

Strategic Roadmap for Collective Philanthropy



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needed for long-term bioculture health and medicine community sustainability.

- Public narratives and policymaking/advocacy priorities in the psychedelic field shift towards greater alignment with right relationship between Western and Indigenous perspectives; minimizing pressures from the expansion of access to psychedelics in traditional communities.
- ICEERS's legal support, and policy engagement initiatives yield reductions in legal prosecution of plant medicine practitioners and significant policy reforms. In parallel, ICEERS's integration support and capacity-building work measurably reduces global incidence of adverse events and unattended challenging experiences, a critical step in order to mitigate the risk of backlash.
- ICEERS's initial collaborative plant medicine stewardship strategies centering Indigenous leadership demonstrate progress towards protecting and strengthening community-based plant medicine practices and serve as models for future collaborative work with other communities.

Projected Costs

Overall costs through 2027 across IMC Fund and ICEERS are summarized below:

Indigenous Medicine Conservation Fund (IMC Fund): Total philanthropic investment of \$17m over three years:

- 2025: \$5.5 million
- 2026: \$5.5 million
- 2027: \$6.0 million

International Center for Ethnobotanical Education, Research, and Service (ICEERS): Total philanthropic investment of \$5.7m over three years:

- 2025: \$1.7 million
- 2026: \$2.3 million (\$500k for global plant medicine conference)
- 2027: \$1.7 million

Self-regulated Communities

Most psychedelic use in the U.S. will continue to take place outside of any government-regulated setting for the foreseeable future. Even for those whose entry points are in a medical or state-regulated context, these channels will often not be suitable for an ongoing relationship with psychedelics. Psychedelic use in community enables continuity of interpersonal relationships, and evolving relationships to the substances. This in turn creates opportunities for risk reduction and peer support, as well as ready-made containers for integration. The inevitability of community use, along with these benefits, suggests that we should pursue opportunities to support organizations that can serve as standard-setters and role models in ethics, safety, accountability, and community support.

Long-term goals. There should be both religious and secular self-regulated communities throughout the U.S. that operate with high ethical norms and accountability mechanisms. By 2030, any U.S. individuals in search of such a community should be able to identify one accessible to them, and to make educated choices about how to participate. These should operate with greater legal protection than seen today.

Current landscape. Positive psychedelic experiences and growth, with reduced risk and safety net infrastructure, can be fostered in formal communities with intentional operating, ethical, and governance structures. Examples include secular psychedelic societies, psychedelic churches, and religious organizations already serving as spiritual homes to many. Churches could in time come to enjoy a degree of legal protection, although to date, this protection has been limited to only a few organizations. Line of sight to a clear legal framework that protects a meaningful number of groups is still unclear, though some seek to apply pressure on the DEA to provide this.

A few pioneering groups have recognized the potential for abuse in underground settings, and are responding by designing models that minimize these and other risks - and sharing them with others.

- Sacred Plant Alliance ([SPA](#)), a membership organization for minimal-dogma psychedelic religious organizations, that provides peer support and collaboration among leaders, sharing of best practices and ethical standards (including annual ethical review and peer review, and a central reporting system), and public education.
- Brooklyn Psychedelic Society ([BPS](#)), a local group (reach ~10K) defining the novel “trellis” operating model to foster community based healing with highly participative governance and strong accountability. This will be open-source, and eventually be a basis for recognition of other groups that show alignment with the core tenets.

Other organizations are exploring implications of growing awareness of psychedelics as they inevitably intersect with the practice of mainstream religions. [Ligare](#) and [Shefa](#) are education and advocacy organizations that seek to enable existing Christian and Jewish communities, respectively, to responsibly incorporate psychedelic experiences into well-established traditions, when they wish to do so.

These organizations are still early in their journeys, and the scale of their impact thus far is still small. We consider their missions to be high priorities for individual philanthropy by those seeking to foster ethical, responsible community use outside the limits of regulated settings. As these organizations’ models are refined and their footprint grows, the path to large-scale impact will become clearer, and they could become top priorities for collective philanthropy.