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The Second Psychedelic Revolution at the United Nations: Indigenous People's Psychedelics at the Expert Mechanism on the Rights of Indigenous Peoples EMRIP and the World Intellectual Property Organization WIPO"

We may be tempted to claim knowledge of Altered States of Consciousness through narratives or music.

In that case, which worlds do we account for, or which worlds do we penetrate with the music of psychedelic trance? From the depths of his struggles with heroin addiction, Burroughs claimed that in the world of drugs, nothing ever happens (1959). We have, however, a phenomenon that has been termed the "psychedelic renaissance," which in turn allows us to recall the social changes that have taken place in parallel with the exploration of altered states of consciousness.Moreover, individual-level healing has been documented with the use of substances to alter consciousness. The latest research by David Luke, co-founder of "Breaking Convention," one of the flagship events of the psychedelic renaissance in England, highlights encounters with entities possessing their own existence in altered states of consciousness induced by LSD.

Regarding these possibilities of approaching the psychedelic experience, we have chosen as our anchor point the notion of the right to self-determination of peoples and individuals. With the clarification of the notions of altered states of consciousness and the right to self-determination (understood both collectively and individually), we outline some possibilities for bureaucratic development in the international policy regarding altered states of consciousness. With observations made within the World Intellectual Property Organization and the Expert Mechanism on the Rights of Indigenous Peoples (a UN agency and specialized body), we show ways in which altered states of consciousness, culturally attributable to peoples with practices known as shamanic, can emerge in the current construction of global governance.