



Heritage Values in the Context of Community Archaeology

Ana Pastor Pérez & Sigr   Remacha Acebr   

To cite this article: Ana Pastor P     & Sigr   Remacha Acebr    (01 Sep 2025): Heritage Values in the Context of Community Archaeology, Conservation and Management of Archaeological Sites, DOI: [10.1080/13505033.2025.2505403](https://doi.org/10.1080/13505033.2025.2505403)

To link to this article: <https://doi.org/10.1080/13505033.2025.2505403>



   2025 J.Paul Getty Trust. Published by Informa UK Limited, trading as Taylor & Francis Group.



Published online: 01 Sep 2025.



Submit your article to this journal [↗](#)



View related articles [↗](#)



View Crossmark data [↗](#)

Heritage Values in the Context of Community Archaeology

Ana Pastor Pérez ^a and Sígrid Remacha Acebrón ^{b,c,*}

^aCollections Department, Getty Conservation Institute, Los Angeles, USA; ^bProgramme Culture and Society, Universitat de Barcelona, Spain; ^cNational Museum of Science and Technology of Catalonia (MNACTEC), Terrassa, Spain

ABSTRACT

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 amplify 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 surrounding, perceptions of, 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 include aesthetics, historicity, uniqueness, and social value, significantly influence heritage site management and conservation decision-making processes (Avrami 2009; Avrami et al. 2019; de la Torre 2013; Demas 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

CONTACT Ana Pastor Pérez  apastorperez@getty.edu; a.pastor.restaura@gmail.com

*Current affiliation: National Museum of Science and Technology of Catalonia (MNACTEC), Terrassa, Spain.

© 2025 J.Paul Getty Trust. Published by Informa UK Limited, trading as Taylor & Francis Group.

This is an Open Access article distributed under the terms of the Creative Commons Attribution-NonCommercial-NoDerivatives License (<http://creativecommons.org/licenses/by-nc-nd/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited, and is not altered, transformed, or built upon in any way. The terms on which this article has been published allow the posting of the Accepted Manuscript in a repository by the author(s) or with their consent.

approaches to value perception in recent years, how these values have impacted community archaeology discourses, and how participatory actions can cause dynamic changes in 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, and 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 through an agency linked to political interests (Latour 2014), hegemonic discourses related to the powerful 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, Brock, and Reeves 2022; Hamilakis 2018). Thus, projects linked to community archaeology can become contact zones (Ripanti 2022) in which agency over value can be reversed from both an epistemic and physical point of view, thus mitigating the oppression caused by monolithic or unidirectional discourses 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 Co-Creation in Archaeological Heritage

Over the past 50 years, community archaeology has become a pivotal field in democratising archaeological practice and the knowledge it has generated through its methodological and theoretical advancements (Lafrenz Samuels 2008; Moshenska 2017; Richardson and Almansa-Sánchez 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). It provides a way of 'doing archaeology' that involves active participation, resembling participatory governance and citizen science (Bonacchi 2022; M. L. 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, community archaeology also presents opportunities for self-reflection (Ellenberger and Richardson 2018; Hutchings and La Salle 2018), critical evaluation of its methodological boundaries (Gould 2016; Tully et al. 2022), and exploration of future ideas that are more socially conscious (Benetti, Möller, and Ripanti 2022).

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 difficult aspects of history, including violence, oppression, trauma, conflict, and warfare (McAtackney 2014; Wollentz 2020). These interventions can 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, include the local population or community and explore 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, 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 this article's initial question of how participatory actions can challenge agency in archaeological heritage management, we can further explore this issue 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 enquiries posed by experts. Today, due to notable changes in critical cultural heritage studies (Harrison 2013; Holtorf 2015; M. L. 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 sociology, social anthropology, human geography, and

urban planning, among other disciplines, to gain a more comprehensive understanding of the sociocultural transformations taking place today. Archaeology is a science whose theoretical and methodological expectations demand 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 that fosters knowledge co-creation in archaeological practice arises from discussions between experts and the community and is considered dialogical, indicating two-way dialogues in which knowledge is created and maintained horizontally (Pastor Pérez and Remacha Acebrón 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 explain in the case study section. Shifts in values, actions, and understandings suggest that different social stakeholders are participating in this commitment to dialogic knowledge (Buraschi and Oldano 2022). Indeed, 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, Pastor Pérez, and Ruiz Martínez 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 describe what is important to them (see Klamer 2017, 53). We argue that, as experts, we must explore these concepts to understand how agencies evolve through participatory dynamics.

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, performances, 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 viewed as a dynamic process or social construct (Pastor Pérez and Díaz-Andreu 2022; L. Smith 2004), in which these groups are both judge and jury.

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

Umbrella Value/Other related values	Agency Stakeholders	Participant/Community-Used Keywords
Aesthetical (Barreiro Martínez and Criado Boado 2015; ICOMOS New Zealand 2010 Lipe 1984) <i>Antiquity</i> (Riegl 1903) <i>Monumental</i> (ICOMOS New Zealand 2010)	Academics Educators Heritage practitioners Local communities Communities of interest Professional archaeologists Public authorities Tourists	Conservation, decorative technique, excellent, exhibitivite, identity, incomparable, outstanding, prestige, reclaim, safeguarding, unique.
Social (ICOMOS Australia 2013; ICOMOS New Zealand 2010) <i>Significance</i> (Fouseki et al. 2020) <i>Associative</i> (Lipe 1984) Educational (English Heritage 2010; Simpson 2009) <i>Pedagogical</i> (Barreiro Martínez and Criado Boado 2015) <i>Narratives</i> (Fouseki et al. 2020)	Local communities Communities of interest Public authorities Academics Educators Heritage practitioners Professional archaeologists Communities of interest	Common, shared identities, sense of belonging, sense of place, social cohesion, stewardship, wellbeing. Didactics, educational strategy, heritage teaching, knowledge transfer, learning.
Archaeological (Carver 1996; ICOMOS New Zealand 2010) <i>Scientific</i> (ICOMOS New Zealand 2010) <i>Informational</i> (Lipe 1984)	Academics Educators Professional archaeologists Heritage practitioners Tourists	Antique, forensic, landscape, past, technical, scientific progress, social organisation.
Political (Carver 1996; Simpson 2009) <i>Commemorative</i> (ICOMOS New Zealand 2010; Riegl 1903) <i>National</i> (ICOMOS Australia 2013)	Academics Local communities Communities of interest Public authorities	Authority, authoritative heritage discourse, commemorative, contestation, exclusion, identity, power, symbolic.
Historical (ICOMOS New Zealand 2010; Riegl 1903) <i>Documental</i> (Barreiro Martínez and Criado Boado 2015) <i>Tradition</i> (Fouseki et al. 2020)	Academics Educators Heritage practitioners Professional archaeologists Communities of interest	Authentic, identity, legacy, memory recognition, linked to the past, narrative.
Existence (Barreiro Martínez and Criado Boado 2015; Darvill 1988; Lipe 1984) <i>Intrinsic</i> (Fouseki et al. 2020) <i>Thing</i> (Fouseki et al. 2020) Process/Construct (Fouseki et al. 2020) <i>Cultural</i> (English Heritage 2010) <i>Option</i> (Darvill 1988)	Academics Public authorities Academics Heritage practitioners Professional archaeologists	Embedded, needed, nostalgia, ubiquitous, unique, spiritual. Experience, emotions, personal, part of, transformative, uncompleted, unfinished.
Economical (Barreiro Martínez and Criado Boado 2015; Frey 1992; Lipe 1984; Simpson 2009; Throsby 2019) <i>Benefits</i> (Fouseki et al. 2020) <i>Use</i> (Darvill 1988; Riegl 1903)	Academics Heritage practitioners Professional archaeologists Public authorities Tourists Communities of interest	Asset, benefit, commodity, exploitation, monetary, opportunity, ownership, profit, resource.

Source: Ana Pastor.

Nevertheless, our understanding of archaeological heritage has recently undergone an ontological shift. This shift departs from the previously discussed critical approaches (Harvey 2001; L. Smith 2006), which viewed archaeological heritage as an assemblage of materialities and cultural narratives (Hamilakis and Jones 2017). This new 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 the desires of local communities 'for' and uncovered 'by' archaeology, make it feasible to illustrate how community archaeology contributes to this new perspective on archaeological heritage. 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, Gianotti, and Del Puerto 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; Pendlebury 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 of value agency, it is necessary to implement various physical and digital participatory methodologies. These methodologies 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,

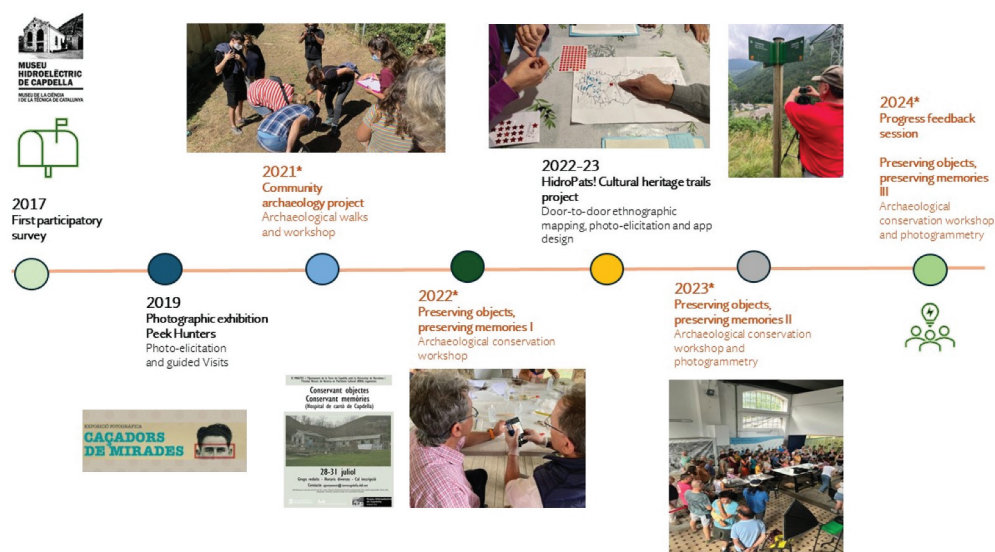
in a multimodal way and thus explore the various layers of knowledge associated with each recovered object or area of an archaeological site. In addition, these techniques help connect people and create networks of those involved in managing these spaces in the short and long term.

Such a participatory and ethnographic approach enables us to gain insight 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 2023).

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

In Spain, engagement in community archaeology initiatives 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 for places related to studies of the recent past that lack a distinct aesthetic associated with any significant innovative or architectural styles. 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 archaeology 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 (Graphic 1). The Hydroelectric Museum, currently directed by Eva Perisé, the town's cultural councillor, acts as a place for cultural exchange and gatherings. It is an entity that promotes culture and encounters between the people who live in the valley.



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 initiatives developed by the conservation and archaeological team over the past three years, we 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 by 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 of 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 temporary healthcare facility had to be installed to provide medical care for wounded or ill workers and individuals (Boneta i Carrera 2011). Based on a modular structure created in Germany in the late nineteenth and early twentieth centuries, the hospital was mainly built from cardboard and wood (Figures 1–3; see Pastor Pérez and Remacha Acebrón 2024a, 2024b). Recent research has shown that the hospital at Capdella is the last remaining prefabricated building of its type in Europe (Remacha Acebrón 2021).



Figure 1. The 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.

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



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

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 those living in the surrounding areas (Remacha Acebrón 2021).

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. 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, 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



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. Source: Ana Pastor.

archaeology activities: exploratory walks and community workshops on conserving recovered artefacts ('Preserving objects, preserving memories' in [Graphic 1](#)).

Initial discussions about the artefacts' proper storage, their status as 'archaeological', and their potential significance in understanding the site's history began with this first



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.

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, such as



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

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 1998), 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. The primary objective of this two-day event, which was attended by a diverse audience of seasonal residents, tourists, primary and secondary school students, and members of the local community, was to examine the discourses of value that local communities attach to their historical or cultural sites (Figure 8). The participants were divided into 4 groups of at least 40 people of different ages. There was significant attendance from teenagers who live in the valley year-round as well as seasonal residents.

Each time we discovered an item, disagreements arose about its source 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



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

intentional burning, possibly of dried grass on a barbecue, or deliberate disposal after being burned elsewhere.

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 revolves 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 had 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 observe 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.

In addition to inspecting the hospital area for potential future archaeological survey excavation locations, this activity was 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.



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

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 was piqued when we emphasised the site's architectural value as a one-of-a-kind modular hospital in Europe at the beginning of the activity. 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. This is all 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 concentrating on the participatory preservation of the collected findings, creating new opportunities for community conservation (Pastor Pérez and Remacha Acebrón [2024a](#), [2024b](#); Remacha Acebrón and Pastor Pérez [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 has 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.

The participants worked on tasks to stabilise, clean, and package artefacts in a kind of community archaeological conservation (Pastor Pérez and Remacha Acebrón 2024b). More than 15 people of different ages and backgrounds participated in the workshops, including several people who live in the valley and nearby villages year-round. During these sessions, recurring discussions took place 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



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

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 Capdella Hydroelectric Museum to incorporate the preservation of the materials collected in 2021–22, which we were then 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 proposed 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



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

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 part-time 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.

As of 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 the reason 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 anticipate 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

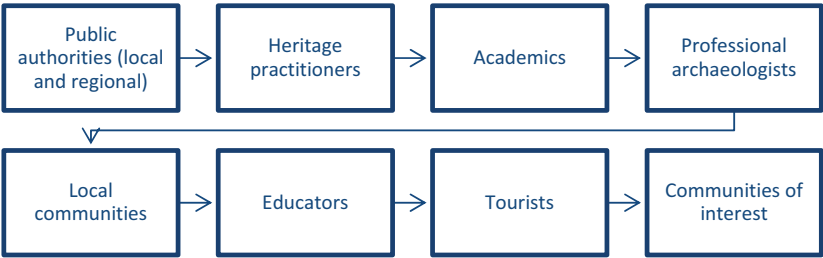
Discussing value, heritage, and community archaeology has allowed us to reflect on how narratives and discourses are formed from various factors, including the values themselves, their links to historical, scientific, or social aspects, and the actors who confer them. These value pluralities and fluctuations, which we have explored through participatory action linked to community archaeology, are conditioned by those with the agency to determine their 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 participants’ 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 and 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 an agency roadmap (Graphic 2), starting with public authorities and following 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 members of the city council and the councillors of the Pallars Jussà region, these local communities of interest are the most active in putting discussions on the table in which practitioners and academics actively participate.

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 the Cardboard Hospital’s archaeological heritage and the implementation of collaborative safeguarding strategies,



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

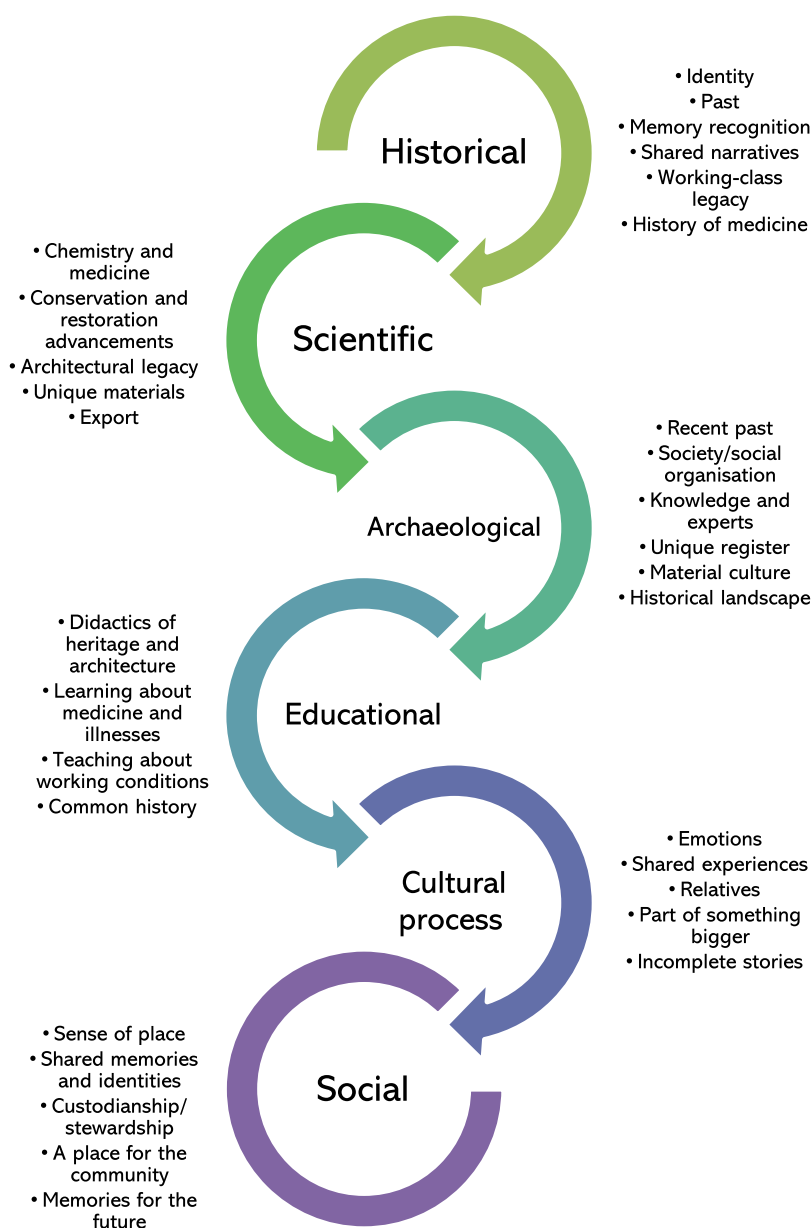
thereby integrating this social value in a more dynamic and context-specific environment. We have synthesised our results in a graph ([Graphic 3](#)) inspired by the ideas about value explained in [Table 1](#) and the interpretations of our exploratory study as observers, mediators, and facilitators 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 site, 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. The previous focus on the site's relevance to the history of medicine has also gradually given way to a view of it 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'. The participants' experiences have enhanced the scientific value of the Cardboard Hospital area, leading to a deeper understanding of the process of community cultural transformation that the site has undergone and of the relevance of its social value in building new 'memories for the future' ([Graphic 3](#)).

To conclude this section, it can be argued that because of their involvement in the archaeological conservation 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 at the Cardboard Hospital 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, and is being linked to the idea of a new collection being created through collaborative work: a place for the community. In the 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 through community archaeology. Active co-inquiry scenarios are generated by these practices, demonstrating and serving as a reminder that objects can possess diverse meanings and values among individuals and communities of interest. Each story and interpretation has the potential to foster a feeling of collective custodianship, which may subsequently motivate other heritage management or dissemination initiatives that are guided by the social value and discourse-building process in a multivocal way articulated by local communities.



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

Influenced by an intersectional approach to cultural heritage, academics, heritage practitioners, and experts in alternative forms of management 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 to 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 enables society to become a proactive agent of change.

Acknowledgements

We are extremely grateful to all the neighbours and individuals who have participated in all of the activities. We want to highlight the collaborations of Eva Perisé, Sandra Luque, Martí Boneta, Mercè Però, Laia Singa, Arnau Vila, Guillem Ruiz, the Acebrón siblings (Carmen and Cuca), the Remacha siblings (Marco and Marisa), the Oller-Santiago family (Fredí, Fina, Denis, and Magí), Verónica Giménez and her daughter Marta, and all the conservation and restoration team: Mercé, Violant, Júlia, Marta, Cari, Laia, and Joan, thank you.

Disclosure Statement

No potential conflict of interest was reported by the author(s).

Funding

This research was co-funded by the City Council of Torre de Capdella (Lleida), the Hydroelectric Museum of Capdella (Lleida), the National Museum of Science and Technique of Catalonia (MNACTEC), and the Ajuts Joan Oró 2023 of the Catalan Foundation for Research and Innovation (fcri), within the framework of the University of Barcelona's Margarita Salas Program, funded by Spain's State Research Agency (AEI) through the Next Generation funding program (EU). Fundació Catalana per a la Recerca i Innovació [2023].

Notes on contributors

Ana Pastor Pérez is a researcher and lecturer with experience in critical heritage studies, conservation, and social archaeology. Her work focuses on the development of innovative research strategies and knowledge-transfer strategies to connect contemporary social challenges with research in the humanities. Part of her work involves an in-depth study of ethnographic methodologies to critically analyse diverse processes in cultural heritage, focusing on public archaeology. She is a Senior Projects Specialist in Archaeological Collections at the Getty Conservation Institute, Los Angeles, CA, US.

Sígrid Remacha Acebrón is a technical architect. She holds an MSc in Rehabilitation, Restoration and Management of Built Heritage from University of the Basque Country, and an MA in Management of Cultural Heritage and Museology from University of Barcelona where she is currently pursuing her PhD. She is the Coordinator of the Territorial System of the National Museum of Science and Technology of Catalonia, and she is an accessibility consultant for different museums in Catalonia and the Netherlands.

ORCID

Ana Pastor Pérez  <http://orcid.org/0000-0001-7850-5293>

Sígrid Remacha Acebrón  <http://orcid.org/0000-0003-4136-4698>

References

- Almansa Sánchez, J., ed. 2013. *Arqueología Pública En España*. AHIA: Cole. Madrid: JAS Arqueología.
- Almansa Sánchez, J. 2016. "Contra La (Insert Value) Arqueología Pública." In *Arqueología y Comunidad. El Valor Del Patrimonio Arqueológico En El Siglo XXI*, edited by M. Díaz-Andreu, A. Pastor Pérez, and A. Ruiz Martínez, 35–50. Madrid: JAS Arqueología.
- Augé, M. 1993. *Los "No Lugares": Espacios Del Anonimato: Una Antropología de La Sobremodernidad*. Barcelona: Gedisa.
- Avrami, E. 2009. "Heritage, Values and Sustainability." In *Conservation: Principles, Dilemmas, and Uncomfortable Truths*, edited by A. Richmond and A. Bracker, 177–183. Oxford: Butterworth-Heinemann.
- Avrami, E., S. Macdonald, R. Mason, and D. Myers, eds. 2019. *Values in Heritage Management: Emerging Approaches and Research Directions*. Los Angeles: Getty Publications. <https://muse.jhu.edu/book/74916>.
- Barreiro, D., C. Gianotti, and L. Del Puerto. 2022. "Cerros Lindos. De La Cadena de Valor Del Patrimonio Cultural Al Patrimonio Como Innovación Social." *Anales de Arqueología y Etnología* 77 (2): 131–161. <https://doi.org/10.48162/rev.46.019>.
- Barreiro Martínez, D., and F. Criado Boado. 2015. "Analizando El Valor Social de Altamira." *Revista PH* 87:108–127. <http://www.iaph.es/revistaph/index.php/revistaph/article/view/3559>.
- Benetti, F., K. Möller, and F. Ripanti. 2022. "Working with Communities: Public Participation from the Archaeologists' Perspective." *Journal of Community Archaeology & Heritage* 9 (4): 287–303. <https://doi.org/10.1080/20518196.2021.1953320>.
- Bonacchi, C. 2022. "Digital Public Archaeology." In *Handbook of Digital Public History*, edited by S. Noiret, M. Tebeau, and G. Zaagsma, 77–86. Berlin: De Gruyter. <https://doi.org/10.1515/9783110430295-006>.
- Boneta i Carrera, M. 2011. "La Vall Fosca: Els Llacs de La Llum. Desenvolupament Socioeconòmic a Començament Del Segle XX". Tremp: Ajuntament de la Torre de Capdella. Garsineu Edicions.
- Buraschi, D., and N. Oldano. 2022. "La Herencia de Paulo Freire En Las Prácticas Participativas Dialógicas." *RES Revista de Educación Social* 35. <https://eduso.net/res/wp-content/uploads/2022/12/res-35.miscelanea.5-daniel.pdf>.
- Carracedo Recasens, R., R. Piqué Huerta, R. Figueras Toldrà, R. Pere i Anglès, A. Palomo, and X. Terradas. 2023. "Ciencia Ciudadana, Prospección Arqueológica y Valorización Del Patrimonio En Zonas Rurales, El Caso de Ulldemolins (Priorat, Tarragona)." *Boletín Del Museo Arqueológico Nacional* 42:533–548. <https://www.man.es/man/dam/jcr:14e51d06-2f7f-4998-b835-26d9e1fc6f4c/2023-bolman-42-31-carracedo.pdf>.
- Carver, M. 1996. "On Archaeological Value." *Antiquity* 70 (267): 45–56. <https://doi.org/10.1017/S0003598X00082879>.
- Darvill, T. 1988. *Monuments Protection Programme: Monument Evaluation Manual*. London: English Heritage.
- de la Torre, M. 2013. "Values and Heritage Conservation." *Heritage & Society* 6 (2): 155–166. <https://doi.org/10.1179/2159032X13Z.00000000011>.
- Demas, M. 2013. "Planning for Conservation and Management of Archaeological Sites: A Values-Based Approach (2000)." In *Archaeological Sites: Conservation and Management*, edited by S. Sullivan and R. Mackay, 653–675. Los Angeles: The Getty Conservation Institute.
- Díaz-Andreu, M., and A. Pastor Pérez. 2024. "Archaeological Heritage Values and Significance." In *Encyclopedia of Archaeology*, edited by T. Rehren and E. Nikita, 477–485. 2nd ed. Vol. 1. London: Academic Press. <https://doi.org/10.1016/B978-0-323-90799-6.00049-5>.
- Díaz-Andreu, M., A. Pastor Pérez, and A. Ruiz Martínez, eds. 2016. *Arqueología y Comunidad. El Valor Del Patrimonio Arqueológico En El Siglo XXI*. Madrid: JAS Arqueología.
- Edensor, T. 2016. "Incipient Ruination: Materiality, Destructive Agencies and Repair." In *Elements of Architecture. Assembling Archaeology, Atmosphere and the Performance of Building Spaces*, edited by M. Bille and T. F. Sorensen, 348–364. London: Routledge.

- Edgeworth, M. 2010. "On the Boundary: New Perspectives from Ethnography of Archaeology." In *Archaeology and Anthropology: Understanding Similarity, Exploring Difference*, edited by D. Garrow and T. Yarrow, 53–68. Oxford: Oxbow.
- Ellenberger, K., and L.-J. Richardson. 2018. "Reflecting on Evaluation in Public Archaeology." *AP Online Journal in Public Archaeology* 8 (1): 65–94. <https://doi.org/10.23914/ap.v8i1.141>.
- English Heritage (Historic England). 2010. *The Disposal of Heritage Assets: Guidance Note for Government Departments and Non-Departmental Public Bodies*. London: English Heritage. <https://historicengland.org.uk/images-books/publications/disposal-heritage-assets/guidance-disposals-final-jun-10/>.
- Everill, P., and K. Burnell. 2022. *Archaeology, Heritage, and Wellbeing*. London: Routledge. <https://doi.org/10.4324/9781003182184>.
- Fisher, B., and J. C. Tronto. 1990. "Toward a Feminist Theory of Caring." In *Circles of Care. Work and Identity in Women's Lives*, edited by E. K. Abel and M. K. Nelson, 35–62. Albany: SUNY Press.
- Folguera, P. 2007. "La Evaluación Participativa de Un Programa de Formación Para Una Participación Activa e Intercultural." *Revista de Investigación Educativa* 25:491–511. [https://digitum.um.es/digitum/bitstream/10201/45497/1/La evaluacion participativa de un programade formacion para un a participacion activa intercultural.pdf](https://digitum.um.es/digitum/bitstream/10201/45497/1/La%20evaluacion%20participativa%20de%20un%20programa%20de%20formacion%20para%20una%20participacion%20activa%20intercultural.pdf).
- Fouseki, K., J. Taylor, M. Díaz-Andreu, S. J. van der Linde, and A. R. Pereira-Rodgers. 2020. "Locating Heritage Value." In *Locating Value: Theory, Application and Critique*, edited by S. Saville and G. Hoskins, 37–50. London: Routledge.
- Frey, B. S. 1992. *Economics as a Science of Human Behaviour*. Dordrecht: Springer Netherlands. <https://doi.org/10.1007/978-94-017-1374-0>.
- Furlong Minkoff, M., T. P. Brock, and M. B. Reeves. 2022. "Aiming for Anti-Racism: Policies and Practices of a Publicly Engaged Archaeology Department." In *Critical Public Archaeology*, edited by V. C. Westmont, 25–44. Berghahn Books. <https://doi.org/10.1515/9781800736160-003>.
- Gao, Q., and S. Jones. 2021. "Authenticity and Heritage Conservation: Seeking Common Complexities Beyond the 'Eastern' and 'Western' Dichotomy." *International Journal of Heritage Studies* 27 (1): 90–106. <https://doi.org/10.1080/13527258.2020.1793377>.
- Gould, P. G. 2016. "On the Case: Method in Public and Community Archaeology." *Public Archaeology* 15 (1): 5–22. <https://doi.org/10.1080/14655187.2016.1199942>.
- Hamilakis, Y. 2011. "Archaeological Ethnography: A Multitemporal Meeting Ground for Archaeology and Anthropology." *Annual Review of Anthropology* 40 (1): 399–414. <https://doi.org/10.1146/annurev-anthro-081309-145732>.
- Hamilakis, Y. 2018. "Decolonial Archaeology as Social Justice." *Antiquity* 92 (362): 518–520. <https://doi.org/10.15184/aqy.2018.17>.
- Hamilakis, Y., and A. Meirion Jones. 2017. "Archaeology and Assemblage." *Cambridge Archaeological Journal* 27 (1): 77–84. <https://doi.org/10.1017/S0959774316000688>.
- Harrison, R. 2013. "Forgetting to Remember, Remembering to Forget: Late Modern Heritage Practices, Sustainability and the 'Crisis' of Accumulation of the Past." *International Journal of Heritage Studies* 19 (6): 579–595. <https://doi.org/10.1080/13527258.2012.678371>.
- Harvey, D. C. 2001. "Heritage Pasts and Heritage Presents: Temporality, Meaning and the Scope of Heritage Studies." *International Journal of Heritage Studies* 7 (4): 319–338. <https://doi.org/10.1080/13581650120105534>.
- Holtorf, C. 2013. "On Pastness: A Reconsideration of Materiality in Archaeological Object Authenticity." *Anthropological Quarterly* 86 (2): 427–443. <https://doi.org/10.1353/anq.2013.0026>.
- Holtorf, C. 2015. "Are We All Archaeologists Now?" *Journal of Contemporary Archaeology* 2 (2): 217–219. <https://doi.org/10.1558/jca.v2i2.28463>.
- Hutchings, R. M., and M. La Salle. 2018. "Salvaging Archaeology: Why Cultural Resource Management is Not Part of the 'New Public Archaeology'." *Antiquity* 92 (365): e10. <https://doi.org/10.15184/aqy.2018.222>.
- ICOMOS Australia. 2013. *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance*. Canberra, Australia: Australia ICOMOS. <http://australia.icomos.org/wp-content/uploads/The-Burra-Charter-2013-Adopted-31.10.2013.pdf>.

- ICOMOS New Zealand. 2010. *ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value*. Auckland: ICOMOS New Zealand. https://www.icomos.org/images/DOCUMENTS/Charters/ICOMOS_NZ_Charter_2010_FINAL_11_Oct_2010.pdf.
- Jones, S. 2017. "Wrestling with the Social Value of Heritage: Problems, Dilemmas and Opportunities." *Journal of Community Archaeology & Heritage* 4 (1): 21–37. <https://doi.org/10.1080/20518196.2016.1193996>.
- Jorba, M., and M. Rodó-Zárate. 2019. "Beyond Mutual Constitution: The Properties Framework for Intersectionality Studies." *Signs: Journal of Women in Culture and Society* 45 (1): 175–200. <https://doi.org/10.1086/703499>.
- Kiddey, R. 2020. "I'll Tell You What I Want, What I Really, Really Want! Open Archaeology That is Collaborative, Participatory, Public, and Feminist." *Norwegian Archaeological Review* 53 (1): 23–40. <https://doi.org/10.1080/00293652.2020.1749877>.
- Klamer, A. 2017. *Doing the Right Thing: A Value Based Economy*. 2nd ed. London: Ubiquity Press.
- Lafrenz Samuels, K. 2008. "Value and Significance in Archaeology." *Archaeological Dialogues* 15 (1): 71–97. <https://doi.org/10.1017/S1380203808002535>.
- Latour, B. 2005. *Reassembling the Social: An Introduction to Actor-Network-Theory*. Book. Clarendon Lectures in Management Studies. New York: Oxford University Press.
- Latour, B. 2014. "Agency at the Time of the Anthropocene." *New Literary History* 45 (1): 1–18. <https://doi.org/10.1353/nlh.2014.0003>.
- Lipe, W. 1984. "Value and Meaning in Cultural Resources." In *Approaches to the Archaeological Heritage: A Comparative Study of World Cultural Resource Management Systems*, edited by H. Cleere, 1–11. Cambridge: Cambridge University Press.
- L'Ordit. 2019. *Memòria Del Procés Participatiu 'Fabra i Coats: Un Espai Obert a Sant Andreu'*. Octubre 2018–Març 2019. Barcelona: Districte de Sant Andreu, ICUB i Direcció de Democràcia Activa i Descentralització de l'Ajuntament de Barcelona. https://ajbcn-decidim-barcelona.s3.amazonaws.com/decidim-barcelona/uploads/decidim/attachment/file/4345/MEMÒRIA_FiC_un_espai_obert_a_Sant_Andreu_Març2019.pdf.
- Lozano Rubio, S. 2011. "Gender Thinking in the Making: Feminist Epistemology and Gender Archaeology." *Norwegian Archaeological Review* 44 (1): 21–39. <https://doi.org/10.1080/00293652.2011.572674>.
- Matsuda, A. 2016. "A Consideration of Public Archaeology Theories." *Public Archaeology* 15 (1): 40–49. <https://doi.org/10.1080/14655187.2016.1209377>.
- McAtackney, L. 2014. *An Archaeology of the Troubles: The Dark Heritage of Long Kesh/Maze Prison*. Oxford: Oxford University Press. <https://doi.org/10.1093/acprof:osobl/9780199673919.001.0001>.
- Moser, S., D. Glacier, J. E. Phillips, L. Nasser el Nemr, M. Saleh Mousa, R. N. Aiesh, S. Richardson, A. Conner, and M. Seymour. 2002. "Transforming Archaeology Through Practice: Strategies for Collaborative Archaeology and the Community Archaeology Project at Quseir, Egypt." *World Archaeology* 34 (2 Community Archaeology): 220–248. <https://doi.org/10.1080/0043824022000007071>.
- Moshenska, G. Edited by. 2017. *Key Concepts in Public Archaeology*. London: UCL Press.
- Oldham, M. 2017. "Bridging the Gap: Classification, Theory and Practice in Public Archaeology." *Public Archaeology* 16 (3–4): 214–229. <https://doi.org/10.1080/14655187.2017.1499398>.
- Olivier, L. 2019. "Future of Archaeology in the Age of Presentism." *Journal of Contemporary Archaeology* 6 (1): 16–31. <https://doi.org/10.1558/jca.33674>.
- Pastor Pérez, A., and L. Colomer. 2024. "Dissecting Authorised Participation in Cultural Heritage." *International Journal of Heritage Studies* 30 (2): 226–241. <https://doi.org/10.1080/13527258.2023.2284741>.
- Pastor Pérez, A., and M. Díaz-Andreu. 2022. "Evolução dos valores do patrimônio cultural." *Revista de Estudos Sociais* 80 (80): 3–20. <https://doi.org/10.7440/res80.2022.01>.
- Pastor Pérez, A., and S. Remacha Acebrón. 2024a. "Recovering the Memories of the Capdella Cardboard Hospital Through Community Archaeology." *Archaeologies* 20 (3): 541–567. May. <https://doi.org/10.1007/s11759-024-09504-w>.
- Pastor Pérez, A., and S. Remacha Acebrón. 2024b. "'Conservando Objetos, Conservando Memorias': Conservación Comunitaria y Cuidadora En Un Yacimiento Del Pasado Reciente." *Revista PH* 112 (May): 393–395. <https://doi.org/10.33349/2024.112.5616>.

- Pastor Pérez, A., and A. Ruiz Martínez. 2020. "¿Somos El Discurso Académico Autorizado Patrimonial?" In *21 Assajos Al Voltant Del Patrimoni Cultural. 21 Ensayos Sobre El Patrimonio Cultural*, edited by A. P. Pérez, M. Picas, and A. R. Martínez, 63–67. Madrid: JAS Arqueología. <https://doi.org/10.23914/book.001.12>.
- Pendlebury, J., and L. K. Gibson. 2009. "Introduction: Valuing Historic Environments." In *Valuing Historic Environments*, edited by J. Pendlebury and L. K. Gibson, 1–16. Surrey, Burlington: Ashgate.
- Picas, M. 2022. "Los Valores Sagrados Del Patrimonio Arqueológico: Discontinuidades y Reapropiaciones En Torno a Los Múulo'ob En Quintana Roo." *Chungará (Arica)* 54. <https://doi.org/10.4067/S0717-73562022005000202>.
- Remacha Acebrón, S. 2021. *L'Hospital de cartró de Capdella: una icona de l'arquitectura prefabricada*. Vic: Eumo Editorial.
- Remacha Acebrón, S., and P. Pastor Pérez. 2023. "Reflexions Al Voltant d'una Conservació Més Social i Participada: El Cas de l'Hospital de Cartró de La Vall Fosca." In *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*, edited by Conservadors-Restauradors Associats de Catalunya (CRAC), 67–81. Barcelona: CRAC, Conservadors-Restauradors Associats de Catalunya. <https://reuniotecnicacrac.com/es/repositorio-de-actas/>.
- Richardson, L.-J., and J. Almansa-Sánchez. 2015. "Do You Even Know What Public Archaeology Is? Trends, Theory, Practice, Ethics." *World Archaeology* 47 (2): 194–211. <https://doi.org/10.1080/00438243.2015.1017599>.
- Riegl, A. 1903. *Der Moderne Denkmalkultus. Sein Wesen Und Seine Entstehung*. Vienna, Leipzig: Verlage von W. Braumüller.
- Ripanti, F. 2022. *Unforgettable Encounters: Understanding Participation in Italian Community Archaeology*. Access Arc. Archaeopress. <https://www.archaeopress.com/Archaeopress/download/9781803273464>.
- Simpson, F. 2009. *The Values of Community Archaeology: A Comparative Assessment*. Oxford: University of Exeter.
- Smith, L. 2004. *Archaeological Theory and the Politics of Cultural Heritage*. London; New York: Routledge.
- Smith, L. 2006. *Uses of Heritage*. London, New York: Routledge.
- Smith, M. L. 2014. "Citizen Science in Archaeology." *American Antiquity* 79 (4): 749–762. <http://www.jstor.org.sire.ub.edu/stable/43184948>.
- Spencer-Wood, S. M. 2021. "Creating a More Inclusive Boston Freedom Trail and Black Heritage Trail: An Intersectional Approach to Empowering Social Justice and Equality." *International Journal of Historical Archaeology* 25 (1): 207–271. <https://doi.org/10.1007/s10761-020-00544-w>.
- Thomas, S. 2017. "Community Archaeology." In *Key Concepts in Public Archaeology*, edited by G. Moshenska, 14–30. London: UCL Press.
- Throsby, D. 2019. "Heritage Economics: Coming to Terms with Value and Valuation." In *Values in Heritage Management: Emerging Approaches and Research Directions*, edited by E. Avrami, S. Macdonald, R. Mason, and D. Myers. Los Angeles: Getty Publications. <https://www.getty.edu/publications/heritagemanagement/part-two/14/>.
- Tronto, J. C. 1998. "An Ethic of Care." *Generations: Journal of the American Society on Aging* 22 (3): 15–20.
- Tully, G., L. Delgado Anés, S. Thomas, A. Olivier, F. Benetti, A. Castillo Mena, A. Chavarri Arnau, et al. 2022. "Evaluating Participatory Practice in Archaeology: Proposal for a Standardized Approach." *Journal of Community Archaeology & Heritage* 9 (2): 103–119. <https://doi.org/10.1080/20518196.2021.2013067>.
- Westmont, C. V. 2022. *Critical Public Archaeology: Confronting Social Challenges in the 21st Century*. New York: Berghahn Books. <https://doi.org/10.3167/9781800736153>.
- Wollentz, G. 2020. *Landscapes of Difficult Heritage*. 1st ed. 20. Palgrave Studies in Cultural Heritage and Conflict. Cham, Switzerland: Palgrave Macmillan. <https://doi.org/10.1007/978-3-030-57125-2>.
- Zubieta, L. F. 2021. "Relational Beings Modeled in Clay within the Depths of the Sierra Mixe of Oaxaca, Mexico." *Journal of Ethnographic Theory* 11 (3): 1168–1190. <https://doi.org/10.1086/718085>.