

Existential Analysis

30.1

Journal of The Society for Existential Analysis
30th Anniversary Pearl Edition

Existential Analysis

The Journal of **The Society for Existential Analysis** 2019

Published by:

The Society for Existential Analysis, BM Existential, London, WC1N 3XX

www.existentialanalysis.org.uk

Journal Editors

Prof Simon du Plock

Martin Adams

Book Reviews: Ondine Smulders

Distribution & Marketing: Sarah Ferguson

Journal Production: Dean Andrews &

Andrew Miller

Peer Review Coordinator: Richard Swann

Editorial Board

Dr Daniel Burston

Duquesne University, Pittsburgh (USA)

Prof Betty Cannon

Boulder, Colorado (USA)

Prof Emmy van Deurzen

*The New School of Psychotherapy and
Counselling, London (UK)*

Dr Alice Holzhey

*International Federation of Daseinsanalysis
(Switzerland)*

Dr Bo Jacobsen

University of Copenhagen, (Denmark)

Prof Rimantas Kočiūnas

University of Vilnius, (Lithuania)

Dr Kevin Krycka

Seattle University (USA)

Dr Alfried Längle

*International Society for Logotherapy and
Existential Analysis, Vienna (Austria)*

Dr Darren Langdridge

Open University, (UK)

Dr Dmitry Leontiev

Moscow State University, (Russia)

Dr Greg Madison

The London Focusing Institute (UK)

Prof Martin Milton

Regent's University, London (UK)

Prof Roberto Novaes

Fluminense Federal University (Brazil)

Dr Yaqui Andrés Martínez Robles

Circle for Existential Studies, Mexico City (Mexico)

Prof Simon du Plock

Middlesex University, London (UK)

Dr Victor Rodrigues

*Superior Institute of Applied Psychology,
Lisbon (Portugal)*

Mr Andrea Sabbadini

Arbours Association, London (UK)

Dr. Kirk Schneider

*Saybrook Graduate School/Existential-Humanistic
Institute, San Francisco (USA)*

Prof Ernesto Spinelli

ES Associates, London (UK)

Dr M. Guy Thompson

*Psychoanalytic Institute of Northern California
(USA)*

Officers of the Society

Chair: Natasha Synesiou

Treasurer: Sally O'Sullivan

Secretary: Marya Goga

The Journal provides a forum for the analysis of existence from philosophical and psychological perspectives. It is published biannually. Contributions are invited in areas of philosophical and psychological theory, case studies, discussion papers, book reviews and letters. **The opinions expressed by authors of the papers and reviews published are those of the authors themselves, and not necessarily those of the editors, the editorial board, or members of The Society for Existential Analysis.**

Existential Analysis 30.1

Journal of **The Society for Existential Analysis**

Edited by:

Simon du Plock

Martin Adams

January 2019



The Society for Existential Analysis

CONTENTS

Editorial	3
Facing An Uncertain Future: The Next 30 Years Of Existential Therapy <i>Emmy van Deurzen</i>	4
Blockchain Will Power The Future Of Psychedelic Psychotherapy <i>Adam Knowles</i>	18
Money And Time: Being With Money In The Therapeutic Relationship <i>Paul Silver-Myer</i>	28
Openness To Change And The Public Place Of Existential Therapy In 2048 <i>Ryan Kemp</i>	37
Moving On Creatively: Creative Existential Therapy For Children, Adolescents And Adults <i>Verity J. Gavin</i>	45
What's So Existential About Existential Therapy? <i>Ernesto Spinelli</i>	59
Simone de Beauvoir: Existential Philosophy And Human Development <i>Martin Adams</i>	80
On The Possibility Of Dialogue Between Existential-Phenomenological And Cognitive Behavioural Approaches To Working With Couple Relationships <i>Michael Worrell</i>	94
Psychiatric Drag <i>Jan Sheppard</i>	107
Radical Authenticity <i>Ken Bradford</i>	115
A Phenomenology Of The Therapeutic After Husserl And Merleau-Ponty <i>Tony McSherry, Del Loewenthal and Julia Cayne</i>	128
Recognising Echoism As A Phenomenon In Existential Therapy: A Daseinsanalytic Hermeneutic Approach <i>Donna Christina Savery</i>	144
Existential-Phenomenological And Hermeneutic Approach To The Analysis Of Erotic-Affective Relationships <i>Gabriela Flores Macías</i>	155
Médard Boß. A Memoir (1973) <i>Translated by Miles Groth</i>	169
Book Reviews	199

Blockchain Will Power The Future Of Psychedelic Psychotherapy

Presentation given at the Society for Existential Analysis Annual Conference, London, 10 November 2018

Adam Knowles

Abstract

Over the next thirty years, the renaissance in psychedelic research for psychotherapy and the burgeoning possibilities of blockchain technologies will come together. Describing fascinating interactions that are already taking place, the author suggests further possibilities for these two technologies relevant to psychotherapists and academics and outlines links to existential philosophy.

Key Words

Psychedelics, ayahuasca, blockchain, cryptocurrencies, bitcoin, existentialism, academia, publishing

Note Regarding Self-Plagiarism

I recently wrote an article for the ayahuasca news website Chacruna.net exploring similar themes.

Introduction

“It’ll make you vomit in a bucket and run to the toilet all night, but you get to meet God,” said my then boyfriend seven years ago, describing ayahuasca. As a devout atheist, I took up his challenge in the name of science. Off we went to meet a shaman and drink down the murky tannins of the red-brown Peruvian tea made from the bark of the ayahuasca vine and the leaves of the Chacruna bush. My many subsequent encounters with ayahuasca shamanism have given me a visceral experience of things I didn’t know that I acutely lacked – namely ritual, nature and community. Of all the things I could say about my many ayahuasca experiences since, the most pertinent is that feeling a greater connection to the world and its inhabitants, I soon started training as a psychotherapist. I have found existentialism a crucial counterbalance to the dominant neuroscientific, pseudo-medical and anthropological discourses around psychedelics.

My psychotherapy training followed a twenty-year career in technology, where I started as a programmer and became a consultant. The next big thing in technology is crypto and blockchain, so I describe connections

between these, psychedelic research and existential psychotherapy. First, I will note a caveat. Psychedelics are some of the most potent psychoactive substances known to humanity. Treat them with the greatest respect. There are many safety aspects I do not cover further here. Anyone seeking a psychedelic experience must do substantial research across the legal, pharmacological and therapeutic domains.

Looking to the next thirty years, my personal story with technology, psychedelics and existential psychotherapy has something to say to the coming broader changes in society. I try to navigate the interplay between science and hippiedom. I will describe crypto and blockchain, suggest some therapeutic applications for blockchain and psychedelics, then make existential connections.

Crypto in Brief

With your contactless debit card and internet banking, your money is already digital. Pounds sterling started as paper notes backed by gold reserves that subsequently gained electronic representation (Parker, 2018). Cryptocurrencies take that a step further as a natural evolution. Cryptocurrencies such as Bitcoin are internet-native and exist only digitally. State-licensed institutions such as the Bank of England issue fiat currencies such as pounds sterling. With fiat currency, unique printing methods secure the physical representations and an elaborate system of trust secures the electronic representations. In other words, others will accept that I have £1,000 only if Natwest (in my case, let's imagine) say that I do. Natwest and their banking peers own the truth, not me. With cryptocurrency, by contrast, it is a mathematically-protected computational process, available to anyone, that manufactures and secures the assets. With cryptocurrency, I hold my money and the truth about it.

For something analogous to fiat vs crypto currency, compare email. Email is the internet-native version of postal mail. The 'mail' in email is a metaphor, a description of its use. There are similarities between email and physical mail. For example, both deliver writing to a distant recipient. Beyond that, email can do things that physical mail cannot, such as arriving across the world a fraction of a second after sending or having a video attached. There are, likewise, differences between internet-native money and fiat currency even in its digital form. Advantages of cryptocurrency over fiat currency include an increase in the speed of transfer, lower transaction fees, greater autonomy and the possibility of anonymity in transactions.

I can provide an example of these potential advantages in action. In March 2019, I will attend the first ayahuasca retreat for psychotherapists at the Soltara Retreat Centre in Costa Rica (Soltara Healing Centre, 2018). To participate in the retreat requires a \$1,000 deposit. Sending the money through my bank would take seven to ten days and cost perhaps £30 with

a woeful exchange rate. Instead, I used an online conversion that converted my sterling to the required \$1,000. The Estonian conversion service delivered the money to a Canadian bank account held in US dollars on behalf of the Costa Rican centre. Each time my money crosses a political, economic or institutional boundary, it introduces delays, fees and commissions. So, using the best of current technology, it took the money four days to arrive and cost £5.42 on my side. By contrast, if I had used cryptocurrency for this transfer, the transaction would complete in around fifteen minutes with total fees, both sides, under twenty US cents.

If you have never sent a Bitcoin, let me say this. At the founding of the SEA in 1988, email was already ten years old. I suspect that in 1988 you were yet to send your first email. Bitcoin is now nearly ten years old. If you think how many emails you send now compared to thirty years ago, the same could be true of your use of crypto in thirty years compared to now.

Blockchain in Brief

I hope with the above, in this first use case of emulating currency, to have given a flavour of the advantages on offer from the underlying technology, called blockchain. There are many other potential applications of blockchain relevant to psychedelic researchers, academics, writers and psychotherapists.

First, I will provide a simple description of this technology. Blockchain is a system for securely sharing a database. Beyond older systems designed for the same purpose, blockchain has unique qualities regarding its audit trail and transparency, accountability, redundancy and resilience. A voluntary network of tens of thousands of peer computers maintains a blockchain, rather than a handful of data centres as is the typical model with, for example, Google or Facebook. Each copy of the data is verifiably complete and unalterable, protected by advanced cryptography rather than social trust. There is no central authority, so what constitutes the truth is the simple majority consensus of the network. I argue the same applies to the world from the existential perspective, and this speaks to my understanding of psychosis. There are notable philosophical connections between blockchain and existentialism, which I outline later.

Blockchain Applications for Therapists and Writers

Before describing existing cryptopsychedelic applications and envisioning new ones, allow me to provide a more familiar example. Twitter is an online service that instantly publishes short messages to huge audiences. Over the last few years, it has become an essential medium for rapidly disseminating news. President Trump is ‘America’s first Twitter President’ (Alang, 2018). Trump has deleted 413 tweets at the time of writing (Facebook, 2018). We would lose Trump’s deleted tweets forever were it not for online services that manually duplicate the data to save the record. Fortunately

such deleted-tweet websites exist, but there remains an awkward question of trust. If Twitter has deleted the history, there is nothing to prevent a deleted-tweets website from adding a 414th allegedly-deleted Trump tweet to its record. We cannot trust this deleted-tweets website to tell the unbiased truth. Trump can accuse it of being fake news, and the deleted-tweets website cannot prove otherwise.

If Twitter were on a blockchain, the records of all tweets would be a matter of public record. Instantly distributed to thousands of computers, no amount of pressure from the FBI could change the record because maths is the authority, not the state or any international institution. There is a shift in political and economic power from a small centre to a proliferation of individuals, supporting my view that blockchain is inherently democratic. Sovereignty shifts toward the individual who becomes more empowered and autonomous. Blockchain meets my existential proclivities.

Having described possible advantages of blockchain for international money transfer and with Twitter, I next outline two notable blockchain events from this year, then describe further possibilities to address how I think crypto will power the future of psychedelic psychotherapy.

The first example of an existing interaction between blockchain and psychedelics is that donations from cryptopsychedelic enthusiasts have substantially contributed to the funding of psychedelic research into therapeutic applications. The US-based Multidisciplinary Association for Psychedelic Studies (MAPS) is now conducting phase 3 trials using MDMA for PTSD (Multidisciplinary Association for Psychedelic Studies, 2018c). These trials will cost \$26.9 million. Some \$5 million of the required funding came directly from an anonymous Bitcoin millionaire operating through their 'Pineapple Fund'. This Bitcoin philanthropist then helped crowdfund a further \$4 million toward the goal (ibid, 2018a). MAPS are set to train three hundred therapists by 2021 to provide MDMA-based therapy to coincide with the end of these trials (ibid, 2018b).

The second example of an existing psychedelic-blockchain interaction is that groups can create cryptocurrencies exclusively for psychedelics. An ayahuasca cryptocurrency already exists in AyaCoin (AyaCoin, 2018), which is currently running an initial token offering (ITO). An ITO mimics the initial public offering (IPO) of a traditional stock market listing, raising capital by distributing shares. With the money it raises, AyaCoin hopes to build a new retreat centre, protect areas of rainforest and invest in funds to provide a sustainable income. In the process, AyaCoin creates a token exchangeable for ayahuasca-related goods and services such as retreats.

Looking to future possibilities, I believe there is a prospect of blockchain-based solutions to the broken model of academic publishing and citations. Academic publishing typically involves contributors writing and peer-reviewing articles for free, while the publisher charges for access to readers, directly

or via libraries and universities, ‘big publishers have learned how to make themselves apparently indispensable to the academic prestige economy’ (Fyfe et al., 2017: p 17). Publishers charge readers typically £30 an article for providing the sharing infrastructure, despite the increasing commodification of that technology. These charges restrict access to knowledge, with deleterious effects, particularly regarding diversity within our profession.

A blockchain system for academic publishing would see authors retain rights to their work, while readers could access the records free. There would be a verifiable record of the publishing of the article and any subsequent revisions. This record would be digitally signed to authenticate the author. The article could never be retracted or deleted, no matter the commercial interests at stake. The knowledge becomes public domain forever. For quantitative research, the datasets behind research could also be shared in full, receiving a date-stamp and put beyond tampering. Errors in spreadsheet formulas, which are inevitable (Panko, 2010: p 235), could be proven. Beyond that, there is the possibility that a blockchain could allow study participants to retain ownership of their data, including that used for scientific research. The recent UK General Data Protection Regulation, designed to protect our data, assumes there will be a small number of central authorities managing massive datasets. Hackers steal these datasets on a regular basis. Blockchain offers another way, whereby individuals would have security, transparency and ownership of their data.

Simultaneously, blockchain could provide an improvement on the current system of academic citations. Academic papers are read, written and researched digitally (Brown, Griffiths and Rascoff, 2007). The future of citations is, I suggest, titles with online links, rather than the increasingly byzantine guides to Harvard, APA and MLA styles. The existing DOI system, run by a non-profit, provides some aspect of this (International DOI Foundation, 2015).

Blockchain offers further advantages. An academic journal on a blockchain could contain the full text or PDF of an article itself, whereas DOI only provides a reference to another source, often a paywalled internet address. DOI on a blockchain would provide greater transparency, democracy and resilience to the processes. It would also improve the detection of plagiarism. Also in this space, a blockchain could make checking someone’s academic qualifications painless, instant and free, disintermediating large, slow university bureaucracies.

Finally, blockchain offers a solution to the wider economic crisis in publishing. With printed newspaper sales in sharp decline (Tobitt, 2018) and publishing moving increasingly online, existing ways for authors to get paid for their work are problematic. Often the publisher sells advertising with the opportunity to give some percentage to authors. The result is an arms race between online publishers and ad blockers (Baraniuk, 2018). A crypto-based economy for

online content would allow readers to pay authors quickly, with minimal fees. To this end, several nascent systems already exist.

For existential psychotherapists who write and publish work, it is essential for our livelihood that publishers pay writers fairly and transparently, based on readers paying publishers. Blockchain offers the prospect of substantial improvement over existing systems.

Existential Connections to Psychedelics

I have alluded a couple of times to the compatibility between existential thought, blockchain and psychedelics. There are further connections to make. First, I will make some existential connections to psychedelic experiences.

The mechanism by which psychedelics help is often perspective. The common name for MDMA is ecstasy, and I relate that to *ekstasis* or standing outside oneself (Oxford Dictionaries, 2018). In standing outside oneself, one gains a different perspective and disrupts the sedimented beliefs outlined by Spinelli (1994: p 219). Often, psychedelic experiences offer a visceral, practical experience of no-self, or rather self-as-process rather than a reified object. The mechanism by which existential psychotherapy helps is also, often, perspective. Other psychotherapies offer alternative conceptions to the client but discovering them is the central task of phenomenology.

My ability to work phenomenologically has been aided by my psychedelic trips, which often comprise an endless, infinite and rich stream of sensations, thoughts and feelings each as if for the first time. Mine have been visceral experiences of Husserl's '*einklammerung*' (*epoché*/bracketing). The exquisite texture of a juicy green grape as smooth but globulous, or the fibres of the carpet as roughly hewn become matters of urgent interest and intense attention. My experience of psychedelics is an embodied one of ancient wisdom, invoking Merleau-Ponty (2013), who mentions the psychedelic mescaline several times in *Phenomenology of Perception*. The ability to attend to this or that aspect becomes a challenging and existential choice. Psychedelic circles name this choice skilful navigating and it relates to intentionality in phenomenology.

I propose that psychedelic space comprises a third category of ontical experience after waking and sleeping states. Other altered states of consciousness such as those achieved by deep meditation, dance or using the sauna bear some similarity to psychedelic experience, though some overstate this (for example, Winkelman, 2017). The psychedelic experience offers another perspective to each of us as Dasein. Szasz sets out a position strongly aligned with uninhibited access to psychedelics in his book *Our Right to Drugs* (ibid). Channelling Szasz, I suggest that psychedelic discourses offer alternative ways to describe experiences currently dominated by metaphors of mental illness. Ayahuasca traditions talk of spirit attachments and incursions, debts created by previous lifetimes and the impact of

interactions of various deities (Shanon, 2010). Each offers up new possibilities for understanding and remedying what afflicts us. As an existential psychotherapist, I am open to new, creative interpretations of thoughts and feelings that do not run along the lines of popular and entrenched dogmas.

Existentialism has an informed perspective on death and death is an essential part of the ayahuasca experience. There is often the death of something, perhaps old habits, ways of being or even an outdated self. In this, existential psychotherapists can provide psychedelic explorers with a much-needed holding and a context informed by philosophy. It is typical to find a psychedelic experience in large parts ineffable (Burkeman, 2018), reminding me of Wittgenstein's 'Whereof one cannot speak, thereof one must be silent' (Tractatus 7 cited in Biletzki, 2018). As an existential psychotherapist, I acknowledge this fact but try to help put some words, albeit insufficient, to experience to make some sense of it.

Finally, I wish to acknowledge that the international community of psychedelic researchers is the most diverse that I have ever encountered. It brings together north and south, east and west, white, black, male, female and everything in between and beyond, Spanish, Portuguese, Shipibo and English, old and new, scientists and shamans, academic and not, anthropologists and therapists. Existential perspectives on tensions of otherness between individuals and groups could offer something to these interactions.

Existential Connections to Blockchain

There are also connections between existentialism and blockchain. The lack of a central authority in blockchain finds a philosophical link in Nietzsche's 'God is dead' (2013: p 359). Blockchain, psychedelics and existentialism each ask how to know what is true when there is no overarching authority. The distributed nature of blockchain is inherently democratic. I relate this to the existential possibility for empowered individuals that claim their autonomy and their facticity.

The transparency, verifiability and resilience of blockchain I connect to existential notions of Heideggerian authenticity and Sartre's good faith. If we take blockchain applications to a logical extreme, many would not wish to record all their words and actions on an unalterable blockchain. I understand reservations in that regard but also wonder how such a record might expose how hypocritical we are as a species. It could enable a painful readjustment to how inconsistent, often lacklustre and sometimes noble we are. This kind of honesty is something I encourage from clients as an existential psychotherapist. I wonder how much truth about ourselves as a species we can handle.

Heidegger's (1977) 'Question concerning technology' is relevant. This essay encourages me to ask whether blockchain will have a humanizing or dehumanizing character. Blockchain and psychedelics each have the

potential to be humanizing or dehumanizing technologies. The outcome in that regard will depend on who is in charge. I believe the existential attitude has much to offer the twin technologies of blockchain and psychedelics over the next thirty years, and encourage you, the reader, to contemplate how you might influence that.

The Next Thirty Years

‘My name’s Adam Knowles, and I’m a UK-licensed psychedelic psychotherapist. I work primarily with ayahuasca and sometimes MDMA, psilocybin and iboga. I work with clients of all types, genders and ages – some with a diagnosis of PTSD, treatment-resistant depression and generalized anxiety, and others interested in developing their human potential. I have worked with hundreds of people so far, and the results are astounding.’ That is what I want to be able to say, thirty years from now.

To use religious terminology, I am an unenlightened bodhisattva (an interpretation of Bazzano in Greenslade, 2018: p 337), even an unenlightened bodhisattva-in-training, by which I mean that my enlightenment, transcendence and actualisation depends on the enlightenment of all beings. To use philosophical terminology, to the extent that I have emerged from Plato’s cave, I am going back down into the cave to help others still chained to the wall watching the shadow puppets (Plato, 2018). I hope that those down there don’t kill me.

I act at the intersection of psychedelics, blockchain and existential psychotherapy. In setting out the possible futures for psychedelics and blockchain, I have not given up my scepticism, my discretion or my trust in science. I just see a broader picture – another perspective. Blockchain will power the future of psychedelic psychotherapy. Psychedelics and blockchain can be a force for good. An essential part of my work over the next thirty years, it seems, is to say this as fearlessly and widely as possible.

Adam Knowles is a London-based psychotherapist training at Regent’s University. He is currently exploring and researching crypto/blockchain and psychedelics, particularly ayahuasca, and their intersection with psychotherapy.

Contact: Apt 3074, Chynoweth House, Trevisson Park, Truro, TR4 8UN
Email: therapy@acdinternet.com

References

- Alang, N. (2018). *Trump is America’s first Twitter President. Be afraid.* <https://newrepublic.com/article/138753/trump-americas-first-twitter-president-afraid> [Accessed: 25 November, 2018].
- AyaCoin. (2018). AyaCoin homepage. <https://ayaco.in/> [Accessed: 25 November, 2018].

- Baraniuk, C. (2018). *Where will the ad versus ad blocker arms race end?* <https://www.scientificamerican.com/article/where-will-the-ad-versus-ad-blocker-arms-race-end/> [Accessed: 25 November, 2018].
- Biletzki, A. (2018). *Ludwig Wittgenstein*. <https://plato.stanford.edu/entries/wittgenstein/> [Accessed: 25 November, 2018].
- Brown, L., Griffiths, R. and Rascoff, M. (2007). University publishing in a digital age. *Journal of Electronic Publishing*. 10 (3). DOI: <http://dx.doi.org/10.3998/3336451.0010.301> [Accessed: 25 November, 2018].
- Burkeman, O. (2018). *How to change your mind: the new science of psychedelics* by Michael Pollan – review. <https://www.theguardian.com/books/2018/may/22/how-to-change-mind-new-science-psychedelics-michael-pollan-review> [Accessed: 25 November, 2018].
- Faceba.se (2018). *Donald Trump - deleted tweets*. <https://factba.se/topic/deleted-tweets> [Accessed: 25 November, 2018].
- Fyfe, A., Coate, K., Curry, S., Lawson, S., Moxham, N. and Røstvik, C. M. (2017). *Untangling Academic Publishing: a history of the relationship between commercial interests, academic prestige and the circulation of research*. DOI: <https://doi.org/10.5281/zenodo.546100> [Accessed: 25 November, 2018].
- Greenslade, R. E. (2018). Zen and therapy: heretical perspectives by Manu Bazzano – review. *Existential Analysis: Journal of the Society for Existential Analysis*. 29 (2) 335-339.
- Heidegger, M. (1977). *The Question Concerning Technology, And Other Essays*. New York: Harper & Row.
- International DOI Foundation. (2015). *Introduction*. https://www.doi.org/doi_handbook/1_Introduction.html [Accessed: 25 November, 2018].
- Merleau-Ponty, M. (2013 [1962]). *Phenomenology of Perception*. Trans. Landes, D.A. London: Routledge.
- Multidisciplinary Association for Psychedelic Studies. (2018a). *MAPS completes \$4 million matching grant from Pineapple Fund*. <https://maps.org/pineapplefund2018> [Accessed: 25 November, 2018].
- Multidisciplinary Association for Psychedelic Studies. (2018b). *MDMA therapy training program*. <https://maps.org/participate/therapist-training-program> [Accessed: 25 November, 2018].
- Multidisciplinary Association for Psychedelic Studies. (2018c). *Phase 3 trials: FDA grants breakthrough therapy designation for MDMA-assisted psychotherapy for PTSD, agrees on special protocol assessment*. <https://maps.org/research/mdma> [Accessed: 25 November, 2018].
- Nietzsche, F. (2013 [1891]). *Also Sprach Zarathustra/Thus Spoke Zarathustra*. Milton Keynes: JiaHu Books.
- Oxford Dictionaries. (2018). *Definition of ecstasy in English*. <https://en.oxforddictionaries.com/definition/ecstasy> [Accessed: 25 November, 2018].

- Panko, R. R. (2010). Revising the Panko-Halverson taxonomy of spreadsheet errors. *Decision Support Systems*. 49 (2) 235-244. DOI: <https://doi.org/10.1016/j.dss.2010.02.009>.
- Parker, C. (2018). *A short history of the British pound*. <https://www.weforum.org/agenda/2016/06/a-short-history-of-the-british-pound/> [Accessed: 25 November, 2018].
- Plato. (2018 [381 BC]). The allegory of the cave. *Republic*. VII 514 a, 2 to 517 a, 7. Trans. Sheehan, T. <https://web.stanford.edu/class/ihum40/cave.pdf>. [Accessed: 25 November, 2018].
- Shanon, B. (2010 [2006]). *The Antipodes of the Mind: Charting the phenomenology of the ayahuasca experience*. Oxford: Oxford University Press.
- Soltara Healing Centre. (2018). *Psychedelic medicine: bridging the gap between ceremony and therapy*. <https://soltara.co/psychedelic-therapist-retreat/> [Accessed: 25 November, 2018].
- Spinelli, E. (1994). *Demystifying Therapy*. London: Constable.
- Tobitt, C. (2018). *National newspaper ABCs: industry-wide circulation decline continues as Metro and Sun top the table*. <https://www.pressgazette.co.uk/national-newspaper-abcs-industry-wide-circulation-decline-continues-as-metro-and-sun-top-the-table/> [Accessed: 25 November, 2018].
- Winkelman, M. J. (2017). The mechanisms of psychedelic visionary experiences: Hypotheses from evolutionary psychology. *Frontiers in Neuroscience*. 11 539-539. DOI: <https://dx.doi.org/10.3389/fnins.2017.00539>.