

PRACTICES

Bon Pastor, a Neighbourhood with a Future. Let's Make its Remembrance Claiming the Symbolic Accessibility.

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ABSTRACT

The article discusses the on-going experience in Barcelona, Bon Pastor district. A citizen's participation experience aiming to capture the civic memory of the neighbourhood in public space. A co-management experience between neighbours, the University, the District of Sant Andreu and the MUHBA (Museum of History of the City) with the creation of a space-museum focused on popular housing.

Barcelona City Council policies for improving people's accessibility to their residence, public space and public transport are described, highlighting the new emerging rights that suggest we cannot exclusively consider "People's autonomy" from the individual dimension. Citizens, through existing participatory channels or new channels that can be opened, have the right to actively participate in the proposals and projects for transforming built environment linked to their daily life, in a "bottom-up" process of co-production and co-design.

The article calls for an extension of the concepts of accessibility to the symbolic dimensions of the public space that contributes to a better design for people. But, we recognise, that to give an answer to this claim is only possible at a time when the social structure is on the pathway to overcome the problems of physical accessibility.

The article concludes that this expansion of the concept and the tools necessary to tackle it can effectively contribute against the processes of social exclusion.

KEYWORDS

Accessibility; Social Exclusion; Civic Participation; Public Space; Bon Pastor

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Context

Bon Pastor emerged as a popular and working-class neighbourhood in the early 1920s, following the placement in the territory of large industries like La Maquinista, Sanchís or Sala. At this time, parts of the industrial settlements were located within the boundaries of Barcelona, while the former Bon Pastor's small neighbourhoods (La Mina, 1923; Estadella and Las Carolinas, 1926) were within the boundaries of Santa Coloma.

In 1929, due to pressing housing problems, the Barcelona's Municipal Housing Trust, developed a low-cost houses estate—as well as the nearby Baró de Viver estate—with more than 700 small single-family houses, the largest of the four implemented in Barcelona. Early in the 1940s, Barcelona annexed this territory and, following the Provincial Plan (1945) and the Regional Plan (1953), the territory became an area for industrial and residential developments, growing in population, with mostly emigrants. However, this growth is based on processes of spatial (bad communications, isolation), economic and social segregation (poverty, lack of facilities, stigmatization).

“The time of the Franco regime was the time of repression. The Church called apostolic “missions” the work in the district. Social assistance (...) and almsgiving made up for much of the services to which citizens were entitled. Nevertheless, Bon Pastor remained a united neighbourhood in the face of deficits and adversities: a struggling and united neighbourhood that went out to claim the “absences” of public investment in health (a struggle for the Health Centre in the middle of 70's), education (a struggle for a professional school in recent years), transportation (a struggle for the metro and for improvement of the bus lines arriving to the area at the end of the 20th century), and public space. They also fought for a culturally active neighbourhood supportive to the less favoured”¹

In 1968 the Regional Plan, through a *Partial Plan for remodelling the housing group*, proposed the replacement of the 1929 single-family homes with isolated blocks. It started a long process of give-and-take between different local governments and the neighbours, until 2000-2001 when, through a popular referendum, the neighbours proposed a redeveloping plan, replacing the small houses by blocks to rehouse residents. The process goes ahead into five stages and is currently under development

1 Salvador Angosto, “Mapping the History of a Territory: Bon Pastor (Barcelona) Social Remembrance and Heritage Project”, *Acta Universitatis Lodzianis. Folia Philosophica-Ethica-Aesthetica-Practica*, 2019, 37–55.

(phase IV). The plan was called "*Bon Pastor, a neighbourhood with future*".² It was a strategic document allowing the development of a series of actions to conduct the physical remodelling of the neighbourhood and definitively enable the replacement of houses by new housing blocks. The principal aims of the proposal were:

- to promote the Bon Pastor as an open, plural and inclusive neighbourhood, linked to the district and city;
- to preserve its strong community personality, social activity and cohesion, and commitment to educational quality.
- to preserve an intercultural and solidary neighbourhood, maintaining a balance between urban growth and productive activity and defending its commitment to the quality of its natural environment.

The Plan for the Future foresaw a model of sustainable and balanced development for Bon Pastor.

The projects for the Barcelona Olympics (1992) had an urban impact in the area. One of the strategic projects developed during this period was the city's beltways. The city beltways were one of the strategic projects developed during this period. These heavy mobility infrastructures were conceived for decongesting the traffic inside the city and for connecting the metropolitan areas more efficiently. In the case of Bon Pastor, a section of the city beltway designed in trench, runs parallel to the Besòs River and invade part of the neighbourhood. In contrast with other districts, the only benefit that Bon Pastor got from the Olympics public works, was the coverage of a part of this beltway with a large reinforced concrete slab, hosting sport facilities, a new pedestrian bridge to cross the Besòs river and a big solar power plant on top of a pergola built as a roof of a civic square.

Just in the turn of the century, two projects of regional dimension put more pressure on the territory. The first—with a beneficial impact—is the environmental recovery of the Besòs River (1999), which became one of the best river parks in Barcelona Metropolitan Area. The second is the "Sagrera's Plan", an ambitious project linked to the HST arrival to Barcelona—with a forecast of a 2,250M€ investment—involving the construction of a new central station, with an initial project by Frank Gehry. It entailed the coverage of the old railway yards with a new park (3,7 Km long), several housing developments and the creation of a logistics area,

2 "*Bon Pastor, a neighbourhood with future*" is a document emerging from a participatory process organized by the Neighbours Association. The document sets out guidelines for residential transformation of the neighbourhood. It assumes demolishing the old houses and replacing them with new block buildings. The document also includes the guidelines for the process of change, as well as the economic conditions for its realization. As mentioned, the document was approved in a neighbourhood referendum. Subsequently, the Association of Neighbours and the Housing Board of Barcelona signed an agreement setting out the conditions. The transformation process has not been exempt from social conflict, as a small part of the residents did not agree with the conditions, with a period of response and resistance to the process. (Col. *Repensar el Bon Pastor*, s. f.; Portelli, Stefano 2015)

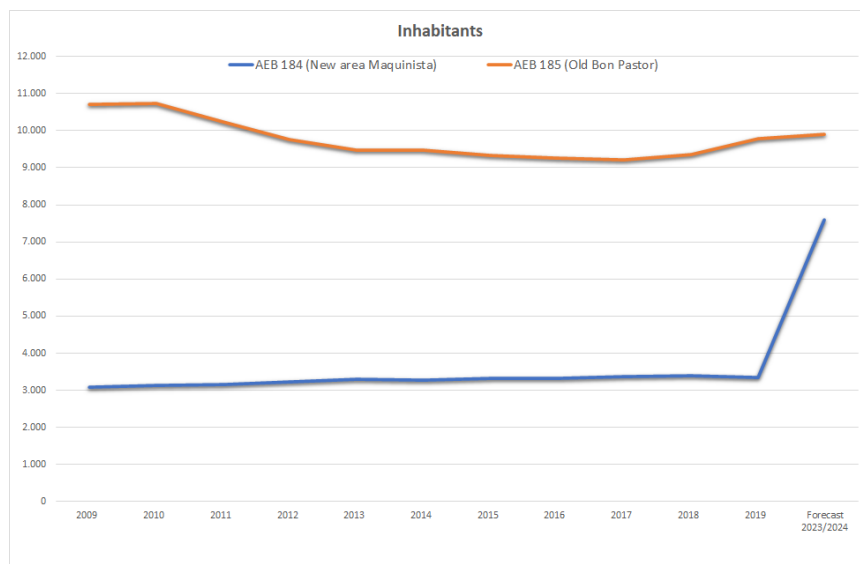


FIG. 1 Inhabitants in the two areas of the neighbourhood (Maquinista area and area of the old Bon Pastor). Own elaboration from Barcelona's City Council data.

the so-called "Railway Triangle". Today, the "Sagrera's corridor" project is only partly accomplished. It includes an important commercial and residential development, the subproject "La Maquinista", in the former industrial lands of one of the historic and largest industries in Barcelona, with the construction of a large 250,000 square metres shopping mall and of 829 homes. A first phase of the plan ended in 2000, but in 2014 the City Council of Barcelona processed a Modification of the General Plan (MPG) to increase "La Maquinista" shopping area in 36,000 square metres and, in turn, building 588 new homes, a green area and a school. However, the development of this phase is pending final municipal authorization.

Due to its morphology, the neighbourhood is divided into two very clear areas. To the north, the new buildings of the urban operation "La Maquinista", to the south, Bon Pastor, the old neighbourhood. "La Maquinista" new homes are integrated into the administrative division of the Bon Pastor neighbourhood. This means an increase of approximately 8% of residents in 2000, able to reach 22-25% if the 2014 plan is finally unblocked. The existence of this new area is important to understand some of the social dynamics in the territory, since its building typology, its public space and the social condition of its inhabitants, introduces a break with the old neighbourhood.

These new residents are socially, economically and culturally different from the former residents, coming from popular strata. In addition, an international real estate investment and asset management group purchased the old "Mercedes-Benz" industrial estate (96,000m²), very close to "La Maquinista" area.

This new urban regeneration operation will involve the construction of residential and office buildings. The specific project is not yet known, but we can estimate up to 1000 new dwellings will be built, together with an indeterminate number of offices' square meters. Hence, in the next decade,

the residents in this area can reach 40-50% of the district residents. As said, the “Sagrera’s Plan” within the borders of the neighbourhood, includes the creation of a logistic “Railway Triangle”. In 2001 “Acciona,” a Spanish group of civil engineering, construction and infrastructure, bought a 26,000 square metres piece of land in the Bon Pastor industrial estate. Recently, the company reported it began to build 56.000 square metres in 48 modular buildings, which will be sold together or separately. This draws a scenario susceptible to a serious and foreseeable problem of social gentrification [Fig. 1].

People’s accessibility

Besides its real estate fast development, Bon Pastor presents notable improvements in urban facilities (Civic Centre, Library, Old people Centre, new market, sports facilities). Since 2009, the City Council and the Generalitat (Regional Government) co-financed the installation of elevator, through the Elevator Plan of the Barcelona’s Housing Consortium. The accessibility of people to the public space (crossings, ramps, paving, lighting) has been improved in the framework of putting forward Bon Pastor as a sustainable neighbourhood. The district where the neighbourhood is located has defined an Integral Plan³ to remove architectural barriers⁴ (Access to the Community Centre and the health centre, adequacy of pedestrian crossings with guidance elements for blind people, extension of sidewalks, standardization of unique platforms on the streets that include elements for blind people guidance). As in the rest of the districts in Barcelona, it is a local signage system designed for pedestrians that provides the necessary information to help people to move around. Nevertheless, it does not provide information to blind people.

Accessibility to the whole the territory of Barcelona is guaranteed by the extension of bus lines and the installation of a metro stop in the neighbourhood (2010). Improvements in transport accessibility include: braille signage of the switches and the sound information system for visually impaired people, kneeling mechanisms in the buses, retractable ramp on the central door, upgrade request pushers and child pusher warning—which cancels doors automatically—and the guiding system Navilens⁵ for visually impaired people.

3 Ajuntament de Barcelona, “Projecte d’intervenció Integral Bon Pastor-Baro de Viver. Districte de Sant Andreu” (Barcelona, 2009).

4 The Comprehensive Neighbourhood Plan, approved for funding by the Neighbourhoods Act in 2009, sets up clear priorities for investment in personal accessibility, in public transport (underground in 2010, new buses lines), in housing (Phases II to IV of the 2000 Rehousing Plan) and public space (paving, lighting, etc). While it is true that an important part of the material achievements resulted from the financing of the Spanish Plan for the Stimulus of the Economy and Employment from the State Local Investment Fund (2009), known as the Zapatero’s Plan

5 NAVILENS is a type of VISUAL TAGS, a new type of fully innovative and revolutionary visual markers that through the use of artificial vision allow, among other things, the visually impaired to be able to move independently in environments unknown to them, simply using their cell phone.

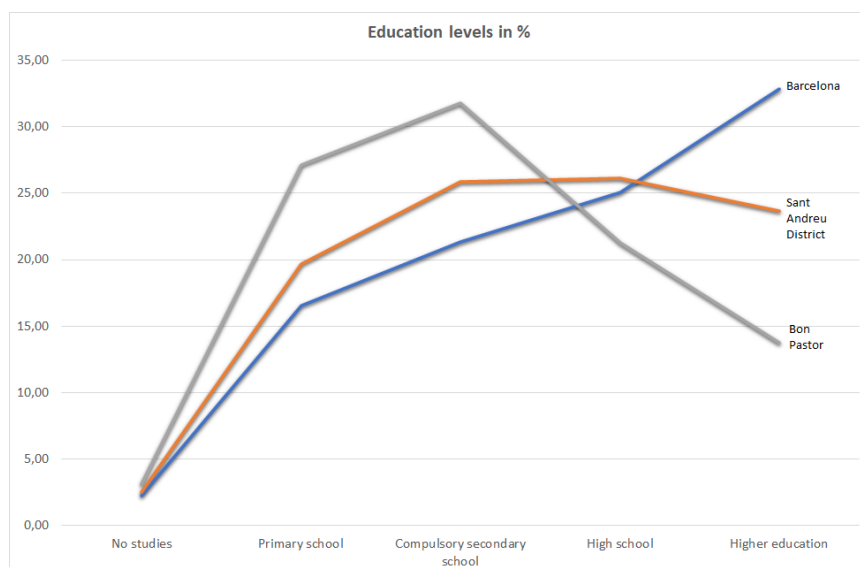


FIG. 2 Neighbourhoods such as Bon Pastor show that there is a significant decrease in study levels, when the stages of compulsory education are exceeded. Vocational and university education policies do not have the necessary mechanisms (free of charge, scholarships, etc.) to ensure universal access to all levels of education. Source: Ajuntament de Barcelona

In any case, following some of Ascher's⁶ ideas we believe that universal accessibility must be understood, also from the point of view of the access to "goods" and "services" available in the city and its metropolitan area.

The decentralization policies developed in Barcelona since 1979⁷, have defined a highly decentralized city which allows local universal access to goods related to health, leisure, sport, culture and basic education, goods and services to a large extent free of charge. Similarly, the policies of new central areas⁸ of the 1980s have allowed a large portion of services related to local administration, trade and retail⁹, and much of financial services to have a significant local accessibility. But as Borja¹⁰ points out, this model has "lights and shadows."

The following three Images illustrate some of these shadows. According to the latest study of the Urban Vulnerability Observatory¹¹ (2011), El Bon Pastor is one of the 27 neighbourhoods of Barcelona with some degree of urban vulnerability and one of the 7 with a medium degree of vulnerability (the rest remain in a low degree of vulnerability) [Figs. 2-3-4].

6 François Ascher, *Los nuevos principios del urbanismo. el fin de las ciudades no está a la orden del día* (Madrid: Alianza Editorial S.A, 2004).

7 Jordi Borja, *Estado y ciudad. descentralización política y participación* (Barcelona: Promociones y publicaciones Universitarias, S.A, 1988); Jordi Borja, Barcelona. *Un modelo de transformación urbana*, ed. Jordi Borja (Quito: Programa de Gestión Urbana, 1995).

8 Jaume Barnada, ed., *Àrees de nova centralitat* (Ajuntament de Barcelona. Àrea d'Urbanisme i Obres Públiques. Àrea de Relacions Ciutadanes., 1987).

9 José Luis Oyón and Manuel Guàrdia i Bassol, *Hacer ciudad a través de los mercados: Europa, siglos XIX y XX* (Barcelona: Museu d'Història de Barcelona, 2010).

10 Jordi Borja, *Luces y sombras del urbanismo de Barcelona*, 2nd ed. (Editorial UOC, 2010).

11 The Urban Vulnerability Observatory is a project of the Ministry of Development that is responsible for studying the situation of the neighbourhoods of the whole of the Spanish State from a multi-variable approach. <https://ja.cat/Pr5tY>

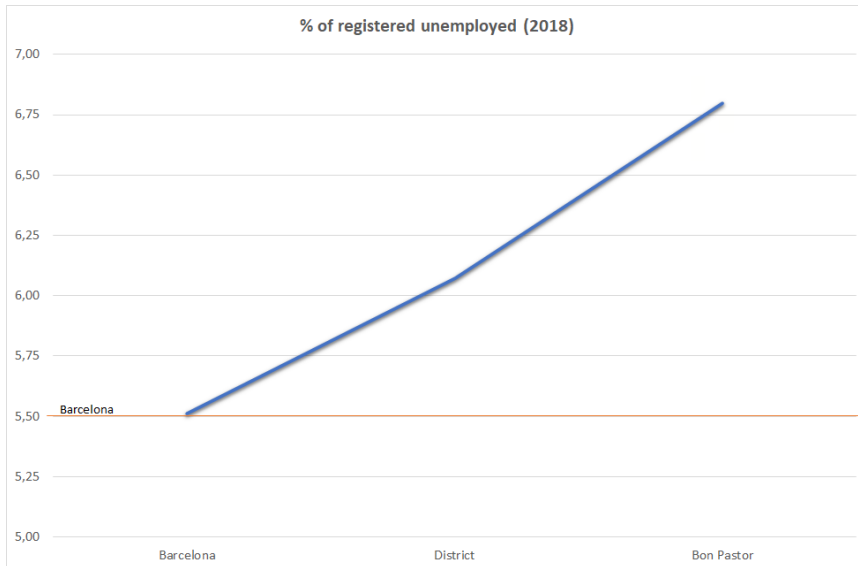


FIG. 3 % of registered unemployment. Barcelona and its metropolitan area are an eminent area of services (tertiary, quaternary and quinary), a part with high added value, and another based on “garbage” jobs. Access to education ensures better employability and therefore a reduction in the unemployment rate. (Barcelona, Sant Andreu’s District, Bon Pastor) Source: Ajuntament de Barcelona

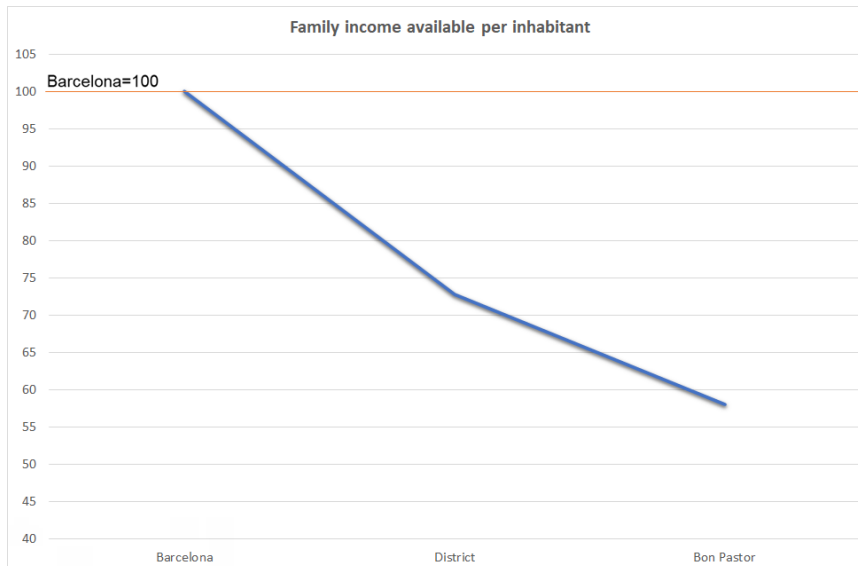


FIG. 4 Family income per inhabitant. If the level of training is related on the one hand to the risk of unemployment and on the other to the type of work and remuneration that can be achieved, it is logical that we find that the level of income is affected in this neighbourhood, almost 50 points below the 100 index for the whole city. (Barcelona, Sant Andreu’s District, Bon Pastor) Source: Ajuntament de Barcelona

The employment and training policies developed by “Barcelona Activa,” both in the Comprehensive Neighbourhood Plan (2009) and in the new Neighbourhood Plan (2016) of the City Council,¹² did not have a remarkable success in providing accessibility to quality employment.¹³ [Fig. 5]

12 Foment de Ciutat S.A. and Ajuntament de Barcelona, “El Pla de Barris de Barcelona 2016-2020. Memòria de Seguiment” (Barcelona, 2019).

13 Nemo Remesar-Aguilar and Manuel Borja, “Promoting a Place-Based Approach in the Configuration of Local Development Policies in Spain: The Catalan Experience,” *Local Economy* 29, no. 4–5 (2014): 469–85; Nemo Remesar-Aguilar, “Employment, Social Cohesion and Territory. Integrating Labour Market Policies into Urban Regeneration Processes in Catalonia: The Employment in the Neighbourhoods Case Study,” in *The Art of Urban Design in Urban Regeneration*, ed. Antoni Remesar (Barcelona: Universitat de Barcelona, 2016), 27–61.

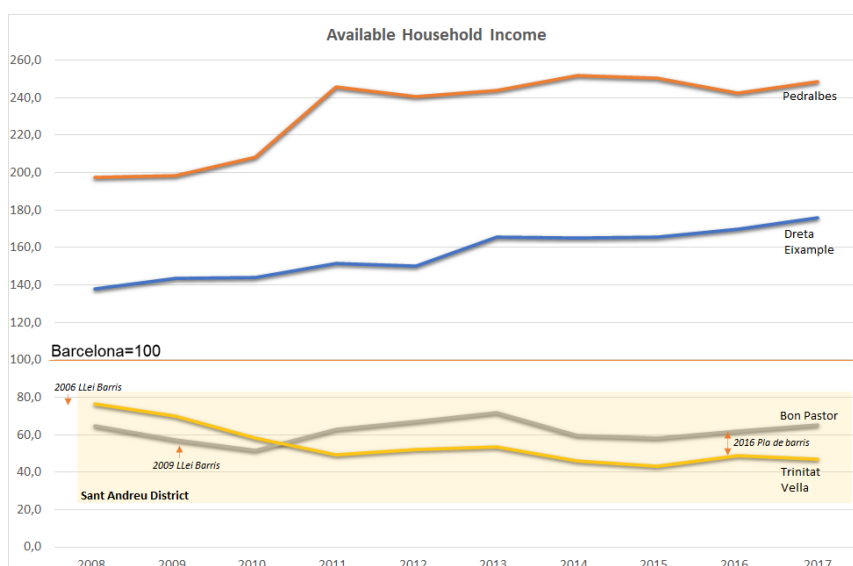


FIG. 5 It presents the evolution of disposable income in 4 neighbourhoods of Barcelona. Two in the affluent districts of the city. Two others in the District of Sant Andreu: Trinitat Vella and Bon Pastor. These two neighbourhoods hosted processes of the Neighbourhood Law and the Neighbourhood Plan. This indicator shows us two very different scenarios. While the operations of the Law and Plan seem to have an impact on the increase in disposable income in Bon Pastor, everything indicates that its impact on Trinitat has been less. The Image also indicates that since the 2008 crisis, inequalities between the different areas of Barcelona have increased dramatically. Source: Ajuntament de Barcelona

Accessibility, solidarity culture, civic remembrance

Neighbourhoods like Bon Pastor use to develop powerful self-managed networks, cultural and solidarity networks among neighbours. For example, Bon Pastor has been running for years a “Bank of Time”, a “Food Bank” and a “Sports Association”, promoted by the Association of Neighbours, along with numerous other civic association initiatives.

As mentioned above, departing from the project “*Bon Pastor a neighbourhood with future*” the City Council, through the Municipal Housing Board, begins the construction of the new buildings that replace the old houses of the 1929 estate. This construction takes place in 5 phases and today the buildings of the 4th phase are being built. The first buildings were delivered to the neighbours in 2006, starting the staggered rehouse of residents in the old “cheap houses”.

The Universal Forum of Cultures in Barcelona (2004) and in Monterrey in 2007, promoted the Universal declaration of Emerging Human Rights, a proposal to adapt classic Human Rights to the 21st century situation:

“All human beings - free, equal and endowed with dignity - are entitled to more rights than just those that are recognised, protected and guaranteed. The Declaration of Emerging Human Rights arises from the global civil society at the beginning of the 21st century with the aim of contributing to the design of a new horizon of rights that will orientate the social and cultural movements of communities and peoples, and that will at the

same time be inscribed in contemporary societies, institutions, public policies and the agendas of leaders in order to promote and favour a new relationship between the global civil society and the authorities"¹⁴

The statement introduces new dimensions for the concept of accessibility. It is based on the principles of "social inclusion" and the "principle of horizontality," among others. Article 5 "Recognises the right to pluralistic democracy," and in its part 3: "The right to the recognition and protection of the common cultural identity." Article 7 "Recognises The right to participatory democracy." The following articles unfolds several interesting aspects for our purpose:

- Paragrah 1. The right to the city¹⁵
- Paragrah 5. The right to participation¹⁶
- Paragrah 7. The right to public spaces, monumentality and attractive town-planning¹⁷
- Paragrah 9. The right to the conversion of the marginal city into the city of citizenship¹⁸

These new emerging rights suggest that we cannot exclusively consider "People's autonomy" from the individual dimension, but the concept must be extended to some collective dimensions. Citizens, through existing participatory channels or new channels to be opened, have the right to actively participate in the proposals and projects for the built environment linked to their daily life, from a co-production and co-design¹⁹ perspective²⁰ i.e. in "bottom-up" processes.²¹ Once the demands for the most basic

14 Institut de Drets Humans de Catalunya, "Universal Declaration of Emerging Human Rights" (Barcelona: Institut de Drets Humans de Catalunya Pau, n.d.) english translation by the author.

15 "All human beings and every community have the right to participate actively in public affairs and to enjoy a democratic administration at all levels of government." English translation by the author.

16 "which entails the right of all individuals and communities to participate, through effective channels, in the adoption and control of public decisions on the matters that concern them, and to challenge before the courts the decisions with respect to which they allege a right or a direct or indirect interest as grounds for their legitimation." English translation by the author.

17 "which entails the right to an urban setting articulated by a system of public spaces and endowed with elements of monumentality that lend them visibility and identity incorporating an aesthetic dimension and a harmonious and sustainable urbanism." English translation by the author.

18 "which entails the right of all individuals to inhabit quality urban areas, with a character of centrality"

19 Claiming co-production and co-design is not something new. It is implicit in Arnstein's historic article (Arnstein 1969), the Gibson's participatory proposals in the 1970s (Gibson 1979), in the work by Sanoff (2000) or in the Latin American approach to the construction of the popular city (Takano and Tokeshi 2007)

20 Antoni Remesar, "Del arte público al post-muralismo. políticas de deocoro urbano en proceso de regeneración urbana," *On the W@terfront* 61, no. 1 (2019): 3–65; Antoni Remesar, "Co-Design of Public Spaces with Local Communities," in *The Palgrave Handbook of Co-Production in Public Services*, ed. Elke Loeffler and Tony Bovaird (Cham: Palgrave Macmillan, 2021), 335–68.

21 Tony Bovaird and Elke Loeffler, "From Engagement to Co-Production: The Contribution of Users and Communities to Outcomes and Public Value," *Voluntas* 23, no. 4 (2012): 1119–38; Tony Bovaird, "Evaluation of Public Projects and Services" (Barcelona: Universitat de Barcelona, 2010).

living conditions (housing, health, transport) are accomplished, the claim of a decent built environment and a public space for all and by all emerges as an imperative, while claiming a role for pro-active citizenship.²²

In addition, citizens have the right to reflect on their collective past, not “writing” history, but embodying this civic remembrance in the public space as an instrument to “self-recognition” as a collective body, with the aim to empower their collective identity and facilitating the appropriation of the public space and its elements.

It is no coincidence that Barcelona, in parallel with the district’s municipal archives, saw the proliferation of what we can call “civic archives,” focused on preserving the social and civic memory of the neighbourhoods and their inhabitants. The existence of these “civic archives” is not at odds with the official ones. On the contrary, it would be timely and relevant to “link” both archive types, a challenge for municipal policy on “historical memory.” This way the “access” to the different readings about the past would be guaranteed.

The civic remembrance project

In this context, the Bon Pastor Neighbours Association started a double working process in order to preserve their social and historical remembrance. On the one hand, the Association began to work with the City’s Museum of History (MUHBA) on a project for a physical museography space devoted to popular housing. This space-museum would be located in a block of the old houses that would be preserved for this purpose.

On the other hand, the Association entered into cooperation with CR POLIS regarding the implementation of the project “Building Bon Pastor’s Remembrance.” The cooperation with this academic centre started with the “Remembrance Mural” experience, resulting from a citizen participation process in the neighbouring district of Baró de Viver (2005-2011) [Fig. 6].

At the end of 2013, the Bon Pastor Neighbourhood Association contacted the POLIS Research Center,²³ with the intention of developing a project similar to the one carried out two years earlier in Baró de Viver. The project on “Civic Memory” of Bon Pastor started at the beginning of 2014

22 There is a widespread tendency to exclusively identify “vulnerability” with “social exclusion”. It is true that vulnerability is a condition of social exclusion. In a democratic society, however, there are other ways of social exclusion. Specifically, setting aside or preventing citizens from actively participating in decision-making that affect their living environment, since as Subirats (Subirats, Joan 2006) points out social exclusion is the impossibility, or intense difficulty, of reproducing and accessing mechanisms that allow the population to develop on a personal level, we can understand that active participation in the design of the local public space, in the manifestation of identity memory in this public space, can be tools to combat social exclusion, when they also generate clear processes of social innovation (MacCallum, et alS 2009; Pradel, Marc; García Cabeza, Marisol 2018) that should place the emphasis on citizenship and the modes of participation and action to achieve these results

23 Detailed information about our research centre can be found at: <http://www.ub.edu/escult/index.html> and <https://femlamemoriadelbonpastor.wordpress.com/>



FIG. 6 Baro de Viver's Wall of Remembrance (2011). Taking advantage of the construction of an acoustic wall, we developed a participatory process so that the neighbours could capture their "memory" of the neighbourhood. The mural is 125 m linear x 4 m high and consists of the photographs provided by the neighbours in the participation process.

with some resistance from the district administration. In 2015, CR POLIS, the district of Sant Andreu and the Neighbourhood Association, signed a cooperation agreement for the development of a participatory project for implementing the Historical-Social Memory of the neighbourhood, in the public space. A long participatory process took off, based on creative workshops and neighbourhood forums, which ended in 2018 with the public presentation of a "strategy"²⁴ for the development of neighbourhood proposals. Participants in the creative participatory workshops, created a work program and chose 13 neighbourhood sites that had the capacity to represent the dimensions that the neighbours wanted to preserve: the neighbourhood's industrial past and present, the social movements and struggles and the most relevant aspects of the urbanization processes in the neighbourhood. The series of participatory workshops reached the conclusion that the translation into the public space of the "Remembrance" project could not reproduce the linear scheme based on images used in Baró de Viver. They rather worked on the idea of a "remembrance spatial system". The different points of the Remembrance Space System have been analysed regarding the three dimensions above mentioned (the industrial idiosyncrasy, the social movements and the urbanization processes). The spatial remembrance system would enhance certain points of the territory with socially significant value. Starting from this premise, the "laboratory of ideas" of the M.A in Urban Design, developed some

24 This working paper has suffered several vicissitudes for negotiation with the local administration. The first was the apparent collision of this project with a District and City project to implement the "City Points of Interest" (PIC), a system based on an APP and to mark the points with inserts on the pavement containing Beacons technology. As the neighbourhood project is based on a system of marks on the ground, the Administration understood that it was necessary to integrate the two projects. However, the PICs were oriented towards trade and tourism, while the neighbourhood system was geared towards "rescuing" its civic memory. The second stumbling point concerned the "sanctioning" role of the City Council's Institute of Urban Landscape and Quality of Life which, it seems to be necessary to approve (?) all projects that concern interventions on public space. Meetings with the Institute were promised, which have not been held so far. The third drawback relates to the local election cycle (2019) that involved a change of government and a reorganization of the District's organization chart. This situation led to a temporary postponement of planned meetings and a "slowdown" in activities on the "Historical Memory" of the neighbourhood - including the MUHBA project. Once the District administration was organized, initial meetings were held. And then the coronavirus pandemic arrived and all activities, meetings and discussions have been postponed because of confinement.

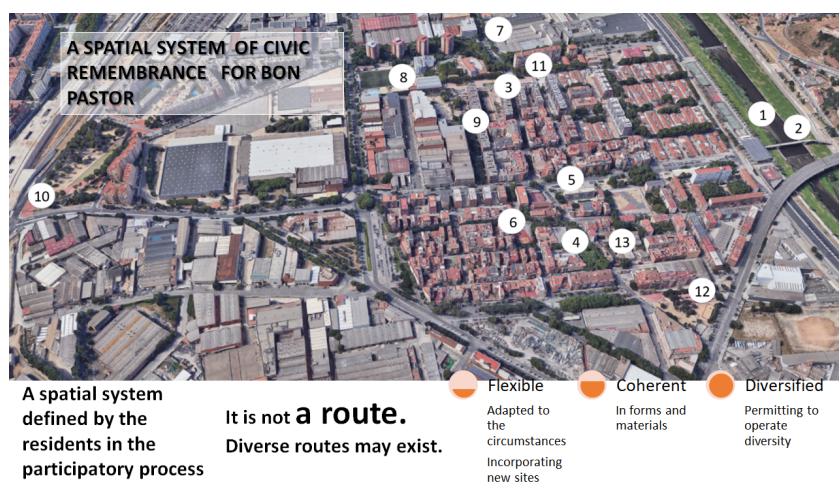


FIG. 7 Plant of the neighbourhood that summarizes the participatory process, with the 13 points of interest for the civic remembrance project. Based on Google Maps

proposals focused on the deployment of “spatial marks” on the ground, trying to avoid the multiplication of vertical signs in public space.²⁵ [Fig. 7]

Each of the points are marked with an intervention on the pavement, using the most widespread paving system in Barcelona²⁶ since the beginning of the 20th century, the so-called *panots*, pieces of 20 x 20 x 5 cm of hydraulic concrete with different forms. Several of the points also involved an intervention of public art to highlight its civic importance.

These indications on the ground were completed with the local signalling system. In addition, they could incorporate elements such as QR code or similar, to provide augmented reality data via mobile phone. A contest among neighbourhood schools students provided an identity “marque” to incorporate into the neighbourhood signalling system. [Figs. 8-9]

In some specific places, some additional elements were incorporated such as public art works; visual improvement of the landscape and a proposal for a colour plan and welcome marks to the neighbourhood.

A particularly significant point is the location of the “museum space,” in the rows of houses that will be preserved and rehabilitated, within the framework of the museography project by the MUHBA (Museum of History of Barcelona). The urbanization of the environment at the site has created a square surrounded by greenery. In the square is going to be installed a new monument, currently under study, remembering the nine victims of the bombing of Italian aircrafts in 1937 during the Spanish War.

Before the 2019 municipal elections, under the pressure of the neighbours, the District “granted”—in a gesture of “placation”²⁷—the construction of

25 Javier Vergel, “Ciudad comunicación identidad participación. Hacia un programa de información urbana para el barrio del Bon Pastor” (Universitat de Barcelona, 2017).

26 Danae Esparza, *Barcelona a ras de suelo* (Barcelona: Edicions de la Universitat de Barcelona, 2017).

27 “Placation, is simply a higher level tokenism because the ground rules allow have-nots to advise, but retain for the powerholders the continued right to decide” (Arnstein, Sherry R. 1969, 217)

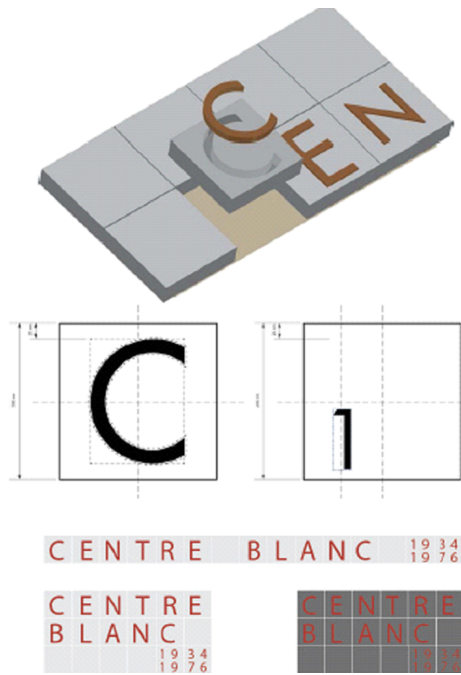


FIG. 8 Preliminary ideas regarding the use of panot as the main element to signal the points of the Space Remembrance System. Master in Urban Design (Laboratory of Ideas)

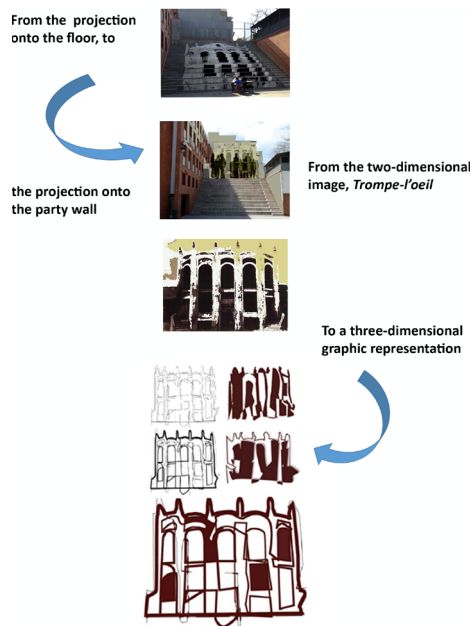


FIG. 9 The Community Centre of the neighbourhood is located in the place that for many years was the site of the so-called "White Centre", a reference for social movements. Monument preliminary study by Monica Bellido (M.A. in Urban Design)

one of the points of the system, taking advantage of the remodelling of one of the squares. The point refers to the old cultural and recreational association "La Pinya" that in the 1980s and early 1990s organized activities that today are developed by the Community Centre and the Library of Bon Pastor. [Figs. 10-11-12]

As shown in Figure 10, the point of "La Pinya" is not complete. The QR, Beacon or Visual Tag is missing, necessary to connect the physical part of the system with the Augmented Reality part.



FIG. 10 Point 12 of the system. *La Pinya*. Unveiled march 2019

Fem la Memòria del Bon Pastor

PROJECTE PARTICIPATIU

SISTEMA DE MEMÒRIA

- Riu Besòs Murs i passera
- Entorn Museu i Monument víctimes bombardejos
- Antic Centro Blanco
- Metro
- Mitgeres i Murs
- Can Sala
- Poliesportiu
- La Morera
- Ambulatori
- La Maquinista
- La Pinya
- Fàbrica Sanchis

(Fanal Cases Barates)





PROJECTE ARXIU

DOCUMENTACIÓ



HISTÒRIA DEL BON PASTOR

ALTRES PROJECTES

SORTIR

Proposta d'intervenció

Nivell 1  Nivell 2 

Objectiu 1
recordar l'antiga passera del riu.

Forma
fer una intervenció subtil en la barana de vidre perquè es vegin ombres en el paviment que recordin la forma de les passerres de fusta. Es planteja també la possibilitat de intervenir a mode de esgrafiat o gravat en el paviment. Possibilitat d'incloure llum led per la nit tenir una altra imatge potent.

Objectiu 2
cridar l'atenció, fer visible el barri per convidar a venir


Forma
mitjançant un perfil o relleu sobre el mur una frase poètica que faci referència al barri (formigó o acer Corten). Es parla d'emprar el color verd o contempla la possibilitat d'un jardí vertical

Les frases recollides fins ara són:


- o Bon Pastor batega ll-lusió
- o Bon Pastor... , atreix-te!
- o Bon Pastor està viu
- o Bon Pastor és viu
- o Bon Pastor acollidor
- o Bon Pastor, porta de Barcelona
- o Bon Pastor batega. Porta de Barcelona
- o Bon Pastor és viu. Porta de Barcelona
- o Somniar despert és possible a Bon Pastor
- o Bon Pastor. Porta de Barcelona

Riu Besòs, Murs, Passera

Les Besossades



La Passera



fotos © Arxiu Fernando Blaya

El pont del Molinet (el dels militars)




FIG. 11

Fem la Memòria del Bon Pastor

PROJECTE PARTICIPATIU

SISTEMA DE MEMÒRIA

- Riu Besòs Murs i passera
- Entorn Museu i Monument víctimes bombardejos
- Antic Centro Blanco
- Metro
- Mitgeres i Murs
- Can Sala
- Poliesportiu
- La Morera
- Ambulatori
- La Maquinista
- La Pinya
- Fàbrica Sanchis

(Fanal Cases Barates)

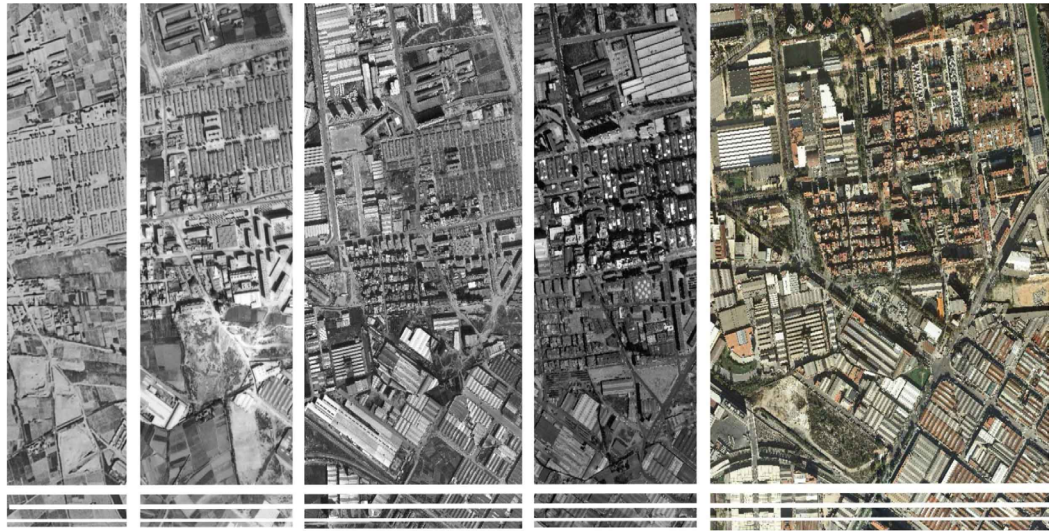
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Montaje de la evolución del Bon Pastor, realizado por José A. Santamaría Concha en el Trabajo Final de Máster "La periferia en transformación. Procesos de cualificación del espacio público. El caso del barrio del Bon Pastor". Universitat de Barcelona, 2018 <http://hdl.handle.net/2445/122523> . Fuente: Institut Cartogràfic i Geològic de Catalunya (ICGC)

FIG. 11-12 Two screens of the web model that would be the support for augmented reality of the Remembrance System. It involves a documentation and editing activity that should be carried out from "the Fem La Memoria archive" The images come from the photo archive (more than 2,000 photos) provided by the neighbours in the early stages of the participatory process.

Fem la memòria Archive is a key part of the development of the System. In fact, signs on the ground can simply mean a change in the pavement, unless the viewer can get an extra explanation. Such explanation cannot be to add more artefacts, more elements of noise into public space. Therefore, the Strategic Plan proposes that the increase in information (AR) would be linked to a dynamic information management system (images, texts, documents, videos) using the possibilities offered by smartphones.

This archive would be sited in the space-museum of the "Cheap Houses" becoming a documentation centre about the neighbourhood and the popular housing in Barcelona. The space-museum would also facilitate the organization of exhibitions based on the documentation and studies carried out by the Archive. The first of these exhibitions has been designed but not exhibited due to the confinement during the Covid19 pandemic.

[Fig. 13]

The MUHBA's museographic policy. integrating peripheries



FIG. 14 Museography decentralized plan of the MUHBA for the North of Barcelona. The thematic axes: Water, Industry, Popular housing

For a few years now, the Museum of History of the City has initiated a policy of “decentralization” of its exhibition spaces, using, for this, the conversion of old industrial enclosures out of use. The central idea of this policy is to territorially balance the museum spaces of the city, excessively concentrated in the Central (Ciutat Vella) and Western areas of the city.

Water,²⁸ Industry,²⁹ Work and Popular Housing³⁰ are the axes on which the new exhibition spaces of MUHBA are based.

“A part of the “museum” space will be devoted to reproducing the physical environment (furniture, household goods ...). Another to a permanent exhibition about popular and

28 The Northern Zone has historically been linked to the provision of a good as necessary as water. Since the time of the Romans an important part of the provision of water to the city came from the aquifers of the Besòs River. In the Middle Ages the waters of this river watered the fertile fields of the North and East of Barcelona thanks to the construction of the Comtal ditch. A ditch that would eventually be used to provide driving force to the first manufacturing and industrial facilities.

29 This area has also been the large area in which industrialization took its body in Barcelona from the nineteenth century until well into the twentieth century. Even today, Bon Pastor's neighbourhood cannot be understood without the existence of the last large industrial estates located within the city limits.

30 Since the beginning of the twentieth century this area has been a good example of the transition from the rural to the urban (Lefebvre, Henri 1970). Initially, buildings were related to the deployment of the various Economic House Laws, including the two large estates of Bon Pastor and Baró de Viver in 1929. Subsequently, new residential estates, with block building typology, have shaped the landscape since the 1950s. Buildings for workers and popular classes under the different laws developed during the Franco's regime and Early Democracy in Spain



FIG. 15 Project for the new facility t in the cheap Houses (museum space). Ricard Mercadé -Aurora Fernández Arch. (2016-2018)

working-class housing in Barcelona. In addition, a conference room. Neighbours, like actors of the facility, demand to manage an archive on the popular and working-class housing. This archive would produce the web content to virtually increase the information of the sites product of the participatory process. The archive, should manage the contents of an information system in the metro station hall consisting of large screens emitting different types of contents and that is intended to negotiate with TMB, the municipal public transport company of Barcelona”³¹

The archive within the museum space will be the practical link between the two neighbourhood remembrance projects: historic and civic remembrance [Fig. 15].

Conclusion

When the problems of physical accessibility to general facilities are relatively well solved; when demands about public services are met (according to the current Welfare State), then, the neighbours of a territory begin to worry about other dimensions of accessibility. The neighbours challenge these dimensions, eminently symbolic, to be able to wield their right to understand and express “where they come from and where they are going”, their right to write and capture their memory, to organize, manage and disseminate the documents that underpin this journey to civic memory. They also claim access to the design of the space where their daily life is deployed, not as “actors,” but “agents” in the production of this space

31 Angosto, “Mapping the History of a Territory: Bon Pastor (Barcelona) Social Remembrance and Heritage Project.”

and a clear opposition to be considered mere “users” of space, goods and city services.

Co-design and co-production means articulating new ways to citizen participation, a way that exceeds the levels of the consultation to enter the dimensions of the “creation” of public spaces and organizational routes that allow a satisfactory level of self-management of the symbolic dimension by the citizens. A new attitude on the part of the local administration is needed, understanding that this “accessibility to the symbolic” is a part of the set of actions against social exclusion.

The project at Bon Pastor has not been completed due to various reasons expressed in the text, but it marks a path for social innovation aimed at allowing citizens to exercise the right to the city.

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