**Salt Footprints**

**Procedure for Free, Prior and Informed Consultation and Consent for the Indigenous Communities of Salinas Grandes and Laguna de Guayatayoc.**

Lastly, the following paragraph will be the conclusion of the document that talks about the four main areas of the project.

**SALT FOOTPRINTS**

- **SALT PRODUCTS**
  - Before harvesting the salt, the existing tools, the equipment, the technology, the work and the knowledge are in place. These concepts are basic, accessible, and implemented through the strengthening and organization of communities. There will be a concern with respecting the values of the community, to the creative and conscientious work of the indigenous groups, the cultural processes, the socio-environmental processes and the different actions, and plans and implementation in the area of production.

- **DELIVERY OF THE PROCESS**
  - The different stages of the process are stated in the context of the processes that have been identified in the work and the planning. This is in the context of the processes.

- **IMPLEMENTATION OF THE PROCEDURE**
  - The different stages of the process are stated in the context of the processes that have been identified in the work and the planning. This is in the context of the processes.

- **FOLLOW UP OF THE PROCEDURE**
  - The different stages of the process are stated in the context of the processes that have been identified in the work and the planning. This is in the context of the processes.

**CONCLUSION**

- **PREPARATORY STAGE**
  - The different stages of the process are stated in the context of the processes that have been identified in the work and the planning. This is in the context of the processes.

- **DECISION MAKING**
  - The different stages of the process are stated in the context of the processes that have been identified in the work and the planning. This is in the context of the processes.

- **FOLLOW UP OF THE PROCEDURE**
  - The different stages of the process are stated in the context of the processes that have been identified in the work and the planning. This is in the context of the processes.
Lithium
the senselessness of trying to mitigate climate change

The race to control the supply chain of what we now know as critical minerals, or minerals for the energy transition, marks a new chapter in the global geopolitical stage. In the middle of the pandemic and the war in Ukraine, which demonstrated the vulnerability of supply chains, countries in North America, Europe and Asia, particularly China, are competing to capture value from these minerals. As a result, communities such as those found in Santuario Tres Pozos, Salinas Grandes, Jujuy, Argentina, are losing their territories to lithium mining. The environmental, social and economic impacts of lithium extraction and the impact it has on their lives and culture, and give their consent, are realised without irreversible damage to the environment. This is particularly worrying in an extreme, as in the case of batteries for electric cars. In the future, considering lithium as a window of opportunity to attract investment, particularly in areas such as Argentina, which together with Bolivia and Chile have around 60% of lithium reserves, in the context of the climate crisis, these products could be realised without irreversible damage to the environment.

As a result, communities such as those found in Santuario Tres Pozos, Salinas Grandes, Jujuy, Argentina, are losing their territories to lithium mining. The environmental, social and economic impacts of lithium extraction and the impact it has on their lives and culture, and give their consent, are realised without irreversible damage to the environment. This is particularly worrying in an extreme, as in the case of batteries for electric cars. In the future, considering lithium as a window of opportunity to attract investment, particularly in areas such as Argentina, which together with Bolivia and Chile have around 60% of lithium reserves, in the context of the climate crisis, these products could be realised without irreversible damage to the environment.
A brief history of lithium

There are four places in the earth’s surface where lithium is mined: Jujuy in the Olaroz-Cauchari salt flats, Hombre Muerto salt flats and Sales de Kachi, Halita, in Argentina, and the American salt flats, associated with bodies of water, in Nevada. Lithium is currently used by the medical community to treat psychotic excitement, to lower blood pressure and to treat some types of depression. The lithium content in the water of the Olaroz-Cauchari salt flats was discovered during the 1920s in the Andean high plateau, in the Olaroz-Cauchari salt flats. The world’s first lithium mine was opened in 1949 in Jujuy, Argentina. Since then, lithium mining has increased dramatically, especially in Jujuy. In 2021, Argentina was the third-largest producer of lithium in the world, with 20.55% of the global lithium reserves. Argentina is expected to become the largest producer of lithium in the world by 2030.

The history of lithium began in the late 19th century, when lithium was discovered in the salt flats of the Andean high plateau. The first lithium mine was opened in 1949 in Jujuy, Argentina. Since then, lithium mining has increased dramatically, especially in Jujuy. In 2021, Argentina was the third-largest producer of lithium in the world, with 20.55% of the global lithium reserves. Argentina is expected to become the largest producer of lithium in the world by 2030.

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Fly with Aerocene

On January 25, 2020, the aerosolar sculpture Pacha was produced by the Aerocene Foundation at aerocene.org and the sun. The sculpture and pilot Leticia Noemi Marqués from Argentina drifted with thermal currents, with no fuel and no force. It is air heated by the sun, and both sculpture and pilot float completely free from harmful lithium extraction practices in northern Argentina. In contrast, in the record setting flight of April 2019, the Montgolfier brothers' hot air balloon lifted a human into the air for the first time. The trajectory of Pacha was produced in the Aerocene App. The Aerocene community has launched 7976 (and counting) virtual flights that have taken place so far on the Aerocene App. Researchers in industrial and social ecology refer to “pass, the corridors we need, the new set of values necessary to drift us towards an era of free access to the sun, air and cosmos that we open the horizon to.”

On January 28, 2020, the aerosolar sculpture Fauna was produced by the Aerocene Foundation at aerocene.org and the sun. It was by the Spirit and the Sun, it elevates into the air. It is the hallmark of a new era, an era in which all co-inhabitants of the Earth become free from neocolonial extractivism and today embodies the unequal distribution of wealth and power, and access to the atmosphere. How would breathing feel in a post fossil fuel era? What are the rights of pass, the corridors we need, the new set of values necessary to drift us towards an era of free access to the sun, air and cosmos that we open the horizon to.

Towards an era, free from borders, free from fossil fuels, free from neocolonial extractivism.
When art is made with colour and passion, it opens a portal through which other possible worlds can be seen. In this way, what happened in the Salinas Grandes in Jujuy, on the 25th of January 2020, reveals the importance of art as a gateway to expand horizons, in these times of climate crisis, suicidal negationism and scarce political imagination.

The Aerocene Pacha project that included a talented, youthful community with cosmopolitan passions - was able to build bridges and links between very different worlds, focusing on dialogue, learning and the creation of trust. All of this was constructed in the magnificent setting of the Salinas Grandes, where so many blind spots and conflicts are expressed today.

One local and one global message were communicated by the artistic and cosmological project known as Aerocene. The first message was given by the Kolla communities, the ancestral voices that inhabit the salt flats and oppose lithium extraction, due to the unsustainable amounts of water it consumes, and thus threatens an already arid ecosystem. These communities are not only defined by their resistance to lithium mining; they defend other ways of understanding the territory – which are committed to conserving and keeping peace, based on a holistic vision of the relationship between human beings and nature. The message – that could be seen written on the Aerocene balloon – “water and life are worth more than lithium”, contains more than just a rejection.

The second message is global and highlights as great protagonists women and the ecological fight. It was indeed a woman pilot, Leticia Marqu, who soared into the air and piloted the balloon that achieved a world record – without the help of fossil fuels, lithium and helium, using the air of the white salt flats, heated only by the sun. And it is a message to all of humanity, about the possibilities for us to think of social alternatives that do not threaten the very fabric of life itself.

Some may think that these two messages are contradictory: that it is impossible to say “no to lithium mining” and simultaneously propose the transition to a society without fossil fuels, based on the use of clean and renewable energies. On the contrary. We need to address the issue: it is undeniable that lithium batteries (which are in our mobile phones, computers and are used to power electric cars) have a role to play in this transition – but there is no single path and the one adopted by our country is undoubtedly the wrong one.

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Who dares to fly differently?

80% of people have never travelled by aeroplane.

flying with Pacha

Notes on Aerocene

Humans have always dreamt of flying, a desire expressed in many art forms and stories across cultures and time. Tomás Saraceno explores this dream, and how it is manifested in the Aerocene project. Aerocene is a project that uses light, wind and the body to create a sustainable form of flight. It is a way of reimagining our relationship with the Earth.

From the perspective gained in the previous sections, we will see how Aerocene is a step forward in this long history of human dreams. Aerocene is a project that uses light, wind and the body to create a sustainable form of flight. It is a way of reimagining our relationship with the Earth.

The Aerocene project is the brainchild of Tomás Saraceno, an artist and designer who has been working on this idea for over 20 years. Saraceno has been inspired by the ancient Andean cultures of South America, who believed in the power of the wind and the sun to create a form of flight. He has been working with scientists and engineers to develop a safe and sustainable way to fly.

Saraceno's Aerocene project involves the use of lightweight, inflatable structures that can be inflated by the wind. These structures are then attached to a harness worn by the person who wants to fly. The person is then able to glide through the air, using the wind to move and the body to control the direction.

The Aerocene project has been tested in various locations around the world, including the Andes Mountains, where Saraceno has been working with indigenous communities to develop this form of sustainable flight. The project has received support from various international organisations and has been recognised for its potential to change the way we think about flight and our relationship with the Earth.

Saraceno's Aerocene project is a manifestation of a larger dream that is shared by many cultures and individuals across the world. The dream of flying is not just about the thrill of soaring through the air, but about connecting with the Earth and the natural world. Aerocene is a step forward in this long history of human dreams, and a way of reimagining our relationship with the Earth.
As part of the Fridays for Future movement in Berlin, the Aerocene community works to raise awareness about climate change. The Aerocene balloon, named Pacha, is a mobile art installation that highlights the need for urgent action on climate change.

In Māori cosmology, the appearance of new weather is a sign to take notice of the creatures and communities of Salinas. The Aerocene balloon is a gentle cue to listen to the creatures and communities of the world around us.

In Rome, grave political decisions were governed by the clamour of machinery, as the lightness and mobility of the balloon reminded us of the importance of nature and the need to protect it.

Andean communities who dwell here today. Traveling in the Andes, the people of this place say; let our grandparents and ancestors look at us and say, 'we have done well.'

The people of this place say; let our ancestors live without lithium, we can survive as well.

The word 'Pacha' is named after a cosmological force, the space-time community of Inti Killa de Tres Morros. The Aerocene Pacha initiative by artist Tomás Saraceno brings together the territories of scientists, engineers, artists, aeronauts, activists, and dreamers who are working together to create a new socio-metabolic regime, questioning the hierarchy of who has the right to exist and provide or be occupied. This is a tech-fix for the carbonized oceans, a new way of producing and living on the Earth that is free from the carbonized carbon that has taken our planet hostage.

The people of this place say; let our ancestors live without lithium, we can survive as well.
La resistencia de comunidades indígenas contra la extracción de litio en un trabajo de arte en la Puna

Gabriela Cabezón Cámara

La resistencia de comunidades indígenas contra la extracción de litio en un trabajo de arte en la Puna

En el Puna hay un cielo cósmico que es una habitación del universo, un tiovivo celeste, un centro de orígenes, un punto de encuentro. El cielo fue contemplado por los indígenas en sus actos y rituales culturales, y hoy la Puna es un lago de dioramas, una proyección del cielo, un estudio de la vida de las estrellas, un compendio de la historia del universo. A través del cielo, los indígenas miran el universo, el cosmos, la vida, la tierra, la Puna, el ritmo, el tiempo, la existencia, la muerte. El cielo es su guía, su orientación, su conocimiento, su sabiduría. El cielo es su universo, su cosmos, su entorno, su espacio. El cielo es su realidad, su mundo, su existencia. El cielo es su presencia, su existencia, su ser.

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From Greta Thunberg to Aerocene in Salinas Grandes

The temperature in Salinas Grandes, the place is known to have a yearly cycle of at least 80°C, which is the hottest place on Earth. The place is a desert, and the highest temperature ever recorded there was 59°C.

Salinas Grandes is a natural site located in the province of Jujuy, Argentina, and is known for its extreme heat and aridity.

Graciela Speranza

The story of Greta Thunberg is the origin of a global movement. A young girl from Sweden, Greta, wanted to do something about the climate change that was happening on the planet.

Greta Thunberg

...and the way it is

The Climate

The Climate

The Climate

The Climate

The Climate

The Climate

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The Climate
Challenging the future

Resisting predatory colonial lithium extractivism

The local price of the world’s most favourably situated lithium resources is responsible for exacerbating global capitalism’s long-standing exploitation of the marginalized and the environment. If it were true that the extraction of lithium were merely a matter of a few million dollars per tonne, the global debate would focus on the country that owned the salt flat, the degree of concentration of the mineral, and environmental impacts. But it is not. The price for lithium extraction is much higher, reaching into the billions of dollars per tonne. This has turned the historic socio-cultural region into a territory with an annual income of over a billion dollars, a clear example of accumulation by dispossession.

In the context of Green Capitalism, the extraction of lithium has become a key component of the Global South’s transition to renewable energy. But the benefits of this transition are not distributed equally. While countries like Argentina and Chile are often portrayed as the most promising case studies, Bolivia is often overlooked. Melisa Argento’s contribution to this issue highlights the need for a broader understanding of the socio-environmental impacts of lithium extraction in Bolivia.

The country is rich in lithium, with estimated reserves of over 10 million tonnes. However, the extraction of lithium is not without consequences. The extraction process requires large amounts of water, which is a scarce resource in the region. The extraction of lithium also leads to significant environmental impacts, including water contamination and land degradation.

In addition to the environmental impacts, the socio-environmental movements in the region have been fighting for their rights and against the extraction of lithium. These movements are demanding respect for their land and for the environment, and for the rights of future generations. The struggle for the control of lithium resources is not just a matter of economic benefits but also a matter of territorial justice.

The article highlights the need for a more equitable distribution of the benefits of lithium extraction. The global market for lithium is highly concentrated, with a few large companies controlling the majority of the supply. This concentration of power has led to a lack of transparency in the extraction process and a disregard for the needs and rights of local communities.

The article calls for a reevaluation of the current extractivist model and for the promotion of alternative models that prioritize the well-being of local communities and the environment. The transition to renewable energy should not come at the cost of the rights and livelihoods of the people who live in the region.

References:
The Puna is not a Triangle

Godofredo Pereira

Evaporation gradients across the 'Lithium Triangle'. Gabriela Milobedzka, 2019.

Under the guise of the 'green transition' and neoliberal growth, the extraction of lithium from the Puna de Atacama hold an amount of water scarce region, lithium extraction is expanding at a dizzying rate. To achieve a ratio of up to 6,000 ppm lithium after 1,000 parts per million (ppm), the lithium salars' lithium-rich brine extraction. This entails pumping water and wind, and vegetation health in time.

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The Puna is not a Triangle.

On a personal note, the most important aspect I've noticed is the materialization of multiple forms of colonialism at the front of lithium extraction. It is a world that stands in the forefront of a world of extraction. The Puna de Atacama, the largest lithium-rich salar in the world, is being transformed from a region of limited use to one of intensive extraction. The transformation of the region is not just about the extraction of lithium, but also about the transformation of the people and communities living in the area. This transformation is not a natural process, but rather it is a process that is being driven by the demands of the global market for lithium.

The transformation of the Puna de Atacama is a product of colonial plunder, a betrayal to the struggle for the protection of ancestral environments. The Puna is not a Triangle, but a space of contesting extractivism; and frequently it is a problem of contesting extractivism. There are multiple reasons for this: sometimes it's a matter of differing positions on the buying of land by extractive companies, sometimes it's a matter of differing relations to mining companies, sometimes it's a matter of contesting extractivism against the capitalist system, and sometimes it's a matter of contesting extractivism against the state and its representatives.

The Puna is not a Triangle, but a space of contesting extractivism. The transformation of the region is not just about the extraction of lithium, but also about the transformation of the people and communities living in the area. This transformation is not a natural process, but rather it is a process that is being driven by the demands of the global market for lithium. The transformation of the Puna de Atacama is a product of colonial plunder, a betrayal to the struggle for the protection of ancestral environments.
Defending the Territory

A conversation with Pedro Uc Be
Facilitated by Antonia Alampi

Defending the Mayan Territory? What does it do for the Prosecutor’s Office if necessary. For dissemination purposes, they have produced videos, audios and even a podcast every Monday in WhatsApp messages that went viral?

Antonia Alampi

What are the key factors that influence the success of these defense strategies?

How do they facilitate collective participation and ensure the sustainability of these practices?

Marina Otero Verzier

What is the significance of the Mayan Territory in the current context of globalization and capitalist accumulation?

How does the community engage with its environment and resources to achieve its goals?

Photography: Marina Otero Verzier

Mountains Hold

Energy Dreams: Of Actuality vs. Energy Fantasies: Of Illusion

Foreign demands are too often met at the expense of local rights and livelihoods. Local communities, and in particular indigenous communities, have been pushed to the margins of the global economy. The recognition of their rights, their lands, and territories is an addiction to the dominance of capitalist accumulation. This addiction may not seem apparent at first glance, but in fact, it is a form of addiction to the accumulation of power and control over natural resources.

The Mayan Territory in Guatemala is a testament to this addiction. The territory is home to the Kekchi and Ixil Maya communities, who have been fighting for their land and resources for decades. The territory is rich in biodiversity and natural resources, including forests, rivers, and mineral deposits. However, the territory has also been a site of conflict with large corporations and governments who seek to extract resources from it.

The communities of the Mayan Territory are determined to defend their land and resources. They have organized themselves into various groups and networks to resist external pressures. These groups engage in direct actions, such as blockades and protests, as well as legal actions, such as lawsuits and petitions.

The Mayan Territory is a microcosm of the global struggle against extractivism and capitalist accumulation. The communities are fighting not just for their land and resources, but for a different vision of the world, one that values the protection of natural resources and the well-being of local communities.

The struggle for the Mayan Territory is not just a local struggle, but a global struggle. It is a struggle against the forces of extractivism and capitalism that threaten the future of all life on earth. The Mayan Territory is a提醒 of the importance of valuing and protecting our natural resources and the communities that depend on them.

Photography: Marina Otero Verzier

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The communities of the Mayan Territory are determined to defend their land and resources. They have organized themselves into various groups and networks to resist external pressures. These groups engage in direct actions, such as blockades and protests, as well as legal actions, such as lawsuits and petitions.

The Mayan Territory is a microcosm of the global struggle against extractivism and capitalist accumulation. The communities are fighting not just for their land and resources, but for a different vision of the world, one that values the protection of natural resources and the well-being of local communities.

The struggle for the Mayan Territory is not just a local struggle, but a global struggle. It is a struggle against the forces of extractivism and capitalism that threaten the future of all life on earth. The Mayan Territory is a reminder of the importance of valuing and protecting our natural resources and the communities that depend on them.

Photography: Marina Otero Verzier

Mountains Hold

Energy Dreams: Of Actuality vs. Energy Fantasies: Of Illusion

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Towards

the Rights of Nature

This translation from “Bienestar en el espacio” by Enrique Viale and Gastón Chiller from the book “La Defensa de la Madre Tierra” which was published in 2008. The book was based on a debate in the Inter-American Commission to favour “Mother Earth” and was guided by the authors to highlight the importance of nature and its rights.

The book argues that nature should be considered as a subject with rights, not just as an object of exploitation. The authors propose that this new paradigm requires the abandonment of the anthropocentric view of nature and the recognition of its intrinsic rights.

The concept of nature as a subject with rights is seen as a way to promote more humane and sustainable societies, and to rethink the legal and institutional frameworks that currently govern our relationships with nature. The authors argue that recognizing the rights of nature is a way to provide a foundation for a more just and equitable relationship with the planet.

The book also discusses the need to build a society based on harmonious relationships between human beings, nature, and the cosmos. It suggests that this requires a shift from an anthropocentric paradigm to a socio-biocentric one, where human beings are seen as part of nature, not separate from it.

The authors argue that recognizing the rights of nature is a way to address the current environmental crisis, and to promote a more sustainable and just society. They propose that this requires a legal framework that includes the premises of scientific, ethical, and indigenous currents of thought in order to accelerate the changes we need.

The book concludes with a call to action, encouraging readers to rethink their relationship with nature and to work towards a more sustainable and just society.
Manifesto for an Ecosocial Energy Transition from the Peoples of the South

As we gather to honor the ecosystemic, cultural, social and behavioral dimensions of the current challenges we face, we call on all those who cherish the future of humankind and the planet. Our energy transition must be a transition to a new world order, where people live in harmony and respect with nature, where technology is humankind's servant and not its master.

The engines of this unjust status quo – capitalism, patriarchy, colonialism, and various fundamentalisms – are making a bad situation worse. Therefore, we are more divided and dependent than ever. The wealthy have become even more restricted. More governments have turned autocratic. The powerful more powerful, and unregulated, and transparent supply chains for critical minerals, and prevent the proliferation of nuclear weapons. The Global North is using these agreements to control the energy sector and the industrial and agricultural complexes that depend on large-scale energy inputs.

The “clean energy transition” and creation of a new colonial order are not simply an act of replacement, but an act of violence, domination, and environmental destruction. The “clean energy transition” must be accompanied by a comprehensive vision that addresses radical inequality and the elimination of energy poverty in the countries of the South. It must also be accompanied by the multi-level implementation of a radical, democratic, gender-just, regenerative, and restorative ecosocial transition.

Therefore, we declare that the Salinas Grandes and Laguna Guatayacot Basin as a subject of rights.

1. We, the Salinas Grandes and Laguna Guatayacot, have the right to have its existence and the maintenance and regeneration of its life cycles and functions, structure and evolutionary processes fully respected. It also has the right to the preservation of its salt flats and high Andean wetlands, and respect for water cycles, their existence in the quantity and quality necessary to sustain life systems and to live free of contamination. We demand the recognition and respect of these rights by public authorities and corporations. Similarly, exercising the rights of the Salinas Grandes and Laguna Guatayacot Basin supports the recognition, recovery, respect and promotion of all cultures that seek to live in harmony with Nature.

2. We – the original inhabitants and communities of the territory of the Basin - and its common goods, are the Guardians and protectors of their rights.

3. In the exercise of our constitutional rights, ILO Convention 169, the “Escazú” Agreement and concordant laws, we reaffirm territorial self-determination and the total and definitive rejection of all mega-mining, lithium and other mineral projects in the Salinas Grandes and Laguna Guatayacot Basin as ancestral guardians of the cultural, territorial and natural heritage of the Kolla and Atacama native peoples.

4. We reject – for being unconstitutional – the law that calls for constitutional reform in the province of Jujuy and demand the incorporation of the rights of indigenous peoples in any constituent process.

Declaration of the Salinas Grandes and Laguna de Guatayacot Basin as a Subject of Rights
Aerocene is a movement for an era free from borders and fossil fuels.
2020 and 2023, to be continued…We are and from gatherings that took place in 2017, This second issue of the Aerocene Newspaper #aerocene #waterandlifeareworthmorethanlithium #freetheair #flyfreefromfossilfuels

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Aerocene
follow this QR:
To learn more about the Aerocene encounters beyond following this project.

for her amazing vision and generosity in making J­Hope, Jimin, V and Jungkook ­ Sungmin Chung, and the BTS band this gathering would not have thanks to the support of Centro Cultural Kirchner

Santiago Orti, Sven Steudte, Tomás Saraceno, Erica Bohm, Froilán Colque, Gabriela Urtiaga, Communities of Salinas Grandes and Laguna de Guayatayoc, Abel Mamani, Agustina de Ganay, Guayatayoc, Laura Lumi, Manuela Mazure Azcona, Lucía

To Joaquín Ezcurra and Maximiliano Laina and Tomás Saraceno began in 2017 and, during the 2023 gathering, we screened the first version of Fly with Pacha, titled Pacha. This living and ever­evolving audio­visual project by during the Serpentine, London during the summer of 2023. A huge thanks to from the Cultural Foundation – Sistema Federal de Medios y Contenidos Públicos – Argentina.

This conversation will be continued during the This second issue of the Aerocene Newspaper is made in dialogue with a text to celebrate the Aerocene era, to Pilot Leticia Marqués, supported by Carlos Nieto and Ignacio Molinari.

To Andrés René Castillo y Familia, Analía Vilte, Leopoldo Cañari, Natividad Flores, Mercedes Vilte, David Barrionuevo and Angela and supporters please let us know and they will heard. You are invited to be part of this movement and supporters.

To all those who have made their own a collective project­on emerging Aero Solar friendship­instituted a conversation with Alberto Pavezzini, through which the Aero Solar friendship­instituted a conversation with Alberto Pavezzini, through which the Aerocene community­-a movement with a strong voice in defence of the power of the clouds can celebrate it. In the same way, this conversation and all those who have helped bringing this in the world.

And a special thanks to the community of San Francisco de Atacama that co­ordinated and hosted the gathering. Amador Morales, Priscila Sarare, Hiroshi Sato, Hiroshi Sato, Leonor Chávez, Omar Díaz, Falla Cursach, Luís Loguin, and many more.

During the 2023 gathering, we screened the first version of Fly with Hearts. Pacha. This living and ever­evolving audio­visual project by Aerocene with community members Macarena Lazo and Torres Sarare began in 2017 and, after the pandemic, this was the first opportunity to share in the community of Salinas Grandes and Laguna de Guayatayoc, many of whose testimonials feature in the project. It was created as a thought­provoking piece to share it for the first time in an exhibition context, at Serpentario, London during the summer of 2023. Thank you to all those involved in this project for the contributions to the Aerocene era, to Pilot Leticia Marqués, supported by Carlos Nieto and Ignacio Molinari.

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