life, what remains as one of the questions is, how to come about to collectivize activity in the name of ethical prosperity. Heidegger warns that such activity towards 'being' must be met with care especially when we have become so tightly linked to technology and act en masse (Heidegger, 1998).

Section II

In this section, the chapter will move on to reformulate Ed Cohen's model of autoimmunity to think through psychic immunity that psilocybin could offer by integrating it to a biopsychosocial model of depression (Cohen, 2004). What Lacanian psychoanalysis brings to this chapter is the 'model' of the self which within itself has an other, and by this a self relation to an other that is still taken as part of the self. By connecting Wilson, Lacan, and Cohen, psilocybin's otherness may be put as a biological object since biochemically it rejects the results obtained from them are meant to further argue for psilocybin as a feminist political buddy both in theory and practice at a level of organic subjectivity.

Autoimmunity

Before proceeding to draw up a model for psychic immunity it is necessary to explain Cohen's writing on autoimmunity. There are several definitions the term autoimmunity embody in relation to the paradoxes of the other. Cohen defined autoimmunity as a 'self-induced' contradictory process that counterworks the flow of the immune system of the body/self. Commonly referred to as "autoaggressive immune behaviors" it is also where the materials of the body are not recognized biochemically as part of the/a self, hereby causing harm to the body/self (Cohen, 2004, p. 8). It may also be taken as "excessive somatic sensitivity" (Cohen, 2004, p. 9). However, the main paradox appears philosophically when dealing with such a scientific paradigm, that what we think a self, should not be "provoking acts of self destruction" (Cohen, 2004, p. 8) but rather "inhabit the living location of the body more or less unproblematically (Cohen, 2004, p. 7) . The problem of autoimmunity, put simply, first is that it appears as if one can mistake themselves for an other, but then revealing that an embodied self always already *is* other" (Cohen, 2004, p. 8). As for the case of thinking about identity

through this paradigm, it problematizes the “one-ness” (p.10) on which our constitution as “same organized Body” (p.10) aims to capture our personhood (Cohen, 2004).

Another significant aspect of autoimmunity comes with the concept of ownership where Cohen discusses Thomas Hobbes’s political theory that first established the “Right of Nature” rendering such an ownership that implies judgment and legal basis onto this mode of self-relation (Cohen, 2009). The natural right Hobbes was proposing was a physical notion rather than biological, this way the “object/body” would own its state of living, similarly to the case seen in “biomedical appropriation of immunity as biological “self defense””(Cohen, 2009, p. 11). This implies that the physical notion acts through a politics that deals with humans on the basis of characteristic of the inanimate world, with that, setting up a functional map of interdependence that render human “as a moving and moveable mass that bears life.” (Cohen, 2009, p. 57).

Psychic immunity

After defining the concept of autoimmunity, it is essential to discuss Lacan’s mirror stage. For Lacan, the self is in relation to an ego development that tends to unify a subject to what it takes itself to be whole (Grosz, 1990). This process is governed by language and social regulations and is said to terminate the child’s aggregate phase, where initially it is upskilled on the basis of an “organic insufficiency” (Grosz, 1990, p. 33). Prior to the mirror-stage, the human child is dependent on the mother both physically and psychologically; hence a familial structure is embedded in a social organization that governs the gratification of its needs (Grosz, 1990). During this time, the child is unable to distinguish itself from its environment and mother (Grosz, 1990). In comparison to most animals, who rely on instinct and the given environmental factors, the human becomes through the orders of law and language (Grosz, 1990). After the ages of six to eighteen months, the child takes part in a process of “(re)cognition” (Grosz, 1990, p. 35), where it identifies itself with the specular image. The recognition of the self through identification with a specular image is possible through the “immersion in the imaginary” (Grosz, 1990, p. 35). The child distinguished itself as (an)other separate from the (m)other, adopting an image of itself assuming a wholeness (Grosz, 1990). The ego steps forward as result “of the internalization of otherness” (p.43) where it offered with a totalized image that sets an assumed coherency to its identity (Grosz, 1990). The identity places its image “in a physical environment” (p. 38), having have integrated a part of itself “the image of another” (p. 40) (Grosz, 1990).

Lacan's teachings may begin to present themselves as a site of hope, where it is required that the psilocybin companionship that I will present runs its course by getting in contact with the gut. The ingestion of it is necessary on the question of depression. Since the paper does not follow an in-depth research of religious experiences of entheogens, for the current part, psilocybin may be taken as a mind-manifesting drug, hence the term psychedelics, from Greek psykhe- "mind" (see psyche) + deloun "make visible, reveal," from delos "visible, clear," ... "to shine."³

Though biological determinism is not soluble to all feminist thought, Wilson's writing on neurological and biological data reveals a politics of antidepressants that also offers a place for reading psilocybin in a way that neurology and biology are included into "the circuit of ontological dissemination" (Wilson, 2004, p. 28). So, we begin by adopting psilocybin as a biological object, and a companion species. When psilocybin presents itself as an utterly other, it can be placed as a new space opened up as means of self-relation. And since psilocybin has its own language, as an edible matter, the companionship acts upon the gut and with it our relation to the new embodied self. This new embodied self that is being referred to is the one that made Terence McKenna note saying; "We thought at the time that the process we were involved with was akin to giving birth to a child, but also much like the metamorphosis that occurs in the life cycle of insects, especially beetles, moths, and butterflies." (McKenna, *True Hallucinations*, 1993, p. 142), while Ginsberg ended his poem *Wales Visitation* with:

What did I notice? Particulars! The
 vision of the great One is myriad-
 smoke curls upward from the ashtray,
 house fire burned low,
 The night, still wet & moody black heaven
 starless
 upward in motion with wet wind. (Ginsberg, 1947-1997)

³ The definition is taken from the Online Etymology Dictionary,
http://www.etymonline.com/index.php?term=psychedelic&allowed_in_frame=0

In returning to Cohen (2009; 2015) where he states that “psychochemical” basis of ‘diverse biological elements’ are fed back into the individual’s sense of ownership. Could the powers of the new pastorate then be the inhibiting factor of the body, - the organism in Cohen’s vocabulary, from accessing or attaining a level of symbiosis where the organism would be in contact with a vital “field of otherness” (Cohen, 2015, p. 11). I argue yes. So, as previously cited from Wilson (2004) “psychodynamically depression is a chronic inflexible response to the loss of another” which when substituted with psilocybin’s utterly other, in return hands itself over as an exobiological matter where the boundary dissolving between inside and outside will finally culminate the end of its experience by leaving the body with the sense of a ‘new’ self, while causing an increase in neurotransmitter levels. The difference between SSRIs and hallucinogenics come about to prove itself most important here if we take it from the view point of pharmacokinetics. The key-lock hypothesis is used widely in describing activity of SSRI drugs in the CNS, however these “reduce depression to a chemical or mechanical problem.” (Wilson, 2015, p. 104). The explanation for this; the key is taken as a molecule of a drug, while the lock is the host site, however SSRI do not unlock these binding sites but rather cause an inhibition in the removal of “serotonin from the synapse” (Wilson, 2015, p. 193). While drugs such as LSD bind to “pre- and postsynaptic membranes” (p.193) in a way that causes an unlocking of the ‘locks’, while the research carried out in the 1950’s had already found “LSD to block effects of serotonin on various peripheral organs” (Rose & Abi-Rached, 2013, p. 36). SSRIs settle as a toxin that does not result in the social harm needed for the remedy of depression which is another reason to see depression treatment with psilocybin is the biopolitical, very creative, management of social norm. The bioeconomies will render manifest a body whose outside that it relates to, is that immanence tied to Massumi’s live-wire, of direct government *activation*.

While a psilocybin companionship could break open a hyperspace, an object whose otherness is in part linguistic, since as a biological object its structure is familiar to the insides of our gut. According to Darwin, “a crucial part of the organic world is the product of an internal biological environment”(as cited in Wilson, 2004, p. 44). In light of psychic immunity, psychological relations to others is “what the outside world engenders”, which only becomes possible in the case of being “internalized (ingested, absorbed, excreted)” (Wilson, 2004, p. 44). It is similarly true for what we have mentioned psychodynamically but are “discussed mainly in ideational terms” (Wilson, 2004, p. 44). Instead of the internalization of affectivity of activation, psilocybin companionship could expose a time interval, however transtemporal in its nature, ideations produced by that begin to appear as an organic

subjectivity. This in turn reinforces the notion that relations to others, are not primarily the ones that “take place in the head” (Wilson, 2004, p. 45). For if we follow the trail of psychic activity beyond the CNS, and designated in the gut providing a site where metaphorical references for “ingestion and digestion” are ““actual” mechanisms for relating to others.” (Wilson, 2004, p. 45). In attempts at presenting a neurobiological self, LeDoux asserts that it is not to be taken as consciousness itself, however “synapses are the basis <of> ...personality” (as cited in Rose and Abi-Rached, 2013 p. 215). Rose and Abi-Rached however come to criticize some of LeDoux’s terminology perhaps, since his claims do not collectivize the ““wiring of synapses”” (2013, p. 215) to be all encompassing factors of the environment. But if “synapses are...the brain’s way of receiving, storing, and retrieving our personalities” (p. 215), it is not to say that “*personality is determined by synapses*”(Rose and Abi-Rached, 2013, p. 215). But in the case of psilocybin ingestion, similarly to LSD as cited from Wilson (2015), the chemical has as a binding affinity to the pre, and post synaptic sites, so the self that will come to relate to itself later, will be in reference, or relational, to the experience during that ASC. Although this paper does not make attempt at making anything about memory, the article “God’s Organism?” (p.253) is an example of studies carried out on “the biochemical and morphological process underlying memory formation” (Rose and Abi- Rached, 2013, p. 253). In my chapter 1, thing-power separated biographical and morphological time, and when read with what psilocybin has said of itself, thing-power could be thought as to appear to signs of an ontological depression. The accounts of the scenery of thing-power situated in the “immediacy...as infra-temporal” (Massumi, 2005, p.36) align with neurasthenia, a neurosis “in the temporal sense of here and now”, since it is chemical (Wilson, 2004, p. 17). If actual neurosis is equivalent to psychosomatic illnesses (Wilson 2004), then psilocybin may be taken as a viable remedy for the somatic-individuality appearing in contemporary biopower. And finally, the essential amino acid, tryptophan, is also “one of the building blocks of the neurotransmitter serotonin.” (Wilson, 2015, p. 28). But since the body is unable to make it on its own, “it has to be obtained from outside”, it must be eaten. Possibilities of these could be psilocybin mushroom, or N,N,Dymethtryptamine (known as DMT) or ayahuasca brews. Although we took psilocybin as a biological object, tryptophan is not “purely a biological object” and “ as a chemical <it> relies on processes of exchange across bodily orders, within cultures, and between animate and inanimate objects.”(Wilson, 2015, p. 28). Other hallucinogens such as peyote, and its laboratory derivative mescaline, are known to affect dopamine and noradrenaline primarily. Although I have listed DMT as an option for tryptamine source, DMT is naturally occurring in the human body as well as in

plants, this may indicate to a space for other hallucinogenics to be integrated as part of a biopsychosocial model to relate to different forms of hyperspace and species.

This brings us back to the topic of hyperspace mentioned in chapter 2, and on making a BwO, but now thinking in terms of a companion species and psychic immunity. Since psilocybin acts on spatial-temporal dimensions, of which we spoke about temporality and fear, this section will tie some other points together. Since the mushroom ‘lends itself’, and psilocybin has the biological language that is so familiar to the gut. While as a biological object, serotonin is in need of “the relations to other entities and events, ...< as it is>...impurely and relationally fabricated” (Wilson, 2015, p. 28). Could the psilocybin mushroom then be thought of a continuity of change, that while being an anti-dote for depression, allows us to *specere* as a form of being. And instead of implying any form of ‘human mastery’ onto the companionship, an unmediated experience would be to open up to what the mushroom has to say from its “dance of becoming with (Haraway, 2008, p. 27). So the structurally potent psilocybin, by the fire and wire, and the nature of the experience integrates itself into the body, and according to the quantity it may take up to 9 hours at time. Since embodiment is not about being pin-fixed onto position but rather about “being of the world in its dynamic specificity” (Haraway, 2008, p. 289).

This chapter began by introducing Wilson’s ‘brain in the gut’, read along with biopower and psilocybin amongst its forces, and later argued that its current use in biopower by the new pastorates inhibit the body from accessing a vital plane. Then when psilocybin was taken as a biological object it appeared to be a possible route for an integrated biopsychosocial model of depression, and yielded psychic immunity.

Conclusion

The project was undertaken to consider psilocybin as a feminist political allay. The paper began by introducing the plant hallucinogens that were found in ethno-practices or rituals. The reasons were then discussed to consider a psilocybin companionship through the dialogue in chapter 2 between thing-power and psilocybin. The exobiological matter made space to consider a luminous-vibrant matter by presenting hyperspatial accounts as well as poems.

The second chapter found that Massumi could be reckoned with Huxley since they both reveal a structure of perception that, for the former it would confirm a duality read in thing-power, while for the latter spoke through relations to *sensum* for the process of perception. Originally, there had been further links made between Massumi and what Huxley refers to as a *miseenevent*, however more reading requires to question whether Massumi's *ontogenetic* forces may be tied with a *sensum*. And if a *sensum* at times is simply a color, while in contact zones one easily faces fear, what could the connections between certain colors and feelings be.

Chapter three was about reading psilocybin activity in current biopolitical powers in order place them with feminist theorizing of the gut and antidepressants. The results of this investigation showed that psilocybin may be taken as a biological object that is easily read to a biopsychosocial model. As its structure resembles serotonin in the gut, it was able to index to an ontological depression looking back at Bennett's thing-power. By a biological object then, psilocybin had addressed the body at a psychochemical level.

Additionally, the chapter aimed at thinking through a model of psychic immunity through Ed Cohen's autoimmunity paradigm. Wilson, Lacan, as well as Cohen all had in common the inclusion of an other as part of the self, meanwhile Rose's differentiation of between vital and social norms seem to agree that psilocybin could be a remedy for depression.

However, one of the chapter's main weaknesses is its limitation to Cohen's writing on autoimmunity and does not engage with other sources on this topic, which could be a fruitful area to work if read along with biological citizenship.

On the other hand, psilocybin had first been introduced as a dung loving mushroom, however there are several types of psilocybin containing mushroom apart from *Stropharia cubensis* that grow amongst grasslands and in forests, or nearby trees. It would be interesting to compare the ecologies of these mushrooms, and how they behave in different environments and along with what other species do they co-habitat, or intra-act with and for that *How Forests Think* looks like a good place to start, in addition to *Mushroom at the End of the World*.

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