

HOSPITAL DE CARTRÓ DE LA VALL FOSCA (Torre de Capdella)

Memòria final dels treballs
d'arqueologia 19-26/07/2024



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INTRODUCCIÓ

L'hospital de cartró de Capdella, situat a la Vall Fosca, forma part del Museu Hidroelèctric de Capdella i del conjunt de seus del Museu Nacional de la Ciència i la Tècnica de Catalunya (MNACTEC) que té la seva seu central a Terrassa i que mostra el passat industrial del país.

L'hospital de cartró fou construït entre el 1911 i el 1912 amb caràcter temporal, amb un disseny únic d'arquitectura prefabricada de plafons de cartró i fusta, per donar servei mèdic als més de 4.000 treballadors i famílies que es van traslladar a la Vall Fosca per construir la central hidroelèctrica, així com per atendre els malalts en episodis de pandèmia. Aquest hospital efímer però va ser utilitzat com a tal durant un temps llarg, gairebé 30 anys, fins el 1940 quan va caure en desús. De 1940 a 1980 es té constància que va ser utilitzat per la guàrdia civil i el 1980 Fecsa hi va instal·lar el menjador dels treballadors de la central d'Estany Gento – Sallente.

Actualment, ja instal·lats al segle XXI, aquest edifici, malgrat la seva construcció amb materials peribles, ha sobreviscut a més de 100 anys en un ambient pirinenc, marcat per les inclemències extremes de la meteorologia.

Des del 2017 i per encàrrec del MNACTEC es va encarregar una investigació sobre aquest espai tant emblemàtic, amb la finalitat de trobar documentació històrica fiable sobre la construcció de l'edifici. La data concreta d'inauguració encara és una recerca oberta. Aquesta investigació va culminar amb la publicació el 2022 del llibre de l'arquitecta Sigrí Remacha Acebrón "L'Hospital de cartró de Capdella. Una icona de l'arquitectura prefabricada" per Eumo editorial. Amb la publicació del llibre, i per tal de cercar evidències materials de la història de l'hospital, s'inicien diverses campanyes arqueològiques emmarcades en l'àmbit de l'arqueologia comunitària. Les intervencions, la finalitat i els resultats, han estat les següents des del 2021 fins el juliol de 2024:

Data	Tasques
Maig 2021	Exploració i delimitació d'àrees d'intervenció. Neteja de l'àrea de cures. Identificació d'objectes dipositats a l'interior i exterior de l'espai. Prospecció dels voltants de l'hospital.
Agost 2021	Prospecció del perímetre de l'hospital i revisió de l'estat de conservació de les peces adjacents.
Març 2022	Neteja del sector nord del perímetre de l'hospital i de l'àrea quirúrgica.
Juliol 2022	Neteja de la rasa nord i taller comunitari de conservació preventiva dels objectes trobats a les campanyes de neteja.
Agost 2023	Taller comunitari de conservació preventiva i fotogrametria dels objectes trobats a les campanyes de neteja.
Febrer 2024	Digitalització d'objectes en l'Open Labs de la UAB.

Juliol 2024	Neteja del perímetre oest de l'àrea de cures i realització d'una xerrada informativa i un taller comunitari de conservació preventiva, fotogrametria, inventari i emmagatzematge dels objectes trobats a les campanyes de neteja.
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En aquesta memòria, volem exposar els resultats de la darrera campanya del juliol de 2024.

CAMPANYA HVF 2024

Objectius de la campanya:

- 1) Netejar el perímetre oest de l'àrea de cures de l'hospital
- 2) Divulgar al públic local i interessat sobre l'objecte d'estudi i les darreres campanyes
- 3) Conservar preventivament, inventariar i emmagatzemar els objectes trobats a les diverses campanyes de neteja arqueològica realitzades
- 4) Estudiar i definir amb precisió la forma, les dimensions i la posició a l'espai de l'hospital i els objectes trobats, mitjançant la digitalització 3D per fotogrametria digital.

Equip de treball i recerca:

La campanya de neteja amb metodologia arqueològica el 2024, s'ha portat a terme des del departament de Prehistòria de la Universitat Autònoma de Barcelona (UAB) amb la direcció de la professora i investigadora Paloma González Marcén, qui ha coordinat l'equip de treball interdisciplinari format per:

Ana Pastor Pérez - Arqueòloga, direcció del treball de camp

Clara Masriera Esquerra – Arqueòloga i doctora en educació, suport a la direcció

Paloma Zarzuela Gutiérrez - Arqueòloga, Suport al treball de camp i inventari

Olivia Sokol (investigadora col·laboradora del CONICET, Argentina) - Arqueòloga, digitalització objectes

Sergio Otálora Mingorance (Alumne del Màster en Humanitats i Patrimoni digital de la UAB)

Júlia Servera Gumbau – Arqueòloga, restauradora i conservadora, Fotogrametria, conservació i preservació del material

Laia Barbero Díaz - Restauradora i conservadora, conservació i preservació del material

Equip de restauració i conservació del MNACTEC

Equip del Museu hidroelèctric de Capdella (Eva Perisé i Sandra Luque)

Metodologia de treball:

La metodologia de treball s'emmarca en l'arqueologia participativa i comunitària o col·laborativa que implica diverses activitats desenvolupades en coal·lició, fins i tot incloent persones no professionals de l'arqueologia, amb la finalitat de fer partícip la mateixa ciutadania dels processos de construcció del coneixement i el passat d'un espai.

Tant pel treball previ com pel treball de camp, s'han tingut en compte les directrius de recerca europees que aposten per un "*gender budgeting*" que permeti que les dones tinguin les mateixes oportunitats que els homes¹, sobretot pel que fa al treball de camp en arqueologia. En aquest sentit, es va vetllar en tot moment per la conciliació familiar.

Al mateix temps, en tot moment hi ha hagut la voluntat i la política d'exercir un retorn social i econòmic a la mateixa comunitat on es troba l'objecte d'estudi, a la vall Fosca. Tant l'allotjament com les dietes s'han distribuït entre els agents locals del territori, diversificant els espais de consum i així fomentar una economia circular sostenible.

En tot moment, ens hem guiat per una qüestió de cura i escolta activa, prioritant el retorn de coneixement i co-creació, des d'un punt de vista inclusiu i intergeneracional.

Finalment, apuntar que l'accessibilitat, tant física com cognitiva, del personal de l'equip de treball, com de les persones participants, ha estat una política prioritària que s'han integrat en la mesura del possible, conscients de les limitacions del propi treball de camp.



Figs. 1 i 2. Cada tarda anàvem a un poble diferent a prendre alguna cosa per a repartir les despeses

¹ Aquesta diferència és especialment àmplia en l'àmbit de l'arqueologia, i més en l'arqueologia de camp, que limita la participació d'integrants que hagin d'exercir les cures, sent aquestes principalment dones.

Programa: Activitats i accions:

Fase prèvia al treball de camp (Gener – Juliol 2024)

Previ al treball de camp realitzat el juliol de 2024, es va participar a diverses reunions de preparació de la campanya, tant a la UAB com al propi Hospital de cartró a la Vall Fosca. Durant el curs 2023/24, des de la UAB es van proporcionar els recursos materials i humans necessaris per conservar preventivament, inventariar i emmagatzemar els objectes trobats a les diverses campanyes de neteja arqueològica realitzades fins al moment. En aquest sentit, les accions portades a terme, en aquesta primera fase de incorporació de la UAB al projecte, van ser:

- Vincular les tasques de la investigadora en formació del CONICET d'Argentina, Olivia Sokol, a la digitalització dels objectes de diversa tipologia, que actualment es troben emmagatzemats al servidor/repositori personal i estem treballant la seva inclusió a un repositori institucional.
- Vincular les pràctiques de l'alumne Sergio Otálora, del màster en humanitats digitals i patrimoni de la UAB, al blog del projecte HidroPats! Finançat amb l'ajut Joan Oró 2023.
- Preparació de la gestió de l'equip, la documentació, els recursos humans i materials necessaris per realitzar la neteja amb metodologia arqueològica de l'hospital de cartró durant el juliol de 2024.



Fig.3 i 4. Visita amb col·laboradors de la UAB al febrer de 2024 per a la recol·lecció d'objectes per a la seva digitalització.



Fig.5 Olivia Sokol, investigadora visitant del CONICET (Argentina) i Sergio Otálora (Alumne de la UAB) amb Sandra Luque (tècnica del Museu de Capdella MNACTEC).

Fase de treball de camp (Juliol 2024)

El treball de camp realitzat des del divendres 19 al divendres 26 de juliol, va consistir en portar a terme el següent programa participatiu. Adjuntem el programa que vam publicar a través de les xarxes socials i al mateix museu. Del divendres 19 al diumenge 21 es van divulgar els resultats de les diferents campanyes, es va fer visita pública a l'espai i taller comunitari de restauració i inventari de peces. Del dilluns 22 al divendres 26 es va fer treball *in situ* de neteja al mateix hospital, així com visites i tallers d'inventari de peces comunitari.

TREBALLS DE NETEJA I DOCUMENTACIÓ DE L'HOSPITAL DE CARTRÓ DE CAPDELLA

20-25 de juliol 2024

AGENDA

20 de juliol (Museu) - Dissabte
11:30-13:00 h - Resultats dels treballs d'investigació desenvolupats a l'Hospital de Cartró 2021-2024 i visita a l'Hospital.
17:00-19:30 h - Conservant objectes, conservant memòries III. Taller de conservació participativa amb equips de conservació i fotogrametria.

21 de juliol (Museu) - Diumenge
11:30-13:00 h al taller del Museu: Conservant objectes, Conservant memòries III. Taller de conservació participativa amb equips de conservació i fotogrametria i visita a l'Hospital.
17:00-19:30 h al taller del Museu: Conservant objectes, conservant memòries III. Taller de conservació participativa amb equips de conservació i fotogrametria.

22-25 de juliol (Hospital i Museu)
12:00-13:00 h - visita a les tasques de neteja de l'Hospital (in situ)
17:00-19:00 h - Participa a les tasques de documentació de materials (Taller del Museu).

Activitat organitzada pel Ajuntament de la Torre de Capdella i el Museu Hidroelèctric de Capdella amb el suport de la Universitat Autònoma de Barcelona i el MNACTEC.

Per participar als tallers dels dies 20-21 de juliol envia un email a: projectehidropats@gmail.com; els dies 22-25 no cal inscripció



Fig. 6 Programa d'activitats per a tothom.

Divendres 19

Arribada i descarregada de materials de les campanyes 2021 i 2022 al taller / laboratori temporal d'arqueologia i restauració ubicat al Museu hidroelèctric de Torre de Capdella.

Valoració de l'espai on fer neteja amb metodologia arqueològica.

Dissabte 20 i diumenge 21

Matí: Conferència sobre l'hospital de cartró "Resultats dels treballs d'investigació desenvolupats a l'hospital de cartró del 2021 al 2024" a càrrec d'Ana Pastor i Júlia Servera, on hi van participar 15 persones. Posterior a la conferència es va fer una visita a l'espai.

Tarda: Taller de conservació participativa amb equips de conservació i fotogrametria i visita a l'hospital.

Del dilluns 22 al divendres 25 de juliol

Les accions / tasques que es van portar a terme, van ser:

- 1) Inventariat de materials
- 2) Suport a les tasques de conservació - restauració

- 3) Arqueologia comunitària
- 4) Transferència

Objectius del treball de camp

L'equip d'arqueologia ha treballat des del punt de vista situat de l'arqueologia de no intervenció i no invasiva, etnogràfica i documental. La fase de treball de camp, tenia els següents objectius, que es van concretar en accions i tasques que descriurem tot seguit:

1. Revisar l'inventari de totes les intervencions des del 2021 al 2024.
2. Suport a les tasques de conservació-restauració de l'hospital
3. Fomentar la participació de la comunitat (arqueologia comunitària) en la conservació i documentació dels objectes del patrimoni local, en concret de l'hospital de cartró de la Vall Fosca.
4. Realitzar una publicació de tall divulgatiu i una altra de tall científic sobre les accions i resultats obtinguts fins a la data.

Resultats campanya juliol 2024

Tot seguit, desenvoluparem cada un dels objectius, amb les tasques concretes que es van portar a terme i els resultats:

T1. Inventariat de materials

S'ha portat a terme una revisió de l'inventari de peces i objectes de totes les campanyes, des del 2021 fins el 2024. Per tant, s'ha revisat cada peça, el número d'inventari (sigla) i la tipologia. Tota la informació s'ha recollit en una única base de dades de document en excel que adjuntem com a arxiu annex².

Aquesta revisió ha permès registrar de manera digital la col·lecció i preservar-la embolant-la de forma adequada. S'ha siglat definitivament les peces trobades amb números correlatius. Al mateix temps, s'han revisat les imatges de les peces, realitzant noves fotografies de les peces que no en tenien, amb escala i reubicant la sigla, corregint els possibles errors de les campanyes d'urgència anteriors.

Les tasques concretes portades a terme, han estat:

- Creació de la base de dades en document excel integrant tota la informació i recorregut de tots els objectes trobats i associats a l'hospital fins a la data (figs. 7, 8 i 9).

² Aquesta base de dades tornarà a ser revisada per l'Ana Pastor durant el mes d'abril de 2025

HVF sigla/ Num peça	Data	Area	Descripció	Categoria	latitud	longitud	cota	Foto retocada	Nom foto	Restaurada	Digit.	Publicada
			Neteja inicial									
1	05/05/2021	H1	Casquet de bombeta	Llum	4.247.026	0.99247	1306	Si	HVF_21_1_1_a/ HVF_21_1_1_b/ HVF_21_1_1_c	No	No	No
2	05/05/2021	H1	Casquet de bombeta	Llum	4.247.030	0.99247	1307	Si	HVF_21_2_1_a/ HVF_21_2_1_b/ HVF_21_2_1_c	No	No	No
3	05/05/2021	H1	Fragment de porcellana d'un llum	Llum	4.247.034	0.99247	1307	Si	HVF_21_3_1_a/HVF_21_3_1_b/HVF_21_3_1_c	No	No	No
4	05/05/2021	H1	Fragment de porcellana d'un llum	Llum	4.247.041	0.99247	1308	Si	HVF_21_4_1_a/HVF_21_4_1_b/HVF_21_4_1_c	No	No	No
5	05/05/2021	2	No recollit/ Base d'un pal d'electricitat Ø 20 cm.		4.247.041	0.99247	1308					
6	05/05/2021	2	Element indeterminat de metall (ferro), 64 cm de llarg i 9 cm d'amplie i 27 cm de llarg màxim en un dels seus extrems.		4.247.046	0.99243	1309					
7	05/05/2021	2	Conjunt d'uralita 1,20 x 45 cm.		4.247.048	0.99243	1310					
8	05/05/2021	2	Peça circular metàl·lica feta a partir de mig bidó amb tres potes. Possiblement fos una barbacoa. Ø 58 cm, 44 cm d'alçada i 70 cm d'alçada màxima.		4.247.049	0.99244	1309					
9	05/05/2021	2	Pieta		4.247.051	0.99247	1309					
10	05/05/2021	2	Conjunt d'elements metàl·lics consistents en la porta dreta d'entrada de el camí d'entrada i des somiers.		4.247.051	0.99248	1309					
11	05/05/2021	2	Comptador de llum.		4.247.050	0.99247	1309					
12	05/05/2021	2	Porta de fusta, amb un reforç metàl·lic consistent en un lliscó obert i estrat adjacent a la part posterior.		4.247.049	0.99247	1309					
13	05/05/2021	2	Conjunt consistent en un gisell de zinc, en el seu interior hi ha elements arquitectònics de la coberta dels edificis adjacents (fusta i Hierro). també hia un somier, filferro espinós i biga de metall.		4.247.045	0.99247	1309					
14	05/05/2021	3	Conjunt de fragments d'uralita. EW 124 cm i NS 40 cm.		4.247.051	0.99227	1310					
15	05/05/2021	4	Conjunt d'elements dipositats a l'interior de la rasa i		4.247.050	0.99241	1310					

Fig. 7 Nou inventari en excel

- Fotografiat i siglatge de les peces extretes en les dues campanyes de l'any 2022 (fig. 11).
- Classificació temàtica de les peces recuperades els anys 2021-2022.
- Revisió i embalatge de totes les peces obtingudes a les campanyes 2021-2022.
- Revisió i fotografiat de totes les peces que han estat intervingudes en els tallers de “Conservant objectes, conservant memòries” que s'han realitzat en els anys 2022-2024 (fig. 10).
- Embalatge de tots els objectes, de totes les campanyes, en caixes adequades i revisades seguint una sèrie de criteris que combinen una conservació-restauració adequada i un accés a les peces més representatives amb finalitats didàctics. La informació corresponent a cada caixa s'ha introduït en la nova base de dades en Excel.

Aquestes tasques han permès realitzar aquesta memòria i tenir un inventari en format correlatiu que permet la realització de futurs estudis a partir dels objectes, així com també la realització d'accions de transferència i divulgació comunitària, tant amb escoles com a un públic interessat i entitats culturals del territori.

A partir d'aquest inventari, es poden desenvolupar estudis històrics per part d'investigadors i investigadores especialitzades en història contemporània o arqueologia del passat recent, que podran accedir a les dades amb la voluntat que la informació estigui oberta, tal i com va recollir el 2021 la UNESCO aprovant la **Recomanació sobre Ciència Oberta**, que insta els països membres a adoptar polítiques que fomentin la transparència, l'accés lliure i la col·laboració científica global..



Fig. 8 i 9 Tasques d'inventari

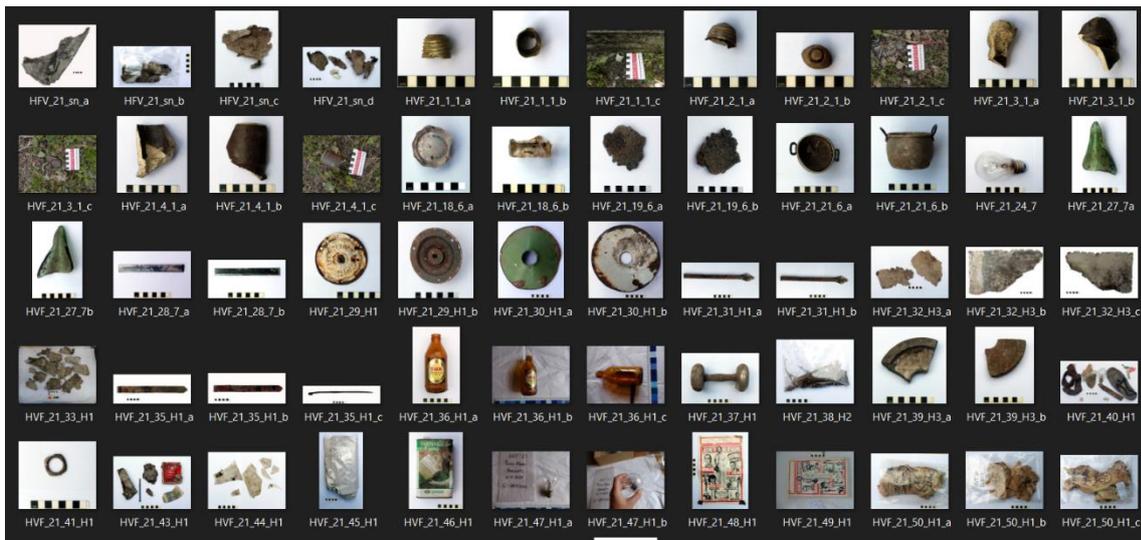


Fig. 10 Inventari fotogràfic de totes i cada una de les peces



Fig. 11 Noves fotografies de les peces *in situ*

T2. Suport a les tasques de conservació-restauració

L'hospital consta de dues àrees que es toquen³. Una és l'àrea de cures (H1, H2, H3 i H4) que presenta un estat de millor conservació. Una altra àrea és la quirúrgica (H5 i H6) que es troba sota cobert actual i en pitjor estat de conservació. A la campanya de juliol de 2025 es va intervenir a l'àrea 7 del plànol i s'han netejat els espais habitacionals H6. Amb la finalitat de procurar una millor conservació de l'edifici, el gener de 2020 va ser declarat Bé Cultural d'Interès Local (BCIL) per l'ajuntament de la Torre de Cardener.

³ Al final del document adjuntem tres de les planimetries que va elaborar Jordi Fors S.P.A per encàrrec de la Direcció general de patrimoni cultural de la Generalitat de Catalunya, per l'expedient per declarar el monument Bé Cultural d'Interès Nacional (BCIN) el gener del 2022.

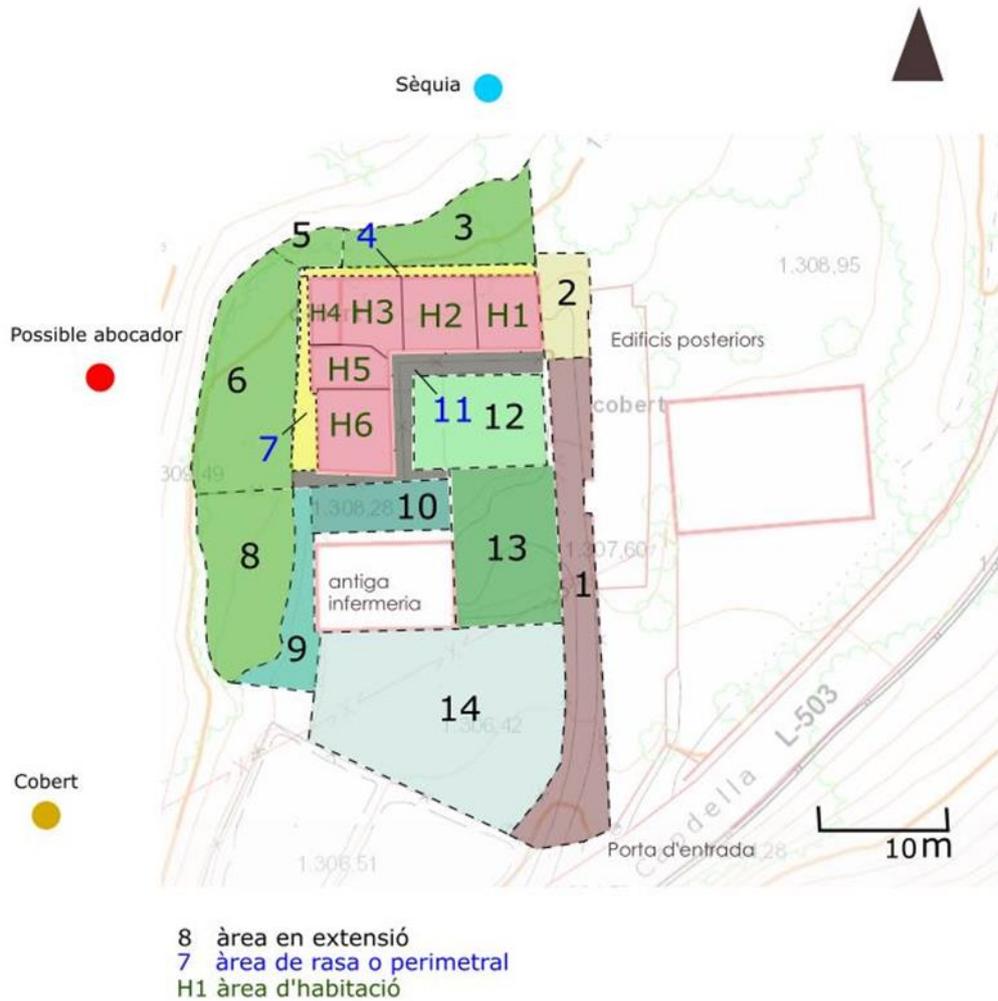


Fig. 12 Plànol dels espais a intervenir

Durant el treball de camp, s'ha donat suport a les tasques de conservació-restauració de l'hospital portades a terme per professionals de la restauració del MNACTEC, amb qui s'han consensuat les decisions a prendre (Figs. 13, 14, 15 i 16).



Fig. 13 i 14 Desmuntatge del sòl de l'àrea de cures de l'hospital per part de l'equip de restauració del MNACTEC



Fig. 15 Col·locació de bastides a l'àrea de cures de l'hospital



Fig. 16 Treball interdisciplinari entre l'equip tècnic de restauració del MNACTEC i l'equip d'arqueologia de la UAB que hi ha donat suport consentint la presa de decisions.

Paral·lelament a les tasques de conservació i restauració, s'han portat a terme tasques de neteja del perímetre de la zona oest, així com l'exploració i recollida de materials de la zona de fonaments de l'àrea quirúrgica. S'ha comptat amb un equip de fotogrametria que ha permès registrar cadascuna de les tasques de neteja de manera meticulosa i georeferenciada.

En concret, s'ha actuat a l'àrea quirúrgica (H6 i rasa oest número 7) i a l'àrea de cures en tota l'àrea 7:

Àrea quirúrgica

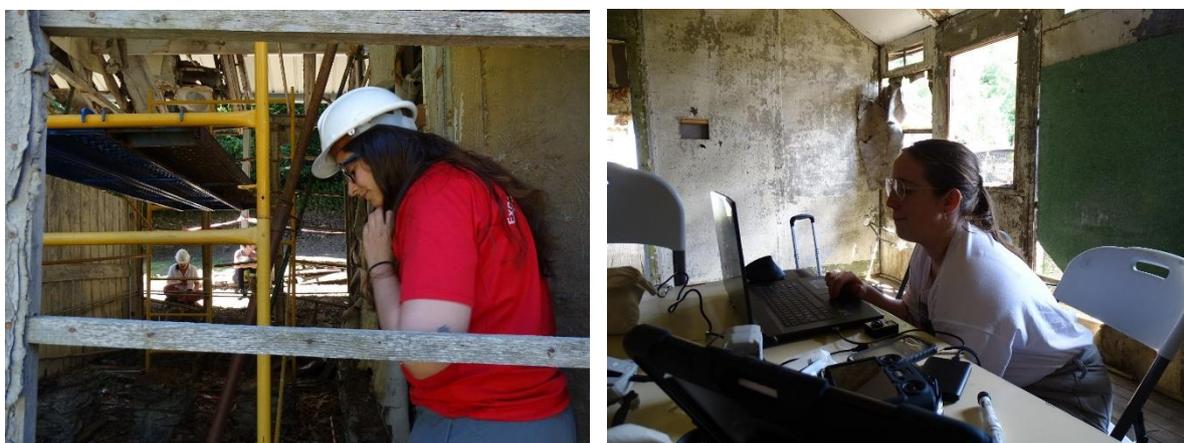
La retirada del terra de fusta de l'àrea quirúrgica per part de l'equip de restauració del MNACTEC, una setmana abans de la incorporació de l'equip d'arqueologia a camp, tal i com es veu a les imatges 13 i 14.

Per part de l'equip d'arqueologia, s'ha portat a terme la **neteja i adequació de les zones de contacte entre els fonaments de l'hospital** i els espais construïts de l'àrea quirúrgica (Fig. 17 i 18).



Figs. 17 i 18 Àrea de neteja on es situen els fonaments de l'àrea quirúrgica de l'hospital de cartró

Aquesta intervenció ha permès avaluar l'estat de conservació dels fonaments i les seves connexions amb la recrescuda del terreny actual (Figs. 18-20) i avaluar les següents accions de conservació i restauració.



Figs. 19 i 20 Treball d'avaluació de l'estat de conservació dels fonaments i les seves connexions amb la

recrescuda del terreny actual

En aquest sentit, es pensa que seria necessari realitzar una excavació de la zona perimetral nord que permeti entendre les diferències constructives de l'àrea del magatzem.



Fig. 21 Treball de neteja i georeferenciació dels fonaments de l'àrea de quirúrgica

Les dues habitacions de l'àrea quirúrgica (H6) a les que es va retirar el terra de fusta, es van netejar superficialment i cobrir amb geotèxtil (Figs. 22 i 23).



Figs. 22 i 23 Coberta amb geotèxtil de les dues habitacions de l'àrea quirúrgica, després de realitzar-hi la neteja en superfície.

Àrea de cures:

La rasa de l'àrea nord de cures excavada el juliol de l'any 2022, es va netejar i protegir amb **geotèxtil i grava** per mitigar l'absorció d'humitats a la zona més vulnerable. La protecció del sòl excavat, així com el seu cobriment amb grava permeten una adequada conservació a mitjà termini fins que s'intervingui tot el terreny (figs. 22-23).



Fig. 24 Neteja superficial de les rases de l'àrea de cures, zona excavada el juliol de 2022.

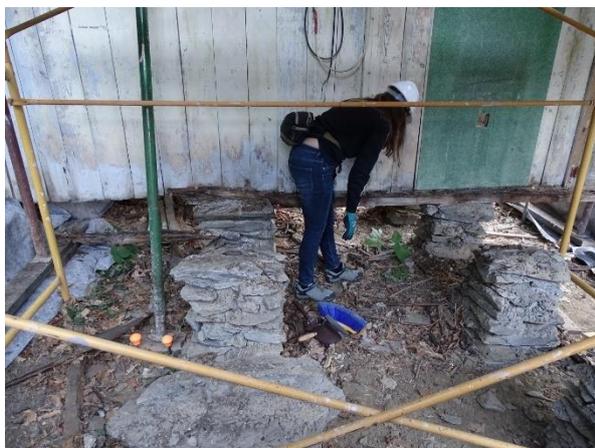


Figs. 25 i 26 cobriment amb geotèxtil i grava de la rasa excavada el juliol de 2022.

T3. Fotogrametria

Les zones intervingudes de l'àrea quirúrgica i l'àrea de cures, han estat documentades fotogramètricament, així com les tasques portades a terme per l'equip de conservació - restauració del MNACTEC. En concret, 'han realitzat aixecaments fotogramètrics de l'interior de l'àrea quirúrgica, tant del sòl com del sostre interior, a més d'espais concrets de la sala de cures per petició de l'equip de conservació-restauració. S'ha enregistrat també els treballs del mateix equip tant des de terra com amb l'ús de dron (UAS), permeten així un seguiment acurat de l'estat de l'estructura.

Aquests models digitals s'han processat i optimitzat per poder ser tractats en un futur en altres software de tractament de la imatge per generar la documentació del projecte.



Figs. 27 i 28 Anàlisi dels espais documentats fotogramètricament



Figs. 28 i 29 Alguns dels objectes recuperats, fotografiats i conservats de la campanya de juliol de 2024.



Hospital de cartró de Capdella
Municipi: Torre de Capdella
Comarca: Pallars Jussà
Data: juliol 2024
Autora: Júlia Servera

Fonaments entrada sala cures

Museu Hidroelèctric de Capdella
MNACTEC

Fig.30 Plànol dels fonaments de l'entrada de la sala de cures, una zona d'especial interès arqueològic.



Fig.31 Vista del model 3D de la zona intervinguda amb neteja arqueològica en la campanya de juliol de 2024.



Orthographic



Figs. 32 i 33 Ortofoto feta a partir del model 3D generat amb UAS/ Dron creat per a documentar la rasa nord abans de ser coberta per la seva conservació.



Fig. 34 Vista de l'Hospital a vol de UAS/Dron, durant una de les visites obertes al públic.



Hospital de cartró de Capdella

Municipi: Torre de Capdella
Comarca: Pallars Jussà
Data: juliol 2024
Autora: Júlia Servera

Fonaments Sala de cirurgia Nord



Museu Hidroelèctric de Capdella
MNACTEC

Fig. 35 Vista de l'Hospital a vol de UAS/Dron, durant una de les visites obertes al públic.



Hospital de cartró de Capdella

Municipi: Torre de Capdella
Comarca: Pallars Jussà
Data: juliol 2024
Autora: Júlia Servera

Fonaments Sala de cirurgia Sud



Museu Hidroelèctric de Capdella
MNACTEC

Fig. 36 Vista de l'Hospital a vol de UAS/Dron, durant una de les visites obertes al públic.

T4. Arqueologia comunitària

Tal i com hem comentat a l'apartat de metodologia, ens hem regit per l'arqueologia comunitària (*community archaeology*) i participativa incloent la participació a les tasques d'excavació, estabilització, documentació i emmagatzematges d'objectes a persones no professionals de l'arqueologia, sobretot de l'entorn més immediat i pròxim de la Vall Fosca.

L'arqueologia s'ha posat al servei de les comunitats locals, i és per això que hem realitzat una conferència inaugural explicant tots els avenços realitzats (figs. 35,36), així com un vídeo explicatiu de la mateixa conferència que es troba a l'espai "Hospital de cartró" de la web del Museu Hidroelèctric de Capdella – MNACTEC, <https://museuhidroelectricdecapdella.cat/espais/hospital-de-cartro/>



Figs. 37 i 38 Imatges de la conferència inaugural de la campanya de juliol de 2024.

En l'àmbit de l'arqueologia participativa i comunitària, el grup de participants, principalment veïnat de la població d'Espuy a la Vall Fosca, han col·laborat en les tasques de neteja, inventariat, estabilització i registre de materials (Fig. 39).



Fig. 39 Equip de treball en arqueologia participativa i comunitària de la UAB amb la col·laboració del veïnat d'Espuy i l'expert Martí Boneta.

A més, han contribuït a enriquir el registre oral i documental de la història del lloc, aportant imatges i vídeos dels anys 60 del segle XX pertanyents a la família Oller (figs. 38, 39 i 40).





Figs. 40, 41 i 42 La família Oller mostrant el fons fotogràfic documental familiar dels anys 60 del segle XX a una de les investigadores de l'equip

La tasca de donar-nos a conèixer pels diferents pobles de la vall durant la setmana de treball de camp, també va donar els seus fruits en conèixer Manel Montoliu Albesa, mestre jubilat de la província de Lleida i resident actual a la Pobleta de Bellvei, que ens va fer arribar unes pàgines “enquadrades” de la revista “El día gráfico” dels anys 1926-1929 que algú va anar enganxant, sense ordre, i que ell tenia a casa. En aquestes pàgines s’hi pot veure l’hospital de cartró (Figs. 41 i 42)



Figs. 42 i 43 Dues imatges del número 100 de les “Páginas extraordinarias” de la revista “El día gráfico” de l’11 de març de 1928 on es veu l’hospital de cartró nevat.

Els treballs van tenir lloc a la zona del taller que el museu va posar a la nostra disposició, convertint-se en un punt de trobada per a converses, generar sentiments

de pertinença i de lloc, i fent que aquest espai es percebés com un museu viu, dinàmic i que contribueix a configurar una sèrie de custòdies compartides (fig. 43-46).



Figs. 44, 45, 46 i 47 Espai del museu que va cedir com a taller de restauració, conservació i emmagatzematge dels objectes durant la fase de treball de camp. Aquest taller estava obert al públic durant les tardes.

T5. Transferència

A l'arqueologia comunitària i participativa, s'hi han sumat un seguit d'activitats i publicacions, que sempre que sigui possible estan en accés obert.

Les activitats obertes al públic interessat en aquest espai i el seu estudi, han estat la conferència inaugural que hem comentat més amunt, així com les visites guiades que s'han fet al mateix hospital de cartró i a l'espai de laboratori i taller del museu de Capdella durant la setmana de treball de camp, com es pot veure a les figures de la 47 a la 49.



Figs. 48, 49 i 50 Visites guiades a l'espai de l'hospital de cartró on va tenir lloc la neteja amb metodologia arqueològica.

La divulgació pel públic no acadèmic ha estat una de les constants en aquest projecte. En aquest sentit, es va finançar, a través dels ajuts Joan Oró 2023 de la Fundació Catalana per la Recerca i la Innovació (FCRI), la proposta d'itineraris patrimonials a través de la web-blog Hidropats (<https://hidropats.wordpress.com/>). Al llarg de la campanya de juliol de 2024 també es van gravar una sèrie de micro vídeos on les diferents persones de l'equip, explicaven les tasques que estaven desenvolupant. Aquests vídeos es van publicar a les xarxes socials del Museu Hidroelèctric de Capdella MNACTEC (@museuvalfosca) a Instagram:

https://www.instagram.com/reel/C9fXbT7tBvv/?utm_source=ig_web_copy_link&igsh=MzRIODBiNWFIZA==

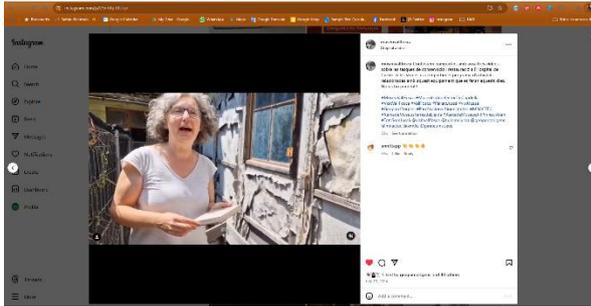
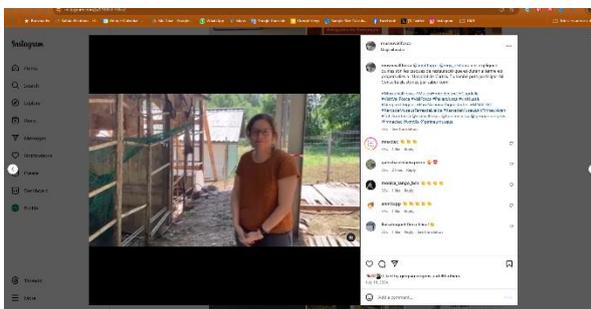


Fig. 51 Micro vídeos al perfil @museuvalfosca de l'instagram on s'explica una de les restauradores

https://www.instagram.com/reel/C9nRRpRtUJp/?utm_source=ig_web_copy_link&igsh=MzRIODBiNWFIZA==



Amb més de 80 “likes” cada vídeo.

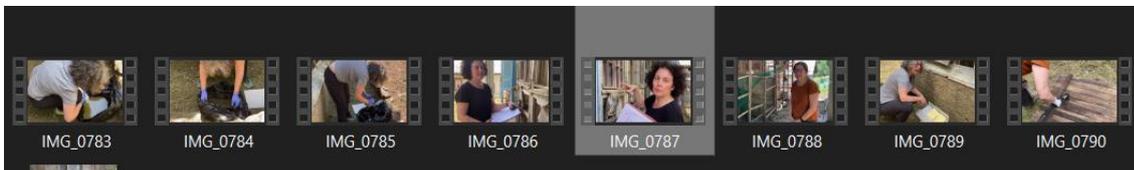


Fig. 52 Vídeos divulgatius

Publicacions

Des del 2017 i fins l'actualitat, s'han divulgat diverses publicacions, algunes de les quals es poden trobar a la [web del museu](#).

Una insòlita construcció de panells de cartó ha sobrevisat més de un segle abandonada sota les inclemències meteorològiques del Pirineu. El hospital de la Central de Capdella, obra de la empresa alemanya Christoph & Unmack, és un icona mundial de l'arquitectura prefabricada.



[Leer más](#)

Pastor Pérez, A. y Remacha Acebrón, S. (2024). "Conservando objetos, Conservando memorias": conservación comunitaria y cuidadora en un yacimiento del pasado reciente. *Revista PH*.

Descargar PDF

Pastor Pérez, A. and Remacha Acebrón, S. (2024). Recovering the Memories of the Capdella Cardboard Hospital Through Community Archaeology. *Archaeologies*.

Descargar PDF

Para saber más:



[L'hospital de cartó de Capdella](#)
Sigrid Remacha Acebrón
Editorial: Eumo Editorial

Fig. 53 Espai de la web del museu amb el llistat de publicacions en obert

El llistat de publicacions és el següent:

Pastor Pérez, A., & Remacha Acebrón, S. (2024a). Recovering the Memories of the Capdella Cardboard Hospital Through Community Archaeology. *Archaeologies*.

<https://doi.org/10.1007/s11759-024-09504-w>

Pastor Pérez, A., & Remacha Acebrón, S. (2024b). "Conservando objetos, Conservando memorias": conservación comunitaria y cuidadora en un yacimiento del pasado reciente. *Revista PH*, 112, 393–395.

<https://doi.org/10.33349/2024.112.5616>

Pastor Pérez, A., & Remacha Acebrón, S. (2024c, en premsa). Heritage values in the context of Community Archaeology. *Conservation and Management of Archaeological Sites*.

Pastor Pérez, A., & Remacha Acebrón, S. (2024d, en revisió). Conservation and Community Archaeology: The Cardboard Hospital of Capdella (Lleida, Spain). *Journal of Community Archaeology & Heritage*.

Remacha Acebrón, S. (2021). *L'Hospital de cartó de Capdella : una icona de l'arquitectura prefabricada* (Primera ed) [Book]. Eumo Editorial.

Remacha Acebrón, S. (2017a). L'hospital de cartó. *Eix*, 3.

<https://eix.mnactec.cat/lhospital-de-cartro/>

Remacha Acebrón, S. (2017b). "L'hospital de cartó" de Christoph & Unmack a la colònia de la Central de Capdella. In H. Capel, M. H. Zaa, & P. J. Magno

Vasconcelos (Eds.), *La electrificación y el territorio: historia y futuro*. Universitat de Barcelona. <http://www.ub.edu/geocrit/Electr-y-territorio/Indice-Electr-y-territorio.htm>

Remacha Acebrón, S., & Pastor Pérez, A. (2023). Reflexions al voltant d'una conservació més social i participada: el cas de l'Hospital de Cartró de la Vall Fosca. In Conservadors-Restauradors Associats de Catalunya (CRAC) (Ed.), *XVII Reunió Tècnica de Conservació i Restauració. L'evolució de les especialitats en conservació-restauració: nous reptes i perfils professionals. Barcelona 23 i 24 de novembre* (pp. 67–81). <https://reuniotecnicacrac.com/es/repositorio-de-actas/>

Ben aviat, esperem contribuir a la configuració d'una publicació de caràcter científic. Com a annex s'ha inclòs la recent publicació acceptada (agost 2024) en la revista d'impacte internacional "*Conservation and Management of Archaeological Sites*" que esperem poder traduir al català i així contribuir a la seva difusió en un àmbit més local.

LÍNIES DE FUTUR

Des del curs 2023/2024, el projecte ha passat a gestionar-se des del Departament de Prehistòria de la Universitat Autònoma de Barcelona a través de la professora i investigadora principal del projecte, Paloma González Marcén. Des de l'equip d'arqueologia i ensenyament d'aquest departament es treballa de forma constant, en relació amb tots els agents implicats, per fer créixer aquest projecte. Un dels següents objectius a tenir en compte és el de la divulgació i treball amb els centres educatius pròxims a la central, amb la finalitat de crear un vincle entre el patrimoni i la memòria i el present (Fig. 53)



Fig. 54 Ana Pastor i Ramón Luque parlant sobre passat i present de l'hospital de cartró.

ANNEX

Publicació acceptada a l'agost de 2024 en premsa.

Article: Pastor Pérez, A., & Remacha Acebrón, S. (2024c, en premsa). Heritage values in the context of Community Archaeology. *Conservation and Management of Archaeological Sites*

Heritage Values in the Context of Community Archaeology

Cultural heritage values can shape community archaeology initiatives regarding what, how, and why to investigate or preserve. Community archaeology is ideal for creating multitemporal values that offer diverse interpretations of a particular place or object. These new heritage values are created through participatory strategies and platform marginalised voices through multivocal narratives. The otherness that comes with these values sparks new connections with modern voices and disrupts the hegemonic model of traditional values. However, the arguments of an expert minority might misrepresent societal or communal elements when choosing, defining, and applying these values. This article will relate these reflections to a case study linked to the archaeology of the recent past and industrial heritage: the Cardboard Hospital Project (Capdella, Spain). This study examines how community archaeology can transform the agencies that shape the heritage values attributed to sites, both in terms of the stakeholders and the values themselves.

Keywords: Public Archaeology, Agency, Participatory Ethnography, Cultural Heritage Management, Conservation, Social Value.

Introduction: The Impact of Community Archaeology on Heritage Values

This article aims to provide a discursive reflection on whether actions developed in community archaeology, including community conservation initiatives, can transform the narratives, perceptions, and agency over the value of archaeological heritage assets. In this case, agency over value, or value agency, is understood as the capacity to decide which attributes are bestowed on an archaeological site. These attributes, which cover aesthetics, historicity, uniqueness, and social value, significantly influence heritage site management and conservation decision-making processes (Avrami 2009; Avrami et al. eds. 2019; Demas 2013; de la Torre 2013). Values shape narratives, discourses, and tourism strategies and are discussed frequently by stakeholders involved in archaeological heritage management. By implementing projects committed to giving social agents a voice, including those born from bottom-up and community-based archaeology, we will be able to observe changes in value agency.

Community archaeology is a broad term (Thomas 2017). Here, it is understood as a form of participatory archaeological practice involving different communities of interest and participatory action activities and projects. Thus, this article will examine various approaches to value perception in recent years, how they have impacted community archaeology discourses, and how participatory actions can cause dynamic changes in these values and the agency over them (Latour 2005). This exploration will be conducted through a case study that takes place at a contested archaeological site from the recent past, where different intersectional narratives linked to the industrial, working-class heritage of a remote mountain region in Catalonia coexist (Pastor Pérez and Remacha Acebrón 2024a, 2024b).

In archaeology, different findings, historical discourses, or processes of analysing materials hold significant weight in constructing site histories, identities, and materialities (Edensor 2016). But who has the authority or agency to dictate which heritage values can or should be linked to the interpretative construction of these archaeological spaces? Any place or non-place (Augé 1993) contains numerous overlapping histories interspersed with physical ruins or other findings that make up a series of materialities (Olivier 2019). Some of these materialities are more visible than others, which, for diverse reasons, have been forgotten (Holtorf 2013). This multitemporal materiality of spaces is more palpable at archaeological or cultural heritage sites, as they evoke nostalgia and past histories and have had their historical or legacy value recognised at some point or over time. In many cases, and under an agency linked to political interests (Latour 2014), hegemonic discourses related to the power elites or upper and ruling classes have taken precedence when valuing historical-archaeological narratives. This has resulted in the invisibility of subaltern and peripheral discourses seeking to surface in an increasingly diverse world that looks to the social sciences and humanities to develop more effectively as a lever of situated social change (Furlong Minkoff, Brook and Reeves 2022, Hamilakis 2018). Thus, projects linked to community archaeology can become contact zones (Ripanti 2022) in which to reverse agency over value from both an epistemic and physical point of view and thus mitigate any oppression caused by monolithic or unidirectional

discourse driven by authoritarian and non-intersectional positions (Jorba and Rodó-Zárate 2019, Pastor Pérez and Ruiz Martínez 2020).

Community archaeology as a space for participation and knowledge cocreation in archaeological heritage

Community archaeology has become a pivotal field in democratising archaeological practice and the knowledge it has generated through its methodological and theoretical advancements over the past 50 years (Lafrenz Samuels 2008, Moshenska 2017, Richardson and Almansa 2015). The more socially engaged branch of archaeology is, therefore, key to developing knowledge transfer, co-creation, and reparation programmes and generating fairer spaces in an inclusive and social sense (Westmont 2022). There is a way of “doing archaeology” that involves active participation, resembling participatory governance and citizen science (Bonacchi 2022, Smith 2014). This approach acknowledges that archaeological practice may inadvertently perpetuate existing inequalities in gender, social class, ethnicity, and ability (Folguera 2007, Lozano Rubio 2011). However, it also presents good opportunities for self-reflection (Ellenberg and Richardson 2018, Hutchings and LaSalle 2018), critically evaluating its methodological boundaries (Tully et al. 2022; Gould 2016), and exploring future ideas that are more socially conscious (Benetti, Möller, and Ripanti 2021).

Community archaeology projects show significant diversity in their target audiences, methods, and objectives. However, many projects are characterised by a unifying principle of inclusivity, which involves actively engaging certain groups of the local community or society (see Thomas 2017). To establish an environment that fosters social impact, a contact zone is created to help local communities safely engage with and co-create their history. The themes examined through this initiative are diverse and often linked to intricate aspects of history, including violence, oppression, trauma, conflict, and warfare (McAtackney 2014, Wollentz 2020). These interventions serve as therapeutic or restorative spaces (Everill and Burnell 2022), not only through the acquisition of historical knowledge but also through the dialogues they foster. These dialogues enable the rewriting of fragments of history or the re-signification of spaces (Picas 2022). For instance, community archaeology projects, especially those of the recent past, would include the local population or community, exploring elements of their more recent history and the narratives associated with their ancestors. These intergenerational shared dialogues that take place while working with material culture (Pastor Pérez and Remacha Acebrón, 2024b) play a central role in preserving oral traditions via a community’s memories, giving rise to collaborative learning initiatives centred on archaeological conservation methods, ethnographic techniques, and the possibilities of restoring historical narratives.

The dialogic, collaborative, and practical character of community archaeology practice, in many cases linked to cultural heritage management processes, frames the discipline as an avenue for uncovering, developing, or enhancing the significance of archaeological sites (Moser et al. 2002). These participatory actions are important in building more inclusive and equal societies and enable the collective construction of shared “memories for the future” (L’Ordit 2019). However, we must consider how and by whom stakeholders’ agency over value is generated and negotiated in these participatory environments: whether the importance of social values is amplified or, on

the contrary, if community archaeology projects perpetuate the power dynamics often observed in other participation processes related to cultural heritage (Pastor Pérez and Colomer 2024).

Heritage Values in Community Archaeology

Returning to the initial questions posed in this article about how participatory actions can challenge agency in archaeological heritage management, we can further explore these questions by asking ourselves, for instance, how community archaeology can proactively empower communities of interest by giving them control over assessing the agency and value of archaeological heritage. It can be argued that the values associated with archaeological knowledge have been, in some instances, determined by specific research inquiries posed by experts. Today, due to notable changes in critical cultural heritage studies (Harrison 2013, Holtorf 2015, Smith 2014), current archaeological practice has experienced a noticeable transition towards a proactive engagement with society (Kiddey 2020) and the incorporation of intersectional perspectives (Spencer-Wood 2021).

Decolonising knowledge has shaped the many ways value is bestowed upon the discipline of archaeology, responding to other significant shifts (Díaz-Andreu and Pastor Pérez 2024). Archaeology has evolved from a process-oriented, positivist discipline to one that aims to address contemporary social challenges. To achieve this aim, it is necessary to collaborate more closely with sociological studies, social anthropology, human geography, and urban planning, among others, to gain a more comprehensive understanding of the sociocultural transformations taking place today. Archaeology is a science whose theoretical and methodological expectations state that its practice be integrated into projects from multiple perspectives (Matsuda 2016, Oldham 2017). Additionally, a growing number of agents are involved in these projects, including non-specialised, third-sector participants, like volunteers and secondary school students, and specialised participants, such as professional archaeologists working in cultural heritage management or tourism.

This social transformation in archaeological practice that fosters knowledge co-creation arises from discussions between experts and the community and is considered dialogical, indicating two-way dialogues where knowledge is created and maintained horizontally (Pastor Pérez and Díaz-Andreu, 2024a, 2024b). These dialogues, key to the agency approach in terms of asset value, occur during participatory community archaeology and community conservation actions, as we will explain in the case study section. Shifts in values, actions, and understandings indicate that different social stakeholders are participating in this commitment to dialogic knowledge (Buraschi and Oldano 2022). As academics, practitioners, and activists, we have dedicated many years to engaging in various forms of participatory heritage activities and researching their impact on individuals' social relationships (Díaz-Andreu et al. Ed. 2016).

It is important to explain the evolution of language, semantics, and terminology applied to heritage values in community archaeology and cultural heritage over time, demonstrating the shifting perspectives on the significance of archaeological heritage. This synthesis is presented in Table 1, which was created using previous comprehensive studies on heritage values (Pastor Pérez and Díaz-Andreu 2022) and archaeological heritage values (Díaz-Andreu and Pastor Pérez 2024). The left-hand column has a list of "umbrella values" presented in bold font. These values include related meanings, which are provided in italics along with their respective citations.

We call them “umbrella” because they comprise the most common root terminologies in academic texts to address the issue of value in cultural heritage. The centre column specifies the primary actors responsible for managing the agency over that value, while the final column presents a curated collection of words acquired while carrying out various community archaeology activities detailed in the forthcoming section. These terms refer to how communities of interest perceive value and what is important to them (see Klamer 2017, p.53). We argue that, as experts, we must explore these concepts to understand how agencies evolve through participatory dynamics.

Umbrella <i>related values</i>	Value/Other	Agency Stakeholders	Participant/Community-Used Keywords
Aesthetical ICOMOS 2010, Barreiro and Criado 2015) <i>Antiquity</i> (Riegl 1903) <i>Monumental</i> (ICOMOS 2010)	(Lipe 1984,	Academics Educators Heritage practitioners Local communities Communities of interest Professional archaeologists Public authorities Tourists	Conservation, decorative technique, excellent, exhibitiv, identity, incomparable, outstanding, prestige, reclaim, safeguarding, unique.
Social <i>Significance</i> (Fouseki et al. 2020) <i>Associative</i> (Lipe 1984)	(ICOMOS 2010, 2013)	Local communities Communities of interest Public authorities	Common, shared identities, sense of belonging, sense of place, social cohesion, stewardship, wellbeing.
Educational <i>Pedagogical</i> (Barreiro and Criado 2015) <i>Narratives</i> (Fouseki et al. 2020)	(English Heritage 2010, Simpson 2009)	Academics Educators Heritage practitioners Professional archaeologists Communities of interest	Didactics, educational strategy, heritage teaching, knowledge transfer, learning.
Archaeological <i>Scientific</i> (ICOMOS 2010) <i>Informational</i> (Lipe 1984)	(Carver 1996, ICOMOS 2010)	Academics Educators Professional archaeologists Heritage practitioners Tourists	Antique, forensic, landscape, past, technical, scientific progress, social organisation.
Political <i>Commemorative</i> (Riegl 1903, ICOMOS 2010) <i>National</i> (ICOMOS 2013)	(Carver 1996, Simpson 2009)	Academics Local communities Communities of interest Public authorities	Authority, authoritative heritage discourse, commemorative, contestation, exclusion, identity, power, symbolic.
Historical <i>Documental</i> (Barreiro and Criado 2015) <i>Tradition</i> (Fouseki et al. 2020)	(Riegl 1903, ICOMOS 2010)	Academics Educators Heritage practitioners Professional archaeologists Communities of interest	Authentic, identity, legacy, memory recognition, linked to the past, narrative.
Existence <i>Intrinsic</i> (Fouseki et al. 2020) <i>Thing</i> (Fouseki et al. 2020)	(Lipe 1984, Darvill 1988, Barreiro and Criado 2015)	Academics Public authorities	Embedded, needed, nostalgia, ubiquitous, unique, spiritual.
Process/Construct <i>Cultural</i> (English Heritage 2010)	(Fouseki et al. 2020)	Academics Heritage practitioners Professional archaeologists	Experience, emotions, personal, part of, transformative, uncompleted, unfinished.

<i>Option</i> (Darvill 1988)		
Economical (Lipe 1984, Frey 1992, Barreiro and Criado 2015, Simpson 2009, Throsby 2019) <i>Benefits</i> (Fouseki et al. 2020) <i>Use</i> (Riegl 1903, Darvill 1988)	Academics Heritage practitioners Professional archaeologists Public authorities Tourists Communities of interest	Asset, benefit, commodity, exploitation, monetary, opportunity, ownership, profit, resource.

Table 1. Values, stakeholders, and community-used keywords to address value in community archaeology activities. Source: Ana Pastor.

As mentioned, the table illustrates how various stakeholders involved in community archaeology use different value statements to carry out activities such as research projects, conservation efforts, heritage discourse dissemination, performance, and social action, all within the context of archaeology. Therefore, the notion of value is often based on aesthetic, historical, or political considerations and on its connection to heritage and its transferral to future generations (ICOMOS Australia 2013). The table also shows that academics dominate value attributions. This is evident in bodies such as ICOMOS, ICCROM, or the UNESCO committees that determine cultural heritage at a global level (World Heritage). Value is, therefore, linked to a commodified or instrumental concept, rather than being viewed as a dynamic process or social construct (Pastor Pérez and Díaz-Andreu 2022; Smith 2004), in which these groups are both judge and jury.

Nevertheless, our understanding of archaeological heritage has recently undergone an ontological shift. This shift departs from the previously discussed critical approaches (Harvey 2001, Smith 2006), which viewed archaeological heritage as an assemblage of materialities and cultural narratives (Hamilakis and Jones 2017). This perspective acknowledges that archaeological heritage possesses multiple meanings and is subject to change (Díaz-Andreu and Pastor Pérez 2024). The interest in understanding the effect of the past on the present and its possible contributions to shaping fairer societies encourages us to pay attention to the meanings that the value of the past has in society. This is why it is important to review the concepts shown in the right-hand column of Table 1. Nostalgia, the unique and incomparable, what makes a place special, or the importance of narrating different moments in the past are experiences that local communities have shared with academics during their encounters. Through these shared experiences, we observe how shifts in agency over value take place (see Graphic 2 in the discussion section).

Understanding these fluctuations in value agency, which are associated with the diversity of communities of interest and establishing project priorities that incorporate desires of local communities “for” and uncovered “by” archaeology, makes it feasible to illustrate how community archaeology contributes to this understanding. Community-based participatory archaeology actions add a dynamic character to the heritage values that come into play, increasing the multivocality and inclusiveness of the narratives that can be associated with them (Barreiro et al. 2022).

From our perspective, the social transformation of heritage values (Jones 2017) is essential within a globalised social sciences and humanities research environment that is becoming increasingly decolonised and interconnected with society and the third sector. In this context, scholars and professionals are adopting a critical approach and shifting their roles from authoritative experts to facilitators or mediators (Demas

2013, Pendlenbury and Gibson 2009). However, who attributes these values and in what context do they arise? Under which circumstances is it necessary to attribute a value to something? Furthermore, how do we effectively oversee the inherent societal value that locations and artefacts transmit by virtue of their existence?

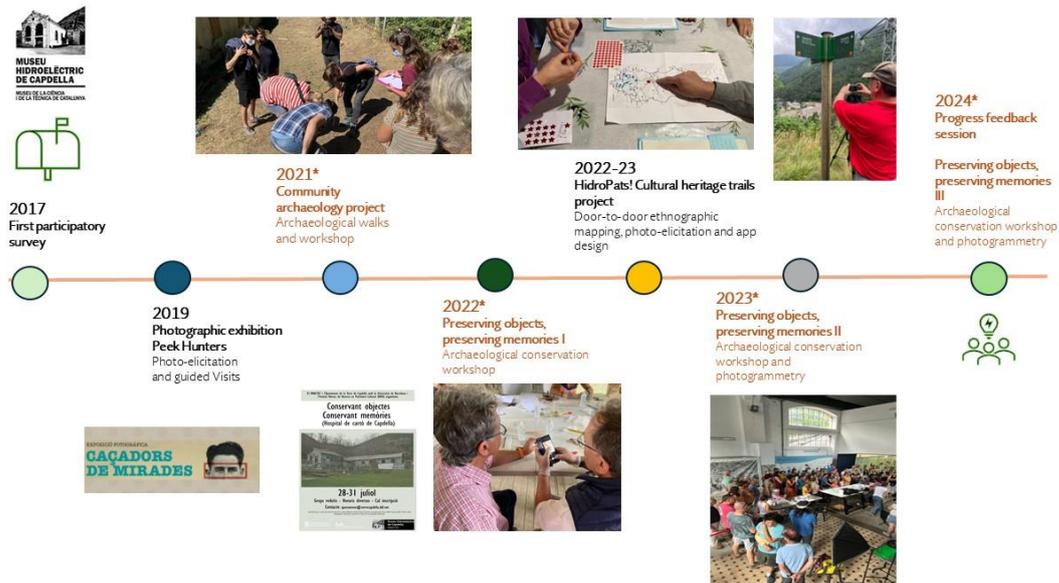
To actively contribute to the transformation value agency, it is necessary to implement various physical and digital participatory methodologies that aim to offer new approaches to understanding history and establish public and community archaeology as an instrument for fostering social cohesion and sustainability. These methods can be associated with the development of ethnographies in an archaeological context or archaeological ethnographies (Edgeworth 2010, Hamilakis 2011). For example, methods include conducting interviews to recover oral histories and relating them through storytelling, applying crowdsourcing to collaboratively gather information, objects, and data, or employing photo-elicitation to reconstruct shared memories. These techniques allow experts to examine different aspects of the sites, such as space, time, and action, in a multimodal way and thus explore the various layers of knowledge associated with every recovered object or area of the archaeological site. In addition, these techniques also help connect people and create networks of those involved in managing these spaces in the short and long term.

This participatory and ethnographic approach enables us to gain insights into a range of socio-cultural processes and values that have influenced the historical development of these sites (Smith 2006). Ultimately, it helps us to decipher the evolving social value, significance, sense of place, and meaning, or meanings, attached to them (ICOMOS Australia 2013). This research has been carried out as part of the conservation-restoration project at the Cardboard Hospital of Capdella in Lleida, Spain, a place we consider an archaeological site of the recent past (Pastor Pérez and Remacha Acebrón 2024a). Since 2021, we have explored perceptions of heritage value through different participatory actions in the context of community archaeology and conservation (Remacha Acebrón and Pastor Pérez 2024b).

Inquiry into Value Agency in the [Community] Archaeology of the Recent Past

Engaging in community archaeology initiatives in Spain has historically posed challenges when attempting to establish a framework that extends beyond mere open days or sporadic experimental archaeology workshops (Almansa Sánchez 2013, 2016). However, citizen science is gradually making its way into this context (Carracedo Recasens et al. 2023). This approach may be more complex for sites that have not been the scene of an important historical event or places related to studies of the recent past that lack a distinct aesthetic associated with any significant innovative or architectural style. Furthermore, such sites are not particularly notable for their sense of antiquity or authenticity, which is unsurprising given that authenticity is a multifaceted concept (Gao and Jones 2021). The more modern a place is, the sooner questions crop up about whether it qualifies as an archaeological site, whether it is a truly authentic and unique location worthy of archaeological methodology, what the archaeological gaze adds to the site's archaeological study, and how it contributes to its authenticity. What contributions does the archaeological perspective provide to a modern location like this? What heritage values operate and interact at such sites, and what agencies are behind them?

To examine the impact of community archaeology on heritage values—or to approach this question from a different angle by assessing the contributions of archaeological methodologies to the overall perception of heritage values, particularly social values—we will analyse a case study centred on the participatory actions that we have developed in the Capdella Cardboard Hospital. Since the start of this project in 2015, the City Council and the Hydroelectric Museum of Capdella have tried to make local communities a part of the decision-making process of conservation and restoration of this space, starting with a participatory survey in 2017 (see Graphic 1).



Graphic 1. Various participatory action projects and activities were carried out as part of the Capdella cardboard hospital’s conservation-restoration project. We have marked those related to the community archaeology project in orange and with an asterisk. Source: Authors.

Based on the analysis of actions developed in the past three years by the conservation and archaeological team, we will argue that certain places or things may gain new meanings beyond their inherent characteristics and other factors linked to heritage value when people participate in co-creation and experiential learning activities. In this vein, we have analysed how participants showed curiosity and established connections with one another, as well as memories, feelings of care, and a sense of belonging. We explored what emerged through systematic observation during the activities, impromptu interviews, spontaneous meetings, and informal conversations, and through analysing the factsheets designed for the activities on working with material culture. From our perspective, the participatory archaeological heritage actions developed in our different activities will help readers to recognise the role that community archaeology can play in determining agency over the knowledge and value of the heritage discourses not only of the past but of the present.

The Value Agency for the Conservation and Restoration Project of the Capdella Cardboard Hospital

The construction of a hydroelectric power plant in Capdella, Spain, in 1912 used a natural waterfall and involved drilling into numerous lakes under challenging weather conditions. Consequently, a healthcare facility had to be installed (Boneta and Carrera 2011), so a temporary hospital made of cardboard was built to provide medical care for wounded or ill workers and individuals (Figures. 1–3; see Pastor Pérez and Remacha Acebrón, 2024a, 2024b). Based on a modular structure founded in Germany in the late 19th and early 20th centuries, the hospital was mainly built from cardboard and wood. Recent research has shown that the hospital at Capdella is the last remaining prefabricated building of its type in Europe. Once the power plant was completed, the modular structure remained intact without being disassembled due to the outbreak of the Spanish flu pandemic in 1918. The building's exceptional survival in a challenging mountain environment can be attributed to its various historical refurbishments by different groups, including military personnel during the Civil War, power station workers, and local residents who have used it as an informal storage facility. Until 2015, the structure's unique social, historical, and architectural features were unknown to everyone living in the surrounding areas (Remacha Acebrón, 2021).



Fig.1. Cardboard Hospital in March 2022. The surgical area can be seen in an advanced state of deterioration in the foreground, and the treatment wing is in the background in a better state of conservation. Source: Ana Pastor.



Figure 2. The surgical wing in March 2022. Source: Ana Pastor.



Figure 3. Props were installed to prevent the collapse of the surgical wing. August 2023. Source Ana Pastor.

Between 2015 and 2018, the Torre de Capdella City Council and Capdella Hydroelectric Museum, in collaboration with the National Museum of Science and Technology of Catalonia (MNACTEC), undertook a series of desk reviews and participatory action co-research to implement a collaborative strategy to safeguard and enhance the site (see Graphic 1). Currently, an interdisciplinary group of architects, curators, heritage managers, cultural and mediation technicians, and archaeologists is collaborating on a conservation-restoration project (Remacha Acebrón and Pastor Pérez 2023). This project aims to preserve the hospital building and its entire materiality, including the context, remains, objects, and discourses that emerge from the multi-layered heritage site, and it has been agreed that the archaeological approach should be community-based to foster knowledge co-creation initiatives and

the building of a shared future (Pastor Pérez and Remacha Acebrón 2024a). The proposed community archaeology participatory action activities are combined with other initiatives, such as organising ethnographic or dissemination events (see Graphic 1).

In 2021, we began our Community Archaeology Project by conducting a series of preliminary cleaning tasks at the site, especially in the treatment wing section, which is in a better state of conservation than the surgery wing (Figures 4-6). This led to the retrieval and documentation of various artefacts (Figure 7) used at different times in the building and the surrounding area. In this case study, we will focus on experiences in two community archaeology activities: exploratory walks and community workshops on conserving recovered artefacts (“Preserving objects, preserving memories” in Graphic 1).



Figure 4. Condition of the treatment wing before the cleaning process began. May 2021. Source: Ana Pastor.



Figure 5. Treatment wing, middle stage after the initial cleaning works. May 2021. Photo: Ana Pastor.



Figure 6. Documentation work on the objects at the north wall of the treatment wing. March 2022. Source: MNACTEC.



Figure 7. Objects found in the first phase of cleaning. May 2021. Source: Ana Pastor.

Initial discussions about the artefacts' proper storage, their status as "archaeological", and their potential significance to understanding the site's history began with this first exploration of the entire Cardboard Hospital area and its materiality. Some hesitations and misgivings made us consider how best to convey the tentative stories linked to the Cardboard Hospital's "recent past". Eventually, we decided to carry out a participatory walk, including lessons in archaeological investigation (prospection) in July 2021 (Figure 8). In our opinion, this was the most effective way to include the local community in this exploratory and prospective phase, explaining to participants how this preliminary work influences choices and research questions made in archaeological practice, for example, future digging tasks (Figure 8). By adhering to the principles of care ethics and knowledge transfer and co-creation, we decided to prioritise the pace and needs of the participants. To do so, two days of intergenerational activities were designed from a caregiving perspective (Fisher and Tronto 1990, Tronto 1993), emphasising accessibility and inclusivity. By creating safe spaces and implementing an intersectional policy, we wanted all participants to express their opinions without fear of rejection or exclusion, regardless of age, cultural capital, physical skills, or cognitive abilities. To achieve this, we modified the use of speech and language by making it less academic, offered different times and schedules for activities, and adapted access routes and discussion spaces to ensure that every participant felt heard and involved in the site's activities, conversations, and debates. Examining discourses of value that local communities attach to their historical or cultural sites was the primary objective of this two-day event, which was attended by a diverse audience: seasonal residents, tourists, primary and secondary school students, and members of the local community (see Figure 8). The participants were divided into four groups of at least forty people of different ages. There was significant attendance from teenagers who live in the valley year-round, as well as seasonal residents who actively participated.



Figure 8. During the participatory survey, we explained the need to use measuring tools, such as a surveyor's yardstick. July 2021. Source: MNACTEC.

Each time we discovered an item, there were disagreements about where it originated from, and whether it was an ancient artefact that belonged in a museum or just rubbish. These conversations led us to believe that participants assigned unique significance to the objects depending on their location as well as the cultural capital of different group members. Older people were more knowledgeable about possible antique objects, and younger people were more interested in reconstructing the path the pieces may have taken to reach our hands. For example, the unexpected discovery of a burned Playmobil toy from the 1970s or 1980s sparked intrigue and led to various speculations. The object, found in a significantly “man-made” state of deterioration (Figure 9), was considered by participants to have been subjected to intentional burning, possibly of dried grass on a barbecue, or deliberate disposal after being burned elsewhere.



Figure 9. On-site documentation of the burnt Playmobil toy. Source: Ana Pastor.

Several participants in this activity, especially neighbours and seasonal residents, shared stories about the place with the rest of the group. These stories often prompted discussions about other memories associated with different locations in the valley. This led to the exploration of mnemonic connections, as described by Zubieta (2021), which revolve around the ontological significance and existence of objects. Each participant had their own distinct and diverse interpretations and values attached to these objects. The items discovered, which have already been recognised as having archaeological significance, were photographed and placed in boxes for preservation and future study (Figure 10). Getting involved in conversations with all the participants enabled us to determine a shift occurring in their perception of this area as they started to connect with the place, take ownership of it, and allocate new meanings to it. Consequently, various suggestions emerged for the future use of the hospital once refurbished. These included establishing a medicinal plant garden that would integrate with the ancestral wisdom of the valley, developing a versatile venue for cultural activities, and exploring additional locations to retrieve contemporary artefacts.



Figure 10. The burned Playmobil toy. July 2021. Source: Ana Pastor.

In addition to inspecting the hospital area for potential future archaeological survey excavation locations, this activity was also intended to: (1) serve as an initial introduction to the project for local communities; (2) be a venue for displaying and discussing the discovered artefacts, including their state of preservation and potential studies or applications (e.g. inclusion in a museum exhibition); (3) be used to carry out a collaborative and participatory examination of the narratives associated with the site and enquire about participants' familiarity with the hospital area, and (4) establish a network for custodianship and stewardship by discussing the societal significance of the location and its role in understanding the area's working-class and modern social history and its interactions with other locations nearby.

Moreover, another challenge we wanted to explore was to overturn the expert's agency in determining the perception of the value of the site's history and its historical and cultural heritage discourses. Our objective was to dispute the prevailing agency that dictates value and narratives in heritage discourses from the top down. Rather than relying on pure archaeological research criteria, such as the goal of locating the rubbish dump or the hospital's foundational phase, we sought to involve local communities, most of which are non-experts, in determining the questions they had about the area and exploring archaeology's ability to provide answers. We believe that some of this historical and archaeological interest has been piqued since we emphasised the site's architectural value as a one-of-a-kind modular hospital in Europe at the beginning of the activity, and gradually, additional social and emotional values surfaced. Participants began to reflect on the site's transformations, the experiences of individuals who frequented the area over time, and the remnants of material culture left behind. All this is part of a past-present connections process that led to these reflections on the practice of archaeology in the contemporary past and its effects on the conservation and use of heritage in the future.

Moving Towards Heritage Values Associated with Object Memories

After evaluating the positive results of the 2021 campaign, our focus shifted to designing a community archaeology strategy for the coming years, with a primary focus on advancing and supporting the holistic conservation-restoration project. A preventive archaeology campaign was conducted in the hospital's most deteriorated area, and an area suggested during the 2021 archaeological walks was also excavated in the summer of 2022. This allowed us to assert our control and emphasise the importance of the local inhabitants' involvement in community archaeology. Simultaneously, we launched a new branch of the project that concentrates on the participatory preservation of the collected findings, creating new opportunities for community conservation (Pastor Pérez and Remacha Acebrón 2024a and 2024b, and Remacha Acebrón and Pastor Pérez for 2023). These workshops, entitled "Preserving Objects, Preserving Memories," have allowed us to share knowledge about preservation strategies that we have developed every year since 2022 with great success. In this environment of dialogue, community reflection, and contact, the inclusion of conservation dynamics in the community archaeology framework allowed us to explore other views on value and agency and how they build into the memories associated with these objects. During these exercises, the stories learned on walks and ethnographies of the surroundings were discussed, referring to the three key uses of the building as a hospital, a guardhouse during Franco's regime, and an informal warehouse for the hydroelectric company and its neighbours (Remacha Acebrón

2021). In informal interviews after the activity, some participants told us that they felt a sense of agency from being able to touch and handle objects that are usually inaccessible, as well as a sense of contribution to research that co-creates stories for others to learn about “the multitemporality of this site”.

The first workshop took place inside the walls of the Cardboard Hospital. We wanted to learn what emotions were evoked by this space, discuss its materiality and develop some preservation and conservation treatments as if we were in an archaeological fieldwork laboratory. We selected a collection of materials that were safe to handle and set up two tables to facilitate social interactions in small groups (Figure 11). As in the previous year’s activity, we proposed schedules that worked for participants of different ages at different times of the day, encouraging flexibility and local community participation.



Figure 11. A table set up for the community conservation workshop. July 2022. Source: Author 1.

The participants worked on archaeological conservation tasks to stabilise, clean, and package artefacts in a kind of community archaeological conservation (Pastor Pérez and Remacha Acebrón 2024b). More than fifteen people of different ages and backgrounds participated in the workshops, including a number of people who live in the valley and nearby villages year-round. During these sessions, there were recurring discussions about the present and past significance of the artefacts, whether the site really counts as an archaeological area, and why, if it was so important, the site had been left to decay. The objects, deserving of preservation, hold stories that have remained buried for a long time. We designed specific worksheets for an activity addressing topics related to the memory of the objects and their heritage value (see also Figure 11). The activity integrated traditional questions about conservation status with questions about the objects’ historical use and significance. The worksheets also asked whether the objects should be kept in a museum, and why. This last question gave participants the agency to decide whether to transfer some of the archaeological materials to a museum, making them accessible to the rest of the community and an active part of the site’s history and narrative. Debates arose about prioritising the preservation of certain items and determining their relative importance in conveying the passage of time. Our analysis of the dialogues between participants

revealed that the most relevant aspect of the site's history was its historical value as a medical site. At the same time, values linked to the site's architectural potential or the fact that some participants or their relatives had lived there were also discussed.

The success of this four-day event led us to repeat the activity the following year, experimenting with new dates and moving part of the workshop to the museum to incorporate the preservation of the materials collected in 2021–22, which we were now classifying and stabilising. In the summer of 2023, we launched another object conservation session, "Preserving Objects, Preserving Memories II" (see Graphic 1), which also included a photogrammetry workshop (Figure 12). Upon reviewing comments from the previous year's worksheets and having discussions with participants, we considered constructing a "digital museum" to present the artefacts that participants had indicated as relevant for exhibition in a museum (in this case, digital). In this way, the site's educational value to transmit the valley's co-created history was emphasised. In addition, we were glad of the opportunity to create a platform that would allow people to learn about some of the artefacts found and preserved by local communities. These workshops brought together many interested people. In particular, people living in the valley and occasional residents, but also tourists who were very interested in the project. Come 2023, we were able to interview people who had participated in previous years' activities and who told us how excited they were to be an active part of the whole research process.



Figure 12. The photogrammetry workshop, open to the public at the Capdella Hydroelectric Museum. August 2023. Source: Ana Pastor.

In 2024, the project is currently engaged in inventory work and digitising selected items from the Cardboard Hospital collection to create a virtual museum curated by participants from the community archaeology and conservation activities. This initiative aims to provide open access to the artefacts and serve as a valuable tool for understanding and promoting the tasks of conservation-restoration work that began in the summer of 2024. We have increased the network of repeat participants

who come every year, this time helping not only with conservation tasks but also inventory work (Figure 13). The inventory work aims to prepare everything for the materials' systematic study and convenient access from the museum's storage facilities. This represents the beginning of a new phase for the Community Archaeology and Conservation-Restoration Project and the local communities and is why we kicked off the 2024 campaign by opening a new QR-code survey and holding a review session of everything that had been done so far. We acknowledge that some of these recovered, stabilised, and inventoried artefacts may be included in a display and become part of the museum's narrative, strengthening this nascent grassroots agency that will enhance the multivocality of the valley's cultural heritage discourses.



Figure 13. Participants in the inventory, conservation, and memory tasks in 2024. Capdella Hydroelectric Museum workshop. Source: Ana Pastor.

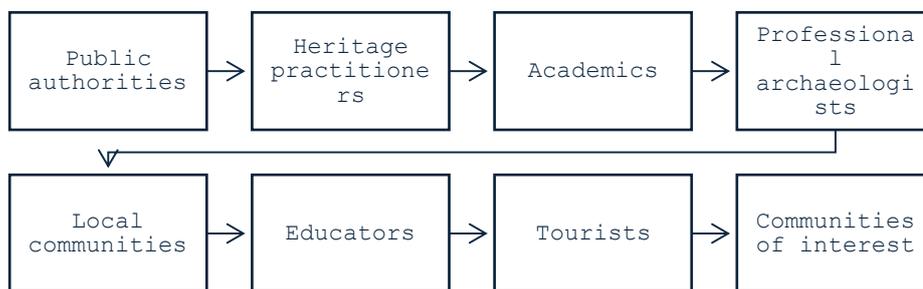
Discussion

Discussing value, heritage, and community archaeology has allowed us to reflect on how narratives and discourses are formed from various aspects, including the values themselves, their links to historical, scientific, or social aspects, and who confers them. These value pluralities and fluctuations, which we have explored through participatory action linked to community archaeology, are conditioned by those with the agency to determine its attributions and are also subject to change.

Overall, we argue that the analysis of the activities conducted at the Cardboard Hospital, such as prospecting, preserving, and using photogrammetry, has enabled us to demonstrate how community archaeology transforms the agencies of heritage value attribution and development. We believe that the heritage values of this site are undergoing a dynamic transformation due to the interactions between the site's materiality, objects from various historical periods, and the participant's own narratives and biases, which constantly evolve as they learn from others' experiences. Participants also experienced the agency of being able to explain stories related to material culture and its changing context in their own words. By sharing their knowledge, people who have actively interacted with the site have reversed the power of expert agency when it comes to learning about the site and judging its worth based

on static and aesthetic criteria. This was achieved by encouraging active listening techniques and improving various resources, such as access to the Cardboard Hospital, the newly recovered collection of objects, and seeing the work of professionals firsthand, both practitioners and researchers.

Our analysis has allowed us to draw up this agency roadmap (Graphic 2), starting with public authorities, and to follow a path that goes hand in hand with creating and strengthening a community of interest in the recovery of the Cardboard Hospital's history. In our opinion, this community of interest's agency holds the key to future value creation for the hospital. In conjunction with the local authorities, these local communities of interest are the most active in putting discussions on the table where practitioners and academics are actively participating.



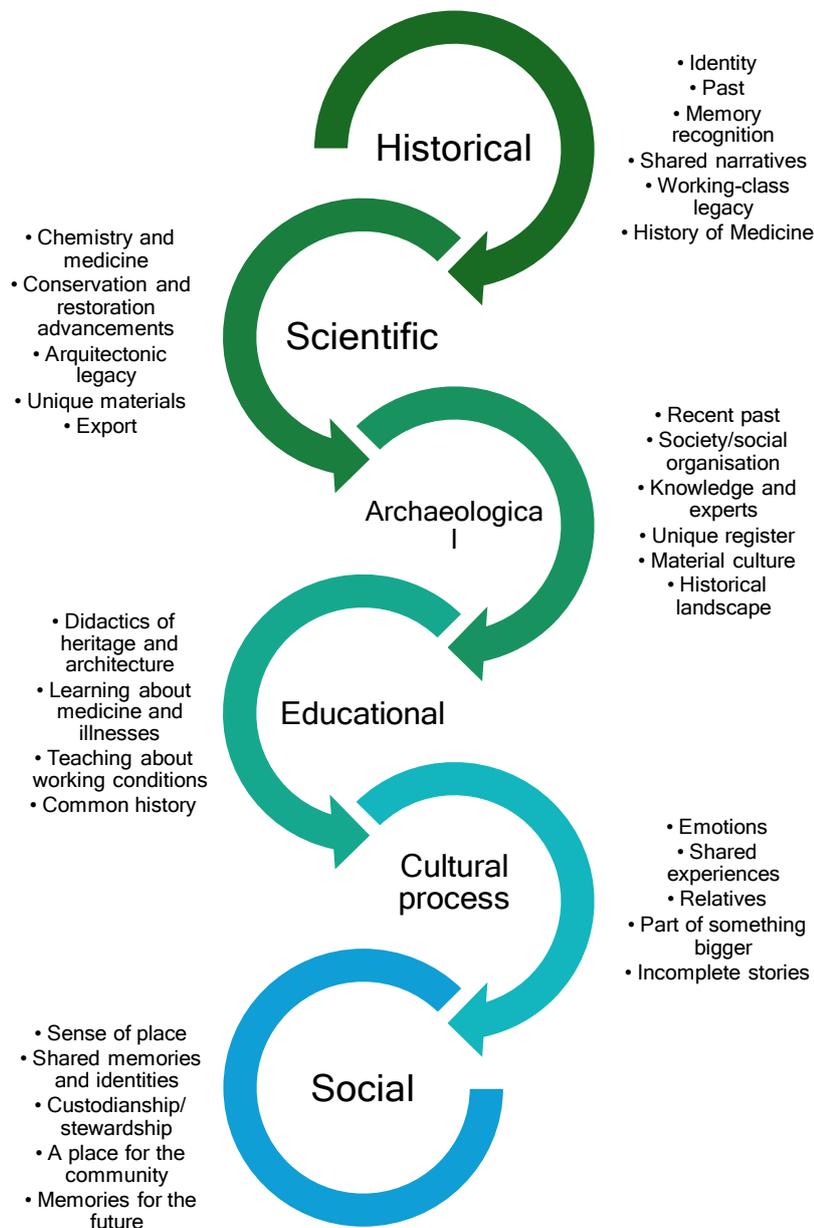
Graphic 2. Agency roadmap for the Cardboard Hospital Project. Source: Authors.

These community-driven initiatives have strengthened the connection between the site and the people in the surrounding communities, particularly neighbours and seasonal residents. Over time, these individuals have progressively taken ownership of the space, its belongings, and its diverse historical significance.

This has significantly improved the social value of archaeological heritage and the implementation of collaborative safeguarding strategies, thereby integrating this social value in a more dynamic and context-specific environment. We have synthesised our results in a graph (Graphic 3) inspired by the ideas about value explained in Table 1 and the interpretations of our exploratory study as observers, mediators, and facilitators in archaeology and community conservation activities. This synthesis is the result of a review of notes, reports, field journal images, and data collected from the object intervention worksheets.

The historical discourse initially emphasised the architectural-scientific significance of the place, highlighting it as the world's only remaining modular cardboard hospital. However, new social values gradually began to surface, associated with the memories of the diverse individuals who used this space in many ways. The previous focus on the site's relevance to the history of medicine has also gradually given way to a view of the site as a place of archaeological value that sparks questions that go beyond a single chronological moment. The idea that material culture provides us with unintended, previously undocumented knowledge, which in this case is lost, also confers a strong scientific value on the artefacts. In the words of some participants, "These objects, others would consider junk." All the participants' experiences have enhanced the scientific value of the Cardboard Hospital area, leading to a better understanding of the process of community cultural transformation

that the site has undergone and the relevance of its social value in building new “memories for the future” (Graphic 3).



Graphic 3. The evolution of heritage values through participatory community archaeology and conservation activities. Source: Ana Pastor.

To conclude this section, it could be argued that as a result of their involvement in the socialisation activities, participants are now active subjects and have agency over the activities. These are the current “communities of interest” that periodically and proactively attend and suggest new activities and with whom we maintain permanent contact through different communication tools. Contact with the objects has awakened new emotions and insights that have resulted in value attribution spanning the historical to the educational. The idea of working within a context and a material culture that enables knowledge transfer has gained even more importance, as well as being

linked to the idea of a new collection being created through collaborative work: a place for the community. In future, we hope that this new community, born out of an interest and desire to co-create the site's histories, will establish itself as a permanent advisory and management body supported by local politics.

Concluding remarks

Community archaeology facilitates the development of shared connections and dialogues regarding everyday history, aiding the identification and understanding of the values that individuals attribute to archaeological heritage. Furthermore, it reveals how the narratives associated with those values are more closely related to widespread stories than to referential "historical events". Thus, people-based heritage values that foster a collective sense of stewardship, belonging, and care are strengthened. Active co-inquiry scenarios are generated by these community archaeology practices, demonstrating and serving as a reminder that objects can possess diverse meanings and values among communities of interest and individuals. Each story and interpretation has the potential to foster a feeling of collective custodianship that may subsequently motivate other heritage management or dissemination initiatives guided by the social value and discourse-building process in a multivocal way articulated by local communities.

Academics, heritage practitioners, and experts in alternative forms of management, influenced by the intersectional approach to cultural heritage, enhance the significance of creating dialogical and egalitarian work environments. In these settings, all individuals contribute their knowledge to address social challenges and promote a more equitable society using insights from the social sciences. Acknowledging the potential of community archaeology to benefit various stakeholders and collaborate with them to shape and recognise their agency can result in more productive investment strategies for society and culture in the short and long run. In the short term, this would enable society to become a proactive agent of change.

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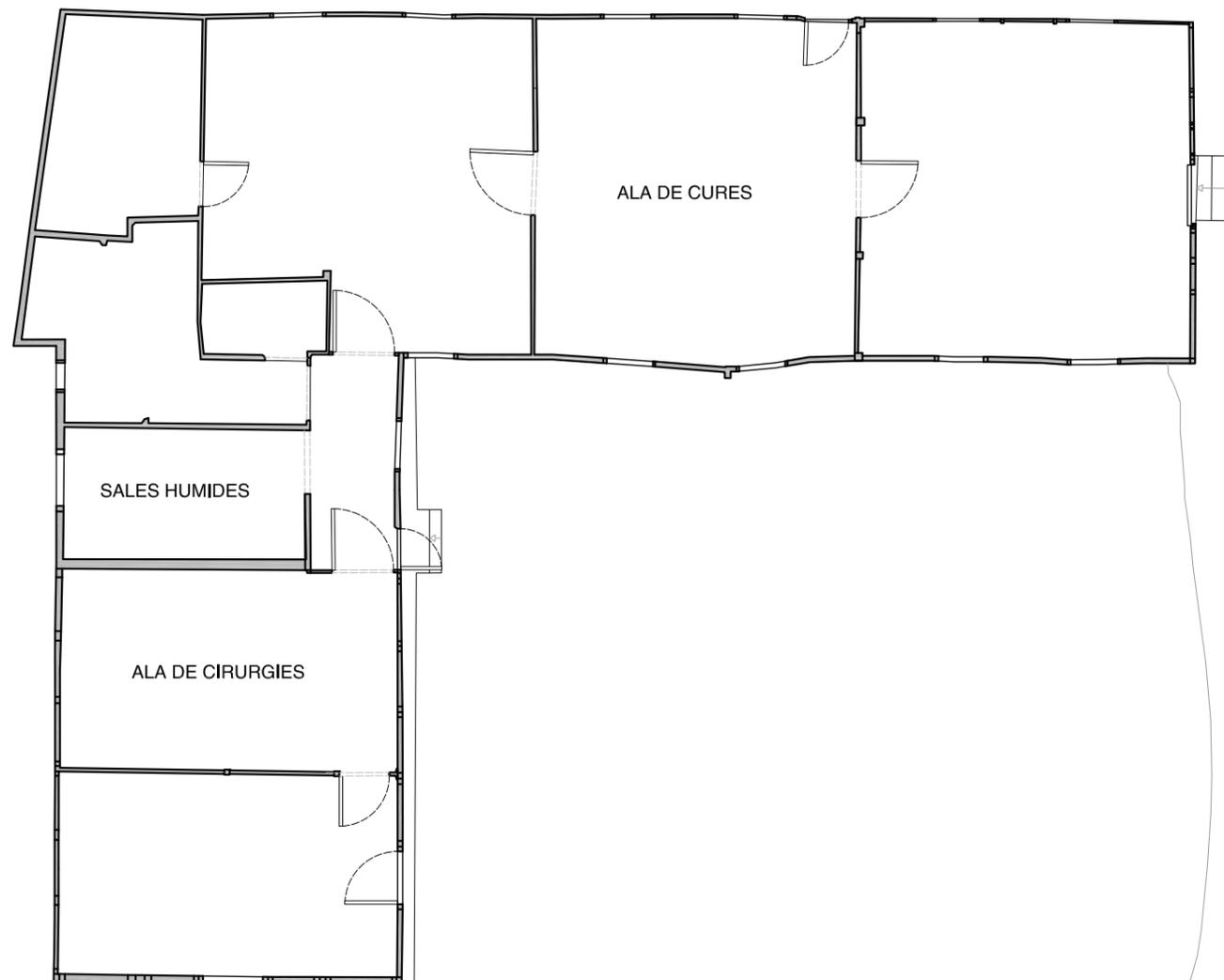
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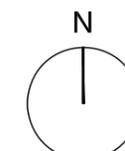
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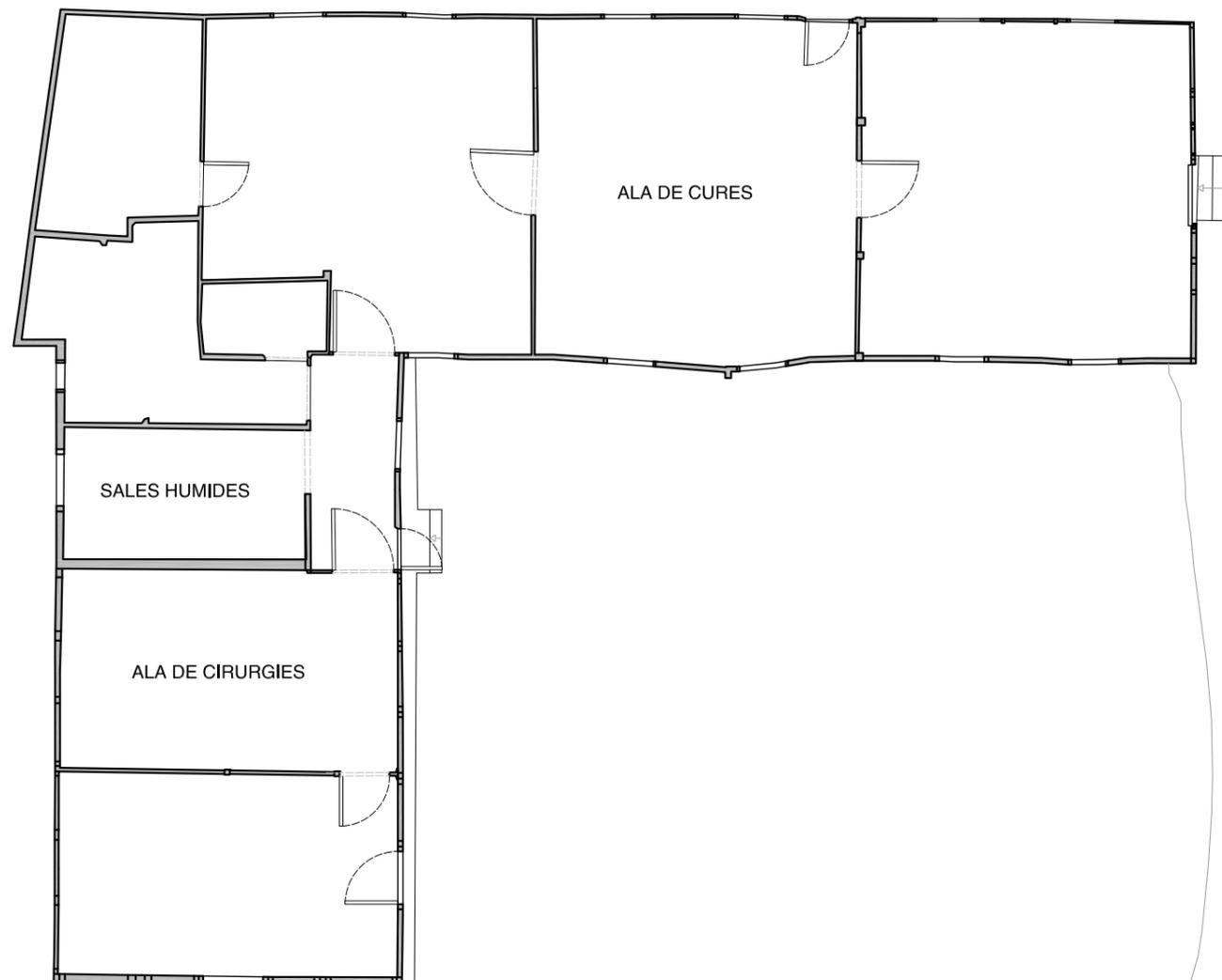
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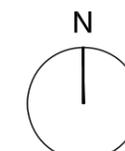
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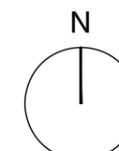
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