

MY CITY THROUGH TIME



THE PROJECT

My City Through Time

The project “My City Through Time. Exploring our cities through historic and civic education (MCT)” wants to contribute to the recognition and improvement of youth work and its practices and to strengthen the link between youth work and civic and historic education.

The project aims to provide the partner and other organizations working with youth with new skills, competencies, working methods, and materials related to youth work and historic and civic education. At the same time, because of its thematic focus, the project aims to involve young people in a reflection on understanding diversities, the importance of intercultural dialogue, inclusion, and human rights.

The project develops from the idea that the cities we live in are not neutral, but are carriers of values and narratives, and communicate them through elements of its public space, such as monuments, names of streets and squares, and archi-



ecture. By critically exploring their cities through the methods of historic and civic education, the project partners will tackle different relevant topics for today's youth, such as the rise of radicalization, nationalism, and populism, issues of equal representation, and the spreading of stereotypes and prejudices among young people. Because of this reason, through the project's activities and results, young people will become more able to critically approach complex topics related to historical and social changes in the 20th century and better understand the origin and the causes of contemporary challenges, including issues such as memory, identity, representation, inclusion, and democracy.


THE EUROPEAN OBSERVATORY ON MEMORIES is a transnational network of institutions and organizations committed to the analysis and promotion of public policies of memory. It aims to reflect on the recent history of the struggle for democracy and freedom in Europe, advocating for a plurality of memories, and contributing to a more, solidarity, tolerant and inclusive society. The EUROM is led by the University of Barcelona's Solidarity Foundation since 2012.

EUROM's mission is to address the diverse and, sometimes, conflictive memories from a historical perspective, analyzing them through transnational work. Its work aims to provide European citizens with tools for critical knowledge of the present based on the memory of the past; to contribute to a greater knowledge of crimes against humanity committed in the past; to increase a common European conscience based on the respect for human rights; to engage citizens, scholars and decision makers in the development of memory policies; to reflect about the roots of current discrimination based on gender, origin, religion and social class from a historical perspective in order to achieve greater equality.

Currently, the EUROM network has around fifty institutions and is present in more than 20 countries, mostly in Europe but also in North America and South America. The type of members of the network is diverse, with local and regional institutional bodies, heritage facilities, academic and research institutions or associative entities.



THE HISTORY OF Barcelona



BARCELONA is the capital of Catalonia and the second most populated city in Spain, after Madrid. The city has around 1,700,000 inhabitants, a figure that doubles when we refer to its metropolitan area as a whole, which includes other densely populated municipalities such as Hospitalet de Llobregat and Santa Coloma de Gramenet.

Although there are archaeological records of the existence of settlers in Barcelona since Neolithic times (5,500 BC), the Iberian community of the Layetans are considered to be the first settlers in the area, from the 7th century BC onwards.

During the Second Punic War, the Carthaginians and Romans fought for control of the eastern territory of the Iberian Peninsula, with the latter emerging victorious. Thus, once their power was consolidated, the Roman city became known as *Barcino* (COLONIA IVLIA AVGVSTA FAVENTIA PATERNA BARCINO). Originally, *Barcino* was organised as a military camp, but over time it was extended to commercial activity and became a city in its own right.

In the Middle Ages, Barcelona was controlled by various military and religious powers. Before establishing the capital of Visigothic Hispania in Toledo, the Germanic people made it their first capital in the 5th century. After being incorporated into the territories controlled by the Islamic power in the 8th century, it was conquered by the Carolingians at the beginning of the 9th century and became part of the Marca Hispanica. With the consolidation of the County of Barcelona, a feudal territory of reference in the area, as well as the Crown of Aragon, the city became a capital of reference in the military and commercial spheres in the 13th and 14th centuries.

The shift of political power towards Castile after the dynastic union between Ferdinand of Aragon and Isabella of Castile marked the beginning of the period of economic decline and relative isolation that Barcelona experienced during the modern age.

Based on the tradition of craftsmanship and the city of trades, during the second half of the 19th century, an industrial economy was consolidated in Barcelona in the textile sector. From this process, a new Catalan industrial bourgeoisie was born and consolidated, linked to colonial trade relations, especially in Cuba, which also gave rise to different levels of proximity and responsibility in terms of slavery. At the same time, a combative working class was born, which began to develop strategies of resistance, defence of its interests and living conditions, and trade union initiatives.

Throughout the 19th century, the old medieval city grew beyond the limits of its now extinct walls. The implementation of the Cerdà Plan in the plain area of Barcelona led to orderly and systematised urban growth of a bourgeois and hygienist nature, while other areas such as Barceloneta or Poble Sec emerged as popular areas within the same context of geographical and urban growth of the city. The physiognomy of the city would end up consolidating its configuration with the progressive annexation of the different adjacent municipalities. In this way, municipalities such as Sants, Sant Gervasi de Cassoles, Sant Martí de Provençals, Sant Andreu del Palomar, Gracia, Sant Joan d'Horta and Sarrià became new districts of a greater Barcelona which, broadly speaking, was delimited by the Besós and Llobregat rivers, as well as by the Mediterranean Sea and the Collserola mountain range.

As a result of the socio-economic relations of hegemonic industrial capitalism at the beginning of the 20th century, Barcelona became a place where class conflicts constantly materialised and left many important events. After the popular revolt of 1909, known as the “Tragic Week” by the ruling classes, Barcelona earned the title of “La Rosa de foc”, due to the combination of the beauty of the city and the ferocity of the class conflicts that took place there.

Although there were many uprising attempts, the paradigm of popular social revolt in Barcelona is to be found in the revolutionary events that began in July 1936. It was then, in reaction to the fascist coup d'état that started the Spanish Civil War, that Barcelona's working class led a revolutionary movement that would consolidate a profound social and political transformation in the city. Thus it was that between July 1936 and May 1937, the city lived under the influence of a revolutionary movement of a largely anarchist character, which would lose its hegemony with the advance of the war and the consolidation of more conservative positions on the anti-fascist side.

After the defeat of the revolutionary and democratic forces in the Civil War (1936-1939) and the establishment of the Franco dictatorship (1939-1975), the devastated post-war Spain experienced an intense process of migration from the countryside to the industrial cities, which made Barcelona one of the main centres of population. Faced with the magnitude of this process, Barcelona did not have the capacity or the planning to accommodate this new impoverished working class, and part of it had to be housed in the shantytowns, as well as in other types of substandard housing. These shantytowns formed part of the urban landscape of the city until almost the end of the 20th century.

During the Franco dictatorship, social resistance did not cease, although it was mostly clandestine or in exile. From the 1970s onwards, and especially in the process known as the Spanish Transition, many social movements emerged, joining and transcending the class struggle. Very diverse anti-Franco movements, feminists, sexual and gender dissidence organisations and collectives joined the more traditional parties, trade unions and workers' organisations, and the forms and strategies of struggle diversified, from taking to the streets, performance, demonstration to armed struggle.

With the advent of democracy, Barcelona recovered part of its former social and cultural splendour, and the organisation of events of the magnitude of the 1992 Olympic Games ended up shaping the city model of the Barcelona of today. A post-industrial model of services where the tourist economy has subverted the social and demographic relations of the city to the point of turning it into a paradigm of a city devoured by tourism.

city RALLY



SLAVERY

Barcelona's Colonial Legacy



BARCELONA'S SOCIAL

Revolution (1936-1937)



**Resistance in the Barcelona
of the Transition**



WORKING CLASS BARCELONA

**Shacks, districts and
housing developments
around Montjuïc**



SLAVERY:

Barcelona's Colonial Legacy


KEY WORDS:

colonialism, slavery, slave traders, Indians, racism, decolonisation


DURATION: 20 minutes walking

ACCESSIBILITY: accessible on foot or by bike




 **STATION 1**
Christopher Columbus Monument

 **STATION 4**
Casa Xifré

 **STATION 2**
Hispano-Colonial Bank

 **STATION 5**
Former Customs of Barcelona and Seat of the Civil Government

 **STATION 3**
Antonio López y López Monument



SLAVERY:

Barcelona's Colonial Legacy



60'



2 km



STATION 1
Christopher Columbus Monument



STATION 2
Hispano-Colonial Bank



STATION 3
Antonio López y López Monument



STATION 4
Casa Xifré



STATION 5
Former Customs of Barcelona and Seat of the Civil Government

Description

The historical toll of slavery and the trafficking of people from the African continent is huge on a global level. More than 12.5 million Africans were seized and shipped to be sold as slaves in the Americas between 1518 and 1867. It is estimated that 15% of the total number died on the journey as a result of the harsh conditions they were forced to endure, and their bodies were thrown overboard. Those who arrived faced lifelong exploitation in the colonies and often their offspring were also destined to be slaves.

The consequences on current international relations and on global inequalities are huge and the development of the Global North has been intertwined with the colonial system in general and with slavery in particular. The main European nations that make up the current countries of the United Kingdom, Belgium, the Netherlands, Germany, France and Spain benefited from colonisation through two key processes: commercial and industrial exploitation and the unequal profit with which the European continent stocked up on cheap products produced by slave labour (sugar, coffee, tobacco, cocoa, cotton...) and the sale of slaves, regulated, encouraged and financed by the governments of the different States and by their elite.

The slave ships left the ports of Liverpool, London, Nantes, Bordeaux, Amsterdam and Rotterdam, but also Cadiz and Barcelona. Although in 1820 the trafficking of slaves was prohibited, many Catalan and Spanish entrepreneurs maintained

their business. These so-called “Indians” made great fortunes, which were later transferred and invested in architectural works and industrial investments during the 19th century in Catalonia, and especially in Barcelona. In addition, the products made by slaves filled the larders of the metropolitan population of Barcelona and their city planning is full of references to the protagonists and colonial institutions.

In recent years, social protest and research have shed light on the shady past of this silenced story that gave rise to the majority of the wealth and of the examples and symbols with which we live today. This route will highlight some of the sites, buildings and monuments that are part of this Catalan colonial and slave legacy.

**STATION 1****Christopher Columbus Monument**

Plaça Portal de la Pau, s/n



The Christopher Columbus monument is one of the most famous monuments in the city. It was built on the orders of the mayor Francesc Rius i Taulet in 1888 for the Barcelona Universal Exposition and to commemorate the 400 year-anniversary of Columbus' arrival to America.

The monument, designed by several sculptors, is like a great iconographic book in which we can read the ideology and construction of the colonial history from the perspective of the bourgeoisie and the institutional power of the metropolis. The reliefs and statues reveal the support the colonial trade re-

ceived from the church and the kingdoms of Catalonia, Aragon, and Castile and León, as well as elements glorifying the “adventure”, “discovery” and “success” of the supposed “triumph of civilisation”. Among the strong symbology, there are direct references to slavery, such as the bas-relief situated between the coats of arms of the colonies of Puerto Rico and Cuba, which reproduces the scene of the first slaves transferred from the Antilles against their will across the Atlantic to King Fernando and Queen Isabella. In addition, there are representations of the native populations of the Americas, also slaves, being subjected to the political and religious demands of the colonists, such as the two sculptures of Indians kneeling at the feet of Friar Bernat de Boil and Captain Pere Margarit.

In recent years the monument has been the focus of debate about the decolonisation of the public space; whether to preserve or demolish it. On the one hand, nationalist groups defend the principles and values the monument upholds, while anti-racism groups with decolonial perspectives demand an end to these symbols.

2

STATION 2

Hispano-Colonial Bank

Via Laietana, 3



The Hispano-Colonial Bank was created in 1876 to fund commercial and industrial projects in Spanish colonies in America and Asia. One of its founders and the first president was Antonio López y López. One of the institution's first actions was the funding of the Spanish military expedition to the Ten Years' War in Cuba. There was a direct relationship between the defence of its economic interests, including the slavery system, and the armed defence of the colonial status quo.

When Spain lost its colonies, the bank returned to real estate investment and public works, as well as exports to and imports

from America. The last headquarters of the bank was at Via Laietana, 3, today the Hotel Colonial Barcelona.

In 1946 Inmobiliaria Colonial was founded, a real estate company, still active today, to manage the huge number of assets, buildings and sites that the Hispano-Colonial Bank had accumulated.



STATION 3

Antonio López y López Monument Idrissa Diallo Square



Image of the removal of the statue of Antonio López y López
Source: Xavier Cervera

Antonio López y López was founder of the Compañía Trasatlántica Española, a shipowner and slave trader, businessman, senator and banker who made a fortune through his colonial businesses. He was also part of the nobility, bearing the name

Marquis of Comillas, in honour of his native town in Cantabria.

In 1884, only a few months after his death, the mayor of Barcelona commissioned a statue for him and had his name inscribed on the square where we stand. The monument, with a giant pedestal, includes pieces of bronze from his ships, and has representations of his first businesses, and elegies to his character in the form of verses and phrases.

At the beginning of the Civil War (1936) the statue was destroyed and the pedestal was covered with a portrait of the captain of the Assault Guards Maximilià Biardeau, who died in the events of 6th October 1934 when he joined the faction fighting for the Republic of Catalonia. The first Franco regime commissioned Frederic Marès to make another statue for López y López, glorified throughout the dictatorship.

Since 2010, anti-racist groups, unions and organisations have rejected this figure and demanded it be removed because of its link to slavery. In 2018, the City Council finally removed the statue and the square's name was changed to that of Idrissa Diallo, a young Guinean man who died in the CIE (Immigration Detention Centre) in Zona Franca in 2012 as a result of a lack of medical attention.



STATION 4
Casa Xifré
 Passeig d'Isabel II, 8-14



With the wealth obtained through colonial exploitation, several entrepreneurs built ostentatious buildings in Barcelona. This wealth was directly or indirectly related to the trafficking of slaves from Africa to America.

Such is the case of the building we see in Pla de Palau. Casa Xifré, or Porxos de'n Xifré, was commissioned between 1830 and 1840 by the 'Indian' Josep Xifré i Casas using the capital accumulated in the colonial exploitation in Cuba, from smuggled goods and the trafficking of slaves. This building, one of the largest built in Barcelona at that time, was intended to be his retirement home when he returned to Barcelona, but also a form of showcasing his wealth. The building is full of colonial symbology: allegories on the reliefs of the façade such as that of trade, with an African and an Indian, that of sailing and fortune, several images of children with feathers or carrying sugar cane, and medallions in honour of the colonists and conquerors.

**STATION 5****Former Customs of Barcelona
and Seat of the Civil Government**
Passeig d'Isabel II, 8-14

When it was built in 1792, this palace operated as a Customs Office, controlling the goods leaving and arriving into the territory. The Customs Office was transferred to the Porta de la Pau, and this building served different functions related to the power of the State: in 1902 it was the Seat of the Civil Government, from 1939 it housed the Francoist governor and since 1978, with the approval of the Constitution, it has housed the Delegation of the Government of Spain in Catalonia.

In relation to the colonial trade, it was a key institution in the circulation of goods and in the representation of the state power. In addition, a protest left Plaça Catalunya on 22nd December 1872 and made its way to the former Customs Office to demand the “Immediate abolition of slavery”. As a supporter of abolition himself, the civil governor Joaquim Fiol i Pujol received the crowds and gave a speech thanking the mobilisation, to which he added “Long live the honourable people of Barcelona!”.

Glossary:

- **INDIAN:** Name used in Catalonia for the Catalans who had gone to the Americas during the first half of the 19th century and who returned to their place of origin, generally with a new fortune.
- **COLONIALISM:** Ideology, doctrine and attitude that defends with racial, ethnic, economic, political and moral reasons, colonisation, or the existence of a system that imposes relations of subordination between a dominant nation and the territories that depend on it, as a source of wealth for the former.
- **DECOLONISATION:** Process of recovering the political independence or self-determination of colonised countries, as well as disassociating or undoing colonial power relations whether factual or symbolic.

BARCELONA'S Social Revolution (1936-1937)

KEY WORDS:

revolution, anarchism, collectivisation, barricade, clashes


DURATION: one-hour walk


ACCESSIBILITY: on foot or by bicycle, accessible route




 **STATION 1**
Plaça de Catalunya

 **STATION 4**
Foment de Treball, Casa de la CNT-FAI
(Employment Promotion Office - headquarters of the CNT-FAI)

 **STATION 2**
Conciliar Seminary of Barcelona

 **STATION 5**
Carrer de la Unió, 7
(Mujeres Libres headquarters)

 **STATION 3**
Hotel Palace
(former Ritz Hotel)

 **STATION 6**
Rambla de Canaletes



SLAVERY:

Barcelona's Social Revolution (1936-1937)



60'

2
km**STATION 1**

Plaça de Catalunya

**STATION 2**Conciliar Seminary
of Barcelona**STATION 3**

Hotel Palace

**STATION 4**Foment de Treball,
Casa de la CNT-FAI**STATION 5**

Carrer de la Unió, 7

**STATION 6**

Rambla de Canaletes

Description

The rallied population took to the streets of Barcelona to confront the fascist coup d'état on 19 July 1936. They managed to crush it with the resources known to them: the barricades and the formation of committees made up of the working class population armed with rifles. From that moment on, they embarked on a revolutionary movement that affected every realm of society and spread to various parts of the Republican rearguard, while a bloody Civil War (1936-1939) was raging in the State. But the 1936 revolution had not come from nowhere; Barcelona had already earned the nickname “La Rosa del Foc” (Rose of Fire) on account of the 19th-century large-scale mobilisations and uprisings, as well as the strength of the workers’ struggle through trade unions, bread riots and *pistolero* [employers’ practice of hiring gunmen and thugs to kill prominent unionists and workers in order to curb their demands]. The anarchist scene was very much alive and widespread among the working class through the CNT (National Confederation of Labour), the trade union with the biggest membership (60% of Catalonia’s population), the FAI (Iberian Anarchist Federation) and a large number of libertarian spaces and libertarian affinity groups. The prospects of a social revolution were not utopian, and many attempts at revolutionary uprisings and insurrections had already been made before 1936. During the Second Republic (1931-1936), the disillusionment of the working class over not seeing many promises of social transformation fulfilled led to a far-reaching strategic debate and several attempts at insurrections of a libertarian nature, such as the Figols Uprising in January 1932.

On 19 July, as the soldiers were leaving the barracks, trade unions and parties were already anticipating the coup, and had been preparing and equipping themselves in the face of the conspiracy for days beforehand. The uprising was met with an immediate response: sirens sounded in the factories and barricades began to be put up all over the city as the working classes fought the rebels alongside the security forces loyal to the Republic. But not everyone was fighting towards the same goal; extensive anarchist factions and some Marxist groups were proclaiming “Either fascism or social revolution”. Having thwarted the coup d’état, there were no longer any obstacles in their way and the social revolution spread through popular self-organisation in factories and neighbourhoods, through the revolutionary committees, despite the fact that, on 21 July, the CNT assembly had decided to prioritise the formation of an anti-fascist front in the establishment of libertarian communism. The people took control of the streets, transport and public services, immediately freed the inmates of La Model prison, seized landmark buildings belonging to the bourgeoisie, burned churches and took control of more than 70% of the Catalan factories and a large share of the economy through collectivisations. The haute bourgeoisie, employers and representatives of the Church, seen as oppressors of the working classes, were persecuted. In the streets, the scene was utterly transformed with collective spaces such as athenaeums, community canteens and socialised services where everyday life, language, aesthetics and culture were also key pillars of the people’s emancipation.

But opposition to the revolution from communist parties and trade unions like the PSUC (Unified Socialist Party of Catalonia), the UGT (General Workers' Union), the Estat Català [pro-independence nationalist political party of Catalonia] and the ERC (Republican Left of Catalonia) was steadily growing with the support of Stalin's USSR, which was opposed to collectivisations and people's organisation in committees and in favour of centralisation in a government with absolute authority and that prioritised the civil war over the social revolution. The Generalitat Government of Catalonia had been issuing decrees since autumn 1936 that undermined and dissolved the people's autonomy, and the events that were to crush this autonomy came to pass in May 1937. On 3 May, the police raided Telefónica, the central telephone exchange in the hands of the CNT, which fought the raiders. Word of the attack spread and the city was once again filled with barricades, with clashes between the Guàrdies d'Assalt [Assault Guards, special police and paramilitary units created by the Spanish Republic in 1931 to handle urban and political violence] and anti-revolutionary militants and members of the CNT, the FAI, Joventuts Llibertàries (Libertarian Youth), the POUM (Workers' Party of Marxist Unification) and Mujeres Libres (Free Women). The leaders of the various forces called for calm and, on 7 May, 8,000 Assault Guards stormed the city. As of 8 May, a period of repression of anarchism began, with the arrest and assassination of militants, the closure of premises and the banning of the POUM and various publications.



STATION 1
Plaça de Catalunya
C/ de Fontanella, 2



Photograph of Plaça de Catalunya after the coup d'état.

Source: National Archive of Catalonia

Plaça de Catalunya was one of the focal points of the events of the Civil War (1936-1939) linked to the quelling of the military uprising, the social revolution and the events of May.

On 19 July 1936, the military coup leaders came to occupy a square with groups of armed workers near Carrer de Pelai, La Rambla, Portal de l'Àngel and Fontanella. In the midst of the shooting, the soldiers took control of a number of build-

ings, including the Telefónica building and the Hotel Colón and barricaded themselves in. The fighting raged throughout the morning between soldiers and workers, who fought with a few rifles and a cannon they had taken from soldiers elsewhere in the city. At two o'clock in the afternoon, the Guardia Civil national police joined the workers and the Assault Guards and defeated the military, taking control of the Casino Militar, the Hotel Colón and the Telefónica building. Once the fighting ended at four o'clock in the afternoon, the square was littered with the bodies of the fighters and slain horses.

The CNT-FAI controlled communications from that moment on, collectivising the Telefónica building. Months later, on 3 May 1937, the Generalitat-controlled Assault Guards and militants of the PSUC, UGT, Estat Català and ERC stormed the building to drive out the anarchists. The anarchists defended themselves with machine guns and called on the neighbourhood committees. After heavy armed resistance, 200 policemen entered the building while the militants held the second floor, from where they demanded the building be defended and a general strike be launched. On 6 May, under pressure from the arrival in Barcelona of 5,000 Assault Guards, they agreed to lay down their arms.

2

STATION 2

Conciliar Seminary of Barcelona

C/ de la Diputació, 231



One of the lynchpins of the Social Revolution was the building of a people's education that could lay the foundations for a new society. In August 1936, the Comitè pro Cultura Popular (People's Education Committee) was set up, in addition to the recently created Comitè de l'Escola Nova Unificada (CENU, New Unified School Council), an organisation for the creation of a new, free, single, secular school, with co-education, in the Catalan language and based on rationalist principles.

The Comité pro Cultura Popular was commissioned by the Libertarian Youth to occupy and renovate the Conciliar Seminary

of Barcelona to turn it into a People's University. It began to establish relations with the official university to provide complementarity and classes were taught with the CENU's support. The People's University sought to contribute to laying the foundations for basic education to support the working classes in gaining access to the official university and also to disseminate people's education in Barcelona and throughout Catalonia. Martí Ibáñez, a well-known anarchist, defended the People's University as the "cornerstone of the building of the revolution".



STATION 2

Hotel Ritz

Gran Via de les Corts Catalanes, 668



View of the outside of the Ritz Hotel turned into a community canteen

Source: National Archive of Catalonia



View of the inside of the community canteen at the Ritz Hotel

Source:

The Ritz Hotel was a landmark building in Barcelona built in 1919, now called the Palace Hotel. It was one of the city's foremost symbols of luxury. Against the backdrop of the Social Revolution in Barcelona and the socialisation of buildings and symbols of power by workers, the building was confiscated. Managed by the CNT and UGT trade unions, it immediately became a working-class community canteen called "Gastronòmic No. 1". This canteen offered free meals to the population, who flocked to this luxurious space that they could never have imagined stepping foot in. Later, the growing bombardment of the city meant that it was repurposed as a war hospital to care for the wounded in the rearguard, as well as for some of the wounded returning from the front. Once the government took control of the building, in 1938, the leaders of the Government of the Republic present in Barcelona moved in.



STATION 4

**Foment Nacional del Treball
(Employment Promotion Office)
Headquarters of the CNT-FAI**

(Via Laietana, 32)



View of the CNT-FAI headquarters

Source: National Archive of Catalonia

This building on Via Laietana, known as Casa Cambó, was the headquarters of the Foment Nacional del Treball (National Office for Employment Promotion), an institution that defended employers' interests. In the context of the defence of the city from the fascist coup d'état, militants of the Barcelona Construction Union, based opposite the building, stormed the Casa Cambó

and turned it into the headquarters of the regional committee of the CNT, the FAI, the JJLL and Mujeres Libres. From then on, it became known as the Casa CNT-FAI headquarters.

This space, one of the main seats of workers' power in the State, was the scene of major events during the Civil War. On 20 July 1936, less than a day after the military uprising had been thwarted, a large assembly of local and regional committees of the CNT and the FAI was held to decide on the collective strategy to be adopted in light of the new situation of major working class control of the city and the Civil War. In response, Lluís Companys had proposed a meeting that same afternoon with Bonaventura Durruti, Joan Garcia i Oliver, José Asens and Aurelio Fernández, so the workers had to decide their position. There was a heated debate between collaboration with other anti-fascist and government forces and the establishment of libertarian communism through social revolution.

On 21 November, the building became the burial chamber to receive the body of Durruti, who had died at the front. With Franco's occupation of Barcelona in January 1939, the employers reclaimed the premises while simultaneously outlawing the CNT and confiscating all its assets.



STATION 5
Mujeres Libres
Carrer de la Unió, 7



Photograph of members of Mujeres Libres at the National Congress of the Free Women's Federation 1937

Source: Anselmo Lorenzo Foundation

The premises of this building at Carrer de la Unió, 7, which formerly housed the Broadway Cinema, was used as the headquarters of the Agrupació Mujeres Libres (Association of Free Women), among other trade union groups and editorial offices.

Mujeres Libres was the outcome of extensive action and the building of women's militancy in the late 19th and early 20th centuries. The group was set up in September 1936 by anarcho-syndicalist and Juventuts Liberàries militants. It grew very

quickly, and in less than a year it had approximately 150 groups in which more than 20,000 women participated between Catalonia, Madrid, the Valencian Community and Aragon. Mujeres Libres sought to promote the cultural and social education of working class women to build their economic and political independence, as well as to free themselves from what they called “triple slavery” (of ignorance, as producers and as women). They carried out activities on their premises aimed at training and education in health, culture, literacy and technical or professional and military knowledge, the promotion of autonomy and mutual support among women. Equally as important was their work on thinking and discourse building and the publication of their own magazine and various pamphlets for dissemination. Mujeres Libres was ignored and rejected by most of the libertarian movement, even failing to allow them to participate in the National Plenum of October 1938.



STATION 6

Rambla de Canaletes

La Rambla, 126



Barricade on La Rambla

Source:



Andreu Nin.

Photograph: Agustí Centelles

The Rambla de Canaletes was lined with barricades from which the working classes fought the military. However, unexpectedly, this same Rambla saw barricades built less than a year later, with CNT-FAI members defending the revolution clashing with police and members of the PSUC and PCE (Communist Party of Spain) with their Stalinist ideology advocating for an end to the revolution and centralised government control aimed at prioritising the war effort. The Agrupación de los Amigos de Durruti (Friends of Durruti Association), a group of staunch anarchists defending the Revolution, fought from the corner of Carrer Hospital, while the speeches of the ministers tried to appease the people so that they would lay down their arms.

At number 128 on La Rambla, Andreu Nin, its Secretary General, Minister of Justice of the Generalitat Government of Catalonia between September and December 1936 and one

of the leading figures of revolutionary socialism in Spain, was arrested alongside leaders of the POUM. He was taken to Alcalá de Henares where he was subjected to interrogation by torture to force a confession of collaboration with Franco and Hitler, of which he was later proved innocent. It is believed that he was murdered by Soviet agents and disappeared. From that moment on, a campaign spread with the slogan “On ès Nin?” (Where is Nin?).

After the events of May 1937, the government of the Republic strongly repressed the POUM, the CNT and the FAI by closing down publications, putting them on trial or assassinating their members. On 16 June, the POUM was dissolved.

Questions:

- _____ What social significance do these spaces have today? What relevance do you think they held during the Revolution?
- _____ Do you think that the memory of these events has been preserved? Were you familiar with them before?
- _____ What voices and perspectives can be identified in the memorial elements of these spaces? Who remembers and how do they remember this past?
- _____ What mark or legacy might this revolutionary past have left behind in the city?

Glossary:

- **CNT:** Confederació Nacional de Treballadors (National Confederation of Labour). A Spanish trade union confederation based on anarcho-syndicalist ideology and founded in 1910.
- **FAI:** Federació Anarquista Ibèrica (Iberian Anarchist Federation). An organisation founded in 1927 in Valencia as a continuation of two anarchist organisations, the Unió Anarquista Portuguesa (Portuguese Anarchist Union) and the Federación Nacional de Grupos Anarquistas de España (National Federation of Anarchist Groups of Spain).
- **JLL:** Joventuts Llibertàries (Libertarian Youth). An anarchist youth organisation founded in Madrid in 1932 during the Second Spanish Republic.
- **POUM:** Partit Obrer d'Unificació Marxista (Workers' Party of Marxist Unification). A heterodox Marxist party (defined itself as revolutionary Marxist) at State level, with a majority presence in Catalonia and the Valencian Community, founded in 1935.
- **EXPROPRIATION:** Action to dispose someone from the effective property of a good. In the context of the revolution it was an action intended to put under popular control, buildings and properties considered to be in the hands of power.

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Resistance in the Barcelona of the Transition

KEY WORDS: dictatorship, Francoism, transition, feminism, sexual dissidence, autonomy, armed struggle

DURATION: 40-minute walk

ACCESSIBILITY: on foot or by bicycle, accessible route



STATION 1

Bar Funicular



STATION 4

Jefatura Superior de Policia de Catalunya

Catalan Police
Headquarters



STATION 2

Scala Barcelona



STATION 5

La Rambla



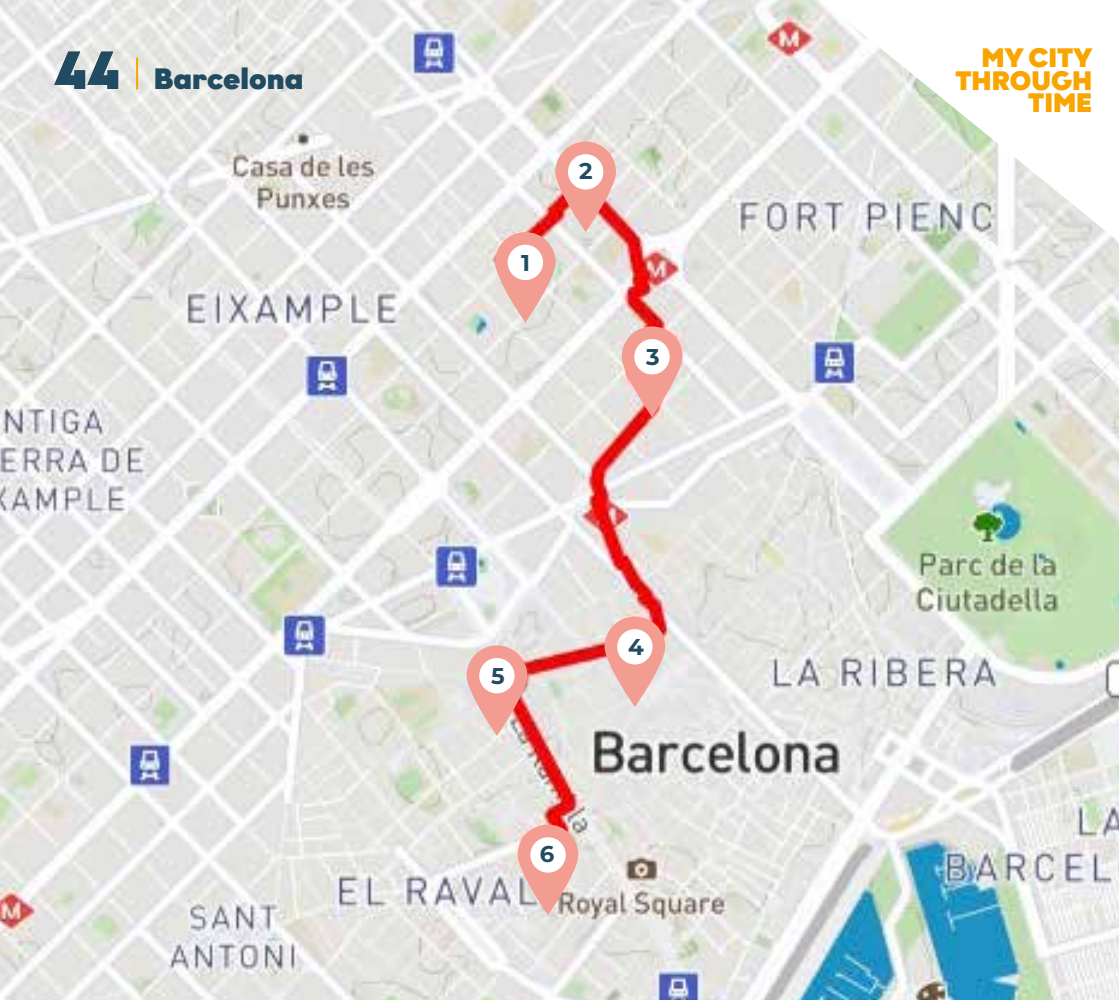
STATION 3

Carrer de Casp, 78



STATION 6

Church of Sant Agustí



Resistance in the Barcelona of the Transition



-  **STATION 1**
Bar Funicular
-  **STATION 2**
Scala Barcelona
-  **STATION 3**
Carrer de Casp, 78
-  **STATION 4**
Jefatura Superior de Policia de Catalunya
-  **STATION 5**
La Rambla
-  **STATION 6**
Church of Sant Agustí

Description

The Franco Dictatorship (1939-1975) was a period of repression and violence perpetrated against anyone who was in any way anti-Spain: a concept used to refer to any kind of opposition to its ideology. Communists, Marxists, anarchists, Catalan nationalists and many other political choices were regarded as the enemy to be persecuted. Murder and concentration camps at the beginning of the dictatorship gave way to moral indoctrination and police persecution, especially through the Political-Social Brigade. But the consolidation of National Catholicism focused on family unity, in which women were confined to the role of “angels of the home”, denied knowledge and control of their own bodies, the use of contraceptives, abortion, extra-marital relations and divorce. This was also controlled through the strict imposition through its institutions, beyond the police, of the criminalisation and pathologisation of anyone who did not fit the monogamous heterosexual mould: gay, lesbian and transgender people among a wide spectrum of sexual and gender diversity and dissidence.

But the dictatorship was forced to open up and, in its final years, many people and organisations began to fight even out in the open from the 1960s onwards. The struggle and resistance were rekindled and brought the dictatorship to an end with high hopes and numerous plans to build a new society.

Some of these groups espoused a communist or anarchist ideology, which had been active underground and were fighting against Francoism in an endeavour to overthrow its regime. One such example was the CNT (National Confederation of Labour), which regained great momentum in the 1970s, with record numbers of members and a shift from exclusively working class postulates to the inclusion of very diverse struggles, which came to fruition at the International Libertarian Conference in Park Güell in the summer of 1977. Another example of an alternative to mass organisation were the revolutionary groups that advocated the use of violence, such as the Movimiento Ibérico de Liberación (MIL, Iberian Liberation Movement), which robbed banks and publications to finance its propaganda apparatus and buy weapons. The dictatorship also repressed these forms of resistance, as we will see along the route.

But these conventional forms of resistance were not the only ones, as mass organisations or large collectives were also prominent at the time. One example was the Assemblée de Catalunya (Catalan Assembly), fighting as a united front against Francoism and for autonomy. In particular, groups that were especially oppressed by Francoism, such as women and sexual and gender dissidents, began to rally together, radicalising and broadening the traditional class struggle.



STATION 1
Bar Funicular
C/ de Girona, 70



Bar Funicular

Source: xx



Portrait of Salvador Puig Antich

Source: CRAI UB (Learning and Research Resources Centre, University of Barcelona), Pavilion of the Republic

In this bar and in the lobby of the building at Carrer de Girona, 70, the notorious clash between Francoist policemen belonging to the Political-Social Brigade and anti-fascist and libertarian militants of the Iberian Liberation Movement (MIL) took place. On that day, 25 September 1975, a policeman was killed. As a result, Salvador Puig Antich was arrested and ultimately executed. The MIL had fallen into a trap. The Francoist police had arrested one of its members shortly before, and tortured him into confessing the date and place of meeting with his comrades. On that day, the bar was awash with plainclothes policemen when the two militants Xavier Garriga and Salvador Puig An-

tich attempted to gain entry. The police filled the bar and Puig Antich confronted them. After being arrested, he was taken to La Model prison, wounded by gunfire. The facts presented at the War Council that sentenced him to death were riddled with inconsistencies as to how the events unfolded, and it was not proven that Puig Antich fired the bullet that killed the policeman. A massive campaign ensued to prevent his execution, but neither the campaign nor his lawyer managed to prevent the killing of the 25-year-old Puig Antich on 2 March 1974.

**STATION 2****Scala Barcelona**

Passeig de St. Joan, 51



The Scala Barcelona restaurant and club had been located on this corner since 1973, and was one of the city's most famous nightspots.

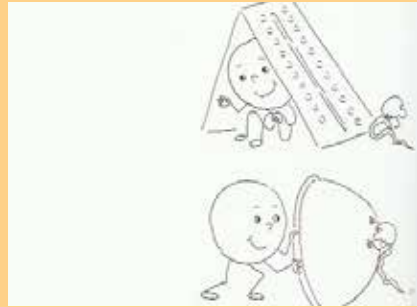
On 15 January 1978, the fire in the club, which took the lives of four workers, became one of the defining moments of the transition to democracy. That morning a demonstration had been staged by the CNT. The anarcho-syndicalist organisation, which had regained tremendous social clout after a long spell of underground activity, was protesting against the Moncloa Pacts. They saw the agreements as an impunity deal for Francoists and as a social contract between employers and workers that condemned the working class struggle.

The police immediately claimed and spread the news that those responsible for the fire were CNT activists throwing Molotov cocktails. Several trade union leaders were promptly imprisoned and an incomplete and flawed trial ensued under the name of the "Cas Scala" (Scala Case). The trial was settled in 1980 with a verdict against five of the accused, albeit amidst suspicions of a police and government set-up. One year later, the role of Joaquín Gambín, a police informer and member of a military cell, would come to the fore.

Given the CNT's history and its rise in recent years, it is believed that the government had orchestrated the incident to challenge and undermine the anarcho-syndicalist organisation.



STATION 3
DAIA premises
Carrer de Casp, 78



Drawings from a DAIA brochure
Source: Ca La Dona Documentation
Centre

The autonomous women's struggle began to re-emerge from the underground. The 1970s witnessed a very active movement, full of small groups working autonomously on the different foci of oppression experienced by women.

At the 1st Catalan Women's Conference in May 1976, a group called Mujeres Universitarias (University Women) took part, which focused its efforts on women's sexuality. At the conference they shared the need for information and the availability of contraceptive methods to exercise a freely chosen sexuality and motherhood. Against the backdrop of a dictatorship that

confined women to the role of mother and family caregiver, this group called for the need to separate sexuality and reproduction to advocate for freedom and sovereignty over women's own bodies.

The group was later renamed Dones per l'Autoconeixement i l'Anticoncepció (DAIA, Women for Self-Awareness and Contraception) and opened its first premises on Carrer de Córcega. They sought to shatter taboos and to ensure that information and resources reached beyond bourgeois women, who could afford to go abroad for abortions. They tried to reach working-class women by publishing leaflets, delivering talks in neighbourhoods and schools, and so on. The Casp branch became a reference point in the entire State where discussions on sexuality, health, body self-awareness, etc., were organised, contraceptives were smuggled into the country for distribution and women who decided to have an abortion were supported through meetings and travel in groups.

**STATION 4****Jefatura Superior de Policía de Catalunya (Police Headquarters)**

Via Laietana, 43



Franco's police ("Los Grises" ["the grey ones", owing to the colour of their uniform]) breaking up a pro-amnesty demonstration on 1 February 1976

Source:

From the beginning of the dictatorship until the end of the Franco regime, the Jefatura Superior de Policía (Catalan Police Headquarters) building was one of the symbols of Franco's repression in the city of Barcelona. It was the site where detainees, who belonged to a wide range of groups opposed to the dictatorship, were interrogated and tortured.

Until 1975 it was specifically the headquarters of the Political-Social Brigade, Franco's political police established in

1940, inspired by the Nazi Gestapo. It was from here that the systematic and arbitrary persecution of anyone suspected of being one of the people identified as “dissidents” of the regime was organised. Men and women were very often interrogated using torture with impunity, including humiliation and threats, beatings, and torture techniques such as the banyera (“bathtub”), which was based on dunking the detainees’ heads in a container of cold water, or the santo cristo (“holy Christ”), which consisted of strapping the detainees to a table from the waist down, so that the rest of the body was dangling. Torture techniques that applied specifically to women included humiliation and sexual violence, forcing them to remain naked, and blows to the abdomen under the threat of violent sterilisation. Communist militants, anarchists, feminists, Catalan nationalists and other activists and opponents to the regime suffered these humiliations in the police headquarters at the hands of the notorious policemen Eduardo Quintela, Pedro Polo, the brothers Antonio and Vicente Creix, and Genuino Navales, among others.

Today, various grassroots initiatives are calling for the closure of the police station and its conversion into a site of memory.



STATION 5
La Rambla
La Rambla



Picture of the 1977 demonstration

Source: Reina Sofia Museum

On 25 June 1977, the first demonstration in Spain in favour of sexual liberation took place in Barcelona, marking the first mobilisation of sexual dissidents against repression and stigma and to demand the rights of sex and gender dissidents such as lesbians, gays, transsexuals and bisexuals.

Over the previous decade, many clandestine and semi-clandestine spaces for recreation and gatherings of dissidents had been created, and from 1970 onwards they began to set

up organisations to defend their existence and to oppose the enforcement of hegemony and the heterosexual regime. In 1970, the Agrupación Homófila para la Igualdad Sexual (Homophile Group for Sexual Equality, AGHOIS) was founded, from which the Front d'Alliberament Gai de Catalunya (FAGC, Gay Liberation Front of Catalonia) emerged in 1975, transforming the underground struggle into a mass struggle with alliances and ties of solidarity with different liberation movements, such as the feminist, trade union and anti-racist movements. It was the latter organisation that called for this demonstration, which specifically called for the abolition of the “Ley de Peligrosidad Social” (Social Dangerousness Law), and which saw the significant presence and role of transsexual activists, notwithstanding the transphobia of some of the aforementioned organisations.



STATION 6

Church of Sant Agustí

Plaça de Sant Agustí, 2



In 1971, the Assembla de Catalunya (Catalan Assembly) was founded in the Church of Sant Agustí. It was a cross-cutting organisation that brought together different groups and political figures who shared the anti-Francoist cause. Thus, this united platform was constituted while still underground under the protection of a church, and included trade unions,

neighbourhood associations, organisations and political parties such as the Partit Socialista Unificat de Catalunya (PSUC, Unified Socialist Party of Catalonia), the Moviment Socialista de Catalunya (MSC, Socialist Movement of Catalonia), the Front Nacional de Catalunya (FNC, National Front of Catalonia), the Partit Socialista d'Alliberament Nacional dels Països Catalans (PSAN, Socialist Party for the National Liberation of the Catalan Countries), Convergència Democràtica de Catalunya (CDC, Democratic Convergence of Catalonia) and Unió Democràtica de Catalunya (UDC, Democratic Union of Catalonia).

The programme that emerged presented four fundamental demands: political freedoms, amnesty for political prisoners, provisional restoration of the 1932 Statute of Autonomy and coordination with the other forces that they considered democratic in the Spanish State. Their well-known slogan encapsulated what they stood for: “Freedom, Amnesty, Statute of Autonomy”. This organisation became the main anti-Francoist coordination body in Catalonia, leading united action and protest.

Questions:

- _____ Are you familiar with other movements or forms of resistance during this period?
- _____ What influence do these spaces of resistance from the recent past have in the city today?
- _____ Can you identify the legacy of any of these social movements or forms of resistance?
- _____ What are the forms of repression that affected the population during the transition? What do you think they are today?
- _____ What presence or memory do we have of them today? Do we know more about some forms of resistance than others? Why?

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WORKING CLASS BARCELONA


Shacks, districts and housing developments around Montjuïc


KEY WORDS: substandard housing, shacks, housing developments, marginalisation, working class


DURATION: 1 hour

ACCESSIBILITY: accessible on foot or by bike. Accessibility limited by steep hills



 **STATION 1**
La Primavera Shanty Town (Poble Sec)

 **STATION 4**
Can Clos District

 **STATION 2**
Can Valero

 **STATION 5**
Mare de Déu del Port District

 **STATION 3**
Missions Pavilion

 **STATION 6**
SEAT Housing Development



WORKING CLASS BARCELONA:
shacks, districts and housing developments around Montjuïc



60' 2 km

- STATION 1**
La Primavera Shanty Town
- STATION 2**
Can Valero
- STATION 3**
Missions Pavilion
- STATION 4**
Can Clos District
- STATION 5**
Mare de Déu del Port District
- STATION 6**
SEAT Housing Development

Description

The mountain of Montjuïc and the surrounding area concentrate a large part of the working class housing situations and experiences during the 20th century. The recurring conflict of a lack of housing, migration, attraction of labour, housing exclusion and marginalisation, improvised and unformal growth of the city, the expulsion to the outskirts and the concentration in large isolated districts are some of the situations in which a large proportion of Barcelona's working class lived. They tackled these situations and the institutional housing policies through solidarity and organisation. On this route we will see in one section of Barcelona a large part of the processes that affected the entire city and that structured class stratification and urban planning.

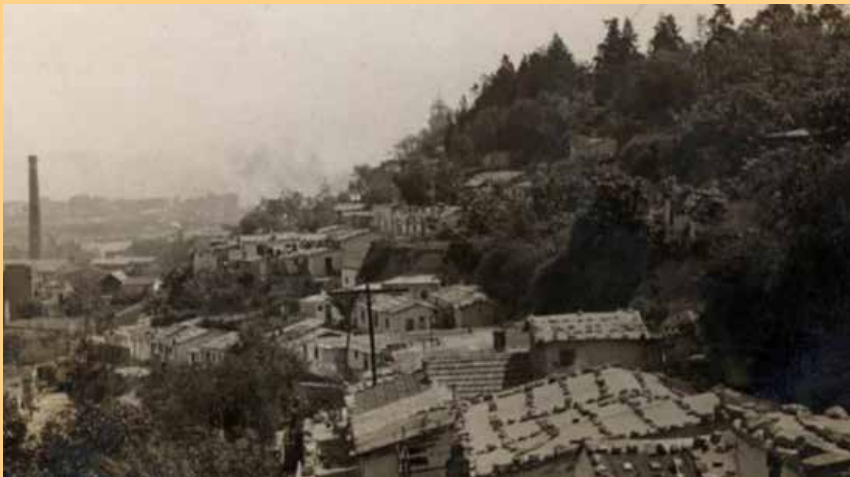
The city's contemporary history has been accompanied by the industrialisation process and the huge demand for labour, mainly from rural areas around the State. At the end of the 19th century, Montjuïc was the city's quarry, where a lot of the construction materials to expand the city were produced. This led the people working there to build the first shacks nearby. At the end of the 20th century, the area of Poble-Sec, Montjuïc and Zona Franca was filled with allotments and farm land, and there were few residential pockets. The huge works related to the metro and the Barcelona International Exposition (1929) called for many workers, who, as a result of the lack of housing in the city, built their homes with their own hands. They settled in the allotments that they rented or bought and informal districts were established.

The Civil War (1936-1939) caused a lot of these people to flee the city due to bombing. With the Francoist victory however, the poverty and repression of rural areas, especially in Andalusia and Extremadura, caused migration to rise. In the 1950s, industry began to increase again thanks to the new workforce, and Montjuïc ended up having more than 30,000 people living in different shanty towns, 100,000 all around Barcelona. The charity of some religious orders and the self-organisation of the shanty town builders led to the creation of some basic services such as bars, social centres, schools and chemists. This lay the foundations for the housing protests in the 1960s against the threat to demolish their districts by the Shanty Town Control and Repression Service. The City Council under Franco had removed groups of shacks for huge events and urban developments such as the International Eucharistic Congress and a Theme Park, and families were rehoused in housing developments in the outskirts. These were developed by the government through the Housing Union (OSH) or by the industries. Often these developments concentrated a large proportion of the population in cheaply built districts that remained without services, and they ended up becoming what would later be called the red belt of Barcelona, because of the organisational drive these people had.

The shanty towns disappeared in the 1970s, and with the Barcelona Olympic Games in 1992 the remaining ones were demolished to not “spoil” the image of the city abroad.

**STATION 1****La Primavera Shanty Town (Poble-Sec)**

Carrer Nou de la Rambla, 175



Shacks in the Primavera district, 1952. LGB, AFB

Source:

It was one of the first shanty towns between the port, Poble-Sec and the Teatre Grec, and it was also known as 'Els Horts', because it was built by families who rented an allotment and then made the most of it to build themselves a home there. The first shacks appeared at the turn of the 20th century. 5,000 people lived there until 1929 when the government demolished a large proportion of the shacks to project an artificial image of prosperity to other countries at the Barcelona International Exposition.

It was a shanty town with precarious constructions without sewers, running water or electricity, and where people who had migrated from Andalusia and Extremadura, non-gypsies and gypsies lived. The photographer Jacques Léonard lived there with his family, and thanks to him, we have photos of the gypsy life and culture in this district.

In the 1960s there were some 500 shacks, until the 1970s when the people still living there were expelled and transferred to housing developments such as La Mina. Despite this, the entry price for these developments meant that some shacks were inhabited until the 1980s. Today, there is a plaque in honour of the former residents.



Primavera district

Source:

2

STATION 2

Can Valero

Passeig Olímpic, 14, V



Aerial photo of the shanty town of Can Valero and other shanty towns around the stadium

Source: Barcelona Photography Archive

Can Valero was the largest shanty town in Montjuïc. It was behind the stadium and began to be inhabited in 1920. The name Can Valero was taken from a popular bar located behind the stadium and run by Valero Lecha. In 1957 it had 8,000 inhabitants between the stadium, the castle and the cemetery, making up a large shanty town linked by tracks to public fountains, shops, bars and schools. Despite the diverse services, the shanty town did not have electricity or running water, entire families lived in little more than 5m² and the inhabitants had to resort to collective “tapping” of the network. It was

one of the city's most established shanty towns, with families from diverse generations and more than 75% of the men in the workforce. But the housing situation was uncertain: many of the shacks, or the sites where they were built were owned by the inhabitants, but despite this there was no formal approval, and they were constantly subject to the City Council's plans to demolish or "eradicate" them.

From the 1960s onwards, the residents were gradually rehoused in different housing developments on the outskirts of Barcelona, and in 1972 Can Valero had disappeared. The last construction that was demolished was the Valero bar in 1987 as part of the works to adapt Montjuïc for the 1992 Barcelona Olympic Games.



CanValero
Source:

3

STATION 3

The Missions Pavilion

Passeig Olímpic, 13



Photograph of the Missions Pavilion

Source: : Jesús Fraiz Ordóñez

The Missions Pavilion, no longer standing today, was built in 1929 by the Barcelona International Exposition to highlight the work carried out by the religious missions. In the midst of the Franco regime, in 1950 it began to operate as a detention centre for migrants and entire families who arrived into Barce-

lona fleeing poverty and looking for a better life. Poverty and lack of housing or work were the reasons behind the detention of people and entire families by the police, who took them from the train, the shanty towns or the city's streets. After the detention in the pavilion the migrants were deported to their place of origin (Andalusia, Extremadura, Galicia and Castile) if they could not provide proof of the abovementioned requirements. It is estimated that some 15,000 people were deported.

Demolished in 1969 where the Joan Maragall gardens stand today, this building was a sad precedent in the repressive migration and detention policies that have led to the CIE (Migrant Detention Centre) of the 21st century.



STATION 4

Can Clos District

Plaça Alta de Can Clos



The Can Clos district is a concentrated example of the relocation of shanty towns and the reorganisation of a district. It originated in 1952 when the residents of the shacks on Avinguda de la Diagonal were expelled from their homes and provisionally housed in the 165 flats in this district. The expulsion took place quickly because of the authorities' need to "clean up" the image of Barcelona to hold the 35th Eucharistic Congress, an important milestone for the Francoist City Council. The quick and cheap construction meant it needing to be renovated in the 1970s. For this reason, this small district concentrates the building types of this period in the city (in the interior part of the district the former houses have been preserved while the exterior part was renovated), as well as the historical

route of the housing where part of the working class lived in the 20th century. In addition, it was located beside the Can Mestres farmhouse, a house linked to the district's agricultural (and invisible) past.



STATION 5

Mare de Déu del Port District

Mare de Déu de Port, 219



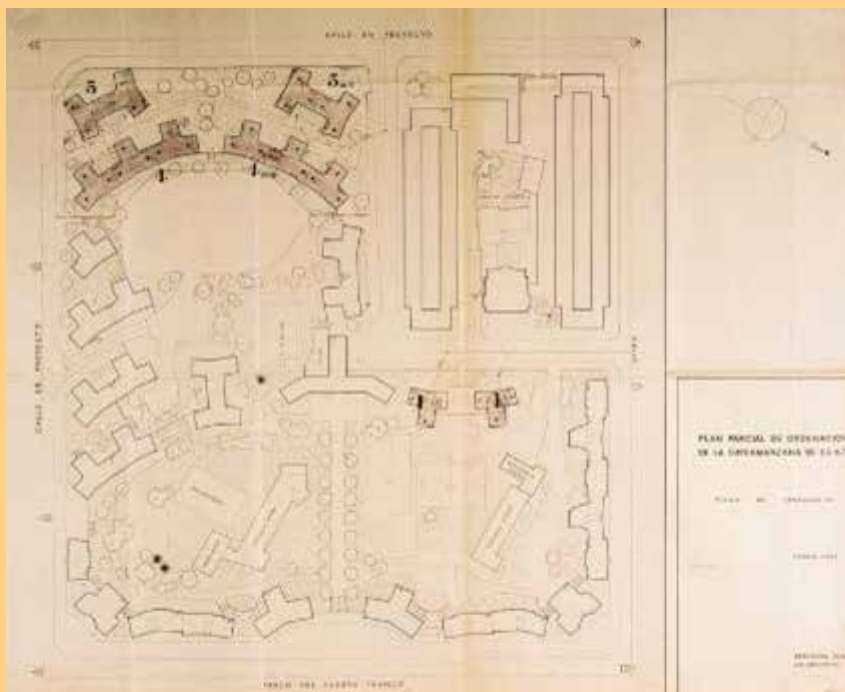
It is a set of typical working class houses from the turn of the century. Mainly small one or two-storey houses; at the end of the 19th century they stretched along the length of the former port road mixing rural and working class families. These dwellings were built by the well-known factories that were located in

the area, such as the Farrero i Cia biscuit factory, the Sangrà, Roman y Cia paving stone factory, La Campana, etc. The factories began to move to this area when in 1846 Barcelona City Council prohibited the installation of factories in the city, so they moved to the outskirts. This new complex was located in a former agricultural area filled with allotments at the foothills of Montjuïc and by the sea, only interrupted by the roads to access the port.

Barcelona has preserved very few examples of this architecture and working class way of life that was so common at the beginning of the 20th century, when low and small single-family dwellings were the norm.

**STATION 6****The SEAT Housing Development**

C/ de la Mare de Déu de Port, 219



Plan of the SEAT housing development, 1953.

Source: : Historical Archive of the COAC

The flats belonging to the SEAT company were built in 1955, when the Franco regime City Council promoted the industrial boom which gradually turned this area into a large industrial estate. The company designed and built more than 1,000 flats

in a large number of high blocks that were inaugurated by Francisco Franco the dictator himself. These flats show how the companies designed their employees' homes, thereby controlling their job, their life and their relationships, through a self-sufficient unit, hierarchically organised and isolated from the other urban centres. The housing development became so big that it was called "SEAT city" and it was a world of its own with the factory, workshops, accommodation, canteens, schools run by religious orders, a cooperative, a police station, a medical service, a social centre with a theatre, a church, sports facilities and the Capri cinema. It is an example of how companies built entire districts to concentrate the workforce beside the productive areas, as a large proportion of what is today called Zona Franca developed. These flats were also part of the Francoist construction bubble, which led to the fast and cheap construction of buildings which 25 years later began to present structural problems and had to be demolished in the 1990s for public health reasons.

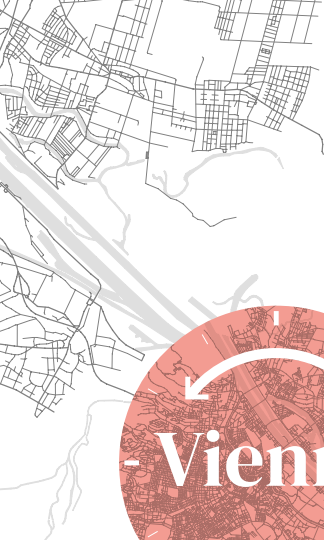
Inside this complex is the Passage of Antonio Ruiz Villalba in remembrance of this SEAT worker who was shot dead by the Francoist police while defending his rights.

Questions:

- _____ What relevance does the working class memory have in the image we have of Barcelona?
- _____ Are the housing processes we have seen a thing of the past? Can you identify any similarity with the present day?
- _____ How do you think this former urban planning in Barcelona can be identified today?
- _____ What role do you think migration played in the formation of Barcelona, and what role does it play today?

Glossary:

- **SHANTY TOWNS:** Urban growth phenomenon lacking urban planning, which results in the construction of shacks on the outskirts and in small undeveloped spaces of a city.
- **SUBSTANDARD HOUSING:** Diversity of dwellings considered to be below the threshold of a dignified and habitable home.
- **HOUSING DEVELOPMENT:** Planned construction of large blocks of flats, generally in the outskirts of cities.



MY CITY THROUGH TIME



Co-funded by the
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