

TITLE

Gironins i rius. A speculative approach to designing imaginaries and narratives around the rivers for regenerative transitions.

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STUDENT

FERRER, Jan Ferrer i Picó

TUTOR

Matthijs Dröes

INSTITUTION

The Hague University of Applied Sciences - Faculty of Technology, Innovation and Society
Centre of Expertise Mission Zero

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INCLUDED DOCUMENTS

1. The historical and cultural influences on the rivers and citizens of Girona _ 3
2. Exploring worldviews in Girona from the lenses of the Integrative Worldview Framework and creative reporting _ 71

The historical and cultural influences on the rivers and citizens of Girona

The Historical and Cultural Influences on the Rivers and Citizens of Girona

J. Ferrer i Picó

Centre of Expertise Mission Zero (The Hague University of Applied Sciences)

Abstract

Girona is a city located in the river Ter Basin, in the Principality of Catalonia. The city's convenient access to water played a role during the 19th century to quickly industrialise and modernise the city. Yet, not at the cost of polluting the rivers and turning natural habitats, places of enjoyment into unwelcoming spaces. Besides, during the 20th century, the rivers were severely modified to avoid the city from getting flooded. Such modifications pretended to transform the rivers into canals, and at some areas even cover them, transforming the rivers into simple water paths and building water reservoirs upstream to provide Barcelona with tap water. Consequently, people detached themselves from the rivers, lost a sense of responsibility towards them, and became unprepared before floods. On the other hand, the rivers got excluded from the city daily life and lost part of their ecological functions. Nonetheless, the river is still part of the most recognised images of the city, and over the last decades, there have been efforts to recover the fluvial spaces. Public administrations passed a bill on sewage, treatment plants were built, and a social web of organisations advocates and works for the recovery and protection of the landscape before the destructive policy of governments. Nowadays, new factors are also leveraging these efforts, with a growing environmentalism movement and covid-19 changing people's life routines. Such behavioural changes seem to indicate a cultural change towards Nature and the rivers.

Keywords: worldviews, Girona, rivers, transitions, experts, mapping

The Historical and Cultural Influences on the Rivers and Citizens of Girona

Girona is a city located in the river Ter basin in Catalonia, in the south of the Pyrenees and bathed by the Mediterranean. At the spot where the city is born, three tributaries (Onyar, Güell i Galligants) meet the main river (Ter), in its path towards the sea.



Figure 1. Simplification of the rivers in Girona, as they are in 2020. Based on Apple Maps cartography, adapted by Ferrer i Picó, Jan.

For centuries, people had to live and adapt to the climate and geographical features of the place, and over the last 700 years, multiple modifications were done to the river to make use of its water and control it before floods and for other human interests (Ribas, 2015).

The role of the rivers in the area has not only been ecological and geographical but also economic and social. The river shaped the city to have many bridges, characteristic architectural features and allowed agriculture and industrialisation. Yet, the importance of the river doesn't stop in the city limits. It is important for all the basin, its ecology, geography, landscapes, and human activity, but also for most of the population of Catalonia: since the 1960s the Barcelona Metropolitan Area has used this river as its main source of tap water.



Figure 2. Still of facades in the river Onyar facing upstream from Pont de Sant Feliu (Girona). Pont d'en Gomez and Pont de Sant Agustí bridges can be seen. Picture by Ferrer i Picó, Jan.

Currently, the rivers are seen as more than a resource to be controlled and exploited, and many organisations actively work in their conservation and protection in the face of the Climate Emergency effects and human activity. Some of these organisations collaborate in a project towards the transition to new paradigms of human synergy and harmony within Nature. This project, *Gironins i rius*, tries to envision new interactions among humans and the rest of Nature, especially the rivers of the city. It is in the context of this project where this research happens, to identify what were the historical relations between humans and rivers in the area and what cultural, economic, and societal elements influenced these relationships.

Literature Review

This literature review will look at those factors that informed and influenced relationships between humans and rivers in Girona. For it, it starts looking at broad western culture influences regarding our global culture and worldview as well as the organisational

and productive structure that defined the last two centuries: Capitalism. Throughout the review, local occurrences directly involving the river will be exposed, regarding the use of its water and the control of the rivers. Also, Catalan culture and its European influences will be considered, especially regarding the conception and management of Nature and landscape.

Capitalism and the culture of separation: a look at the macro level

Ziegler (2018) sets in the French Revolution the preservation of the principle of private property. For him, this occurrence was essential and foundational for the development of the current Capitalist system. Similarly, Wahl (2016), defines the idea of accumulation — the concept that we humans can accumulate goods and resources — as one of the consequences of what he calls the culture of separation. These two concepts are directly related as accumulating requires to accept humans can *own* things, and at the same time requires, as they explain, to reject —even if partially— the interrelatedness of a multiplicity of systems defining conditions in Earth. These two thoughts, allow some people to think their richness is not responsible for the costs the rest of the population suffers: poverty, inhuman working conditions, wars, climate hazards, etc (Ziegler, 2018). Nor they think it comes at the cost of the Earth and its living systems being degenerated through the destruction of ecosystems, the extraction of elements at unrenowable rates (Wahl, 2016) and through taking land away from its protectors for the sake of *unlimited* economic growth (Ziegler, 2018).

An example of these dynamics is the industrialisation process in London in the 19th century. During that time, affluent classes exploited the land and the people to produce benefits and accumulate wealth to be re-invested in development and industrialisation. There, the richness of some was at the expense of the poor working conditions and salaries of many workers. This system expanded over time and submitted territories in European colonies. The imperialist states would submit the native peoples, re-educate them according to the European standards and take their lands and Earth's gifts to re-sell them in Europe. Over time, there was enough abundance of food and basic products for all the planet's human population, but it has never been distributed evenly. The imperialist practices shifted from countries to multinationals, and when labour didn't produce enough benefits, the economy shifted to an economy of speculation. Assets wouldn't be material but financial (Ziegler, 2018).

Another argument contributing to the culture of separation is the continuous specialisation given in different disciplines. Sciences and engineering experienced a great specialisation that allowed people to focus and extend their knowledge over specific topics

but also allowed a cellularisation process of knowledge. This transformation allowed great developments in science, technology, and manufacturing. Nonetheless, a narrative of individuality is created where *things* and people can be studied and defined individually, or in parts. The greatest example of this new culture is found in medicine, with all its differentiated specialisations and the negation that many organs and systems can affect each other — external and internal—. But also, in natural elements exploitation, and across many industries and services (Wahl, 2016).

All in all, these factors contributed to building a world-class culture driven by money and the individual benefit (Ziegler, 2018; Wahl, 2016); sustained by the culture of separation that stops us from having deeper connections and more awareness over planetary systems, and Nature's self-regenerating dynamics (Wahl, 2016).

The use of the rivers: industrialisation, leisure and access to water

The expansion of industrialisation also reached Girona. Its access to water and canals made the city attractive to industries that could use hydraulic energy to power the factories. In 1819 the first factory was built in a repurposed forge in the town of Santa Eugènia, currently a neighbourhood of Girona. That factory —known as La Marfà— was the first thread factory in the area (Prat, s.f.). Over the following years, other textile factories would be built over the Sèquia Monar channel as El Mercadal (Girona), Bosch i Barrau (later known as Grober, with facilities in Girona and Bescanó), Coma Cros (Veïnat de Salt) and Gasol (Salt). Textile wouldn't be the only product produced in Girona: Planas i Flaquer was a turbines foundry, and Aurora and Gerundense were paper factories (Llinàs, 2015). At the turn of the millennium, the last of these factories closed —only the Grober factory in Bescanó stays operative nowadays (Conscorci del Ter, 2013)—, and some have been repurposed into public facilities (Llinàs, 2015).

The use of the water from the river Ter and Onyar didn't stop at local industries. In the 1950s, in the middle of the Francoist dictatorship, access to water started to become an issue to governors in Barcelona who realised current water supplies would fall short of the expected demand. In 1959, the regime passed a law —popularly known as Llei del Ter— to regulate the extraction of water in the river Ter and export it to Barcelona. At the time, the legislator, in an unprecedented move in Spain, also regulated minimum safety flows to ensure water would arrive downstream. Yet, such levels have barely ever been met. In the early 60s, two dams were built to effectively create water reservoirs to provide the Metropolitan area of Barcelona (Ruhí, et al., 2012).

There is also a less exploitative side of the use of water and the natural spaces it flowed through. The river has, for many years, been a space of leisure, play and businesses. What is currently el Pont de la Barca (the Boat's Bridge, in Catalan), was built to replace a service of boats to cross the river Ter connecting the south bank of the city and the north bank. This same bridge would later serve not only to cross the river but also for kids to play and dive into the river until swimming in the river was forbidden because a kid died jumping from a pillar of the bridge. Such swimming activities were popular in rivers Ter and Onyar during the post-war. Nonetheless, for many years the city hasn't considered the rivers as spaces for leisure, a tendency that has slowly changed over the last few decades (Pastells, 2015).



Figure 3. Image of the boat used to move people from one bank to the other of the river Ter in Fontajau (Girona). Year: 1890-1902. By Güitó i Palé, Santiago (attributed). Retrived from Ajuntament de Girona, CRDI.

Keeping the city “safe”: modifications to the river

The river Ter gets its water from the Pyrenees and follows a path towards the south and later east until it arrives in the county l'Empordà, where it releases its waters in the Mediterranean Sea. Through its course, it collects water from its tributaries, sourced in the Pyrenees, the pre-Pyrenees, Les Guilleries and Finestres, among other mountain ranges. Right before entering the lowest part of its trace, river Ter crosses Girona, facing a plane in the south and mountains in the East, North and East. During spring and autumn, when the

rivers have a high peak flow, if there are intense rains, the river Ter can block the entrance of water from the river Onyar. When it happens, because the Onyar cannot release its water, it overflows the canalisation in the middle of the city and floods the city centre.



Figure 4. Photography of the 1970 flooding. In the picture: Carrer Major in Veïnat de Salt looking west (upstream) towards El Passeig and the Bernardas Convent. By Crescenti Miró, Salvador. Retrived from Ajuntament de Girona, CRDI.

To prevent the floods, for many years, the municipality made diverse modifications to the rivers. The first dates to the 13th century, when a wall was built to keep the water away from the streets built over space taken to the river (Boadas i Raset & Gironella i Delgà, 2020). From then to the 1970s there were other modifications to the river, but the most ambitious plans date to the 18th and 19th centuries. At that time there was a project to move the river Onyar away from the middle of the city through an alternative canalisation, but the plan was never executed due to its high costs and the city's lack of budget to pay for it (Ribas, 2015). Nonetheless, maps of the city dating back to 1873 and 1903 display two modifications to the course of the river Güell (Boadas i Raset & Gironella i Delgà, 2020). Furthermore, in the 1950s, new projects about the river Onyar are approved. Such projects focused on covering the river to use the space for urban purposes instead of deviating it. In 1962 a flooding reminds the population and city governors of the need to urbanise and cover the river. Construction works started in 1963 with river Onyar being deepened to

accommodate higher peak flows without overflowing (Ribas, 2015), and finalised with the construction of Plaça Catalunya (Catalonia's Square, in Catalan) to cover a part of the river. Meanwhile, other rivers and brooks in the city were canalised and redirected directly to the Ter. After all the works, in 1970 another flood proved the current canalisations weren't effective enough, and the project to cover the river Onyar was dangerous because trunks and other sediments would get stuck in the structure pillars and block the water flow. As a response, the base of the canalisation was deepened further (Ribas, 2015).



Figure 5. The current state of the canalised river Onyar, looking downstream. By Ferrer i Picó, Jan.

The European cultural context and Catalan particularities

Other than the global culture of separation, the rise of capitalism, the use of the water and the modifications to the course of the rivers, there is another cultural influence informing the previous events: the European culture from the 19th century and onwards and the distinguishable Catalan particularities.

In 1714, the Siege of Barcelona put an end to the Catalan defence against the Bourbon dynasty in the Spanish Succession War. This loss would bring a centralisation of the Kingdom, the abolition of Catalan institutions and losing the officiality of the language in

favour of Castilian. From then on, Castilian would be the administrative language, and therefore it would also impose itself as the cultural and intellectual language. Nonetheless, during the upcoming decades, Catalonia would experience economic and demographic growth, and the enrichment of the bourgeoisie made society open to cultural influences from the rest of Europe. This growth, led by the industrialisation process during the 19th century, would differ from the rest of Spain, still mostly agrarian and in crisis for the loss of its colonies. Over that time, Romanticism would have great influences among the affluent classes, who by the middle of the century would also start to recover the popular language — Catalan — as a language of cult and culture. This cultural emergence gave birth to what is called *Reneixença*, strongly inspired by Germanic romanticism. During this period, the affluent classes started to build the concept of what the Catalan national landscape is. These intellectuals saw in the mountains the expression of the rough, Nature, and transformed the Pyrenees and Montserrat as the paramount images of the Catalan origins. This vision had in society a counter-response. *Noucentisme* is also part of the *Renaixença*, but instead gets inspired by the classical Mediterranean culture, and suggests an ordered, humanised and harmonious country and society. The two movements: *Modernisme* and *Noucentisme* shared a period to the point that sometimes they were mixed and developed political paradoxes regarding the territorial policy of the recovered Catalan government in the early 20th century (at that time called Mancomunitat). Such movements, influenced architecture, literature, visual arts, but also politics and philosophy.



Figure 6. La Farinera (Girona) is a building that mixes Modernisme (central buildings) and Noucentisme (side wings). It was designed by Rafael Masó i Valentí. Picture by Ferrer i Picó, Jan.

Ultimately, the combination of *Modernisme* and *Noucentisme* developed into the concept of Catalunya-Ciutat (City-Catalonia, in Catalan). The concept took the nature ideals of Romanticism and the pragmatism of *Noucentisme*, where nature was praised but the country ordered and filled with infrastructures. Yet, the limitations of the Second Spanish Republic and civil war and its consequent dictatorship prevented any efforts towards that political goal or the evolution of the concept.

Such ideals would partially arise once more after the transition to democracy. Besides, the discourse of politicians about the Catalan cultural identity and language displaced territorial policies from the debate. As consequence, they took many decisions that destroyed and disregarded the value and role of landscapes for the nation and the people. The response, to the Francoist landscape destructive works and the following Catalan politicians' approach, were social organisations that advocated for the protection of the land in their region and creating a culture of territory (Nogué & Vicente, 2004). According to Nogué & Vicente (2004), at that point, and especially from the 2000s onwards, Catalonia found itself amid a "not in my back yard" culture. Though, that very argument is contradicted by Nuss-Girona, Vicente Rufi & Canaleta (2020), who after studying socio-ecological movements in Girona, concluded people offer opposition to the destruction of their close landscape but are also supportive of similar movements elsewhere.

Summary

Through the last centuries there has been a culture of ownership and separation to pursue economic growth at any cost. The industrial culture is currently built over these principles and justifies modern colonisation practices and human rights violations.

The city of Girona was filled with factories that used the river as a resource, dynamited growth in the city and more recently were transformed into public facilities.

In the 1960s dams were built upstream in the river Ter to provide water to Barcelona. Minimum flows were secured by law, but never enforced. Also, the rivers served as places of leisure a long time ago, but their use was limited over the last century and some of the businesses and services there were replaced by infrastructure.

Since the middle ages, the city has been taking space to from the river and over the last centuries there were plans to move some rivers outside the city, but the major works put in practice were in the 1960s and 70s when some of the rivers were moved, channelled, and partially covered.

Culturally, the 19th Century emergence of *Reneixença* allowed for the protection of natural landscapes and the creation of images of nature related to the Catalan identity. The counter humanistic movement, *Noucentisme* creates a paradox that drove the development of the country. In the last decades, this paradox still had impact with the destruction of the territory promoted by politicians that defined Catalan culture as simply the language and the nation. Again, a grass-roots counter movement appeared, not to defend the landscape and regional ecologies.

Research question

It is evident that the rivers have underwent some modifications by locals but also under central rule (from Barcelona or Madrid). Also, cultural movements, industrialisation and traditional practices have changed and modified the human-river relationship. With the previous literature, it is possible to know some of the things that happened, but not how these affected each other and constructed the current paradigm. Therefore, the rest of the paper will focus on exploring how those historical elements generated dynamics and defined the culture of Girona around the rivers.

Methodology

To make sense of the previous elements stated in the literature and complement them with ignored information, expert interviews were performed. The experts were chosen from local organisations based on their previous works, organisation, and field of expertise.

The experts with whom was possible to arrange an interview focused on the uses of the river, their management, people, and landscape. These interviews were semi-guided and tailored to each participant so new topics could arise, and more connections could be made within their context of expertise, but always talking about the rivers, ecology, and people.

The transcripts from the interviews were reviewed and based on intersecting topics, ten codes were established. The codes were *history*, *ecological value*, *human pressure over nature*, *human-nature disconnection*, *human-nature relations*, *industrialisation*, *knowing the river*, *leisure*, *river as productive*, and *society networks*.

Finally, the insights from the literature review and the historical contents from the interviews were mapped in a timeline and distributed in layers based on their area of influence. The explanations from the interviews were then used to connect the historic elements and their cause-effect relationships.

Table 1. List of Interviewees by chronological order.

| Name | Topic | Affiliation |
|-----------------|---|---|
| Puigvert, T. | The role of administrations, processes and practices to recover the river. | Conscorci del Ter (Director) |
| Ribas Palom, A. | The relations among humans and rivers in Girona, practices affecting the connections from a geographical and traditional perspective and participative processes. | University of Girona (Professor at Faculty of Geography) |
| Nogué, J. | Affection to landscapes, nationalism, territory managing policies and econationalism, communism and anarchism in Catalonia and Europe. | Catalan Landscape Observatory (Former Director) |

Results

Historical events

Of the three interviews, all three had different references to historical elements.

Nogué defined the southern part of Catalonia to be the most stroked by the government's territorial bad practices. Yet, also added that their rightful fight to protect the river Ebre from the hydrographic plan to extract water and export it to the south of Spain had negative effects on the ecological flow of the river Ter. He pointed out that plan had to complement the water from the river Ter diverted to Barcelona, but because the whole plan was stopped, the river Ter stayed as the main water provider to the metropolitan area.

On the other side, Ribas and Puigvert focused instead on the recovery of green spaces around the rivers. Ribas attributed it to a raise of environmental emergency in the 80s. By then, many organisations like Naturalistes de Girona and l'Ateneu Jove Naturalista appear in

a context of natural degradation and make efforts to recover spaces close to the rivers and involve youth in landscape and ecosystems maintenance practices. Puigverd, instead, referred to the implementation of the water directive and sewage treatment directives and facilities as partial contributors to these spaces' recovery. She also expressed the importance of these spaces not being used as landfills anymore. They both —Ribas and Puigvert—, made explicit mentions of the 2020 off-season flood caused by Storm Gloria.

Ecological value

In the interview, Nogué pointed out the role of water as a unifying force, especially around the river Ebre in the Terres de l'Ebre territory (Southern Catalonia). Because of the culture of use of the water, and its characteristic geography with the delta and the rice fields, water has created a sense of identity within the territory.

Puigvert and Ribas highlighted the role of the river for their ecological function, as a place of heritage, and added we must take it into account as a space of leisure and be aware it is a resource too. They both also talked about the role of different entities advocating for the river: Puigvert talked about it in a reference to the broad defence during the 2008 drought by different entities and businesses. Ribas talked about these organisations because of their labour in restoring and preserving the river ecological functions.

If there is something positive about this River is that it has a huge network of associations and organisations around it: at the hardest moments, when we had to raise our voice due to the lack of water flow, everyone quickly agreed. The Chamber of Commerce, ecologist associations, municipalities, everyone worked together to archive certain goals. We know each other a little bit, and that's positive because slowly we can unite energies, create synergies, and improve the river. A dead river was of no interest to anyone.

Paraphrased from Puigvert, T. (2021)

Moreover, Puigvert also mentioned the importance of high peak flows and floods, because they bring many sediments downstream and create so-characteristic ecosystems as shingle beaches. According to her, if it was for the currently regulated river dynamics, such ecosystems wouldn't exist in the riverbanks.

Human pressure over the river

During the interview, Nogué didn't talk about the pressure of humans over the river. His only reference to it was the statement about Barcelona's water supply system and the lack of water to meet the ecological flow in the river Ter. Though, he mentioned the territorial exploitation of the south. Politicians have led a process of landscape destruction by ignoring locals claims and building macro wind parks, nuclear reactors, and chemical industries.

Ribas has worked considerably on this topic, and she assigned as factors to rivers degeneration the demographic pressure, the placement of industries and poor management of the features. Puigvert made the situation more specific to Girona and defined the occupation of former river space by humans as dangerous. According to her, river dynamics are altered and because of it and they are a danger to human activity. Besides, the modifications in the rivers to prevent floods have proven not to be effective enough at preventing hazards — referring to river canalisations within the city borders. That is also because the dams in the water reservoirs of El Pastoral and Susqueda don't have the sole purpose of protecting the river but providing water to Barcelona. This means the reservoirs must be at high capacity for security reasons, which prevents from effectively stopping sudden flow increases.

Human-nature disconnection

In the interviews two main reasons to explain the disconnection with the rivers appeared in conversations:

Activities in the river. Ribas and Puigvert both talked about the low quality of the water for some time. According to Ribas, the river used to smell, it was dirty and therefore people drove away from it and replaced the leisure spaces for public facilities as pools. According to Puigvert, the river was a space where activities were done, but the decrease in water quality changed that.

Resilience and traditional adaptation. Ribas commented that through her research she realised nowadays business and citizens are not prepared and don't know how to proceed when there are floods. To her, practices as keeping the valuable stock in the upper floors of shops and having systems to help neighbours evacuate the lower levels and some houses, were lost. That was due to the canalisation of the rivers: for some time, there haven't been major floods and people lost their sense of responsibility for maintaining the river. Puigvert,

in her interview, also made clear the need to establish protocols to deal with those hazards and make people conscious they are in an area of risk.

Besides, Puigvert also remarked that we must understand we are living in a system and adapt to it. When talking about the water transfer project from the river Ebre, she pointed out that it is also important for people to be aware that a transferring already exists in Catalonia and it has consequences on the regional environment and economy, but also makes the whole society very dependent on one river, and that's risky.

Effects of industrialisation

Most of the interviews didn't address much about industrialisation. It was previously noted that Ribas stated industrialisation as a factor in rivers degradation, but Puigvert also associated the industrialisation with the culture of concrete while judging it for having affected the ecosystem while failing to prevent floods. Especially due to the role of the rivers in industry, agriculture, and urbanism in the city.

For some time, the policy was to use concrete to reduce risks. It has proven it is not very effective: you can stop the fire but not the water, it will always emerge from somewhere.

Paraphrased from Puigvert (personal communication and translation).

Leisure

Puigvert and Ribas shared a vision in the role of leisure. Ribas talked about her experience in enabling a participative project in la Mogoda focused on participative action and care around a brook. She remarked the role of doing activities in the brook and rivers so people would get to know and care about them, and she also pointed out the importance of these spaces as meeting points during the Covid-19 pandemic. "We, humans, need contact, need to share experiences... at the end of the day we are all tired of screens," Anna Ribas said (paraphrased from a personal conversation and translation). Puigverd, in the interview also remarked that the use of fluvial and natural spaces has increased during Covid-19, and she expressed that one of the greatest things about these spaces is the ability for everyone, regardless of background, literacy or income to enjoy and take care of them. Puigverd noted how the institution she leads, Consorci del Ter, actively works to transform fluvial spaces into places of leisure and cultural and natural heritage.

Discussion

The ripple effect of the culture of separation

Capitalist dynamics are deeply interlinked to the culture of separation (Wahl, 2016; Ziegler, 2018). Both culture and capitalism allowed industrialisation processes at a global level and the local area of study. In the case of Girona, the role of water for these industries was paramount of this separation and paradox: the location was ideal because they had access to the amounts of water they needed; at the same time, industries' activities degraded the water quality. Reduced water quality meant these spaces wouldn't be pleasurable anymore for the population to carry on their activities — moreover there was the prohibition to swim in the rivers (Pastells, 2015). Also, the danger of floods triggered infrastructure projects to control the rivers based on structures made of concrete that drove these spaces further away from people while not effectively protecting the city from floods — as seen in 2020. Other effects of these constructions, the lack of activities and pollution of spaces was a detachment from the social responsibilities to manage the space and the loss of traditional habits to protect people, goods, and infrastructure from the river. This lack of responsibility sense probably even fuelled further the culture of separation. As a matter of fact, over the last century, there were projects to cover the river crossing the city (Ribas, 2015; Boadas i Raset & Gironella i Delgà, 2020). From these actions, it can be interpreted that the rivers were not only perceived as a resource to be exploited but also as an annoyance to the city development — enabled thanks to industrialisation and access to water.

Nonetheless, the extraction of water to Barcelona did consider the region where the exploitation was done and its potential negative impacts. Because of that, a minimum flow was passed within the law, but the regulations have barely been enforced (Ruhí, et al., 2012) and there is little knowledge amongst society of the effects of flow regulation in economic and ecological terms.

The effect and paradoxes of Catalan culture

The effects of Catalan culture in this historic process, have been relegated to the human-modified environment, and how it affected nature. *Noucentisme*, the idea of humanising culture, can be seen in all efforts to control the river and make it safe for humans. The paradox *Modernisme-Noucentisme*, instead has been more visible on how the political class deployed its territorial policy. Ultimately, this poor management of the country has

allowed social movements to emerge strong and make of landscape preservation, in recent years, a grassroots achievement rather than a political one.

A changing culture, Greta Thunberg, and Covid-19

Regardless of what brought the area of Girona to the current situation, interviewees seemed hopeful over the future. This hope is sustained by the existence of many organisations that over recent years have advocated for Nature conservation in the region, restabilising the natural flow, and the restoration of natural spaces that can now be used again (Nuss-Girona, Vicente Rufi, & Canaleta, 2020). If the sewage directive was essential to restore the water quality of the river, the water quality was essential to recover natural spaces and return their ecological functions — which Pastells (2015) argues the river has. Nowadays, fluvial spaces are used again for leisure, and its use could mean the human disconnection from nature gets reverted to a connection. Also, the action of some communities, organising themselves and working to collectivise some services and functions regarding water management could play a role in further connecting the uses of water —and therefore its importance— to humans. An example of such activities are the clean-ups organised by entities like Brigada del Celebret, Naturalistes de Girona, and the project of

having a traditional maintenance channels day twice a year in the produce gardens in Salt (organiser, personal communication).



Figure 7. Image from the first channels maintenance day in Salt, March 2021. Organised by Milfulles, Comissió Pagsa de l'Ateneu, and other social entities. Picture by Ferrer i Picó, Jan.

Over the last two years, there also has been a strong revival of environmentalist movements, horizontally organised, but visualised by the young activist Greta Thunberg. Such movements combine demonstration and action. The movements *Fridays4Future* and *XR* (*Extinction Rebellion*) are examples of the activists' demonstrations, and events like *One Nature, One Future* (*IUCN Global Youth Summit*) are a celebration of the action taken by youth to preserve nature and find new ways to live within it. Hope (2020), in an interview, explained that the ideas on regeneration and regenerative cultures (deeply associated with ecologism and symbiotic relationships within nature) are now coming back to him through other people. Indeed, the rise of these movements, social organisations, and theory on sustainability and regeneration, indicates we are in a cultural transitory period.

Finally, Covid-19 has been one more piece of the puzzle. Puigvert and Ribas talked about society realising during the lockdown the need we have for Nature, and how natural landscapes became more transited by humans. This sad event could potentially have been good to push further this cultural change and embracement of Nature as something essential and to be preserved and taken care of. Time will tell.

Further possibilities and this research within Gironins i rius

This research gave an overview of the dynamics that occurred in the area regarding humans and the rivers, but many things were left out of the scope, and most relations are not strongly substantiated. There are some interesting lines to explore further through action research, like the use of leisure and the river's productive functions to connect people with the river. Also, expert interviews and literature research about the traditional activities in the rivers could inform and expand this article with great potential to speculate about future interactions between people and the rivers.

Moreover, while the research covered the historical evolution of influences on these possible relations there is limited data on the current relationships between humans and rivers in the area. One of the few articles found about the topic focused on current shops adaptation to floods. Nonetheless, current worldviews in the city are explored in a separate article.

Also, at the planning of this research more experts were reached for interviews, but only a few replied and some rejected to participate under the idea that the topic of the research wasn't their field of expertise. The inconvenient of only being able to reach these people through e-mails also made the interactions much more difficult — then if they could have been found in their workplace.

Conclusions

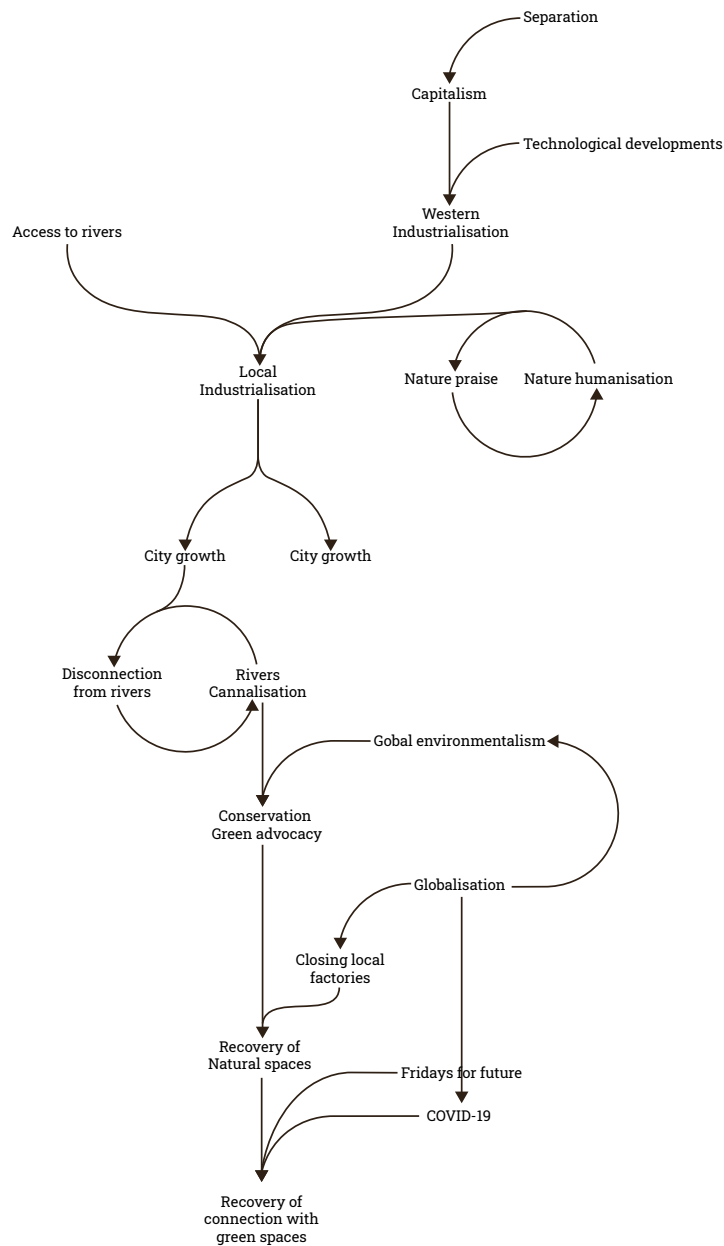


Figure 8. Simplified transitions map based on the connections established through the mapping of literature and interviews insights.

The area of Girona has been affected by the global context of industrialisation, capitalism, and the culture of separation. These elements had a great influence on the development of the city and how the rivers were modified and polluted, as literature and interviewees pointed out.

People's relation with the rivers was influenced by the modifications in the rivers and their pollution, but also by the usual floods. The development and the concept of a humanised nature and the recurring floods had a strong effect on the regulation of the rivers and their

canalisation. Ultimately it had a negative effect as it contributed to driving people away from rivers that were dangerous, polluted, and denaturalised.

The territorial policy during the dictatorship and the democratic period has also contributed further to the separation, with the extraction of water towards Barcelona, when the rivers became somewhat less dangerous but also affected its natural regime and ecology. Yet, this prejudice contributed to the emergence of social organisations that defend the landscape and had many popular victories across the country. The application of the sewage directive and the popular organisations and administrative works to restore natural spaces has led some fluvial landscapes to be places of leisure with the potential to reconnect citizens to these spaces.

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Appndices

Expert Interviews

Interview 1.

Nogué, J. (Interviwee) & Ferrer i Picó, J. (Interviewer) (2021, February 25th) *Affection to landscapes, nationalism, territory managing policies and econationalism, communism and anarchism in Catalonia and Europe.*

Ferrer i Picó: Per començar, et volia demanar si t'està bé que gravi aquesta sessió, i t'informo que la conversa serà transcrita i compartida amb la universitat de Ciències Aplicades de La Haia i els Naturalistes de Girona. La gravació no la compartirem i l'eliminareu un cop acabi el projecte.

Nogué: Sí, sí, cap problema.

Ferrer i Picó: Dit això, vaig decidir contactar amb tu per la qüestió de... tot aquest àmbit i discurs sobre el paisatge, la qüestió nacional, i tota aquesta reflexió que fas de la nació necessita... necessitem una nacionalitat del paisatge. Cal que la nació, la nacionalitat agafi aquesta idea del paisatge, perquè actualment aquí ens centrem molt en la cultura i la llengua, però estem destruint completament el país. I vaig trobar coses interessants, en quant que si vull connectar la gent amb els rius, això lliga molt amb la idea de crear un sentiment de pertinença amb l'entorn i connectar la gent d'aquesta manera, i llavors també, això en generava dubtes perquè plantejaves coses com la creació d'aquest sentiment de nacionalitat com una cosa que pot aparèixer de les classes més altes amb un objectiu de control, per aglutinar la gent i centrar el discurs en la qüestió nacional i no altres conflictes socials, etc. I és clar, tot això se m'anava entrant al cap i em penso sí que és importantíssim aglutinar la gent al voltant del paisatge, ja és un mica la idea de connectar la gent amb el lloc per tal de tenir cura d'ell i millorar-lo... Però, a la vegada, també quins efectes pot tenir això a les organitzacions socials o altres lluites que hi ha socialment, per... més equitat, equilibri econòmic, igualtat econòmica, igualtat de gènere, etc. I... bé volia conversar una mica amb tu sobre això.

Nogué: Sobre això. A veure, sobre aquesta qüestió jo crec que són, són dos plans d'unes qüestions diferents. Una cosa és, des del meu punt de vista, eh. Una cosa és l'element

d'identitat territorial, subratllo territorial, el sentiment de pertinença a un lloc o diversos llocs, la sensació d'arrelament que els individus arreu del planeta tenen amb relació al lloc on viuen o han anat a viure, i l'altre és el sentiment d'identitat nacional vinculat o no a un paisatge o a un altre element estructural com pot ser la llengua, com pot ser d'altra mena. Són dos plans diferents. El sentiment d'identitat nacional té un element més abstracte, més global, més cultural si m'apures. El sentiment d'identitat territorial es vincula molt a relacions d'ésser humà-medi, de qüestions de bé... com ho diria?, de territorialitat humana en el sentit que és quelcom de natural, bastant universal i que ha estat estudiat des de molts punts de vista. Aquest sentiment d'identitat territorial, de pertinença a un lloc es pot trencar i llavors, i es trenca sovint, per exemple amb les migracions forçades, amb els èxodes, per motius diversos no només econòmics sinó bèl·lics o d'altra mena i provoca la sensació, una altra sensació que és la contrària. És una sensació de desarrelament, de desorientació, que també està molt estudiat per exemple en el cas dels refugiats, no? Que es troben en una mena de terra de ningú en arribar en un lloc que tampoc és el seu. Però en qualsevol cas han perdut l'originari. I té té molts components aquest fet i moltes interpretacions, però és un fet real i tal. I és, es pot interpretar des de diverses òptiques, però el que és evident és que és innegable. L'altra qüestió, que és en un pla una mica més enlairat, més elevat de l'escala és el sentiment d'identitat nacional. I sobre això hi ha una llarguíssima tradició literària, acadèmica, d'estudi en el sentit que hi ha diverses interpretacions i que hi ha una tradició marxista molt clara que defineix quins són els components del, del de la nació i el fet de sentir-te'n part i normalment s'hi inclou el territori i el paisatge i altres tradicions encara, algunes d'elles poden ser marxistes, d'altres no, és a dir que no és un tema de... t'he explicat el cas del marxisme perquè en el marxisme hi ha una llarga tradició, però també n'hi ha en altres tradicions no marxistes que consideren que el sentiment d'identitat nacional, i en concret el fet de sentir-te part d'una nació és quelcom que no és immanent, és quelcom que es crea, és quelcom que depèn de la voluntat de voler-ne formar part o no i en la que els elements objectius, entre cometes, llengua, cultura, territori, poden arribar a ser secundaris. Per tant, són dues qüestions diferents, es poden entrelligar, efectivament, perquè no és només una qüestió d'escala que també, però són realment dos registres diferents i... i... la seva interpretació varia moltíssim en cadascun d'ells i entre ells dos. No sé si m'explico.

Ferrer i Picó: Sí, sí. És a dir, entenc que en el projecte que tinc entre mans afectaria molt més aquesta qüestió d'arrelament territorial, no tant la qüestió nacional, tot i que la

qüestió nacional és un element que cal tenir en compte per la influència que té innegablement en la cultura del lloc.

Nogué: Sí

Ferrer i Picó: El focus que he de tenir jo en aquest projecte seria més en l'àmbit territorial i la qüestió d'arrelament territorial més que la part nacional, i per tant buscar més transversalitat en aquest tema.

Nogué: A veure, jo crec que per l'escala a la qual treballes sí, em sembla que sí. Estàs treballant a una escala molt micro i jo aquí no hi detecto elements d'identitat nacional, hi detecto, en tot cas, sentiments d'identitat territorial perquè efectivament, l'aigua, els rius, marquen una identitat local molt clara. Això s'entreveu molt clarament, parlant d'aigua i parlant de rius a l'Ebre, a les terres de l'Ebre. És justament l'aigua, l'Ebre pròpiament dit, però l'aigua en el sentit ampli, perquè també hi ha els camps d'arròs, també hi ha mar allà a tocar, però sobretot l'aigua dolça, l'aigua de l'Ebre, és un sentiment d'identitat local-regional, aquí podríem anar a una escala fins i tot un mica més àmplia, en el sentit de les terres de l'Ebre que ha anat a més. És un sentiment que ha anat a més. La gent es sent part de les terres de l'Ebre en relació justament a un element unificador com és l'aigua. I, però, però no és una qüestió, novament, d'identitat nacional perquè la identitat nacional que abasta al conjunt de la nació amb relació a la qüestió del paisatge, mou en altres paràmetres, hi ha nivells que hi intervenen, aquesta és una altra discussió que ara no afecta, molt més la qüestió dels arquetips paisatgístics, els paisatges que tenen un abast nacional, són interpretats per la població, alguns després de segles, d'altres després de dècades, d'haver estat vistos així, a través de la literatura, a través de la poesia, a través de la pintura de paisatges, com a elements nacionals, entre cometes. Això es veu molt clar a Anglaterra, per exemple com a finals del segle XVIII-inicis del segle XIX hi ha tota una tradició pictòrica entorn de Constable, que acaben constituint tota una mena d'icona paisatgística que esdevé un arquetip paisatgístic d'allò que és el paisatge típic anglès. Però el mateix podríem trobar a França, el mateix podríem trobar a Catalunya, a vegades no és només un arquetip, n'hi ha dos o tres, que es combinen, però que tots ells són considerats paisatges nacionals. El cas Holandès és interessant, jo recordo que quan era director de l'observatori del paisatge vam fer algun viatge d'estudi a Holanda per comparar les polítiques de paisatge a Catalunya amb les polítiques de paisatge holandeses i

ells justament tenen, teniu, en aquell moment, estic parlant de fa uns nou anys, hi havia la consideració dels national landscapes, de paisatges, de paisatges nacionals.

M'entens el que estava dient, són dues qüestions diferents i en el teu cas jo crec que t'has de centrar en la primera.

Ferrer i Picó: Sí, crec que és interessant poder veure i fer aquesta distinció i per això va bé parlar perquè m'ha portat a aquestes confusions i és bo veure'n la diferència.

Nogué: Sí, sí.

Ferrer i Picó: Tenia altres coses apuntades, trobo que és ingressant el tema de l'Ebre, ja que l'has tret perquè tota aquesta qüestió ha portat a un moviment gran de defensa del riu i... és un element que m'interessa des del punt de vista que es va crear tot aquest moviment per evitar el transvasament de l'Ebre, però a la vegada tot aquest moviment ha afectat, potser no negativament, però no ha ajudat gents a alliberar la pressió que hi ha sobre els rius Gironins. Tal que no es fa el transvestiment cap a Barcelona de l'Ebre, el transvasament del ter continua essent la contribució més gran d'aigua cap a l'àrea metropolitana.

Nogué: Exacte

Ferrer i Picó: Aleshores també m'ho plantejava des d'aquest punt de vista territorial que cal fer una defensa més aferrissada diguem-ne dels drets naturals del nostre entorn? I posar en relleu que cal un equilibri, en aquest cas sí nacional de l'ús dels recursos naturals?

Nogué: Sí, perquè... a veure, és cert que hi ha una connexió entre, i ara entrem en una altra dimensió, en la dimensió ecològica, biosistemàtica, natural, de recursos naturals, i la qüestió nacional, és veritat, aquí sí que s'hi pot establir en el sentit que es pot, el cas de l'Ebre és claríssim, es poden detectar relacions de centre-perifèria de dependència entre unes àrees que concentren el poder i la població i l'economia i altres àrees més despoblades, menys denses que justament generen energia i a sobre en reben les conseqüències d'aquests processos, i es poden sentir maltractades en l'àmbit nacional. Es poden sentir, és el cas, clarament, no només de les Terres de l'Ebre sinó del sud de Catalunya, en termes de recursos energètics, si pares a pensar, les úniques centrals nuclears, els grans polígons eòlics estan tots

al sud, i va anar d'un pèl que no es produís un traspasament de l'Ebre gravíssim, va anar de poc això. Per tant, quan s'apropen les eleccions, quan hi ha debats d'àmbit nacional, és clar, aquests sectors de població, aquestes àrees regionals internes dins la nació, clar que es queixen i reivindiquen a escala nacional el paper que estan jugant i les conseqüències que en reben de tot plegat amb relació als pocs beneficis que en treuen. Evidentment, aquesta és una discussió d'àmbit nacional que té molt a veure amb la gestió dels recursos naturals i sobretot la generació energètica: on es genera, qui la genera i qui se'n beneficia i qui se'n perjudica. Aquest és un debat claríssim, que té una dimensió nacional, però que és molt local, és molt local perquè el viu la gent del lloc. En aquest cas, com que hi ha un transvasament energètic d'una punta a l'altre, augmenta d'escala i acaba esdevenint un debat nacional. Això és cert, com també és veritat que la paralització del transvasament de l'Ebre en aquell moment, això és difícil de dir, però en tot cas va comportar un no-replantejament de la potada d'aigües del Ter a l'àrea metropolitana, una llarga reivindicació de molts sectors, l'Anna Ribas t'ho deu haver comentat, en el sentit que el cabal ecològic del ter està sota mínims la major part de l'any fruit d'aquest traspàs d'aigua, costa dir-ne transvasament, però bé... no deixa de ser-ho fins a cert punt, del Ter cap a l'àrea metropolitana.

Ferrer i Picó: Sí, de fet, el mateix es podria aplicar en el cas de les energètiques, que aquí Girona hi ha sempre el discurs, sobretot des de la Costa Brava, de no als eòlics, no als camps de plaques solars i es va posant tot al sud i així com un discurs acaba guanyant en un lloc, un altre acaba guanyant en un altre lloc.

Nogué: Correcte. Ara aquest debat ha renascut, ara aquest debat torna a estar sobre la taula.

Ferrer i Picó: I tot això crea, globalment, un desequilibri territorial, fa que les coses no estan repartides equitativament entre tots els recursos.

Nogué: Exacte, és així, és així. Hi ha cada cop un ponent més vinculat a la gestió dels recursos naturals i energètics en les discussions, diguem-ho així, d'àmbit nacional. És una variable cada cop més present. Un dels primers que va començar a establir aquest lligam, i el lligam és concretament nacionalisme-ecologia, és Santi Vilanova. El periodista Santi Vilanova, ja l'any 1981, si no recordo malament, jo el cito en un article, ja va treure aquell llibret petitó, famós que en aquell moment va passar sense pena ni glòria, que va ser dels

primers a tractar la qüestió que es deia Econacionalisme. I en el marc d'aquest debat pot ser interessant recuperar-lo.

Ferrer i Picó: Sí, recordo que crec que ho vaig subratllar, perquè ho vaig llegir en algun dels articles.

Nogué: A veure, és un llibre que ja té, ara s'hauria de..., l'altre dia li vaig dir en ell en un correu que ens cartegem, li vaig comentar, home, que aquest llibre s'hauria de posar al dia, perquè han canviat, en aquell moment no es parlava de canvi climàtic, no parlava de... estem parlant de l'any 80. Però ja plantejava algunes de les qüestions.

Ferrer i Picó: També un altre motiu que, que em va portar a buscar tota la qüestió del vincle amb el territori i relacionar-ho amb la idea de la nació i que em va portar a buscar aquests articles teus, és la feina d'un autor anglès que està a Mallorca que es diu Daniel Wahl i que treballa en processos de transició cap a futurs regeneratius, i planteja com hem d'evolucionar com a societat per plantejar nous futurs que serveixin, realment, tot el planeta com un element global des del local. I un dels plantejaments que fa és la importància de la cultura, del sentiment de pertinença a un lloc, de tenir cura del lloc on estem i sentir-nos part d'ell, més enllà de tot aquest moviment hi va haver ara les últimes dècades de la internacionalització i de ser ciutadans del món, que sí, però que també ciutadans del lloc que habitem o regió, i ell a més ho relaciona amb el concepte de les bioregions.

Nogué: Sí, el bioregionalisme no és nou, és... no un pensament, però sí una reflexió que té bastants dècades, però és veritat que últimament s'està recuperant.

Ferrer i Picó: I té cabuda en aquest replantejament del lloc on habitem? En relacionar-ho més amb el paisatge i dir "no, nosaltres pertanyem en aquesta bioregió més que aquesta regió política o un element geogràfic concret"?

Nogué: Sí, sí, podria, es podria vincular. El que passa és que el bioregionalisme ha tingut també moltes interpretacions i èmfasis diversos. I s'ha de tenir en compte, en com l'entens i com l'apliques i en qui t'inspires. Hi ha un bioregionalisme molt determinista, per exemple, excessivament determinista des del meu punt de vista. En canvi hi ha un bioregionalisme que en el fons ja és insipient en els socialistes utòpics del segle XIX i en els

anarquistes de finals del XIX i principis del XX. Per exemple hi ha un geògraf anarquista que et recomanaria, Élisée Reclus, francès, però que té molta obra traduïda al castellà curiosament, perquè els col·lectius anarquistes de principis del segle XX el van traduir bastant a Catalunya i a València. Ja anaven una mica per aquí, sense parlar de bioregionalisme, anaven una mica per aquí. Consideraven que la societat humana s'ha d'organitzar en base petites comunitats, han d'explotar els recursos naturals del lloc, s'han d'abastir del lloc, i si els fa falta alguna cosa, han d'intercanviar amb les comunitats veïnes, és la idea de l'intercanvi, de l'ajuda mútua. Aquesta idea de l'ajuda mútua i de la cooperació és molt pròpia de l'anarquisme

[...] (Sound recording is lost)

Hi ha un revival de tota aquesta literatura. A França em deien col·legues geògrafs francesos que les obres de Reclus s'estan reeditant i venent com mai i no és casualitat. Vull dir que té molt a veure amb les discussions contemporànies sobre aquestes qüestions.

Ferrer i Picó: Sí, això ja ho he anat veient bastant, que no hi ha, que tota aquesta nova, diguem-ne nova onada, nous idealismes de transicions cap al futur, realment no plantegen res massa nou sinó que agafen idees ja existents habitualment i a vegades algunes les reordenen. Generalment, de fet, no plantegen res absolutament nou, simplement és la qüestió de dir "el capitalisme simplement és una base que no ens funciona".

Nogué: Sí, sí. Exacte, exacte. Sí, sí, és així. A veure no deixa de, tots aquests teòrics i activitats militants de finals del XIX, principis del XX, ja vivien en el marc d'un sistema capitalista, que era present, tenia uns components diferents de l'actual, però ja existia, per tant... Bé, és com les grans obres dels primers marxistes, Engels, Marx, tenen a veure amb aquesta discussió, efectivament.

Jan d'aquí a pocs minuts t'hauré de deixar, em temo perquè aviat m'he de connectar a un seminari. Tens alguna altra pregunta?

Ferrer i Picó: No, això era més o menys tot, em miraré aquestes referències que m'has donat. Moltes gràcies.

Interview 2.

Ribas Palom, A. (Interviewee) & Ferrer i Picó, J. (Interviewer) (2021, February 22nd). *The relations among humans and rivers in Girona, practices affecting the connections from a geographical and traditional perspective and participative processes.*

Ferrer i Picó: First, about the recording and data privacy. Do you agree on this interview being recorded?

Ribas Palom: Yes

Ferrer i Picó: I want you to know that this recording is going to be transcribed and shared with the project partners Associació de Naturalistes de Girona and Mission Zero THUAS. The recording will be destroyed once the project has finished.

Ribas Palom: Alright

Ferrer i Picó: Is it okay if I quote parts of this interview in the project documents?

Ribas Palom: Sure, as long as you use the appropriate references.

Ferrer i Picó: Thank you for your time, and to start I wanted to ask you to introduce yourself a little bit.

Ribas Palom: I'm Anna Ribas Palom, I'm a professor in the University of Girona in the Faculty Geography and the Environment Institute. Then, my research has always been about environmental issues around water from the risks field. I actually started in pay PhD researching about the floods in Girona, so the risks of the overflow of water, but then I also worked on the lack of water, droughts and well, all of this brought me to work on many topics relating water and people from Girona. Th rivers, their integration —or not— in the city of Girona and lately we are doing research about the adaptation to the climate change risks, especially in the coast, in Costa Brava and also about the water, droughts and flooding, but not only, also degradation of beaches, heat waves, etc.

Ferrer i Picó: We are in trouble, right?

Ribas Palom: We are indeed. We have work to do...

Ferrer i Picó: Then after this introduction, I wanted to start with the project you shared with me: Viu la Riera. I am curious to know how it went, what were the results of the project, if people did participate or not... What did you observe and learn from that project.

Ribas Palom: That was a project started by two universities and two research groups. One of them was from the UIC (International University of Catalonia), led by Pere Vall i Marta Venages. They are urbanist architects. And, from university of Girona there was me and other fellow researchers like David Pavon, Xavier Garcia... We were the geographers and environmentalists. This project was a call from a program of CaixaBank called RecerCaixa, but I think it doesn't exist anymore. It was a very good program because gave a lot of value to the application of projects, so it hadn't to be just formal research but had to have an application to improve people's lives. We presented this project that we early named it Viu la Riera and it was about choosing a brook of the Barcelona Metropolitan Area, in our case the brook in Caldes de Montbui, a tributary of the river Besós. Like many of the brooks of the metropolitan area they are poorly managed and have been destroyed through polluting industries, high demographic pressure... But at the same time, they are up to recovery through popular movements and initiatives and transformed into spaces of leisure. Yet these have to go hand in hand with a recovery of the ecological function of these spaces. Through this project, we wanted to foster citizens participation into these processes of restoring brooks who have always been the poor siblings of main river streams. It is already quite a lot what has been done in big rivers, but brooks, because for great parts of the year they don't have any water flowing, have been left apart. So, it was about about a project among architects, geographers and environmentalists to try to foster implication form the citizens in the process. The biggest drawback we perceived from most participative initiatives was that they were created from the top, the administrations because they and an European directive that made mandatory the participation and therefore ACA, in the case of Catalonia, kicked of the projects and things went good enough but the people involved didn't take on the project and once done everything was forgotten. Our challenge was to start from the bottom, see if from universities we could make citizens participate and take over the project. That was the big challenge.

That's a project that lasted for 4 years and a half and that required a lot of effort, from us the researchers, to set up all this process and it was also about saying let's make a participative process face-to-face, many activities on Sunday mornings doing walks along the brook, discovery activities, participative workshops, cocoa appetisers. A lot of Sunday activists, which for the ones who were from Girona meant to go to Caldes de Montbui or Santa Perpetua de la Mogoda (1h by car) but also a lot of response from the people of the area. We were very happy but it meant heavy complex logistics. We could not set up one of these sessions for the four municipalities of the area but instead we had to set up 4, 6 or eight of them spread through time and space for some time through this face-to-face phase and then later virtually so we could develop a tool, a cartographic tool PPGIS (Participation Plan GIS). From this comes that we had to develop a system of cartography where people could enter information. For this we also collaborated with another department of UdG who build all this apparatus what also meant that we had to introduce it among the citizens. Many elders, who were the ones who most often came on Sundays, didn't had a computer or didn't know how to use it. We had to set up computers and teach them to use it and to be easily enough and attractive, and going to schools, etc. It required a lot of advertisement in the area. And also look for partners and key people who could support our work. If there is an excursionists association in town X with a person who is very active, try to win its trust so they help you to advertise the project in his network. It was three years of combing a presence in the area, with the advantage we were seen as university, and that was very nice because they saw de did things without nay other intreat than promoting participation, we were seen as neutrals which was different than seeing the administration that are perceived as controlling. That was great, we had a lot of people who came. Then this digital part. It was very interesting for us because many times is said that Digital participation makes things a lot easier, but honestly only to a certain point, because it get lazy: you have to log in in to an app, hand in some information, that's boring, I will only do it if I'm very interested, If I don't know how to use the app I will not do it, etc. One of the things we observed was that the ideal scenario is a strong presence in the field, organise an excursion where people came and at the same time have the virtual interface, and one helps the other, but one without the other doesn't work either. Virtual participation will never replace face-to-face, and that's a great learning became nowadays, many times, participative processes (and specially now with the pandemic), everything wants to be solved online: fill in this survey, answer that, which only provides with a specific given information. It's about going transversally. We structured the project in three phases, opina: give your opinion, what do you like, what do you don't like in situ, but also moving it into an

app and getting people to explain the project to others so more people would participate. We went to the elders club, and helped them to get into the computer and do stuff with it, and participate in the project. Then there was “decided”: we know what doesn’t work what we don’t like and it was now about proposing, let’s do a clean up, let’s build a birds observatory, let’s do a workshop at schools, etc. Whatever, and the last was mulla’t. We tried to, after the project was finished, keep the movement going on. We had to set up a group of people who kept working on it. It currently exists a group of from the four municipalities that were activists and created a “group of the brook”, this year they couldn’t do anything, but they instituted the day of the brook where all the town does activities around it. The first year we set it up, but the second and the third it was this group of people. We don’t know if it will continue through time, because covid-19 stopped it all, but we hope activities will be resumed. That, I would say, the key goal because many projects end... while there is a leading team it is alright, because they push for it, but once they go away, the project dies. And the biggest success was this, being able to create this team that would keep working along the brook. People with different profiles, old, young, women, men who would get involved.

One of the people from the UIC, Marta Venages, did her thesis about this brook and the project and she is still somehow involved with the project, she plays as a bridge between those who started it and the people who manage the initiative currently. We published some articles; I can send them to you.

Ferrer i Picó: Great

Ribas Palom: There is one that is the summary of everything we did.

Ferrer i Picó: You have also worked here in Girona, and about it I was wondering what perceptions you had about how people and the rivers are connected and relate. I saw a paper on how communities adapted to flooding...

Ribas Palom: Bibliography, If you are from Girona... There is a book, *La Girona de L’aigua*, it was published during Fires de Girona, you can find it in all libraries, it was edited by the municipality in 2015. And that year we did this book because in 2014 we did an exhibition for which I was the curator. The question you ask... The drivers of Girona thought time have lost... people have lost their connection to the rivers, in two ways. People stopped

from doing things in the rivers, people used to go swimming in l'Onyar and the river Ter, this cannot be done anymore because of an issue with water quality specially in the 70s and now because there aren't spaces for it, but it is dangerous. Swimming, fishing, these uses have been lost, having a snack next to the river. In that sense there has been a significative loss of relationship. Highly related to the loss of water quality in the river, of course, if the river smells, it is dirty, people drove away from it and other services replaced the river's role: if there is a municipal pool, people go to the pool, if... Social life changed a lot. That's one thing, the other thing is what I have always worked more with, that's the risk of flooding. Girona is a city with a very high flooding risk, and it made Gironins learn that from time to time and sometimes more often, would be flooding, therefore people knew what to do before them. What you were commenting, the commences to block the entrance door, be ready to move the most valuable stocks to upper floors, warn the neighbours... There was a traditional adaptation to the situation that has been lost. We transformed the rivers into canals: l'onyar is an urban river, canalised, it is not a river but a canal, and therefore we moved this responsibility about taking care of the river, the streets, the neighbourhood from ourselves to the municipality, la Generalitat de Catalunya. If there is a flooding, it's not people's fault but the administration. Therefore, this has allowed people to distance themselves from the river. There is though some recovery on the awareness of the emergency on environmental matters, when we realise our rivers are degraded, the environmental flow is lost, and there are some groups of people like Natus or some years ago l'Ateneu Naturalista that did great efforts to recover the spaces and create groups of young people who could get involved in the maintenance of these features. But, well, you arrive to the public you can (quite limited). There have also been actions by the municipality, aimed to recover some of the spaces, but well there is a lot of work to do. There is the Consorci del Ter, they have been doing stuff. Work has been done from ecologist popular movements and administrations, yes, but. There is still a lot of work to do, on a city like Girona that is known as the city of the four rivers, well..., citizenship is still very unattached from these rivers. And, well, many times it is also about priorities. Right now, that's not the priority but at some other moments it has been. These moments have to be recovered.

Ferrer i Picó: There is an interesting thing to it, when it comes to the rivers. The river as an engine of life. The river is what allows us to live where we are living. If it wasn't for it we wouldn't have the agriculture sector, the industry, that allows us to live where we do. We have lost the food self-sufficiency, but there is that goal of recovering it, etc. We had so

much water being exported, and all of it has many affectation on the ecosystem and we are not connected to the river, we are not aware of the degradation of the ecosystems around us and we are coming ourselves in to this urban space and losing the connection with our surroundings.

Ribas Palom: Yes, yes. Currently there is all this research field of ecosystems services, where what you are saying applies. If you have a river with some gardens—that provide food—some leisure areas, now we’ve seen it with the municipally confinement these natural spaces were super busy and served for this purpose of being able to walk along a river, discover where we are living, this is super important for a city, the “hidroenviroment services” that have to recover, conserve and promote the rivers.

Ferrer i Picó: More or less, these were the questions I had for you. I don’t know if there is anything you would say that requires extra attention or I should consider further.

Ribas Palom: The final goal of the project, which is?

Ferrer i Picó: It is to design an eco-social intervention, so to have an intervention designed to create this debate of what are we doing with the rivers and how can we improve them. So to say there is something that has to be changed, and do so participatively so everyone can feel welcomed to the process and discussion.

Ribas Palom: I see, I don’t know... More things that could be helpful... I don’t know. I’ve told you a bit about everything. In any case when you revise the interview and the articles if you have more questions, just ask me.

The thing I would like to make very clear is that it is important that people are participant through time, and to do so it is ended that they self-organise. Rivers unite a lot, you make a meeting to talk about rivers and you will have people for sure, maybe very few at the beginning, but you will have someone, because it is something that everyone knows, is interested about, because they have some kind or connection, experience to it, maybe not so collectively but they will individually, somewhere, if not in Girona wherever they come from... I don’t know. Water always unites. So being able to scale from this individual link to a collective one is what we should aim for, create groups of seven - eight people who share an interest and are disposed to do stuff, and they will always ask you initially to be there. If

you are there we will do it; alright, but you also have to be clear that you will be there for some time and afterwards you won't be there anymore, or if you are, it won't be with the same level of implication, but it is like any association there have to be someone to move the project further., and if these people are there for 20 years it is going to end up dead. Bringing in young people, new interests, that is an important aspect. Another very important thing is that everything that is face to face helps a lot, doing things in situ. Then you can complement it with digital tools, but it is a fallacy to say that the society of information makes everyone able to participate. At the end of the day, we are all tired of screens and what we want is contact, we want contact, to share experiences, comment on things, and that is a very important learning.

Look, before I joined the meeting, I received an e-mail from the ACA (Catalan Water Agency) because they are doing participative processes, and it's the third cycle. When they started, we went there, with my master students, the second time we were much less involved. Now... because everything is digital, and our job is to be twelve hours in front of a screen. I would like to see the analysis the ACA makes at the end of the process, because participation will decrease, everything has decreased because of the pandemic, but the whole top-down process is very difficult to keep alive. They started with a lot of energy, a lot of money, but now are all a bit tired of participating, if we could live it, it was more straightforward, but it will be difficult.

Interview 3.

Puigvert, T. (Interviewee) & Ferrer i Picó, J. (Interviewer) (2021, February 23rd). *The role of administrations, processes and practices to recover the river.*

Ferrer i Picó: First of all, about the recording and data privacy. Do you agree on this interview being recorded?

Puigvert: Yes

Ferrer i Picó: I want you to know that this recording is going to be transcribed and shared with the project partners Associació de Naturalistes de Girona and Mission Zero THUAS. The recording will be destroyed once the project has finished.

Puigvert: Yes

Ferrer i Picó: Alright, I'm going to put you in context then. The 8th of this month we started this project that will be done with/for the Natus de Girona. We are looking to what is the perception in the area about the rivers, Per as the main one, but also l'Onyar, Güell... and the goal of this first page is to observe how people relate and interact to the firs to identify leverage points to improve the mentioned relationships so people is more conscious of the ecological system where we are living so we can be contributors of it and make it more resilient before the climate emergency we are in. Ah... Well, there is a lot of people working on this from very different perspectives with very interesting projects, and the idea for this project is to explore it from the affective perspective of perception and thought. So, it is about it. Seeing what projects we make on how people should think be more responsible of our surroundings.

Puigvert: Alright, so I understand that you are analysing the social perspective the perception of the river and the relation people have with it.

Ferrer i Picó: Yeah...

Puigvert: And therefore, in what field are you studying right now?

Ferrer i Picó: I'm studying Industrial Design Engineering, but I see it not only as an only sociological element, but as a combination of sociology, philosophy, history, economy because we are dependent to the contextual economics, ecology of course, and all of it has to merge to be able to deliver results.

At the being I sent you an e-mail because I needed a client, but I sorted this out with ANG, but either ways there are many organisations and entities with whom would be useful to collaborate and make them participants of the project.

Puigvert: Well, for us this is a moment of changes, so we are overwhelmed with work and you has these short timeframes that we couldn't be part of it at the moment. I think it is super interesting and we, as Consorci, are a public entity, we are formed by 70 municipalities and 5 regional councils and we see the river from the drainage basing perspective, meaning the river and its tributaries. But also... It is true that we have always

focused a lot on natural patrimony conservation, but we are not leaving apart other factors, we are also working on cultural heritage, economical promotion, especially on heritage around the river and communication of the values. I see there are a lot of nodes and points of union, because we have moved from having the rivers as the towns' landfills, literally, to now recovering the fluvial spaces not only in urban spaces but also in the surrounding areas of towns. And there is transit of people who are employing the spaces, and with COVID this has increased exponentially, and from the Consorci we organise multiple projects to fulfil municipal, and partially citizens interests. And at this point we can talk about different things such as European projects focused on conservation, some on conservation of the cultural heritage that allowed us to do small interventions in laundries, a watermill in a factory, recovering vapour production, but also some activities we are offering to schools, high schools, and others open to general public so they can know, discover and love the natural fluvial heritage. Right now we are participating in a cross-border tourism project, and four years ago we organised the "meeting of the four rivers" (Aplec dels quatre rius) in Girona and we will be organising it again this year. Maybe as a case study, it can be interesting to you.

Ferrer i Picó: Yes, when is it?

Puigvert: Five and six of June.

Ferrer i Picó: Alright. It is interesting indeed. By then the project will be at its latest phase, it can be interesting because it can serve as a playground to test and display the upcoming of the project.

Puigvert: Yes, it can be. Now we will be starting the first meetings, two years ago we did it with the ANG, we will reach them this year too, because if there is something positive about this River is that it has a huge network of associations and organisations around it. At the hardest moments, then we had to rise our voice because of the lack of water flow and moments like these everyone quickly agreed: the Chamber of Commerce, ecologist associations, municipalities, everyone worked together to archive certain goals. We know a little bit each other and everyone, and that's positive because slowly we unite energies, set synergies and improve the river.

Ferrer i Picó: Currently, how would you personally describe the state of the river?

Puigvert: The state of the river... well, from a while ago to know it has improved a lot, because on one hand they stop being landfills and on the other hand, with the implementation of the water directive and of sewage treatment, water quality has improved a lot. There has been a merging set of factors that recovered the rivers as leisure spaces where to enjoy and besides, if there is one thing that's great about our natural spaces is that everyone can enjoy them regardless of their social level, income or knowledge and therefore it is a very good space for people to enjoy and through the acknowledgment and experience in these spaces help to clean, preserve and improve them. I think, currently, we have moved from having them abandoned to... The generation of my grandparents, the ones that are... phasing out... these people lived the river in a very natural way. It used to be where they used to spend the time, where they used to go to swim and so... The generation of my parents has been the one who has seen it as a landfill, as sewage and a very unpleasant place. And mine and yours, that are followups are seeing the recovery of these spaces, so I think they are evolving positively, and now it will be necessary that being able to interact with these spaces again doesn't mean degrading them.

Ferrer i Picó: From what you said there are couple of things I find quite interesting, on one side how these spaces are improving, but on the other side there is all this speech you did about the use of the river, tourism, spending time in these spaces and I wonder, are we missing feeling dependency on the river further than just being able to enjoy it and take care of it because of that? So saying, no. It is a space we must take care of because our lives depend on it. If its situation would worsen again, if it didn't improve its ecological status, there is a danger of us as society not being able to live in these spaces anymore.

Puigvert: Yeah, of course. I'm talking about leisure, but the river is much more. We can consider the social side of the river but we have to be aware that it is a source of water. Without water we couldn't live in houses, nor industries could work nor the agriculture, even though the percentile of water for agriculture is very low compared to other rivers like Segre, Ebre... Nonetheless these uses have to be taken into account. Also, the river has many other functions because it provides us with hydroelectric energy, and we could also talk about risks. We are in an area where floods are a danger (she makes the “” sing with the hands) to our activity. That's because we became so physically close to the river that it doesn't have free space and therefore sometimes the river becomes a risk. It is not that the river is a risk per se,

but the activities we do, and every time we took more fluvial space, are dangerous to our own activity. The planning that was done for some time... well... clearly shows that in situations like Gloria storm, well we are in risk. The places where we live are vulnerable, infrastructure like Fontajau sports centre, GEiG, etc. I say it to make it specific in Girona, if you want, we can talk of all the basin, but because you talked about focusing on Girona...

Ferrer i Picó: Yes, It is evident that the effects are through all the basin. I'm focused on Girona because it is where I am, but also one of the spots with the highest population, and therefore all these activities that can impact on the population of Girona could easier become bigger in magnitude and have bigger impact on the rest of Baix Ter than other spots with less population.

I think the case of Gloria is interesting because it had been a long time since there wasn't any success of these specs and suddenly, we all realised these events could happen again and even though some rivers were channelled or regulated these hazards can still happen.

Puigvert: Yes, and besides it wasn't anything from another world, because a storm from the 40s would be much more impactful than Gloria. There has been indeed some material damage, but there hasn't been any human victims, lucky, and it wasn't either during a peak flow station, so the situation was quite manageable and also it brought a generative flow of the river that in natural terms was very beneficial to regenerate some geographic specs of the river, recover habitats that were endangered like pebble slates, but yeah there are human activities and it can be prejudicial to industries, peoples and towns.

Ferrer i Picó: Would therefore be needed to accept these events or this danger?
(Puigvert nods)

So to say, we need a higher water flow in the river even though it means having more floods because the ecology of the area requires it, fauna and flora, the ecosystem overall and everything dependent on it needs this water.

Puigvert: Yeah, well, I think we are used to a very reduced risk, or low risk perception of flooding due to the regulations done in the river in the 60s, but this has significant effects to the ecology of the place. We have to find the sweet spot of everything, and then we have to get used to that with climate change, the extreme events could be more

frequent and hazards that used to happen every 20 or 30 years could happen in short time frames. As a matter of fact, if we look at the whole basin, Leslie already produced some damage in 2018, so this is what is about, living with recurring floods but because of the uncertainty of these changes, we have to be more conscious of the risk and set protocols and ways to coordinate and communicate with society to be more aware. On one side a campaign because we have to be aware of it, the river is alive and for much we have the reservoirs, they are not going to prevent this, because they have other functions. These dams serve to produce energy, but a huge part of Catalonia gets the water from the river Ter, and that's a difficult equilibrium to keep. For security reasons, to be able to supply 4 and a half million people with water from this river, the reservoirs have to be quite full, but to use them to prevent floods would require the reservoirs to be much emptier. All of this makes it quite complex. I think the people from the Ter basin area, we have to be aware of the existence of the water extraction, what it means to have the river regulated and that it is not a warrantee against extreme situations either droughts, with heavy ecological impacts, nor hazards with excess of water with high flows and floods.

And then, it is also important for the rest of Catalonia to be aware, we are always talking about the water extraction from the river Ebre, but one has to say that in Catalonia there is already a water extraction and seems that everyone ignores it. So it is important to know that Catalonia has a water transfer from the Ter, and it has impacts on the basin, not only ecologically but also economically, and to know that the fact that most of the Catalan population is dependent on this river increases risks and has negative consequences for the nature and the economy. We have to all be aware of that and contribute and get to know the situation.

Ferrer i Picó: At the beginning of the project, I was reading a booklet, which was done in partnership with Alba-Ter and one of the things that were said in it was on the movement "l'aigua és vida" (Water is life) against the Ebre transfer and how it negatively affected the river Ter because the transfer was already done, Catalonia kept sucking water from this river and the ecological flow has never been restored. And yesterday, I was talking to Anna Ribas and one of the things she said was that because we have the river regulated and we haven't suffered floods for many years, people detached themselves from the perils of the river and when there is a problem, the blame is given to the institutions rather than dealing it as something we all should be responsible of. Then we, as society, become detached of the natural phenomena and that would add up to what you explained about how we are not

conscious of the dangers of living so close by to the river. So we have to embrace this uncertainty of the natural events, maybe even use them in our favour, but anyways we have to be able to live with them.

Puigvert: Connivence is indeed a must, because the option of canalising these things that are a risk so they stop being one is not a real option. For some time the policy was to use concrete to reduce risks but it has proven it is not very effective, you can stop the fire but not the water, it will always emerge from somewhere. We have to understand we are in a living system and if we have to interact with it (and we have to because we have occupied its space), we have to take action to compensate and adapt to these natural phenomena that will happen more and more often.

Ferrer i Picó: How do you think, personally, that... What ways do you think exist to make people more conscious?

Puigvert: That's very complex, because I think the moments to open the discussion... we only think about it when something happened. After Gloria, everyone was aware of that, but we forget of it super quickly. There, after an episode like this one, it is very difficult to have a serene debate about what do we have to do, what we shouldn't do, being able to say let's give space back to the river, let's create spaces of drainage and dispersion, let's rethink urban planning and so on... When people are willing to talk about it is right after, when the topic is hot, but to have positive results we need to be calmed down. So, it is complex. And, we don't think about these issues until we have another hazard, and the situation is the same. It is a bad strategy to deal with it this way. I think we have to make people aware little by little, but it is a very complex task, because well maybe it is not the most attractive topic right now. We have so many imputes form so many relevant topics that we will have to find systems to spread the word and drop by drop make people aware of it. But... If we don't know the river when it is calmed down nor when it is mperamental, then our vision is very biased. Therefore, it is about bringing the two things together, knowing the river as the resource that it is in its broadest sense of energy, water, leisure, and also as reservoir and space of nature and heritage. If we don't think in these terms, I think that having a discussion only about the risks is very biased. We have to combine the two things. But the ways to do it... I don't know. I can't do the planning for you.

What we do a lot is working with schools and high schools, because kids are a source of... First of all because they will become adults, but also because when you do an activity with children, the following weekend the parents will go to the places where the children has been and where they show interest for something. It is the way to deal with it I think too. The work done throws children and young people gives its results.

Ferrer i Picó: Well, I think that was it. I've heard you got a call.

Puigvert: Alright, if you need something else forward, we are in touch.

Ferrer i Picó: Thank you.

Coded quotations

| Text Content | Interview | Codes |
|--|-------------------------|--|
| El sentiment d'identitat territorial es vincula molt a relacions d'ésser humà-medi, de qüestions de bé... com ho diria?, de territorialitat humana en el sentit que és quelcom de natural, bastant universal i que ha estat estudiat des de molts punts de vista. | Joan Nogué - 25/02/2021 | Human-nature relations, the Land - landscape |
| Aquest sentiment d'identitat territorial, de pertinença a un lloc es pot trencar i llavors, i es trenca sovint, per exemple amb les migracions forçades, amb els èxodes, per motius diversos no només econòmics sinó bèl·lics o d'altra mena i provoca la sensació, una altra sensació que és la contrària. És una sensació de desarrelament, de desorientació, que també està molt estudiat per exemple en el cas dels refugiats, no? Que es troben en una mena de terra de ningú en arribar en un lloc que tampoc és el seu. Però en qualsevol cas han perdut l'originari. | Joan Nogué - 25/02/2021 | Human-Nature disconnection, the Land - landscape |
| Estàs treballant a una escala molt micro i jo aquí no hi detecto elements d'identitat nacional, hi detecto, en tot cas, sentiments d'identitat territorial perquè efectivament, l'aigua, els rius, marquen una identitat local molt clara | Joan Nogué - 25/02/2021 | Knowing the river, the Land - landscape |

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|---|--|--|
| <p>Això s'entreveu molt clarament, parlant d'aigua i parlant de rius a l'Ebre, a les terres de l'Ebre. És justament l'aigua, l'Ebre pròpiament dit, però l'aigua en el sentit ampli, perquè també hi ha els camps d'arròs, també hi ha mar allà a tocar, però sobretot l'aigua dolça, l'aigua de l'Ebre, és un sentiment d'identitat local-regional, aquí podríem anar a una escala fins i tot un mica més àmplia, en el sentit de les terres de l'Ebre que ha anat a més. És un sentiment que ha anat a més. La gent es sent part de les terres de l'Ebre en relació justament a un element unificador com és l'aigua.</p> | <p>Joan Nogué - 25/02/2021</p> | <p>Ecological value, Human- nature relations, the Land - landscape</p> |
| <p>és veritat, aquí sí que s'hi pot establir en el sentit que es pot, el cas de l'Ebre és claríssim, es poden detectar relacions de centre-perifèria de dependència entre unes àrees que concentren el poder i la població i l'economia i altres àrees més despoblades, menys denses que justament generen energia i a sobre en reben les conseqüències d'aquests processos, i es poden sentir maltractades en l'àmbit nacional. Es poden sentir, és el cas, clarament, no només de les Terres de l'Ebre sinó del sud de Catalunya, en termes de recursos energètics, si penses a pensar, les úniques centrals nuclears, els grans polígons eòlics estan tots al sud, i va anar d'un pèl que no es produís un traspassament de l'Ebre gravíssim, va anar de poc això.</p> | <p>Joan Nogué - 25/02/2021</p> | <p>Human-Nature disconnection, Society Networks, the Nation</p> |
| <p>la paralització del transvasament de l'Ebre en aquell moment, això és difícil de dir, però en tot cas va comportar un no-replantejament de la potada d'aigües del Ter a l'àrea metropolitana, una llarga reivindicació de molts sectors, l'Anna Ribas t'ho deu haver comentat, en el sentit que el cabal ecològic del ter està sota mínims la major part de l'any fruit d'aquest traspàs d'aigua, costa dir-ne transvasament, però bé... no deixa de ser-ho fins a cert punt, del Ter cap a l'àrea metropolitana.</p> | <p>Joan Nogué - 25/02/2021</p> | <p>History, Human pressure over nature, Society Networks</p> |

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| Un dels primers que va començar a establir aquest lligam, i el lligam és concretament nacionalisme-ecologia, és Santi Vilanova. El periodista Santi Vilanova, ja l'any 1981, si no recordo malament, jo el cito en un article, ja va treure aquell llibret petitó, famós que en aquell moment va passar sense pena ni glòria, que va ser dels primers a tractar la qüestió que es deia Econacionalisme. | Joan Nogué - 25/02/2021 | Ecological value, History, PostModern Ontology, the Nation |
| A veure no deixa de, tots aquests teòrics i activitats militants de finals del XIX, principis del XX, ja vivien en el marc d'un sistema capitalista, que era present, tenia uns components diferents de l'actual, però ja existia, per tant.. Per tant, quan s'apropen les eleccions, quan hi ha debats d'àmbit nacional, és clar, aquests sectors de població, aquestes àrees regionals internes dins la nació, clar que es queixen i reivindiquen a escala nacional el paper que estan jugant i les conseqüències que en reben de tot plegat amb relació als pocs beneficis que en treuen. | Joan Nogué - 25/02/2021 | History Debating and raising topics, Human pressure over nature, the Land - landscape, the Nation |
| hen, my research has always been about environmental issues around water from the risks field. I actually started in pay PhD researching about the floods in Girona, so the risks of the overflow of water, but then I also worked on the lack of water, droughts and well, all of this brought me to work on many topics relating water and people from Girona. Th rivers, their integration —or not— in the city of Girona | Anna Ribas - 22/02/2021 | Knowing the river |
| Th rivers, their integration —or not— in the city of Girona | Anna Ribas - 22/02/2021 | Human-Nature disconnection |
| Like many of the brooks of the metropolitan area they are poorly managed and have been destroyed through polluting industries, high demographic pressure... | Anna Ribas - 22/02/2021 | Human pressure over nature, Industrialisation |
| But at the same time they are up to recovery through popular movements and initiatives and transformed into spaces of leisure. | Anna Ribas - 22/02/2021 | Leisure |

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| Yet these have to go hand in hand with a recovery of the ecological function of these spaces. | Anna Ribas - 22/02/2021 | Ecological value |
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| It currently exists a group of from the four municipalities that were activists and created a "group of the brook", this year they couldn't do anything, but they instituted the day of the brook where all the town does activities around it. | Anna Ribas - 22/02/2021 | Knowing the river, Leisure |
| people have lost their connection to the rivers, in two ways. People stopped from doing things in the rivers, people used to go swimming in l'Onyar and the river Ter, this cannot be done anymore because of an issue with water quality specially in the 70s and now because there aren't spaces for it, but it is dangerous. Swimming, fishing, these uses have been lost, having a snack next to the river. In that sense there has been a significative loss of relationship. Highly related to the loss of water quality in the river, of course, if the river smells, it is dirty, people drove away from it and other services replaced the river's role: if there is a municipal pool, people go to the pool, if... Social life changed a lot. That's one thing, the other thing is what I have always worked more with, that's the risk of flooding. Girona is a city with a very high flooding risk and it made Gironins learn that from time to time and sometimes more often, would be flooding, therefore people knew what to do before them. What you were commenting, the commerces to block the entrance door, be ready to move the most valuable stocks to upper floors, warn the neighbours... There was a traditional adaptation to the situation that has been lost. We | Anna Ribas - 22/02/2021 | Human-Nature disconnection |

transformed the rivers into canals: l'onyar is an urban river, canalised, it is not a river but a canal, and therefore we moved this responsibility about taking care of the river, the streets, the neighbourhood from ourselves to the municipality, la Generalitat de Catalunya. If there is a flooding it's not people's fault but the administration. Therefore this has allowed people to distance themselves from the river.

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There is though some recovery on the awareness of the emergency on environmental matters, when we realise our rivers are degraded, the environmental flow is lost, and there are some groups of people like Natus or some years ago l'Ateneu Naturalista that did great efforts to recover the spaces and create groups of young people who could get involved in the maintenance of these features.

Anna Ribas -
22/02/2021 Ecological value, History

If you have a river with some gardens —that provide food— some leisure areas, now we've seen it with the municipally confinement these natural spaces were super busy, and served for this purpose of being able to walk along a river, discover where we are living, this is super important for a city, the "hidroenvironemnt services" that have to recover, conserve and promote the rivers.

Anna Ribas -
22/02/2021 Knowing the river, Leisure, River as productive

The biggest drawback we perceived from most participative initiatives was that they were created from the top, the administrations because they and an European directive that made mandatory the participation and therefore ACA, in the case of Catalonia, kicked of the projects and things went good enough but the people involved didn't take on the project and once done everything was forgotten.

Anna Ribas -
22/02/2021 Methodology and framework info, research recomendations, Society Networks

with the advantage we were seen as university, and that was very nice because they saw de did things without any other intrest than promoting participation, we were seen as neutrals which was different than seeing the administration that are perceived as controlling.

Anna Ribas -
22/02/2021 Methodology and framework info, research recomendations, Society Networks

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| At the end of the day we are all tired of screens and what we want if contact, we want contact, to share experiences, comment on things, and that is a very important learning. | Anna Ribas - 22/02/2021 | Leisure |
| Then there was "decided": we know what doesn't work what we don't like and it was now about proposing, let's do a clean up, let's build a birds observatory, let's do a workshop at schools, etc. | Anna Ribas - 22/02/2021 | Impact of working with children/schools, Leisure, Specific interventions |
| we are also working on cultural heritage, economical promotion, specially on heritage around the river and communication of the values. | Teia Puigvert - 23/02/2021 | River as productive |
| moved from having the rivers as the towns' landfills, literally, to now recovering the fluvial spaces not only in urban spaces but also in the surrounding areas of towns. And there is transit of people who are employing the spaces, and with COVID this has increased exponentially, but also some activities we are offering to schools, high schools, and others open to general public so they can know, discover and love the natural fluvial heritage. | Teia Puigvert - 23/02/2021 | Leisure, the Land - landscape |
| There has been a merging set of factors that recovered the rivers as leisure spaces where to enjoy and besides, if there is one thing that's great about our natural spaces is that everyone can enjoy them regardless of their social level, income or knowledge and therefore it is a very good space for people to enjoy and through the acknowledgment and experience in these spaces help to clean, preserve and improve them. | Teia Puigvert - 23/02/2021 | Impact of working with children/schools, Knowing the river |
| it is a very good space for people to enjoy and through the acknowledgment and experience in these spaces | Teia Puigvert - 23/02/2021 | Leisure |
| If we don't know the river when it is calmed down nor when it is mperamental, then our vision is very biased. Therefore, it is about bringing the two things together, knowing the river as the resource that it is in its broadest | Teia Puigvert - 23/02/2021 | Knowing the river |

sense of energy, water, leisure, and also as reservoir and space of nature and heritage.

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| and space of nature and heritage | Teia Puigvert - 23/02/2021 | Ecological value |
| Hat we do a lot is working with schools and high schools, because kids are a source of... First of all because they will become adults, but also because when you do an activity with children, the following weekend the parents will go to the paces where the children has been and where they show interest for something. | Teia Puigvert - 23/02/2021 | Human-nature relations, Impact of working with children/schools, Knowing the river |
| For some time the policy was to use concrete to reduce risks but it has proven it is not very effective, you can stop the fire but not the water, it will always emerge from somewhere. | Teia Puigvert - 23/02/2021 | Industrialisation, Specific interventions |
| we are used to a very reduced risk, or low risk perception of flooding due to the regulations done in the river in the 60s, but this has significant effects to the ecology of the place. We have to find the sweet spot of everything, and then we have to get used to that with climate change, the extreme events could be more frequent and hazards that used to happen every 20 or 30 years could happen in short time frames. As a matter of fact, if we look at the whole basin, Leslie already produced some damage in 2018, so this is what is about, living with recurring floods but because of the uncertainty of these changes, we have to be more conscious of the risk and set protocols and ways to coordinate and communicate with society to be more aware. | Teia Puigvert - 23/02/2021 | Human-Nature disconnection |

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| we have to be more conscious of the risk and set protocols and ways to coordinate and communicate with society to be more aware. On one side a campaign because we have to be aware of it, the river is alive and for much we have the reservoirs, they are not going to prevent this, because they have other functions. | Teia Puigvert - 23/02/2021 | Knowing the river |
| I think the people from the Ter basin area, we have to be aware of the existence of the water extraction, what it means to have the river regulated and that it is not a warrantee against extreme situations either droughts, with heavy ecological impacts, nor hazards with excess of water with very high water flows and floods. | Teia Puigvert - 23/02/2021 | Knowing the river |
| The generation of my grandparents, the ones that are... phasing out... these people lived the river in a very natural way It used to be where they used to spend the time, where they used to go to swim and so... | Teia Puigvert - 23/02/2021 | Leisure |
| I'm talking about leisure, but the river is much more. | Teia Puigvert - 23/02/2021 | Leisure |
| We can consider the social side of the river but we have to be aware that it is a source of water. Without water we couldn't live in houses, nor industries could work nor the agriculture, even though the percentile of water for agriculture is very low compared to other rivers like Segre, Ebre... Nonetheless these uses have to be taken into account. Also, the river has many other functions because it provides us with hydroelectric energy, and we could also talk about risks. | Teia Puigvert - 23/02/2021 | River as productive |
| That's because we became so physically close to the river that it doesn't have free space and therefore sometimes the river becomes a risk. It is not that the river is a risk per se, but the activities we do, and every time we took more fluvial space, are dangerous to our own activity. The planning that was done for some time... well... clearly shows that in situations like Gloria storm, well we are in risk. | Teia Puigvert - 23/02/2021 | Human pressure over nature |

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| Without water we couldn't live in houses, nor industries could work nor the agriculture, | Teia Puigvert - 23/02/2021 | Industrialisation |
| it is also important for the rest of Catalonia to be aware, we are always talking about the water extraction from the river Ebre, but one has to say that in Catalonia there is already a water extraction and seems that everyone ignores it. | Teia Puigvert - 23/02/2021 | Human-Nature disconnection, Knowing the river |
| So it is important to know that Catalonia has a water transfer from the Ter, and it has impacts on the basin, not only ecologically but also economically, and to know that the fact that most of the Catalan population is dependent on this river increases risks and has negative consequences for the nature and the economy. | Teia Puigvert - 23/02/2021 | Human-Nature disconnection |
| if there is something positive about this River is that it has a huge network of associations and organisations around it. At the hardest moments, then we had to rise our voice because of the lack of water flow and moments like these everyone quickly agreed: the Chamber of Commerce, ecologist associations, municipalities, everyone worked together to archive certain goals. | Teia Puigvert - 23/02/2021 | Debating and raising topics, Society Networks |
| from a while ago to know it has improved a lot, because on one hand they stop being landfills and on the other hand, with the implementation of the water directive and of sewage treatment, water quality has improved a lot. | Teia Puigvert - 23/02/2021 | History, Specific interventions |
| There have been indeed some material damage, but there hasn't been any human victims, lucky, and it wasn't either during a peak flow station, so the situation was quite manageable and also it brought a generative flow o the river that in natural terms was very beneficial to regenerate some geographic specs of the river, recover habitats that were endangered like pebble slates, but yeah | Teia Puigvert - 23/02/2021 | Ecological value, History |

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| These dams serve to produce energy, but a huge part of Catalonia gets the water from the river Ter, and that's a difficult equilibrium to keep. For security reasons, to be able to supply 4 and a half million people with water from this river, the reservoirs have to be quite full, but to use them to prevent floods would require the reservoirs to be much emptier. | Teia Puigvert - 23/02/2021 | Human pressure over nature, River as productive, the Land - landscape |
| We have to understand we are in a living system and if we have to interact with it (and we have to because we have occupied its space), we have to take action to compensate and adapt to these natural phenomena that will happen more and more often. | Teia Puigvert - 23/02/2021 | Human-Nature disconnection |
| Text Content | Document | Codes |
| Una cosa és l'element d'identitat territorial, subratllo territorial, el sentiment de pertinença a un lloc o diversos llocs, la sensació d'arrelament que els individus arreu del planeta tenen amb relació al lloc on viuen o han anat a viure, i l'altre és el sentiment d'identitat nacional vinculat o no a un paisatge o a un altre element estructural com pot ser la llengua, com pot ser d'altra mena. Són dos plans diferents. | Joan Nogué - 25/02/2021 | the Land - landscape, the Nation |
| El sentiment d'identitat territorial es vincula molt a relacions d'ésser humà-medi, de qüestions de bé... com ho diria?, de territorialitat humana en el sentit que és quelcom de natural, bastant universal i que ha estat estudiat des de molts punts de vista. | Joan Nogué - 25/02/2021 | Human-nature relations, the Land - landscape |
| Aquest sentiment d'identitat territorial, de pertinença a un lloc es pot trencar i llavors, i es trenca sovint, per exemple amb les migracions forçades, amb els èxodes, per motius diversos no només econòmics sinó bèl·lics o d'altra mena i provoca la sensació, una altra sensació que és la contrària. És una sensació de desarrelament, de desorientació, que també està molt estudiat per exemple en el cas dels refugiats, no? Que es troben en una mena de terra de ningú en arribar en un lloc que tampoc és el seu. Però en qualsevol cas han perdut l'originari. | Joan Nogué - 25/02/2021 | Human-Nature disconnection, the Land - landscape |

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| Estàs treballant a una escala molt micro i jo aquí no hi detecto elements d'identitat nacional, hi detecto, en tot cas, sentiments d'identitat territorial perquè efectivament, l'aigua, els rius, marquen una identitat local molt clara | Joan Nogué - 25/02/2021 | Knowing the river, the Land - landscape |
| Això s'entreveu molt clarament, parlant d'aigua i parlant de rius a l'Ebre, a les terres de l'Ebre. És justament l'aigua, l'Ebre pròpiament dit, però l'aigua en el sentit ampli, perquè també hi ha els camps d'arròs, també hi ha mar allà a tocar, però sobretot l'aigua dolça, l'aigua de l'Ebre, és un sentiment d'identitat local-regional, aquí podríem anar a una escala fins i tot un mica més àmplia, en el sentit de les terres de l'Ebre que ha anat a més. És un sentiment que ha anat a més. La gent es sent part de les terres de l'Ebre en relació justament a un element unificador com és l'aigua. | Joan Nogué - 25/02/2021 | Ecological value, Human-nature relations, the Land - landscape |
| la qüestió dels arquetips paisatgístics, els paisatges que tenen un abast nacional, són interpretats per la població, alguns després de segles, d'altres després de dècades, d'haver estat vistos així, a través de la literatura, a través de la poesia, a través de la pintura de paisatges, com a elements nacionals, entre cometes. Això es veu molt clar a Anglaterra, per exemple com a finals del segle XVIII-inicis del segle XIX hi ha tota una tradició pictòrica entorn de Constable, que acaben constituint tota una mena d'icona paisatgística que esdevé un arquetip paisatgístic d'allò que és el paisatge típic anglès | Joan Nogué - 25/02/2021 | the Land - landscape, the Nation |
| és veritat, aquí sí que s'hi pot establir en el sentit que es pot, el cas de l'Ebre és claríssim, es poden detectar relacions de centre-perifèria de dependència entre unes àrees que concentren el poder i la població i l'economia i altres àrees més despoblades, menys denses que justament generen energia i a sobre en reben les conseqüències d'aquests processos, i es poden sentir maltractades en l'àmbit nacional. Es poden sentir, és el cas, clarament, no només de les Terres de l'Ebre sinó del sud de Catalunya, en termes de recursos energètics, si | Joan Nogué - 25/02/2021 | Human-Nature disconnection, Society Networks, the Nation |

pares a pensar, les úniques centrals nuclears, els grans polígons eòlics estan tots al sud, i va anar d'un pèl que no es produís un traspasament de l'Ebre gravíssim, va anar de poc això.

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| Aquest és un debat claríssim, que té una dimensió nacional, però que és molt local, és molt local perquè el viu la gent del lloc. En aquest cas, com que hi ha un transvasament energètic d'una punta a l'altre, augmenta d'escala i acaba esdevenint un debat nacional. | Joan Nogué - 25/02/2021 | Debating and raising topics, the Land - landscape, the Nation |
| la paralització del transvasament de l'Ebre en aquell moment, això és difícil de dir, però en tot cas va comportar un no-replantejament de la potada d'aigües del Ter a l'àrea metropolitana, una llarga reivindicació de molts sectors, l'Anna Ribas t'ho deu haver comentat, en el sentit que el cabal ecològic del ter està sota mínims la major part de l'any fruit d'aquest traspàs d'aigua, costa dir-ne transvasament, però bé... no deixa de ser-ho fins a cert punt, del Ter cap a l'àrea metropolitana. | Joan Nogué - 25/02/2021 | History, Human pressure over nature, Society Networks |
| Un dels primers que va començar a establir aquest lligam, i el lligam és concretament nacionalisme-ecologia, és Santi Vilanova. El periodista Santi Vilanova, ja l'any 1981, si no recordo malament, jo el cito en un article, ja va treure aquell llibret petitó, famós que en aquell moment va passar sense pena ni glòria, que va ser dels primers a tractar la qüestió que es deia Econacionalisme. | Joan Nogué - 25/02/2021 | Ecological value, History, PostModern Ontology, the Nation |
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| Per tant, quan s'apropen les eleccions, quan hi ha debats d'àmbit nacional, és clar, aquests sectors de població, aquestes àrees regionals internes dins la nació, clar que es queixen i reivindiquen a escala nacional el paper que estan jugant i les conseqüències que en reben de tot plegat amb relació als pocs beneficis que en treuen. | Joan Nogué - 25/02/2021 | Debating and raising topics, Human pressure over nature, the Land - landscape, the Nation |
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| Th rivers, their integration —or not— in the city of Girona | Anna Ribas - 22/02/2021 | Human-Nature disconnection |
| It was a very good program because gave a lot of value to the application of projects, so it hadn't to be just formal research but had to have an application to improve people's lives. | Anna Ribas - 22/02/2021 | Specific interventions |
| Like many of the brooks of the metropolitan area they are poorly managed and have been destroyed through polluting industries, high demographic pressure... | Anna Ribas - 22/02/2021 | Human pressure over nature, Industrialisation |
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| many activities on Sunday mornings doing walks along the brook, discovery activities, participative workshops, cocoa appetisers. | Anna Ribas - 22/02/2021 | Knowing the river, Leisure, River as productive |
| We could not set up one of these sessions for the four municipalities of the area but instead we had to set up 4, 6 or eight of them spread through time and space for some time through this face-to-face phase and then later virtually so we could develop a tool, a cartographic tool PPGIS (Participation Plan GIS). | Anna Ribas - 22/02/2021 | Specific interventions |
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| People stopped doing things in the rivers, people used to go swimming in l'Onyar and the river Ter, this cannot be done anymore because of an issue with water quality specially in the 70s and now because there aren't spaces for it, but it is dangerous | Anna Ribas - 22/02/2021 | Leisure |
| Swimming, fishing, these uses have been lost, having a snack next to the river. | Anna Ribas - 22/02/2021 | Leisure, River as productive |
| We transformed the rivers into canals: l'onyar is an urban river, canalised, it is not a river but a canal, and therefore we moved this responsibility about taking care of the river, Girona is a city with a very high flooding risk and it made Gironins learn that from time to time and sometimes more often, would be flooding, therefore people knew what to do before them. What you were commenting, the commerces to block the entrance door, be ready to move the most valuable stocks to upper floors, warn the | Anna Ribas - 22/02/2021 Anna Ribas - 22/02/2021 | Industrialisation, Specific interventions Knowing the river |

neighbours... There was a traditional adaptation to the situation that has been lost.

There is though some recovery on the awareness of the emergency on environmental matters, when we realise our rivers are degraded, the environmental flow is lost, and there are some groups of people like Natus or some years ago l'Ateneu Naturalista that did great efforts to recover the spaces and create groups of young people who could get involved in the maintenance of these features.

Anna Ribas -
22/02/2021
Ecological value, History

If you have a river with some gardens —that provide food— some leisure areas, now we've seen it with the municipally confinement these natural spaces were super busy, and served for this purpose of being able to walk along a river, discover where we are living, this is super important for a city, the "hidroenvironment services" that have to recover, conserve and promote the rivers.

Anna Ribas -
22/02/2021
Knowing the river, Leisure, River as productive

The biggest drawback we perceived from most participative initiatives was that they were created from the top, the administrations because they and an European directive that made mandatory the participation and therefore ACA, in the case of Catalonia, kicked of the projects and things went good enough but the people involved didn't take on the project and once done everything was forgotten.

Anna Ribas -
22/02/2021
Methodology and framework info, research recomendations, Society Networks

with the advantage we were seen as university, and that was very nice because they saw we did things without any other interest than promoting participation, we were seen as neutrals which was different than seeing the administration that are perceived as controlling.

Anna Ribas -
22/02/2021
Methodology and framework info, research recomendations, Society Networks

| | | |
|--|----------------------------|--|
| One of the things we observed was that the ideal scenario is a strong presence in the field, organise an excursion where people came and at the same time have the virtual interface, and one helps the other, but one without the other doesn't work either. Virtual participation will never replace face-to-face, and that's a great learning | Anna Ribas - 22/02/2021 | Methodology and framework info, research recommendations |
| At the end of the day, we are all tired of screens and what we want is contact, we want contact, to share experiences, comment on things, and that is a very important learning. | Anna Ribas - 22/02/2021 | Leisure |
| Then there was "decided": we know what doesn't work what we don't like and it was now about proposing, let's do a clean-up, let's build a birds observatory, let's do a workshop at schools, etc. | Anna Ribas - 22/02/2021 | Impact of working with children/schools, Leisure, Specific interventions |
| we are also working on cultural heritage, economical promotion, especially on heritage around the river and communication of the values. | Teia Puigvert - 23/02/2021 | River as productive |
| moved from having the rivers as the towns' landfills, literally, to now recovering the fluvial spaces not only in urban spaces but also in the surrounding areas of towns. And there is transit of people who are employing the spaces, and with COVID this has increased exponentially, but also, some activities we are offering to schools, high schools, and others open to general public so they can know, discover and love the natural fluvial heritage. | Teia Puigvert - 23/02/2021 | Leisure, the Land - landscape |
| There has been a merging set of factors that recovered the rivers as leisure spaces where to enjoy and besides, if there is one thing that's great about our natural spaces is that everyone can enjoy them regardless of their social level, income, or knowledge and therefore it is a very good space for people to enjoy and through the acknowledgment and experience in these spaces help to clean, preserve and improve them. | Teia Puigvert - 23/02/2021 | Impact of working with children/schools, Knowing the river Leisure |

| | | |
|--|----------------------------------|---|
| it is a very good space for people to enjoy and through the acknowledgment and experience in these spaces | Teia Puigvert - 23/02/2021 | Knowing the river |
| think the moments to open the discussion... we only think about it when something happened. After Gloria, everyone was aware of that, but we forget of it super quickly. | Teia Puigvert - 23/02/2021 | Nature affecting human |
| If we don't know the river when it is calmed down nor when it is mperamental, then our vision is very biased. Therefore, it is about bringing the two things together, knowing the river as the resource that it is in its broadest sense of energy, water, leisure, and also as reservoir and space of nature and heritage. | Teia Puigvert - 23/02/2021 | Knowing the river |
| knowing the river as the resource that it is in its broadest sense of energy, water, leisure, and also as reservoir | Teia Puigvert - 23/02/2021 | Leisure, River as productive |
| and space of nature and heritage | Teia Puigvert - 23/02/2021 | Ecological value |
| Hat we do a lot is working with schools and high schools, because kids are a source of... First of all because they will become adults, but also because when you do an activity with children, the following weekend the parents will go to the paces where the children has been and where they show interest for something. | Teia Puigvert - 23/02/2021 | Human-nature relations, Impact of working with children/schools, Knowing the river |
| For some time the policy was to use concrete to reduce risks but it has proven it is not very effective, you can stop the fire but not the water, it will always emerge from somewhere. | Teia Puigvert - 23/02/2021 | Industrialisation, Specific interventions |

| | | |
|---|----------------------------------|-------------------------------|
| we are used to a very reduced risk, or low risk perception of flooding due to the regulations done in the river in the 60s, but this has significant effects to the ecology of the place. We have to find the sweet spot of everything, and then we have to get used to that with climate change, the extreme events could be more frequent and hazards that used to happen every 20 or 30 years could happen in short time frames. As a matter of fact, if we look at the whole basin, Leslie already produced some damage in 2018, so this is what is about, living with recurring floods but because of the uncertainty of these changes, we have to be more conscious of the risk and set protocols and ways to coordinate and communicate with society to be more aware. | Teia Puigvert - 23/02/2021 | Human-Nature disconnection |
| we have to be more conscious of the risk and set protocols and ways to coordinate and communicate with society to be more aware. On one side a campaign because we have to be aware of it, the river is alive and for much we have the reservoirs, they are not going to prevent this, because they have other functions. | Teia Puigvert - 23/02/2021 | Knowing the river |
| I think the people from the Ter basin area, we have to be aware of the existence of the water extraction, what it means to have the river regulated and that it is not a warrantee against extreme situations either droughts, with heavy ecological impacts, nor hazards with excess of water with very high water flows and floods. | Teia Puigvert - 23/02/2021 | Knowing the river |
| The generation of my grandparents, the ones that are... phasing out... these people lived the river in a very natural way It used to be where they used to spend the time, where they used to go to swim and so... | Teia Puigvert - 23/02/2021 | Leisure |
| I'm talking about leisure, but the river is much more. | Teia Puigvert - 23/02/2021 | Leisure |

| | | |
|--|---|--|
| <p>We can consider the social side of the river but we have to be aware that it is a source of water. Without water we couldn't live in houses, nor industries could work nor the agriculture, even though the percentile of water for agriculture is very low compared to other rivers like Segre, Ebre... Nonetheless these uses have to be taken into account. Also, the river has many other functions because it provides us with hydroelectric energy, and we could also talk about risks.</p> | <p>Teia Puigvert - 23/02/2021</p> | <p>River as productive</p> |
| <p>That's because we became so physically close to the river that it doesn't have free space and therefore sometimes the river becomes a risk. It is not that the river is a risk per se, but the activities we do, and every time we took more fluvial space, are dangerous to our own activity. The planning that was done for some time... well... clearly shows that in situations like Gloria storm, well we are in risk.</p> | <p>Teia Puigvert - 23/02/2021</p> | <p>Human pressure over nature</p> |
| <p>Without water we couldn't live in houses, nor industries could work nor the agriculture,</p> | <p>Teia Puigvert - 23/02/2021</p> | <p>Industrialisation</p> |
| <p>it is also important for the rest of Catalonia to be aware, we are always talking about the water extraction from the river Ebre, but one has to say that in Catalonia there is already a water extraction and seems that everyone ignores it.</p> | <p>Teia Puigvert - 23/02/2021</p> | <p>Human-Nature disconnection, Knowing the river</p> |
| <p>So it is important to know that Catalonia has a water transfer from the Ter, and it has impacts on the basin, not only ecologically but also economically, and to know that the fact that most of the Catalan population is dependent on this river increases risks and has negative consequences for the nature and the economy.</p> | <p>Teia Puigvert - 23/02/2021</p> | <p>Human-Nature disconnection</p> |
| <p>we, as Consorci, are a public entity, we are formed by 70 municipalities and 5 regional councils and we see the river from the drainage basing perspective, meaning the river and its tributaries.</p> | <p>Teia Puigvert - 23/02/2021</p> | |

| | | |
|---|----------------------------------|--|
| if there is something positive about this River is that it has a huge network of associations and organisations around it. At the hardest moments, then we had to rise our voice because of the lack of water flow and moments like these everyone quickly agreed: the Chamber of Commerce, ecologist associations, municipalities, everyone worked together to archive certain goals. | Teia Puigvert - 23/02/2021 | Debating and raising topics, Society Networks |
| from a while ago to know it has improved a lot, because on one hand they stop being landfills and on the other hand, with the implementation of the water directive and of sewage treatment, water quality has improved a lot. | Teia Puigvert - 23/02/2021 | History, Specific interventions |
| There have been indeed some material damage, but there hasn't been any human victims, lucky, and it wasn't either during a peak flow station, so the situation was quite manageable and also it brought a generative flow to the river that in natural terms was very beneficial to regenerate some geographic specs of the river, recover habitats that were endangered like pebble slates, but yeah | Teia Puigvert - 23/02/2021 | Ecological value, History |
| the situation was quite manageable and also it brought a generative flow to the river that in natural terms was very beneficial to regenerate some geographic specs of the river, recover habitats that were endangered like pebble slates, | Teia Puigvert - 23/02/2021 | Nature as self- regulating |
| There have been indeed some material damage, but there hasn't been any human victims, | Teia Puigvert - 23/02/2021 | Nature affecting human |
| These dams serve to produce energy, but a huge part of Catalonia gets the water from the river Ter, and that's a difficult equilibrium to keep. For security reasons, to be able to supply 4 and a half million people with water from this river, the reservoirs must be quite full, but to use them to prevent floods would require the reservoirs to be much emptier. | Teia Puigvert - 23/02/2021 | Human pressure over nature, River as productive, the Land - landscape |

We have to understand we are in a living system and if we have to interact with it (and we have to because we have occupied its space), we have to take action to compensate and adapt to these natural phenomena that will happen more and more often.

Teia
Puigvert -
23/02/2021
Human-Nature
disconnection

When people are willing to talk about it is right after, when the topic is hot, but to have positive results we need to be calmed down. So it is complex. And also, we don't think about these issues until we have another hazard and the situation is the same. It is a bad strategy to deal with it this way. I think we have to make people aware little by little, but it is a very complex task, because well maybe it is not the most attractive topic right now.

Teia
Puigvert -
23/02/2021
Debating and
raising topics

Map and visuals

Transitions map (digitally zoomable).

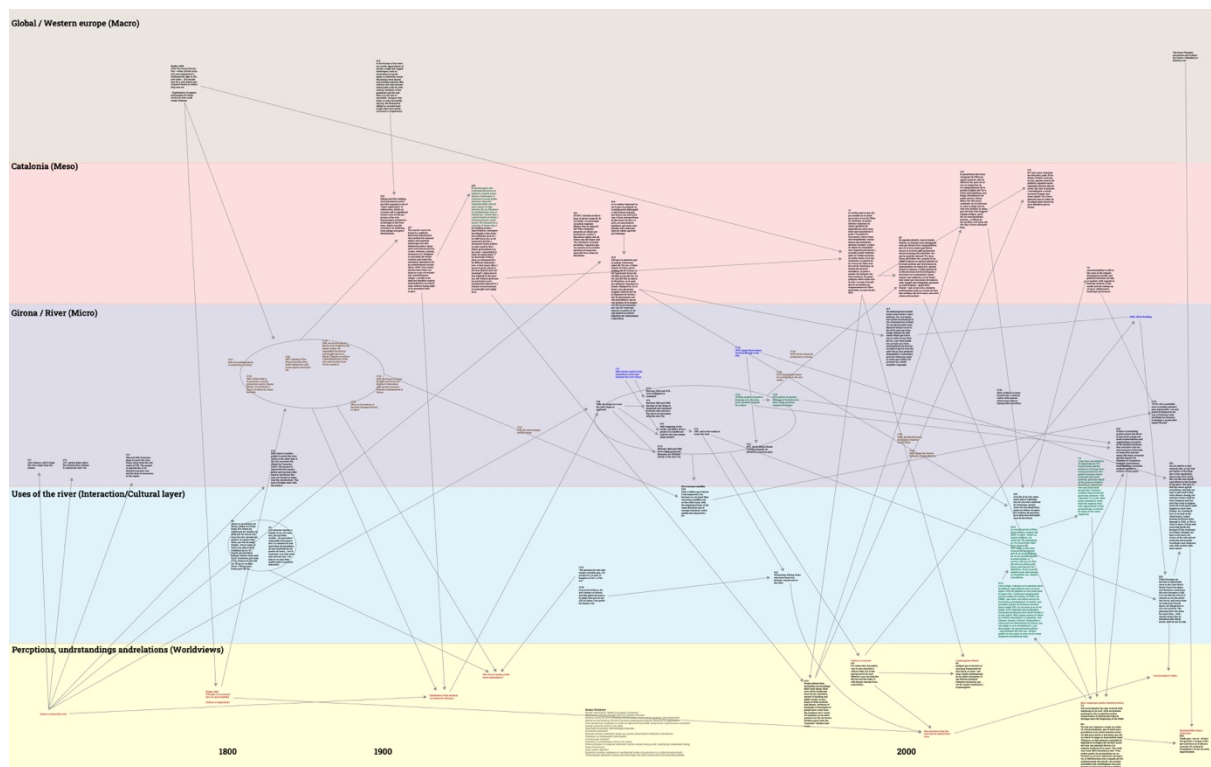


Figure 9. Mapping of the elements found through literature, connected using the relationships established by interviewees.

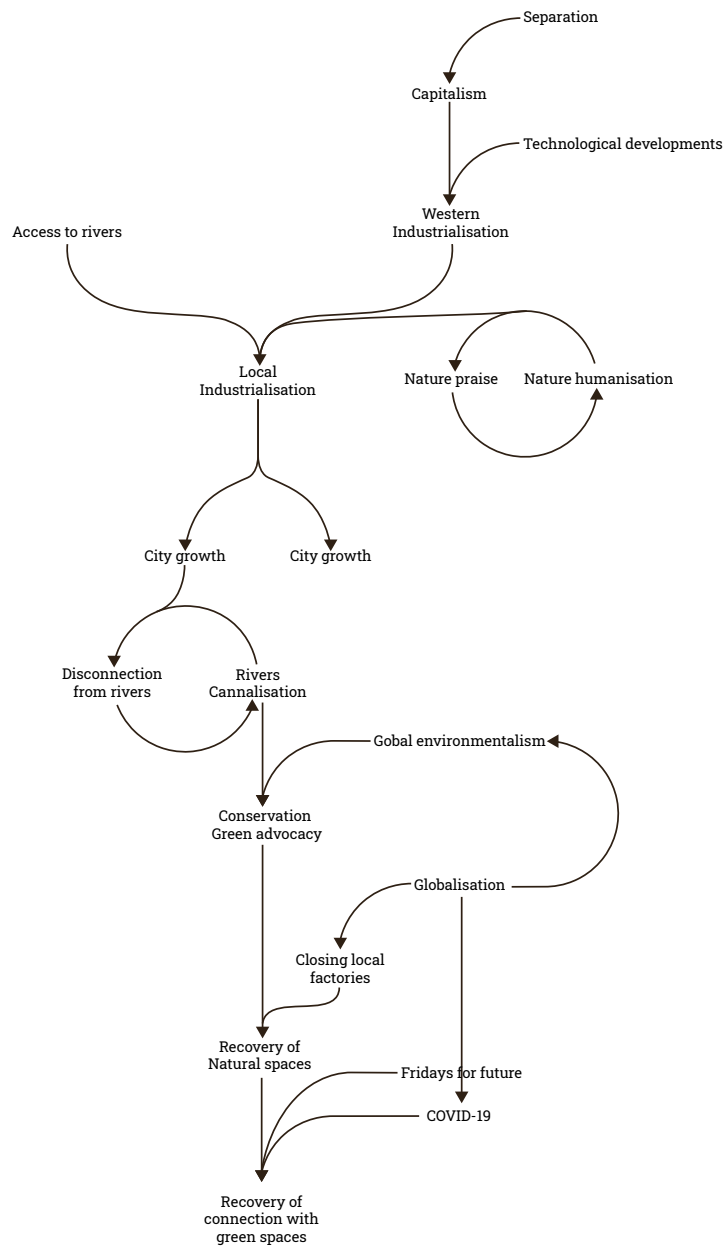
Simplified transitions map.

Figure 10. Simplified transitions map based on the connections established through the mapping of literature and interviews insights.

Exploring worldviews in Girona from the lenses of the Integrative Worldview Framework and creative reporting

Exploring worldviews in Girona from the lenses of the Integrative Worldview Framework

and creative reporting

J. Ferrer i Picó

Centre of Expertise Mission Zero (The Hague University of Applied Sciences)

Exploring worldviews in Girona from the lenses of the Integrative Worldview Framework
and creative reporting

Disclosure Note: This article is written from a personal narrative perspective with the aim to integrate the subjective and experiential element needed to contextualise the research, embrace the indissociable human value and bias and be honest, away from false objectiveness. Besides I try to integrate into it as much learning as possible, embracing struggles, failures and hoping someone can learn from this experience to conduct better processes in the future.

In 2020, at the start of the covid-19 crisis I found myself flying back, from where I spent two years living and studying, to my home-city, Girona. Over time, I realised that my return home wasn't as temporary as I expected but would last for more than a year. At that time, I was studying my bachelor, Industrial Design Engineering, and I was about to embark on an —online— journey of research and transitions design for regenerative paradigms. That journey was the Hague University of Applied Sciences' minor Mission Impact. The minor made me realise something I already knew: design should serve the Earth. It wasn't enough to design products or services around people, but we had to embrace our capacity and agency to design new futures and allow people to take back control from current power dynamics that diminish and exploit life on Earth and Nature. That spark made me decide I would focus my upcoming graduation project in the area where I grew up and habited during the covid-19 pandemic. I would do so to foster better relationships with one of the place coolest features: the four rivers shaping and giving life to it.

At the beginning of the project I realised, whatever I did couldn't be just based on the assumption people weren't connected with the rivers. Instead, I would have to explore what their relationship was like. To deal with it, I performed research on the historical relationships

of the city with the rivers and those of Catalan society and political class with landscape, so to understand the different existing tendencies. Ferrer i Picó (2021), argues that, for centuries, *Gironins*—people from or living in Girona—got to heavily modify the rivers and their surroundings to accommodate economic growth in the city as protect themselves from the dangerous floods. Yet, such modifications and growth had negative effects as river health deteriorated and people got away from the polluted spaces. These circumstances created a general disconnection from the population and the rivers. Nonetheless, at the time of the most severe modifications to the rivers, also new grassroots movements for its protection where emerging and would last until today.

History in hand and aware of the context, there was something missing in the picture. I was essentially missing the current perspectives on the matter: knowing how *Gironins* understand the river and their world. To face the lack of knowledge I could have interviewed people and ask them about the river and what it means to them, but I decided to take a slightly different approach: Worldviews. I challenged myself to identify what were moment's the worldviews in the area.

(Methodology)

While reading *Designing Regenerative Cultures* (Wahl, 2016) during Mission Impact minor, I realised transformations were observed through action and behaviour but had its roots and purposes at much deeper cultural levels. If we can understand these cultures and how they are projected, we would be able to design new cultures and their projections. The implementation of such projections in our present would leverage the new cultures, favouring local transitions. According to this argument, an approach to foster changes would be to understand the underlying cultures. For it, I looked for help at Annick de Witt's work on Worldviews for sustainable transitions. She performed extensive research on the existing

worldviews in the Netherlands and the USA and elaborated the Integrative Worldview Framework. A nice thing about this framework is that categorises four worldviews, influenced by axiology, anthropology, ontology, epistemology, and social vision, therefore providing a compelling picture on people's understanding of the universe, reality, their values, etc.



Figure 1. IWF worldviews globe. From annickdewitt.com.

Then the challenge was to apply her framework to extract knowledge about the area where I was. No previous research had been done in the area on the matter, and Covid-19 restrictions and the project timeframe made it difficult to interview people to analyse their worldviews. Therefore, an online-based approach was taken. I decided to adapt a survey from de Witt's PhD and then analyse the results based on her definitions of each worldview. To the survey some control questions were added and questions regarding sustainability practices were dropped. That is because the interest was not on citizen's practices — as it was in de Witt's research — but solely on perceptions and understandings: defining their worldview. The survey consisted of sentences the participants had to grade from 1 to 5 based on their level of agreeableness to it and was open to respondents of the Girona area for about 3 weeks in February 2021.

To evaluate the data, de Witt's descriptions for each worldview and category were used. Therefore, the scores for each sentence regarding each topic (epistemology, axiology, anthropology, ontology, and social vision) were compared to the IWF and a compatible worldview was assigned for each category and respondent. Because respondents didn't solely fit one worldview description, they were clustered into three groups and new definitions were made based on the cluster profiles and de Witt's IWF descriptions.

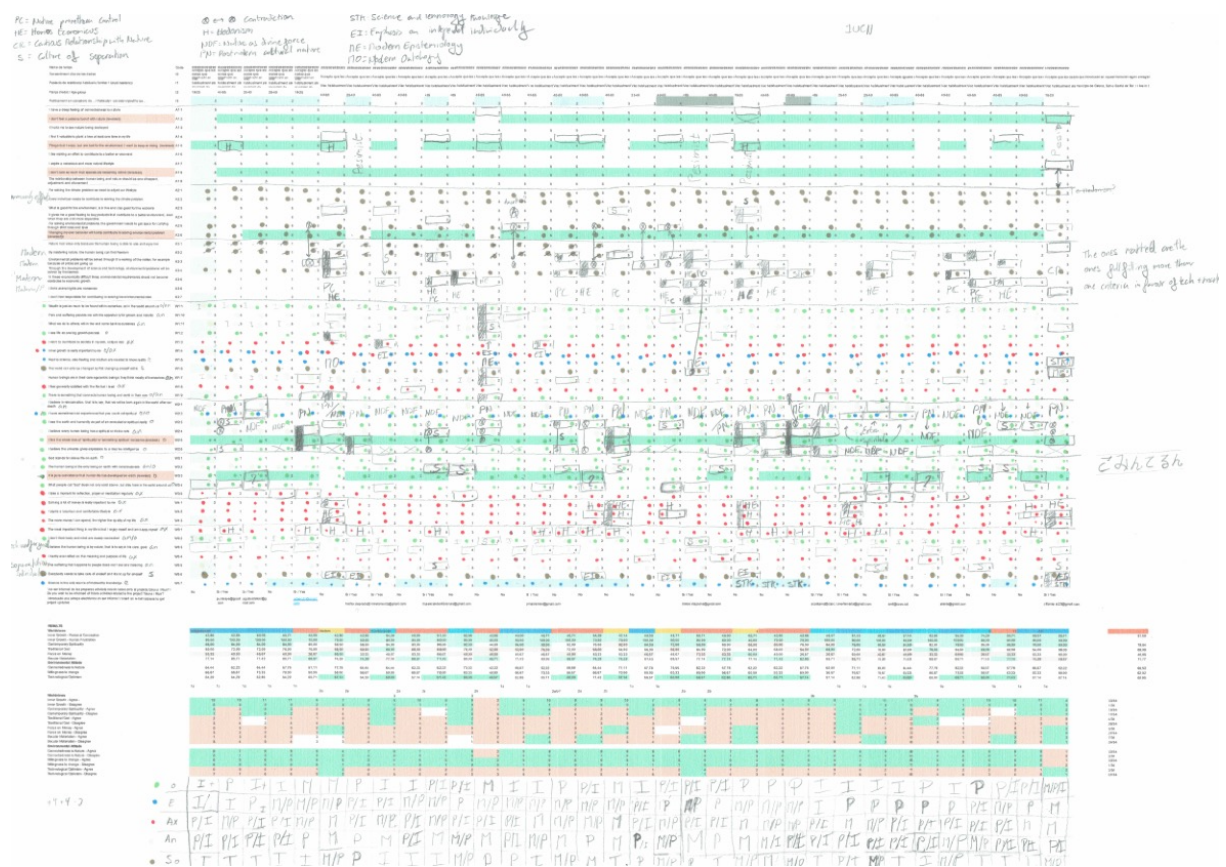


Figure 2. Image of the paper where profiles evaluation was performed.

Additionally, to complement the research with qualitative data a workshop was organised. This workshop was advertised as a workshop-conversation about communication between humans and nature. 3 people assisted. The workshop consisted of a first part about reflecting and defining what is nature through a conversation, and the second part was a conversation based on reflections written during 20 minutes of contemplation in the river.

From the first conversation notes were taken and the second was recorded and transcribed. Both conversations were unguided. The verbal snippets (noted for the first part and transcribed for the second) were categorised based on the Witt's (2013) description of the IWF worldviews.

Results

Survey

The survey registered a total of 34 valid respondents, none of which declared themselves to be left-wing in politics. Clusters were established as follows.

Table 1. Cluster 1, group of profiles with strong Postmodern and Integrative characteristics.

| Personal Identifier | Ontology | Epistemology | Axiology | Anthropology | Societal Vision |
|---------------------|----------|--------------|----------|--------------|-----------------|
| 1 | I | I | P/I | P/I | I |
| 3 | I | P | P/I | P/I | I |
| 4 | I | M/P | P/I | P/I | I |
| 8 | I | P/I | M/P | M | I |
| 9 | I | M/P | P/I | P/I | I |
| 25 | I | I | P/I | P/I | I |
| 28 | I | P | P/I | P/I | I |
| 13 | I | M/P | P/I | P/I | P |
| 18 | I | P/I | P/I | P/I | P |
| 26 | I | P | M | P/I | P/I |
| 27 | I | P | M/P | P/I | M/P |

Table 2. Cluster 2, groups people with mixed results but Postmodern dominance.

| Personal Identifier | Ontology | Epistemology | Axiology | Anthropology | Societal Vision |
|---------------------|----------|--------------|----------|--------------|-----------------|
| 2 | P | I | M/P | P/I | I |
| 21 | P/I | P | P/I | P | I |
| 29 | P | P | P/I | P/I | I |
| 31 | P | P/I | P/I | M/P | I |
| 32 | P/I | M/P | P/I | P/I | I |
| 33 | P/I | P | M | P/I | I |
| 7 | P | P/I | P/I | P | P |

Table 3. Cluster 3, groups people with mostly Modern and Postmodern characteristics.

| Personal Identifier | Ontology | Epistemology | Axiology | Anthropology | Societal Vision |
|---------------------|----------|--------------|----------|--------------|-----------------|
| 6 | M | M/P | M | M | M/P |
| 10 | P/I | M/P | M/P | M | I |
| 12 | M | M/P | P/I | M | M |
| 15 | P | M/P | M/P | M | M/P |
| 17 | M | M/P | M | M | I |
| 20 | P/I | M/P | P/I | M | P |
| 22 | P | M/P | M | M | M/P |
| 14 | I | M/P | M | M/P | I |
| 23 | P | M/P | M/P | M/I | M |
| 11 | P/I | P | P/I | M/P | M/P |
| 19 | P/I | P | M/P | M/P | M/P |
| 16 | P/I | M/P | M/P | P | M |
| 5 | M | M/P | M/P | P | I |
| 34 | M/P/I | M | M | P/I | M/P |
| 24 | P | M/P | M/P | P/I | M/P |
| 30 | I | P | P/I | M/P | M/P |

Workshop

Defining nature. During the conversation, most of the talk focused on how our species behaves according to the modern worldview. Sentences like “we are detached from natural cycles and processes due to globalisation” or “we have seen it all apart as in medicine” define modern worldviews. These sentences were also complemented with others like “everything is nature” or “some people want to connect [to their surroundings] because knowing where things come from makes people happy” that show a perception of nature-as-a-whole, as integrative worldview by participants.

Also sentences like “what is anthropic is not pleasurable, we must recover the natural surroundings” were part of a conversation with some dualistic perception where elements were regarded as from having an anthropological origin or not. These dualistic are regarded as part of the modern worldview.

Reflection after contemplation.*Table 4. Quotes and classifications for participant M1.*

| Quote | Classification |
|--|----------------|
| El fet de posar paraules em costava, és com que trencava el moment d'alguna manera, no? | Postmodern |
| Mira que fa dies que no em posava al sol i estava tant, que tot el cos anava temperant-se i m'estava agradant molt, però llavors era com, oi! Quines paraules hi poso, ah! Llavors posava el moviment de les herbes, posava com... més que... com descrivint les coses que anava observant però després he deixat el full, bé ja tinc una miqueta de feina feta... | Integrative |
| Clar, pot dependre molt del moment... Jo tinc una amiga que viu en una masia que li agrada molt la natura i portava ja dies amb el confinament, portava uns dies ja allà a la masia i em deia, és que hi ha els pius dels ocells, ai! N'estava farta ja. | Postmodern |
| És l'excés, no? I la manera d'entrar, potser si el gos hagués entrat d'una altra manera... | Modern |
| moviment viscut, del que havia passat abans de la teva existència i del què passarà després de la teva existència i pensava aquesta dona és Heràclit i tot el rato pensàvem... series de l'escola d'aquest. | Modern |
| és com es simplifica, des del meu punt de vista és com es simplifica dintre la complexitat, però es... ja no hi ha l'anàlisi, és lo que hi ha, el que veus, el que perceps. | Postmodern |

Table 5. Quotes and classifications for participant M2.

| Quote | Classification |
|---|----------------|
| D'estar completament en comunitat amb el que estava passant, participant activament de res, amb el fet d'estar... tot estava connectat. Sí, és que no crec en la separació, eh. Sí que nosaltres els humans per parlar i expressar-nos separem, les paraules, les comes... però quan tu estàs en sensacions és com el monstre de colors, no? Moltes coses allà... | Postmodern |
| estan barrejades, és així, l'ésser humà té sensacions barrejades. | Integrative |
| Ha entrat a l'aigua de nou, i bé estava mirant com el tio s'estava banyant i estava disfrutant i he pensat, mira com viuen els gossos, eh. | Modern |
| m'ha agradat veure com l'animal també gaudia de la natura, no? Com jugava amb l'aigua, no? és que se m'anul·la el pensament. Però, potser sí que em ve alguna frase, però, no, és més de sentir-ho. | Postmodern |

Table 6. Quotes and classifications for participant M3.

| Quote | Classification |
|---|----------------|
| Els peus és un punt feble meu i sempre, sempre els presto atenció, no sé. I llavors, és un procés començant molt per mi i després anat cap a fora. He estat dalt de l'arbre i primer, primer m'he notat incomoda, i he pensat em caurà el mòbil, em caurà la bossa, el paper, el jersei cap aquí, m'he desempallegat de tot el que em molestava... Un cop ho he tingut col·locat fora i m'han passat les pors, m'he pogut acomodar a l'arbre, no? Llavors he començat a notar, primer he començat a notar coses meves, sensacions meves, l'escorça és rugosa, em fa com un massatge a l'esquena, veig que, necessitava sentir-me ben ben, com jo ben acomodada, ben còmode, sí, per poder observar més el meu entorn, si no estava jo bé no tenia ganes de d'allò a fora. | Postmodern |
| he anat mirant el meu entorn més pròxim, que era l'arbre en si mateix. I he notat la sensació, bé, les branques que s'enfilaven així amunt i com que m'abraçaven i com una sensació de protecció, perquè et sents com mig amagat dintre d'un lloc, hi havia com una sensació de recolliment. Després he notat com que, he vist que l'arbre estava començant a brotar, allò súper, moltes fulles molt petites, amb molta força, i t'arribar la sensació aquella d'energia, que dius ostres, hi ha algú al teu voltant que està uau! amb molta potència. I després he anat, ja un cop he vist l'arbre, he observat que hi havia doncs, els les coses, les branques seques, l'herba seca arreplegada allà dels temporals, del Glòria, i he vist on va arribar el nivell de l'aigua, he vist que on estava asseguda havia arribat el nivell de l'aigua. M'he imaginat com submergida allà dintre en algun moment, no? I després he començat a mirar fora de l'arbre. He mirat al riu, que era el que tenia més proper. Sota meu estava passant i he vist el moviment de l'aigua, he vist que l'aigua transportava coses, he pensat que era un moviment tranquil, però permanent, continu, que he pensat quan jo marxi continuarà passant aigua per aquí, no? I l'aigua que passa ara no és la mateixa que passarà d'aquí dos segons, ni d'aquí a cinc minuts, és una cosa... Flueix continuadament. M'ha vingut tot aquest pensament al cap. I després, bueno, això, que l'aigua arrossega troncs, arrossegava algues, i després, com he he, osigui un cop he vist, he observat i he observat he vist que en el fons de la llera hi havia, algues acumulades, sedimentades, que aquelles no es movien, llavors he començat a mirar una mica més lluny del riu, ja no només sota meu sinó una mica més lluny, i he vist com el vent ondulava la superfície de l'aigua i feia unes petites onades | Integrative |
| Inesperada. Suposo que és diferent contemplar una cosa que veus, que una cosa quan no te l'esperes. | Postmodern |
| Jo ho barrejo tot, més de, d'un sentit, d'una percepció, d'un estat, et porta... És com una cadena de coses que una cosa | Integrative |

et porta a l'altre, a l'altre, a l'altre... Estàs teixint una cadena llarga, no? I per això és, com que escrius, perquè vas encadenant una cosa amb l'altra.

I... cadascú des del seu punt de vista... que és molt divers, Postmodern
 vaja. Que el mateix que veus, la mateixa cosa que veuen
 dues persones diferents, s'expliquen des de moments
 diferents i percepcions diferents, i... coneixements diferents,
 i vull dir que és molt, que pots al·lucinar amb tot.

Discussion

If the data in each survey cluster is carefully analysed, some profiles placement is rather arbitrary since there were many factors to weight and the analysis lacked a mathematical formula to compare results and cluster them. In the given case a similar research on worldviews shall be performed, I would suggest looking at the latest approach on analysing worldviews by Annick de Witt, based on giving percentages of compatibility with each worldview to participants.

Yet, the current clusters in my research — regardless of its weak methodology — provide with some interesting insights regarding differences among profiles. For example, between the first and the second cluster there are barely any differences when it comes to societal vision, axiology, and anthropology; but have notable differences regarding ontology, and even the first cluster has a higher presence of modern worldview aspects. On the other side, the third cluster sets itself apart for its consistent presence of modern aspects across few categories for each profile. That said, most profiles show significant presence of postmodern aspects, what suggest that these have become a kind of standard across society. While having no proof of that, I would dare to suggest is due to the growing visibility of environmentalist, social justice, equality, feminism, and other movements becoming the norm. It is not negligible we are in 2021 and, for a few years now, the rise of populist and fascist movements in the western world has been clashing with pro-migratory movements, Black Lives Matter, Fridays for Future, etc. in both sides of the Atlantic.

Likely, such transition can also be perceived from two of the members of the workshop. Participants M1 and M2 talked about an integrative conception of nature. M1 said, and I'm translating, "I felt my body warming, and I really liked, but then I wasn't able to put words to it". On the other hand, then they expressed and used comparisons somehow based on dualism: "what has happened before your existence and what will happen after your existence. I thought this woman is Heraclitus". This self-dualism of naming things as integrative but then comparing and describing them as dual (thorough time in this case), shows there is a transitional process going on where one concept is enforced but the other is still present due to the societal and cultural context.

Therefore, when the questionnaire and the workshop are considered together, it could be argued there are some integrative leaning profiles, there are postmodern profiles and there is a modern majority that is influenced by current postmodern tendencies. Nonetheless, there is an underlying dualism and rooted modern values still present across society.

Regarding the variety of the sample, firstly I struggled by seeing there weren't any respondents from the right-wing. Consequently, a part of the population could be underrepresented in the results. If so, the worldviews wouldn't be representative to the whole population of the city. But the same data pointing out the lack of answers from this sector allows to analyse to what extent it is underrepresented if all. To do this check I used the data from the last elections in the Parliament of Catalonia and a survey by the national opinion studies centre (CEO) to compare the percentage of votes to each party and the position in the left-right axis their voters attributed to the party. Because the CEO provides data based on the average response of their survey, the punctuation of each party in the scale was not an integer. To translate the CEO data to integer values comparable to the results of my survey, I used the following system of functions:

$$\left\{ \begin{array}{l} \frac{[b]x + [b]y}{p} = b \\ x + y = p \end{array} \right\}, \text{ where } b \text{ is the party score in the left-right axis, and } p \text{ is their}$$

percentage of vote in the elections.

Then, all values of x and y were added for each of the integers to obtain the corresponding percentage of vote for each integer of the left-right axis. For the most part of the answers, the results were quite similar. Yet there was slight overrepresentation of the far-left and the centre and a slight underrepresentation of the centre-right and the right. In absolute numbers about four people would have been needed to answer differently, what essentially means the impact on the results would have been rather small.

Table 7. Comparison of the distribution of survey respondents and Parliament elections voters in the left-right axis.

| Left-right axis | Parliament elections & CEO | Worldviews survey |
|------------------|----------------------------|-------------------|
| (far-left) 1 | 2,1375 % | 5,8 % |
| (left) 2 | 36,6048 % | 38,2 % |
| (centre-left) 3 | 45,5905 % | 41,1 % |
| (centre) 4 | 5,0048 % | 11,7 % |
| (centre-right) 5 | 5,6813 % | 0 % |
| (right) 6 | 2,3411 % | 0 % |
| (far-right) 7 | 0 % | 0 % |

Adapted Worldview Definitions

As I previously mentioned, the clusters were used to come up with new definitions of worldviews. These would be informing more specific profiles within the interviewed society in Girona. The definitions follow the same structure provided by the IWF, but mix the contents based on the responses at each category and question for each cluster.

Table 8. New worldview descriptions for each cluster. Based on IWF.

| | Cluster 1 (I) | Cluster 2 (P) | Cluster 3 (M) |
|----------|---|--|--|
| Ontology | Integralism? Reality as multiplistic, transcendent and immanent. Universe as evolving, creative manifestation of Source/Spirit. "Extrinsic and intrinsic reality co-arising and interdependent. unity in diversity." | Post-materialism. Reality as pluralistic, perspectival, (culturally) constructed. Reality as discontinuous and fragmented, anti-essentialism. Nature as constructed through a plurality of cultural values, | Reality as constructed, immanent as well as pluralistic. Universe brought by random selection and evolving through cultural constructions. Dualism and meaningless material, anti- |

| | Cluster 1 (I) | Cluster 2 (P) | Cluster 3 (M) |
|-----------------|--|---|--|
| | Nature as constructed and intrinsically valuable. Frequently seen as divine force that humanity is part and expression of | meanings, and interests. | essentialism. Nature as instrumental, for exploitation, with given cultural values, meanings, and interests. |
| Epistemology | Reality as a construction, either from a multiplicity of views and different realities or sometimes knowable through integration. Scepticism. Science most of the times is not the only answer, spirituality and intuition are also needed. Quantitative and qualitative methods are used. | Emphasis on reality as constructed (pluralism, relativism). Internalisation of authority (moral, emotional, intuitive, artistic knowing?). Sceptical rationality: technology won't solve problems. Qualitative methods; methodological pluralism. | Reality knowable through science, social dynamics are a construction (reductionism, empiricism, relativism, pluralism). Secular and internal authority: science and the state, but also intuition, emotion, moral. Use of quantitative and qualitative methods as best suited. |
| Axiology | Self-expression, post-materialistic values: openness, willingness to change, self-direction, inner growth. Emphasis on unique and sometimes independent individuality, life satisfaction as a lifestyle. | Self-expression, post-materialistic values: openness, willingness to change, self-direction, inner growth. Emphasis on unique and sometimes independent individuality, life satisfaction as a lifestyle. | Self-expression and secular materialist values (hedonism, stimulation, openness to change). Emphasis on independent unique individuality. |
| Anthropology | Humanity in cautious relationship with nature and transformational synergy, at some instances through promethean control. Prime purposes serve the human's unique individuality, comfort or the synergetic connection with nature. | Humanity in cautious relationship with nature and transformational synergy, at some instances through promethean control. Prime purposes serve the human's unique individuality, comfort or the synergetic connection with nature. | Humanity in cautious control over nature. Prime purposes are of a material, hedonistic nature. Human being as self-optimising (Homo Economicus) and self-expressing of its uniqueness with still unrealised potential. |
| Societal Vision | Humanity in synergy with nature. Increasing emphasis on services, creative industries, and to a certain degree sustainable entrepreneurship. | Humanity in synergy with nature. Increasing emphasis on services, creative industries, and to a certain degree sustainable entrepreneurship. | Industrial and Post-industrial societies, emphasis on service economy and centralised mechanised modes of production. Technological |

| Cluster 1 (I) | Cluster 2 (P) | Cluster 3 (M) |
|--|--|--|
| Emancipation of masses and marginalised voices to grow consciously will solve problems | Emancipation of masses and marginalised voices to grow consciously will solve problems | optimism: science and technology and emancipation of (marginalised) voices with a partial “deconstruction” of power dynamics will solve problems |

Creating Personas

While thanks to the questionnaire and the new definitions there was some overview of the present worldviews in the area, the data was not usable for the project as it was. To leverage the worldviews and generate some empathy and understanding towards the creation of new cultures, I had to transform these into a more use-friendly deliverable. I went for Personas since they are a simple design tool that allows que quickly identify one profile and consider their perspectives — when designing the new cultures. Also, I decided to share them with one stakeholder to see how he reacted and what were his thoughts about the current situation.

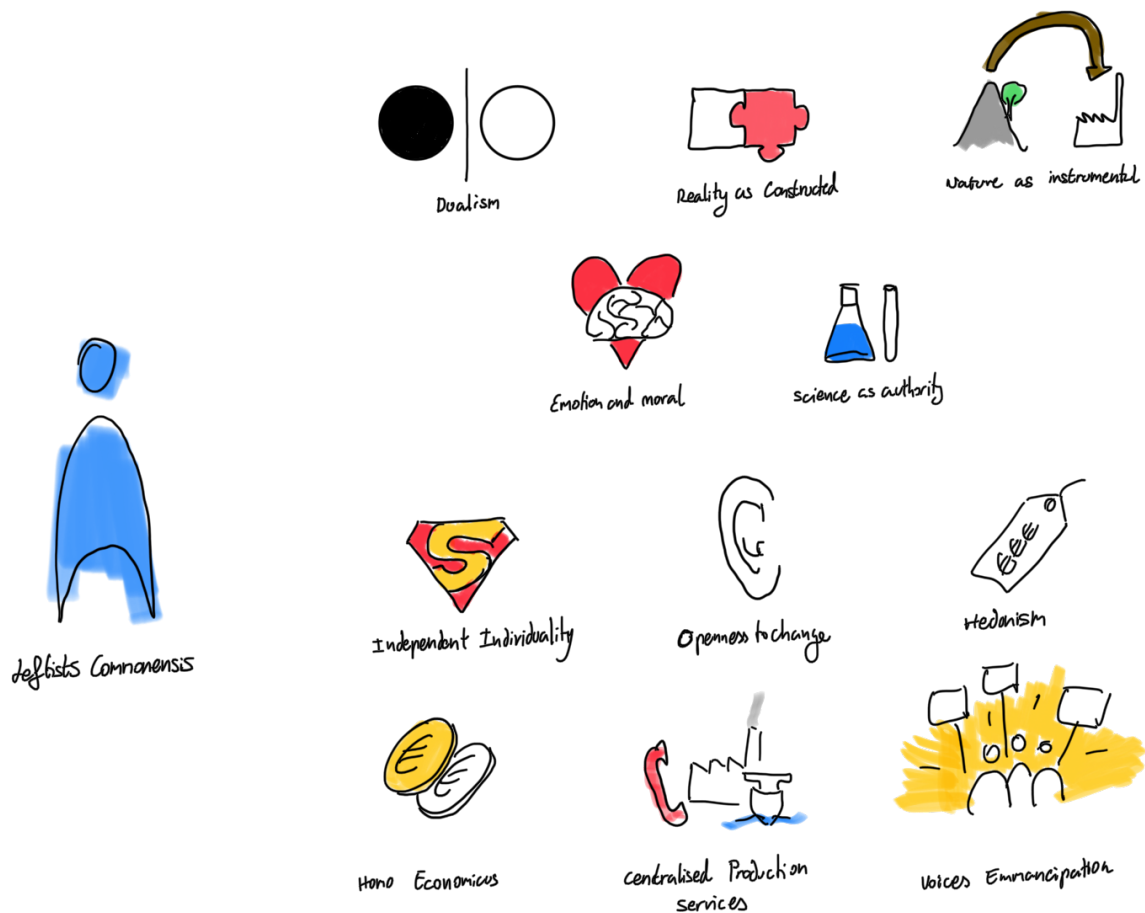
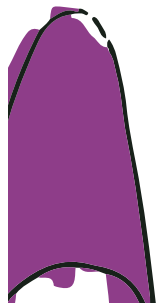


Figure 3. First iteration and prototype of Persona based on the research results.

I think I expected him to say something like ‘oh, that is me’ or ‘oh, that is definitely where we should be going to’. Instead, his lack of expression and opinion about the worldviews made me reflect a bit on it. So, I iterated on them. To come up with something more appealing to stakeholders and other people’s opinion I decided to use sentences of the survey. I tweaked and blended some of the sentences so they would fit what each cluster agreed the most on and created new personas out of it.

Personas**Postmodern(ish) cluster**

Based on the Integrative Worldviews Framework descriptions by Annick de Witt

Eva**Ontology**

"Nature holds a diversity of human attributed meanings, cultural values and interests"

"Reality cannot be known, it is dependent on how we perceive it and our cultural constructions"

Epistemology

"We have to act based on moral, ethics, intuition and emotion rather than cold meaningless data"

"Art is a way to know and express the reality where we are immersed"

"Technology doesn't provide real solutions to current issues, instead we have to focus on qualitative knowledge and data"

Axiology + Anthropology

"I want to live so that I am satisfied with my life"

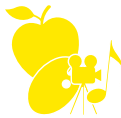
"Self direction, continuous self-improvement, personal growth and one's contributions matter"

"It is important to be able to express my uniqueness and accept and learn from diversity"

"We have to cautiously relate to nature, connect, and transform each other"

Societal Vision

Humans in synergy with nature



Economy of services and creative industries



Conscious growth



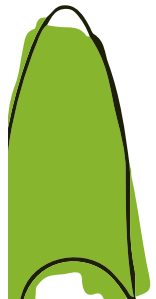
Emancipation of masses



Gironins i rius. Jan Ferrer i Picó, 2021

Personas**Integrative leaning cluster**

Based on the Integrative Worldviews Framework descriptions by Annick de Witt

Neus**Ontology**

"Nature is intrinsically valuable, immanent, but also holds human-given cultural values"

"The universe is an evolving creative spirit where individual realities co-arise with its essence"

Epistemology

"Reality is a construction of our views, and when merged we can know a broader reality"

"Science doesn't provide us with the true answers, we have to combine it with intuition (and spirituality)"

Axiology + Anthropology

"I want to live so that I am satisfied with my life"

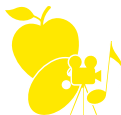
"Self direction, continuous self-improvement, personal growth and one's contributions matter"

"It is important to be able to express my uniqueness and accept and learn from diversity"

"We have to cautiously relate to nature, connect, and transform each other"

Societal Vision

Humans in synergy with nature



Economy of services and creative industries



Conscious growth



Emancipation of masses

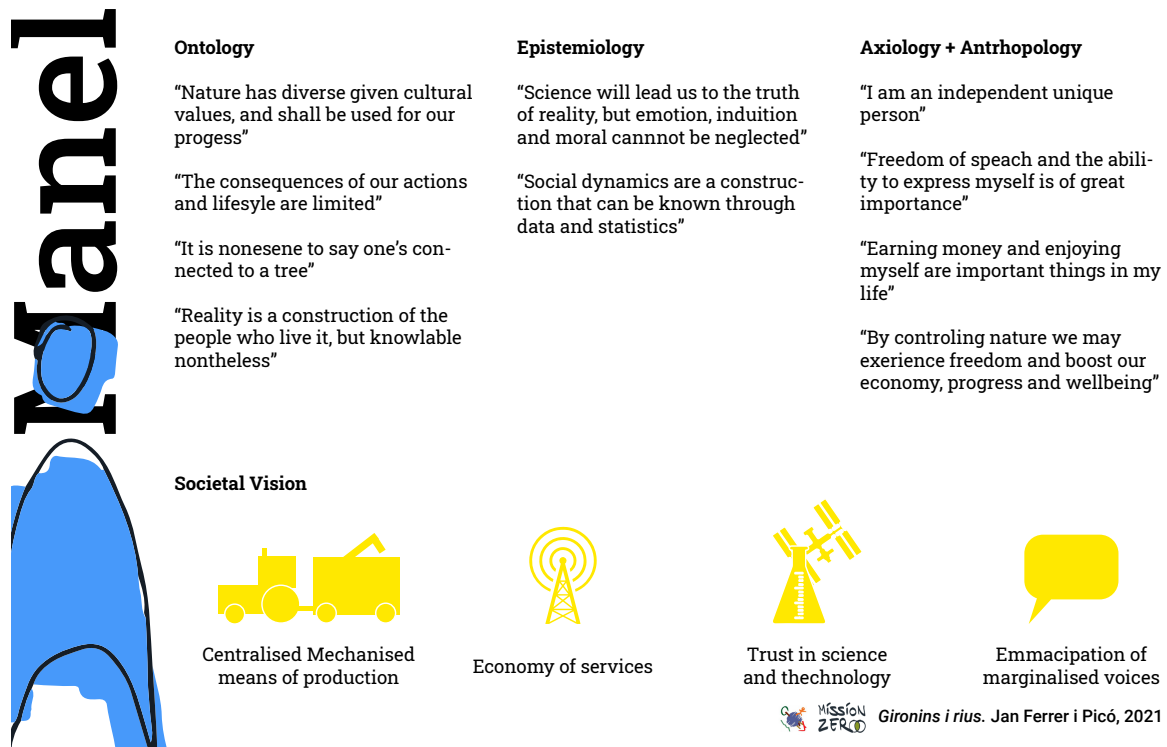


Gironins i rius. Jan Ferrer i Picó, 2021

Personas

Modern leaning cluster

Based on the Integrative Worldviews Framework descriptions by Annick de Witt



I must add that any reached stakeholder has got back to me with an opinion about the new Personas either. I must admit I'm beginning to think I was the only one thrilled to know where we were, as a city, in terms of worldviews. There are other things to consider about why they might have not answer. I'd say there is, on one side, the lack of a question for them to answer and on the other side, a lack of information about the implications of the existence of each worldviews.

Nonetheless, the Personas weren't completely useless. They served their purpose during other phases of the project as futures-making and backcasting, but that is part of another story.

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Appendices

Appendix I. Survey questions

Unless indicated otherwise, the possible answers were integer scores from 1 (completely disagree) to 5 (completely agree).

1. Data use consent and privacy conditions (Yes)
2. Usual residency (Girona or another than Girona)
3. Age group (18-25, 26-40, 41-65, +66)
4. Politically I consider myself to be... (from 1 —far left— to 7—far right—)
5. I have a deep feeling of connectedness to nature
6. I don't feel a personal bond with nature (reversed)
7. It hurts me to see nature being destroyed
8. I find it valuable to plant a tree at least one time in my life
9. Things that I enjoy, but are bad for the environment, I want to keep on doing (reversed)
10. I like making an effort to contribute to a better environment
11. I aspire a conscious and more natural lifestyle

12. I don't care so much that species are becoming extinct (reversed)
13. The relationship between human being and nature should be one of respect,
adjustment and attunement
14. For solving the climate problem we need to adjust our lifestyle
15. Every individual needs to contribute to solving the climate problem
16. What is good for the environment, is in the end also good for the economy
17. It gives me a good feeling to buy products that contribute to a better
environment, even when they are a bit more expensive
18. For solving environmental problems, the government needs to get space for
carrying through strict rules and laws
19. Changing my own behavior will hardly contribute to solving environmental
problem (reversed)
20. Nature has value only because the human being is able to use and enjoy her
21. By mastering nature, the human being can find freedom
22. Environmental problems will be solved through the working of the market,
for example because oil prices are going up
23. Through the development of science and technology, environmental
problems will be solved by themselves
24. In these economically difficult times, environmental requirements should
not become obstacles to economic growth
25. I think animal rights are nonsense
26. I don't feel responsible for contributing to solving the environmental crisis
27. Wealth is just as much to be found within ourselves, as in the world around
us

28. Pain and suffering provide me with the opportunity for growth and maturity
29. What we do to others, will in the end come back to ourselves
30. I see life as one big growth-process
31. I want to contribute to society in my own, unique way
32. Inner growth is really important to me
33. Next to science, also feeling and intuition are needed to know reality
34. The world can only be changed by first changing oneself within
35. Human beings are in their core egocentric beings: they think mostly of themselves
36. I feel generally satisfied with the life that I lead
37. There is something that connects human being and world in their core
38. I believe in reincarnation, that is to say, that we will be born again in this world after our death
39. I have sometimes had experiences that you could call spiritual
40. I see the earth and humanity as part of an ensouled or spiritual reality
41. I believe every human being has a spiritual or divine core
42. I find the whole idea of 'spirituality' or 'something spiritual' nonsense (reversed)
43. I believe the universe gives expression to a creative intelligence
44. God stands far above life on earth
45. The human being is the only being on earth with consciousness
46. It is pure coincidence that human life has developed on earth (reversed)
47. What people call 'God' does not only exist above, but also here in the world around us

48. I take a moment for reflection, prayer or meditation regularly
49. Earning a lot of money is really important to me
50. I aspire a luxurious and comfortable lifestyle
51. The more money I can spend, the higher the quality of my life
52. The most important thing in my life is that I enjoy myself and am happy myself
53. I don't think body and mind are closely connected
54. I believe the human being is by nature, that is to say in his core, good
55. I hardly ever reflect on the meaning and purpose of life
56. The suffering that happens to people does not have any meaning
57. Everybody needs to take care of oneself and stand up for oneself
58. Science is the only source of trustworthy knowledge

Appendix II. Anonymised survey data

The reversed questions are expressed with their reversed number.

| Question | R1 | R2 | R3 | R4 | R5 | R6 | R7 | R8 | R9 | R10 | R11 | R12 | R13 | R14 | R15 | R16 | R17 | R18 | R19 | R20 | R21 | R22 | R23 | R24 | R25 | R26 | R27 | R28 | R29 | R30 | R31 | R32 | R33 |
|----------|----|----|----|----|----|----|----|----|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 4 | 2 | 2 | 2 | 2 | 1 | 3 | 2 | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 2 | 1 | 3 | 3 | 4 | 4 | 4 | 3 | 3 | 4 | 2 | 3 | 2 | 2 | 3 | 3 | 3 | 2 | 2 |
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| 6 | 5 | 5 | 5 | 5 | 5 | 4 | 4 | 4 | 4 | 5 | 5 | 3 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 4 | 4 | 5 | 5 | 5 | 5 | 5 | 4 | 5 | 5 | 4 | 5 |
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| 45 | 2 | 1 | 1 | 1 | 1 | 1 | 2 | 3 | 3 | 4 | 4 | 1 | 2 | 1 | 4 | 1 | 4 | 1 | 1 | 1 | 5 | 1 | 3 | 1 | 1 | 3 | 1 | 2 | 3 | 1 | 5 | 4 | 1 |
| 46 | 1 | 1 | 5 | 2 | 1 | 3 | 2 | 2 | 2 | 1 | 3 | 1 | 1 | 1 | 2 | 4 | 3 | 3 | 3 | 3 | 2 | 3 | 2 | 2 | 3 | 3 | 5 | 2 | 5 | 3 | 5 | 3 | 5 |
| 47 | 5 | 4 | 5 | 1 | 1 | 2 | 2 | 4 | 2 | 1 | 3 | 1 | 3 | 5 | 3 | 4 | 2 | 3 | 4 | 5 | 1 | 2 | 2 | 1 | 4 | 5 | 5 | 4 | 5 | 3 | 2 | 1 | 5 |
| 48 | 4 | 2 | 3 | 4 | 5 | 1 | 1 | 3 | 2 | 1 | 4 | 1 | 2 | 3 | 3 | 2 | 2 | 1 | 3 | 4 | 3 | 1 | 2 | 1 | 3 | 4 | 4 | 4 | 3 | 5 | 3 | 1 | 2 |
| 49 | 2 | 3 | 1 | 2 | 2 | 4 | 2 | 3 | 3 | 3 | 2 | 1 | 3 | 2 | 2 | 2 | 4 | 1 | 3 | 1 | 3 | 5 | 2 | 2 | 2 | 4 | 3 | 1 | 3 | 3 | 2 | 1 | 2 |
| 50 | 2 | 1 | 2 | 1 | 1 | 2 | 2 | 2 | 2 | 1 | 2 | 1 | 2 | 3 | 2 | 4 | 4 | 1 | 4 | 2 | 2 | 4 | 3 | 3 | 2 | 4 | 3 | 2 | 2 | 3 | 1 | 1 | 4 |
| 51 | 1 | 1 | 1 | 1 | 1 | 4 | 2 | 3 | 2 | 1 | 1 | 1 | 2 | 2 | 3 | 2 | 4 | 1 | 1 | 1 | 1 | 4 | 2 | 1 | 1 | 3 | 2 | 2 | 1 | 1 | 2 | 1 | 2 |
| 52 | 3 | 5 | 1 | 3 | 4 | 4 | 4 | 3 | 2 | 5 | 3 | 1 | 2 | 4 | 4 | 4 | 4 | 1 | 2 | 3 | 3 | 5 | 4 | 4 | 1 | 4 | 4 | 3 | 1 | 3 | 3 | 3 | 4 |
| 53 | 1 | 1 | 1 | 1 | 1 | 2 | 1 | 1 | 2 | 2 | 1 | 4 | 1 | 1 | 2 | 2 | 2 | 3 | 1 | 5 | 3 | 1 | 2 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 |
| 54 | 4 | 5 | 3 | 4 | 4 | 1 | 4 | 4 | 4 | 1 | 4 | 1 | 5 | 4 | 4 | 3 | 2 | 2 | 3 | 5 | 4 | 3 | 3 | 3 | 5 | 3 | 4 | 3 | 5 | 5 | 3 | 4 | 2 |
| 55 | 2 | 4 | 3 | 1 | 1 | 3 | 2 | 2 | 2 | 1 | 3 | 3 | 2 | 4 | 2 | 5 | 2 | 5 | 3 | 1 | 4 | 4 | 2 | 1 | 1 | 1 | 1 | 2 | 5 | 1 | 2 | 4 | 2 |
| 56 | 1 | 2 | 1 | 1 | 3 | 2 | 2 | 2 | 2 | 5 | 3 | 1 | 3 | 2 | 2 | 3 | 3 | 1 | 1 | 3 | 2 | 3 | 2 | 1 | 2 | 2 | 5 | 2 | 3 | 3 | 5 | 3 | 2 |
| 57 | 1 | 1 | 1 | 1 | 1 | 4 | 5 | 3 | 3 | 1 | 3 | 1 | 2 | 1 | 1 | 4 | 3 | 3 | 4 | 3 | 2 | 4 | 3 | 2 | 1 | 3 | 3 | 2 | 3 | 3 | 1 | 2 | 2 |
| 58 | 1 | 2 | 2 | 4 | 4 | 4 | 2 | 2 | 4 | 5 | 3 | 4 | 4 | 4 | 4 | 4 | 5 | 2 | 3 | 5 | 3 | 5 | 4 | 4 | 1 | 1 | 3 | 2 | 1 | 3 | 2 | 4 | 2 |

Appendix III. Notes from the workshop: Definition of Nature.

- need
- anthropological things vs. things that are not. Places with anthropological “origin” are not perceived as nature.
- we are the species with the most impact
 - there is not wild nature (personal comment)
- Control over nature (personal comment)
- Everything is nature but what is anthropic is not pleasurable, we must recover the natural surroundings.
- we have seen it all apart as in medicine — but it is not
- disconnection results in atomisation.
- [a societal problem is the] Unknowing of the process and origin of resources
- We have everything available anytime [talking about food]
- we are disconnected from natural cycles and processes due to globalisation.
- some people want to connect [to their surroundings]. Knowing where things come from makes people happier.
- We perceive time apart of natural processes.

Appendix IV. Transcription of the workshop: after-contemplation conversation.

M1: Faig una foto i us l'envio, d'acord?

M3: Però hauríeu de sortir vosaltres...

Jan: Sí

M1: Bueno no, en ell li he fet també perquè l'he vist aquí i [...] (noises)

Jan: A veure, dibuixat...

M3: Has escrit poc, et molestava...

M2: Sí, jo he escrit poc perquè és el que sentia més que posar paraules perquè era com un moment més de... contemplatiu, i en el meu cas quan faig un, aquests moments contemplatius, eh... i observo coses, m'entren més les sensacions que les paraules, eh... coses així. I... i he pintat la frescor que em donava l'aigua, no? Després els arbres, la sensació del vent, serenor... i bueno he posat una carona que era com de... de calma, no? D'estar completament en comunitat amb el que estava passant, participant activament de res, amb el fet d'estar... I de fet el que m'ha molestat han estat les veus humanes. Sí, perquè trencaven una mica aquest moment. I al final, sí que he decidit posar una mica de so, però dels ocells, els pit-roigs que estaven per aquí i tal, i he col·locat una mica unes notes musicals perquè no sé transcriure el cant dels ocells.

(laughs)

Però... no... darrere... no he sentit posar paraules, només sensacions.

Jan: Aquestes sensacions eren individuals o s'anaven connectant? En el dibuix, eh.

M2: No, tot estava connectat. Sí, és que no crec en la separació, eh. Sí que nosaltres els humans per parlar i expressar-nos separem, les paraules, les comes... però quan tu estàs en

sensacions és com el monstre de colors, no? Moltes coses allà... No sé si el coneixeu? És com una joguina de nens que hi ha...

M3: Els arcs aquells?

M2: ... que cada emoció és un color, i llavors de vegades diu el nen, que aprèn a detectar una mica les seves emocions: "Avui com et sents?". I el vermell és ràbia, blau tristor, groc alegria, i moltes vegades hi ha les emocions que estan...

M3: No saben definir un color concret.

M2: Clar, estan barrejades, és així, l'ésser humà té sensacions barrejades. Però eren bones sensacions totes. Molta calma, molta pau... Bueno, no sé, està molt...

Jan: Pensava fer-los fotos perquè així els puc analitzar després.

M1: No ens analitzis massa, eh Jan...

(laughs)

No sé, a mi coses que ha dit ella m'hi he sentit bastant reflectida. El fet de posar paraules em costava, és com que trencava el moment d'alguna manera, no?, perquè era com de cop, estava sentint els moviments de les herbes, per exemple, o les algues damunt de l'aigua com anaven movent-se, l'escalfor del sol... Mira que fa dies que no em posava al sol i estava tant, que tot el cos anava temperant-se i m'estava agradant molt, però llavors era com,

oi! Quines paraules hi poso, ah I llavors posava el moviment de les herbes, posava com... més que... com descrivint les coses que anava observant però després he deixat el full, bé ja tinc una miqueta de feina feta... que també m'ha anat bé, eh, que a vegades... Però llavors he posat els peus a l'aigua, hi havia tot de peixos i així... I les veus humanes sí que al principi m'han... és un so que em molestava, però... però llavors l'he intentat... Em molestava perquè vols o no vols, en el dia a dia, a la feina també hi ha tantes veus que és com... intentes parar-les. Però després l'he intentat integrar com si fos un so de... dels ocells, o un més... Perquè, no jutjar, allò de dir ah són humans. I llavors sí hi ha hagut aquests moments de realment estar en el que hi havia, que és un goig. Doncs el pensament que em venia és com ai, necessites molts moments com aquest. Però em deia, bueno gaudeix aquest. I són moments molt macos de percebre el que hi ha i no... i sí que em venia que clar, hi ha tants estímuls... Quan els comences, com a atendre, no?, d'alguna manera, dius ua!, 's que hi ha tants estímuls, també hi ha un moment que dius no aixequis més la mirada que ja en tens prou amb aquí els peixets, les branquetes, les... ai, no més, no més. Em venia una mica això... I res, un moment molt... en general agradable, barrejat amb mil coses, és com... com un estar, no?, m's en al moment, i llavors les percepcions passen a ser més, més agradables. I aquí res, he narrat un parell de coses que estava vivint, i ja està. Això ha sigut una estoneta.

M2: Quines coses has posat?

M1: Bueno, el moment de, he vist unes herbetes així he vist com es movien, i també les algues, com es movien, i l'escalfor del sol. Sí que he vist, que clar, percep més el moviment, no? Que lo que està quiet no ho atens, no? Com que el que està quiet no fa res. El moviment dels peixos, el moviment de... no? És potser el que et crida més l'atenció.

Jan: Després crec que també hi ha, amb el que has dit, no? Amb el sol i el moviment que és el que acabes posant en paraules, no? Potser és el que costa més d'explicar en un dibuix.

M1: Sí.

Jan: Ens falta aquest element visual, com descrivim el temps, potser. I en canvi sí que tenim els conceptes, amb vocabulari, a través del so, per narrar això.

M3?

M3: Bé, jo... Bueno, si voleu us llegeixo, però he tingut com molt, ha sigut com un procés, no?, primer... Bueno, jo m'he enfilat dalt d'un arbre, dalt d'un salze, primer perquè tenia la necessitat de gronxar els peus, suposo que és semblant a posar els paus a l'aigua, com de llibertat als peus. Els peus és un punt feble meu i sempre, sempre els presto atenció, no sé. I llavors, és un procés començant molt per mi i després anat cap a fora. He estat dalt de l'arbre i primer, primer m'he notat incomoda, i he pensat em caurà el mòbil, em caurà la bossa, el paper, el jersei cap aquí, m'he desempallegat de tot el que em molestava... Un cop ho he tingut col·locat fora i m'han passat les pors, m'he pogut acomodar a l'arbre, no? Llavors he començat a notar, primer he començat a notar coses meves, sensacions meves, l'escorça és rugosa, em fa com un massatge a l'esquena, veig que, necessitava sentir-me ben ben, com jo ben acomodada, ben còmode, sí, per poder observar més el meu entorn, si no estava jo bé no tenia ganes de d'allò a fora. I llavors si, he anat mirant el meu entorn més pròxim, que era l'arbre en si mateix. I he notat la sensació, bé, les branques que s'enfilaven així amunt i com que m'abraçaven i com una sensació de protecció, perquè et sents com mig amagat dintre d'un lloc, hi havia com una sensació de recolliment. Després he notat com que, he vist que l'arbre

estava començant a brotar, allò súper, moltes fulles molt petites, amb molta força, i t'arribar la sensació aquella d'energia, que dius ostres, hi ha algú al teu voltant que està uau! amb molta potència. I després he anat, ja un cop he vist l'arbre, he observat que hi havia doncs, els les coses, les branques seques, l'herba seca arreplegada allà dels temporals, del Glòria, i he vist on va arribar el nivell de l'aigua, he vist que on estava asseguda havia arribat el nivell de l'aigua. M'he imaginat com submergida allà dintre en algun moment, no? I després he començat a mirar fora de l'arbre. He mirat al riu, que era el que tenia més proper. Sota meu estava passant i he vist el moviment de l'aigua, he vist que l'aigua transportava coses, he pensat que era un moviment tranquil, però permanent, continu, que he pensat quan jo marxí continuarà passant aigua per aquí, no? I l'aigua que passa ara no és la mateixa que passarà d'aquí dos segons, ni d'aquí a cinc minuts, és una cosa... Flueix continuadament. M'ha vingut tot aquest pensament al cap. I després, bueno, això, que l'aigua arrossega troncs, arrossegava algues, i després, com he he, osigui un cop he vist, he observat i he observat he vist que en el fons de la llera hi havia, algues acumulades, sedimentades, que aquelles no es movien, llavors he començat a mirar una mica més lluny del riu, ja no només sota meu sinó una mica més lluny, i he vist com el vent ondulava la superfície de l'aigua i feia unes petites onades, i m'ah donat una sensació doncs molt de clama, això mateix que senties tu, tranquil·litat, serenor, de pau, no? I després he vist, he començat a sentir els ocells, m'anava apuntant els cants, titiritit...

(laughs)

I llavors, he pensat que m... m'encantaria saber identificar pel cant cada ocell quin era, em... i després he començat a mirar més lluny a les pedres, a l'altra riba, he començat a pensar en com estaven posades, en els colors que veia, en les mides que tenien, i llavors de cop la

vista ja se'm n'anava més en-lluny i començava a veure això que veiem aquí, aquestes esculleres a l'altra banda, el passeig aquest, les pedres, la gent passant per dalt i de cop m'he espantat, perquè un gos s'ha tirat just al meu costat a l'aigua i xof! se m'ha, m'ha... saps... m'ha estroncat.

M1: Devien ser les dotze

M3: Devien ser les dotze...

M2: Era beix, el gos? A mi també m'ha vingut.

M3: Però m'ha espantat molt perquè jo estava a la meva d'allò i de cop sento xof! i fuig. I aleshores he vist l'amo del gos que li tirava un tronc i el gos ha sortit i a tornat a anar-lo a buscar i mira, ha sigut xulo, però al mateix moment em molestava que estigués tant a prop. Em molestava la proximitat.

M2: A mi en canvi, m'ha vingut aquest gos, però ha vingut d'una manera molt tranquil·la, eh. Ha entrat a l'aigua de nou, i bé estava mirant com el tio s'estava banyant i estava disfrutant i he pensat, mira com viuen els gossos, eh.

M3: Clar jo, el que passa és que m'ha vingut per darrere i jo no l'he vist. Jo no l'he vist venir, el gos i saps, ha sigut una cosa que...

M1: L'entrada ha sigut forta

M3: Inesperada. Suposo que és diferent contemplar una cosa que veus, que una cosa quan no te l'esperes.

M2: Sí, sí, però m'ha agradat veure com l'animal també gaudia de la natura, no? Com jugava amb l'aigua, no?

M3: I després he començat a notar coses que em molestaven, no? Ja et trenques i veus els sorolls ambientals, els que no t'agraden, el soroll dels cotxes, el soroll de les veus que passaven per darrere, emm, mm, i he sentit les campanes de Sant Fèlix i de la catedral, i m'he començat a preguntar per què hi ha sons que ens estressen o que són estridents, que no ens agraden, que ens molesten, i perquè hi ha sons que... doncs ens són agradables, o el mateix so, depèn del moment, pot molestar-te i en un altre moment pots trobar-lo agradable. I amb aquesta reflexió he mirat l'hora i ah.

M1: Clar, pot dependre molt del moment... Jo tinc una amiga que viu en una masia que li agrada molt la natura i portava ja dies amb el confinament, portava uns dies ja allà a la masia i em deia, és que hi ha els pius dels ocells, ai! N'estava farta ja.

Jan: En canvi a la ciutat, quan van deixar d'haver-hi cotxes i els sentíem...

M2: Claaar...

Jan: Era meravellós, no?

M1: És l'excés, no? I la manera d'entrar, potser si el gos hagués entrat d'una altra manera...

M2: I les freqüències. Per exemple, aquestes veus que passaven, no eren veus de gent tranquil·la, comunicant-se des de la calma, són veus així estridents "ah, bla buh eh". Llavors, clar!

M1: I M3, sobre... Hi ha un parell de coses, de dir-te. Dels ocells, no sé si t'agrada, però hi ha una aplicació que es diu Birdnet i ho dic per si... I llavors tu la poses i sent el cant i... com el Plantnet, però... però d'ocells. Després, abans, és que m'ha vingut tant, abans has dit... ah... parlaves molt d'això del moviment viscut, del que havia passat abans de la teva existència i del què passarà després de la teva existència i pensava aquesta dona és Heràclit i tot el rato pensàvem... series de l'escola d'aquest.

Jan: De fet has fet la... has afegit la informació d'hi havia les algues seques del costat del tronc que venien del temporal, i això em portava a dir, ostres, fa aquesta reflexió del que hi ha ara respecte a una experiència anterior i com l'acumulació del coneixement del que has anat vivint.

M2: Sí que hi ha aquests grans temes de la filosofia, que és el pas del temps...

Jan: Doncs, a mi, bastants coses hi ha que em ressonen molt. A mi aquesta experiència que has explicat de l'arbre, el tronc de l'arbre, l'he tingut més amb les pedres que em tocaven el peu. La sensació aquesta també de dir, hi ha la pedra allà, no es mou i et ve a dir, no?, que estarà allà, que tu t'aniràs movent, aniràs a un lloc, aniràs a un altre, però la

pedra continua allà i té aquesta solidesa, igual que el riu, que es mou, però que el traçat de l'aigua continua estant al mateix lloc, que té pocs moviments i més no en té de ràpids. I em contraposava amb el pont, a davant, la passera, on la gent que passava, és com que passa completament apartada del que passa just a sota seu, no? Hi ha totes unes dinàmiques i de cop les persones simplement passen. I no hi ha aquest moment de "per on estic passant?", no? o "què hi ha sota meu?", "què sento i què no sento?". I a la vegada, aquest punt d'arribar, preguntar-te si l'aigua estarà freda o no, que a més com que fa calor, és fantàstic, i asseure't i notar que el cul se't va mullant i que, i dius "i què?!". I és, al final aquesta sensació del riu, l'entorn que es mou, i aquest moviment és, de fet, el que li dona vida, i el que fa que tot allò sòlid, que està al seu voltant, estàtic, s'encomani d'aquesta vida i sigui essencial també a l'existència mateixa del riu i de la vida. I veus com aquest cercle de coses interdependents, on l'un no és sense l'altre i l'altre no és sense l'un. I la pedra, la recordo molt, la idea de la pedra que hi havia allà, que la percebem com a àrida, però quedava recoberta d'algues i s'empapava de la vida i quedava, i feia tota una capa d'aigua. Una cosa que tenim la concepció que és morta, realment no és morta com a tal, és font d'altres coses. Ha sigut més de pensament que no pas de percepció el meu, crec.

M2: Jo... és que se m'anul·la el pensament. Però, potser sí que em ve alguna frase, però, no, és més de sentir-ho.

M3: Jo ho barrejo tot, més de, d'un sentit, d'una percepció, d'un estat, et porta... És com una cadena de coses que una cosa et porta a l'altre, a l'altre, a l'altre... Estàs teixint una cadena llarga, no? I per això és, com que escrius, perquè vas encadenant una cosa amb l'altra.

M2: Clar, jo ho identifico més amb aquests moments de, d'aturar-se.

M3: De desconnexió.

M2: Sí, i no hi ha acció ni té cap sentit.

M3: Descansa el cervell.

M2: Ehem.

M1: I d'analitzar, no? Perquè realment sempre estem analitzant i totes...

M2: Sí, i gaudir, no? Jo que sé, del sol, si pots escoltar aquesta sensació

M1: Clar, jo igual, el que em pesa molt, no sé, a mi com a mínim, és, no?, el dia a dia, les coses que són, bueno, en si són senzilles, però clar, és tot el que portes darrere i tot el que projectes. Que estàs fent una cosa i llavors això... i clar en aquests moments, són dècimes de segon, vull dir va i ve,

M2: Però estàs com al present.

M1: Sí, és com es simplifica, des del meu punt de vista és com es simplifica dintre la complexitat, però es... ja no hi ha l'anàlisi, és lo que hi ha, el que veus, el que perceps.

M2: Detenir-se, no?, en coses petites, jo què sé, jo vaig trobar això, no sé què és exactament, que envolta... i observes com està fet, el disseny, com a curiositat.

M1: Sí, a mi aquests moments em ve molt com, que potser d'aquí ve tant, no ho sé, eh, és una de les grans malalties de... és l'estrès. Llavors com, hem creat, el món és supercomplex avui en dia, hem fet un castillo de naipes superheavy, saps? Abans era com que, és que ara si que realment, si comences a mirar, a observar així és que aniríem com... no sé... fliparíem tot el rato, vull dir perquè aixeques la vista i mira tot el que hi ha. Vas veient, no?

M3: I... cadascú des del seu punt de vista... que és molt divers, vaja. Que el mateix que veus, la mateixa cosa que veuen dues persones diferents, s'expliquen des de moments diferents i percepcions diferents, i... coneixements diferents, i vull dir que és molt, que pots al·lucinar amb tot.

M1: I connecto amb el que dius de la gent passant perquè és que realment... si, clar és que si anessis caminant i mirant la pedra, i mirant... ostres! No sé si arribaries a fer la compra al supermercat!

M3: Sí, sí, jo també ho he pensat això. Clar.

M2: Bé, però això també seria esgotador, jo penso. Perquè no pots parar atenció plena.

M3: Suposo que és la consciència ja més de tot, però ser conscient de que t'envolten una sèrie de coses que no són només coses.

M2: i hi ha el transcurs de practicitat.

M1: I també que vivim en una societat que és sobreestimada. No? No sé si mai hi havia hagut en la història una societat tan estimulada, no? M3, quin és l'arbre aquest meravellós?

M3: És aquell.

Appendix V. Percentage vote in the Gironès county (area of Girona).

Data retrieved from CCMA. (2021, February). *Resultats Eleccions al Parlament de Catalunya 2021*. CCMA. <https://tinyurl.com/fnkjft5j>

Table 9. Percentage of vote received for each party in the Parliament of Catalonia 2021 elections.

| Party | Percentage of votes |
|--------|---------------------|
| JxCAT | 34,06% |
| ERC | 19,54% |
| PSC | 15,02% |
| CUP-G | 11,25% |
| VOX | 5,71% |
| ECP | 3,83% |
| Cs | 2,95% |
| PDeCAT | 2,83% |
| PPC | 1,99% |

Appendix VI. Percentage vote in the Gironès county (area of Girona).

Data retrieved from Centre d'Estudis d'Opinió. (2021, May 28). *Enquesta sobre context polític a Catalunya. 2021*. Gencat.cat. <https://tinyurl.com/84dh8rxt>.

Table 10. Ubication in the left-right axis of the average voters of each party. 1=far-left and 7=far-right.

| Party | Ubication in the left-right axis |
|--------|----------------------------------|
| JxCAT | 2,87 |
| ERC | 2,20 |
| PSC | 2,70 |
| CUP-G | 1,81 |
| VOX | 5,41 |
| ECP | 2,25 |
| Cs | 4,17 |
| PPC | 4,91 |
| Others | 3,16 |