stronger imagery experience that could be induced using psychedelic substances. I was also becoming fascinated with the subjective reports of people using ayahuasca and intrigued by the comparison of the ayahuasca journey with lucid dreaming. The Kranzke scholarship then supported my research with ayahuasca, which became my dissertation work and was later published in an abbreviated form in the *Journal of Psychoactive Drugs*. The abstract from the journal article and the calea research are posted on the MAPS Website: maps.org/stuckeyabstracts

The scholarship also sparked further good fortune, in that by receiving it, the CIIS administration became aware of the project and made a further financial contribution. MAPS contributed financial support as well. With this combined support, we were able to take the project to the Amazon jungle for proper field research. I was very grateful for the generous support and continue to be grateful that the Kranzke scholarship is available for current students.

I am now in private practice as a clinical psychologist in Southern California. I use what I have learned through my use and research with psychedelics and lucid dreaming to inform my work with my clients. I also continue to do EEG research with entheogens. For example, I just recently led a panel at the annual conference of the International Society for Neurofeedback and Research. We presented our pilot research on EEG findings and subjective reports of salvia divinorum experiences.

---

**Touched By Spirit: A Heuristic Study of Healing Experiences in Peyote Ceremonies**

This dissertation is a qualitative, psychological investigation exploring the experience of healing in peyote ceremonies using Moustakas’ (1990) heuristic research methodology. The unique contribution of this research project is the use of a psychological approach to the study of peyote ceremonies that honors people’s subjective experience. This study draws on interview data collected from nine participants of peyote ceremonies. The co-researchers were five men and four women in the age range between their late twenties and early sixties. Five of the co-researchers were Euro-Americans, three Native Americans and one mixed Euro-Native American.

The data analysis resulted in the identification of seven core themes of the experience of healing in peyote ceremonies. These were: spiritual connection; enhanced self-esteem; emotional release; sense of community; physical recovery and support; insight and heightened awareness; and enhanced environmental sensitivity. Participants in peyote ceremonies reported becoming aware of a deeper spiritual reality within as well as around them. The peyote ceremonies instilled in them a sense of sacredness and reverence for life. They also reported increased mental clarity and a sense of heightened awareness. On the emotional level they reported the release of repressed feelings, a new level of self-acceptance and heightened self-esteem. They stressed the importance of the experience of solidarity and fellowship, of love, unity and belonging in the circle. Participants in peyote ceremonies also reported sudden cures of diseases and physical ailments, as well as being able to overcome drug and alcohol addiction. They also reported an increased awareness of their connection to the natural world and an increased environmental concern as a result of their participation in peyote ceremonies.

By providing accurate accounts of healing experiences and in-depth portrayals of individual cases this study aspires to contribute to a better understanding of the therapeutic potential of peyote ceremonies and the religious use of entheogens in general. It is the primary researcher’s hope to thereby stimulate a renewed dialogue on the constructive use of entheogens in contemporary society.