Volumen 13, número 37, (15-18), septiembre–diciembre 2025
DOI: https://doi.org/10.22201/ceiich.24485705e.2025.37.92498
Aaraón Díaz Mendiburo

Editorial

THIS DOSSIER IS A GREAT OPPORTUNITY to delve into the complex world of "power plants," "magic plants," or "sacred plants," as they have historically been called in different cultures due to their effects on humans. Today, we could also call them resources of *extractivism*, commodified plants, or despoiled plants, and with them the communities where they have grown for millennia. From this and other reflective perspectives supported by interdisciplinary analysis, we have decided to bring together in this volume the analytical work of researchers whose experience in these topics will enrich the vision of those fortunate enough to read the five articles presented here, as well as the interview with a woman with extensive experience working with cannabis and human sexuality and the bibliographic review on the concept of social responsibility in the Canadian cannabis industry.

There is no doubt that all the texts presented here contribute to understanding and destigmatizing those natural organisms that are being transformed by global markets and corrupt powers, increasingly distancing themselves from the needs of the majority of people.

We begin our journey with Genlizzie Elizabeth Garibay Munguía's article, entitled: "Psychedelics Inc.: reflections on the capitalization and corporatism of power plants." Through the theory of the coloniality of power, the author introduces us to the dynamics of biopiracy and bioappropriation that exploit the territories, knowledge, and practices of diverse indigenous communities. The article provides evidence of how capitalism —through the psychedelic industry, pharmaceutical corporatism, depoliticization, the commodification of discomfort, psychedelic science itself, intellectual property rights such as bioprospecting, patents on genes and molecules, psychedelic movements in the West, and the commercialization of traditional knowledge, among many others— has stripped the cultural meanings of plants and fungi to redefine them and insert them into an extractivist value chain. To cite just one example, the author mentions that "while Western psychedelic facilitators can earn an average of $10,500 per event, Indigenous medicine practitioners typically receive between $2 or $150 for their services in their home communities (Celidwen *et al.*, 2022)."

As a second article, we decided to include a study based on documentary sources such as resolutions of the Supreme Court of Justice of the Nation and

Volumen 13, número 37, (15-18), septiembre–diciembre 2025
DOI: https://doi.org/10.22201/ceiich.24485705e.2025.37.92498

legislation on prohibited drugs, expressed in codes, regulations, decrees and other legal orders, and scientific literature, carried out by José Domingo Schievenini Stefanoni and Rodrigo Luján García, who titled it: "Cannabis users from the perspective of the Mexican State's legibility schemes (drug addiction-pharmacodependence)". The cited writers analyze the categories of drug addiction and drug dependence that the Mexican State used for decades, especially at the beginning of the 20th century, to conceptualize users of prohibited drugs, stigmatize them, and criminalize them, a situation that still exists. As the authors point out, these categories "functioned as legitimate, but not entirely accurate, legibility schemes," which, according to the legibility proposal they use by James Scott: "causes state simplifications in the design of some public policies to be constructed with inaccurate information, omissions, erroneous aggregations, negligence, and political distortions" (Scott 2021, 118).

As a result, the state has limited the population's freedoms and used public force to exert repression. The researchers, notably, turn to historical sources to reveal how the use of these categories and, I would say, key constructs of social representations, were influenced by European medical discourses constructed by various scientific disciplines and international legislation.

Despite certain changes in drug policies at the international and national levels, past mistakes regarding the use of categories such as drug addiction and dependence continue to wreak havoc on a large part of the population, who have found in certain plants a refuge from the psychosocial ravages of voracious capitalism.

Using mixed methodologies, the article, "Five years after legal cannabis: an assesment of personal cannabis use authorizations," aims to assess the issuance of permits from April 2019 to March 2024, as a bottom-up policy. Its author, Adrián Jiménez-Sandoval, successfully seeks to provide recommendations to health authorities to improve the procedures involved in obtaining cannabis use permits. Similarly, based on an initial approach comprised of several questions worth mentioning, he structures the reflection around the moments that have marked cannabis authorizations in our country, the models used, and recommendations for streamlining the processing processes. The author raises the following questions: "What was the process for users to obtain authorization from the Federal Commission for the Protection against Health Risks? What is the process for processing an authorization? How many people have requested authorization? How many authorizations has the Federal Commission for the Protection against Health Risks granted? What does the authorization say? What elements discourage processing a health authorization? What changes could be made to encourage users to process their authorization?"

Throughout the article, we have the opportunity to observe some of the contradictions embedded in the processes for processing authorizations for the use

of cannabis, the lack of knowledge, homogeneity of information, and political will on the part of the authorities, without overlooking the corruption and lack of transparency.

For his part, the article "Cannabis legalization in North America: the Mexican case in contrast with the Canadian one. An autoethnographic perspective", by Víctor López García takes us, from his own perspective, into the contradictions, irregularities, and corruption surrounding the cannabis regularization processes in Mexico. Presenting his own case and using qualitative techniques such as ethnography and autoethnography, Víctor tells us, following the path stipulated by the authorization granted to him by the Federal Commission for the Protection against Sanitary Risks (COFEPRIS) to create his own cannabis crop and thus fulfill the objective of understanding the medicinal benefits that cannabis could offer in his mother's cancer treatment, how he has faced a series of abuses that reveal, on the one hand, the constitutional restrictions on those who wish to exercise the right to free development of personality and, on the other, the decadence of the justice system in Mexico, especially for people with fewer economic resources.

Compared to the system in Mexico, the author describes in detail the regulated market and accessibility to cannabis consumption in Canada, drawing on ethnographic research conducted in the province of British Columbia.

The fifth and final article in this dossier, titled "Investigating cannabis use: a review of stigma among undergraduate students," by Arturo Esaú Domínguez Talavera, aims to understand how cannabis users are valued and treated by their families, friends, partners, and even by teachers at their respective schools. He also seeks to observe how this impacts the construction of their identities.

The author enriches the reflection on youth consumption by structuring it into three key questions: How does being a cannabis user impact the lives of university students in Cuautla, Morelos? What does consuming cannabis mean to them? What role does it play in the construction of their identity and in their social and family life? To answer these questions, the author used a series of 28 questions organized into a semi-structured interview that emerged from a reflection on the state of the art, which is presented in the article.

In the interview section, we consider it essential to recognize that the work of activists in Mexico defending various power plants and other natural resources has been a rather complex struggle, accompanied by contradictions, criminalization by the Mexican State, and the ravages of the stigma reproduced and normalized by society itself. This affront highlights the work of thousands of women who have joined these struggles with other forms of resistance to patriarchy, such as the right to sexual pleasure.

In the interview with Alejandra Contreras, the promoter of the project "Cannaphilia, Sexuality, and Cannabis," the graduate of the National School of Anthro-

Volumen 13, número 37, (15-18), septiembre–diciembre 2025
DOI: https://doi.org/10.22201/ceiich.24485705e.2025.37.92498

pology and History shared what it has meant to work on these types of issues under prohibitionist and patriarchal frameworks. Likewise, she incorporates her experience working in transnational agro-industrial contexts into her narrative, specifically in the case of her work with cannabis in California.

Finally, in the review section, Cynthia Arredondo Cabrera offers a thoughtful reflection on the book *The cannabis industry in Canada: socially responsible? The case of Canopy Growth*. In her own words, the author notes:

> In an original and fortunate encounter between the cannabis industry and corporate social responsibility (CSR), Aaraón Díaz Mendiburo offers an in-depth and critical study of this industry in Canada, its CSR practices, as well as the perceptions of these practices held by the various actors involved. (...) He offers a unique text that helps us understand a nascent industry of a globally stigmatized product, the benefits and shortcomings of CSR, and the political and social context of Canada, one of the countries leading the way in regulating the production and recreational use of cannabis.

We hope this dossier will contribute significantly to the understanding of issues whose complexity goes beyond what hegemonic discourses have attempted to reproduce and simplify for years. ID

Aaraón Díaz Mendiburo
Guest Editor