

## Exchanges on the "2012 Research Discussion Group" on Facebook

<https://www.facebook.com/groups/271177412901852/>

compiled for archival purposes by John Major Jenkins

Posts between July 2 and July 8, 2014

This FB group is described as being dedicated to discussions about the 2012 phenomenon. In joining this FB group, I had hoped that some productive discussions might occur, especially with John Hoopes, who was active re-defining the 2012 phenomenon on Wikipedia and in his essays, as well as in re-crafting the Mayanism concept on Wikipedia and elsewhere. The role that Hoopes assigns to me is consistently misleading, is based on his own unsupported assertions, and casts my work badly and inaccurately. A question that I've noticed in my 2012 studies involves the redesigning efforts of his "Mayanism" and how it differs from the 2012 phenomenon. After sharing some of my research on Tortuguero Monument 6, I posed the question about the distinction between Mayanism and the 2012 phenomenon. Unfortunately, John Hoopes blocked me and he explicitly notified the group that he could not see my posts. He was therefore evading a discussion of his work and related items in my own work which I was inviting discussion on. A related issue with Bill Hudson's 2012Hoax website arose, but Hudson was also incommunicado and it seems that he followed Hoopes's example and blocked me. He certainly refrained from responding to my three cordial attempts to reach him via FB instant message.

It's ironic that Hoopes and Whitesides, in an essay they co-wrote, asserted that I engage in a "hermeneutic" that avoids scholarly assessment and discussion of my work. This is a completely fallacious assessment of my attitude, amply demonstrated through 20 years of inviting and engaging debate and discussion with scholars, regarding my work. The current situation is ironic because we see Hoopes and Hudson refusing to answer some simple and clear questions. They engaged in a bit of back and forth with each other, claiming I had "a grudge", but in fact I've been just trying to get some straightforward questions answered, for years now. And Hoopes, in particular, hides and runs away or throws up baffles to avoid having a conversation. I think it's clear where the unprofessional hermeneutic of evasion can be found. Whitesides has been uninvolved as well, but I suspect he has been traveling or is just letting this most recent effort of mine to communicate with scholars who have asserted baseless and denigrating assessments of my work to run its course. The bottom line is that "scientists" often refuse to correct their errors, and thus are guilty of a kind of academic malpractice. Progress is thwarted, dialogue is impossible, and falsehoods are maintained. Too bad degrees cannot be revoked. --- JMJ, 7-9-2014

Update, 7-13-2014. This effort to communicate and discuss has reached an impasse, or, perhaps better expressed, an impossibility for dialogue. Kevin Whitesides returned from travels and deleted my membership. Bill Hudson immediately emerged from the shadows and asserted that "the astronomy [of my work] is BUNK." He also targeted (as if this comprised arguments and evidence) my speculations about Maya shamans accessing levels of consciousness beyond what science recognizes. I had no

ability to respond, having just been deleted from the group. Hudson thus reveals himself as a coward, unwilling to communicate directly with me.

Franklin LaVoie was astounded to see this display of cowardice and posted his observations about Hudson's under-informed assertions. Franklin and I were in communication as this unfolded, and I asked him to post a message from me to Hudson, for Hudson to contact me directly by email. Hudson ignored it. LaVoie asked questions for clarification and made some concise and accurate remarks about the members of the group:

(LaVoie to Hudson): "In what sense was his astronomy bunk? I am familiar with the astronomical phenomenon in question...what do you mean, "his astronomy was bunk?"

Bill, I assume from your above statement that you haven't read JMJ opus, because he addresses all this quite satisfactorily. In *Maya Cosmogogenesis 2012*, and *Galactic Alignment*. JMJ has been very articulate to state that the Ancient Maya were concerned with the galactic bulge, and also, that their prediction was off by (I believe it was) 13 years. That various ancient cultures had seemingly advanced knowledge of precession is evidenced in myriad traditions. JMJ explores much of this evidence in *Galactic Alignment*. There are numerous reasons to suggest that the Ancient Maya could formulate a reasonably close prediction of the conjunction of the winter solstice sun and the galactic center. As precession displaces the background stars 1 degree every 72 years, it is not that difficult to discern the changes over a fraction of that time, because 1 degree of arc is quite a distance. The sun is half a degree of arc. The ancients were nothing if not astute observers. I think your answer to my question reveals that you have not actually done the reading, or perhaps you failed to absorb his arguments? He has addressed all your concerns with clarity and logic.

And to me privately, Franklin wrote:

"It strikes me as evasive, derogatory in a certain tone, and playing to the same left field as the Whitesides. Rather than engage your concerns, they consistently side step the questions you've raised, and instead label you a rabble rouser of some kind. It is painful to see you being treated this way. I imagine things escalated at some point because they have used similar evasive snarky behavior rather than direct rhetoric to argue their side of the debate you raise. That's my subtle impression, I have little to go on, but what I've seen on this forum, and some other articles you have provided with details of the impropriety. Well, it's a cabal of chickens; 'd have welcomed some direct rhetoric; I'm disappointed by this subterfuge to evade a direct response."

"I should like to see an intelligent "debate", or at least some direct responses. What has been evident is an endless evasion, never directly answering you. I am not sure what is going on, but it isn't fair. It seems childish, or like power tripping. They make allegations but they don't substantiate them with facts or citations. The opposite is true in your case. Anyone who is reading this impartially should see that's the case."

You were purged from the site, and there was no real infraction...you were not rude, or threatening, nor inappropriate. You were emphatic and to the point, raising valid questions, if I recall correctly. They were not answering your questions, but being evasive, I thought. Then you were expelled...I don't know if your comments were expunged..."

Franklin conveyed to me that Hudson posted "While his explanations may be 'quite satisfactory' to you, I don't find the assertion that "... the ancient Maya had attained a level of cosmic understanding that modern science has not grasped" to be a satisfactory explanation, or that "Ironically, the progressive theories of quantum mechanics are hailed as advanced, recent

discoveries. The Maya, however, not only knew about quantum anomalies, but were able to conjure them up at will and travel into them. They gazed deeply into the cosmic center, the Black Hole in the center of our Galaxy, and to them the work of modern physics would probably seem like child's play."

To this I asked Franklin to post my response to Hudson: "These are not my ARGUMENTS for the evidence in Maya traditions that they knew about the galactic alignment. These are speculative asides on shamanism in a small section of my book. This is the classic strategy of selectively targeting a passage. And the type of consciousness that modern science doesn't grasp is the non-dual awareness that shamans glimpse."

I also asked Franklin to post the following to Hudson, but he judged that it would probably result in him being deleted, and preferred not to; he suggested I send it directly to Hudson via IM, which I did (but no response):

To Bill Hudson: You severely misunderstand MANY things. I invited you in the last few weeks to have a discussion with me, and you didn't even have the decency to respond to me in any sense. Now you're spreading more lies --- about the hijacking of my Wiki page by cyber-stalker Jim Smith, about the justified removal of his fictions by the Wiki moderators, and about your subsequent harboring of his lies on your 2012Hoax site (where they remain, last time I checked). You NEVER offered to correct any mistakes --- you were quite monosyllabic and resistant in your communications with me. It was only after several months that you removed my name from the "2012 Proponent" (doomsday) heading, and the page you set up to "discuss" was simply going to be an ambush --- there was no need to discuss, I only asked you to remove me from the doomsday association.

Your false and denigrating 8-minute diatribe about me on your AstronomyFM program (June 2010) remains posted to this day --- UNCORRECTED.

My question to you: how many page views and page downloads of my 2012Hoax bio page occurred since June of 2010? As for your uncivil and false comment that the "astronomy is bunk", I'd like to have a conversation with you about it. As an amateur astronomer I'm sure you are much more informed and knowledgeable about Maya and Western astronomy, as I am a mere "author." Why don't we start by you describing what you think the astronomy is, and then tell us if there is or is not any evidence that the ancient Maya were aware of it.

Franklin made one final post before turning in for the night (it was now after 1 a.m. on the East Coast:

Bill, I think you have exposed the real issue at the heart of this controversy: JMJ is able to stand squarely in both the world of Science and Academia, and simultaneously he is capable of making intelligent comments about the psychological/mythical, or metaphysical worldview which evidence would suggest motivated the Ancient Maya "philosopher kings", who were apparently heavy into psychotropics. This scares many modern researchers, and creates a barrier which few can get over, under, or around. You have to go in through the door. The precessional cycle is not merely "a visual effect only" as you assert. What is quantum mechanics telling us, that scientists so devoutly ignore? You can not separate the observer from the observed. Simply because the human race is capable of sharing observations, does not necessarily make them objective facts. In the ground of quantum mechanics it is merely a collective observation co-creating the observers field, or awareness of an infinitely complex and ultimately singular phenomenon. That psychotropics may have altered the mind set of the Ancient observers and sent them on hypnogogic trips into observations like the galactic center...well, for one am quite sympathetic to that possibility. I think it elevates JMJ's

argument, that he's willing to speculate, albeit, marginally, on a model for understanding how the ancients met their findings. I think the atmosphere of fear and the pejorative aura that psychotropics engender for our culture, and anyone in academia, set the stage for readers like yourself to find ways to distance yourselves. I on the other hand think it makes JMJ stand head over shoulders in terms of making sense of a fantastic culture of art and science that we see, that JMJ has pieced together; the mythology of the hero twins, the ballcourt game, the astronomy as it relates. And the possibility that the ancients were indeed capable of dreaming in ways we can only fantasize about, as we discard dreams as we discard stool. Not so the ancient philosophers, on the contrary, the other world was the world teeming with meaning and possibility far outstripping this collective limited reference of the physical.

For his efforts, comments, accurate assessments, and questions, LaVoie was also deleted from the group by the next morning. He commented to me privately on this occurrence:

I have apparently earned the dubious distinction of being expelled from the 2012 research group. When I search for it my screen comes back to the home page. I'm sorry I won't be of any further help in that regards. But, you know, and I know, debating with characters like that "is like striking one's face against a rock wall, like holding one's hand in a nest of adders, like holding one's cheek against the living coals of a forge." The grammar school techniques of evasion, and ultimately refusing to discuss or debate any further is a very telling symptom of a narrow mind. My final response must have evoked derision, and made it necessary to stop all further comments which challenge or refute the hallowed ground of their belief system. Oh well, I consider myself in good company now that I've been expelled, too.

Whitesides explained my deletion the previous day with the following post (July 12), which LaVoie sent to me:

An explanation from the moderator: I have recently been away on holiday with no internet access (except for one or two very brief connections) for about a week and a half. This coincided with John Major Jenkins' entrance into the group through semi-manipulative means. I have had very little time to deeply consider or respond to what has gone on in the group since. I have decided, on my own terms, to remove John from the group. I know that this will make some group members very happy and other somewhat disappointed. I was very aware from the start that John's purpose in the group was to make waves, especially with John Hoopes (a battle that I'm not really that interested in having hashed out in this forum, which has been very productive in other ways through the years). I also understand that he feels genuinely misunderstood and misrepresented and I can understand that to a certain degree and can understand his impetus for engagement in these kinds of forums, though I also personally think that he severely misunderstands some of the scholarly reaction to much of his work. My decision to remove him, however, is quite personal and rather selfish. I started this group for my own purposes as a researcher on the cultural phenomenon of 2012 and to that degree it has been a very successful forum. Since Jenkins' arrival, however, the forum has been largely dominated by partisan bickering and positioning that is totally uninteresting and unproductive toward the ends of which I started this group. This is exactly what I had expected would be the case if JMJ entered the group as it is pretty standard in his general history, despite the fact that he has never allowed any such discussion or commenting on any of his own websites. Jenkins has many, many forums in which he can be the dominant (and only) voice and everything which has said in this group can be found on his already existing website. To that end, and to make an attempt to reorient this group toward its original focus and away from the ad nauseum repetitions of one person's complaints, I have decided to remove JMJ. Feel free to express your feelings of support or condemnation of my choice....I am trying to be as open about my reasoning as possible and intend to write to JMJ and tell him as much, myself. My initial inclination after he found his way into the group was to see how it would play out. Since the forum has become largely

defunct except as a sounding board for JMJ's complaints since he arrived, I have decided that a functioning group is more important to me than giving JMJ another forum for the same messages that he has everywhere else on his internet presence. This has always been a unique forum that has been very productive for people on various sides of interest in the topic of 2012. To the degree that one person's presence here becomes a significant distraction from that, thus is my justification for their removal. The vast majority of things that Jenkins post on the net get re-posted here anyway, and I do definitely suggest that if Jenkins interests you, that you friend him, follow his blogs, websites, and publications. However, his presence here has simply acted to divert the group from its general activities and has dissuaded other formerly active participants whose presence I have found more valuable to stop participating. Anyway, this is entirely a moderating decision of my own.

The problems with his rationale are numerous (see my full response in Appendix 1). That "partisan bickering" was occurring is, in fact, only evident in the contentious responses from Will Penna and Dave Allen --- most notably in a rather disgusting attack on Dee Smith. In actual fact, my comments and information and questions were not even being responded to by the people (Hoopes and Hudson) with whom a productive conversational dialogue might have developed. My exchange with Steven Blonder was cordial. I responded to and built upon the informative posts of Geoff Stray. Franklin got into some heated debates with the snarky *ad hominem* slinger Will Penna, but also offered some insightful observations about biases of the members and their apparent willingness to assert opinions about my work and 2012 when they were clearly misinformed or underinformed about it. This is the stuff of dialogue, not "partisan bickering."

If there were distinct partisan polarities going on, it is this: I invited and wanted to engage a dialogue about Mayanism and the 2012 phenomenon. This is the partisan camp that is open and wishes to have dialogue --- the Let's Talk Party. The other camp, exemplified by the non-responsive or blocking strategies of Hoopes and Hudson (and finally Whitesides) is the camp that didn't want to have an open dialogue, the camp that ignored facts and evidence and questions. We might call them the Ignorance Party.

As an example of an exchange between an apparent "partisan" of the anti-JMJ camp (Steve Beyer) and one who objects to the one-sided ignorance and juvenile attitude of the group (Franklin LaVoie), we can read Steve Beyer's post right after I was deleted, and Franklin's response:

I have been on the Internet a long time. I used to log in through the Unix server at The Well and participate in the old UUCP dial-up newsgroups with a 300-baud modem. Over the years, I have noted a discussion group trajectory that may be of interest here.

Let us say there is a nice, quiet group that discusses -- oh, say, stamp collecting. There are, of course, disagreements, sometimes passionate, but on the whole everyone is polite. One day a new member shows up, and claims -- oh, say, that postal services are actually a tool of oppression run by a cabal of international communist bankers headquartered at the Vatican and headed by Baron Rothschild.

At first the new member is ignored, in the hopes that he will go away. The new member is undeterred, and posts lengthy diatribes espousing his position. Then the new member's friends and sycophants arrive, cheering him on. The new member's posts get longer and longer, with fewer and fewer paragraph breaks. He and his friends begin to dominate all other discussions. Those who object are shouted down; those who actually attempt to dispute the claims of the new member are derided. Old members fall away. Eventually all that is left is

the new member and his friends, who themselves, now purposeless, wander off, leaving only a desiccated husk of a discussion group.

This is not a parable. I have seen it happen many times. –Steve Beyer

Franklin responds:

Steve, if the implication in your parable is that JMJ is like the new member making wild and specious claims, then I fail to see the validity in the parable. JMJ is scholarly, he's exacting and very specific with his questions; he raises valid points and provides citations for others to follow. He was unfairly put in a box labeled something like "The 2012 Hoax" or, something along those lines, and naturally he objects. It is his reputation at stake, it is his considerable investment of time being dismissed flippantly; for members of academia to denounce his opus, and then turn around and parrot his findings, without giving him the credit for these intelligent ideas.... Who could tolerate that? It seems appropriate that he should ask for explanations, and request retractions when mistakes have been made, when his work is being misconstrued, when an author puts him in a bad light, unfairly. I'm disappointed in what I see happening. The scholars appear to me, evasive and indirect. Gentleman, to cite another parable-like figure: The Emperor has no clothes; your shame is dangling rudely before the reader's." – Franklin LaVoie

Beyer's "parable" indeed has no parity with the situation of my relationship to the group's behavior. An accurate parable would be this:

*The members of a stamp collector group on FB frequently assert in peer-reviewed journals that Steve Beyer is an illegitimate thinker, a pseudoscientist who plagiarized his stamp collecting theories from others and was in fact a servant of the arch stamp-collector heretic, Mssr Blavinsky, and his cult of Philatelosophy. All of these accusations and unsupported assertions are, in fact, false and damaging to the career and reputation of Steve Beyer. Steve tries in various ways to cordially communicate with the members of the Stamp Collector FB Club, even tries to join the club twice over several years, but he is denied. Through the invite of another club member he manages to convey his questions and concerns to the club and tries to open a dialogue. The primary architects of the false constructs that denigrate Steve Beyer go incommunicado and even block themselves from seeing his posts. Despite some juvenile behavior from a few group members, Steve communicates well with the members and shares his 25 years of stamp collecting insights. He offers several mini-essays designed to help the members understand various aspects of stamp history and his pioneering stamp collecting theories. Conversations repeatedly return to the unanswered questions, which Steve reiterates while providing fact-based context for the circumstances in which the offenses arose. But the unethical attackers remain in the shadows. After Steve bluntly but accurately explains the unethical and unscholarly activities of one of his attackers, who has refused to respond directly to questions seeking clarity, Steve gets deleted from the group. Immediately, the offending accusers emerge like cowards from the shadows to vehemently reassert their false and denigrating opinions about Steve.*

Amidst all of this, I had a fairly one-sided exchange with John Hoopes by email ([linked here](#)). He wouldn't confirm if he had acknowledged or addressed any of my corrections

to his *Zeitschrift fur Anomalistik* essay (co-written with Whitesides), in my peer-reviewed and approved review-essay which will appear in print in that journal shortly.

The span of my efforts on this biased and prejudiced one-sided FB group unfolded between July 2-12. My last FB post was on July 12:

I understand that John Hoopes is posting cryptic cartoons and making comments which, of course, I cannot see (because he blocked me). As a reminder, I never blocked him and I'm actually inviting dialogue. In fact, since mid-2011 I've invited dialogue and have asked pointed questions of him, regarding his misleading and often false characterizations of my work. He just wrote, in response to a suggestion that he might be able to have a civil discussion with me: "One would think, right? However, that has not happened in this case, despite years of earnest effort on my part." This comment has to be a joke, because Hoopes has avoided dialogue and discussion with me since mid-2011, when he published baseless, unsupported, and false things about me and my background in the *Archaeoastronomy Journal*, Vol. XXIV and I requested that he provide evidence for his denigrating assertions.

More recently, when I inquired about his comments in the essay he co-wrote with Whitesides for *Zeit. fur Anom.*, he simply replied with repeated requests that I send him all of my writings going back to the 1980s, so he can 'fully assess my work' --- and ignored my good-faith effort to explain each title and send him links when possible. This has become his repeated mantra, an evasive trope --- requesting I send him all of my multi-genre output over a 25-year writing career, including poetry, travelogue, personal memoir, fiction, etc, much of which is unrelated to 2012.

If Hoopes has made an earnest effort to dialogue, as he claims, then why did he block me and why does he avoid having an adult and honest discussion? Probably because he knows that he's been crafting false narratives about me and my work and has no recourse but to hide behind the badge of 'bona fides' and collusion with his colleagues. We had cordial relations up to early 2011, and he asked me several times to share with him my arguments, influences, relations with other authors, and the development of my work. This I did, honestly and clearly (I have nothing to hide). However, he NEVER has used anything I shared with him to accurately convey my work; instead, he's lifted bits and pieces out of it to invent false and misleading narratives about my background. So, he's a wolf in sheep's clothing, and one can only hope that all the distortions and misleadingly false characterizations he's heaped upon me will get sorted out by honest and discerning readers and future historians.

These recent events are further testimony to the failure of certain scholars to accurately assess 2012 ideas and authors, revealing instead a consistent strategy of mitigation that employs sub-standard scholarship, false assertions, invented narratives, and loaded innuendos. Retractions, errata, and corrigenda are necessary in virtually everything Hoopes has produced on 2012. In a world of honest scholarship, these things would be easily arranged through his editors and publishers, but, sadly, dishonesty, evasion, and subterfuge has been rampant in the treatment of my 2012 work. My efforts to discuss the factual errors propagated by Hoopes and other

debunkers has met with brick walls combined with additional attacks launched at me from other directions. That's not science, that's turf protection. <http://www.retractionwatch.com>

I was deleted by Whitesides shortly afterward. The earlier posts and exchanges, mostly in reverse chronological order:

[John Major Jenkins](#)

[2 hrs](#) July 8 (one of my mini-essays intended to help members understand an aspect of the 2012 work)

False premises about 2012 and the galactic alignment

“2012 is a hoax” is a statement that begs clarification. It assumes a false premise, that 2012 is synonymous with doomsday. Thus follows the fallacy that anyone writing about 2012 is guilty of the 2012 hoax. But 2012 is simply, first and foremost, an artifact of the Long Count calendar. Thus the question arises, “what did the ancient Maya think about it?” That was the question I began pursuing in the early 1990s. The false equation of “2012 = hoax” seems to have arisen late in the game, around 2007, among people who barely heard of the Maya before that time. As they embraced the false equation they reflexively force-fit everything they encountered about 2012 into a judged, despised, and vilified container.

In a similar way, we have the false construct asserted in the academic literature and on Wikipedia that “the galactic alignment is astrology.” (The galactic alignment can be variously phrased as the “solstice-galaxy alignment” or the “galactic alignment” --- it refers to an astronomical fact, not a debatable concept.) The characterization of the galactic alignment as “astrology” is traceable to the works of John Hoopes, probably under the influence of astrologer Ray Mardyks. Hoopes seems to not be aware of the recognition and calculation of the galactic alignment by well-known and respected astronomers such as Jean Meeus and Patrick Wallace (both of whom I quoted and cited in my 2002 book *Galactic Alignment*, where I define and discuss the parameters of the galactic alignment).

The galactic alignment is first and foremost an astronomical phenomenon (related to the precession of the equinoxes). Astrological imputations about it would be a secondary and optional reading of it, applied by astrologers. I’ve treated the galactic alignment as astronomy, and have reconstructed how the astronomical features involved in the galactic alignment are embedded in Maya traditions. Hoopes’s false construct is as absurd as asserting that “the full moon is astrology” or “the sunrise is astrology.” But it does seem to serve a polemical purpose of confusing and casting aspersions on a core element of my reconstruction work.

What seems to go unrecognized is that my work of the mid-1990s was the first time that anyone showed how the galactic alignment was embedded in Maya traditions (the ballgame, king-making rites, iconography from Izapa, the Creation Myth). The Dark Rift in the Milky Way was the key item (the “Road to the Underworld,” the “xibalba be” in Maya thought, with a complex of related meanings including “cave”, mouth, and birthing place). The alignment of the solstice sun with the Dark Rift is the core concept of the



galactic alignment that reveals how the astronomy was thought about by the ancient Maya. Prior to my work you don't find this articulated by writers on 2012, on the Maya, or on the galactic alignment. Neither popular writers or academic scholars. I spelled this all out in a letter to Linda Schele in May of 1994, but she didn't pick up on it. (Note, the statement on Wiki under the '2012 phenomenon / galactic alignment' heading that Munro Edmonson proposed this is FALSE. In about four sentences of his 1988 book, which is the cited reference, he noted the solstice placement in 2012 according to the 584283 correlation and speculated that the ancient Maya probably thus knew about the Tropical Year, and suggested the Tropical Drift Formula that correlates the Haab with 1507 Tropical Years. No Dark Rift, no galactic alignment, no precession of the equinoxes in Edmonson's work.)

I would never have pursued my research very far if there was no evidence in Maya tradition for how 2012 was thought about. By early 1995, I stated in my introduction to my book *The Center of Mayan Time* that the key had been found which validated 2012 as a legitimate topic of academic inquiry. But alas, by this time, scholars already could see that 2012 was being bandied about by mystics, visionaries, and astrologers; it had already been branded as a New Age gadget and was best avoided. My work was saying, "no, look at the evidence --- we can reconstruct what the Maya thought about 2012 by examining the evidence at the pre-Classic site that you scholars (Coe and Malmstrom) already identify as being involved in the formulation of the Long Count --- 2012 involves the empirical science of astronomy."

I was aware during this process that ideas were already attached to 2012 that would have to be teased apart from a legitimate study and dispensed with. For example, the idea of "transformation" was commonplace in the popular literature; but what does this mean? Transformation can mean a lot of things; hey, Hitler wanted to transform the human race. The question was --- did the Maya think of 2012 as a transformation, and in what way? What is the evidence? I did this in my articulation of the period-ending worldrenewal doctrine in the Maya's ballgame Creation Myth, which involves a transformation contingent upon a deity sacrifice.

To reflect and accurately treat the actual sequence of events in the history of 2012 research, unbiased critics and historians should distinguish my work as a watershed separation, a distillation of the authentic elements of 2012 (authentic because they are demonstrably Maya) out of the pastiche of New Age and mystical speculations about 2012 --- which were sometimes not even connected to the Maya. 2012 could be seen as being about renewal NOT because of unsupported New Age assumptions to that effect, but because evidence could be shown that the ancient Maya thought about it as renewal. A transformation & worldrenewal facilitated by deity sacrifice, via ceremonies signaled by the galactic alignment. That's my reconstruction of the Maya belief, in a nutshell. By the way, that's not astrology and that's not doomsday.

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## OLDER POSTS



[John Major Jenkins](#)

[July 3 at 7:22am](#)

What is the difference between "Mayanism", as developed by John Hoopes, and "the 2012 phenomenon"? In the literature the two phrases seem to cover the same ground and are even sometimes used interchangeably.

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[Will Penna](#) likes this.



[Will Penna](#) This question should produce some good discussion--again!

[July 3 at 7:27am](#) · [Unlike](#) · [1](#)



[John Major Jenkins](#) I hope so. The 2012 phenomenon phrase has been around since at least as early as 2002, on Geoff Stray's website. "Mayanism" as developed by John Hoopes came later, around 2008 as far as I can tell.

[July 3 at 7:31am](#) · [Like](#)



[Franklin LaVoie](#) Perhaps Mr Hoopes would create less confusion if he coined a term that's closer to the mark of what he perceives is going on in pop culture regarding a growing interest in Mayan culture. By appropriating the term "Mayanism" which is a useful and appropriate term, already in use by scholars, Hoopes has clouded the nomenclature of Mayan Studies. He might try "quasi-Mayanism", "pseudo-Mayanism", or even "New Age Mayanism" to distinguish

his ax-to-grind from the legitimate Mayanism. He could use any term other than Mayanism. What word would embody the snarky and dismissive attitude of John Hoopes?

[July 3 at 7:38am](#) · [Like](#)



[Will Penna Franklin LaVoie](#) No! It is you who are misusing this term: 'Mayanism is a non-codified eclectic collection of New Age beliefs, influenced in part by Pre-Columbian Maya mythology and some folk beliefs of the modern Maya peoples. Adherents of this belief system are not to be confused with Mayanists, scholars who research the historical Maya civilization.'

<http://en.wikipedia.org/wiki/Mayanism>



[Mayanism - Wikipedia, the free encyclopedia](#)

en.wikipedia.org

Mayanism is a non-codified eclectic collection of New Age beliefs, influenced in...[See More](#)

[July 3 at 8:11am](#) · [Like](#)



[John Major Jenkins](#) Will Penna, I'm aware of the Mayanism entry on Wikipedia. The term is questioned on linguistic grounds and via the prior use of it, in a totally different context, by anthropologists in the 1990s. See the Talk pages of the Mayanism entry on Wiki. What I was asking about is some explanation regarding the distinction between Mayanism and the 2012 phenomenon, if there is any. If there isn't any, why did we need the term? I think this is a simple question that perhaps only the developer of the concept, John Hoopes, can answer. I'm inviting dialogue in search of clarity.

[July 3 at 8:17am](#) · [Like](#)



[Franklin LaVoie](#) Will, Mayanists and Mayanism are very closely related terms, and since they have very different meanings, it is confusing.

[July 3 at 8:19am](#) · [Like](#)



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[Franklin LaVoie](#) Will, I get your point...fact is, I was indeed confused by the closely related terms.

[July 3 at 8:21am](#) · [Like](#)



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[John Major Jenkins](#) In addition, Franklin was alluding to the fact that the term was already in use by scholars in the 1990s, in a "Pan-Mayanism" construct that requires a Mayanism of congruent meaning. That meaning is VERY different than how Mayanism on Wikipedia is defined. And it is not congruent with similar proactive "-ism" terms, such as Hinduism or Jainism, which embody the central core elements of the topic under consideration. In this case, Maya beliefs, culture, cosmology. This is all registered as difficulties for the term in the back Talk pages of the Wiki entry, as I mentioned.

[July 3 at 8:21am](#) · [Like](#)



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[Franklin LaVoie](#) Oh. Thank you MJJ, it was Wiki that got me confused, on top of the confusing appropriation of the term.

[July 3 at 8:22am](#) · [Like](#)



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[Will Penna](#) MJJ: Starting in the '80s, I have read almost all of your books and articles. As I got further into reading legitimate Mayan studies I saw increasingly clearly the difference between what you were writing and the latter. The distinction of the terms is telling.

[July 3 at 8:24am](#) · [Like](#)



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[John Major Jenkins](#) Will, I don't know what you mean. "the distinction of the terms is telling." What makes a study legitimate?

[July 3 at 8:26am](#) · [Like](#)



•

[Will Penna](#) JMJ: scientific bona fides, for one thing.

[July 3 at 8:27am](#) · [Like](#)



•

[Franklin LaVoie](#) I find "the distinction of the terms" both confusing and misleading.

[July 3 at 8:27am](#) · [Like](#)



•

[John Major Jenkins](#) So, stuff written by people with degrees? Then you must respect the 2012 writings of Calleman and Arguelles, both of whom have Phds. Correct?

[July 3 at 8:28am](#) · [Edited](#) · [Like](#)



•

[Will Penna](#) JMJ: That comment is typical of the complaints you have made over the years, like one who complains that he has been excluded from some private club. Rather than waste time on this, attend to your own studies and let it go!

[July 3 at 8:32am](#) · [Edited](#) · [Like](#)



•

[Franklin LaVoie](#) Will, I've read John's books, also, I found them to be well reasoned, based on meticulous research of the corpus of Mayan Studies. I also note that "bonafide" Mayan scholars are coming around to JMJ theory, and in some cases they've failed to credit his seminal ideas for their own claims.

[July 3 at 8:32am](#) · [Like](#)



•

[Will Penna Franklin LaVoie](#) Please cite some examples of 'Mayan scholars are coming around to JMJ theory, and in some cases they've failed to credit his seminal ideas for their own claims.'

[July 3 at 8:35am](#) · [Like](#)



[John Major Jenkins](#) I suggest we apply discernment to all writings, where ever they come from. Otherwise you will fall prey to agreement based on a perceived authority or bona fides, rather than the actual content of what is written. For example, look at the sources that contributed to my interdisciplinary synthesis in my 1998 book *Maya Cosmogogenesis 2012*: <http://alignment2012.com/bibbb.htm>. Now let's compare to Anthony Aveni's 2009 book on 2012, which is not only by a degreed scholar but is the only 2012 book published by a peer-review University Press. and the book has many errors, and they are errors in critical places of the 2012 reconstruction effort. Hoopes didn't seem to notice these issues, in his review of Aveni's book. In fact, he called it something like a "sober appraisal". In addition, if you have problems with my work as being not legitimate, then can you explain why the 2012 ideology of "deity sacrifice is necessary for worldrenewal" that I reconstructed at Izapa is echoed by much later scholars, including John Carlson?

[July 3 at 8:41am](#) · [Edited](#) · [Like](#)

- [Franklin LaVoie](#) Thank you JMJ, it was John Carlson's work that I was made aware of.

[July 3 at 8:51am](#) · [Like](#)



[John Major Jenkins](#) Will, the scholars Franklin is alluding to, who have echoed my ideas regarding how the Maya thought about 2012, include John B. Carlson, in his essay in *Archaeoastronomy Journal* Vol. XXIV and PRALC archaeologist Tomas Barrientos (speaking at conference in Washington DC in October 2012, video online). Carlson doesn't cite my prior work, even though I've shared my work with him as long ago as 1994. Also, we see the term "renewal" or "era transition" in the words of Sven Gronemeyer (speaking at the Palenque Round Table conference in late 2011) and "Great Return" in Barb MacLeod's reading of TRT Monument 6 (also in the *Archaeo Journal* vol. XXIV). It can't be forgotten that for years I was criticized for articulating a Maya doctrine of period-ending renewal by Blavatsky-obsessed critics (such as John Hoopes) conflating me with New Age rhetoric. As for the astronomical part of my work, we see this being seriously considered in Michael Grofe's essays (IAU Oxford IX

Archaeoastronomy conference, 2011, and the *Archaeo Journal* Vol. XXIV) as well as in the *Maya Exploration Center* Facebook Discussion of late 2010, which is transcribed and posted at the *Maya Exploration Center* website. And in Barb MacLeod and Van Stone's essay in the *Zeitschrift fur Anomalistik* journal (2012). MacLeod and Grofe have mentioned my work; others may simply be unaware of it but it's revealing that they come around to the same (worldrenewal) interpretation that I've been arguing for decades. With this 11th-hour concurrence, it seems then that my critics could eat some crow and admit that I was barking up the right tree.

[July 3 at 8:52am](#) · [Edited](#) · [Like](#)



[Achim Schulze](#) The discussion of terms appears to be only clouding that the main distinction in the arguing of different points of view is still whether it is based on study or speculation.

Archaeology is a field full of tread-mines when it comes to "proving" a theory and we are well aware of that.

The fact that archaeologists make mistakes is not new and has played a central part in the history of this science.

Therefore revision is as important to archaeology, as is excavation.

I have seen ideas and theories being changed, enriched, modified and discarded a lot over the last years - being closed minded is not a good predisposition for any scientist - and neither is the use of that kind of polemic you display against John Hoopes.

By the way:

The best anthropological work I have read during the last years is "Maya Shamanism Today" (Bruce Love, 2012), it is based on several decades of field work and I recommend it to any interested reader.

[July 3 at 4:31pm](#) · [Edited](#) · [Like](#)

[Geoff Stray](#) Correct me if I am wrong [Will Penna](#) but I was under the impression that John Hoopes actually first wrote the Wiki page "Mayanism"? Is this true?

[July 3 at 4:14pm](#) · [Edited](#) · [Like](#)



[Will Penna](#) [Geoff Stray](#) Why are you asking me? I don't know; do you?

[July 3 at 4:48pm](#) · [Like](#)

[Geoff Stray](#) I was asking because you used the Wiki “Mayanism” page to justify John Hoopes’ use of the term – i.e. the official definition is such and such, therefore the John Hoopes use of it is correct – but this is circular reasoning if John Hoopes re-wrote the definition in the first place, when it had previously been used by anthropologists to describe an area of their studies. (according to John Nomark, “Mayanism is a term coined by Hoopes...”.) I have just had a look at the “View History” pages that link from the current Mayanism entry. The first Wiki page on Mayanism is very short and dates from 24 July 2005. This is it: “Mayanism is the native religion of the Mayan people, as it is practiced today. Its popularity in the New Age movement stems from the ending of the current baktun cycle of the Mayan calendar in 2012, which many New Agers believe will create a global “consciousness shift” and the beginning of a new age.”

The reference is just one – a site called Mayan Majix. This is the website of Ian Lungold, (a follower of Carl Calleman), who died in November 2005. A search of the current Mayan Majix site finds no mention of Mayanism, but perhaps there was one in 2005...maybe.

The author of this first Wiki page on Mayanism is Bennie Noakes. When you then click on Bennie Noakes, you just get one short phrase: “Christ, what an imagination I’ve got!” [http://en.wikipedia.org/wiki/User:Bennie\\_Noakes](http://en.wikipedia.org/wiki/User:Bennie_Noakes)

So it seems that the Wiki definition of the term Mayanism was plucked from the imagination of a man who had been spending time on the Calleman-loving website of Ian Lungold.

Then various people modify the sentence according to their own imaginations, adding another short paragraph about December 2012, until, in 2007, the administrators added a notice saying, “It is proposed that this article be deleted because of the following concern:  
No verifiable sources, no articles link to this article...”

You can find the page here: <http://en.wikipedia.org/w/index.php?title=Mayanism...> and it then goes on to say “If you can address this concern by improving, copyediting, sourcing, renaming or merging the page, please edit this page and do so.”

It also says “This message has remained in place for seven days and so the article may be deleted without further notice.” And there is a delete link... perhaps I will click it and see what happens.

Between 10 Jan 2008 and 16 Jan 2008 it seems that John Hoopes created the page as it is now, over about 16 edits, though there have been many minor revisions



since then.

Since December 2012, when John Hoopes made his most recent edits to the page, there have been many more edits – mainly by someone called MrBill3, and the top of the Mayanism page says: “This article needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. (December 2012)”

So to use the page to justify the “John Hoopes use” of the term is like a Christian saying, “The Bible is infallible because it is the Word of God and we know it’s the Word of God because the Bible tells us it is.”

[July 3 at 6:49pm](#) · [Edited](#) · [Like](#)



[Will Penna](#) [Geoff Stray](#) Heehee! ' I was asking because you used the Wiki “Mayanism” page to justify John Hoopes’s use of the term' Speak of circular reasoning and downright intellectual paranoia! And with such a long answer that is as circular.If you think the wikipedia entry is suspect, there are ways to deal with it on wikipedia. See [http://en.wikipedia.org/wiki/Main\\_Page](http://en.wikipedia.org/wiki/Main_Page)

[Wikipedia, the free encyclopedia](#)

en.wikipedia.org

Boenga Roos dari Tjikembang is a 1927 vernacular Malay-language novel written by...[See More](#)

[July 3 at 7:02pm](#) · [Like](#)



[John Major Jenkins](#) Thanks Geoff, that was very informative and helpful. I hadn't dug into the early strata of the Mayanism entry like that, but such a focused effort obviously identifies Hoopes as the concept's primary, if not sole, architect. Nice detective work. I wonder who that MrBill3 is? Now, returning to my earlier question yesterday, I'm still wondering what the distinction is between "Mayanism" and "the 2012 phenomenon". And why was Mayanism even necessary since the two terms are often used interchangeably? It should also be noted the "the 2012 phenomenon" phrase, like Mayanism, was appropriated out of a former context --- one that you and I were using. There's even an email from 2001 or so where we are discussing "the phenomenon" of 2012 writings. This would by definition include all writings on 2012. Although there were virtually zero academic writings on 2012 at that time, our concept of the phrase would

naturally embrace all writings on 2012, including academic writings, critiques, and reviews --- if and when they would happen. So, at what point did the definition of "the 2012 phenomenon" morph into a container for "eclectic modern beliefs, etc"? Well, I suspect we could look at the back pages of the 2012 phenomenon entry on Wiki and find the usual suspects crafting a revised definition of the phrase that, much like Mayanism, would 1) remove scholars from being included in the category and 2) serve as a container for a ridiculed group of writers and publishers. I'm afraid this feels a bit like a process of applying nefarious tags to a sub-group for the purpose of ... maybe "demonizing" is too strong a word, but in any case some kind of invalidating container. The problem here is that the architects of the revised 2012 phenomenon container --- primarily Hoopes as far as I can tell --- exploit loose associations, guilt-by-association constructs, and generalities based on trivial similarities such as sharing the same publisher. And, unfortunately but apparently intentionally, there is no room in the hijacked 2012 phenomenon for efforts to reconstruct what the ancient Maya thought about 2012.

[July 4 at 8:04am](#) · [Like](#)



[Will Penna](#) Blah Blah Blah! So let's get back to the basic subject: Did or did not the '2012 phenomenon' occur' and if it did, what was it? We've had two years to consider this and...?

[July 4 at 8:22am](#) · [Like](#) · [1](#)



[Steven Blonder](#) <http://en.wikipedia.org/wiki/-ism>



[\*\*-ism - Wikipedia, the free encyclopedia\*\*](#)

en.wikipedia.org

-ism is a suffix in many English words, originally derived from Ancient Greek -  
t...[See More](#)

[July 4 at 9:03am](#) · [Like](#)



- [Will Penna](#) [Steven Blonder](#) That wiki article about '-isms' explains nothing relevant to my question!

[July 4 at 9:16am](#) · [Like](#)



- [Steven Blonder](#) Your question is not the topic of the thread Will.

[July 4 at 9:26am](#) · [Like](#)

- [John Major Jenkins](#) Will, I don't think 'the 2012 phenomenon' was an "event" that might or might not "occur." You seem to be treating it in a way similar to how 2012 debunkers like David Morrison see the word "2012" and they see the word "doomsday." That's a big problem. My question at the top of the thread concerned the distinction between Mayanism and the 2012 phenomenon, and if there is any. Geoff showed how John Hoopes was a primary architect of the Mayanism entry beginning back in early 2008; perhaps Hoopes would like to chime in here. It's pretty cool that this collaborative 2012 research is yielding previously unrecognized threads in the history of the 2012 phenomenon, as I just remembered that Hoopes and I were having an exchange in early January of 2008. Geoff wrote that "Between 10 Jan 2008 and 16 Jan 2008 it seems that John Hoopes created the [Mayanism] page as it is now, over about 16 edits, though there have been many minor revisions since then." In fact, it was precisely within this time frame that Hoopes and I debated about the World Age doctrine online. I supply the pertinent exchanges here: <http://Alignment2012.com/Hoopes-JMJ-January2008.pdf>.

The exchange was in the comments section of the Lawrence Kansas newspaper online, that ran a story on 2012 by Tom King in late 2007.

To summarize, the topic of our debate was whether or not the World Age doctrine was known and used by the ancient Maya. Hoopes debated against it, I presented the evidence for it. It's curious that during these seven days Hoopes began building and redefining the Mayanism entry, as an "eclectic set of modern beliefs, etc". One of these eclectic beliefs that Hoopes frequently targets in his critique of "Mayanism" and/or "the 2012 phenomenon" (as he defines it) is the doctrine of World Ages. He came to assert that it arrived into the 2012 discussion via influences traceable to Blavatsky and Theosophy, and was therefore a dubious modern construct inappropriately applied to the ancient Maya. This kind of loose association indictment was typical of Hoopes's approach, and lacks discernment.

We see here in our debate that, as his adamant position was troubled in the face of

evidence and my arguments, he decided to launch a separate strategy of building a Wikipedia entry in which he could enshrine and circularly legitimize his baseless anti-World Age position. It was a way of attacking a premise of my work. I'm not sure if he had his own convictions against it, or if it was just reactionary to me and became a favorite anti-JMJ talking point because he believed he had found a polemically useful way to put it down.

[July 4 at 12:17pm](#) · [Like](#)



[Steven Blonder](#) Ahhh the good ole days <http://2012.tribe.net/.../a97465af-9d9f-479b-9ea6...>

[tribe.net](#)

2012.tribe.net

[July 4 at 1:08pm](#) · [Like](#)



[Steven Blonder](#) So that thread cast Mayanism as a scholarly endeavor and it obviously morphs here <http://2012.tribe.net/.../7e82fcc3-1248-44c1-86b5...>

**tribe/m**

[The History of Mayanism and the 2012 Phenomenon - Year 2012 - tribe.net](#)

2012.tribe.net

Two recent blog posts by Johan Normark summarize some of the ideas and observations published by myself and Kevin Whitesides, another alumnus of the Year 2012 tribe. I think it's fair to say that many of the ideas in our articles first appeared in this forum. Thanks for the stimulating discussions o...

[July 4 at 1:16pm](#) · [Unlike](#) · [1](#)



[Will Penna](#) [Steven Blonder](#) So you are still on tribe.net! How quaint and retro, just like JM M's concepts about 2012!

[July 4 at 1:57pm](#) · [Like](#)



• [John Major Jenkins](#) Good one, [Will Penna](#). Nice little passive aggressive ad hominem jab, with a dash of satire. Feel free to join the discussion. Let's try to have a productive conversation. For example, [Steven Blonder](#) provided a link to Normark's page, which discusses an essay written by Hoopes and Whitesides. Have you read that essay? (It's on Academia-dot-edu).

[July 4 at 2:02pm](#) · [Edited](#) · [Like](#)



• [Will Penna](#) I have/ So? Is there anything new from you that I haven't read in the years before 2012 and including that year?

[July 4 at 2:06pm](#) · [Like](#)



• [Achim Schulze](#) Regarding 2012 - How can we be sure that the GMT is the correct correlation?  
Isn't this another example of how "established" archaeology dictates the "truth"?

[July 4 at 2:14pm](#) · [Edited](#) · [Like](#)



• [Will Penna](#) [Achim Schulze](#) So what is your theory?

[July 4 at 2:15pm](#) · [Like](#)



• [Steven Blonder](#) Kind of a silly comment Will. Tribe has one of the best archives of posts on this subject that exists. One would be a fool to ignore it because it's not fashionable. Do you not recall how Hoopes yourself, myself and others fought to keep a moderator that wouldn't delete threads so we can access them in the future. It has a search function where I could easily type in Mayanism and see what discussions occurred relevant to this thread.

[July 4 at 2:23pm](#) · [Like](#)



[Achim Schulze](#) Will Penna: Haha... answering a question with another question is a bad habit xD

I do not have a theory and rather leave this to the experts - there are plenty of them!

My private opinion about this is that some people tend to mystify the Maya (or "other native tribes") to substitute a religion they have grown out of. But on the other hand that does not necessarily mean that science is capable of explaining away the spiritual.

[July 4 at 2:24pm](#) · [Edited](#) · [Like](#)



[Will Penna](#) [Steven Blonder](#) Indeed, I do remember that--and I am still there but do not visit it much. That old stuff is SO boring. [Achim Schulze](#) Then why do you pose questions as if you were?

[July 4 at 2:27pm](#) · [Like](#)



[Achim Schulze](#) By the way - the European Association of Mayanists is NOT a New Age Movement:

<http://www.wayeb.org>



[WAYEB - European Association of Mayanists - Homepage](http://www.wayeb.org)

[www.wayeb.org](http://www.wayeb.org)

Wayeb is pleased to announce a new Resources page featuring the informes of arch...[See More](#)

[July 4 at 2:34pm](#) · [Edited](#) · [Like](#)



[Achim Schulze](#) Will Penna: Scientific Interest.

I find it quite stunning how aggressively people communicate in this thread. Probably I need some enlightenment on this to understand...

[July 4 at 2:30pm](#) · [Edited](#) · [Like](#)



[Steven Blonder](#) I haven't visited it for the last couple years either. It is only for research - e.g the threads I referenced that are relevant to the question at hand concerning the morphing of Mayanism into a holding center for the tin hat crowd.

[July 4 at 2:31pm](#) · [Like](#)



[Will Penna](#) [Steven Blonder](#) Heehee! The reason I gave up on the 2012 site on tribe.net is that it was so frequently hijacked by tin hat types who worshipped JMJ!

[July 4 at 2:36pm](#) · [Like](#)

- [Steven Blonder](#) Sorry but worship goes a little too far. JMJ was often put forward as the poster boy for pseudoscience since his debate with Hoopes became so public and the group divided into camps as I alluded to an earlier post. To be fair Hoopes was the poster boy for scientism.

[July 4 at 2:43pm](#) · [Like](#)



[Will Penna](#) Steven Blonder No  
See:[http://www.csicop.org/.../science\\_scientism\\_and\\_anti...](http://www.csicop.org/.../science_scientism_and_anti...)



[Science, Scientism, and Anti-Science in the Age of Preposterism - CSI](#)

[www.csicop.org](http://www.csicop.org)

We are in danger of losing our grip on the concepts of truth, evidence, objectivity, disinterested inquiry.

[July 4 at 2:49pm](#) · [Edited](#) · [Like](#)



[Steven Blonder](#) Then there's the road less traveled [http://en.wikipedia.org/wiki/Spiritual\\_intelligence](http://en.wikipedia.org/wiki/Spiritual_intelligence)



### [Spiritual intelligence - Wikipedia, the free encyclopedia](#)

en.wikipedia.org

Spiritual intelligence is a term used by some philosophers, psychologists, and d... [See More](#)

[July 4 at 3:11pm](#) · [Like](#)



[Will Penna](#) Then there is this from the same source: <http://en.wikipedia.org/wiki/Scientism>



### [Scientism - Wikipedia, the free encyclopedia](#)

en.wikipedia.org

Scientism is a term used to refer to belief in the universal applicability of the scientific method and approach, and the view that empirical science constitutes the most authoritative worldview or most valuable part of human learning to the exclusion of other viewpoints.[1] It has been defined as "...

[July 4 at 3:17pm](#) · [Like](#)



[John Major Jenkins](#) Will Penna. I hope we can have a productive and cordial discussion but you might need to refrain from snarky and baseless asides. Since



you read the Whitesides & Hoopes essay mentioned above, did you discern any factual errors in it? There are many. I will point out one, for the purpose of discussion. On page one, the authors credit Robert Sitler (his 2006 essay) with coining and defining 'the 2012 phenomenon' phrase. But the phrase is found earlier, in Geoff Stray's 2005 book Beyond 2012 which, ironically, the authors cite and mention --- but in a misleading context in which it is paired with Lawrence Joseph's doomsday book. And Sitler did not define the phrase (if you bother to read his essay). He was using it as if it was a phrase already known, which it was --- it's used by Stray on his well-known website going back to 2002. Sitler mentioned Stray's 2005 book in his essay and, by the way, Sitler didn't claim credit for coining the phrase --- credit was granted to him by these other scholars (Whitesides and Hoopes) much later, despite the occurrence of the phrase in an earlier book that they actually were aware of and mentioned (in a disparaging way) in their essay! Do you think this is just a goof, or do you think it is more like a consciously constructed appropriation of the phrase, pulling it out of its origin among independent researchers and granting it to the circle of "professional" scholars?

[July 5 at 11:03am](#) · [Like](#)



[John Major Jenkins](#) Steven Blonder - thanks for posting that link to the Tribe.net page, going to Normark's reviews. Regarding his assessment of my work, I can't spot one accurate phrasing or summary. In fact, Normark uses a snarky style of innuendo that is 'to the person' --- you know, the ad hominem strategy of character assassination, without accurately engaging what it is that the person is arguing. Regardless, I'm willing to assess Normark's ideas and critiques at face value, so I reviewed the paper he posted on Academia.edu, which was a presentation he gave in London in April of this year. It seems to cover some of the same ground as his blog pages that you linked to, so I'll share my review here. My comments can be seen as a necessary corrective in the distorted and unscientific assessments offered by alleged scholars, a debunking of the debunkers. Here is a run-down on the main problems with Normark's false premises and unsubstantiated assertions:

1. He uncritically accepts Hoopes's flawed and appropriated Mayanism construct
2. He doesn't understand, or neglects to mention, the more inclusive definition of "the 2012 phenomenon" employed by those who coined and were first using it.
3. In an apparent "guilt-by-association" attempt, he associates my work with Calleman's "purposeful universe" construct
4. His definition of my 2012 alignment theory is misleading
5. He asserts that my 2012 prophecy has failed because nothing happened, based on his belief that I predicted something specific to happen on the 2012 cycle-ending date (which is not true)
6. He has no category for those, like myself, who have been concerned with reconstructing what the ancient Maya thought about 2012.

7. Without discernment he lumps a wide spectrum of writers into the same category of “2012ers,” New Agers, or 2012 “proponents.”
8. He asserts that I, as a typical “2012er”, “seldom engages in discourses” about other’s work. This is a gross error of assessment, as Normark himself should know since he claims to have read my book *The 2012 Story* (2009).

<http://www.update2012.com/Review-of-Normark-2014a.pdf>

[July 5 at 12:47pm](#) · [Like](#)

[Geoff Stray](#) In the absence of a post from John Hoopes regarding this question, here is what the “2012hoax” site claims is a statement where JH defines “Mayanism” and the “2012 Phenomenon” in an unpublished manuscript”:

“Mayanism, an eclectic collection of beliefs that grow out of what has been variously identified as the Esoteric Tradition, New Age thought, and metaphysical religion (Albanese 2007; Hammer 2001), also seeks to marshal scientific evidence for spiritual and religious goals through the invention of sacred tradition (Lewis and Hammer 2007). This is currently manifest in the “2012 phenomenon”(Sitler 2006), a form of Mayanism in which an appropriation of the Maya calendar and its interpretation is used as a tool for the promotion of a worldview in which a “New Age” will transform consciousness.”

<http://2012hoax.wikidot.com/john-hoopes>

This paragraph was eventually published in a modified form in JH’s paper “Mayanism Comes of (New) Age” – the second sentence in the paragraph entitled “Mayanism and the 2012

Phenomenon”. [https://www.academia.edu/2174047/Mayanism\\_Comes\\_of\\_New\\_Age](https://www.academia.edu/2174047/Mayanism_Comes_of_New_Age) He seems to be saying in the statement above that the “2012 Phenomenon” is the current form of Mayanism, implying that either there were previous forms of Mayanism, or there may be future forms of it other than the “2012 Phenomenon”.



[John Hoopes - 2012hoax](#)

[2012hoax.wikidot.com](http://2012hoax.wikidot.com)

John W. Hoopes is an anthropologist at Kansas University, and is one of the main authors behind the Wikipedia entry on "Mayanism" and has also contributed to the entry on the "2012 phenomenon."

[July 5 at 8:12pm](#) · [Like](#)



[Franklin LaVoie](#) Will, are you at all familiar with John Major Jenkins work? Why would you ask if the 2012 phenomenon occurred? Perhaps you are conflating it with the pop culture meme of doomsday? Or, the New Age meme of instant global enlightenment? Neither of these relates to JMJ thesis as I understand it. JMJ theorizes that the Ancient Mayan saw this era we demarcate as 2012, to be a time of period ending and renewal with Deity sacrifice as an integral part of that mythology, or ancient psychology, if you will. It is not arbitrary because it is derived from the conjunction of the winter solstice sun and the galactic bulge. JMJ is laudable for deducing, or reconstructing this model from the stela at Izapa. All the pieces were there, but JMJ was the first to put the pieces together and recognize their meaning and its significance to the Long Count Calendar and 2012. Because Millennialism was in the air, it wasn't hard for the Ancient Mayan prophecy to get adopted and amplified in various new age and related circles of thought. But JMJ is as lucid and specific and articulate in parsing out what is and isn't Ancient Mayan evidence as anyone is likely to find in the field of anthropology or archeology. The man is defending himself from people who have apparently jumped on a bandwagon to pillary his research without either reading it, or understanding it. This appears to be where you are coming from, because you ask the question as though it were JMJ who was behind the media circus. Nothing is farther from the truth. Although I must say his ability to address metaphysics and psychological implications of the "2012 phenomenon" is truly remarkable. Try reading his books, then make an educated comment,

[July 6 at 8:51am](#) · [Like](#)



[John Major Jenkins](#) Okay, in lieu of Hoopes's direct contribution to this discussion, we can work with the descriptions Geoff found on Hoopes's bio page on the 2012Hoax site and his "Mayanism Comes of New Age" article. As I read the description of Mayanism and the 2012 phenomenon, I'm having trouble seeing how my work fits into these frameworks, though Hoopes, in his article, pointedly claims that it does. Let's start with the first sentence: "Mayanism, an eclectic collection of beliefs that grow out of what has been variously identified as the Esoteric Tradition, New Age thought, and metaphysical religion..." The clever phrasing here is that eclectic beliefs about 2012 "grow out of" esoteric, New Age, and metaphysical thought. Is this an accurate characterization of my work? No, it

isn't. My work is a rationally argued and scientifically documented reconstruction of what the ancient Maya thought about 2012, springing from an interdisciplinary study of Maya traditions and the pre-Classic culture (Izapa) that was involved in the Long Count's origins. A core idea in my reconstruction is that 2012 involves a World Age doctrine of worldrenewal contingent upon a successful deity sacrifice. These are not eclectic New Age beliefs forced onto the Maya. We do, however (somewhat predictably) find the World Age concept and a belief in a "New Age" expressed within many strands of the esoteric, New Age and metaphysical communities. Does the existence of these ideas in a modern New Age milieu cancel the possibility that the ancient Maya also had such period-ending beliefs? No, of course not.

The fallacy of Hoopes's indictment of me in his Mayanism construct is that he overlooks the methodology and approach I employed, which is clearly laid out in my book *Maya Cosmogenesis 2012* (1998). He even tried very hard, in his article, to assert that I was "inspired" by Blavatsky. This is based on the anecdote I told in a section of my book *Tzolkin* (1992/1994), about discovering the Theosophical Library in Wheaton, Ill, when I was 14 or 15 years old, which housed a trove of amazing books in world religions, sacred texts, philosophy, history, literature, and comparative mythology. Blavatsky was mentioned in a list of dozen or so authors. This does not mean I was "inspired" by Blavatsky. Hoopes also claims I never repeated this anecdote, as if I was later trying to conceal some kind of embarrassing influence. However, I often mentioned this anecdote in my presentations through the years, and my critical attitude to Blavatsky's form of theosophy is registered in my book *Galactic Alignment* (2002) and *The 2012 Story* (2009).

My anecdote was actually in a section of my book that was critical of New Age spiritual materialism that emerged in the 1980s. So Hoopes, rather than noting that "Jenkins criticized the rise of New Age, personality-driven spiritual materialism in the 1980s" he instead invented a denigrating and false construct by taking my words and intent out of context, forcing me into his Mayanism prison. Hoopes's article is a chapter in the anthology edited by Dr Joseph Gelfer (2011), in which I also have a chapter. My critique of Hoopes's flawed and false framing of my work is posted at Update2012.com, and my own chapter from the Gelfer anthology is here: [https://www.academia.edu/.../ Approaching\\_2012\\_Modern...](https://www.academia.edu/.../ Approaching_2012_Modern...)

The second part of the Mayanism definition is that it "seeks to marshal scientific evidence for spiritual and religious goals through the invention of sacred tradition ... a tool for the promotion of a worldview in which a "New Age" will transform consciousness."

From the vantage of my articulation of the Maya Creation Myth and Maya spiritual teachings, this defining framework that Hoopes has offered is quite tortured. Again, he seems intent on asserting a framework into which my work can be force-fitted and seen as a "modern myth", an "appropriation", and an

“invention” of a sacred tradition. Rather, I identified within the essential core of the Creation Myth a spiritual teaching in which deity sacrifice is necessary for worldrenewal. In pursuing the threads of research and investigation I further noted (after my 1998 book was written) that this idea is found in various adumbrations in world religions and is therefore not simply a provincial belief of the Maya but an expression of an archetypal and universal principle. I would never say or agree with the stated notion that “a ‘New Age’ will transform consciousness in 2012.” First of all, that sounds ridiculous. And embedded in the statement is the conceit of a predetermined definite thing slated to occur (this is a common trope that critics of my work use, that I addressed in another thread). What I would say is that the ancient Maya (and the modern Maya) believe that consciousness transforms within a sacred space generated by period-ending ceremonies of sacrifice (for example, making offerings into the fire). This principle of Maya ceremonial life is seen also in the events of the Hero Twin myth which precede and, indeed, are necessary for, the dawn of the New Era, or Sun, or World Age (after Seven Macaw and Lords of Darkness are vanquished and One Hunahpu is resurrected).

Much like Joseph Campbell’s insightful readings of the archetypal level of world myths and religions, I came to interpret the Hero Twin myth as an expression of ideas known in the Perennial Philosophy. As such, we can go to a third level of engagement with the Maya period-ending tradition and explore how such teachings might have relevance for people today. That can be considered a completely separate discussion, but I’ve explored it precisely because the dynamics seen in the Hero Twin story are symbolically echoed in the world today.

It seems pretty clear that much of the angst and desire to mitigate my work comes from scientific materialists and atheists who are adamantly and ideologically opposed to the idea that spiritual teachings might be treated respectfully and seriously. But in my book *The 2012 Story* I clearly distinguished three levels of engagement with the 2012 work, the primary one being the nuts and bolts reconstruction of ancient Maya beliefs about 2012. The actual content of my books and the substance of my well articulated and well documented positions on 2012 and Maya cosmology are not only overlooked by critics like Hoopes, they craft a false, misleading, and denigrating picture of my work and alleged “influences” and “hermeneutics.” Meanwhile, as I mentioned earlier, my reconstruction that the ancient Maya held to a doctrine of period-ending worldrenewal in 2012 that must be facilitated by deity sacrifice was echoed late in the game by Hoopes’s colleague in Maya Studies, John B. Carlson (essay of mid-2012 in *Archaeoastronomy Journal* volume XXIV, released in August 2012). The fact of this must be the source of great cognitive dissonance for Hoopes and I’d like to ask him how he reconciles this with all of his efforts to falsely frame and misrepresent my work.



**[“Approaching 2012: Modern Misconceptions versus Reconstructing Ancient Maya Perspectives.”](#)**

[www.academia.edu](http://www.academia.edu)

"This article is in two parts. Part one provides my response to critics of my work, corrects errors committed by professional Maya scholars in their analysis of the astronomy associated with 2012, and identifies under-informed biases of scholars

[July 6 at 4:54p](#)

- [Will Penna](#) Hoopes can't read or respond because someone (you?) has blocked him. But when I followed you, you definitely led many of us to expect a 2012 cataclysm...and deny as you will, you know it was so!

[July 6 at 4:57pm](#) · [Edited](#) · [Like](#)



- [John Major Jenkins](#) Will, as I said before, I did not block Hoopes. It may be that the FB blocking protocol that Hoopes implemented is a two-way street and also prevents him from seeing my posts, but I did not desire or require this. Actually I now recall when Hoopes blocked me from seeing any of his posts on FB. It was three years ago. I had read his critique-review of Aveni and Van Stone's "2012" books and he asserted false and denigrating things about me and my background, including the insinuation that I plagiarized my 2012 astronomy work from an astrologer named Dane Rudhyar. In a careless and unscientific way, there were no citations or evidence presented in his review that backed up his assertions. So, I emailed and asked him if he had any evidence for his denigrating claims which were green-lighted by his editor at the Archaeoastronomy Journal, John B. Carlson. He did not respond to several email requests over several weeks. So I went to his FB page and asked the same question: Did he have any evidence for the false and damaging assertions he made about me and my background? Well, of course he couldn't produce any evidence, because there is none. It must have been embarrassing for his unprofessional and unethical behavior to be called out, so he blocked me. That's where this blocking comes from --- his response to my

request for him to produce evidence for his slanderous and misleading statements about me. The entire episode, including John Carlson's odd defense of Hoopes, is documented here: <http://alignment2012.com/Mayanism-John-Hoopes.pdf>

As for your strange belief that I led many of you to expect a 2012 cataclysm, that's pretty strange. First of all, my seminal book is called *Maya Cosmogogenesis 2012*, and I selected cosmogenesis as a play on Barbara MacLeod's paper of 1991 or so called Maya Genesis, with the added meaning of "world"-genesis, that is --- worldrenewal. Maya Worldrenewal 2012. You might want to think back to where you first thought that my work was about 2012 cataclysm. I suspect it came from any number of sources springing out Ed Krupp's and David Morisson's totally false assertions to this affect in their presentations of 2009-2012, combined with and perhaps even falsely informed by, the JMJ bio page on the 2012Hoax site green-lighted and maintained by Bill Hudson since about July-August of 2010.

To Bill Hudson:

This brings up something I've wanted to discuss with Bill Hudson, but he has not responded to my cordial requests to have a conversation in my recent FB messages to him (even though I can see that my two invitations were "seen.") I understand he's on this group, so, to Bill: When did you realize that my work was not about doomsday? Was it when i asked you, in early 2012, to remove my name from the list of "2012 proponents" on your 2012Hoax site? ("2012 proponents" being those who scare all the little children and cause people to contemplate suicide because they say the world is going to end in 2012). I note that in your Youtube comment to David Morrison's SETI talk at Griffith Observatory, posted in December of 2012, you offered the corrective that my work wasn't about doomsday. I appreciate that, as it's been amazingly demoralizing to see Morrison's completely fallacious slides about me, which explicitly picture me and my 2009 book with the caption "Maya apocalypse!" and a statement that my work is about arguing that the Maya believed in the end of the world. Very VERY unscientific of him, especially in the context of launching a Holy War against the 2012 doomsday proponents.

In any case, I appreciate that you understand my position now, but then why do you continue to maintain that bio page about me, which is full of false accusations, out-of-context quotes, polemical constructs and which was crafted largely by alias-using cyber-stalker Jim Smith? As I think you know, he also hijacked my Wikipedia name entry page in mid-2010, which was so substandard and baseless that the Wiki moderators had to delete it, and his aggressive and vengeful behavior cause him to be deleted by the Wiki standard-bearers. (This is the same guy who attacked Kevin Whitesides in Whitesides' critical review of Aveni's book on Amazon; Kevin surely understands that this is not a reliable, unbiased, and clear-headed person.)

After (or perhaps before?) being ousted from Wiki, Smith gave all of his flawed

narratives about me to you, to post on my bio page on your site. Why would you want to maintain such a substandard and misleading narrative about me? I can certainly supply you with information about me and my work which is accurate and more neutral, rather than being so vicious, inaccurate, false, and misleading. Perhaps in the fervor over stringing up all the 2012 proponents who scare the kids (you wrote "I want them to go down. Hard") you bought into Smith's lies, or were otherwise misinformed. Again, you seem like a decent guy and I'd appreciate having a respectful conversation with you about this.

[July 6 at 5:37pm](#) · [Edited](#) · [Like](#) · [1](#)



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[John Major Jenkins](#) Bill Hudson, in late December 2012 you wrote: "I just wanted to remind the actual researchers here that I have a gold mine of Google analytics data for the 2012hoax.org website, showing page stats, search terms, etc., that I would be happy to share with you."

Could you please send me the number of page views and downloads of my JMJ bio page on 2012Hoax since, oh, let's say, June of 2010? I'd really appreciate it. Thanks.

[July 6 at 6:21pm](#) · [Like](#)



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[Steven Blonder Franklin LaVoie](#) how do we discern between "connections" and conjecture as this is something I've had to wrestle with in my own work here. <http://www.youtube.com/watch?v=a0vy4hD7tIc>





### [The 2012 Maya Meme Can Be Traced Back To Christopher Columbus](#)

Dr. John Hoopes of the University of Kansas traces the 2012 Meme all the way back to Christopher Columbus' discovery of the New World. To learn more, visit h...

[July 6 at 7:52pm](#) · [Like](#)



• [Steven Blonder](#) JMJ to be fair - I think academics here who have earned your scorn probably are wondering if we are collecting evidence to publicly even the score as evidenced by your recent Hoopes article. Perhaps some assurance concerning this forum being a safe harbor for discussion where nothing said in here will be used in any public venue or media or forum would free up people to engage. Just a thought.

[July 6 at 8:03pm](#) · [Like](#)



• [John Major Jenkins](#) Steven - I'm not interested in evening scores or revenge. I'm interested in exposing the facts and uncovering the true motivations and activities of scholars who have critiqued 2012 ideas and research, including my own. I've

approached this FB group with the attitude of asking questions to seek clarification, and to share 2012 research. This has led in various directions and my ongoing 2012 research has been offered. I don't understand the idea of this forum being a safe harbor where things said here will not be used in public venues or media --- this is a public forum viewable to all. I hear your concerns over what must appear to be some uncomfortable revelations and facts about the questionable motivations of certain scholars. Overall, I think it's pretty clear that many scholars have practiced sub-standard scholarship and even maliciousness in their critiques of 2012 and, yes, my work. I can speak clearly to the abuse and misrepresentation of my work simply because I know what my work is about, and what my motivations are. If critics who hold high the badge of science and scholarship can't correct themselves when their "facts" (assessments and interpretations) are shown to be wrong, and their assessments contradict what I've actually written and argued, then they aren't really scholars or scientists at all. So, here's a chance to put some facts on the table and see if science will be practiced. But that's difficult when they leave the room. I can't tell for sure, but it seems as if Hudson may have recently followed Hoopes's lead, and blocked me. I'm not being mean-spirited or nasty --- I'm wanting us all to look clearly at the facts and accept corrections when denigrating perspectives and assertions are shown to be false. I could now list about twenty examples, but you get the idea.

[July 6 at 9:34pm](#) · [Edited](#) · [Like](#)



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[Steven Blonder](#) I would also suspect they may be concerned about legal actions.

[July 6 at 11:56pm](#) · [Like](#)



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[Franklin LaVoie](#) Steven, if there is a technical distinction between "connections" and "conjecture" I'm not aware of it. If "connections" implies a more solid basis for making them, then "Conjecture" is, perhaps, a more tentative basis for making said relationships. But this is semantics, and I'm not aware if there is, indeed, a technical distinction which should be employed when making conjecture. That's my conjecture.

[Yesterday at 6:12am](#) · [Like](#)



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[John Major Jenkins](#) Steven, there have already been plenty of actionable offenses; the problem is the quagmire of courts so it falls to a more human solution that

requires decent people do the right thing. For example, knowingly propagating defamatory falsehoods that damage a person's work and livelihood is ... well, we know what that is. But lawyers aren't willing to go after individuals because the only real outcome is the removal of the illegal and libelous offense. It's a pretty interesting conundrum and not very helpful for those who have suffered the attacks of stealthy cyber stalkers, not to mention anti-doomsday crusaders who mistakenly labeled me a 2012 doomsday guy and influenced others to do the same. I perhaps naively believe it is not too late to rectify some of these offenses, but it has to happen on the level of human decency, personal conscience, and ethics. On one level it doesn't matter; but we can witness one aspect of the 2012 phenomenon that is largely ignored --- the unethical, illegal, undiscerning, malicious, and substandard treatment of 2012 research by "professional" scholars and "scientists," with the seeming intent of mitigating it and preventing a clear assessment of the truly impressive achievements of ancient Maya science and religion.

[Yesterday at 8:26am](#) · [Edited](#) · [Like](#) · [1](#)



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[Franklin LaVoie](#) Steve, I wanted to add that, what JMJ has delivered in "Maya Cosmogenesis 2012", seems to me, to be an extremely lucid and well documented theory on the origins and meaning of the 13th baktun period ending. It looks to me to be a very solid and accurate theory, hardly what I would call conjecture. He based his ideas on well established notions (albeit a fledgling study) of Mayan inscriptions; not spurious or personal translations, but established, well accepted translations of the elements of Ancient Mayan glyphs. From there he pieced together what the stela at Izapa seemed to imply: world renewal by deity sacrifice when the winter solstice sun conjuncts the galactic center. All this was presented in pieces of a puzzle spread out across the ruins. JMJ put the pieces together into a remarkably coherent theory of what the Ancient Maya may have believed, or implied. JMJ connected the patterns of the myriad stela into a comprehensive story which just happens to be echoed by other ancient traditions. I would think this adds considerable weight to his theory.

[Yesterday at 8:41am](#) · [Like](#) · [1](#)



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[Franklin LaVoie](#) And to the point: when would-be scholars are denigrating JMJ opus, while parroting his results...well this is unacceptable in any forum.

[Yesterday at 8:45am](#) · [Like](#)

- [Franklin LaVoie](#) Steve, thanks for posting the short video of Hoopes. It is very illuminating. He reminds me of one of the three blind men who has a hold of an elephant's tail, and insists that an elephant is like a rope or a snake. He claims that Argueles's notion of "galactic Mayan" is his own invention seems spurious (I am not defending Arguelles) because the various glyphs representing the galactic dark rift are indeed Ancient Mayan notions, not new age projections.

[Yesterday at 9:01am](#) · [Like](#) · [1](#)



- [John Major Jenkins](#) Thanks Franklin. Yes, there are glyphs that are very probably referring to the dark rift in the Milky Way. I laid these out in my 2009 book *The 2012 Story*. Also, one that is literally translated as "black hole" and is associated with king-making rites and Creation texts, explored by Houston & Stuart in 1994. My commentary in pointing out the astronomical association to the dark rift (not the astrophysical and scary black hole in the galactic center) is here (also expanded and published as an appendix in *Maya Cosmogenesis 2012*): <http://alignment2012.com/fap11.html>



### [Commentary on Stuart and Houston's Study of Mayan Place Names](#)

[alignment2012.com](http://alignment2012.com)

This is not a review of the entire monograph. My focus is on the section dealing with mythological placenames rather than on the historical-geographical ones. I'll admit right off that I have a specific viewpoint to offer. In reading a review of this monograph last week, I read that one of the mythol...

[Yesterday at 9:10am](#) · [Like](#) · [Remove Preview](#)



[John Major Jenkins](#)

[Yesterday at 8:58am](#)

"Extremely poor research from a trusted scholar."

That's the title of Kevin Whitesides' review of Anthony Aveni's book "2012: The End of Time" (2009). It was posted to Amazon in March of 2011 and as the title suggests, it points out many shortcomings. A couple of things are interesting here. First, Aveni's book is one of only five by professional "scientists" (as Van Stone says) that are considered legitimate and reliable treatments of 2012. And Aveni's book is the only one published in a peer-review process with a University Press. And it's filled with factual and conceptual errors as well as "sloppy" writing, unsubstantiated assertions, and loaded anecdotes. My own review of Aveni's comments about my Izapa ballcourt research (which contain several key errors that mislead the reader) is here: <http://update2012.com/Review-Aveni-Izapa-ballcourt.pdf>

The other curious thing about Whitesides's review is that he was assailed by another reviewer whose attack strategy was irrational, circularly persistent, and evaded engaging a dialogue on the points raised. It was Jim Smith --- the same alias-using cyber-stalker who hijacked my Wiki name entry in mid-2010 and also crafted most of my bio page at 2012Hoax, which Bill Hudson continues to maintain. It's worth quoting one of Whitesides' responses to Smith:

"I genuinely don't understand your tirade. Your presence follows that of an internet "troll." You fail to respond to substantial criticisms and nitpick little points which I clearly explain. But, since you DO persist in leveling ad hominem in all of your comments on all of my reviews, I will continue to respond to them, because you make criticisms that are easy to justify and which I have already explained at length in the reviews. I'm not sure what you are suggesting that I have been "caught red-handed" doing. I did not misrepresent Aveni's book by calling it a "peer-reviewed manuscript."

...

In saying that I should apologize to Aveni, you are ignoring all of my specific comments about the actual sloppiness of his research and selectively criticizing me about the least significant points of my critique. Nowhere have you actually refuted the problems with Aveni's scholarship that I have detailed. As I have said elsewhere to you in your consistently acidic comments, I am more than happy to engage in a serious conversation about what the problems are and aren't but you seem much more interested in ad hominem attacks. Fortunately, they are all easily rebutted." ---K.W. to J.S.

You can read Whitesides' other attempts to reason with Smith and respond to his questions, and you can sympathize with the utter hopelessness of dealing with this kind

of person. However, Smith went in later and deleted his own comments (but Kevin paraphrases some of it so it's clear what transpired). Look it up under Aveni's book title. Bill Hudson might like to take to heart this information.

Generally, we can also note that books written by scholars with bona fides and fact-checked under a university peer-review process aren't necessarily reliable and unbiased. We have to assess each book on its own merits. I much prefer Whitesides's courageous taking Aveni to task than Hoopes' claim that Aveni's book was a "sober and critical appraisal."

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[John Major Jenkins](#)

[July 5 at 11:20am](#)

It's come to my attention that John Hoopes blocked me and I cannot see any posts that he makes. I never blocked Hoopes, so I'm not clear why he cannot see posts that I make. This makes a discussion quite impossible. My channel is open; I did not block. Perhaps Hoopes can unblock me so we can discuss these topics. I think my original question is worth exploring, has not yet been answered, and is probably one best addressed by Hoopes: What is the distinction between Mayanism and the 2012 phenomenon, if there is any?

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[Jakob Garlow-Kent](#) likes this.



[Kim Åkerman](#) It has now been "proven" that mankind inhabited america through berings sund (russia), so native americans are more related to europeans than asians.

And one of the things that I cant get in to my mind is how they can have built this great cities and apperantly had a flowering civilisation thousands of years ago ...

and comparing to now? When they say "the ones that was here before built it".

The 2012 phenomenon was that people were afraid of an upcoming "doom",  
Mayanism is not that

[July 5 at 11:39am](#) · [Like](#)



[Achim Schulze](#) The postclassic Maya civilization was destroyed by the Spanish, after at least two great collapses which appeared during the last 2500 years.

The latest collapse (around 9th - 11th century) was probably caused by multiple factors, as climate changes, exhaustion of the environment and resulting warfare. It was mainly characterized by a disappearance of the aristocracy - and therefore art, science etc. than by a complete abandonment. Revolutionary acts might have played a role during this time. It might be for this, that later occupants of the depopulated areas still were afraid of ghosts inhabiting the ruins of the former ceremonial centers.

[July 5 at 12:42pm](#) · [Edited](#) · [Like](#)



[John Major Jenkins](#) That definition of 'the 2012 phenomenon' is not congruent with the original use of the phrase by those who were first using it. So, like the Mayanism term, we see that terms and phrases were appropriated out of their original context and turned into containers that exclude one thing that should be very relevant about 2012, from a scientific point of view --- what did the ancient Maya think about 2012? That's what my work has been about for over two decades.

[July 5 at 12:52pm](#) · [Like](#)



[Kim Åkerman](#) But when the Spanish arrived to USA hadn't the old Mayan cities been abandoned for hundreds(thousands) of years already?

[July 5 at 12:56pm](#) · [Like](#)



[Achim Schulze](#) The preclassic and classic centers in the central lowlands were largely abandoned during the classic collapse and a lot of the population moved north.

On the yucatan peninsula a flourishing postclassic culture with famous cities like Chichen Itza, Tu...[See More](#)



### [Maya civilization - Wikipedia, the free encyclopedia](#)

en.wikipedia.org

The Maya is a Mesoamericancivilization, noted for the only known fully developed...[See More](#)

[July 5 at 1:08pm](#) · [Edited](#) · [Like](#) · [1](#)



[Jakob Garlow-Kent](#) I was just wondering about the blockage myself. Although I have no idea to what distorted depths this back-and-forth has gone, it seems mildly childish to not engage in a clear and coherent discussion with those we do not agree with.

(I swear I had an odd premonition-like-musing that it would be funny if you were a part of this page. Then literally the next day or two, there you are)

[July 5 at 6:39pm](#) · [Edited](#) · [Like](#)



[John Major Jenkins](#)

[July 5 at 11:07am](#) · [Edited](#)



Achim Schulze brought up a good question about the correlation which should be a new thread. It's another one of those greatly misunderstood sub-topics of the 2012 phenomenon, despite the fact that it can be resolved with a little bit of discerning research. During my first trip to Central America in 1986/87 I encountered Barbara Tedlock's book *Time and the Highland Maya* at the Na Bolon Museum in San Cristobal de las Casas. The correlation she supported with her ethnographic work was two days off of the correlation I found used by scholars elsewhere, notably in Linda Schele's work.

Schele followed her mentor, Floyd Lounsbury, on this. His arguments involved Venus morningstar risings, and could not, according to John Carlson and Dennis Tedlock, support a two-day variance. Another problem for Lounsbury's correlation (which would make the cycle ending fall in December 23, 2012) is that it wasn't congruent with the surviving 260-day calendar in the Guatemala highlands, which in turn is congruent with the 260-day calendar placements in widespread areas of Mesoamerica at the time of the Conquest, from Yucatan to Guatemala to Central Mexico (this comes from Munro Edmonson's work). Lounsbury had to propose that a 2-day shift was simultaneously orchestrated throughout Mesoamerica in order to bring it into alignment with Lounsbury's position (an utterly inconceivable orchestration).

Lounsbury re-presented his arguments in his chapters in *The Sky in Mayan Literature* (1992). A close examination of his calculations revealed the flaw in his processing of the data, which in fact actually support the 584283 correlation (making the cycle ending fall on December 21, 2012). Within the internally consistent Tzolkin/Long Count combination, 4 Ajaw must correspond to 13.0.0.0.0, and the surviving Tzolkin placement supports December 21. See my analysis of Lounsbury's argument, from my 1995 essay: <http://alignment2012.com/fap9.html>.

It's an important question; but is totally resolvable. You still find Lounsbury's correlation being used because it was uncritically favored in the popular books of Schele and Coe. That's politics, not science. In fact, it was used in the Maya exhibit in Denver that I went to last week; everyone could sit down and print out their Tzolkin birthdays, two days wrong! I suspect that a lot of the more recent suggestions of alternate correlations (all demonstrably flawed) were reactionary to Dec 21, 2012 being the correct Baktun ending. (The popular headlines were that 'the Maya calendar doesn't end in 2012!') None of the other correlation proposals work because they don't fit with all of the interdisciplinary data, and usually affect the appearance of validity by downplaying the importance of ethnographic calendar continuity as a litmus test for any correlation proposal.

The correlation question was my thing for five years, 1987-1992, before I even got into the 2012 astronomy question. I didn't favor it BECAUSE it made the cycle ending fall on the solstice, as Van Stone and others have wrongly asserted, I favored it because I studied the question for five years, determined Lounsbury's argument to be flawed, and determined that the Dec 21 correlation was the best fit for all of the interdisciplinary tests (astronomy, C-14, historical documents, ethnography). I summed up the argument in a more recent essay from 2011, here: (see Note 18 at <http://www.thecenterfor2012studies.com>) In this I basically concurred with and more

deeply articulated Edmonson's position, whose 1988 study (the "Book of the Year") came to my attention around late 1991. My argument against Lounsbury's correlation and other results are summarized in my book *Tzolkin: Visionary Perspectives and Calendar Studies* (BSRF, 1994, reprinted from my 1992 edition).

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[Dee Smith](#)

[July 3 at 7:07am](#)

John I found this article very interesting I am sure you are fully aware of this research but I found this part of particular interest and something I had not seen before in regards to Hunt's research...more confirmation that we exist in cycles...

"A hypothesis for how consciousness might be affected by such a celestial cycle can be built on the work of Dr. Valerie Hunt, a former professor of physiology at UCLA. In a number of studies, she has found that changes in the ambi...

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[The Lost Cycle of Time - Part 1](#)

Ancient cultures around the world spoke of a vast cycle of time with alternating Dark and Golden Ages; Plato called it the Great Year. Most of us were taught that this cycle was just a myth, a fairytale

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[John Major Jenkins](#) Hmmm, that was quite disturbing. Will and Dave, you don't seem to have discerned that Dee was putting on the table the subject of astrobiology. You might want to refer to astrobiologist David Morrison for some context.

[July 5 at 11:05am](#) · [Edited](#) · [Like](#)



[Kevin Whitesides](#)

[June 30 at 11:33pm](#) · [Eureka, CA](#) · [Edited](#)

Note from JMJ - Kevin's original post was prefaced by his exclamation "Oh, FFS!". After I asked him in a separate message if this meant "For Fuck's Sake!" he edited his post and deleted the comment.



[Standing With Giants: The Too-Hot-For-TED Conference - Rupert Sheldrake and Graham Hancock](#)

Rupert Sheldrake and Graham Hancock are iconoclasts—figures who dare...  
THECONTRAIL.COM

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- [Benjamin Harris](#) John [Hoopes], do you have any ounce of respect for either of those guys? Curious... [Note: BH is probably responding to Hoopes, whose comments are invisible to me - JMJ]

[July 1 at 2:43pm](#) · [Like](#)



- [John Major Jenkins](#) I think what we have here, especially with Sheldrake, is not "opinions" but scientific experiments that meet all the requirements of scientific testing. That's pretty much what his entire approach is, to scientifically test.

[July 2 at 2:11pm](#) · [Like](#)



▪ [Caroline Casey](#) I am buddies with Rupert Sheldrake, and am awaiting the moment to host him and John Hoopes on radio, wanting to imagine/conjure that a really smart conversation wd be occasioned....It's all complex, and we love complexity. And many people cannot discern their great work from their bad work, a high horse occasions a fall. So, I thought Rupert's Ted talk, about which there has been so much hoopla, was not that great a talk for many reasons... (and Graham Hancock's talk was just self-centered, preachy and annoying. I did host him on radio years ago about "Supernatural," which I loved, being partial to the entheogenic contribution to evolution.)....And tis unfortunate that Rupert has been paired with Graham, because they really are way different. Rupert is a deeply cultivated, way smart being worthy of respect. (Remember that "respect," means "to look again.")

[July 2 at 3:33pm](#) · [Like](#)



▪ [Franklin LaVoie](#) Is there an appropriate term for someone with a closed mind who fancies themselves to be open-minded, merely because they are allied in one context or another to the scientific method-which requires an open minded inquiry. Maintaining a closed mind and cultivating biases based on conjecture and hard core beliefs is hardly a scientific stance, yet the Halls of Science are drifting with such hypocrites. Consider the following: What Christians are to Christianity: scientists are to the scientific method. Hard core hypocrites,

[July 3 at 7:29am](#) · [Like](#)

Note from JMJ: There must be a post here that is invisible to me (because Hudson recently blocked me) which LaVoie is responding to below. Proof that Hudson followed Hoopes's lead in blocking me – a show of cowardice and desire to remain ignorant.



▪ [Franklin LaVoie](#) Bill, on the contrary. I'm equating the hypocrisy of so-called Christians who flaunt their anger and hatred of "this

group" or "that practice" while waving their religious paraphernalia and self-styled superiority, to the hypocrisy of so-called scientists who flaunt their half-baked grasp of the the world, the universe, and the human condition while waving their credentials and their obvious lack of understanding like it's a badge of honor. I'm saying the Halls of Science are unfortunately packed with these characters. I'm also implying that the laboratory is a limited way of fully appreciating the nature of "reality"...it has a very important role to play, but the nature of Truth with a capital "T" will require much more experience and finesse. It's a great big mystery this experience of Life on Earth.

[July 3 at 7:54am](#) · [Like](#)



[Benjamin Harris](#) John, this statement is true: "The scientific method is just that, a method. It is used to gain knowledge of the material universe."

Science is the basis for rationalism, which comes from ratio, which means "measurement." Rationalism is the belief that everything can and should be measured. Science is the overlap of well-designed measuring sticks for events that have occurred, are occurring, or may occur.

While I feel like the New Age certainly doesn't recognize a bunk idea when they see one, I don't think mainstream science is an exception either. It is more likely to correct itself, but the process is slow because the consensus gradient of an idea cannot change in a heartbeat in a good scientific paradigm. It's sort of a catch 22. I don't always agree with Rupert, but then again I don't agree with his critics either. It's kind of like politics, we're so polarized now that there is a dangerous void where the majority should be...

[July 3 at 2:38pm](#) · [Like](#)



[John Major Jenkins](#) Is it the only method to gain knowledge about the material universe? No, of course not, and I've discussed different ontological levels of knowledge (in my book *The 2012 Story*). I think an issue with science that Sheldrake has repeatedly encountered, and exposed, is that science is not being practiced by many scientists. A kind of malpractice is rampant. You wrote that

mainstream science is more likely to correct itself, but that is contingent on scientists being willing to accept corrections when they have made errors --- errors in assessment and citation, for example. Also, when it is pointed out that they have made unsubstantiated assertions, i.e., that they have not followed scholarly principles of writing, logical deduction, argument, and documentation. Science and the academic process of assessment and "peer review" has broken down, especially in the area of the academic writings on the 2012 phenomenon. (You don't even have a correct statement anywhere in the academic literature as to where the phrase first originated!) It seems that many of the scholars themselves were seized with a kind of irrational hysteria in their encounter with 2012, which prevented them from making informed rational judgments; instead they've indulged in crafting false narratives and guilt-by-association constructs, asserted false and unsubstantiated things about living authors, published an endless stream of factual errors that their colleagues neglect to notice, and even, to this day, resist acknowledging that 2012 is a valid artifact of ancient Maya thought. To the detriment of scientific progress in understanding ancient Maya thought, culture, and cosmology.

[July 4 at 7:34am](#) · [Like](#)



▪ [Will Penna](#) Boring! And tendentious!

[July 4 at 2:28pm](#) · [Like](#)



[John Major Jenkins](#)

[July 3 at 7:02am](#)

Barbara MacLeod is a Maya scholar who deciphered the Tortuguero "2012" text. She spoke at our "Great Return" conference on December 20, 2012, in Copan Honduras, where new discoveries were afoot. A month earlier she gave this talk in Austin, Texas --- a very good presentation on her amazing work! She mentioned my theory about the relationship between Pakal and Lord Jaguar, which I am currently writing about. There are, in fact, many good reasons why Pakal cared what his neighbor Lord Jaguar was up to. <http://vimeo.com/57746266>



[Barbara MacLeod, Ph.D., "The Great Return: 2012 and Beyond"; Presentation for Austin IONS,...](#)  
[VIMEO.COM|BY INACS](#)  
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[Seen by 42](#)



[John Major Jenkins](#)

[July 2 at 10:32pm](#) · [Edited](#)

In service to clarity, I'll provide here a quick summary of what my 2012 work has been about. I apologize for the length; it's about as brief as it can be and I just composed it on the fly. As many non-readers of my books and articles don't know, my work is about reconstructing what the ancient Maya thought about 2012. It's not about doomsday, it's not about some fated prediction or prophecy; it's not about promoting my own invented system or model. In 1994 I asked, "where was the Long Count formulated" and found a ready answer from Coe and Malmstrom --- the Isthmian/Izapan civilization. With this reasonable approach I explored and studied Izapa, with striking results. The archaeoastronomy at Izapa, and the Creation Myth / ballgame themes on its many carved monuments, were keys to my reconstruction work. Within the World Age dialectic between Seven Macaw and One Hunahpu, depicted on the monuments, combined with the December solstice sunrise alignment of the Izapa ballcourt that I was the first to calculate and publish, a two-part interpretation emerged from an interdisciplinary synthesis of the evidence.

My two-part findings were a combination of an astronomical alignment and a renewal ideology. The astronomy involves the alignment of the solstice sun with the Crossroads of the Milky Way and the ecliptic, at the southern terminus of the Dark Rift in the Milky Way. All of this is within the visually compelling "nuclear bulge" of the Galactic Center. In my 1998 book I cited evidence from scholars and argued that this visually compelling part of the Milky Way was mythologized as the womb of a Great Mother deity and the Dark Rift was her birth canal. From other evidence in the Izapa ballcourt, I reconstructed the period-ending ideology as being "deity sacrifice is necessary to facilitate world-renewal." You will never, ever, find any of my critics accurately summarizing this part of my work. They frequently will conflate it with some New Age in Aquarius concept, effectively denigrating authentic Mesoamerican ideas about calendrical period endings that are, in fact, rather obvious and commonly accepted by scholars. But I put the pieces together, at Izapa, and deduced the relationship to 2012. This aspect of my 2012 interpretation has in fact been echoed if not plagiarized by later scholars, including John Carlson, Tomas Barrientos, and others. The astronomical part of my work began with something no one else had pointed out --- the position of the December solstice sun in 2012 is coincident with two centrally important features from the Maya Creation Myth --- the Crossroads and the Dark Rift (the Xibalba be). Since 1994, a great deal of additional information, evidence, and research has come in that contributes to understanding how the Maya were tracking the precession of the equinoxes, and that they had the ability to calculate the Sidereal Year with great accuracy. That's what is needed to place the solstice sun at a specific sidereal location --- any sidereal location, including the Crossroads of the Milky Way and the ecliptic. Lord Jaguar's 2012 text added striking and unexpected evidence supporting my "2012 alignment reconstruction." Unfortunately, an extreme amount of noise, disinformation, and under-informed attacks have emanated from the media and academia, seemingly intent on not acknowledging that 2012 could be more than a hoax or joke. It became, around 2005, almost exclusively the fodder for self-appointed sociologists poking fun or decrying the most ridiculous manifestations in the media and the marketplace. I too found the pop culture take on 2012 unfortunate, and have in fact written exposes and corrections to many of the 2012 models and theories. I was, for example, against the doomsday-2012 meme as long ago as 1989, and I've been consistent on this. My nuanced discussions of the difference between the "end of the world" and the "end of a World Age" have been exploited and taken out of context by malicious critics. The abuse of my work by the History Channel, turning it into a doomsday device, should be well known to anyone who glanced at the front page of my Alignment2012 website, where since 2006 I've had posted my complaint against the HC in an essay I wrote called "How Not to Make a 2012 Documentary." And in 2009 I posted two items to my front page decrying the forthcoming 2012 disaster movie. That anyone,



including Harvard astronomer David Morrison, would assert repeatedly over several years that my work was about arguing that the Maya predicted doomsday in 2012, using my photo and book cover, is bizarre beyond belief. That 2012 could, in fact, be an authentic artifact of ancient Maya thought and that it could be the subject of a rational investigation, is something I've been at for much longer than most of the critics even knew about 2012. That's what I engaged in the early 90s and what I've published many books and papers on since then. My 1998 book *Maya Cosmogenesis 2012* remains a treasure trove of research, syntheses, evidence, line drawings, and documentation on Izapa, the ballgame, the New Fire ceremony, Chichen Itza, Maya astronomy, shamanism, calendrics, archaeoastronomy, and the Creation Myth. It's served as a dart board for critics who didn't actually read it, or rummaged through it quickly, looking for compromising sentences or fragments to take out of context and use to construct polemically misleading assessments. I don't think I've seen one accurate paraphrase or summary as to what the book is about or contains. I've seen my book *The 2012 Story* displayed as a doomsday book, with the tag "Mayan apocalypse" next to it. Courtesy, again, of David Morrison. Even my *Maya Cosmogenesis 2012* book has been depicted as a doomsday book. The logic of those who have done this is totally absent, because the title itself (cosmogenesis) reflects the idea of worldrenewal, not doomsday. So let's see if we can clear away the rubble and noise and the misunderstandings, and restore reason and sanity to the study of ancient Maya astronomy. The work will continue and I invite everyone to learn, stop projecting baseless judgments, and keep an eye out for more 2012 inscriptions. We have two now, both of which I write about at The Center for 2012 Studies. <http://thecenterfor2012studies.com>

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# The Center for 2012 Studies

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## [The Center for 2012 Studies](http://thecenterfor2012studies.com)

The Center for 2012 Studies is a think-tank dedicated to investigating how the ancient Maya conceived and thought about the 13-Bak'tun period ending of December 21, 2012. Evidence from a variety of disciplines will be...

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[Dee Smith](#) likes this.

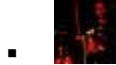
[John Major Jenkins](#)

[July 2 at 1:41pm](#)

An effect of "closing" the group, which Whitesides just implemented, is that I cannot automatically add friends to participate in the group. This forum is therefore no longer an "Open Group" and is no longer "a forum for open discussion of any research on the '2012 phenomenon'..." Probably best to change the group's description to accurately reflect its new "closed" status.

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[Benjamin Harris](#) John, it appears you pawned me into adding you, you've just come here to troll. If you want to confront anyone here I suggest you do it in person.

[July 2 at 1:44pm](#) · [Like](#)



[John Major Jenkins](#) I asked you add me so I could share my 2012 research; that's exactly what I said in my email to you. I am not trolling, I am sharing 2012 research, but what immediately happened is that Kevin Whitesides changed the group's settings to closed. I invite everyone to discuss 2012 research in an open minded fashion which is the stated mission of the group's description.

[July 2 at 1:47pm](#) · [Like](#)



[Kevin Whitesides](#) John, you're treading on the edge of removal. It's not your place to be allowed into a group that you didn't start and to which you've only just now been admitted and then start questioning its administrative policies. If you don't like the way the group is run, you're more than welcome to leave. Your sense of entitlement is becoming tiresome. You are not the main focus here and the 'closed' status means that all guests must be approved, not just the ones that you invite. I'm getting a bit tired of your sense that everything is and should be about you. Please calm down your tone and stay on topic or else your stay here in the group will be a very short one. Think about it....why don't you allow comments by users on your own websites? It's your website and you get to decide what the parameters of the space get to be. Your sense of entitlement that you should get to define how forums and terms are used, echoes, in my mind, Hancock and Shelldrake's senses of entitlement about what TED should do with their own websites. I don't want to get into a fight with you here and if that's what happens, I will simply remove you as that is not what this forum is for, but please be aware that this group has run incredibly well thus far and you are the first person to come in and try and tell me how I should run it. You are more than welcome to start your own FB group if this one isn't to your liking.

[July 2 at 2:17pm](#) · [Like](#) · [2](#)



▪ [Kevin Whitesides](#) It seems to me that an "Open Group" (in terms of what this means on FB) and an "open discussion" are not nearly the same things.

[July 2 at 2:40pm](#) · [Like](#)



▪ [David Allen](#) JMJ is miffed he missed out on all the fun stuff that was this group 2 years ago

[July 2 at 4:34pm](#) · [Edited](#) · [Like](#)



▪ [John Major Jenkins](#) David, yeah I was pretty busy writing my book *Reconstructing Ancient Maya Astronomy*, released in October of

2012, and then the follow-up *Time Conscious Kingdoms: How Maya Kings Used 2012 in Their Rhetoric of Power*. Your hardy-har-har is well taken in jest, just be aware that your comment is "to the person"; it insinuates something dubious about my personal motivations and imagines that I am emotionally and personally angry or "miffed." So it's an ad hominem comment. I was recently warned that comments like that won't be tolerated.

[July 2 at 4:43pm](#) · [Like](#)



[David Allen](#) sorry John, I mean't it actually was clearly something you must have missed. I know I learned a great deal from the groups participants in it's pre solstice 2012 days and would be miffed had I missed any of it.

[July 2 at 6:17pm](#) · [Like](#)



[John Major Jenkins](#)

[July 2 at 1:32pm](#)

A general question for the group. This group is about an "open discussion of any research on the topic of the '2012 phenomenon'". How many are aware that Geoff Stray was using this phrase on his website as early as 2002, and it is also in his book *Beyond 2012*, published in 2005? That's my question. In fact, Stray and I were both using it years before it appeared in the title of Sitler's 2006 essay, who has been credited by some with coining and defining the phrase (it's not actually defined in his 2006 essay). The issue here, I think, is a notable difference in how the phrase was being used by those who first started using it, and the way the phrase -- in the hands of debunkers and critics --- has come to be a container almost exclusively for pop culture events and oddities in the marketplace. In other words, there doesn't seem to be a sub-category of 'the 2012 phenomenon' to correctly identify those, like myself, who have been engaged in trying to reconstruct what the ancient Maya actually believed about 2012. In addition, critiques of what came to be called 'the 2012 phenomenon' actually go back many years prior to the coining of the phrase. For example, my book *Tzolkin: Visionary Perspectives and*

*Calendar Studies* (reprinted in 1994 with BSRF from my 1992 edition) provides probably the earliest critiques.

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[Steven Blonder](#) The doomsday meme seemed to have driven the pigeonholing with a polarization that divided camps into transformationalists, end-of-the-worlders and status-quos (terms made up by myself). Most of the academics seek to preserve the status-quo imo which usually comes at the expense of all the other camps. One would think that since the day has come and passed, that the fuel that fired up the division would be less of an issue and should open up some further speculation on what if anything this has all been about.

[July 2 at 3:26pm](#) · [Like](#)



[John Major Jenkins](#) Steven. And the false construct in this polarization, which I've seen from Aveni to Normark and others, is that in both sides of the equation (whether it's the "doomsday Y12ers" or the "bliss out" faction) it is presumed that it is believed that one or the other is definitely going to happen. Then you get the criticism that the prophecies have now all failed. The issue here, which seems lost on my own critics, is that 1) I've been reconstructing ancient Maya beliefs, not professing my own; the reconstructed beliefs don't have to come true in order for them to have once existed; 2) my interpretation of how the Maya thought about 2012 is NOT that something definite was prophesied to happen in terms of an automatic planetary enlightenment (a pretty ridiculous notion), but rather that the Maya believed that a period-ending transformation and worldrenewal is contingent upon successful deity sacrifice. My readings have had to be clarified through the years and expressed in carefully articulated language due to critics casting through my large body of writings looking for compromising fragments. And, of course, I also show the linkage to the 2012 alignment astronomy as part of the whole Maya construct. But the assertion that the bliss outs and the doomsdayers all expected "the thing" to happen on Dec 21, 2012, is a false trope --- and is still used, as recently as Normark's presentation in London this past April (paper posted on Academia-dot-edu). This

was probably true for most of the 2012 writers but it has been undiscerning and misleading for the 2012 critics to throw my work into this category. I was having a reasonable email exchange with Aveni not long ago until I brought this up --- because he continues to assert that I am one of the "automatic bliss out" prophets. And, of course, that's where the email exchange ended.

[July 2 at 4:33pm](#) · [Like](#)



▪ [Steven Blonder](#) I would have to say that Calleman was more of bliss-out than you and I do notice in his newsletters continuous tap-dancing into his own idiosyncratic version of 2012 transformation. I guess there's a fine line between research and revelation which probably triggers the reactionary behavior.

[July 2 at 4:45pm](#) · [Like](#)

[John Major Jenkins](#)

[July 2 at 1:36pm](#)

Why did Kevin Whitesides just change the privacy settings of the group from open to closed? This occurred just a few minutes after I was added to the group and posted my first post, trying to share my report on the Tortuguero "2012" inscription?

[LikeLike](#) ·

▪ [Seen by 53](#)



▪ [Kevin Whitesides](#) John, this is something I'd been meaning to do for some time. We've been getting spam postings here in the last week from Christian evangelists and it was detracting from the focus of the group. I do find it very odd, however, for someone just admitted to a group to start questioning the administrative policies of a group that they have just joined. Your posts are welcome here as long as they remain productive. However, if you are here primarily to act as an antagonist (which is the tone your posts are starting to take), then I will not feel bad about removing you. Though I've been fairly lax as a moderator since the beginning of 2013 since discussion had slowed down, I will do my best to

uphold the participation criterion of the group: "please keep discussion productive and cordial (note: having a difference of opinion is not uncordial, ad hominem attacks are." I just removed the first person ever from the group BEFORE you joined. So, let's keep things productive and as free as possible from dramatic flair. As long as you don't expect that people here should accept your take on 2012 at face value, are open to critical discussion, and don't dominate the forum, things should be fine....and that applies to everyone. I really don't want this generally productive group to devolve into endless bickering and jockeying for position. Many of us here have disagreements with each other, but we have generally been able to discuss those disagreements cordially and have often come to new understandings with each other.

[July 2 at 2:00pm](#) · [Like](#) · [1](#)



[John Major Jenkins](#) My intent is and always has been to engage productive and cordial discussion. As you know, my critics often veer into undiscerning ad hominem assertions or insinuations, and in fact I've seen that occur on this group (for example, Bill Hudson's post of Dec 17, 2012) Let's see if others in the group can maintain a cordial attitude. I just found it strikingly coincidental that you changed the group's openness status 14 minutes after I made my first post. But in any case, there is much to share in the ongoing work to reconstruct ancient Maya cosmology as it relates to 2012.

[July 2 at 2:08pm](#) · [Edited](#) · [Like](#) · [1](#)



[Robert Sitrler](#)

[June 23 at 4:45pm](#) · [DeLand, FL](#) · [Edited](#)





### [Descubren nuevo ciclo en el calendario Maya](#)

Al hacer la reconstrucción, el historiador comprobó que el periodo estuvo asociado con el ritual de “taladrado de fuego” (joch´ k´ahk´), es decir, de generación por fricción de un fuego ritual dedicado al dios zarigüeya o...  
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- [Seen by 56](#)

[Kevin Whitesides](#) and [4 others](#) like this.

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[Elizabeth Escalona](#) Ah, why is the Mexica Sun Stone still associated with the mayas... oh well, it's MVS, lol. <http://www.eluniversal.com.mx/.../maya-calendar-new-cycle...>



### [New cycle found in the Maya calendar](#)

[www.eluniversal.com.mx](http://www.eluniversal.com.mx)

The cycle is related to a ritual of the generation of fire through friction, dedicated to the opossum god

[June 24 at 4:49am](#) · [Like](#) · [1](#)





Elizabeth Escalona

<http://www.jornada.unam.mx/2014/06/24/ciencias/a02n1cie>



### [La Jornada: Descubren en Palenque un ciclo de 63 días del calendario maya](#)

[www.jornada.unam.mx](http://www.jornada.unam.mx)

El registro está inscrito en un tablero descubierto en 1993 del Edificio I del G...[See More](#)

[June 24 at 4:50am](#) · [Like](#)

#### ▪ **Error! Unknown switch argument.**

[Claudio D RuMed](#) Neither Mayan, nor a calendar. Nice. Let's take it seriously then, and dismiss it.

[July 2 at 1:51pm](#) · [Like](#)

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[Kevin Whitesides](#) changed the group privacy setting from Open to Closed.

[July 2 at 1:31pm](#)

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[Seen by 54](#)



[John Major Jenkins](#)

[July 2 at 1:16pm](#)

I'd like to share the report I wrote on my visit, in March of 2011, to the Tortuguero "2012" inscription in Mexico. The intent was to determine if there was any evidence in the broken Distance Number to clarify Lord Jaguar's birthday. I also took close-up photos of the eroded glyphs near the 2012 date on the right flange, which were a subject of some contention in the deciphering of the text. As it turns out, the best candidate for Lord Jaguar's birthday --- of five possible days --- is November 28, 612 AD (J). As several researchers suspected, this underscores a probable strategy

employed by Lord Jaguar, to associate himself with the 2012 date through an astronomical parallel between his birthday and the 2012 date. The parallel is the placement of the sun at the Dark Rift / Crossroads on both dates. Quite striking, in that it supports my "galactic alignment" reconstruction I offered in the 1990s, in that here we have a Maya king using the galactic alignment of 2012 in a parallel construct to his birthday, meaning he was aware of it. Lord Jaguar was apparently aware of and using the galactic alignment astronomy of the 13-Baktun cycle ending in 2012. The report, attached, was the outgrowth of my presentation at the Society for American Archaeology (SAA) in April of 2010, which goes into a more detailed analysis of the 13 dates on Tortuguero Monument 6. <http://www.thecenterfor2012studies.com/T6Monument.pdf>

[www.thecenterfor2012studies.com](http://www.thecenterfor2012studies.com)  
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[Jacob Devaney](#) via [Rene'e Chalifoux](#)

[June 26 at 9:49am](#)

Interesting



## **Appendix 1. Related person-to-person messages on FB Instant Messenger**

Before I was added to the group by Benjamin Harris on July 2, I tried to open up communication channels with Bill Hudson and Robert Sitler. I had just had an email exchange with Whitesides prior to this. I had put in a "join" request on June 28, but was not approved even while Whitesides, the moderator, had posted something. On June 30 I asked Robert Sitler, Michael Grofe, and Barb MacLeod in separate emails if they could add me (I noticed they were members of the group). Nothing. I decided then, on July 2, to ask another one of the group's members, also one of my FB friends, Benjamin Harris, if he could add me. Thereafter the exchanges above unfolded over six days.

Messages with Robert Sitler:

June 30, 2014

Hi Robert, I just saw your post on the 2012 Research Discussion Group. Do you think it's odd that this group prevents me from joining? I've tried recently and recall trying years ago. I'm forced to try to rectify some very bad, defamatory and false, posts online about me that recently prevented me from getting a job. The page, under my name, remains on the 2012Hoax website and was largely the doing of lunatic alias using cyber-stalker Jim Smith (who once threatened to "destroy me"), colluding with Bill Hudson. I'm assuming you care because you're a nice guy and I consider you a friend. Are you able to add me to the FB page --- it seems other members were "added" by other members, such as Barb MacLeod and Grofe. A bit strange that no one ever suggested or added me and my requests to join have been ignored, twice now, especially since every reference to me throughout the page's history is snarky and misleading.

50 minutes ago



July 8

I'm back from the wilds of Alaska and see you've already taken care of this. All the best from DeLand.  
bob

To Bill Hudson, Inst Mess FB:

July 6, 6:26pm

**[John Major Jenkins](#)**

Hi Bill, I'm trying to converse with you on the 2012 Research Discussion Group. Are you still a member? Someone said you posted just recently. Here's my post that I hope you will take to heart and respond to:

This brings up something I've wanted to discuss with Bill Hudson, but he has not responded to my cordial requests to have a conversation in my recent FB messages to him (even though I can see that my two invitations were "seen.") I understand he's on this group, so, to Bill: When did you realize that my work was not about doomsday? Was it when I asked you, in early 2012, to remove my name from the list of "2012 proponents" on your 2012Hoax site? ("2012 proponents" being those who scare all the little children and cause people to contemplate suicide because they say the world is going to end in 2012). I note that in your Youtube comment to David Morrison's SETI talk at Griffith Observatory, posted in December of 2012, you offered the corrective that my work wasn't about doomsday. I appreciate that, as it's been amazingly demoralizing to see Morrison's completely fallacious slides about me, which explicitly picture me and my 2009 book with the caption "Maya apocalypse!" and a statement that my work is about arguing that the Maya believed in the end of the world. Very VERY unscientific of him, especially in the context of launching a Holy War against the 2012 doomsday proponents.

In any case, I appreciate that you understand my position now, but then why do you continue to maintain that bio page about me, which is full of false accusations, out-of-context quotes, polemical constructs and which was crafted largely by alias-using cyber-stalker Jim Smith? As I think you know, he also hijacked my Wikipedia name entry page in mid-2010, which was so substandard and baseless that the Wiki moderators had to delete it, and his aggressive and vengeful behavior cause him to be deleted by the Wiki standard-bearers. (This is the same guy who attacked Kevin Whitesides in Whitesides' critical review of Aveni's book on Amazon; Kevin surely understands that this is not a reliable, unbiased, and clear-headed person.)

After (or perhaps before?) being ousted from Wiki, Smith gave all of his flawed narratives about me to you, to post on my bio page on your site. Why would you want to maintain such a substandard and misleading narrative about me? I can certainly supply you with information about me and my work which is accurate and more neutral, rather than being so vicious, inaccurate, false, and misleading. Perhaps in the fervor over stringing up all the 2012 proponents who scare the kids (you wrote "I want them to go down. Hard") you bought into Smith's lies, or were otherwise misinformed. Again, you seem like a decent guy and I'd appreciate having a respectful conversation with you about this.

Also, can you supply me with Google analytics? --- the number of page views and downloads of my JMJ bio page on your 2012Hoax site since June of 2010? I'd really appreciate it. Thanks. John Major Jenkins

6-30 to Hudson:

- [John Major Jenkins](#)

Hello, This is John Major Jenkins. Bill, I would very much like to arrange a respectful phone conversation with you. I need to explain a few things to you and make a request. I can tell you're a decent guy and would appreciate it if you can commit ten or fifteen minutes. I am available mornings and evenings. If you'd prefer to do a Skype call without video, I can do that. Thanks, John

- Wednesday



7/2, 3:07pm

[John Major Jenkins](#)

Bill, I'd very much like to converse with you about some things. I think a voice communication would be better as it is more human and one to one. We've only have a brief email exchange a few years ago, but you've said much about me and there are things up at your 2012Hoax page that we should discuss. Please?

To Whitesides, beginning on July 1:

[John Major Jenkins](#)

I was just wondering, in your recent post to the 2012 Research Discussion Group, you wrote, "Oh, FFS!". Does this stand for "Oh, For Fuck's Sake?" Or something else? In addition, my join request has not been approved. My name and work are mentioned in several places in the posts to this group, and I'd like to contribute my 2012 research to the 2012 Research Discussion Group. Please advise as to why they delay?



7/1, 10:08am

### [John Major Jenkins](#)

Or is Bill Hudson the moderator / founder of the group? I'm not quite sure of this works. It seems other members can "add" others.

- Wednesday



7/2, 2:32pm

### [Kevin Whitesides](#)

John....it's a shame things have come to this type of interaction. There were many times that I thought we could be cordial and productive working partners. It seems to me, presently, that the possibilities for such a relationship are rapidly diminishing. I think you have largely misunderstood me from the start. From my perspective, your attitude is spiraling downwards further and further into ego and paranoia (that's just my perception; I'm not saying it's how things "are"). I genuinely wish you all the best (really), but don't expect to be hearing much from me privately in the meanwhile. I haven't found our discussions to be productive in any way in quite a long time. If I do ever publish anything further about you, I will likely contact you to try to clarify any points of discussion related to you and your work, but otherwise I really don't have the spare energy to put into these endless back and forths. It's unfortunate, but it does seem that this is where we have arrived. All the best, Kevin



7/2, 2:40pm

### [John Major Jenkins](#)

Kevin, well then we should have a phone conversation. I'd really appreciate if you would stop projecting nefarious intentions on me, and asserting that I have "a tone" that threatens my membership in the FB group or that I'm spiralling into madness or something. I've maintained my center pretty well amid some pretty vicious attacks and death threats, which I suspect you aren't fully aware of. I am in a place of peace and acceptance but feel some unresolved business. I do think the best thing we can do, and I offer this in a friendly and respectful way, is to please have a phone conversation. I'm not interested in accusing you of anything or shouting or debating on

disagreements. I think it will help your understanding if I could convey some things to you over the phone. Or Skype with video turned off if you don't want phone numbers shared. Can we do this, in the interest of better understanding?



7/2, 2:40pm

**[Kevin Whitesides](#)**

not madness, just a lot of paranoid accusations

I'm very sorry to hear about any death threats you've received, truly.

I'll consider a skype conversation....I'm currently on the road, however, and won't be back home until mid-July.....I'll let you know then. At the moment, I'm inclined to say yes, but I'll give it a think over the next couple weeks.

I'm currently staying with some of Arguelles' circle on my way up to meet my wife and some friends (just to show that the fact that I don't share someone's beliefs/opinions doesn't keep me from being on good terms)



7/2, 2:55pm

**[John Major Jenkins](#)**

well, no accusations then from me. The death threats came from Jim Smith, who wrote most of the JMJ page on 2012Hoax, and which Bill Hudson maintains. Jim Smith is the guy that trolled your Amazon review of Aveni, so you know what he's like. I'm trying to appeal to the decency of Bill Hudson to recognize that he's been abetting a vengeful lunatic, one who has also crafted dozens of vindictive videos filled with lies and disinformation. A person that called my house at 2 in the morning a few years ago and moaned "I will destroy you" repeatedly. I was traveling, my wife freaked out and actually left the house for two days These are not accusations. I've tracked the evidence. Do I deserve this? Do I deserve to have a complete trash piece up on 2012Hoax, with material that Wikipedia rejected and that potential employers can



easily find by Googling my name? I'm trying to do long overdue damage control on some of these things. I am a nice guy; I'm appealing to decent people to help rectify serious abuses and wrongs that scared the hell out of my now ex-wife and has caused material harm to me and my career. All because they assert that I was responsible for the doomsday mess, believed the Maya predicted the end of the world, and caused all the little children to be afraid and people to contemplate suicide. The circle of these assertions, by Krupp and Morrison and others, is traced to Hudson's 2012Hoax page, which he launched in mid-2009 with the following call:

"Every one of you 2012 proponents, this is your fault. You are doing this to our kids! You are filling their heads with unreasonable fears, with pseudo-science, with your doomsday crap ... I want them to go down. Hard."



7/2, 2:58pm

**[John Major Jenkins](#)**

And then, within a short time, I am up there on his site as a "2012 proponent" No matter that the front page of my website had two of my own screeds against the doomsday b.s. in the marketplace, and a link to my "How not to make a 2012 documentary" piece, against the HC's doomsday documentary and distorting my work in it. Anyway, this is a little bit of background. But there is more to discuss, and I would appreciate you taking 10 or 15 minutes to talk with me.



7/2, 3:12pm

**[Kevin Whitesides](#)**

just FYI, I have seen Bill Hudson, on several occasions explicitly point out to people claiming otherwise that you have nothing to do with doomsday takes on 2012.

he is not one of the people who is confused about this, whatever else you might have to say about him



7/2, 4:00pm

**[John Major Jenkins](#)**

Yes, I'm aware of that; it seems he figured that out eventually and this is why I wanted to speak with him. However, early on --- as you can see from the 8-minute report about on his June 28, 2010 AstronomyFM broadcast --- he conveyed Jim Smith's false indictment of me and said they were now going to identify me as something more serious than a "transformationalist" and they were going to update my name-entry bio on the 2012Hoax site. This happened in the wake of me exposing Jim Smith as the alias-using cyber stalker online, and this was Smith's revenge. His revenge was to infiltrate my Wikipedia name entry page, and also to compose much of the material in my 2012Hoax bio page, which is what Hudson added in the update. It is still there, despite Hudson's later realizations Smith's Wiki attack was deemed inadmissible by the moderators, selectively taking quotes out of context, polemical and inaccurate, and unsupported, in July or August of 2010. They had to delete the sections and block Smith who was trying to maintain it. So I would like Hudson to do the right thing and recognize the malicious intentions, and bad scholarship, of Smith. I've sent a cordial appeal to speak with Hudson, but he isn't responding.

Benjamin Harris, 7-2:

▪ **[John Major Jenkins](#)**

Dear Benjamin, I noticed your recent comment on the 2012 Research Discussion Group FB page. I can see from your webpage that we are aligned in many ways and probably share similar observations about the snipey debunkers. I'm wondering if you can help me out. Whitesides, Hudson, Nromark, whoever it is that controls that FB group, refuses to approve my join request. I think we know why. Can you, as a member of that group, and now one of my FB friends, "add" me? I'm trying to determine if they actually blocked me or if they are just negligent in approving me to join. As you can see from the page's history, there are several snarky posts about me and my work. I tried to join a few years ago, too. I can also share with you my research into the unethical and libelous activities of Whitesides, Hudson, Normark, and John Hoopes. By the way, when you were addressing "John" in the

comments to the Sheldrake/Hancock post, was that John Hoopes? He doesn't display on my screen and I wonder if he's blocked me.



▪

7/2, 12:57pm

**[Benjamin Harris](#)**

Hey John - thanks for the add. Let me get back to you soon on this in more detail. I have a lot of work to get done today and the normal browser I use facebook in isn't working for some reason. It was indeed John Hoopes, who I chat with occasionally. I know you two have quite a feud. I am telling you this so you don't accuse me of being a spy...I hope you understand that although well rooted in a lot of exclusive communities for someone my age, I am still only 21 years old and do not want to take any sides for someone who has not been around the block for too long...still, I don't know Hoopes personally. We've only corresponded online.



▪

7/2, 12:59pm

**[John Major Jenkins](#)**

okay, I understand, but if you could try to "add" me to the 2012 Research Discussion Group FB page, we could at least determine if I am blocked. There's an option for adding your FB friends to the group. Thanks.



▪

7/2, 1:01pm

**[Benjamin Harris](#)**

OK, I will try

They're probably going to block you anyways though



▪

7/2, 1:02pm

[John Major Jenkins](#)

excellent, it went through. Thank you!



7/2, 1:51pm

[John Major Jenkins](#)

I'm sorry you mistook my request. I am not a troll; I am interested in openly discussing 2012 related research. Part of that requires clearing up the disparaging and inaccurate comments made by Bill Hudson and others on this page. So, to the extent they will resist having me on board to provide clarifications and facts, there may be some fireworks. But my intent is to share and discuss, accurately, 2012 research --- which is the group's stated mission. It is necessary to restore the original meaning of what 'the 2012 phenomenon' represents.



7/2, 1:57pm

[Benjamin Harris](#)

It's best you don't post that belligerently if that is your intent...



7/2, 2:00pm

[John Major Jenkins](#)

belligerently? You are misreading my words and that is certainly not my intent. If I disagree with someone, I'm stating the fact and why I do. That's within the province of the group's mission.

Note: As a member I was quickly able to add Dee Smith, Geoff Stray, and Franklin LaVoie as members, before 14 minutes elapsed and Kevin Whitesides changed the Groups settings from open to closed.

To Stray, on 7-2:

- [John Major Jenkins](#)

Geoff, I added or invited you to join the FB group "2012 Research Discussion Group." It is populated by Whitesides, Hudson, Normark, Grofe, MacLeod, Sitler, Hoopes, Barnhart, etc. They refused approving my join request, but I was able to get added through a member. I made one post about my TRT Mon 6 research and within 2 minutes Whitesides changed the group's setting from open to closed. You may still be able to approve your invitation. I then posted my second post, regarding your use of the phrase but I am not sure if others can view this. Can you check to see if my 3 posts have been displayed?

- Wednesday

7/2, 6:06pm

[Geoff Stray](#)

Hi John,... thanks for this - yes, the posts are still there - four of them - Tortuguero; privacy settings; closing the group; and "2012 phenomenon" phrase. I'll check out a bit more of the group's posts when I have time. Today I had Classic Bike Magazine doing a photo shoot and road test of my Jabsa(wock) creation. I have written an article that should be in the mag shortly along with today's pics and editorial. Unfortunately, on the way back, the clutch fell off (apparently), so there's another job to do!



7/2, 8:51pm

[John Major Jenkins](#)

Hey Geoff, that's great --- I'm glad you're doing amazing things with the motorcycle passion. I was able to add you to the group moments before Whitesides closed the group -- it was 14 minutes between me getting added through another friend, my first post, and Whitesides closing the group. Amazing. I truly only want to engage discussion about some pretty messed up things that have happened. Hoopes's posts will be invisible to me, as he blocked me three years ago. I hope you get that clutch fixed. I'm pretty much broke and selling possessions now; weird times.

Steven blonder:

- [John Major Jenkins](#)

Hi Steven, I wonder if you can give me a heads up if John Hoopes's posts to the FB group. He blocked me three years ago, when I tried to ask him if he had any proof for the false and libelous things he asserted about me in a peer-reviewed article he wrote. So, his posts do not appear on my screen; he is invisible to me. As you can appreciate, I'm trying to re-engage a corrective and productive dialogue about my work. Whitesides has already read me the riot act, but I really want to put some much neglected things on the table and have cordial discussions.



7/2, 9:11pm

[Steven Blonder](#)

Steven sent me some interesting observations about Hoopes ad Whitesides, and the group mentality of Kevin's FB 2012 Discussion group.

- 7/2, 9:34pm

[John Major Jenkins](#)

I appreciate your insights and comments, Steven. It's rather difficult to try to come across as harmless, because virtually anything I say or contribute, even if it isn't overtly defending myself, will be received as a threat. Why? Because they've crafted a narrative that puts me in a box, and it's not at all reflective of who I am and what I have contributed. The reason I'm renewing the interest in rectifying this situation is because it continues to materially and tangibly effect my career, my employability, and my life. One item I'm trying to manouver into is Bill Hudson's 2012hoax site, where my name bio remains to this day. Jim Smith, the southern baptist lunatic, crafted that page for Hudson; Hudson green-lighted it and even keyed the text . That was 4 years ago. Hudson doesn't believe those doomsday guy indictments anymore, which Smith constructed. Why is the page even there? It's material that Smith also posted to my Wikipedia name entry, and which was deemed fallacious and inadmissible by the Wiki moderators. Smith had to be blocked from Wiki. Then he enlisted Hudson to post it all on 2012Hoax. Three weeks ago I was declined for a crappy \$10 / hour editing job in Fort Collins; an acquaintance told me the owner happened to know of me through the 2012Hoax page, and didn't want to hire a doomsday nut. See how that works? Hudson refuses to respond to my cordial and heartfelt request to speak with him. My only strategy then is to join this FB book and

try to appeal to reason. But you're right, this is probably a fool's errand. What am I to do? There's a related item I want to address with Ed Krupp and David Morrison, who seem to have drawn their playbooks on me directly from Hudson's website. Hudson and Normark and Whitesides and Hoopes are ethically challenged and intellectually dishonest, to say the least. I want that conveyed. Did you say Hoopes posted my Mayanism piece to ... where?



7/2, 9:35pm

**[John Major Jenkins](#)**

can you convey to me any posts Hoopes is posting?

7/2, 9:54pm

One of the group's members informed me that Hoopes posted a comment about Facebook blocks to indicate that I couldn't see his posts, and this could avoid any conflict that my facts might stimulate. Hoopes also posted the following link, without comment, to a Teen Hollywood news interview that occurred during the 2012 movie premier and news conferences that I attended with 2012 authors Daniel Pinchbeck and Lawrence Joseph: <http://www.teenhollywood.com/2009/11/10/2012-should-you-be-scared>. The Teen Hollywood reporter actually conveyed my non-doomsday stance on 2012 quite accurately, but Hoopes was clearly posting this in order to show some kind of dubious association with the movie and other authors --- a standard tactic of guilt-by-association that Hoopes has frequently employed. .

**[2012: Should You be Scared? - TeenHollywood.com](#)**

[www.teenhollywood.com](http://www.teenhollywood.com)

Okay, after you watch earthquakes and humungous tidal waves wreck planet Earth in the new end of the world film 2012, you might wanna know... uh, is this gonna happen or will it just be a "galactic realignment" or a revolution in human "transformation and renewal"? We hung out with the top sch...



7/2, 10:37pm

[John Major Jenkins](#)

that's amazing --- I've NEVER seen that report. I've never seen anything that came out of that movie premier fiasco, except the thing my brother did on the fly from the sidelines, which we put on Youtube.

- Thursday
- 

7/3, 9:07am

- With Franklin:



6/28, 8:26am

[Franklin LaVoie](#)

I enjoy your articles, and the carving up you do on the obnoxious and pretentious collegiate cabals; they are like an organized crime syndicate...and I think you would prevail in a court if you were inclined to charge this guy with plagerism.

They wear their ignorance like Shriner's wear their fez.

- 

6/28, 8:29am

[John Major Jenkins](#)

I just posted a piece on Hoopes's Mayanism --- is that what you're referring to?

- 

6/28, 8:29am

[Franklin LaVoie](#)

Yes.

-



6/28, 8:30am

[John Major Jenkins](#)

wow, that just went up; where did you see it?

▪



6/28, 8:30am

[Franklin LaVoie](#)

Here, on my stream, yesterday.

▪



6/28, 8:33am

[John Major Jenkins](#)

▪

hmmm... i guess i must have announced it somewhere



6/28, 8:39am

[Franklin LaVoie](#)

The thing that really adds an air of Greek tragedy to your abuse at the pens of these blind and zealous priests of academia, if I may say so; is just how clear, lucid, and carefully you make your thoughts available. If it was impossible to follow your train of thought it would be different...but you are remarkable in your scholarly capacity. It's the stuff of myth, it's so unfair. I have to laugh, or cry; but you have my vote of confidence, and devotion.

▪



6/28, 8:42am

[John Major Jenkins](#)

thank you my friend! I am summoning some courage to release my recent exposés as they often generate bileous and vicious attacks from the debunker fools. But Vincit Omnia Veritas, truth conquers all!



6/28, 8:43am

[Franklin LaVoie](#)

The dragon slayer manages to remove the serpents from the heads of trouble makers, to earn the title Pendragon. Your pen is a mighty sharp sword.



6/28, 8:43am

[John Major Jenkins](#)

ha ha! And every Pendragon needs a Merlin

[Franklin LaVoie](#)

The fact that these critics have failed to read your books may come back to bite them, should expect. Anyone who takes the time to sort out this controversy will soon discover you've been mistreated, and they've behaved recklessly and unprofessionally. So, you have a mighty stable rock for a foundation. They have an illusion, casters of dispersions, and nothing to support them.



6/28, 8:49am

[Franklin LaVoie](#)

(Except their scaffolding of a reputation. Which is smoke and mirrors)



6/28, 8:50am

[John Major Jenkins](#)

yes, they are Seven Macaws



6/28, 8:50am

**Franklin LaVoie**

Get your blow gun and let the spirit of Hu Napu guide you.



6/28, 8:52am

**John Major Jenkins**

hey, could you go to this page on Facebook? Tell me if you can click on and open the "see the group guidelines here" file in the far right panel. I may be blocked.

<https://www.facebook.com/groups/cosmophobia/>



6/28, 8:53am

**Franklin LaVoie**

It says This content currently unavailable. etc



6/28, 8:54am

**John Major Jenkins**

okay, thanks



6/28, 8:58am

**John Major Jenkins**

I'm going to join the "2012 Research Discussion Group" on Facebook. It's where a lot of the debunker trolls hang out. I just put in a "join" request; let's see if they let me in. If you want to you could try to join too, we can compare what happens. If they approve my join request, I suspect some fireworks will happen after I post by Mayanism exposé. It is here: <https://www.facebook.com/groups/271177412901852/>

- 

6/28, 8:59am

**[Franklin LaVoie](#)**

- Thanks, will do. You're like Gulliver showing up in Lilyput...godspeed.



7/3, 7:49am

**[John Major Jenkins](#)**

If you scan the past history of the posts, can you see any posts by Hoopes?

- 

7/3, 7:50am

**[Franklin LaVoie](#)**


I'll look. I'll paste any your way.

- 

7/3, 7:58am

**[Franklin LaVoie](#)**

I am able to see your posts, from 17 hrs ago for example: "An effect of 'closing' the group..." I don't know if that is what you are concerned about?

- 

7/3, 8:00am

### [Franklin LaVoie](#)

Hoopes posted this, along with a nice photo of Lawrence, yourself, and Pinchbeck about 11hrs ago. <http://www.teenhollywood.com/2009/11/10/2012-should-you-be-scared>

### [2012: Should You be Scared? - TeenHollywood.com](#)

www.teenhollywood.com

Okay, after you watch earthquakes and humungous tidal waves wreck planet Earth in the new end of the world film 2012, you might wanna know... uh, is this gonna happen or will it just be a "galactic realignment" or a revolution in human "transformation and renewal"? We hung out with the top sch...



7/3, 8:03am

### [John Major Jenkins](#)

my posts are fine, I just was curious about Hoopes's posts as I cannot see them, since he blocked me.



7/3, 8:03am

### [Franklin LaVoie](#)

Ok. I'll look a little farther back and see if there's any.



7/3, 8:04am

### [Franklin LaVoie](#)

He posts this June 26: <http://vimeo.com/46903826>

### [John Hoopes Full Maya Meetings 2011](#)

vimeo.com

Vimeo is the home for high-quality videos and the people who love them.



7/3, 8:04am

**John Major Jenkins**

hmmm ... interesting, thanks!

- **Franklin LaVoie**

Here's an answer to you from Hoopes 16 hrs ago:

<https://www.facebook.com/help/131930530214371>

He comments: It's one of the smartest features Facebook offers. Allowing two individuals to become "invisible" to each other is the best way to diffuse or avoid conflict.



- 

7/3, 8:07am

**John Major Jenkins**

Ah, thanks. I don't think I am invisible to him, since I did not block him. But he has made himself invisible to me.



- 

7/3, 8:09am

**Franklin LaVoie**

John Hoopes Thing is, I didn't invent the term. Maybe this guy did.

<http://www.amazon.com/Mayanism-Dennis.../dp/188053410X>

Mayanism [www.amazon.com](http://www.amazon.com)

Mayanism is a science/philosophy which incorporates the basic belief structure o... See More . June 27 at 5:05pm · Like ..

Caroline Casey ooh, it be a very long piece...perusing..however if you replaced your use of the term "mythology" as a dismissive term and replaced it with "delusion," "de-ludo," might save some time and irrelevant snark all around, and be far more accurate...

June 27 at 5:57pm · Like ..

John Hoopes However anyone else might spin it that way, I have never used "mythology" as a dismissive term, nor do I regard it as such. Mythology exists in order to articulate

and manage subjective interpretations of models for moral behavior. It differs from scientific narrative in that the latter exists in order to articulate and manage objective interpretations of the empirically observable material universe. Just because mythology differs from scientific narrative doesn't mean that one is superior to the other. They are different tools with different purposes. Is subjectivity the same as delusion? I don't think so. Is it delusional to assert that a subjective reality is actually an objective one? Yes, I'd say it is.

June 27 at 6:21pm · Like · 3 ..

Bill Hudson JMJ carries quite a grudge. It is ironic that he targets you in particular when you have tried to correctly understand and articulate his position and many others were harshly dismissive. You are the scapegoat.

June 28 at 10:01pm · Like ..

John Hoopes Yes, it's also ironic that he projects upon me issues that are problems within himself.

June 29 at 1:11am · Like ..

Bill Hudson Well, that's common enough.



7/3, 8:12am

[Franklin LaVoie](#)

I don't follow Hoopes accusation that you are projecting on him...I perceive that he hasn't read your books.



7/3, 8:28am

[Franklin LaVoie](#)

Hahaha...the high priest is flaunting his "bona fides". It's surreal John. His lack of specifics is outrageous.



7/3, 8:31am

**John Major Jenkins**


yeah, let's let Will lead me into a lesson, ok?

- 

7/3, 8:37am

**Franklin LaVoie**

John, can you provide the articles which put forward your ideas and fail to cite your seminal discoveries?

- 

7/3, 8:38am

**John Major Jenkins**

well, I don't want to get drawn into this; I'm trying to elicit a response from Hoopes and this is falling into typical distractions

- 

7/3, 8:39am

**Franklin LaVoie**

Sorry. I read about this in your article...but it's so confounding to track things down on Fb and the internet. Your article which you put on-line earlier this week.

- Friday
- 

7/4, 7:22am

**Franklin LaVoie**

- 

7/4, 7:29am



[John Major Jenkins](#)

Hi Franklin, I'm going to look at the FB page again. I'm trying to focus comments on getting a response from Hoopes. we need to resist going down diversions and taking the bait from other posters that pull the conversation away from the main point. I expect that Whitesides will soon pull the plug on us, but we need to not give him any reason to o so.



7/4, 7:32am

[John Major Jenkins](#)

at some point soon i will point out that it looks like i cannot see Hoopes's posts. This will be introduced to highlight when Hoopes blocked me, which was three years ago when I asked him on his personal FB page if he had any evidence for his false statements about me and my background, that he published in the Archaeoastronomy Journal in 2011. I'm trying to lead it in that direction, but let's try to keep the conversation non-contentious and non-confrontational, as if you and I are ganging up on them. that will just lead to them NOT engaging with the substance of what I'm trying to point out.



7/4, 8:07am

[John Major Jenkins](#)

nice post of yours! : “Bill, on the contrary. I'm equating the hypocrisy of so-called Christians who flaunt their anger and hatred of "this group" or "that practice" while waving their religious paraphernalia and self-styled superiority, to the hypocrisy of so-called scientists who flaunt their half-baked grasp of the the world, the universe, and the human condition while waving their credentials and their obvious lack of understanding like it's a badge of honor. I'm saying the Halls of Science are unfortunately packed with these characters. I'm also implying that the laboratory is a limited way of fully appreciating the nature of "reality"...it has a very important role to play, but the nature of Truth with a capital "T" will require much more experience and finesse. It's a great big mystery this experience of Life on Earth.”

Friday



7/4, 8:43pm

[Franklin LaVoie](#)

- Saturday



7/5, 5:55am

**[Franklin LaVoie](#)**

Here's the latest from 6hrs ago, John Hoopes: (Other members of this group should know that posts by John Major Jenkins and now Dee Smith are invisible to me.)

- Monday



7/7, 9:00am

**[John Major Jenkins](#)**

Hi Franklin --- do you think Bill Hudson has left the building? Are there still posts happening from Hoopes, invisible to me?

- 

7/7, 9:03am

**[Franklin LaVoie](#)**

Not that I see, John. No idea about Hudson. You know how difficult it can be to get back on-line sometimes...it may just be a period of his doing other things. have no idea. I appreciate your posts. Very level and clear and meaningful. And merciful I would add.

- 

7/7, 9:04am

**[John Major Jenkins](#)**

thank you for your supportive comments --- i think when whitesides comes back on line this will all be deleted.

- 

7/7, 9:05am

## Franklin LaVoie

I've got to go attend to some business. Hope to catch you on-line latter. ...I hope not. We shall see. I know you can keep track of all these details, and woe to them that act poorly, for they shall eat crow. It will do them some good.

7/7, 9:06am

## John Major Jenkins

ok, have a great day my friend!

### **Appendix 2: Hudson's post to the Group of Dec 17, 2012 (alluded to in one of my messages above).**

(Note: the following is extracted from a separate file on Bill Hudson.)

On December 17, 2012, Hudson posted the following to the “2012 Research Discussion Group” on Facebook. Here’s the screen shot:

The screenshot shows a Facebook interface for the '2012 Research Discussion Group'. The browser address bar shows the URL: <https://www.facebook.com/groups/271177412901852/>. The group name is '2012 Research Discussion Group'. The post is by Bill Hudson, dated December 17, 2012. The text of the post is: 'Has Jenkins ever retracted or modified his claim from Maya Cosmogogenesis? What is the metaphysical meaning of the end-date alignment? My interpretation is derived as much as possible from Maya iconography and calendar tradition. According to Maya calendar cosmology, the end of time and space is 13.0.0.0.0, December 21, 2012.' Below the post, it says 'Like · Share' and 'Seen by 132'. There are also several comments from other users, including one from Dan Fischer about an insurance offer in Germany. On the right side of the page, there are several advertisements, including 'Boyfriend Needed', 'Stearns and Foster', 'Buy it on eBay', and 'Get Rewarded with 40K'.

He even quotes (apparently in response to a question from John Hoopes, whose posts are invisible to me) the page number from my book *Maya Cosmogogenesis 2012* (p. 210). Hudson ignored the full context of my statement. The sentence following his extract from my book (which he DID NOT quote) is:

“However, rather than it being the end of time and space, we might better speak of it as the *center* of time and space, which reflects the indigenous idea of periodic outflow and inflow from the cosmic center --- the Maypole dance of cosmic time and human becoming.”

And the sentence following that is:

“The source of spacetime takes us back into itself during periods of transformation and **renewal**, and cosmic time is cyclic rather than linear” (emphasis added on ‘renewal’).

In addition, there is an superscripted end note (no. 2, see page 382 of my book) affixed to the end of the extract he quoted out of context (after the 2012 date). If we look this up like any decent scholarly reader should do, we find I am citing McKenna for the notion of the “end of time and space” in 2012. And MY position, which follows immediately after the extract in the main text quoted by Hudson, *immediately states my disagreement*. I mean, the very next WORD (“However, ...”) should have alerted Hudson that there was something more to my statement to consider. He obviously chose, like Ed Krupp before him, to craft a false impression by taking my words out of context through truncated quotes.

In my book *Maya Cosmogogenesis 2012* I would sometimes state the beliefs of 2012 writers, and then offer my response or correction. It’s a rhetorical style of writing that, unfortunately, can be exploited by unethical commentators because you can extract the sentence-fragment out of its larger context and say “look what Jenkins wrote.” This is exactly what Ed Krupp did in his presentation of November 9, 2009, giving his audience the false impression that I advocate the Maya believed in the end of the world in 2012.

This strategy is unethical, intellectually dishonest, and juvenile, and illustrates a rather widespread agenda of JMJ mitigation among unhealthy guerrilla skeptics. Ironically, these critics are obviously reading and scrutinizing my works, looking for bits and fragments they can selective highlight to insinuate false impressions about my work. But they are libelous and defamatory falsehoods that cannot be maintained if you actually read the context of the extracts. They are not practicing scientific standards in their critiques and can therefore be identified as pseudo-scientists. These selective mean-spirited pseudo-scientists never, for example, cite any of the dozens if not hundreds of sentences, observations, points, and evidence-based arguments in my work that unmistakably convey what my work is about. If they did, readers would begin to notice that my interpretations of what the ancient Maya believed about 2012 were eventually

seriously considered and echoed (if not plagiarized) in the much later work of a dozen or so Maya scholars. The issue seems to be that I treated 2012 seriously long before professional scholars did, and I arrived at reasonable and rationally defensible interpretations --- and this is a huge sore point that blemishes academia. Their perhaps tacit strategy is to mitigate my work and damage my reputation by broadcasting falsehoods and disinformation.

In his post to Facebook, Hudson asks if I ever “retracted or modified” my “claim.” Well, why didn’t he cite the several sentences that followed? Because he is committed to propagating and supporting (on his 2012Hoax website) unscientific critiques and disinformation about my work. On his 2012Hoax site he has defended and continues to let stand that false assertions and disinformation about me and my work that was crafted for 2012Hoax by southern Baptist lunatic and math teacher Jim Smith --- material that was deleted from Smith’s posts to my name page at Wikipedia for violating their terms of accuracy and prohibitions against selective quoting out of context. It’s material from Jim Smith\* that crafts an indictment that I am a doomsday guy --- a position that Hudson himself doesn’t agree with (as we see in his correction of Morrison), so why does he maintain the disinformation-riddled MJM page on his 2012Hoax site?

Email to Hoopes, July 13, 2014

Well, it looks like the cowards are out in full force today. John H., you wrote about me not being published in "valid" peer-review sources. Have you? And can your articles withstand the scrutiny of informed reviewers? Nope. They are all deeply flawed and demonstrably sub-standard. They never should have made it through the process, and should eventually be retracted or corrected. Well, gee, how did they get published? Thanks to your buddy, John B Carlson.

*Fortean Times* and *Psychology Today* magazine are not peer-reviewed. Your two pieces in *Archaeoastronomy Journal* (one article and one review) were both green-lighted in the peer-review process by your buddy, John B Carlson, as was your IAU piece of 2011 (he was the "chief editor" of them all). If Van Stone played a hand in the latter, which I doubt, he’s such a gee-gaw yes-man that you’d have no problem squeaking your false narratives and baseless assertions by him.

That’s not much of an unbiased peer-review process that you went through, to have your colleague-friend check the boxes for you, and then unethically defend you when factual errors are pointed out. All three of those pieces contain errors of fact and rational assessment, and indulge in unsubstantiated assertions --- they never should have been published as written without the revisions necessary to bring them up to academic standards.

The Gelfer anthology, as you know, was reviewed and checked by Gelfer but it wasn’t exactly a peer-review process.

In comparison to your hand-shake-and-a-wink peer-review process, my SAA presentation was done by invitation from two scholars in the Archaeoastronomy in the Americas panel and then, more relevantly, that piece went through what can only be considered a peer-review process many times more rigorous than a standard peer review process . You were invited to participate, and you declined. The most aggressive critics were revealed to be unprofessional and unscientific in their critiques. Not unlike you, Stan Guenter just went

around in circles with baseless assertions and cherry picked bits and pieces out of my large body of writings, written for different audiences. He veered far away from the actual content of my essay, as I suspect you and Kevin will do in your response to my review of your deeply flawed and sub-standard article from ZfurA.

Speaking of ZfurA, it seems that European journals have more unbiased standards than American ones edited by Carlson. I embraced the strictures, standards, and in-house style policy and my review of your article was approved with only a few minor changes.

One reason I grew disinterested in the peer-review process is that, early on, I realized that the topic of 2012 was not considered a valid topic of investigation. This occurred in 1994-97 when I submitted proposals to Carlson, who didn't even respond, and inquired at three University presses regarding my magnum opus, *Maya Cosmogogenesis 2012*. They didn't even get to the point of asking for or checking my credentials --- they simply didn't think 2012 was a valid topic of investigation. In their under-informed and superficial understanding, it was a non-topic for academia. It wouldn't be until 2006 that Sitler's essay was published (which wasn't a study of what the Maya thought about 2012), and then Aveni's book in 2009 (which wasn't a study of what the Maya thought about 2012, and then, finally the Gronemeyer & MacLeod study of TRT monument 6 in 2010. Did you ever read it, John Hoopes? 2010 was the first peer-review publication by scholars dedicated to reconstructing what the Maya thought about 2012. then again, I'm not really sure how much of a peer-review process Wayeb involved. In any case, I was doing it in 1994. In the 1990s I was years ahead of the curve, and the only alternative was trade publishers.

Beyond these considerations, the academic process of peer-review is flawed because of ego politics and the incompetence of the players. It is corrupt. I mean, look at the crap that you've been able to squeeze through under the radar, whether through the cooperation of your friend John B Carlson or through your own deceptive, unscientific and unprofessional citation practices.

As for publishing, you haven't even written a book, let alone published one. Just a bunch of flawed, hateful, and misleading babble, indicting people you dislike.

By the way, here's one contribution (among many), which you will never cite or recognize because you are an ignorant coward: The alignment of the Izapa ballcourt with the December solstice sunrise azimuth. Calculated independently by me and published before Aveni & Hartung, and serving as a major factor in my reconstruction of Izapa astronomy. If you can't acknowledge that, you are totally unqualified to pass judgment on my work.

Hoopes has abused the peer-review process by using his academic friends to green-light and publish his articles, when they are demonstrably sub-standard and not fit for publishing in an academic peer-review journal [4]. He circularly tries to legitimize his flawed ideas by citing Wikipedia entries that he himself has crafted. The sources he cites to back up his assertions often fail to provide the evidence for the assertions he made [5]. Worse, his unprofessional method of critique is demonstrated in that he often just makes baseless assertions of a damaging nature regarding living authors that never should have gotten through the peer-review process.

Attempts to rectify the errors by contacting Hoopes, the editors, and the university press publishers have been met with denial and evasion.[6]

## **Appendix 1.**

### **My response to Whitesides's explanation for deleting me, with my email to him**

Kevin, I think the best way to respond to your rationale and explanation for deleting me is with the following format. You can read my comments in blue brackets directly after the pertinent passage in your text:

An explanation from the moderator Kevin Whitesides:

I have recently been away on holiday with no internet access (except for one or two very brief connections) for about a week and a half. This coincided with John Major Jenkins' entrance into the group through semi-manipulative means [this is semi-derogatory; I asked Benjamin to add me so I could introduce questions and share 2012 research. He could have said no, and I was transparently clear with him]. I have had very little time to deeply consider or respond to what has gone on in the group since. I have decided, on my own terms, to remove John from the group. I know that this will make some group members very happy and other somewhat disappointed. I was very aware from the start that John's purpose in the group was to make waves [My stated purpose was to ask questions in a cordial way and to share research and engage in respectful discussion. This was my purpose, and is demonstrated in my posts and responses to often mean-spirited comments by others. That "waves" might result from my fact-based comments and uncomfortable questions is a function of the resistance, cognitive dissonance, and irrational convictions of the other group members], especially with John Hoopes (a battle that I'm not really that interested in having hashed out in this forum, which has been very productive in other ways through the years). I also understand that he feels genuinely misunderstood and misrepresented and I can understand that to a certain degree and can understand his impetus for engagement in these kinds of forums, though I also personally think that he severely misunderstands some of the scholarly reaction to much of his work [please elaborate; this point could have been introduced to the group, but alas you were traveling. You might have introduced it before deleting me and in lieu of this lengthy explanation, so that dialogue could happen. I've stated repeatedly that I'm open to intelligent critique and discussion, but these kinds of generalized statements are worthless without the details] . My decision to remove him, however, is quite personal and rather selfish. I started this group for my own purposes as a researcher on the cultural phenomenon of 2012 and to that degree it has been a very successful forum. Since Jenkins' arrival, however, the forum has been largely dominated by partisan bickering and positioning that is totally uninteresting and unproductive toward the ends of which I started this group [This makes absolutely no sense; I introduced a question about the origin of the Mayanism term and its relation to the 2012 phenomenon, and much of the discussions revolved around this. Exploration of the 2012 phenomenon is a stated purpose of the group; wouldn't examining the assumptions as to what it is also be a legitimate area of discussion?] This is exactly what I had expected would be the case if JMJ entered the group as it is pretty standard in his general history [because my academic critics fail to respond to my simple questions], despite the fact that he has never allowed

any such discussion or commenting on any of his own websites [there are reasons for this mainly that, unlike Hancock, Pinchbeck, Aztlan, and other high profile forums I don't have others or a team that can manage it, and I cannot moderate and manage such an enterprise myself. I am not superman] Jenkins has many, many forums in which he can be the dominant (and only) voice [I don't want to be the dominant voice, I want to have a discussion] and everything which has said in this group can be found on his already existing website [not true; besides, discussion groups serve a different purpose than static essays --- namely, deeper understanding if the participants are open, honest, and cordial. Kevin, you didn't mention in this "explanation" that Hoopes blocked me and yet was posting snarky cartoons and comments throughout my attempts to question and seek clarifications from him. You apply a double standard and give Hoopes a pass. Not to mention Hudson, who I cordially invited to discuss some things; he ignored my cordial requests (I really bent over backwards to be conciliatory) and then he blocked me on the group, and then after you deleted me he reasserted his insane narratives and rationalizations for maintaining a libelous and false bio of me on his website that was written by Jim Smith]. To that end, and to make an attempt to reorient this group toward its original focus and away from the ad nauseum repetitions of one person's complaints [can you identify one place in my posts where I was "complaining"?], I have decided to remove JMJ. Feel free to express your feelings of support or condemnation of my choice....I am trying to be as open about my reasoning as possible and intend to write to JMJ and tell him as much, myself [when?]. My initial inclination after he found his way into the group was to see how it would play out. Since the forum has become largely defunct except as a sounding board for JMJ's complaints [I've invited discussion to deepen understanding and increase clarity on essential aspects of the 2012 phenomenon, and have asked questions, not "complaints"] since he arrived, I have decided that a functioning group [it was functioning very well but it can't function when several members block others; that creates a rift and communications get confused] is more important to me than giving JMJ another forum for the same messages that he has everywhere else on his internet presence [but the discussion process is essential for understanding and resolution of disagreements; the discussion requires that both sides are open --- in this case, the two members of your group that were essential for a forum of discussion blocked me and, in addition, posted snarky comments and cartoons that I couldn't see. Please, Kevin, highlight in my posts anywhere that I violated your terms in the same way that they (and Will Penna) violated the terms of your group. Having a double-standard of allowance is the hallmark of the unhealthy skeptic]. This has always been a unique forum that has been very productive for people on various sides of interest in the topic of 2012 [Uh, no, not for me. My work was lampooned and posts were made that linked to false defamations of me. And I was not added by you or other members (until two weeks ago), and my requests to join were ignored. That indicates that your group was intent on maintaining a skewed and limited coverage of the 2012 topic]. To the degree that one person's presence here becomes a significant distraction from that, thus is my justification for their removal [I apologize for the intelligence, the open-minded invitations, the relevant questions, and the twenty years of research I tried to bring to the group. Next time I'll try to be more stupid]. The vast majority of things that Jenkins post on the net get re-posted here anyway [absolutely not true; there is very very little that I've posted on The Center for 2012 Studies, my JMJ page, Alignment2012, or



Update2012.com that has been re-posted on your page. Probably nothing, actually. Can you point to one example? You might notice in my posts that more than half of my new posts and words were dedicated to simply sharing research, providing links, and other findings related to 2012 (MacLeod's video, etc)] and I do definitely suggest that if Jenkins interests you, that you friend him, follow his blogs, websites, and publications. However, his presence here has simply acted to divert the group from its general activities [non-scientific activities of leering and poking juvenile fun at 2012 media events and other related things, oh FFS!] and has dissuaded other formerly active participants whose presence I have found more valuable to stop participating [you mean Hoopes and Hudson? Okay, let's have a conversation about them. Did you read my posts? That can be the basis of having a discussion about the motivations and agendas of Hoopes and Hudson --- they are unethical cowards who malign my person and my work, abetting the equally deranged efforts of alias-using cyber-stalker Jim Smith and 2012 doomsday inquisitor David Morrison. From the vantage point of your studies of violence in religion, Kevin, we could have a productive conversation about this.] Anyway, this is entirely a moderating decision of my own. [which is your prerogative and luckily the exchanges unfolded for long enough, before you deleted me, that the true colors of Hoopes and Hudson, and the skewed and limited framework of your "2012 research discussion" group, could be documented and revealed.]

Email sent to Whitesides along with all my posts, extracted from the threads for his convenience:

Kevin,

Here are all of my posts; pretty sure I haven't missed any. Please read them through and tell me where I've violated your stated terms for civil conduct in your group, or went off topic. Or any other statements I made that you perceive as being not clearly and intelligently presented and in service to facts and inviting discussion. In comparison, I can identify violations with at least Hoopes and Penna, not to mention that Hoopes, Penna, and Dave digitally raped Dee Smith and caused her to flee the group in disgust. You might want to contact her and apologize, something like, "I'm sorry that I allow mean-spirited dick-heads to use my group." Please also explain why you think it serves a productive discussion when two of your members blocked me for no apparent good reason, except that I was asking reasonable questions in a cordial manner and inviting them to dialogue. (sent him the file AcademicCowards.doc)

Franklin, Geoff, and Steven reported to me the upswing in running commentary by circle-jerkers Hoopes, Hudson, and others after my deletion. Steven Blonder publicly posted this to the group:

"When you kick out the most important contributor to 2012 literature (whether you consider it good or bad) because he wants to address his biggest critics - I'm afraid this group has indeed jumped the shark. It is now an official echo chamber of academic hubris imo." (July 14)

And then he left the group, disappointed with their cloak-and-dagger behavior.

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