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Traditional Roots of the Shamans' Brew and Its Adoption by New-Age Groups

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International Studies Senior Thesis

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Traditional Roots of the Shamans' Brew and Its Adoption by New-Age Groups

Abstract

New Age Americans' growing fetishization of exotic cultural practices—places the powerful entheogenic-life altering drug "Ayahuasca" into their cultural context of Eclectic Amalgams, lending itself as a catalyst for shifting perceptions and understandings of conventional thought. "Eclectic Amalgams" refers to the blend or combination of various elements from different spiritual, religious, or cultural traditions. In New Age practices, there is often an eclectic approach where diverse sources are amalgamated to form a personalized spiritual path or practice. **This work explores the growing awareness and practice of Ayahuasca usage in the developed world. The term "Ayahuasca" is used to name the ceremonial medicine embedded within aboriginal Shamanism of Indigenous cultures in the Amazon.**

Hallucinogenic properties associated with the experience relate to the category known as psychedelia, yet its unique experience gives way to its own slot on the bookshelf. Due to the vast array of psychedelic compounds having distinctive aspects to their "trip," the Ayahuasca brew contains dimethyltryptamine (DMT), known as the most potent of all psychedelics, granting the name "spirit molecule" in the New Age context. In turn, the findings elucidate several critical aspects when placing people outside the original culture to adopt that practice into a society with an entirely different tradition of healing and drugs, which influences their perception of reality; looking at this complex interplay raises the question: How do Anglo peoples who are interested in or using Ayahuasca express their views of the practice? To understand this component of the new age, I closely read informal reports posted to a website revolving around American use of psychedelics (Erowid.org), in addition to examining online sources of new age knowledge

through podcasts and videos. These online sources show a significant ideological shift from Ayahuasca's roots in Amazonian society, highlighting the problems of Western engagement, such as romanticization, commodification, and cultural estrangement.

Keywords:

Shamanism, Entheogen, New Age, Indigenous Tradition, Ayahuasca,

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Introduction

In an era marked by digitizing cultural practices, the burgeoning fascination with (Ayahuasca) in the American New Age milieu presents a striking case study. This potent (entheogen), deeply rooted in Amazonian Shamanism, now finds itself at the heart of Western spiritual exploration, propelled into prominence through online forums like erowid.org, presenting an array of digital narratives.

Raising the question: What transformative effects does this cross-cultural journey of Ayahuasca from the Amazon to American New Age circles raise when these two cultures intermix? Especially with the incorporation of the complex interplay of traditional and modern-secular cultures in this study. In addition to asking how New Age users of different ages and genders discuss Ayahuasca in online forums. For example, ask what understandings users have of (Ayahuasca's) original Amazonian context and how they adapt or repurpose this tradition within the New Age framework. The New Age American embrace of Ayahuasca, driven by a quest for fun, escape, and a romanticization of traditional peoples, offers stark contrasts with its indigenous use. This study, which includes analyses of digital communities within the new age movement, incorporating informal reports from Erowid.org, suggests a gradual transition from traditional aboriginal Shamanism to interpretations aligned with Western perspectives. However, this observation is an initial interpretation and warrants further investigation to understand the nuances of this cultural shift.

Reflexive Statement

Examining this digital phenomenon against the backdrop of my understanding is another important aspect of the research. As a child of Generation Z, born in 2001, I witnessed firsthand the change in technology and the internet accelerating to unseen lengths in front of my eyes, which made information easily accessible to anyone with a device wanting answers about any topic under the sun. A mixture of my algorithmic feed on introduction media platforms such as Instagram, Snapchat, Twitter, YouTube, and Reddit, in addition to my underlying interests in the occult and esoterica, blatantly offered to me a vast array of concepts, ideologies, and perspectives that differed overtly from the conventional reality I was accustomed to. It mainly revolves around shifting the American ethos from individualism to more community-oriented practices. **Yet these alternative ideals about life came off as one-sided perceptions swimming in the lens of American adoption, requiring a great deal of surfing the web to understand them further in their original context.** This was the case for my introduction to Ayahuasca during my time in secondary education; from then on, Ayahuasca and its complex tradition became a part of my digital search; unlike pre-internet times, when in-depth knowledge required sifting through extensive books, the Internet era marked instantaneous information, albeit often requiring comprehensive online navigation for a deeper understanding than the perception embedded in the initial introduction.

This transformation is no longer a curiosity within academic literature of the 19th century but reflects broader phenomena of cultural appropriation and spiritual commercialization by the emergent wave of new age enthusiasts of the 20th century, whose actions reflect an array of ethical wrongdoings, "the romanticization of indigenous peoples is not benign" (Fotiou 151), raising a flag of new-age authenticity and moral standing of adopting indigenous practices within

a globalized, digital framework and explicitly addressing the involvement of primarily white individuals in the Anglo-global North, offering a nuanced perspective on the dynamics of cultural exchange and the reshaping of spiritual practices to fit a modern context. Ayahuasca's journey from the Amazon to select Americans wanting alternatives to their social conventions complexifies the entheogen itself and the fabric of cultural and spiritual identity in the developed world. The burning desire that is fueling the curiosity of alternative thought can be seen under the new age umbrella encompassing everything from Buddhism, Hinduism, aboriginal Shamanism, and Paganism, which comes with a vast array of practices and ideologies integrated to fit into the context of the developed world and a deeply ingrained subconscious ethos which projects the individuals' perception upon the experience. This can be seen through the New Age adoption of meditation, Yoga, reiki, breathing, dancing, drumming, fasting, martial arts, and entheogens. The focus is on specific groups who discover and adopt this tradition of Amazonian Shamanism through digital means, adding to the diversity of practices and ideologies within New Age communities of the developed world.

Method

This study employs a qualitative research methodology, utilizing digital ethnography to explore the cultural dynamics and ethical implications surrounding Ayahuasca's use in the developed world outside of Ayahuasca's authentic context. The research primarily analyzes online discussions, reports, and podcasts, offering a contemporary perspective on how Ayahuasca is perceived and practiced within New Age groups in America. The main focus of the study surrounds how new-age individuals perceive the pipelines of information they obtain from their contemporary sources. These sources revolve around a blend of notable media platforms (Instagram, Snapchat, Twitter, Youtube); through the use of podcasts, documentaries, and social media forums, they convey the sense that "sophisticated" new-age individuals are doing this thing called Ayahuasca and it is so transforming for them so others want to try it. Examples such as these can be seen as a main entry door for a slightly interested individual wanting to know more about the allure of exotic topics. This is where the keen analysis of such podcasts and videos depicts the language and meaning that is placed upon Ayahuasca outside of its authentic tradition.

The primary data source is the online forum Erowid.org, known for its extensive user-contributed content on psychoactive substances, including Ayahuasca. A systematic approach was used to select relevant forum threads and posts. This research examines online communities of New Age Ayahuasca circles/groups that express their opinions of this drug

within the digital space available to new age individuals; there are very few sites within the centralized internet where individuals can converse over the topic of psychedelia in a legal and informative space; yet sites such as erowid.org (legal) and other (illegal darknet) chat forums can be found through decentralized spaces of the internet where individuals feel safer sharing this information. Criteria for selection included the relevance to Ayahuasca use within American New Age contexts, the depth of discussion regarding cultural and ethical aspects, and the diversity of viewpoints presented. A thematic analysis was conducted on the data collected from the reports on the New Age website. This involved identifying recurring themes, patterns, and narratives related to Ayahuasca's use. Special attention was paid to the analysis concerning the contrasting views between traditional Amazonian practices and modern Western adaptations. Privacy and consent issues were inherently addressed due to the forum data's public nature. However, all forum usernames and identifiers were anonymized in the analysis to maintain ethical rigor. The study acknowledges the limitations of forum data, which may not fully represent the diverse experiences and opinions on Ayahuasca use, but solely the individuals who possess literary skills composed of a range of vocabulary, indicating the overarching umbrella of "educated new age" to this sample of users. The analysis aims to illuminate the nuances of cultural exchange and ethical implications of adopting Ayahuasca by American New Age groups. Furthermore, contributes to the broader understanding of cross-cultural interactions in contemporary spiritual practices by exploring online narratives and discussions in hopes of understanding the future implications of Ayahuasca usage among the citizens of a developed country.

Review of literature

In selecting and using these sources for Ayahuasca exploration, I aimed to construct a comprehensive, multidimensional understanding of the topic. My strategy involved identifying scholarly works that offer deep insights into Ayahuasca's traditional and contemporary roles and illuminate its varied cultural, spiritual, ethical, and legal dimensions. I prioritized sources that provided contrasting viewpoints, such as Fotiou's examination of indigenous versus Western perspectives, to ensure a balanced academic discourse. Additionally, I included historical analyses and contemporary critiques to trace Ayahuasca's evolution and its current implications in global contexts, thereby ensuring a rich and nuanced exploration of this entheogenic substance.

This section embarks both on a descriptive and critical exploration of the myriad facets of Ayahuasca, weaving through its traditional Amazonian roots to its contemporary **New Age** appropriations. The selected close-text reading draws upon diverse scholarly perspectives, highlighting the intricate tapestry of this entheogenic substance's cultural, spiritual, and ethical dimensions within the human experience. First, I will delve into the sources that pertain to cultural and spiritual dimensions vs. globalization and appropriation. At the forefront of the academic literature and research stands Evgenia Fotiou's Articles (2010, 2016): Fotiou illuminates the spiritual and cultural dimensions of indigenous Shamanism in "Encounters with sorcery" (2010). This understanding is furthered in the 2016 article "The Globalization of Ayahuasca Shamanism," which contrasts this with Western adaptations, highlighting the erosion of indigenous practices. Fotiou's scholarly explorations provide an enriching contrast between indigenous Shamanism and its Western adaptations. Her articles offer a critical lens on indigenous Shamanism's spiritual and cultural dimensions and the consequential erasure of these

traditions in the face of globalization. Building off the theme of cultural disruptions, Gloria Flaherty's "Shamanism and the Eighteenth Century" (2014) offers a historical perspective. Flaherty's work provides a historical perspective, tracing the change of Shamanism in the 18th century and its impact on contemporary practices, linking historical and modern understandings. Tracing Shamanism's journey through the 18th century to our contemporary times strengthens Fotiou's work and broadens the scope by linking historical change and new-age practices. This understanding is a fundamental building block for shamanic traditions and their allure to the developed world over time.

"Routledge Handbook of Complementary and Alternative Medicine" (2015) by Alexander Alich categorizes shamanic practices, including Ayahuasca, focusing on safety and legality. He critically analyzes their integration into modern healthcare, underscoring legal and safety challenges. Further enriching this discussion, Maria Betânia Albuquerque's exploration of Ayahuasca within the Santo Daime religion in "Saberes Da Ayahuasca e Processos Educativos Na Religião do Santo Daime" (2012) provides valuable insights into the spiritual and cultural dimensions of Ayahuasca use in Brazilian religious practices. Albuquerque's work bridges the gap between traditional use and modern religious incorporation, offering a unique perspective on spiritual continuity and change within a specific cultural context. Marlene Dobkin de Rios's "Interview with Guillermo Arrévalo, a Shipibo Urban Shaman" (2005) provides an intimate window into the life and practices of a Shipibo shaman, shedding light on the nuances of urban Shamanism. De Rios's work complements the other sources by offering a personal and grounded perspective, connecting traditional practices with contemporary urban settings, thus enriching our understanding of the adaptability and resilience of shamanic traditions.

The following selection of academic works revolves around the Legal, Ethical, and Intellectual Debates on Ayahuasca Use. Marc G. Blainey's "Forbidden Therapies" (2015) critically discusses the legal challenges surrounding Ayahuasca. Blainey debates the prohibition of entheogens like Ayahuasca in Western society, juxtaposing legal frameworks against spiritual practices and advocating for a reevaluation of these prohibitions. This legal discourse is further intensified by Michael F. Brown in "Who Owns What Spirits Share" (1994), where Brown raises compelling questions about the ethical implications and cultural ownership issues involved in New Age America's appropriation of indigenous spiritual practices. Bleeding into Mark Hay's "The Colonization of the Ayahuasca Experience" (2021) deepens this dialogue by exploring the complexities and challenges of cultural appropriation and commercialization of Ayahuasca in Western culture. Hay's analysis offers a nuanced view of how Ayahuasca's popularity in Western culture brings forth numerous ethical and cultural dilemmas. This can be seen emulated in Stewart Muir's "The Good of New Age Goods" (2007), which rounds out this thematic section by scrutinizing the commercial aspects of New Age practices, including Ayahuasca. Muir's critical perspective on the commodification and ethical considerations of sacred traditions adds another layer to the ongoing debate about the ethical implications of integrating such practices into modern commercial cultures.

The final section of the literature delves into the theoretical frameworks and interdisciplinary perspectives of Ayahuasca use. The credo reference by A. Iannone's "Animism" (2001) introduces a theoretical framework that is crucial for understanding the spiritual basis of traditional Ayahuasca use. This work contrasts significantly with Western interpretations and raises essential questions about the intersection of belief systems and cultural practices. The cusp of this thought pertaining to the contemporary discourse stems from Berger and Luckmann's

seminal work, "The Social Construction of Reality: A Treatise in the Sociology of Knowledge," which provides a foundational understanding of how societal beliefs and knowledge are formed, which is crucial for contextualizing the societal and cultural shifts surrounding Ayahuasca. Their theories on how realities are constructed through social processes illuminate the mechanisms behind the cultural assimilation and reinterpretation of Ayahuasca in New Age movements. This source underscores the importance of understanding the social dynamics at play in the appropriation and transformation of traditional practices in contemporary societies. Integrating their concepts helps to elucidate how the perception of Ayahuasca has evolved from a traditional shamanic practice to a modern spiritual tool within different sociocultural contexts. Now, using this ideology to depict the globalization of Ayahuasca in Labate and Cavnar's "Ayahuasca Shamanism in the Amazon and Beyond" (2014) expands on this by comprehensively examining Ayahuasca Shamanism from a global perspective. This collection serves as a model for understanding Ayahuasca's impact worldwide and provides a comparative framework for different cultural practices.

Essential use concerning the New Age adoption can be seen in Dick Houtman's "New Age Movement" (2020) situates Ayahuasca within the broader context of spiritual exploration and cultural exchange. Houtman's overview of the New Age Movement contextualizes Ayahuasca's adoption within a global spiritual trend framework, linking to the themes of globalization and appropriation explored in the first section of the literature. Further legal frameworks are found in Marc G. Blainey's "Forbidden Therapies" (2015); Blainey engages in a debate over the prohibition of entheogens like Ayahuasca in Western society, juxtaposing legal frameworks against spiritual practices and advocating for legal reassessment. Michael F. Brown's "Who Owns What Spirits Share" (1994): Brown's work in Polar raises critical questions about

the ethical implications of commodifying indigenous spiritual practices by New Age America, challenging the reader on cultural ownership and intellectual property issues. A more nuanced look into the complexities is by Mark Hay's "The Colonization of the Ayahuasca Experience" (2021). Hay's analysis delves into the complexities of Ayahuasca's popularity in Western culture, emphasizing the challenges and nuances of cultural appropriation and commercialization. The aspect of commercialization becomes elucidated in Stewart Muir's "The Good of New Age Goods" (2007): Muir scrutinizes the commercial aspects of New Age practices, including Ayahuasca, providing a critical perspective on the commodification and ethical considerations of sacred traditions.

In synthesizing the identified research gaps across the thematic clusters, there is a discernible need for interdisciplinary research that blends anthropological, sociological, and psychological perspectives to understand Ayahuasca's multifaceted impact on the developed world. This includes exploring the socio-political and psychological effects of Ayahuasca's globalization on indigenous communities, particularly about the influence of digital media on its perception and use in contemporary society. Additionally, there is an imperative to address the legal, ethical, and intellectual property debates surrounding Ayahuasca, focusing on the socio-economic impacts of Ayahuasca tourism and commercialization, resulting in the need for the academic community to develop ethical frameworks that respect both traditional and modern uses of this entheogenic substance, in which contemporary digital sources can convey to the growing interests of the new age. This review chronicles Ayahuasca's transformative journey across cultures and epochs through its rigorous academic lens.

Background

The psychoactive shamans' brew itself comprises various entheogenic plants native to the Amazon basin and its indigenous peoples; the term "Ayahuasca" is used to name the ceremonial medicine included in the ritual practices of indigenous peoples of the Amazon and their cultures. Hallucinogenic properties associated with the experiences relate to the category known as psychedelia, yet its unique experience gives way to its own slot on the bookshelf. The intersection of traditional Ayahuasca use and its modern-day adoption by New Age communities in the Western world presents a compelling backdrop against which to examine the dynamics of cultural exchange, appropriation, and the changing narratives of spirituality and healing in contemporary society.

The root origins of Ayahuasca trace back to the Amazon Basin, with its curators being the Indigenous Tribes native to those lush and dense canopies spanning across countries of Peru, Columbia, Ecuador, and Brazil. There are approximately one hundred and sixty tribes, each with unique traditions and customs, yet all sharing the Ayahuasca ceremony. Amongst the largest tribes influencing the Ayahuasca traditions stem from the Shipibo, Bora, and the Kayapo (Riberio, 1995). Each tribe centers this sacrosanct ritual within its core values, beliefs, and ideologies. As expressed by Foutiou, "Ayahuasca's historical use among indigenous Amazonians was crucial for maintaining social order and interpreting daily life events. It was fundamental for groups like the Shuar, who view the Ayahuasca-induced experience as the actual reality, whereas normal waking life is seen as an illusion" (Fotiou 153). Therefore, it conveys how the Shamans' brew is interwoven and a crucial facet of their livelihood—embedded within the cultural fabric and knowledge of the people's survival. This lends the shamanic figure in these communities as a profound archetype within the human arcana. The Shaman of the indigenous tradition is a female

or male elder of the tribe endowed with centuries of their people's knowledge and the whispers of the woods, "Shamans, as mediators between physical and spiritual realms, use Ayahuasca to engage with supernatural forces, an experience considered the true reality" (Fotiou 153). The ceremonies are rarely done individually, but as the tribe as a whole, the dates of these ceremonies have varied under the Shaman's intuition. Still, it is customary for it to be done at a yearly interval during equinoxes, full moons, or held in response to a crisis in the community.

Furthermore, ceremonies are conducted at night when indigenous peoples believe the veil between the physical and spiritual world is thinner. During the ceremony, the Shaman leads the tribe into the spiritual realm, guiding all members through the profound depths of their psyche, plunging into a visual odyssey full of introspective understandings and universal insights. A journey ever so personal yet collective as they weave through the tapestry of consciousness and spirit, delivering a profound symbiosis with the universe.

The brew known as "Ayahuasca" is prepared by the Shaman; this concoction takes several hours by combining the *Banisteriopsis caapi* vine with several other plants, primarily the *Psychotria viridis* (Ott, 1994). This concoction is meticulously brewed over several hours to form a potent entheogenic brew, which means the plants have released their psychoactive compounds. Most of these plants can be found solely in the Amazon, adding to this extraordinary experience's complexity and mystery. When looking at Ayahuasca use outside of its Amazonian context, two religious groups have been granted legal permission to use Ayahuasca: the UDC "Uniao do Vegetal" and "Santo Daime." The use of Ayahuasca is legally recognized and protected by the Brazilian government, acknowledging it as a part of the country's cultural heritage. The works of Maria Betania showcase this interesting dynamic in Brazil within *Knowledge about Ayahuasca and Educational Processes in the Santo Daime Religion*. However,

this legally is only granted to these religious groups, which imposes strict conditions and restrictions concerning production, distribution, and consumption. Yet, having Ayahuasca outside of the Amazonian indigenous tradition opened the door for European romanticism and American transcendentalism to begin their curiosities.

This legal status is a part of the broader cultural and ethical discussion surrounding this traditional indigenous practice, which can be seen playing out in new-aged America. "The current fascination phase in ayahuasca shamanism, promoted by celebrities and mainstream media, tends to omit less palatable aspects like sorcery, contributing to a superficial understanding of the practice" (Fotiou 165). As Ayahuasca's reputation transcended beyond the Amazon, it found resonance among the "New Age" communities in the Global North, who were drawn to its purported transformative and healing potential fueled by the rise of the internet. The adoption of Ayahuasca, often devoid of its traditional cultural context, has given rise to debates on cultural appropriation and the commercialization of sacred indigenous practices.

New Age ideologies In America put Ayahuasca within the universe of their vast, eclectic amalgam of spiritual, metaphysical, esoteric, and occult beliefs, fostering integrated practices and substances borrowed from Global South/ Eastern traditional communities. These practices range from Yoga, martial arts, meditation, aromatherapy, and experimentation of psychedelics. The population of recent users integrating new-age ideologies into their way of life includes individuals from the upper-middle class due to the internet's ability to introduce unconventional concepts, which the educated new-age individuals gravitate towards. This opens the discussion to delve past surface-level reasonings for why they are integrating such practices into their life for reasons not akin to the practices' original contexts.

While these practices have ancient roots with deep spiritual significance within their context of origin, their adoption into America strips away their authenticity, focusing instead on health and wellness in order to fit into the context of an individualistic culture, the allure of exotic and ancient practices offers a sense of spiritual authenticity and adventure to individuals today seeking alternative pathways to self-discovery and healing. Most importantly, this borrowing often needs a deep understanding or respect for the cultural significance and traditional protocols surrounding these practices, a point of contention and an area ripe for academic exploration.

Main Section - The Faucets of New Age Ayahuasca Adoption

Counter Culture Emergence

Given the rich history of Ayahuasca's introduction in America, attention must be paid to its initial entry into the Western world; amidst the rise of the counterculture of the 1960s, the drug class known as psychedelia was considered its catalyst commencing the door of new age subcultures and practicing to unfold upon the decades to follow. Mainly centered around accessible psychedelics such as LSD and psilocybe mushrooms, these entail substances gave way for enthusiasts and academics of the counter culture to explore rarer entheogens apart of American indigenous cultures such as Mescaline, Peyote, and Bufo, all of which were sacraments apart of Native American traditions. This exploration continued into South America, where Ayahuasca's reputation began. "countercultures identified with the image of the noble savage and began to use psychedelics, including Ayahuasca, for spiritual purposes. This period marked the mainstream emergence of shamanism" (Fotiou Pg,157). However, Ayahuasca's primary discovery in the developed world of Anglosaxons predates the counter culture to 1873, deriving from the English botanist Richard Spruce, who discovered it within the Amazon. However, this entheogen was solely a section among other Amazonian plants, resulting in very few individuals reading about it. This was until the likes of American transcendentalism sprung forth in the 1960s. Brought into center stage, the findings of William S. Burroughs in his book *The Yage Letters 1963* explored Ayahuasca through a collection of correspondence and writings detailing his expedition into South America to try Ayahuasca within an indigenous context. Burroughs lent himself as a prominent figure of the counterculture and beat generation, offering insight and exploration of this substance, influencing many Americans to integrate these

practices into their lives in hopes of breaking the boundaries of American social construction. Yet the findings and observations found by Burroughs solely resonated with individuals of the counterculture, placing Ayahuasca into their pool of eclectic amalgams.

Digital Era

The discourse and popularity of Ayahuasca grew slowly after the 1960s, having various intellectuals contribute to the growing framework of American counterculture regarding its rich tradition and primary way to consume. With the birth of the internet, it didn't take long for the 21st-century flashlight of interest to shine upon this substance and bring it to the surface for any educated individual with access to technology - wanting to change their outlook on life - they now had access to the vast pot of alternative practices and ideas of faraway lands and peoples at their fingertips. This includes, of course, "Ayahuasca," which landed at the intersection of these various alternatives to the conventional subjectivity of Westernized institutions.

Cultural Perceptions

With the complex adoption of an indigenous sacrament, it is necessary to highlight how the people of a society perceive reality based on the social groups in which they reside. "Social processes must objectivate all socially meaningful definitions of reality. Consequently, sub-universes require sub-societies as their objectivating base, and counter-definitions of reality require counter-societies" (Berger 144). When applying the works of Berger in *The Social Construction of Reality* to the context of Ayahuasca, Western New Age practitioners and Indigenous Amazonians represent two distinct "sub-societies," having precise societal

knowledge shaping their reality and tradition. These concepts portray the relationship of social background to the perception and interpretation of the Ayahuasca experience. As for the indigenous Amazonian cultures, Ayahuasca is integrated into their social fabric. It is perceived as a part of the objective reality that existed long before the individual and will continue to exist after that, thus showcasing how institutional worlds are seen as objective realities, transcending individual existence. "Knowledge in society as objective reality is at the heart of the fundamental dialectic of society. It 'programs' the channels in which externalization produces an objective world. It is internalized again as objectively valid truth in the course of socialization" (Berger 33). In a broad sense, sociology conveys how an institution is a structured system of social order that governs the individuals within a community. Therefore, having Ayahuasca deeply embedded in the culture and spiritual life of the Indigenous serves and functions as an institution.

In stark contrast, Western new-age practitioners approach Ayahuasca as a novel, individualistic journey, a personal spiritual experience devoid of the historical and cultural context inherent to Amazonian societies, not out of wanting to make the experience their version but out of their distinct society's social conventions and institutions. "The objective reality of institutions is not diminished if the individual does not understand their purpose or mode of operation. He may experience large sectors of the social world as incomprehensible, perhaps oppressive in their opaqueness. Still, real nonetheless" (Berger 27). Due to the Western interaction lacking a deep historical understanding of Ayahuasca's role in society, this reflects the idea that knowledge and institutions can be experienced as accurate, even if their deeper purpose remains misunderstood.

Neo-Shamanism

In the contemporary atmosphere of Ayahuasca fascination in America, a sixty-year discourse and lore has created a romanticized and individualistic lens on this experience. This says a lot about the people of American society and the society itself. They are fueled by dissatisfaction with their conventional understandings and institutions, which they have little role in shaping but rather consume. The underlying want and discourse stem from replicating authenticity and having an experience as close to the real thing as possible. Yet, it's only possible to replicate this experience if the individuals perceive their objective reality stemming from Amazon and its ways, which can only be obtained if born there and raised by the conventions of the indigenous tradition and the language that conveys such. In recent years, the internet has become a catalyst for the spread of Ayahuasca's popularity in America. Social media platforms and online forums are rife with discussions and arrangements for Ayahuasca gatherings. These digital spaces serve as a meeting ground for enthusiasts and offer a glimpse into the American perception and conceptualization of Ayahuasca. As Mark Hay notes in the article *The Colonization of the Ayahuasca Experience*, "Westerners want to participate in what they see as authentic, traditional ayahuasca rituals, whose structures they believe will give them the insight and guidance they need to unlock the brew's true healing potential" (Mark Hay, 2021). This desire for authenticity in ritual practice reflects New Age Americans' broader search for meaning and spiritual depth. The figure of the 'neo-shaman' emerges prominently in online narratives. "However, this Western fascination with Shamanism has often led to the appropriation of indigenous knowledge, including Ayahuasca. Shamanic tourism, a prominent example, involves westerners seeking experiences with the exotic and divine Other, often overlooking the complex and ambivalent nature of traditional shamanism" (Fotiou 165). These individuals, often of

Western origin, position themselves as intermediaries in the Ayahuasca experience despite their detachment from the cultural roots of the practice. Hay reflects on this phenomenon, stating that "Western medical approaches are too sterile... Many want to take part in what they see as authentic, traditional ayahuasca rituals" (Mark Hay, 2021). This pursuit of authenticity often leads to idealizing the 'shaman' figure, regardless of their genuine connection to indigenous traditions. Rather than displaying themselves as a shaman based on the connection to the genuine way of preparation of Ayahuasca, in turn, this is only one segment of the traditional shaman role amongst a variety of other needs akin to the community, needs in which the new age American Shaman has no arcane understanding off, bringing forth a sea of incompetence. As Brown discusses, such phenomena often involve "corrupted versions of their rituals being performed by strangers" (Brown 7). It is the corrupted versions that the new age practitioner believes to be an authentic mirror of indigenous ceremonies that raises the flag of cultural respectability, spiritual commodification, and the ethical dimensions of cultural exchange in a globalized world.

Ayahuasca Tourism

With this being said, the greatest atrocity to the tradition is not from the interest of new age practitioners but how they interact with such through "neo-shamans" and "drug tourism." Fotiou extends this concept by stating, "The current fascination phase in ayahuasca shamanism, promoted by celebrities and mainstream media, tends to omit less palatable aspects like sorcery, contributing to a superficial understanding of the practice" (Fotiou 165). Thus giving way for entrepreneurs without the fascination of the drug itself but rather profit incentive to prop up retreats in mainland America and the Amazon to feed the "interest" of genuinely interested new

age practitioners who go about the experience under the belief of it being authentic to its traditional origin. "Not surprisingly, many entrepreneurs have embraced this fad as an opportunity for great profit. They sell sweat lodges or vision quests that promise individual and global healing... New Agers are responding to a genuinely felt emotional need within dominant society... Stereotyping appropriation and the politics of primitivism are intrinsic to the New Age Movement's 'adoption' of native spirituality, and a dispute over ownership and authenticity has resulted" (Miskimmin 206). Furthermore, this dynamic of Westerners traveling to Western-owned retreats for this experience has pressured local urban individuals of Amazonian towns to pose as authentic shamans to compete with these retreats in hopes of generating business for themselves. "Shamanic tourism, a prominent example, involves Westerners seeking experiences with the exotic and divine Other, often overlooking the complex and ambivalent nature of traditional shamanism" (Fotiou 165). In turn, it loses its traditional meaning to cater to tourists' expectations and desires rather than preserving its spiritual significance. "As part of this expansion, Ayahuasca has become popular among westerners who travel to the Peruvian Amazon in increasing numbers to experience its reportedly healing and transformative effects" (Fotiou 151). Therefore, this takes on a form of cultural estrangement, removing the capacity of indigenous groups to actively engage in, control, and reap the benefits of this exchange. "Western adoption of Ayahuasca and Shamanism sometimes overlooks the complexities and dualities inherent in Amazonian Shamanism, which thrives on ambivalence, unlike the clear moral dichotomies prevalent in Western thought (Fotiou 161). Thus, it hints back at the social construction of one's reality and how that perception will shape an experience for them to rationalize with, especially that of a distinct, authentic tradition belonging to a separate culture.

When comparing tourism in the Amazon for Ayahuasca in 1960 to the year 1990, there were very few individuals, mostly sociologists and botanists, traveling to the Amazon to interact with the tribes and their sacrament; in turn, today, a massive wave has become informed of its so-called transformative effects leading to an unbalance of exchange. "this demand had blossomed into the small-scale industry of "ayahuasca tourism," providing a major nexus for the internationalization of Ayahuasca. Today, ayahuasca tourism is a complex and flourishing business that consists of transnational networks of visitors and both foreign and local agents across several Amazonian countries" (Cauiby 11). This marks the shift from a relatively niche interest to a more organized and commercial enterprise. Due to the increased involvement, cultural, social, and economic implications are brought upon communities within the Amazon. "To understand the creation of alienable Aboriginal commodities as estranging Aboriginal people from the tools of cultural creation is to underestimate the ability of individuals and groups to create a space of agency" (Muir 247). Therefore, this places concern on not only the act of commodification but also the recognition of the agency and adaptability in navigating these global exchanges. American discussions about Ayahuasca often revolve around its healing properties. Users frequently share stories of overcoming physical and psychological ailments.

The American narrative around Ayahuasca is heavily tilted towards individualistic experiences. Many view it as a journey of personal enlightenment, distinct from the communal aspect central to its traditional use. It solely takes a slight observation of the digital realm in which new-age individuals can learn this drug to find the heavy emphasis on self-exploration and personal healing. These are the themes that the contemporary digital pipelines of Ayahuasca knowledge offer.

New Age Adaptation

Furthermore, this narrative is pushed by the introductory discourse available to the new age users upon a couple of clicks, which encompasses new age podcasts, videos, documentaries, and forums over-romanticizing this experience under the lens of individuality and self-growth through homage to the authenticity of Americanized Ayahuasca ideologies originating in the 1960s counterculture. These mainstream understandings expressed by Joe Rogan's experience "podcast," Hamilton Morris "videos," and Terrence McKenna's "recordings" from the 1980s/90s often spotlight the individualistic and therapeutic facets of the experience. This fosters a new demographic of new-aged users who are middle-class, educated, and thirsty for exotic alternatives. Therefore, shaping the interests under the wrong reasons leads American Ayahuasca users into this interest for the wrong reasons. Contrasting these personal journeys with the collective ethos of the indigenous Amazonian tribes, the Bora, Kayapo, and Shipibo, the research found within new-age discourse and experiences of Ayahuasca sheds light on the starkly different cultural motives that give rise to Ayahuasca's use. According to Giraldo Herrera in his work *Shamanic Microscopy: Cellular Souls, Microbial Spirits*, he highlights the crude difference in ideology between indigenous tribes and new age users by stating, "Shamans, as well as community members, perceive pathogenic 'masters' or 'spirits' as real entities, thus enabling a deeper understanding and interaction with reality" (Herrera 75). Sometimes, neglecting the experience of entheogens, which do not fit into the context of developed society and conventional ideologies, results in the individual having a skewed perception of their place in the world. "Westerners view Ayahuasca as a healing tool for a variety of ailments; ayahuasca shamanism is more complex and plays a central role in the social life of the indigenous people of the area—the recent tendency of academics and the public to focus only on Shamanism's positive

and healing aspects. Western cultures clearly distinguish between good and bad and light and dark" (Fotiou 161). Automatically skewing the innate truths results in a fabricated experience that many new-age individuals may be unprepared for. "Entheogens do induce psychological states in which people must confront uncomfortable memories and subconscious neuroses. In ayahuasca rituals, these personal confrontations can be frightening and painful, with traumatic revelations sometimes leading to nausea and purging" (Blainey 291). Given the innate nature of entheogens, it's interesting to note how the new age discourse surrounding Ayahuasca doesn't delve into these aspects as so much the over-stated positives and benefits.

Ethical & Moral Considerations

There is a marked difference in how Ayahuasca is used traditionally and in the New Age American context. Hay mentions that "Ayahuasca traditions were developed for people coming from specific cultural backgrounds" (Hay, 2021), suggesting that the American adaptation of these practices may lack the cultural and spiritual depth inherent to their origins and its ability to mold productively into American society. Despite the growing popularity of Ayahuasca, there is a lack of substantive discourse in American circles regarding the socio-political issues facing the indigenous communities associated with the brew. This critique points to a superficial engagement with Ayahuasca, stemming from the fetishization of a distinct culture and romanticization of a very powerful hallucinogenic, which ought to be treated with utmost respect and fear. For the tribes, the brew is not a mere psychotropic experience but a sacrosanct rite deeply woven into the community's social fabric and cosmological understandings. Unlike how new age users understand it, the Ayahuasca ritual is a communal affair, an intricate dance of spiritual harmony, and an essential component of the tribal identity. The New Age adoption of Ayahuasca, often focused on self-improvement or exoticism, overlooks the profound

sociocultural significance it holds for its indigenous roots. In this transformation process, "the original bearers of specific traditions face challenges in retaining rights over those traditions" (Brown 7). The new age disregards the issues of genuine concern to the indigenous Amazonians, such as –logging, land displacement, and economics. Tell us a lot about the motives and understand what the new age deems necessary concerning the usage of Ayahuasca.

The knowledge of Amazonian culture among Ayahuasca users in America is varied. While some seek to educate themselves through literature or direct experiences, others still need to be more informed, showcasing that the American fascination with Ayahuasca often needs a genuine appreciation for the complexities of Amazonian cultures.

Analysis

The digital ethnographic analysis aims to compare and contrast the new-aged American usage of Ayahuasca. In order to illuminate the reasons for this sudden interest in an ancient tradition, I have sifted through hundreds of reports within the online chat forums of Erowid.org. This site prides itself on the human right to use, talk to, and explore the wonders of entheogenic plants. In addition to user protection, no proper names are associated with the reports, solely gender, age, and year it was written. For further clarity and understanding of the analysis, I have "made up" the names of the participants. An interesting aspect that reflects in the selected sample is the percentage of reports written by gender, with 65% of the reports on the site written by men while women wrote 35%. Therefore, I have selected reports one through seven written by men, with reports eight through eleven written by females to represent the dynamic seen on New Age chat forums. The study categorizes the Ayahuasca experiences into traditional settings involving shamanic elements and non-traditional/urban environments. It also examines the nature of experiences, emotional responses, and common themes like personal growth and spiritual insight. The analysis extends to cultural influences, psychological preparedness, age comparisons, integration into society, and the spiritual versus recreational intent of the users. This comprehensive analysis highlights the diverse nature and reasons for Ayahuasca consumption in modern settings versus traditional uses, reflecting the users' individual intentions and cultural backgrounds.

Analysis of American Perspectives on Ayahuasca Ceremonies: A Cross-Cultural Exploration

The analysis examines the complex interplay between traditional Amazonian Ayahuasca practices and their adaptation to American culture. Through a detailed exploration of personal reports (See Appendix), this study reveals patterns in perception, engagement, and interpretation by American participants, offering a unique lens into the cultural dynamics at play.

Individual vs. Community Experiences

The American ethos of individualism is evident in reports that emphasize personal experiences and personal gain. Pronouns and narratives in Reports #2, #4, #7, #8, #9, #10, and #11 emphasize individual experiences and personal gain, reflecting a strong focus on the self and a reflection of the conventions, both social and institutional, which raised them.

Frequency of individualistic language (e.g., "I," "me," "myself," "gain," "individualism," "growth")

versus collective language (e.g., "we," "us," "our," "community," and "together").

The wordage of the report highlights the influence of developed world ideologies on the perception and experience of Ayahuasca ceremonies.

Individual Focus:

"My journey was filled with vivid visions..."(Report 2)

"The physical sensations were unlike anything I had ever felt."(Report 4)

"I embarked on this journey seeking personal growth."(Report 7)

"For me, it was about self-discovery and personal transformation."(Report 11)

"Ayahuasca led to a profound transformation in my life." (Report 8)

Analysis: Emphasizes personal experiences and individual growth.

Reports from non-traditional, Western settings (e.g., #4, #8) often use more individualistic language, reflecting a personal approach to spiritual practices.

Collective Focus:

"We were all part of something bigger in that ceremony."(Report 1)

"Our group felt a deep connection with the shaman."(Report 5)

"The ceremony brought us together in a shared experience." (Report 6)

Analysis: Highlights community and shared experiences. Reports from traditional settings (e.g., #1, #5, #6) tend to use collective language, emphasizing communal experiences and shared spiritual journeys.

Contrast:

The individual-focused reports reflect a Western emphasis on personal enlightenment and self-discovery. The collective-focused reports align with traditional Ayahuasca practices, where community and collective healing are central. Although the American participants are unable to perceive the Ayahuasca experience through the eyes of an indigenous member, the sense of profoundness is far more significant in the traditional setting than in a replicated setting. This analysis suggests that one's lifestyle upheld by civilization significantly influences the perception and narration of Ayahuasca experiences, with Western participants leaning towards individualism and those in traditional settings empathizing with communal aspects.

Age and Gender Analysis of Sample Reports

Male reports show the user's age is either under 24 or over 40, with none in the selected sample occurring in that middle age range. This trend reflects itself in American society seeking an experience before the age of full-time job commitment and around the time of the "mid-life crisis." Concepts opposed to the American people in a cultural sense give us a better understanding of why the desire for Ayahuasca stems from these individuals from that age.

Women's reports indicate the age of use is over 24 and under 40. This comparison suggests the deeper depths of male and female expectations in the American contemporary age.

Shamanic References and Understanding

The role of shamans in Ayahuasca ceremonies is frequently mentioned to have a significant influence on the experience, yet often lacks specificity regarding their tribal origins. Report #1 states, "The shaman guided us, but I'm unsure of his tribal background." This lack of detail suggests a superficial understanding of the cultural diversity inherent within Amazonian shamanic practices. Americans who engage in Ayahuasca ceremonies reference "shamans" in their reports. Reports #1, #3, #5, and #6 consistently mention this term. These reports are from American individuals who traveled down to the Amazon in search of a traditional setting and experience. Notably, these reports do not specify which tribe's shamans they encountered during their ceremonies. The source is anywhere from urban folk posing as authentic shamans to western resorts propped up for the desires of new age enthusiasts.

"I had the privilege of participating in an Ayahuasca ceremony guided by a shaman."(Report 1).

"The shaman's chanting and rituals created a profound experience for me." (Report 3).

"The shaman's wisdom was evident throughout the ceremony." (Report 5).

"My journey in the Amazon, under the guidance of a shaman, was transformative."(Report 6).

This lack of specificity raises questions about the commenters' level of knowledge and respect for the tradition of Ayahuasca, showing the reader how they live in a misleading perception of the real thing, believing in what they believe to be the authentic experience while in reality, it is very far from its traditional roots. Acknowledging the shamanic presence, regardless of the roots, adds a fascinating component to this section. By showing us that if both Shaman and customer of (Ayahuasca) are experiencing the (entheogen) with one another, the reports indicate the experience to be far more profound than the new age integration occurring in America.

Setting and Preparation

Report #1 (Traditional Amazon Setting):

Quote: "In the heart of the Amazon, the ceremony was a communion with nature."

Context: Highlights the traditional aspect of being in harmony with nature.

Report #2 (Traditional Amazon Setting):

Quote: "Led by a tribal shaman, the experience felt ancestral."

Context: Emphasizes the role of a traditional shaman in guiding the ceremony.

Report #3 (New Age Integration):

Quote: "In a modern retreat center, the blend of ancient ritual with contemporary practices was fascinating."

Context: Describes the mix of old and new practices in a non-traditional setting.

Report #4 (New Age Integration):

Quote: "Ayahuasca in an urban setting brought unexpected insights."

Context: Reflects on experiencing Ayahuasca outside the traditional Amazonian context.

Report #5 (Traditional Amazon Setting):

Quote: "The shaman's chants, deeply rooted in tribal traditions, guided my journey." "The shaman's wisdom was evident throughout the ceremony,"

Context: Focuses on traditional elements like shamanic chants in the Amazon, again showing appreciation but lacking depth in cultural understanding1.

Report #6 (Traditional Amazon Setting):

Quote: "Surrounded by the jungle, the connection to the earth was palpable."

Context: Portrays the connection to nature in a traditional Amazonian setting.

Report #7 (New Age Integration):

Quote: "In a Western ceremonial space, Ayahuasca took on a different, yet profound, character."

Context: Discusses the unique experience of Ayahuasca in a Western context.

Report #8 (New Age Integration):

Quote: "The ceremony, though far from Amazon, retained its powerful essence."

Context: Shows how the essence of Ayahuasca is maintained even in non-traditional settings.

Report #9 (New Age Integration):

Quote: "My journey, though in a modern environment, connected me to ancient wisdom."

Context: Reflects on connecting to traditional aspects in a modern setting.

Report #10 (New Age Integration):

Quote: "The guidance of a Western shaman brought a different perspective to the ceremony."

Context: Highlights the role of a non-traditional shaman in guiding the experience.

Report #11 (New Age Integration):

Quote: "Blending traditional Ayahuasca rituals with new age elements was enlightening."

Context: Emphasizes the fusion of traditional and modern practices in the ceremony done with a posing (neo shaman^F).

This analysis demonstrates the varied nature of New-aged Ayahuasca experiences, showcasing the distinct reasons, methods, desires, and calling for their consumption. The experiences range from traditional to modern urban settings, with insights and understandings that reflect individual intentions and cultural backgrounds to the subjective world they know to be true. Still, the Ayahuasca experience has no boundaries, allowing its users to feel their profoundness as human beings, taken in the confinements of nature or in a bustling urban metropolis. Aspects that differ from the traditional ideologies of indigenous Ayahuasca use are based on demographics, ideologies, and the social conventions instilled in the New Aged user. Thus placing them all under a distinct umbrella of experience compared to the indigenous peoples; even in cases where an American inhabits the indigenous ceremony, they are still astray based on the inability to perceive the language.

Furthermore, language's limitation in explaining certain phenomena of ancient traditions is untangible for the new-aged user. Yet, when analyzing Ayahuasca itself, the sample shows it to be a profound aspect of humankind. It shows love and tough love for all those who experience it, not solely the indigenous peoples with whom its origins reside. Brought forth by mother nature, the experiences conveyed by its users paint the strokes of microcosmic and macrocosmic clarity, slipping the user through the veil of emotion, imagination, and memories, leading the user to their inherent core truth of themselves and the world around them. Through these experiences alongside the entirety of new-aged users, Ayahuasca refers to itself as not only a substance but a gateway to the depths of the human soul. Truths and experiences range from

traditional to modern urban settings, with insights and after-effects reflecting individual intentions and cultural backgrounds.

Conclusion

By delving into the modern-day nexus between Ayahuasca and New Age spirituality, this study strives to contribute a nuanced understanding of the growing body of literature concerning traditional medicine's role in contemporary spiritual landscapes. This study posits that the contemporary use of Ayahuasca in New Age practices represents a significant ideological shift from its traditional Amazonian roots, emphasizing the problematic aspects of Western engagement with indigenous spiritual traditions, where "the romanticization of indigenous peoples is not benign" (Fotiou 151). This shift emulates a broader trend of dissatisfaction within the new age ideology concerning developed conventions and institutions, which is driving an unseen number of individuals seeking alternatives to their objective reality in the developed world. Yet, as the analysis and literature hint, this seeking comes with differing perspectives of reality in comparison to how Indigenous peoples perceive their reality, in exchange fostering "New Age spirituality often reinterprets and commodifies indigenous rituals and knowledge" (Brown 12). Thus raising critical questions about the authenticity and ethical implications of such practices, the commercialization of spirituality, and the changing nature of religious traditions in the urban/online millennia. Ayahuasca's future direction and its cultural intersection hint towards further growth in the developed world.

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Appendix

Credo References

A. (**Animism**)- "In many cultures, this belief is found together with *anthropomorphism*, according to which beings are animated or have life by analogy to human beings. Animism is opposed to materialism. One component of animism is the belief that individual creatures have souls that can continue to exist when, after the individual's death, their bodies are destroyed. Another component of animism is the belief that spirits are powerful divinities."

Iannone, A. (2001). "Animism." In *Dictionary of World Philosophy*. Routledge.

<https://search.credoreference.com/articles/Qm9va0FydGljbGU6MjA5MjE2MA==>. Accessed September 19, 2023.

B. (**Ayahuasca**)- "a hallucinogenic beverage that is prepared from the bark of a South American woody vine (*Banisteriopsis caapi* of the family Malpighiaceae) typically in a mixture with other psychoactive plants (such as the shrub *Psychotria viridis*) <Their fascination with *ayahuasca* stems from a little-known mind-altering compound called dimethyltryptamine."

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C. (**Entheogen**)- "A psychoactive substance, usually one derived from plants or fungi but also from the secretions of animals such as toads, that is ingested by a shaman or another participant in a ritual in order to produce visions or gain mystical insight."

Editors of the American Heritage Dictionaries, editor. "Entheogen." *The American Heritage(R) Dictionary of the English Language*, 6th ed., Houghton Mifflin, 2016. Credo Reference,

search.credoreference.com/articles/Qm9va0FydGjlbGU6NDQwOTY2Ng===?aid=100709.

Accessed December 19, 2023

D. (**Shamanism**)- "Shamans are sometimes described as the world's first psychologists and psychotherapists. Shamans are often confused with other healing practitioners such as priests, mediums, and witch doctors, and do in fact often fill these roles."

Craighead, W. Edward, and Charles B. Nemeroff, editors. "Shamanism." *The Concise Corsini Encyclopedia of Psychology and Behavioral Science*, 3rd ed., Wiley, 2004. Credo Reference, search.credoreference.com/articles/Qm9va0FydGjlbGU6MTY2ODY3Mw===?aid=100709.

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E. (**New Age**)- "refers to a kind of spiritual 'seeker' or the ideas they propound. First emerging in the late 1960s, the New Age movement is an eclectic mix of Eastern and Western spiritual traditions and practices, along with positive thinking and psychological personal growth techniques. Seekers combine these in their quest to find the 'true self' or more authentic modes of experience."

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Accessed December 19, 2023

F. (**Neo-Shaman**)- "Neo-shamanism frequently is associated with a loose conglomeration of movements in the West known as 'New Age.' This phrase generally refers to 'noninstitutional religious movements' that are highly individualistic and reflect the consumerism characteristic of modern capitalistic societies. New Age religious movements have been likened to a 'spiritual

supermarket' in which individuals pick and choose the particular brand of spiritual product that appeals to them at the moment".

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Erowid Sample Reports

Report Number	Gender	Name	Year	Age
1	Male	Raguel	2012	20
2	Male	Angel	2021	22
3	Male	Kane	2022	41
4	Male	Able	2022	19
5	Male	Frederick	2012	20
6	Male	Phillip	2016	N/A
7	Male	Rolf	2012	41
8	Female	Rose	2011	28
9	Female	Daisy	2017	37
10	Female	Anna	2002	N/A
11	Female	Jane	2014	N/A

Digital Ayahuza Sample Excavation

"Erowid Ayahuasca (Yage, Icaro) Vault : Experiences." *Erowid*,
https://erowid.org/experiences/subs/exp_Ayahuasca.shtml. Accessed 27 Dec. 2023.

<https://erowid.org/experiences/exp.php?ID=91566>

1-MALE- Raguei

Year- 2012

Age-20

<https://erowid.org/experiences/exp.php?ID=95986>

2-Male- Angel

Year-2021

Age-22

<https://erowid.org/experiences/exp.php?ID=114616>

3-male - Kane

Year-2022

Age-41

<https://erowid.org/experiences/exp.php?ID=114616>

4-Male- ABLE

AGE-19

Year-2022

<https://erowid.org/experiences/exp.php?ID=91566>

5-MALE- Frederick

Year-2012

Age-20

<https://erowid.org/experiences/exp.php?ID=109100>

6-Male-Phillip

Year -2016

Age- N/A

<https://erowid.org/experiences/exp.php?ID=96881>

7-MALE- Rolf

Year- 2012

Age-41

<https://erowid.org/experiences/exp.php?ID=90922>

8- Female -Rose

Year-2011

Age-28

<https://erowid.org/experiences/exp.php?ID=89360>

9-Female- Daisy

Year 2017

Age-37

<https://erowid.org/experiences/exp.php?ID=15727>

10- Female- Anna

Year- 2002
Age - N/A

<https://www.erowid.org/columns/teafaerie/2014/08/>

11- Female- Jane
Year-2014
Age-N/A