



Construction-claim of local and community memories through contemporary artistic-pottery creation using experimental archaeology in Puerto Mosquito, Cesar, Colombia.

Fundación PaEntro Espacio



PaEntro



Fundación PaEntro Espacio

- Organization dedicated to the creation, dissemination, and promotion of artistic, artisanal, cultural, and aesthetic practices in the southern region of the Cesar department, between the Middle Magdalena Region and the Colombian Catatumbo. We foster the expression of the unique strengths of its communities and ecosystems.
- Main working center and headquarters: Aguachica, Cesar, Colombia.
- Decentralization of cultural practices. Break the endogamy of the artistic and cultural circuit limited to small educated social sectors living in the major cities of Colombia.
- We consider culture and art as transversal axes for social transformation, and the criteria for a sustainable future must involve their democratic promotion and strengthening.

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Para la construcción de Ludotecas Populares en el Sur del departamento del Cesar



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La Fundación PaEntro Espacio trabaja por la construcción y adecuación de Ludotecas Populares, espacios para la solidaridad y la vida digna en el sur del departamento del Cesar. En esta oportunidad, trabajamos de la mano con las poblaciones de Puerto Mosquito, Puerto Patiño y Montecitos.

Nuestro centro de acopio está en la ciudad de Aguachica, recibiremos donaciones hasta el mes de julio del año 2023.

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Apoyado por



People's Toy Library of Puerto Mosquito

- Located in Puerto Mosquito, Cesar. Built in October 2022 by PaEntro Espacio with donations from people across the country.
- Its construction was carried out with the support of the community of Puerto Mosquito
- The wood used for the furniture was recycled and reused from the manufacturing of canoes, it was generously donated by fishermen, sawmill workers, and the local population. Paints, tools, and labor for its construction were provided by the community.
- Our four pillars:
 - * Self-management
 - * Leadership
 - * Autonomy
 - * Continuity
- This place is conceived as utopian space, designed for encounters, learning, imagination, and freedom.



CONTEXT

- Significant movement along the Magdalena River (all types of commerce).
- Absence of state presence in the southern region of Cesar
- Violence and centralism that have systematically condemned and marginalized rural and riverside communities throughout Colombia.
- Symbolic appropriation and dependence on violence.
- Violence keep finding ways to assert itself through the systematic framework of marginalization and dispossession
- Perpetuation of colonialism.
- Limited access routes to the territory
- Precariousness of education
- Child labor
- Illiteracy
- Systematic condemnation of youth to cycles of poverty that perpetuate violence (armed conflict, drug trafficking, crime, etc.)



ARMED CONFLICT

- Paramilitaries using nature as a weapon of war.
- The Magdalena River has been described as a cemetery, and this is due to its use for the systematic disappearance of human bodies, either in its waters or by taming alligators to destroy and erase any trace.
- Its residents remember "la última lágrima" (the last tear), the name by which the taxi transporting victims from Aguachica to Puerto Mosquito was nicknamed.
- The victims were taken to these ceiba trees, where they were tortured, dismembered, and disappeared.
- These experiences are not only remembered by the inhabitants, but the different types of psychosocial trauma did not receive the appropriate support or processing.

Traces left by the bullets of paramilitary forces on a ceiba tree along the Magdalena River.

ARCHAEOLOGICAL RICHNESS



- Puerto Mosquito is an area of significant archaeological findings, particularly of Tamalameque and Mosquito ceramic pieces.
- The bridge between the current inhabitants of the town and its Amerindian past is fractured and has leaned towards rejecting the recognition of the indigenous heritage of its residents.
- The symbolic rupture with the archaeological findings condemns the indigenous presence to the past, and its denial, fueled by ignorance, hinders the understanding and acknowledgment of its heritage and symbolic value.
- 1980s: "guaquería" (looting) of archaeological pieces in the town.
- 1990s and 2000s: walls were built along the river, damaging its flow and modifying its flood-prone areas. These walls have also destroyed all the archaeological richness it once held.



ARTE PROPICIANTE (enabling art / foster art)

- "Arte Propiciante" is our political proposal for creating art.
- Everyone has the potential to be an artist, as sensitivity, the raw material of art, is an innate quality of human beings.
- Learning from others, learning with everyone, learning by doing
- This proposal represents a radical change in audience education, where they are not left as mere observers but are invited to create, to experience a transformative and egalitarian journey.



PEDAGOGÍA DE LOS DOLIENTES (Pedagogy of the Mourners)

- Rita Segato - Pedagogy of Cruelty
- Understand the dehumanizing context in which learners navigate, turning them into replicators of the same violence they inhabit.
- Opposing pain by understanding it.
- Experiencing traumatic events serves as motivation to resist them.



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Con un ritual en el que el aguapanela fue protagonista, un recorrido denominado 'Las huellas de un desaparecido', una ceremonia de entrega en la Parroquia San Roque de #Aguachica y un partido de fútbol, Glicería Moreno ('Chayo') y su familia despidieron este martes a Marlon



GLICERIA MORENO "CHAYO"

- Fundadora de CORPOMEMORIAS - Corporación Marlon, Memorias y Huellas de un desaparecido.
- What is the purpose of art?
- She was the first person to publicly speak about forced disappearance in Aguachica, following the disappearance of her son Marlon Peña Moreno in 2007.
- Chayo began protesting every July 20th (Colombia's Independence Day) at the military parade in Aguachica.
- Chayo and her family started creating art because they couldn't find another way to express what they felt about Marlon's disappearance.
- On July 18th, following a caravan that paralyzed Aguachica, the remains of her son were handed over to her by the Special Jurisdiction for Peace.



EXPERIMENTAL ARCHAEOLOGY

- Experimental archaeology as a pedagogical proposal to bring children, youth, and adolescents closer to the indigenous past of the riverside town.
- Urgency and desire to comprehend and imagine the mentality of the early Amerindian communities that inhabited what is now Puerto Mosquito.
- Extraction of local clays (next to the ceiba trees), preparation of the paste, kneading, and shaping using pre-Hispanic techniques of coiling and pinching, open-air firing (presumed method in which indigenous people could have burned their ceramic pieces).
- Didactic, active, and meaningful learning.
- Construction of identity.
- Reconstruction and understanding of the past.







SOCIAL MAPPING THROUGH STORIES AND PHOTOGRAPHIC EXERCICES

- Walks and interviews in the community.
- Discover, create, and inquire about stories related to clay in Puerto Mosquito.

FICTION AS A POSSIBILITY TO NARRATE HISTORY

- Possibility to understand, recreate, and rewrite history as an anti-colonial alternative, contrasting with the imposed historical colonial representations of Indigenous America.
- Empower the imagination for creation, enjoyment, recreation, and historical dignification.
- Possibilities of pottery, ceramics, contemporary art, and experimental archaeology.
- DOING as a possible way to think and generate relevant reflections.

STORIES AND CERAMIC PIECES

I.

Una vez en mi casa estaba mi mamá haciéndole el lonche a mi papá para irse a trabajar, cuando de repente mi mamá salió a lavar la loza y le dio por mirar afuera, y mi mamá mira y había un muchacho afuera con un arma y señalaba a mi mamá con el arma. A mi mamá le dio por llamar a mi papá y después llamaron a la vecina, la vecina llamó a la policía y la policía llegó a ver a ese hombre. La policía lo iba a coger y estaban preparando las esposas para cogerlo y de repente desapareció.

Valeri Morales

Once at my home, my mom was preparing lunch for my dad before he went to work when suddenly she went outside to wash the dishes. As she looked outside, she saw a young man with a weapon pointing it at her. My mom decided to call my dad, and then they called the neighbor. The neighbor contacted the police, and they arrived to confront the man. The police were about to apprehend him, preparing to handcuff him, and suddenly he disappeared. End



II.

Cuando en el pueblo todavía estaban los paramilitares, hubo una muerte de una pareja porque los paracos de Bodega Central se vinieron a dar plomo con los que estaban acá en la mitad de la carretera y se metieron al fuego cruzado. El hombre cayó muerto, la mujer estaba herida en la pierna. La remataron cuando se acabó todo porque la mujer pedía ayuda y llegaron ellos y la llenaron de plomo.

Juan Pablo Castro Reyes

When the paramilitaries were still in the town, there was a death of a couple because the 'paracos' (paramilitaries) from Bodega Central came to exchange gunfire with those who were here in the middle of the road, and they got caught in the crossfire. The man fell dead, the woman was injured in the leg. They finished her off when everything was over because the woman was asking for help, and they arrived and filled her with bullets.



III.

El pueblo existe desde hace muchos años cuando esto era puro monte y vivían unos cuantos indios. Este era un puerto donde llegaban los botes a traer más personas para un trabajo que había en Mosquito. Días después vino un señor, su nombre era Telefónico Palomino, él vino a buscar en el puerto si había indios, y de tanto buscar, porque el puerto es grande, encontró unas cuantas cosas y comenzó a enseñar cosas de las que él ya sabía, quiso llamar al pueblo como Puerto Mosquito después de que hiciera el hallazgo.

El pueblo se fue agrandando poco a poco. Pasaron los años y el pueblo estaba pasando por muchas cosas, una de ellas era el agua, los habitantes del pueblo se sentían mal porque el río quedaba a 5 kilómetros. Algunas personas llevaban burro, otros iban en bicicleta, y otros a pie y hacían muchos viajes al día todos los días, hasta que hicieron un pozo libre de donde todo el pueblo sacaba agua. El otro problema fue la luz, había un motor para todo el pueblo, pero solamente duraba 1 o 2 horas hasta que llegaron y pusieron postes y el pueblo tuvo luz.

En el pueblo vino una empresa llamada “Ecopetrol Llama Andía”, donde exportaban el petróleo a Cartagena, pero un día hizo un tiempo que venía con centellas y rayos y le cayeron a un tanque que se encendió y la gente se fue del pueblo corriendo asustada. Unos se fueron para el río y otros para detrás del cementerio.

En el pueblo hubo más años sangrientos y con temor porque estaban los paramilitares. Los habitantes del pueblo tenían mucho miedo y sacaban del pueblo a todos los muchachos porque a los hombres los ponían a volear machete y a las mujeres las ponían a barrer. Ellos mataban a toda clase de animales que encontraban en la calle, como perros, gallinas, burros y cerdos, todo lo tenían que tener asegurado y a los que no hicieran caso los castigaban, los hacían donar sillas a la iglesia o limpiar solos el cementerio.

Juan Pablo Castro Reyes



III:

The town has existed for many years when this was pure jungle, and only a few indigenous people lived here. This was a port where boats arrived to bring more people for a job in Mosquito. Days later, a man named Telefónico Palomino came; he came to the port to see if there were any indigenous people, and after much searching because the port is large, he found a few things and began to teach things he already knew. He wanted to name the town Puerto Mosquito after making the discovery.

The town gradually grew. Years passed, and the town was going through many things, one of them was water. The residents felt bad because the river was 5 kilometers away. Some people brought donkeys, others went by bicycle, and others on foot, making many trips a day every day until they dug a well from which the whole town drew water. The other problem was electricity; there was a motor for the whole town, but it only lasted 1 or 2 hours until they came and installed poles, and the town had light.

A company called 'Ecopetrol Llama Andía' came to the town, where they exported oil to Cartagena, but one day there was a storm with lightning, and it struck a tank that caught fire, and people ran out of the town scared. Some went to the river, and others went behind the cemetery.

In the town, there were more bloody and fearful years because the paramilitaries were there. The residents of the town were very afraid, and they expelled all the young men from the town because they made the men swing machetes and the women sweep. They killed all kinds of animals they found in the street, such as dogs, chickens, donkeys, and pigs; everything had to be secured, and those who didn't comply were punished. They made them donate chairs to the church or clean the cemetery alone.

Juan Pablo Castro Reyes



VI.

Hace cuatro años, en el año 2019, llegaron unos guaqueros a lo que se llama “El Suan”, cogiendo para El Contento. Contactaron a Walfer y a Toño para que los llevaran al sitio donde decían que había una guaca, ellos los llevaron y un guaquero dijo que ahí había un baúl con los tesoros del cacique. El man les prometió a Walfer y a Toño que si encontraban la guaca le regalaba una casa a cada uno. Pasaron 3 días y no vinieron más.

Después de los 8 días apareció el guaquero con tres personas más, dentro de esas tres personas había un espiritista, el hombre dijo que pusieran una vela naranja en un plato y la echaran al agua y al rato la veladora giraba y giraba. El espiritista dijo que tenían que meter una varilla de 9 metros y luego dejarla enterrada.

Al otro día llegaron con una retroexcavadora y estuvieron covando hasta las 12 de la noche, luego los manes se fueron y dijeron que en los días de semana santa venían. Volvieron el miércoles santo y pusieron a un muchacho a covar un hueco de más de 3 metros y se volvieron a ir.

El jueves santo llegaron donde Walfer y Toño y les dijeron que tenían que ir al sitio de las guacas a las 12 de la noche, Walfer dijo que él no iba, pero Toño dijo que sí. Los manes regresaron a las 6 de la tarde en una moto Platino o Discover, Toño no miró bien, pero los vigiló hasta las 9 de la noche. El viernes santo estuvo pendiente si regresaban, pero únicamente llegó uno solo, sin moto y sin nada. Toño llegó al sitio a las 11 de la mañana y vio que el enorme hueco estaba tapado, se quedó con la duda de si el muchacho asesinó al otro y lo enterró con todo y moto.

A las 4 de la tarde del viernes santo no había rastro de lo que se habían llevado. Desde ese entonces no supieron nada de ellos y Toño le dijo al patrón: Nos robaron y enterraron al guaquero...

Sara Briceño



VI.

Four years ago, in 2019, some looters arrived at a place called 'El Suan,' heading towards El Contento. They contacted Walfer and Toño to take them to the place where they claimed there was a treasure, and they took them. One of the looters said that there was a chest with the chief's treasures. The man promised Walfer and Toño that if they found the treasure, he would give each of them a house. Three days passed, and they didn't come back.

After 8 days, the looter returned with three more people, including a spiritualist. The man asked them to put an orange candle on a plate and throw it into the water, and after a while, the candle spun around. The spiritualist said they had to put a 9-meter rod into the ground and leave it buried.

The next day, they arrived with an excavator and dug until midnight. Then, they left, saying they would come back during Holy Week. They returned on Holy Wednesday and had a young man dig a hole over 3 meters deep, then left again.

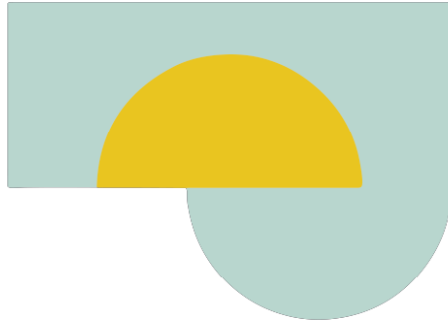
On Holy Thursday, they told Walfer and Toño that they had to go to the treasure site at midnight. Walfer said he wouldn't go, but Toño agreed. The men returned at 6 in the afternoon on a Platino or Discover motorcycle, Toño didn't see it well but kept an eye on them until 9 at night. On Good Friday, he watched for their return, but only one man came, without a motorcycle or anything. Toño arrived at the site at 11 in the morning and saw that the huge hole was covered. He wondered if the young man had killed the other and buried him with everything, including the motorcycle.

By 4 in the afternoon on Good Friday, there was no trace of what they had taken. Since then, they heard nothing from them, and Toño told his boss, 'We were robbed, and the looter was buried.'

Sara Briceño



The long-term intention of this project is to envision the possibility of constructing a community museum within the People's Toy Library of Puerto Mosquito (under construction) facilitated by PaEntro Espacio since October 2022. This museum is planned to be built and managed by the community, featuring a section for archaeological pieces found in the district and another for ceramic pieces produced by the participants of the laboratory.



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