

## Webinar: The Power of Cultural Heritage in Socio-Economic Development. Good Practices and Intercultural Bridges in Euro-Mediterranean Societies (11th - 12th December 2020)

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The webinar was held on 11<sup>th</sup> and 12<sup>th</sup> December 2020 and opened with institutional greetings, then the co-organizers of the event Luciano Gallinari (CNR - Istituto di Storia dell'Europa Mediterranea) and Heba M. S. Abdelnaby (Alexandria University - Egypt) presented the sessions. They introduced some topics of the webinar and underlined the importance of discussing together on how to exploit the potentiality of cultural heritage in the socio-economic development of territories, namely with good practices suggested from the panelists coming from both Egypt and Italy. The bilateral collaboration between the two Countries started years ago and this webinar is embedded in the partnership between the Italian CNR (National Council of Researches) and the Egyptian ASRT (Academy of Scientific Research and Technology)<sup>1</sup>. The mutual desire is to enhance the valorization, promotion and preservation of Cultural Heritage, both tangible and intangible. As the Council of Europe Framework Convention on the Value of Cultural Heritage for Society, known as Faro Convention, states in its Section II, article 7, cultural heritage is strictly linked with human development and dialogue. Moreover, at its Section III the Convention maintains that there is a "share responsibility for Cultural Heritage and public participation"<sup>2</sup>. In order to do this, webinars and projects like this one, are relevant because researchers, professors and scholars can discuss together the challenges they have to face with while dealing with the power of cultural heritage.

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<sup>1</sup> The seminar is one of the activities carried out within the framework of the Bilateral Project "Intercultural influence between East and West: 11th-21st centuries" between the Damanhour University and ASRT (Academy for Scientific Research and Technology) Egypt, and the Istituto di Storia dell'Europa Mediterranea of CNR, (2019-2020). The scientific managers of the Project are Prof. Dr. Ali Ahmed El-Sayed (Damanhour University) and Dr. Luciano Gallinari (CNR - ISEM).

<sup>2</sup> CETS No.199, Council of Europe Framework Convention on the Value of Cultural Heritage for Society, Faro (Portugal), 27.10.2005

Starting from these assumptions, the debate went through different aspects of cultural heritage and was articulated into five sessions.

The first speaker was Carlo Birrozzi, architect and Director of the ICCD (Istituto Centrale per il Catalogo e la Documentazione) and the ICBSA (Istituto Centrale per i Beni Sonori e Audiovisivi) both institutes depending on the Ministry of Culture and both operating under the belief that cataloguing and archiving documents, music and movies could help culture being available, accessible for everyone. The idea of the digitalization and innovation technology should have proposed as a fundamental tool for managing and promoting cultural heritage.

The same goal is shared by Davide Scalmani, the Director of the Italian Cultural Institute in Cairo, which is a cultural promotional institution. The Institute is always trying to support bilateral collaboration and the creation of networks in order to enhance cultural and archaeological cooperation, since the Institute has also a centre for archeological research. Scalmani stated that they want to promote culture not only with traditional methods but in innovative ways. He affirmed that is important to think of culture as a mean of creating peaceful bridges among peoples from all over world, thus as a mean of “cultural diplomacy”. This expression highlights the power of cultural heritage and Scalmani preferred it instead of the Anglo-Saxon definition of “soft power”, because the word “power” always implies an asymmetric position between the subjects. On the contrary, whilst talking about cooperation and collaboration among countries the best word to use is dialogue, the core of peaceful relations.

Professor Gaetano Sabatini, the Director of CNR-ISEM (Istituto di Storia dell'Europa Mediterranea) stated that one of the goals of Institutes of human and social research as ISEM, is to build bridges as the title of the webinar clearly set. The objective should be the enhancement of cultural cooperation because it is the key in creating strong and peaceful networks of relations. The Director underlined that this webinar is above all a great opportunity to reflect together on the past, the present and the future strategies related to valorize cultural heritage both in Italy and in Egypt: two Countries bound one another by extremely sound friendship ties founded on shared histories and cultures from ancient times. Therefore, thanks to the partnership of the two shores of the Mediterranean, it is possible to create something together in order to preserve and promote our cultural heritage both tangible and intangible.

Each session of the webinar dealt with different aspects related to the importance of cultural heritage, the different strategies used and that can (or

should) be used in the future to manage tangible and intangible cultural heritage. The discussion mainly focused on the dissemination of information and the involvement of the local community in cultural and social projects. The first session wanted to present past, present and future strategies of managing cultural heritage.

Professor Giuseppe Melis, of University of Cagliari dealt with the question of “Value co-creation and emotional segmentation of Cultural Tourism in the Mediterranean”. Specifically, he told us about the book he wrote titled *Collaborazione e apprendimento nei processi di co-creazione di valore. Il caso delle destinazioni turistiche (Collaboration and learning in the process of co-creation of value. The case of touristic destinations)*<sup>3</sup>. The thesis, highlighted from many scholars and observers, assumed that subjects have a natural propensity to enter into conflict with different genres (e.g. young and old and also the conflict between public and private employment). In an ideal world, differences should be considered an enrichment and not a conflict pretext within communities. In fact, differences should be seen as motivational forces that encourage people to further explore new cultures and territories. This should also be a recurring topic for decision makers: because the developing of a peaceful world can only be talked through cooperation and not through competition. Consequently, cooperation should be put forth in all its facets: environmental, social and economic. Given this, some values need to be used: respect, dialogue, access, risk assessment and transparency to co-operate and co-create value. The project discussed by Melis, deals with visitors’ emotions (a sample of 487 people) at the National Archaeological Museum of Cagliari. Different questions about perceptions and sentiments were administered, such as “Have you experienced feelings of happiness, pleasure or serenity during the visit?”. The results shown that the degree of attractiveness, uniqueness and authenticity that the consumer attributes to the museum visit experience is all the greater, the more positive, the emotional and affective experience is, with no significant differences on gender, age and level of education. Cultural tourism can help discovering and bringing together different cultures. What is necessary to work on is developing human and professional skills with the aim of letting the cultural operators planning more and more effective strategies and answer to the different needs of travelers.

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<sup>3</sup> Melis, Giuseppe (2018) *Collaborazione e apprendimento nei processi di co-creazione di valore. Il caso delle destinazioni turistiche*. Napoli: Editoriale Scientifica.

The idea of world heritage sites as places where residents and travelers can meet and know each other is present in Corinna del Bianco, slideshow. She is the President of the Fondazione Romualdo del Bianco.

She presented some of the projects of the Fondazione, first of all, the Movement born from an idea of valorization of tourism, called "Life Beyond Tourism – Travel to Dialogue". The Movement includes practical tools for local communities to enhance awareness of their local heritage. The Life Beyond Tourism Movement aims at promoting dialogue among cultures, enhancing the places identities and local heritage in all its forms natural and cultural, tangible and intangible, and their cultural expressions.

There are a lot of people involved in this and other projects of the Fondazione, from craftsman to associations. Unfortunately, 2020 has come with a lot of changing. In fact, before the pandemic there was a great potential and people really want to meet in cultural sites. Later, since March 2020 the foundation had to create new forms of socialization among the cultural operators. Another activity made up by the Foundation and the Movement was the promotion of the XXII FORUM Mondiale "Building Peace through Heritage – World Forum to Change through Dialogue" and it was supposed to be held in March in Florence, but since the emergency situation caused by COVID-19 it was postponed until 20 October 2020 and it took place in the Auditorium of Florence Duomo and broadcast from the online platform *Zoom*. During the conference were presented three volumes that gathered reports and papers related to intercultural dialogue and the promotion of cultural heritage.

As far as local involvement concerns, the projects realized by the Italian Archaeological Centre in Cairo are of particular importance. The Director, Giuseppina Capriotti Vitozzi told us about the experiences of some excavation and the importance of Italian archaeology in Egypt and also said that all the projects they have proposed during the years have different goals. However, the main were to create opportunities for interaction with children and students in order to raise awareness in younger generations and to provide opportunities also to people with special needs with the aim of giving them suitable spaces of learning. In this respect, one of the projects was titled "Feeling the Eternal Masterpieces of Egypt – A Path for the Visually Impaired", realized at the Egyptian Museum, in Tahrir Square. Assuming accessibility as a challenge, and given the concept of culture available for everyone, the initiative provided access of masterpieces of art to people with disabilities, namely visually impaired, since each object in the exhibition was made in Egyptian stone and can be acknowledged with labels in Braille language and electronic audio devices. This project was realized in collaboration with the Egyptian

Museum and the “Museo Tattile Statale Omero” in Ancona, in the framework of the program “Vivere all’Italiana” of the Italian Ministry for Foreign Affairs.

From tangible to intangible cultural heritage. Shaimaa Taha and Sara Ragab, from the University of Alexandria approached the issue of “The effectiveness of social media platforms in preserving and promoting Egyptian ICH destination: The Case of Siwa Oasis”. Nowadays social media are widespread and employed in different fields, for personal and professional uses, and the research Taha and Ragab discussed stemmed from the idea of using social media platforms to promote Egyptian Intangible Cultural Heritage (ICH) in a professional way. Intangible cultural heritage is important, according to UNESCO, not only because of the cultural manifestation in itself but rather the wealth of knowledge and skills that is transmitted through it from one generation to the next. Therefore, ICH is important in maintaining memory and awareness. The subject of the project was to define the role in social media in promoting and preserving the Siwa Oasis, in the Egyptian Western Desert, in order to proposed a strategic plan. The main question whence to start with is “What do you want to achieve with social media?” and the two researchers suggested that the objectives should be represented by the acronym SMART (Specific, Measurable, Attainable, Relevant and Time-bound). The results should be often analyzed in order to modifying the actions in response to the results gradually obtained.

Tangible and intangible Cultural Heritage has been told of for centuries from many different sources, including travelogue and newspapers. In the second session of the webinar Ali Ahmed el Sayed and Mohamad al-Sharqawy from Damanhour University, Egypt, dealt with Abu al Hassan al Harawi’s book *Al Isharat fe Ma’refat Al Zeyarat (Book of indications to make known the places of visitations)* where the author gave us some interesting observations of Egypt’s monuments during the Crusades, including the pyramids and Egyptian inscriptions. During his journey he examined ancient Egyptian monuments in Aftih and Al minya in Upper Egypt and also one of the stops along the sacred journey: Bahnasa. On his way he visited Akhmim, Luxor and Aswan, where he spoke about the types of stone used for the construction of obelisks. He ended his journey once arrived in Christian Nubia. All the cities in Lower Egypt were mentioned. Notably, whilst talking about Alexandria, Al harawi described its Christian and Islamic monuments and the unique lighthouse.

Telling Italians in Egypt is a very interesting topic of research and in the next interventions of this sections the subjects are male and female travelers to Egypt between the 19<sup>th</sup> and the 20<sup>th</sup> century. The researcher Luciano Gallinari from CNR-ISEM (Istituto di Storia dell’Europa Mediterranea) shown some data on

the consistency and relevance of the ethnic press in Italian publish in Egypt. The Italian community had strong relations with the country of origin but likewise strongly integrated with the local community. As Italians did also in other Countries, such as Argentina, they wanted to maintain a sort of connection with motherland and comments and described what was happening in the Country they actually lived in. In order to do this, they established numerous newspapers written in Italian and published in some Egyptian cities. The first one was *Lo Spettatore Egiziano* (1845). As told before, it was also a way for travellers to express their own opinion about Egyptian customs and heritage.

One of the many Italian travelers who reached Egypt between the last decades of the 19th and the first decades of the 20th century was Guglielmo Godio, a lawyer, explorer and entrepreneur. Gallinari highlighted how in his writing there are told some stereotypes about Africans that he theoretically rejected and contested.

The same approach of rejection of stereotypes, is explored my intervention titled "Identities and spaces: Can travelogue connect cultures? Italian women discovering Egyptian Cultural Heritage between the 19<sup>th</sup> and the 20<sup>th</sup> century". The starting point is a consideration on the roles and functions of spaces and their relations with identity. In fact, a space can be considered made up of multiple identities created throughout the years, and sometimes centuries. Hence, while dealing with cultural heritage, history and literature can be used to create new marketing strategies and tools for visitors, who are nowadays, looking for unique experiences. Relations between Italy and Egypt were on one side related to the idea of "Eastern dream" and the concept of "Orientalism" (Said, 1978). On the other side, a lot of travellers told us Egypt in a different way. In this slideshow one can have a look on female sights of Egypt told by the works of Amalia Sola and Annie Vivanti. Amalia Sola's book *Memorie sull'Egitto e specialmente sui costume delle donne orientali e gli harem, scritte durante il suo soggiorno in quel paese (1819-1828)* was published in Milan in 1841. Annie Vivanti wrote her book *Terra di Cleopatra* in 1925. They were two women from different centuries and from different backgrounds and despite the fact that both of them experienced Egypt in different ways, their witnesses are linked by a fil rouge represented by their sensitivity based on an approach of listening to the others, they fought prejudices through knowledge. From this perspective, travelogue can connect cultures and give another dimension of it, adding more and more belongings and creating identities.

Abdallah Abdel-Ati al-Naggar, from the Academy of Scientific Research and Technology of Egypt and Eötvös Loránd University addressed the issue of

Egypt-Italy archaeological cooperation under the presidency of Hosni Mubarak (1981-2011) through the study of newspaper. Egyptian-Italian relations have been intense over the centuries, just consider what stated the Italian Ambassador to Cairo Maurizio Massari (2013 - 2016): "Italian passion with Egyptology dates back to the 19th century after the discoveries of Ippolito Rosellini between 1828 and 1829. And since 110 in 1904 by Schiaparelli". During Mubarak era there has been a great development in the archaeological cooperation between the two sides. It is noteworthy to highlight the interest both Countries have shown in promoting cultural heritage through different initiatives, as for instance Egyptian exhibitions of archaeology hosted by Italy, the Italian financial contributions to the development of Egyptian museums and archaeological sites, the Italian Archaeological (Exploratory) Missions working in Egypt, bilateral cooperation in recovering stolen Egyptian antiquities, in addition to the related conferences organized in both countries.

The afternoon session of the webinar titled "Museums and community engagement" was opened by the researchers of Alexandria University, Sara Ragab and Heba M.S. Abdelnaby. Cultural Heritage can be told by words, as from newspapers or book, but also through the use of images. That is what happened with the Post Museum in Cairo and the idea of establishing it came up in 1934 during the 10<sup>th</sup> International Postal Conference and it was opened in 1940. The Post Museum has a great potential but it is necessary some restyling to promote and preserve this important place of Egyptian identity, since it has collections of the most important political, economic and social events of the Country. The project involving the enhancement of the Museum's activities started from the collection of information and data about it. Then the potential of developing the Post Museum was measured through the help of a SWOT analysis. It has helped to develop a strategic plan whose vision is based on the idea of making the museum a cultural and social center. The main goal is to create a new generation of museum visitors implementing the exhibitions, enhancing the visitors' experiences and realizing the principle of sustainability.

A great example of sustainability came from the experiences recounted in this session. The CNR-ISEM researcher, Giovanni Serreli, spoke about the experience of an innovative museum called "Muda - Museo Multimediale del Regno di Arborèa" ("MudA - Multimedia Museum of the Kingdom of Arborèa"), where the finds from the archaeological campaign in the municipality of Las Plassas, a village in the South of Sardinia, tells the historical events and the daily life of the Medieval kingdom of Arborèa. The Museum was inaugurated in 2013 but researches started 15 years earlier, in 1997, with

the collaboration of the municipality<sup>4</sup>. Behind the project there was the idea that the community of Las Plassas could fully exploit the ruins of the castle and the rural life in the Sardinian Middle Ages and including these stories inside the museum. By using an opposite approach than those of traditional museums, the idea was to exhibit only few artifacts found during the excavation campaign and use displays to narrate aspects of life in the castle (war and food, institutions and music, architecture and political strategies, games and clothing). This kind of approach was made up to implement an educational path suitable for everyone, containing suggestions based on the most recent historical researches with languages and methods accessible to all. The core of the Museum, until 2018, was the Documentation and Communication center, wherein further historical researches continued to be communicated to the general public. The educational path continues to the ruins of the Castle, always supported by the audio-guides. The new technologies used in the Museum transformed history into an immersive experience. The MudA is one of the few museums to have gained the regional recognition as it meets the parameter of ICOM<sup>5</sup> and in 2017 it was selected as the best multimedia Museum on the Middle Ages nationwide. Notwithstanding this, what is still lacking is a regional coordination that could help in planning and implementing activities in order to exploit all out local excellences and richness.

One of the issues generally that has not so really been taken in to account whilst tackling the area of cultural heritage and community management is the role of museums' shops and cafes. The researcher Dina Samir Mohamed el-Ozery, from the Alexandria University, explore this topic in her slideshow. Originally, a museum was considered only a place where finds were exhibited but nowadays is linked with resemblance. As the definition of the ICOM stated, a museum is:

[..] a non-profit, permanent institution in the service of society and its development, open to the public, which acquires, conserves, researches, communicates and exhibits the tangible and intangible heritage of humanity and

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<sup>4</sup> Only thereafter a scientific committee was made up with some archaeologists, Francesca Carrada, Giorgio Murru and Giovanni Serreli, and a multimedia director, Francesco Casu.

<sup>5</sup> International Council of Museums, an international association and "a non-governmental organization which establishes professional and ethical standards for museum activities". <<https://icom.museum/en/about-us/missions-and-objectives/>> (last consulted on 10/01/2021)



its environment for the purposes of education, study and enjoyment (ICOM, Statutes 2007)<sup>6</sup>.

The main focus in this presentation is the Heritage tourism, which gives the possibility to the tourists to learn the traditions and histories of the places and they can be surrounded by local customs. This research comes from the concept of thinking tourism as an essential parameter to a community's economic vitality. Hence, history can be a selling point for a community and can support economic development and citizenship building. A gallery may be viewed as a "cultural shop", not to mention the importance of traditional scientific research, that underpins every analysis. It is necessary to develop a sustainable museum and involve the community also from an economic point of view. In fact, if the local community is trained, it can participate in the industry and receive tourism's benefits.

Sardinian Cultural Heritage of Modern Age has been valorized throughout the years by several projects carried out by CNR-ISEM. The researcher of the Institute, Maria Grazia Mele, explored the topic in her speech. The idea of developing something new was the result of the consideration that researchers have to communicate the outcomes of their study to a more and more wide audience, in order to enhance knowledge and awareness towards cultural heritage. The question is how to do it. Obviously, papers are of relevant importance but it is necessary to combine them with other tools (drawings, video, etc.). One of the answers to the previous question is to reconsider the idea of museum and monuments and let historical characters or buildings "speak for themselves" and make them revive in their time and context. They can "speak" thanks to multimedia devices created by documents that enable to develop the scenography. Two examples of this approach are given by two projects realized by the researchers Mele and Giovanni Serreli. The first case study is the "Torre multimediale" ("Multimedia Tower") in Chia (South of Sardinia) which speaks directly in first person and tells its past and the context in which it lived. The second example is given by the Museum "Turcus e Morus" (MTM) of Gonnostramatza (in the centre West of Sardinia), where you can be welcomed by Barbarossa, whom on a touch screen, framed like a painting, tells his story.

The first day of the webinar ended with some ideas for the future with the support of innovative technologies in promoting our cultural heritage. The speaker is Luigi Serra the computer engineer of CNR-ISEM. He and two other

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<sup>6</sup> This definition is available at <<https://icom.museum/en/faq/what-is-icoms-definition-of-a-museum/>> (last consulted on 10/01/2021)

researchers of the Institute, Maria Grazia Mele and Giovanni Serreli, designed a project which deals with the boat route around Sardinia made by Marco Antonio Camós. This circumnavigation was commissioned by the viceroy Giovanni Coloma to census the already existing coastal towers and locate some other sites to build new one. Behind the project, there is the traditional scientific research but through the help of the 360° panoramic technology, *Google Street View*<sup>TM</sup> it would be possible to retrace what Camós saw from the sea and the coastal scenarios during its mission.

Technology can be used also to promote intangible cultural heritage. Serra proposes a project, "Virtual Mùrra", to valorize the traditional Sardinian game "Mùrra". It consists in throwing a number with the fingers of one hand, saying out loud another number at the same time. This last number represents the sum of the numbers'players are guessing. The Mùrra could be studied for different reasons, for a museum exhibition or to discover aspects related to the cognitive processes. But, what Serra wanted to underline is that we can use technology to spread knowledge, especially in humanities. He used the expression "humanistic transfer", namely the dissemination of humanities to the population, saying that it can be realized through the use of different communication channels: in this way scientific dissemination could be more appealing.

The second day of the webinar has been opened by a session dedicated to the "Archaeological Heritage and Communities Development". The first example is given by Prof. Rossana Martorelli, from University of Cagliari and her research project titled "The archaeological area of S. Eulalia in Cagliari: giving back to present day people centuries of life of a Mediterranean city". Particularly Prof. Martorelli managed a project that helped discovered what was literally "buried" under the city of Cagliari. In fact, even if there is a map from *Cosmographia Universalis* (Münster, 1550), where S. Eulalia's area is shown, it is just thanks to an archaeological campaign carried out between 1990 and 2008 that it was possible to rediscover parts of the ancient cities. The monuments discovered are now visible under St. Eulalia's Church in Cagliari city center and there is also a reconstruction of a cross-section of Cagliari's life from late Punic times to the present.

The exceptionality of this discover is the possibility to have new evidences that can help scholars and researcher in tracing and learning more about Cagliari's history, a city that has had an important role within the Mediterranean basin but still not fully investigated. The discover is not only important for the information collected but also for urban development and for the community.

Speaking of heritage there are of diverse kinds. The researcher Sara Katat from the University of Alexandria, gave some interesting information about the “Healing Heritage” and specifically about Sanatoria in Græco-Roman Egypt. By way of comparison, the presentation began with a review of sanatoria history in Europe in the last centuries. The first was settled in Germany in Görbersdorf in the mid-19<sup>th</sup> century thanks to the work of the German physician Hermann Brehmer. From then, till the first half of the 20<sup>th</sup> century sanatoria spread all over Europe mainly to treat diseases such as tuberculosis and rickets. Other important physicians who worked in the field were the Italians Biagio Castaldi and then Antonio Sciascia that mainly used the heliotherapy and created a seaside hospice in Viareggio (Tuscany) in 1854. The activities for patients were balanced diet, sunlight and fresh air. It is interesting to know that already in Ancient Egypt this kind of activities were carried on, using isolated places and the same design of the modern sanatoria but different methods. The places used to be Egyptian temples, for example the Dendara Temple (Ptolemaic period) is the most-well preserved sanatorium of the Ancient Egypt. Then the methods were generally related to religion and magic. One of the methods used was incubation, a night program that shown the power of darkness in healing diseases. In conclusion, also these places and treatments represent cultural heritage, so it is important to promote these sites and develop their management in order to let visitors aware of the richness of these places.

The third presentation of the day is related to the concept of Public Archaeology and more specifically the Sardinia case-study. Prof. Fabio Pinna, of the University of Cagliari, presented the “The island of archaeologists. The contribution of Sardinian experience in the Italian reflection on “Public Archaeology”. This expression can be defined as a sort of ethic approach to archaeology that can help the local community in growing more and more socially and economically. During the last year, this approach has also been taught at University. Sardinia is identified as a case study and called, as the title said, “island of archaeology” because ISTAT (Italian Institute of Statistics) indicates that 1/5 of the archaeological areas of Italy are pinpointed in Sardinia. These data represent potential economic and cultural resources. However, too many people wanted to deal with archaeology in their own way, even if there are not professionals and this leads to the fact that sometimes archaeologists are not even taken into consideration. Anyway, starting from archaeological research it is necessary to create bridges between it and citizens, involving them in the findings and in disseminating the results of the researches. It is the case of an initiative called “Monumenti aperti” (“Open Monuments”), that means monuments open to visitors who can be guided through them by students and

associations after a training with professionals. Archaeology has to dialogue with local communities so that they can be aware of the richness of the territory and they will be the first to safeguard and promote it.

The researcher of University of Cagliari, Mattia Sanna Montanelli discussed how public archaeology can be also linked to social innovation with the network the “gardens of biodiversity” at the former early medieval Church of San Salvatore in Iglesias. Born on 2017, the network aims at give back to the community a place extremely representative of local identity. The context within which the “garden of biodiversity” operates is complex. In fact, Iglesias is one of the poorest cities in Italy and is located in the South-West of Sardinia. Between 2016 and 2017 protests broke out amid local communities and migrants living in the area since 2014. Thus, in 2017 the network thought it was important to establish new and better conditions for dialogue. The idea culminated in the project “Agriculture”, financed by the Interregional Development Cooperation Observatory. A project focused on the ability of cultural heritage to create social cohesions consistent with Faro Convention values. The project involved a small community of asylum seekers from sub-Saharan Africa, the local communities and the Church of San Salvatore, an architectural heritage restored in 2008, representative of the local identity. After learning pathways with classroom training and practical volunteer activities, the objectives were to foster a climate of mutual trust and discovering the common goods and identity of the territory. Anyway, this is just a little part of the work, what is needed is the definition of long-term projects and investments in order to ensure more stable results.

A witness of the role of technology in archaeology has been given with the presentation of the CNR-Nanotechnology Institute researcher Francesco Gabellone titled “Integrated technologies for archaeological communication, from passive media to interactive applications”. Nowadays is increasingly important to understand the real needs of museums and also to intercept visitors’ needs. The role of visitors is changing throughout the years. Gabellone told of the experience of some realizations in the Egyptian Museum of Turin where integrated technology and augmented reality have been combined and used in the Egyptian context. The first part of the work is the research and the humanistic studies that enable the implementation of multimedia projects. In the Egyptian Museum, the Tomb of Nefertari was recreated from a wooden model by Ernesto Schiaparelli and through the help of augmented reality, one can have a virtual tour within the model. Thanks to the use of digital photogrammetry it was also possible to recreate a tour showing the moment when Schiaparelli made his discoveries. When talking about passive media

Gabellone wanted to underline the fact that people do not interact, because things (as in a visual virtual tour) are self-explained, the goal is to use interactive applications in the perspective of transforming museums into research centers and social and cultural meeting places<sup>7</sup>.

The last session of the webinar titled “Cultural Heritage and Sustainability” was opened by Prof. Rita Cannas from the University of Cagliari. She considered the issue of a good practice in the management of cultural heritage and tourism facility, namely the case of Rosas Mine in Sardinia, an industrial archaeological site based on mining activities till some decades ago. The place is located in the Municipality of Narcao, in the South West of Sardinia, one of the poorest areas of Italy. The research carried out by the Professor adopted a qualitative approach based on interviews with local operators with the aim of providing theoretical and practical insights to other researchers, or also policy-makers, involved in sustainable development of cultural heritage sites and linked touristic services.

Some previous studies show that in a cultural organization the business model should be focused on a specific institutional setting. This is important because from some studies emerged that cultural management is not exactly economically sustainable. The Rosas Mine village is administrated by the Rosas Mine Association, which has 20 employees and is made up by some members of the Municipal authorities of Narcao, and Sardinia’s Geomineral Park authorities. After collecting data from the interviews and surveys the results shown a high level of job satisfaction for the employees, a high level of tourist satisfaction and the local community felt it has gained a stronger sense of belonging and the renaissance of this village helped the community sense of resilience.

The researcher of CNR-ISEM, Luisa Spagnoli presented two ongoing research programs related to the enhancement of cultural heritage through the use of innovative 3D modelling technologies for structures and landscapes. The first project deals with the re-use of the abandoned Lagonegro Spezzano-Albanese railway in Basilicata, in the South of Italy, thanks to a virtual reconstruction of its route. This venture followed an already started project through which the abandoned railway was transformed in a greenway. The results of this project was made possible thanks to a participatory negotiation with local communities in all the steps: working together can really help in promoting the culture of sustainability and environmental integration. The second project is set in the 8<sup>th</sup> municipality of Rome and it aims to give back to

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<sup>7</sup> An example of virtual 3D tour:< <http://www.technesas.it/wp-content/Fauno3DV/index.htm>> (last consulted on 10/01/2020)

the community the tower of Tor Marancia, inaccessible for a very long time. This can be possible thanks to the three-dimensional Modelling techniques that can help in the virtual reconstruction of the tower and its historical and cultural landscape. It is interesting to underline that the local community is already aware of the importance of this monument since there is already a sense of belongings, but the project can be enhanced because the local community “believes” in the tower and in what it represents: a symbol of their territory.

The role of Italians in Egypt has been important for different reasons. The researcher Heba M.S. Abdelnaby, from the University of Alexandria, present the study titled “The Educational role of the Italians in Alexandria: a living heritage and prominent legacy”. Italians built many schools in Cairo, Alexandria and the Canal area between 1922 and 1940. They were of different types, religious, private and state-owned. Despite the formal differences all the school represented recognized historical places. For example, Don Bosco school is present in Egypt for nearly a century. Since the 1926 when the Salesians arrived in Cairo they had a prominent role in establishing the school where they promoted teaching and training for jobs. Besides the typical functions of the school, the Don Bosco hosted the families of those called for military service and families of the detained Germans and Austrians during the World War I. During the Fascist government were made great efforts to get the quality of Italian schools better, and the first thing it did was renovating old buildings and constructing new one where needed. Namely, the Scuola Littoria in Cairo was completed in 1928 and in 1933 was inaugurated at the presence of the Italian King.

The importance of Italian schools in Egypt resides in the fact that they represent a living heritage and prominent legacy, first of all because of the still existing buildings and archives of Italian schools, thus the tangible cultural heritage and the intangible cultural heritage related to the schools because of all the memories and histories of places and people who attended them. It is necessary to preserve the heritage and to engage the community in order to create a more inclusive one.

The last presentation was shown up by the CNR-ISEM researcher Sebastiana Nocco who proposed a consideration on the religious routes, generally crossed by pilgrims and people looking for authenticity and inner renewal. Nowadays, tourists are getting more sensitives to physical well-being and the quietness of soul and spirit. They do not want a mass-consuming and passive experience, they are looking for a better quality of services that can link ethical values and the respect for the environment. In Sardinia, religious paths and rites have a strong identity value, hence, once improved they can represent a source of

development, especially for the internal areas. One of the main steps is to involve institutional actors and local community to give new blood to the economy of marginal and depressed areas. So, the inhabitants and the cultural heritage are the protagonists of these itineraries and they can help the tourists/pilgrims in let them feel part of the local community. The key-point is to develop resilience in local community and promoting a public-private partnership planning long-term investments, because sometimes the public sector alone is frightened of this kind of commitment.

### *Conclusion*

Finally, I would like to express a few considerations inspired by the researches presented in this two-day webinar. What emerged is that cultural heritage is a knowledge tool which deserves to be protected, valorized and promoted because it represents the identity of a community, of a nation. The problem is that the communities, the nations are sometimes not aware or not enough aware of the richness they have in their own territory. Thus, how can we raise awareness?

The first thing to do, is probably involve communities in the development of projects of valorization of tangible and intangible cultural heritage with a keen eye on local production and specialties. It is important to let them know that exploiting our resources and potentialities available in our territory could have beneficial effects in their socio-economic development. Obviously, this should be only a part of the work, because it is necessary to have almost a regional or national direction cabin in charge of coordinating long-term projects and investments.

Then, we have to be appealing and use new communication channels. Therefore, the projects should be managed and promoted and preserved through the support of social media and technology. Moreover, developing new communication methods that could help in disseminating our histories and customs. Technology is also important in digitalization and this is linked to the possibility of giving free access to the documents, papers and research produced by scholars.

To conclude, thanks to the Internet and the new technologies it would be easier to support projects of promotion and valorization of cultural heritage based on the economic development of the territory, the enhancement and increase of tourism and, last but not least, the recovery of memory.

Creating sites of cultural offers means letting people meet and know each other, also people from different cultures. Meeting is but an occasion of getting

to know and to understand one another. Cultural heritage could be, in this regard, a means of building intercultural bridges of peace.