

**“IT WAS TWO PUFFS, YOUR HONOR,  
BUT I DIDN’T INHALE”.**

**Interview with Danny Stange,  
Cannabis and Community Leader**

Marty Otañez

**D**anny Stange is a community leader in Denver, Colorado, with lived experiences related to the war on drugs, Chicano culture, cannabis use and community healing. He is bi-cultural with a Chicana/Apache mother and an Irish/German father from the east coast of the United States. Danny's family has lived in Denver since the 1920s. After completing course work in sociology and Chicano studies at the Community College of Denver, he became a peer educator with Denver-based Sisters of Color United for Education (SOCUE).<sup>1</sup> Founded in 1989, SOCUE is a nonprofit organization that uses holistic health education to address intergenerational cycles of health disparities rooted in historical trauma and to train the next generation of community leaders that break economic, cultural, health and social barriers (Sisters of Color United for Education, 2021). Currently, Danny is SOCUE's grants manager and devotes part of this time helping community members to get treatment services for substance abuse issues and coordinating cultural activities, ceremonies, and Indigenous worldview education initiatives. Since 1994 Danny has been involved with traditional Native American Aztec dancing. In the 2000s, he served time in a Mexican jail for trafficking in cannabis. These experiences shaped his views about cannabis culture, the war on drugs and the role of cannabis in communities of color.

We started our conversation in April 2020, speaking about cannabis-related stereotypes about Mexican Americans in popular culture. He discusses the Mexican folk song "La cucaracha"

<sup>1</sup> Danny departed Sisters of Color United for Education in 2023.

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184 (“The Cockroach”) and how the song is typically associated with cannabis use among Mexican people. Troops of rebel Pancho Villa sang “La cucaracha” during the Mexican Revolution (1910-1920). Isaac Campos, in his book *Home Grown: Marijuana and the Origins of Mexico’s War on Drugs* (Campos, 2012: 162-163), notes that Villa’s troops invoked the song to comedically smear Villa’s enemy Victoriano Huerta. This contrasts sharply with the dominant association of the song in popular culture with laziness of Villa’s troops, which over time morphed into the stereotype of Mexican people as heavy cannabis users. Danny talks about Mexican singer-songwriter Lila Downs, who in 2003 repurposed the lyrics of “La cucaracha” to satirize contemporary Mexican politics and government systems imbued with corruption and greed. In her version, Downs replaces marijuana with cocaine and offers commentary on how governments, politics and current drug use patterns have shifted in response to the introduction of global drug cartels (Guevara, 2014: 558).

As Danny recounts the history and context of stereotypes about Mexicans and how these stereotypes change over time, he discusses the cultural figure of the *pachuco* and its connection to cannabis. Danny uses *pachuco* to illuminate the negative sentiments of white Americans towards this subgroup of Mexican Americans. He suggests that *pachuco* played a key historical role as suppliers of cannabis from across the U.S.-Mexico border to these same white Americans who ridiculed, stigmatized and killed Mexican Americans because they were seen as the “Other”. According to Ashley Lucas (2009: 62-63), *pachuco* refers to a discourse in media representations and popular culture views about Mexican American youth who dressed in stylized clothing called zoot suits and were perceived as violent criminals and drug users in the U. S. in the 1940s. Also, *pachuco* is a symbol of Chicano/a culture, art and fashion that simultaneously affirmed Mexican American identity and operated as a negative stereotype used by the dominant white culture in the U. S. (Lucas, 2009: 63). Playwright and actor Luis Valdez, who produced the theater performance *Zoot Suit* in the U. S. in 1979, describes the significance of *pachuco* as a struggle against racism in American society and as a struggle of consciousness and heritage among Mexican Americans (Orona-Cordova, 1983). According to Valdez, *pachuco* as represented in a

character in his play *Zoot Suit* is “a reincarnation of the ancient god Tezcatlipoca. His style, his colors, his power are all attributes of ancient wisdom: ‘*la tinta negra y roja*’ of the lord of education, the dean of the school of hard knocks. *El pachuco* is the symbol of our identity, our total identity, with ancient roots” (Orona-Cordova, 1983: 100).

Part of our conversation touched on the healing powers of cannabis as well as *psilocybin* (“magic mushrooms”) among people who use opioids. Danny advocates for the substances as viable options for opioid users to lessen the side effects of drug withdrawal. Studies are inconclusive when it comes to cannabis and treatment of opioid use. Wilson *et al.* in their study of pain among adults in medication-assisted treatment (MAT) such as methadone or buprenorphine find that “The effects of cannabis use on symptom management among adults with MAT are currently unclear” (Wilson *et al.*, 2018: 226). Wiese and Wilson-Poe in their published manuscript, “Emerging Evidence for Cannabis’ Role in Opioid Use Disorder” conclude that cannabis is “a safe and efficacious tool” to combat opioid use disorder (Wiese and Wilson-Poe, 2018: 185). Others show that cannabis may help pain patients or people with opioid use disorder to decrease their dose and potentially even withdraw from opioid use completely (Knopf, 2019). Suzuki and Weiss find that cannabis is not considered evidence-based treatment for opioid use disorder, the authors report that dronabinol, a synthetic cannabis compound produced by Arizona-based Insys Therapeutics, can safely reduce opioid withdrawal symptoms (Suzuki and Weiss, 2020: 92). More research on patterns and characteristics of cannabis use as well as cannabis compounds that may contribute to treatment for people who use opioids is needed (Rosic *et al.*, 2021). Scientists and educators must confront a key obstacle to additional research on the medical benefits of the cannabis plant: the status of cannabis as a Schedule 1 drug in the United States.

Psilocybin use is optional for community members who participate in ceremonies administered by Danny. Danny’s ceremonies are designed to achieve balance between minds and hearts and strengthen connections to ancestors. Ceremonies take place in a sweat lodge or other wellness spaces. Danny’s support for psilocybin is consistent with the growing momentum to

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186 reform psilocybin-related laws in the United States. Details below about psilocybin law reform in the U.S. are provided by Psilocybin Alpha (2021), a psychedelic industry group. With the passage of Initiative 301 in 2019, Denver became the first city in the country to deprioritize law enforcement for possession of psilocybin and defunded psilocybin-related law enforcement activities. In 2020, Oregon became the first state to legalize psilocybin-assisted therapy and decriminalize the personal possession of drugs with the passage of measures 109 and 110. By December 2021, other jurisdictions have passed reforms to deprioritize the enforcement of criminal penalties for psilocybin and defunded psilocybin-related law enforcement activities at the local level (Oakland and Santa Cruz, California; Seattle and Port Townsend, Washington, among others), passed reduced penalty statutes at the state level (Colorado, New Jersey, Washington), and established state-level working groups to study the medical use of psilocybin (Texas and Connecticut). Other states have active legislation to reform laws related to psilocybin, including Connecticut, Florida, Iowa, Maine, Massachusetts, Michigan, Missouri, New York, Pennsylvania, Rhode Island and Vermont. Similar to cannabis, psilocybin is listed as a Schedule 1 drug in the U.S., meaning that currently it has no accepted medical use in the country, it has a lack of accepted safety for use under medical supervision, and it has a high potential for abuse.

The United Nations Office on Drugs and Crime describes psilocybin as “the naturally occurring, hallucinogenic substance primarily found in the *Psilocybe mexicana* mushroom, although there are more than 75 species of mushrooms from the genera *Psilocybe*, *Panaeolus* and *Cano-cybe* that can contain psilocybin” (UNODC, 2016: 52).

Unlike other classes of drugs, psilocybin and other psychedelic substances have the “capacity to induce states of altered perception, thought, and feeling that are not experienced otherwise” (National Center for Biotechnology Information, 2022). Grinspoon and Bakalar in their 1979 book *Psychedelic Drugs Reconsidered* report that psychedelic drugs such as psilocybin do not cause “physical addiction, craving, major physiological disturbances, delirium, disorientation, or amnesia” (quoted in Gael *et al.*, 2021: 6). In our conversation, Danny spoke about the

wellness benefits of psilocybin and cannabis as well as other experiences related to cannabis culture and Mexican American stereotypes.

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## The Interview

**Marty:** Is there a popular song that you know relates to cannabis culture?

**Danny:** Lila Downs, a singer and songwriter from Oaxaca, Mexico, produced a new rendition of the song “La cucaracha”. The original “Cucaracha” song came out around the time of Mexican revolutionary general Pancho Villa and the post-revolutionary war in Mexico back in 1915. This was the time when the marijuana industry started to boom because people in Mexico were using it as a commercial crop. The plant helped people free themselves from debt. The song references marijuana (MJ). Another of my favorites began with Lalo Guerrero back in the 1930s with “Marijuana Boogie”, and some other Chicano bands have made similar renditions like Midnight Blue, Malo and Chito Rana, who all have songs with the theme “*Fumando (smoking) marijuana*”. These were long before rap music, where obviously cannabis has become a popular icon for artists like Snoop Dogg.

I believe the term cannabis was changed to marijuana through Mexican American influence because all of our women are named Maria, and Juana is a female version of John. Just as “John Doe” became typical for an unknown person at that time in the U.S., the people trafficking in MJ wanted to be incognito and MJ a nice blend of the two genders. Obviously there is the added nuance that women are perceived to be looser when they smoked MJ so the plant gained a romantic emphasis with the term marijuana. The theme of marijuana in the traditional “La cucaracha” song was part of a larger message about people sharing information and promoting knowledge about this new cash crop to get themselves out of poverty. During the time of western expansion at the end of the nineteenth century, there was a great deal of land that belonged

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188 to Mexican Americans in New Mexico, Arizona and Texas. The land was granted to them at the end of the Mexican American War of 1848 through the Treaty of Guadalupe-Hidalgo signed by Mexico and the U.S. The latter said it would honor the land grants that were awarded by the Spanish crown and respect the rights and culture of the Mexican landowners. The treaty actually includes content about preserving culture and language. This changed around the time of post U. S. Civil War, when Texas and other states fought to keep slavery, which included a lot of Mexican people who were mixed with African blood and thereby considered black to the Anglos and enslaved.

White Texans wanted slaves, so they forced black Mexicans into slavery. A lot of these experiences ended up as storylines in dime (inexpensive) novels in the early part of the 1900s. A typical theme in the books was a damsel who was forced to give up land ownership rights because the local villains took the deed to her land. During this time, many White Americans stole the land or cheated Mexican Americans from their ancestral holdings creating a vacuum of economic disparity. Marijuana emerged as a cash crop and a source of money for families to try to recoup some of their lost income. Folk's songs like "La cucaracha" were created to share these and other details of history. Overtime, "La cucaracha" and different uses of the word marijuana turned into derogatory meanings that ended up in caricatures like "Speedy Gonzales" and "Slowpoke Rodriguez", who behave as if they had consumed marijuana and wear *sombreros* and perpetuate the stereotype of a lazy Mexican. A true rarity in this society.

**Marty:** You are an Aztec dancer. Does cannabis play a role in your dancing?

**Danny:** I and members of our dance group "Grupo Huitzilopochtli" are trying to restore and recuperate a lot of knowledge of our ancestors (Box 1). Marijuana has become so integral in Chicano culture and a lot of us smoke it or consume it in other ways. When I first started dancing, a lot of us thought that native people used to smoke marijuana. I remember at one event, a guy put marijuana in the ceremonial pipe and said that this is how our ancestors did it. Another of our

### Box 1

Since 1994 Danny Stange (Denver, Colorado) has been involved with traditional Native American Aztec dancing. While cannabis is not typically associated with Aztec dancing and culture, cannabis has been a part of Mexican history since the colonization in the region by Spain in 1492 (Valdez and Kaplan, 2019: 117). Indian and mestizo populations in Mexico recognized the medicinal properties of cannabis and formed a relationship with the plant; over time the use of any psychoactive drugs by indigenous people was considered a threat to colonial domination by Spain and the Catholic Church (Valdez and Kaplan, 2019: 118).



group members criticized him, saying that marijuana wasn't part of our past and that only tobacco was used in the *chanupa* (sacred pipe). Some of us learned since that time that the Spaniards brought over marijuana and that India was one of the early places where marijuana use was a regular part of their culture. We have looked for images of the plant on a variety of motifs and statues, buildings or books, yet we don't see the distinct image of the leaf that is iconic and if it had been here before the Spanish would certainly have been indicated. There is a statue called Xochipilli that is a person sitting in meditation and all over the body are images of the intoxicating plants and cannabis just isn't featured.

**Marty:** What are your earliest memories of marijuana?

**Danny:** I remember my mom taking me to see Cheech and Chong's movie *Up in Smoke* (1978) when it first came out when I was a kid. My parents grew marijuana in our backyard in Denver.

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190 My dad used to say that it was like just herbs. He didn't really tell us much more about marijuana. When I got older, I started selling joints in school and was arrested at age fourteen. Today, I'm the school board director of that same school where I got arrested. In fact, I sit in the office where the dean's office was located, the same office that was used when school authorities had me arrested for one marijuana joint. This is now the same room that houses the board of directors where we make policy decisions at the school district level. You could say that marijuana is a gateway to community leadership opportunities. It certainly helps people overcome the fear of talking to strangers and this is needed for someone to become politically relevant.

When my younger brother was about seventeen, he knew that I had sold marijuana. He looked up to his older brother back then. He borrowed some money and soon became involved with a guy from Mexico. After they made a few deals and then his main contact was arrested in Boulder, Colorado. My brother and cousin were stuck with fifty pounds of marijuana. They were able to sell it and in a short time saved up twenty thousand dollars. A couple days later, my cousin calls me because the dealer contact from Mexico showed up at his house in Denver and neither of them spoke Spanish. I zip over to the house and tell the guy we don't have the fifty pounds of marijuana, but we do have twenty thousand dollars cash. The guy was impressed, so we arranged to get another one hundred pounds of weed from Mexico the following weekend.

I became involved for the next eight years with some regular low-key customers. Border crossings for my Mexican counterparts became difficult after the Twin Towers fell in New York in 2001. One day I agreed to drive to Mexico to pick up a shipment. My partner and I made a secret compartment inside the gas tank in my Ford Windstar. We removed backseats from inside the car, cut a hole and put in the cannabis from the top. From underneath the car, it was clear that nothing looked like it had been tampered with. As we were driving toward the U. S.-Mexico border on the Mexican side, a group of military soldiers stopped us at a checkpoint. Usually, I had around five hundred cash with me to offer gratuity to the police and soldiers. This time I had no cash because I had spent it all at a nightclub the previous evening.

At the checkpoint, I told the soldiers that I didn't have any cash. One of them used a stethoscope to listen to the gas tank and he hit it while another guy listened with his ear at the opening of the tank where you put the gas in. They were listening to hear if there was a tone different from normal. Eventually, the soldiers removed the gas tank and saw that something had been removed from it. They found the marijuana. I told them it wasn't drugs; it was medicine. I said, "I keep it for Chicanos, keeping them peaceful because a lot of them want to have a revolution. We have to keep everybody calm. There's no need to have any violence". The soldiers laughed as they arrested me, telling me that I'll just have to pay a fine and will soon be home in the U.S., so I could return to trafficking dope. I was charged with possession of a hundred pounds of marijuana with a street value in the U.S., of about forty thousand dollars. The judge sentenced me to jail for ten years in Mexico. Fortunately for being American I was able to transfer out of Mexico after paying a fine and then I was released with a reduced sentence and a few years of probation. The experience certainly made me reconsider my role and my obligations to my children. My wife ensured that I would never return to that work. I actually became an addiction counselor when I began to work for Denver-based Sisters of Color, which paid for my training to be certified as a peer specialist in 2015.

**Marty:** What do you think about the stigma associated with marijuana and Mexican Americans?

**Danny:** When bringing up marijuana-related stigma I like to talk about *pachuco*, a word that was popularized around the time of the Zoot Suit riots in Los Angeles, California, in the 1940s. A big fight erupted between some U. S. soldiers who were on leave and Mexican Americans called *pachucos*. Some say the term *pachuco* originated in El Paso. It relates to "Chuco Tuko", which is slang that Americans use to call people from Chihuahua, Mexico, who migrated to Texas. Guys from Los Angeles who wanted pot would visit Chihuahua, also called "Chewco", where lots of marijuana was being distributed. *Pachuco* became the term used to refer to these individuals

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192 returning from Mexico through Texas after buying marijuana. The *pachucos* upon arriving to Los Angeles would be the guys with the weed who wore loose fitting clothes known as the zoot suit style. *Pachucos* in their culturally distinct attire became demonized by white people because of their association with marijuana, which then extended to other Latinos in the U.S. Many of the *pachucos* were defenders of their neighborhoods and in the 1940s and 1950s a lot of gentrification was taking place in California. The cops targeted *pachucos*, knowing they would also stand alongside elders in the *barrios* to protest development that negatively harmed communities of color.

**Marty:** What are some changes you noticed related to cannabis being more accepted in the United States since 2021?

**Danny:** Once enough white people started to smoke marijuana it became socially acceptable in the United States. When President Bill Clinton admitted to smoking marijuana things changed for me. I was living in a halfway house while on probation after spending time in jail for smuggling pot in Mexico. I had to appear before a judge because of being caught smoking marijuana. I paid a lawyer to defend me. The lawyer explained to the judge that I was a respected member of the community and through my role as an Aztec dancer I promoted positive messages for my community and culture. He explained that I took one puff of marijuana. The prosecuting attorney countered and said that I took two puffs. The judge rolled his eyes and said, “Hold on a minute. Was it one or two puffs?” So I stood up and said, “It was two puffs, Your Honor, but I didn’t inhale”. My lawyer looked at me aghast and the judge responded, “Well, if the President of the United States can use that as an excuse then you get too”. The case was dropped. Obviously the new medical uses of cannabis are also opening up space for people to find acceptance for cannabis consumption. I know some older family members who used to admonish me for being a pot dealer and now they smoke or eat medical marijuana and the stuff today is way stronger in terms of THC content than what I used and peddled in my youth.

**Marty:** The war on drugs has negatively impacted many people of color for decades. Share details of how the war on drugs harmed your community?

**Danny:** I view the war on drugs as a tool that was racially motivated by the military and other policymakers, maybe even medical industry supervisors and investors in the prison industrial complex. It has ripple effects in Denver's cannabis industry that harms people of color. After being released from jail at the border, I returned to Denver and a couple of the people I used to sell to now own their own cannabis dispensaries. One dispensary owner was my cousin who is Mexican American. He opened up a pot shop on Federal Avenue in a predominantly Latino area in west Denver. The dispensary was called Mr. Stinky's. The store sign had this cool drawing of a skunk with a bong. Soon after, Mile High Dispensary opened up two doors down from him. My cousin thought, "What the hell, man? There's a law that says dispensaries must be thousand or more feet apart from each other". Before he could talk to Mile High Dispensary, a letter arrived from the city of Denver requiring that my cousin had to vacate his store. When he called the city, he was told that he received his city license and state license at the same date and time. The Mile High Dispensary had received its state license long before my cousin received his licenses. So even though Mr. Stinky's was doing everything legitimately, my cousin was forced to vacate because the state license of Mile High Dispensary was older. This same thing happened to another local American Indian family that I know who opened up a pot shop in Denver. This kind of treatment seems unfair and biased to favor white people who traditionally have access to capital. When the first recreational marijuana laws passed in Colorado in 2014, all of the guys who received the first state licenses were not people of color. The first licensees have been able to monopolize the sector. Today there are only a few independently owned dispensaries with more and more conglomerates coming into the state.

**Marty:** Discuss any impact the war on drugs is having on you and your family?

**Danny:** When I was in high school my friends were Mexican kids. It was common that school authorities searched our lockers whenever they wanted. Today, this happens to my kid at his

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high school. My wife, who is Mexican American, had experiences being profiled by police and having my license plates registered to me. The cops almost always search my vehicle for a small violation. These relate to the stigma that people of color usually buy and sell illicit drugs. Also, it perpetuates the high incarceration rate that I have personally viewed in the county and federal prisons. It gets old and it's tiring and frustrating. I try not to get angry or mad any longer and I use to play my white card a lot. Because my name is Stange, I am light-skinned and I can speak like an educated person, I know the police spared me the worse treatment and would often have camaraderie with me when we had extended interactions. When I was younger I responded by trying to fight the system. This motivated me to expand my use of marijuana and begin trafficking. It's kind of a catch-22, by making things worse and taking risks like a rebel without a cause, you wind up feeding into the negative stereotypes. Then the people in authority tighten the noose and a person feels more impoverished and more desperate to resort to illegal activity in order to feed his/her family.

I consider these issues when I think of my oldest son and cannabis legalization. He is under twenty one and cannabis use is illegal for him. However, my wife and I would rather prefer him smoke pot than drink alcohol any day of the week. I know that psychologists and social workers might say I am an unfit parent. They might think that by condoning marijuana use with my kids the substance is going to harm their development. I don't believe that there is a lot of evidence to support this. I've been smoking pot all my life and I don't have intellectual impairments. In fact, in my current job I'm the one that writes all the reports and has the most public interactions with government officials and grantors. It really comes down to responsible use and understanding the limits and expectations of your own physiological being, and not just what you can handle but what is beneficial to your mental, emotional, spiritual and physical health.

**Marty:** In your current job, the philosophy of harm reduction informs your work. What does this mean?

**Danny:** Reducing harm is more important than the abstinence approach. People shouldn't try to dictate another person's healing. This should be developed from within, following a historical cultural perspective which states that some people are better off using substances. There are some people who are more adjusted for social interactions through drug usage. For example, in the Aztec calendar system when a person was born on a day with the number thirteen and the symbol of the Rabbit (*Tochtli*), they had certain characteristics. It was understood that these people have a cosmic disposition and that they are people with adept ability to translate and utilize traditional medicines that we would consider mind-altering. They would be allowed, even as young children, to use peyote and other substances. It was shown that they would benefit from using the medicine. When a society takes the viewpoint from balance versus imbalance rather than good versus bad there is a different response to using substances. Many plants that can be classified as altering or narcotic can help some people gain balance at certain times. People who maintain a long period of use will generally build a dependence, and that is usually an imbalance so a person needs to be guided to return to a realm of restoring themselves to balance. In this realm, plants play a key role, and everything is interconnected. A lot of the plants used in traditional ceremonies are beneficial in their natural state. This is part of the reason why I criticize pharmaceuticals and why it is discouraging to see people using synthetic types of medications.

I remember that about seven years ago my organization, SOCUE, had a contract with a university. The project involved the arts, addiction issues, treatment services and research activities. It seemed to me that the university team members were open to research cannabis medicine. I told some of the team members that for some people it is hard to stay sober or to stay off crack, for example. Using a marijuana joint once in a while helps people cope with withdrawal symptoms and go to sleep at night. I said that periodic usage of marijuana might help take the edge off for addicts. However, when the supervisor learned I was suggesting that "clients" use MJ, a special meeting was called to discuss my departure from the project. My boss attended and

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196 defended me over the university team, stating that I was the best person for this kind of project because I have gone through the experience of getting clean and sober. Part of the discussion focused on my use of peyote during religious ceremonies. The university team members seemed to be okay with me doing peyote but didn't want me sharing that approach with "clients". It felt to me that this was part of the justification for wanting to let me go. Fortunately my position was not terminated. The university team confirmed that the policy of the institution is abstinence. Before the meeting was over, I told them they should consider changing the university's abstinence-only policy.

Several weeks later the university team learned that I was providing kratom to people. Kratom is a good plant for opioid use reduction. It comes from the Philippine islands. At the next project meeting details were shared about a new report that discussed the dangers of kratom use. The experience reminds me about the prohibitionist ideology around marijuana and other drugs, which is problematic because it applies to many plants even though they are natural and contribute to healing. People's judgement is based in stereotypes more than scientific evidence.

**Marty:** You suggest that marijuana is a resource to help people address some of the symptoms of addiction. Tell me more about this.

**Danny:** From my experience, it definitely is. Marijuana has helped people. It doesn't work for everybody because people have different mindsets and metabolisms. It may be that people who are very religious have a lot of guilt and fear. They may believe that marijuana is equal to drugs that are perceived as more harmful and might have a lowered sense of themselves. I believe people need to get these ideas out of their minds and really work on self-perception. Self-perception is key because when you have a positive self-image, drugs offer pleasure and enhance certain experiences, which are beautiful. There's no reason to demonize drugs. In mushroom or peyote ceremonies, these substances enhance our awareness. In the ceremonies activities are structured in a way that helps a person develop a positive healthy experience. In a Native American

church ceremony we build a teepee, build a fire inside, and everybody sits around and sings songs. We support each other. A person is designated as the ceremony sponsor who oversees the event. The sponsor asks the group if someone requires help with a sick family member or if any of the participants are celebrating any life events such as a graduation or beginning military service. We've done quite a few for people who are starting military service because their families are worried about them. Whatever the reason for being there, the plant is used to help us move through the challenges of the experience and overcome discrepancies that our rational mind is not equipped to comprehend or that our emotional body is trapped in so we can get free.

There are many times the ceremonies are used to address conflicts among family or community members. When conflicts are integrated in ceremonies, affected individuals use the medicine and it helps them see each other and their perspectives in a new way. This kind of conflict resolution and community healing is what I support. It also helps us to destigmatize cannabis and other drugs and respect other people for their choices about what gives them comfort and ensures that they can continue on their path in life. 🙈

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# ROMPER ESTIGMAS

Arte y cannabis en Norteamérica

# BREAKING STIGMAS

Art and Cannabis in North America



## Activismos / Activisms

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