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**Stellingen behorende bij het proefschrift *'Indigenous Ancestors and Healing Landscapes: Cultural Memory and Intercultural Communication in the Dominican Republic and Cuba'* van Jana Pešoutová.**

1. 'Healing landscapes' is an etic term describing an emic concept addressing interactions with divine and ancestral beings, manifested in various landscape features, and which may promote physical, mental, and spiritual healing.
2. Contrary to Ortiz's theory of failed transculturation, historical research shows that indigenous descendants had various opportunities to contribute genetically and culturally to the foundation of different Cuban and Dominican settlements.
3. The memory of indigenous ancestors is codified in collective traditions and through individual dwelling in historically and religiously charged landscapes. One of the most conscious ways of connecting to indigenous predecessors is the recognition of their presence now and particularly the acknowledgement of their agency in the context of health and wellbeing.
4. Dominican and Cuban water sources and caverns are memory places whose meanings are composed of – sometimes fragmented – past cosmologies of diverse origins situated in shared landscapes. The great sacred serpent narrative illustrates that Cuban and Dominican landscapes also embody indigenous ancestral knowledge.
5. The colonization has alienated both the colonized and the colonizers from the land, constructing it as a commodity, a locale of violence and enslavement. In spite of this, the natural environment also remained a means for survival through subsistence and a green pharmacy, agent and mediator in healing both for the colonizer and the colonized.
6. Healers and physicians that immigrated to the Caribbean during colonial times could find analogies of their own ideas about the divine power of nature and its healing properties in indigenous worldviews. The historical sources, however, contain a constant emphasis on religious and cultural differences between populations, which was not only based on observations of reality but also part of justification of enslavement and colonization.
7. The concept of cultural memory is a vector for understanding people's perception of and engagement with the past as an integral part of the context and process of transmitting medicinal knowledge and related cultural traditions.

8. In spite of the overwhelming devastation, diseases and a large number of deaths brought about by the colonization, we find in the present-day healing practices of (formerly) colonized peoples testimonies of survivance, creativity, resilience and capacity to heal.

9. The medicinal cultures of peoples that still suffer the consequences of colonization can be envisioned as rhizomes in which the connection between self and other transforms into a hybrid force that challenges the colonial structures. Investigations may contribute to cultural healing by providing more tools and data to decolonize the detrimental colonial legacies of past and present.

10. Cuban and Dominican cavern and rivers are pathways to the re-membering of our common ancestors, acknowledging them as an important source of wisdom, inspiration and moral guidance in order to reinforce our collective wellbeing.