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Immaterielles kulturelles Erbe, kollektive Identität und Bildung in der Ixil-Region, El Quiché, Guatemala

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Citation

Aretz, C. N. (2026, February 3). *Immaterielles kulturelles Erbe, kollektive Identität und Bildung in der Ixil-Region, El Quiché, Guatemala*. Retrieved from <https://hdl.handle.net/1887/4289416>

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Note: To cite this publication please use the final published version (if applicable).

Stellingen behorende bij het proefschrift *Immaterielles kulturelles Erbe, kollektive Identität und Bildung in der Ixil-Region, El Quiché, Guatemala* van Caroline N. Aretz (Leiden, 2026).

1. The intangible cultural heritage of indigenous peoples is highly dynamic, forming part of an ongoing process of synergy between worldviews. It demonstrates the Ixil's ability to adapt and persist in hostile and repressive environments.
2. The role of ritual specialists within the *comunidad* entails the facilitation of relationships between individuals, in addition to those between humans and the environment.
3. Religious centres promote the construction of collective identities at the local and the regional level. So do religious performances and seasonal celebrations.
4. Community and landscape are unified in a symbolic manner. This unity remains intact even in the context of flight and migration, with sacred places being transferred to the new environment.
5. The use of the terms *brujo* and *brujería* by the Ixil and other indigenous peoples reflects an internalised colonial worldview. The uncritical use of such terms can lead to discrimination and violence. They should therefore be used with caution, especially in academic publications.
6. The necessity for dialogue is paramount in order to overcome the divisions that have existed within the Ixil communities since the civil war.
7. It is important to note that the lines between political and cultural matters are not always clear-cut. The areas of activity of the Ixil movement provide numerous examples of this phenomenon.
8. It is imperative that formal education in indigenous communities incorporates indigenous concepts and emphasises perspectives that extend beyond the confines of 'Western ideals'. Nevertheless, it is important to acknowledge that indigenous education should not be confined to the domain of cultural heritage.
9. Formal education systems in Guatemala and other regions worldwide appear to serve merely to reinforce pre-existing inequalities, rather than contribute towards the dismantling of entrenched institutionalised discrimination.
10. The nature of ethnographic field research invariably results in the capture of a momentary perspective. For indigenous communities, older ethnographic data does not function as a representation of the past; rather, it serves as a resource that can be actively employed to assist in shaping their cultural future.
11. Research undertaken by ethnographers should be regarded not as a one-off undertaking involving the gathering of information, but as a continuous cycle; that is, a cycle of relationship development that is ongoing rather than separate and goes beyond the finalization of a thesis.