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Time, History and Ritual in a K'iche' Community: Contemporary Maya Calendar Knowledge and Practices in the Highlands of Guatemala

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Stellingen behorende bij het proefschrift *Time, History and Ritual in a K'iche' Community: contemporary Maya calendar knowledge and practices in the Highlands of Guatemala* van Paul van den Akker.

1. The Momostecan K'iche' calendar promotes a rhythmic movement of calendar specialists and ritual performances through the landscape and, as such, decentralizes this landscape and the religious authority.
2. Religious centers and crowds of devote visitors move according to a similar ritual cycle constituted by Patron Saint feasts and seasonal celebrations, which promotes the construction of shared identities on the local and regional level.
3. The notion that the past, present and future form one inseparable unity pervades the social and spatial organization of the Momostecan community and has contributed significantly to the continuity of knowledge and practices.
4. The hierarchical organization of time and space is all-pervasive in the Momostecan community and, therefore, influences not only the calendar and sacred landscape of Momostenango, but also social structures such as the *auxiliatura* and the household.
5. The incorporation of Chol Q'ij qualities in the Gregorian calendar is the current outcome of an ongoing process of synergy between worldviews and shows the ability of the K'iche' calendar to adapt and persist in a hostile and colonial environment.
6. The penitence that plays a central role in the ritual dance named *baile de la culebra* is part of a petition for the protection of the agricultural fields and the community during the rainy season, and the burden to perform this dance throughout the rainy season is shared by several communities in the Highlands of Guatemala.
7. By incorporating traumatic historical experiences of each individual community in the performance of the *baile de la culebra* and by relating these experiences to contemporary social concerns, the dance bridges the gap between the ancestors and the present-day generations and raises consciousness about the community's identity and future struggles.
8. Cultural values that are passed on from generation to generation in Mesoamerican communities transmit important and valuable knowledge which should be taken into account in the global discussion regarding social and environmental concerns.
9. The rich contents of ceremonial discourses pronounced by contemporary ritual specialists provide access to long lasting canonical elements of the local culture and these should, therefore, be taken into account in studies on the precolonial Maya calendar.
10. Archaeologists and anthropologists working in the Highlands of Guatemala have the social responsibility to contribute to the restoration of severe tears in the link between the present and the past of the indigenous peoples.
11. In the attempt to engage with and contribute to this process of cultural healing and spiritual recovery, academics should collaborate closely with grassroots cultural regeneration programs.
12. As the perception of time is intimately entangled with the (re)construction of a worldview, the right to have, maintain, or develop a culturally specific calendar or perception of time should be a topic in the implementation of the United Nations Declarations of the Rights of Indigenous Peoples.