

Pacific Ocean

Guatemala

- 1 - Guinda de Mayo
- 2 - Gualsinga
- 3 - Templo Memorial "Héroes y Mártires"

* - Capital city of El Salvador and place of murder of Archbishop Oscar Arnulfo Romero - 1980

1982 - *Guindas** towards Los Amates in May 1982, which resulted in the meeting in the hundreds of people massacred at Guinda de Mayo.

**guinda* (subst. gin-dä)= refers to the mass displacement and flight of civilians under military attack, lasting from a few days to a few weeks or more (Angelina Snodgrass Godoy, 2017); "running aimlessly, walking day and night, sleeping in the bush out-doors, enduring hunger and heavy rains, running and hiding to avoid being found by the army and the paramilitaries in order to save one's life" (Grzyb et al. 2020).

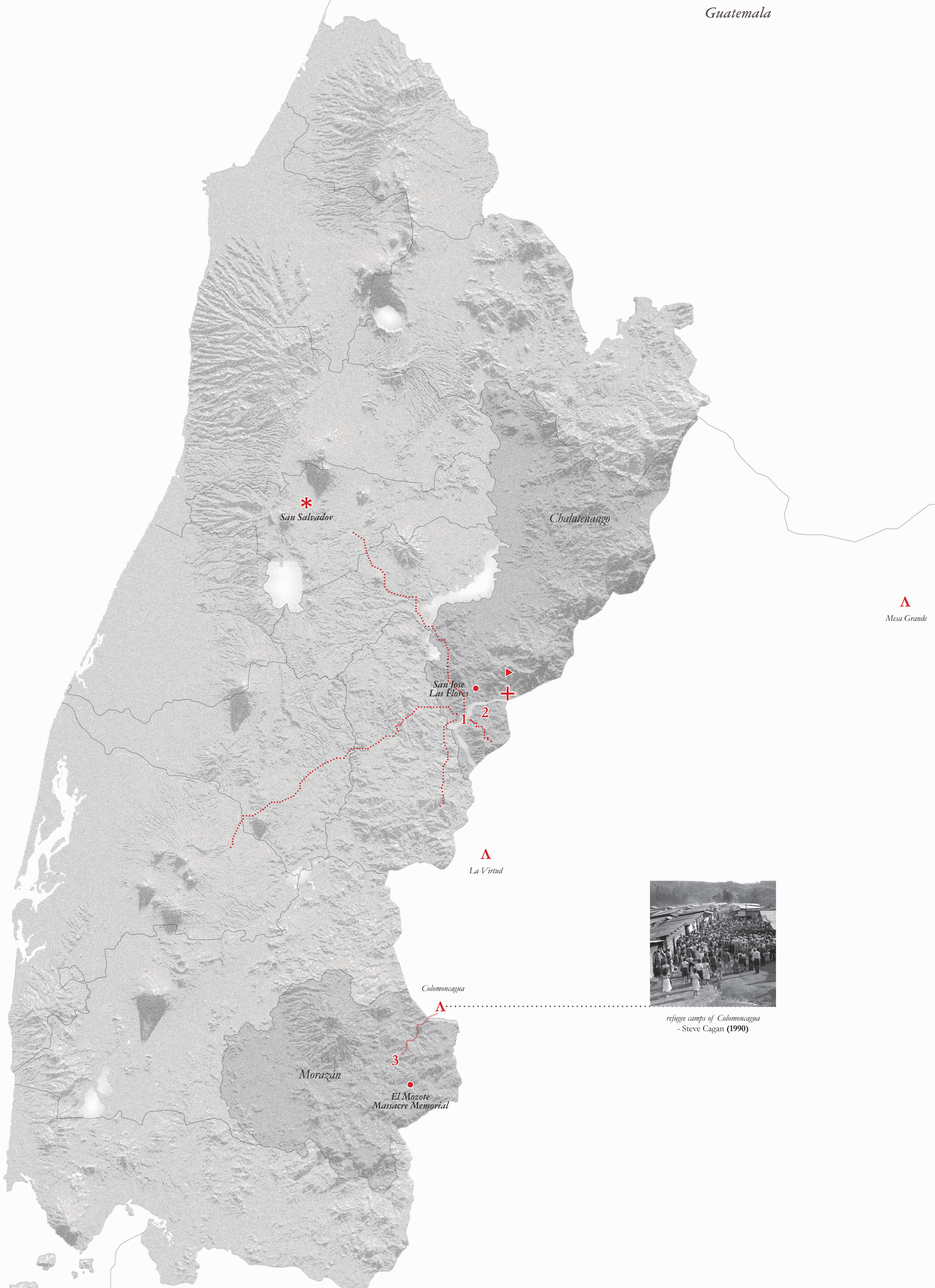
"In this place, there were more or less than 600 people. From where? They came from Cabañas, from Victoria, they had come to this side because there was more range to escape here, for the flight, to defend themselves against the operatives. And there were the people from Rama Caidla, from Putamera, from Tequeque, Los Albertos, Los Dubones, Santa Anita and the people from Los Amates. But there were more or less 600 people here, including children, elderly people and women."

▲ the northern border United Nations camps of Honduras

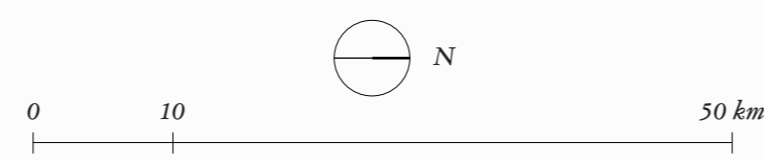
1990 - The return of 8400 Salvadoran refugees in the Ecclesial Base Community, inside of the department of Morazán.

+ - Memorial site for the victims of the Sumpul Massacre - 2017/2024

▶ - El Sicaquite Commemoration presented in the movie - 2024



refugee camps of Colomacagua - Steve Cagan (1990)



MAP OF EL SALVADOR

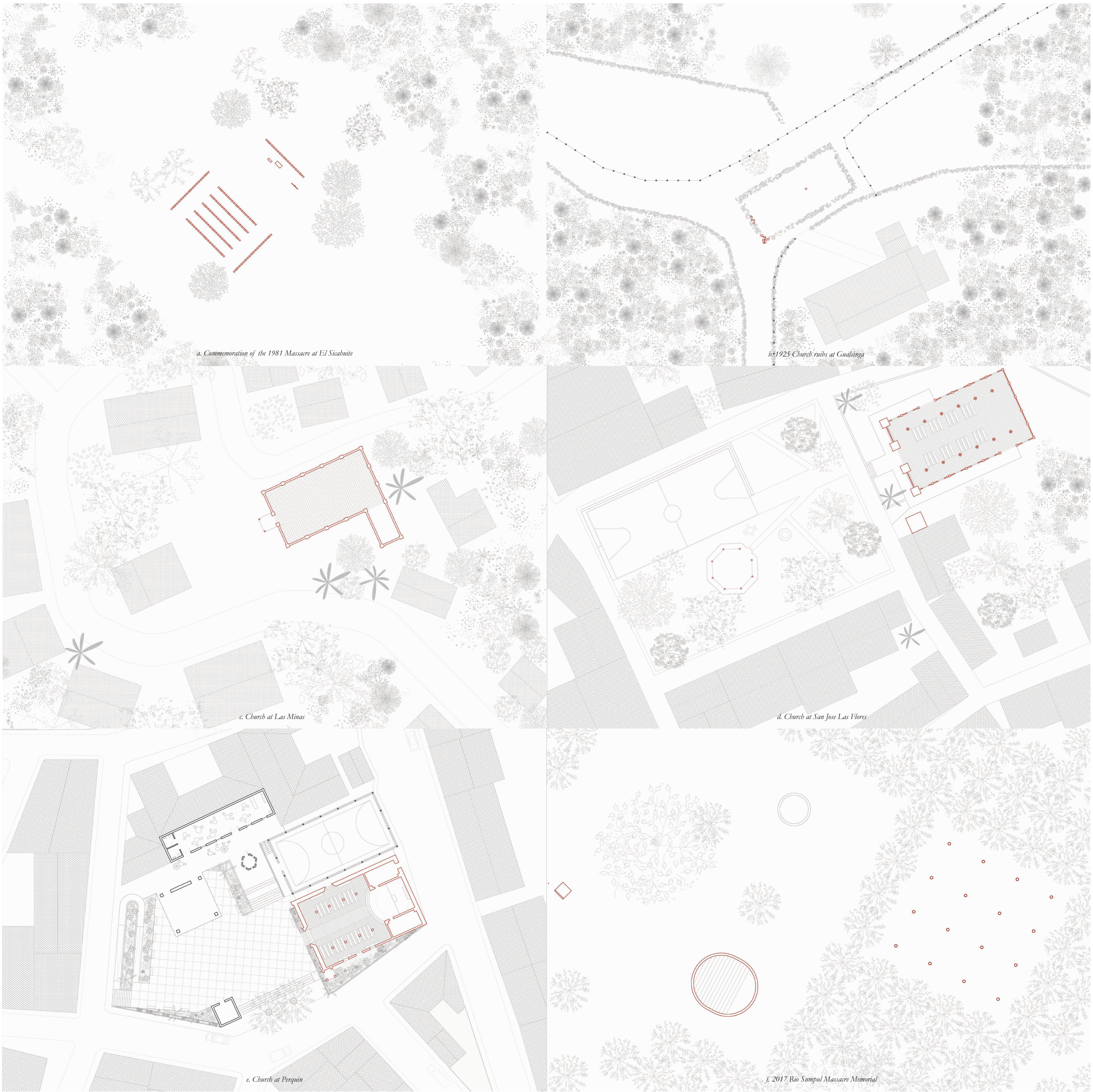
Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War

scale 1:350000

Alexandru Roşu

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Honduras



a. Commemoration of the 1981 Massacre at El Sicabnie

b. 1925 Church ruins at Gualsinga

c. Church at Las Minas

d. Church at San Jose Las Flores

e. Church at Perquin

f. 2017 Rio Sumpul Massacre Memorial

In the northern region of Chalatenango, El Salvador, the articulation between the profane and sacred values of a memorial has naturally coordinated the reconstruction of the war-damaged communities.

Empowered by the historical collective trauma, their acts betray the force of their civic sentiment, overturning the functional polarities of a memorial, from a space of introversion to a

space of extroversion. Thus, memory finds a place in the public sphere not as an isolated exception but as a publicly accepted need.

Therefore, instead of encountering memorials of the usual type, conveying, in abstract, monumental gestures: scars, voids, graves or other forms of cynical representation, these places of remembrance react in vivid colours, figurative language,

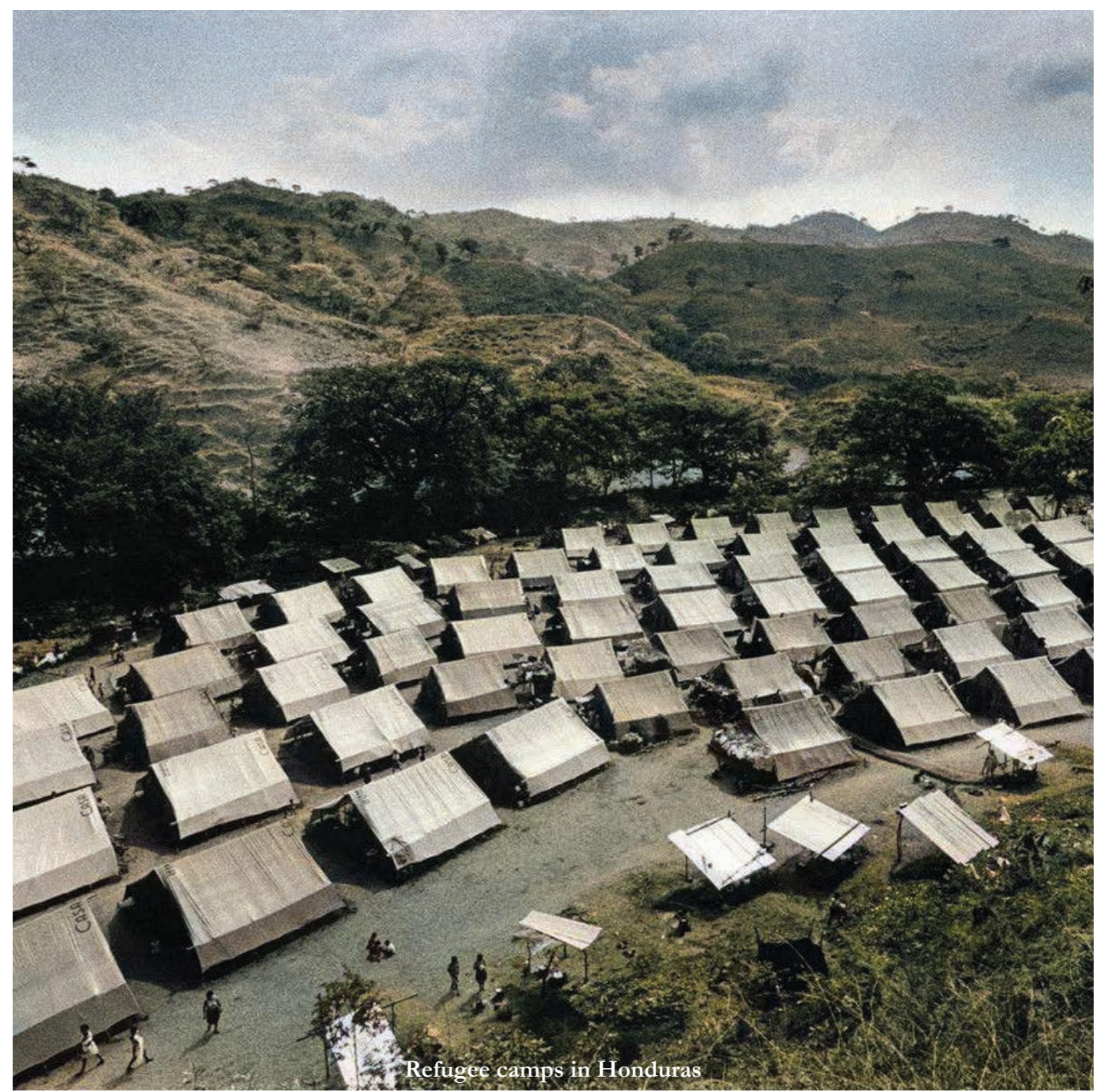
platonian shapes and classical volumes. By using the Civil War as their founding myth, these communities manage to communicate their historical trauma through a religious form containing in one gesture both the sacred and the profane.



Death of Oscar Romero - 1980



FMLN and guerrilla



Refugee camps in Honduras



Streets of Chalatenango



Templo Memorial at Segundo Montes



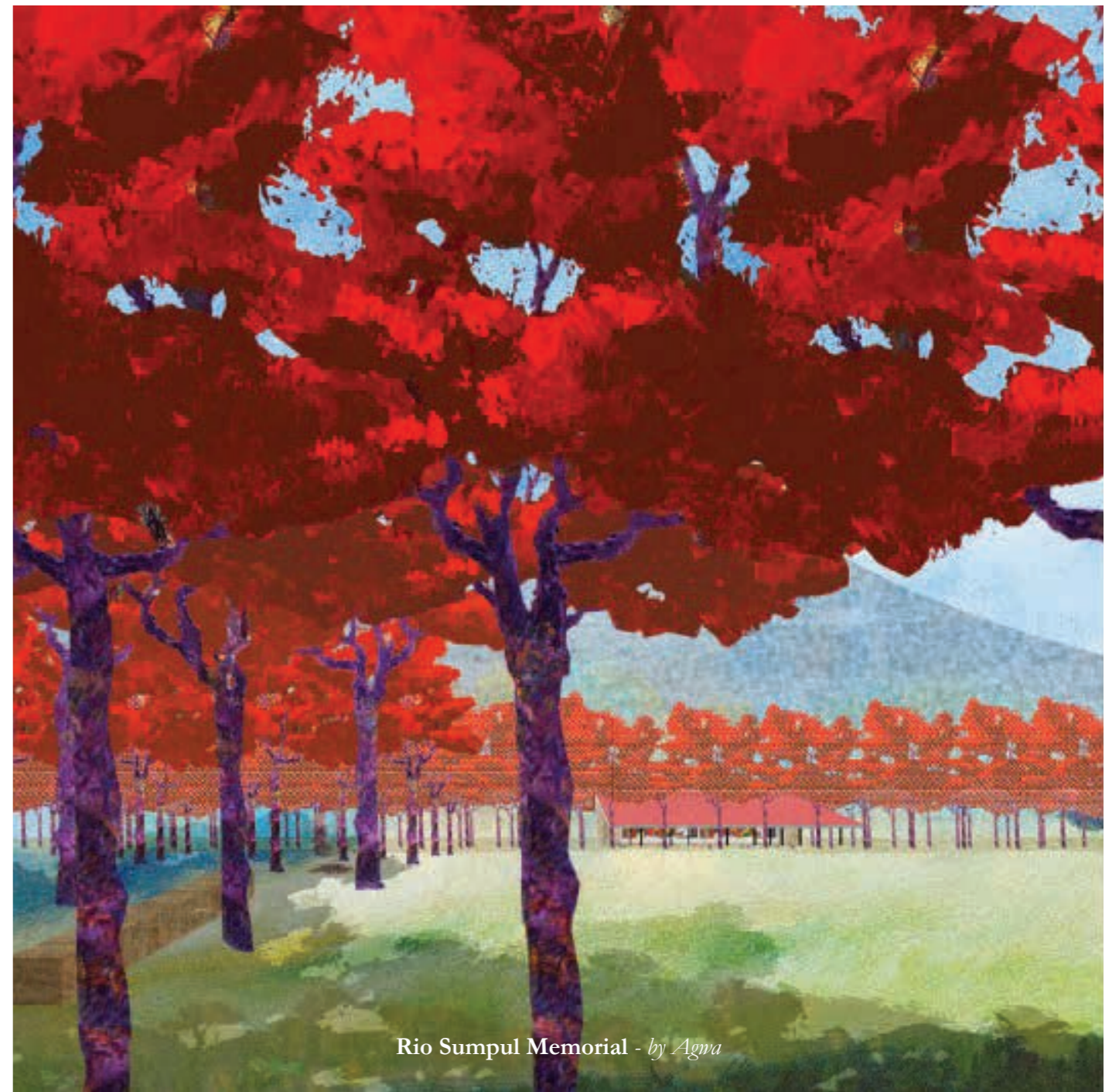
Memorial at El Mozote



Guinda de Mayo ritual - by Aguirre



Gualsinga Commemoration - by Aguirre



Rio Sumpul Memorial - by Aguirre

Between 1980 and 1992, El Salvador was in a continuous state of civil war. For 12 years after the 24th of March 1980, the date marking the assassination of the defender of human rights and Archbishop of El Salvador, Oscar Romero, the communist-supported guerrilla fought the U.S.-sponsored military groups. In the process, the latter brutally massacred approximately 75000 civilians, destroyed hundreds of villages from the departments of Chalatenango and Morazan and forced thousands of refugees to find shelter in the United Nations camps located in Honduras. "Theologies of Resistance" investigates the consistent efforts of the reconstructed communities to keep and practice the memory of the Civil War. In the context of the apparent ignorance displayed by the authorities when proceeding within the 4 successive stages of Transitional Justice: truth-seeking; the right to justice; establishing reparations for victims; and the guarantee of non-repetition in a reformed future; the traumatised must cope with the war-caused distress without governmental support and in bottom-up strategies that focus on healing the trauma, preserving the lessons of war and commemorating the ones who were massacred. The three projects: Guinda de Mayo, Gualsinga, and Templo Memorial "Héroes y Mártires", will become support for the development of 3 memorials, within the guidelines of a method based on the economy of means and participatory design.

BRIEF AND REFERENCES

Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War
Perspective of the 55 Swings Memorial

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Location:
 14°01'52.2"N 88°48'23.5"W
Commemoration date: 27th of May - 9th of June
Number of victims: around 240 people were massacred and 55 underaged children were kidnapped

The logic behind, what would turn out to be the 55 Swings Memorial,

takes advantage of an element which, on one hand, contains the jovial and innocent portrait of a child, and on the other, when placed into a small area of trees, would manifest the emotional and intellectual message of the tragic event. However, due to its intimate proximity to the Tourist centre, the memorial takes advantage in non-commemorative times, of the dynamic activities that take place around the swimming pools, turning

the memorial into a playground. By connecting the dots, the 55 Swings Memorial, the Flame Trees and the Commemorative Mural at the other end, they give a direction to the monumental path of Ceibas, and ultimately compose a complete memorial park, organically elongating the 2 km procession and fulfilling the symbolic complexity and requirements of the commemoration while allowing for the Touricentro to continue its mundane activities.

GUINDA DE MAYO

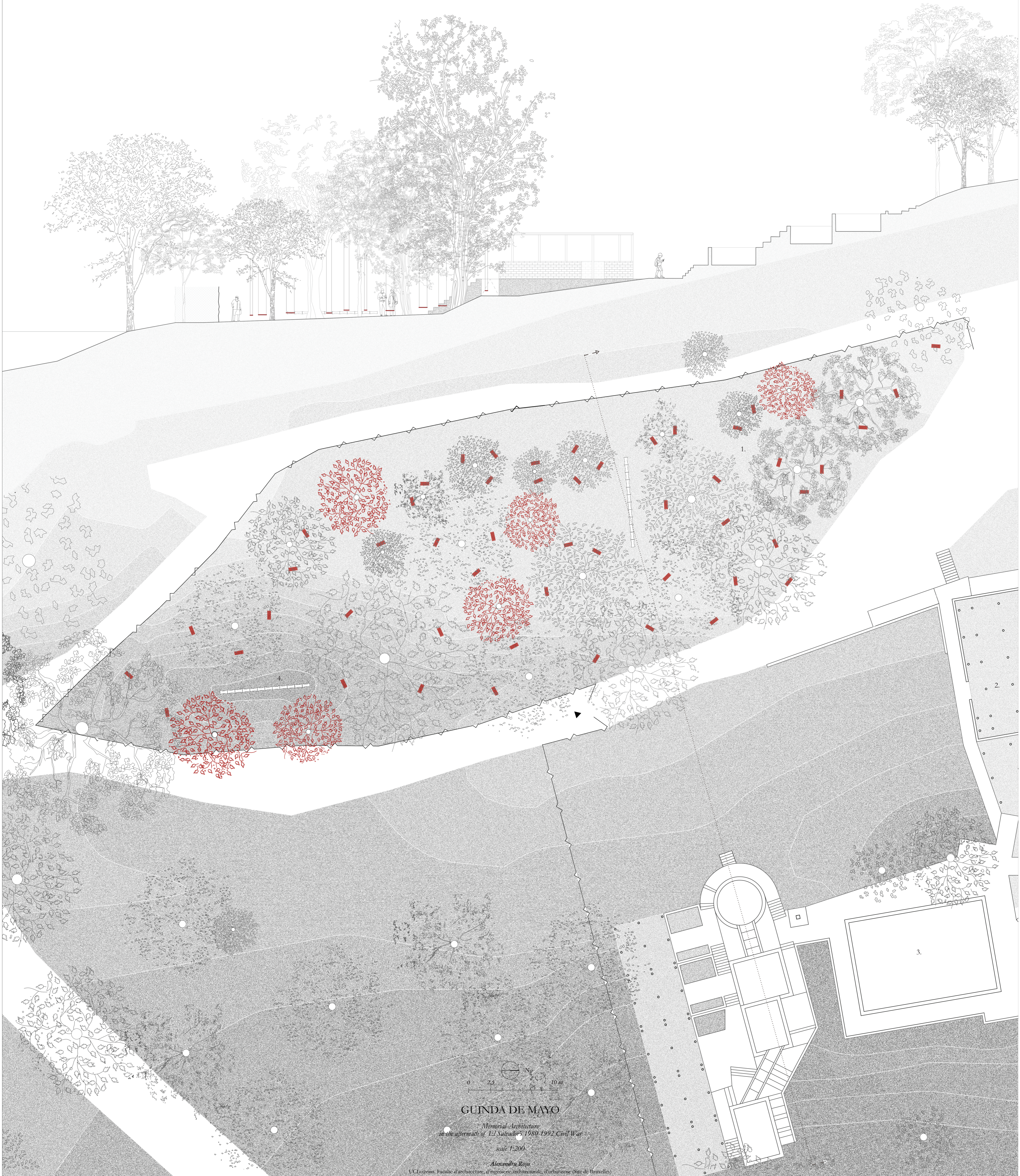
*Memorial Architecture
 in the aftermath of El Salvador's 1980-1992 Civil War
 Perspective of the 55 Swings Memorial*

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PLAN AND SECTION

1. The 55 Swing Memorial
2. Touricentro
3. Swimming Pools
4. Bamboo bench
5. Sacred Ceiba
6. Commemorative banner
7. Commemoration layout
8. Map model of Chalatenango
9. Mural



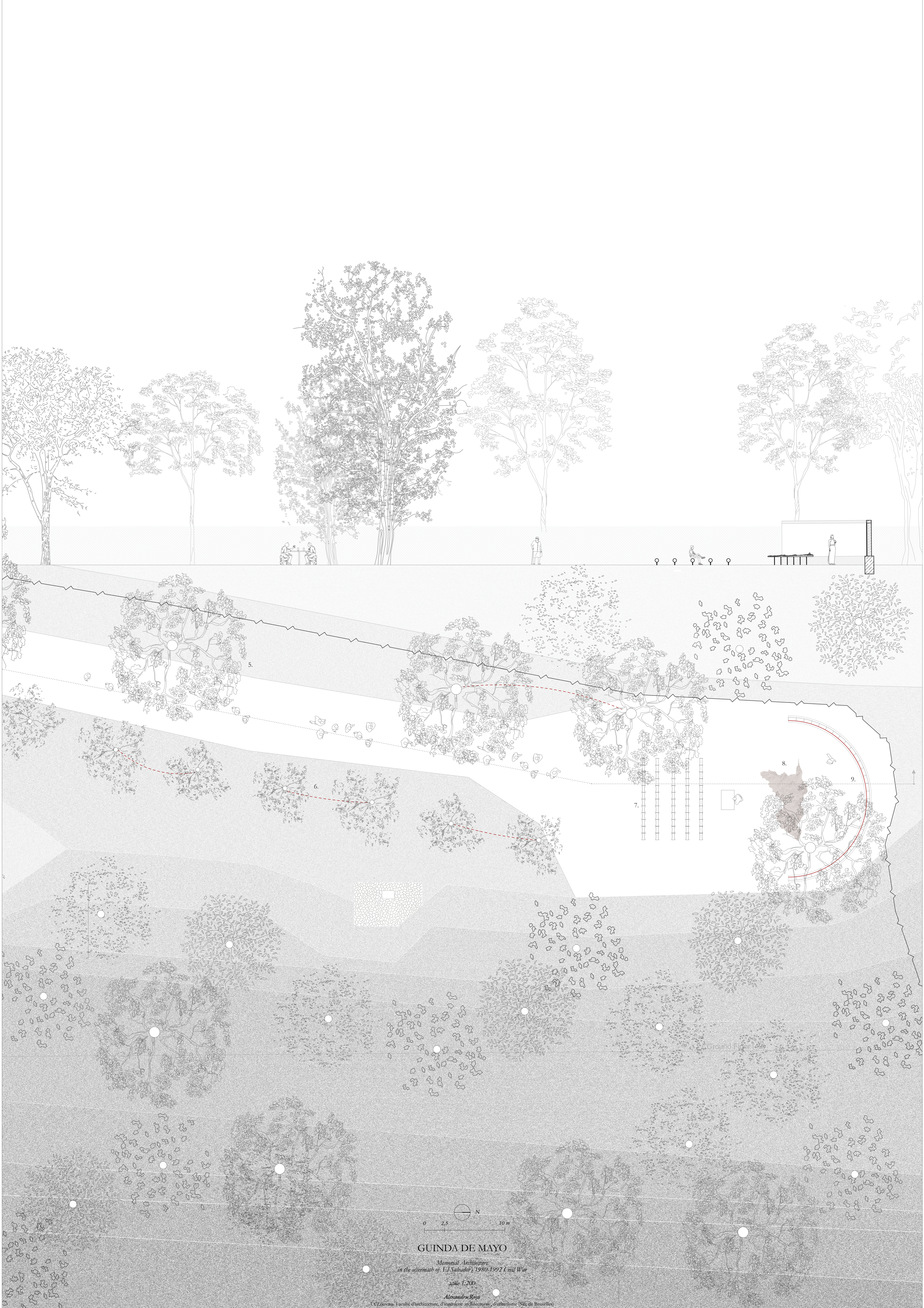
GUINDA DE MAYO

Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War

scale 1:200

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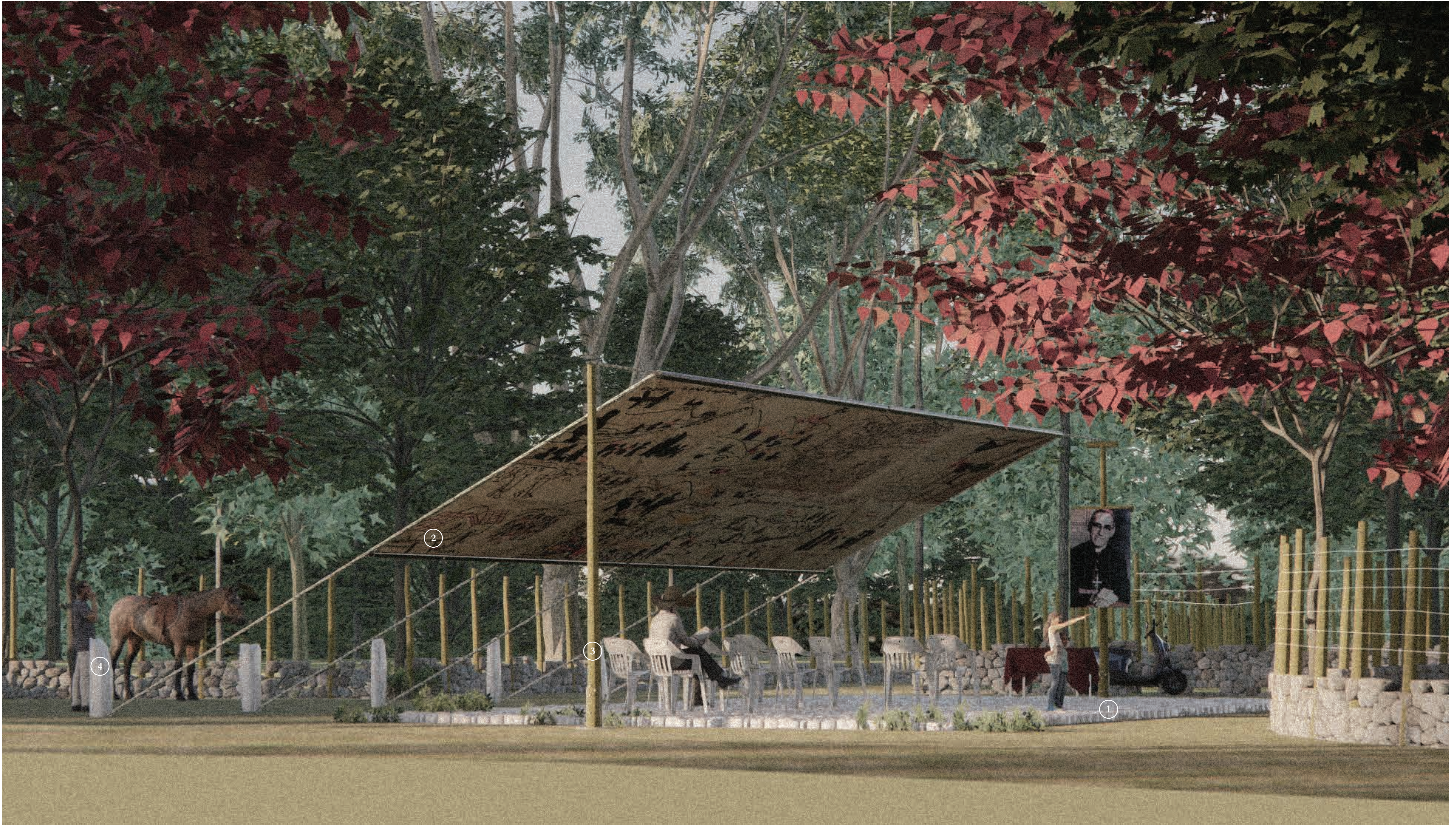
GUINDA DE MAYO

Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War

scale 1:200

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Location: 13°51'10.5"N 88°08'37.9"W
Commemoration date:
 events take place throughout the year
Number of victims:
 between 800 and 1000 people massacred at Morazán

The design is based mainly on two concepts, one surrounding the effort of potentiating the architecture of the temple, and one based on the relationship between the two objects. The first follows the diagram of an archaic typology: the Martyrium, and corrects all the incoherent elements that disrupt the vertigo effect of the centralized hexagonal plan. The second project deals with establishing a balance between the two,

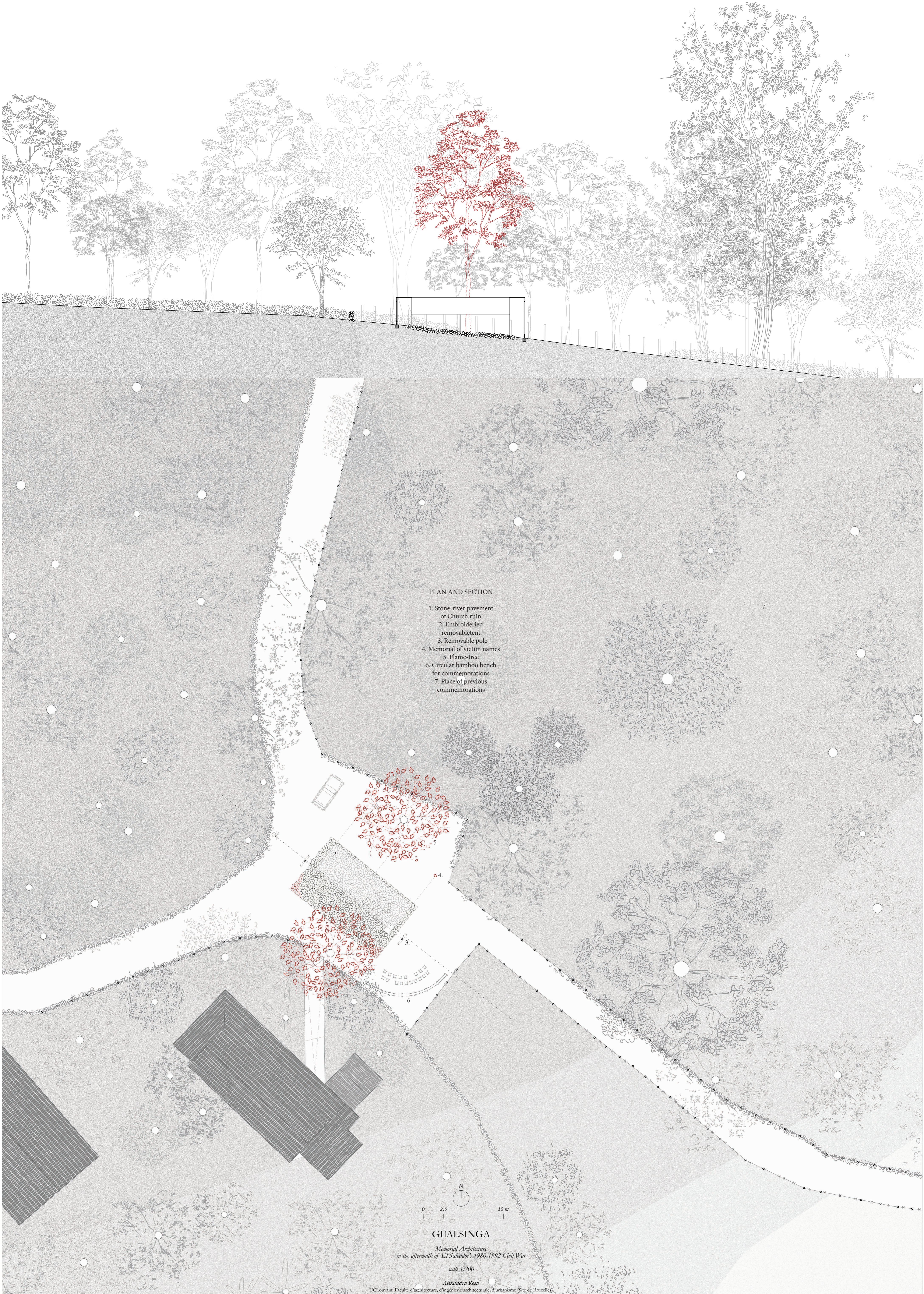
both functional and formal, while also trying to integrate the essential requests of the community. By treating the liminal space as a space that could interact simultaneously with both, by remembering the names and acting as a public events space all at once, the site itself could eventually become a space of the community, addressing not only the two buildings but the whole surrounding area.

GUALSINGA

*Memorial Architecture
 in the aftermath of El Salvador's 1980-1992 Civil War
 Perspective of re-paved Church and Memorial at Gualsinga*

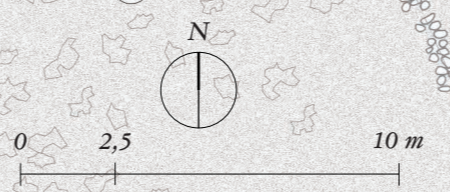
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PLAN AND SECTION

- 1. Stone-river pavement of Church ruin
- 2. Embroidered remembrance
- 3. Removable pole
- 4. Memorial of victim names
- 5. Flame-tree
- 6. Circular bamboo bench for commemorations
- 7. Place of previous commemorations



GUALSINGA

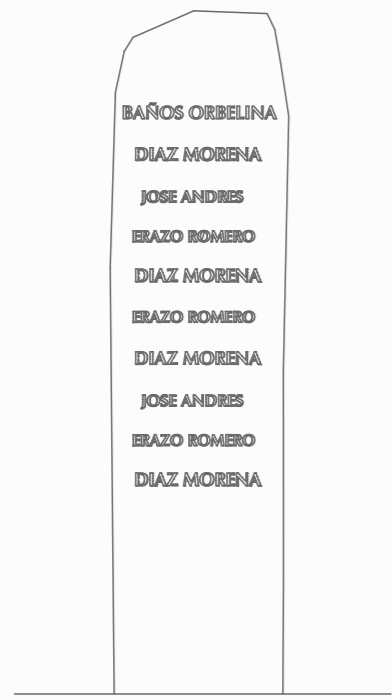
*Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War
scale 1:200*

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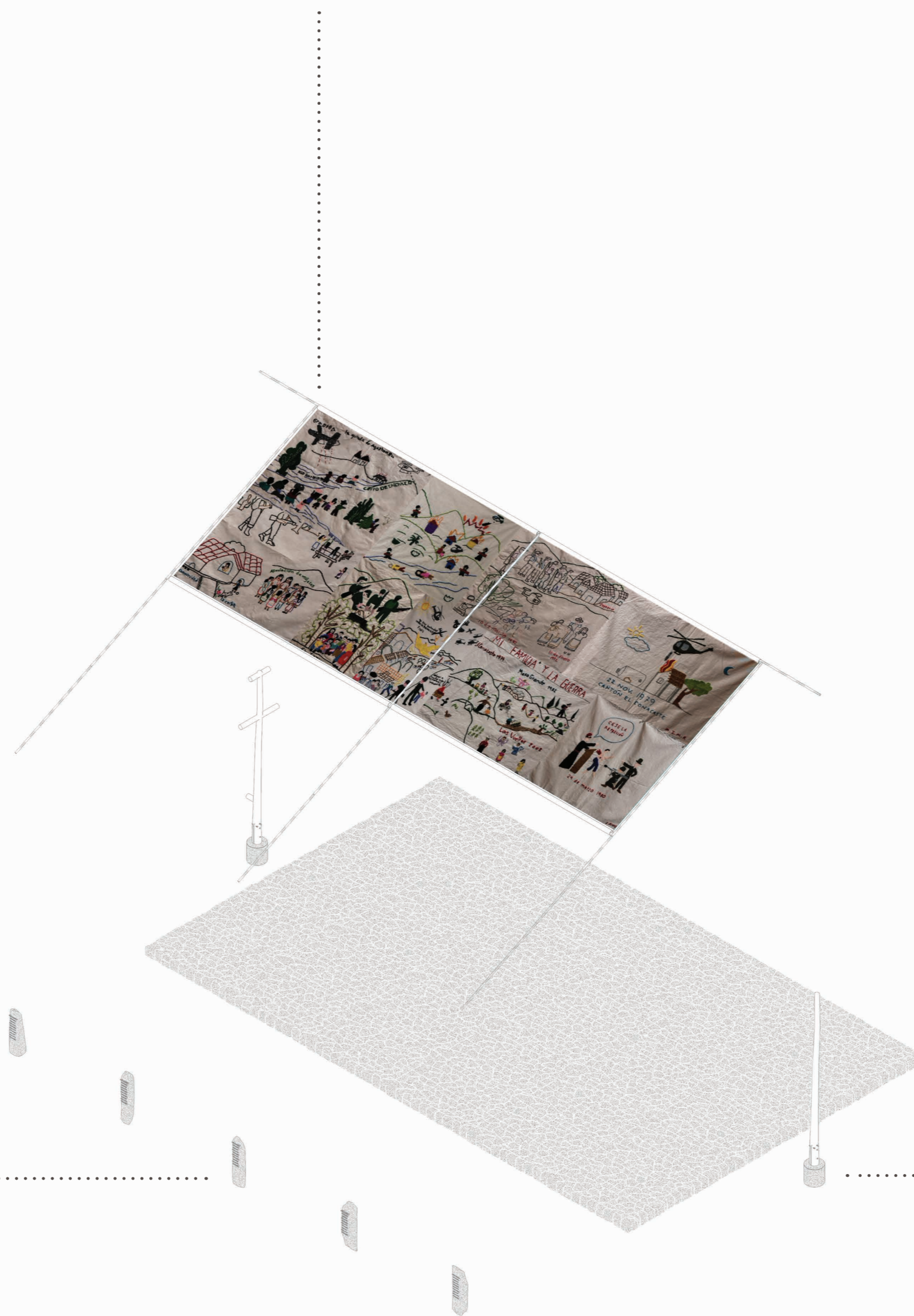
Bottom-up strategies for social reconstruction draw the methodological outlines and provide the resources for participatory design, as contributing to the building of a memorial seems to potentially have the equivalent importance as its use.

Embroideries made by the communities of women in the rural area of El Salvador showing a village attacked by the military.



Engraved Memorial stone in El Salvador

By refilling it with river stones and heightening its level slightly above the ground, the ruin can become both a place to sit, a stage and a monument on which the sacred objects can be placed.



Pole with multiple functions

The burned wooden pole, which served for climbing competitions and defined a space often used for dancing or play.

The pole, the symbolic element of the profane, becomes the balancing element of the composition, giving a vertical scale to the space, but also accomplishing several functions, profane of sacred, since, through certain design mutations, the pole can be a hanger for poster, a signal, a hanger for objects, and a memorial, define a playground or serving as the altar of the church. Additionally, the pole can be designed to serve as a structure

for an improvised roof, embroidered by the communities of women of Las Vueltas, which would protect the public from the August sun, while defining the axis mundi of the entire space. Through the polyvalence of the space, the design assures that, in the case in which such an isolated place fails at being of use in the mundane life of the ones passing by, the memorial can remain, by itself, as a testament of the past.

0 1,25 5 m

GUALSINGA

*Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War*

scale 1:100 and 1:10

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Location: 13°51'10.5"N
88°08'37.9"W

Commemoration date: though this is not a massacre site, commemorative events take place throughout the year

Number of victims: among others, 800 and 1000 people massacred at Morazán

What seems to be a quality of the temple's plan is its capacity to host many of the requested functions, without disturbing its sacred agenda. As such, the building can be in different moments: a church, a memorial, a library or a meeting space for workshops. This idea could be further developed into attributing each of these functions to a different facade, since the community seems to have already chosen a specific one

for commemoration and another for social activities. Thus, one of the side facades hosts the Door Memorial, which, when open, creates an uninterrupted link between the inside of Temple and the outside area shaded by trees. Similarly, the next facade becomes a side Chapel for private prayer and the one after that becomes a library. However, the most important intervention deals with opening the temple towards a public exterior.

TEMPLO MEMORIAL «HÉROES Y MÁRTIRES»

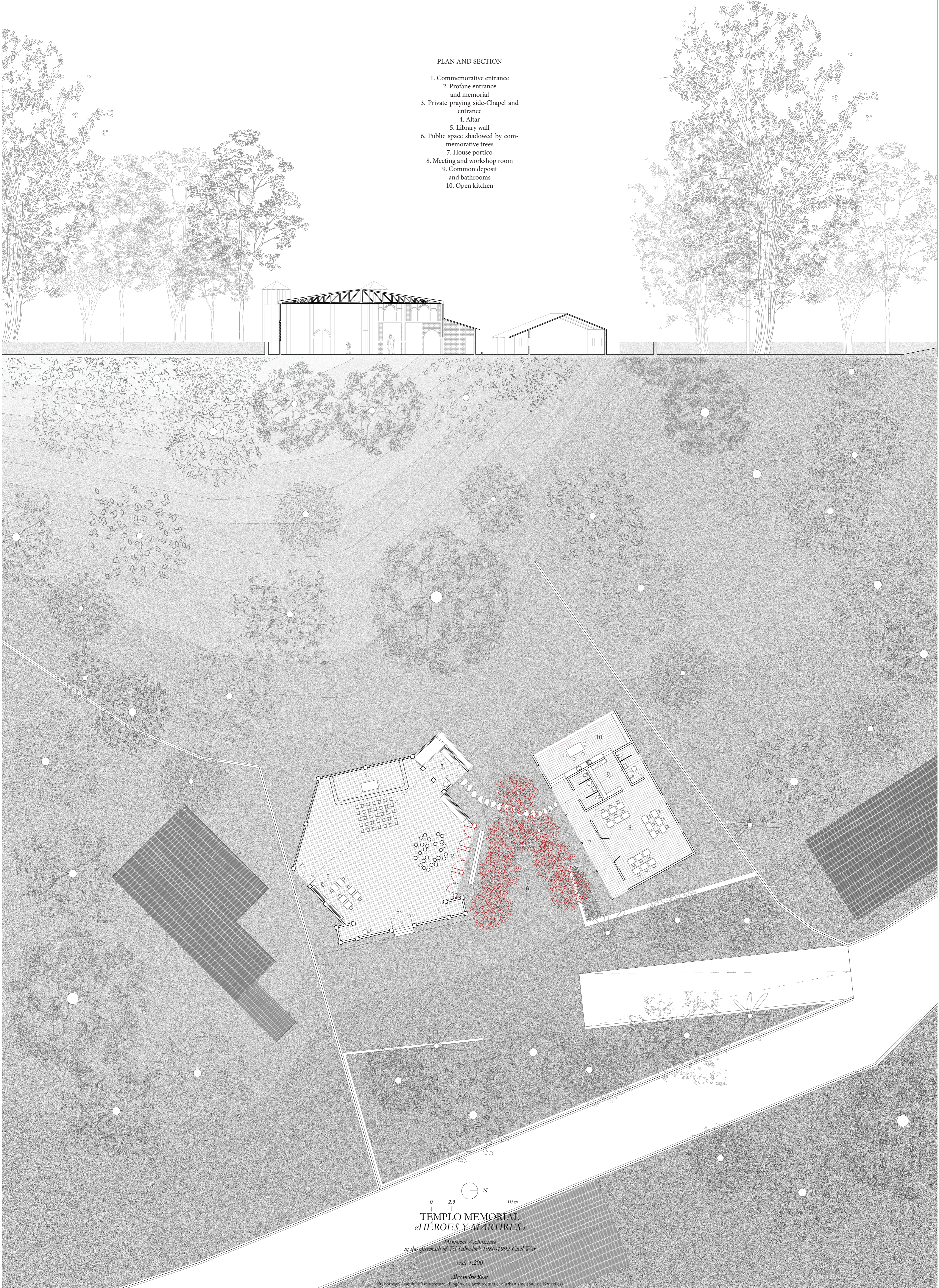
*Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War
Interior perspective of the Temple and the Memorial*

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PLAN AND SECTION

1. Commemorative entrance
2. Profane entrance and memorial
3. Private praying side-Chapel and entrance
4. Altar
5. Library wall
6. Public space shadowed by commemorative trees
7. House portico
8. Meeting and workshop room
9. Common deposit and bathrooms
10. Open kitchen



0 2,5 10 m

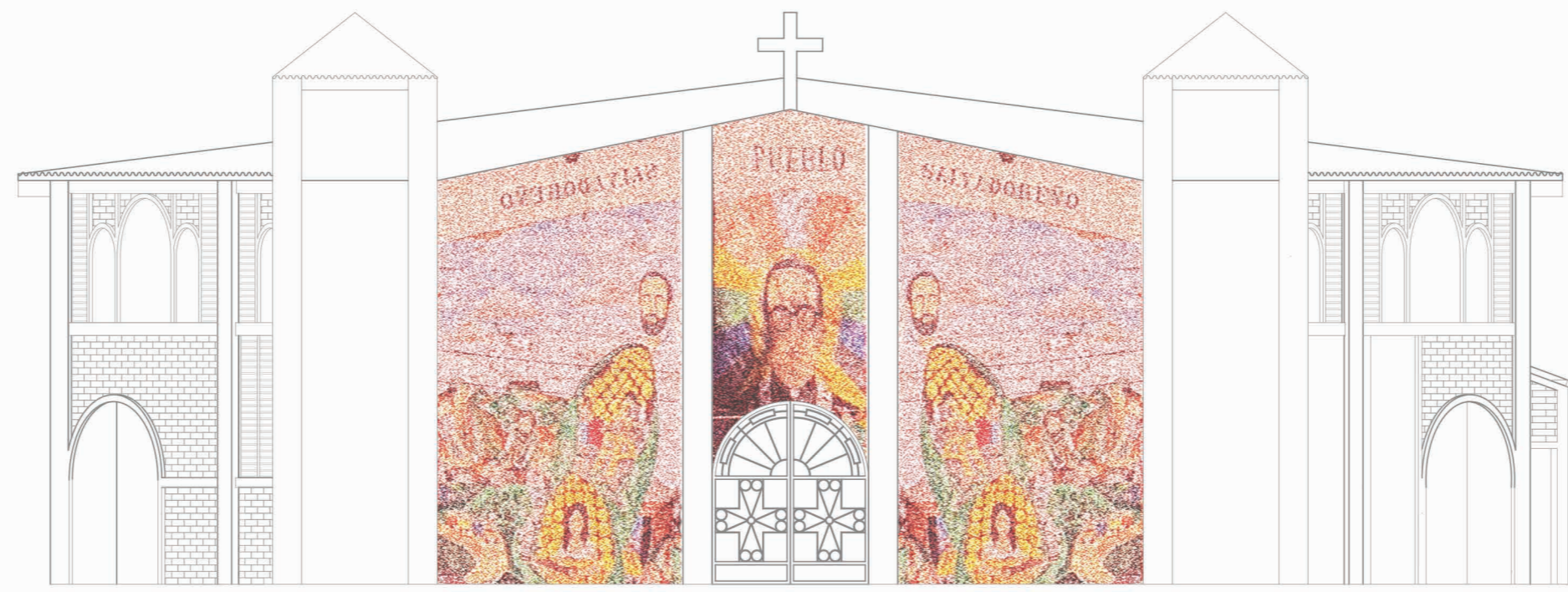
TEMPLO MEMORIAL
«HÉROES Y MÁRTIRES»

Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War

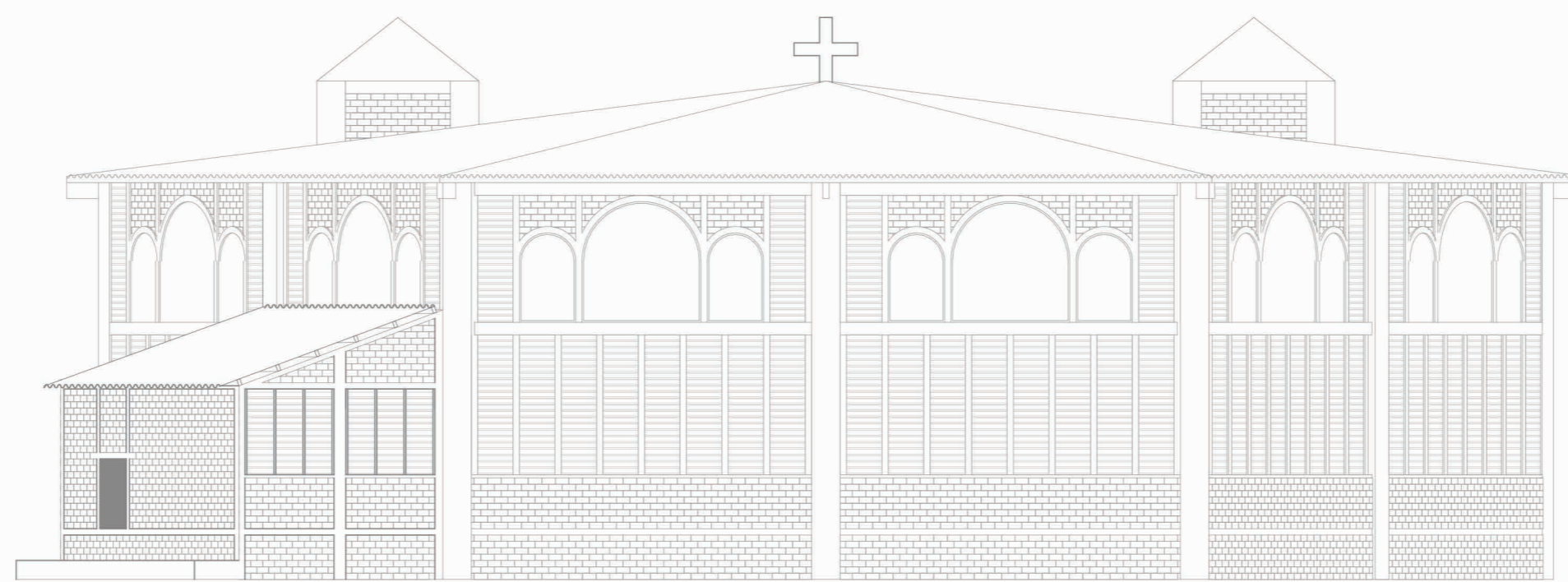
scale: 1:200

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The Commemorative Facade



The Landscape Facade



The Memorial Facade

0 1.25 5 m

TEMPLO MEMORIAL
«HÉROES Y MÁRTIRES»

Memorial Architecture
in the aftermath of El Salvador's 1980-1992 Civil War

scale 1:100

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