

## Abstract

This diploma thesis deals with what one must do in order to become an ayahuasca neo-shaman, or what specific ayahuasca neo-shaman habitus one must acquire in order to be considered a neo-shaman and to be able to perform ayahuasca rituals. For this the author used methods of carnal ethnography and autoethnography. Ayahuasca rituals are embedded in a broader anthropological theory of rites of passage and are examined in the framework of carnal ethnography by the method of observed participation, while semi-structured interviews with neo-shamans are used also. As part of the autoethnography, the author experienced a neo-shaman habitus on himself, which allowed him to easily look into the otherwise non-transferable structure of the neo-shaman habitus. This research has shown that there are three key parts for the ayahuasca neo-shaman habitus, ie the "ecstatic", "didactic" and "material", but their forms are different for each neo-shaman, due to their specific life trajectories. The resulting ritual is then the product of the specific bricolage of each neo-shaman and mixes elements and techniques of different traditions and cultures.

## Keywords

shaman, shamanism, neo-shaman, neo-shamanism, ayahuasca, habitus, carnal ethnography, autoethnography, ritual, rites of passage